

# Almost a Century

St. Andrew's United Church

LONDON · CANADA

1833 · 1930

THIS BOOK IS PUBLISHED TO COMMEMORATE  
THE DIAMOND JUBILEE OF THE DEDICATION  
OF ST. ANDREW'S CHURCH, OCTOBER 31st, 1869

TO the memory of the  
great-souled men and  
women who had the faith  
and vision and courage  
more than sixty years ago  
to build St. Andrew's  
Church, this little book  
of remembrance is grate-  
fully and affectionately  
dedicated.

## Reminiscence

REV. ROBERT JOHNSTON, D.D.

IT is indeed not difficult to recall, as I have been asked to do, some of the outstanding features of the so happy ministry which from Easter, 1895, to December, 1903, we were permitted to enjoy together. Of my own share in that ministry as it affected the congregation and the community, I will not write. To Mrs. Johnston and myself the years were all years of joy and high privilege. We remember the advent of our little daughter at the Manse, and the interested joy of the congregation in that event; the royal welcome at the induction, and again when we returned two years later from our first venture Overseas, and again the no less kind welcome when your young minister returned with his Doctorate received in examination from his alma mater. Never had a minister more sympathetic or appreciative congregation. To be called, while still a tyro in the ministry, to succeed such veterans and stalwarts as Dr. John Scott of sainted memory, and Rev. J. Allister Murray, beloved wherever known, was a challenge only to be accepted with the clearest evidence that such acceptance was in the purpose of God alike for the congregation and for myself. That evidence at the time seemed clear and convincing, and it was an unfailing source of encouragement and inspiration through all those happy years to feel that God had indeed ordered our way.

The personnel of the congregation when I became its minister is still vividly with me. What men and women they were who worshipped in St. Andrew's! If I were to describe them in a single term I should say they were serious-minded. They took religion as they took life, seriously. They were men and women of conviction. One hesitates to mention any where so many

were fine. I think of Alex. Fraser, William Stevely, A. S. Macgregor, George W. Armstrong, C. McCallum and Dr. James Macarthur in the Session. I think of the McIntosh's in the Board of Management, of John Marr, James Mills and James McSween. Steadily refusing office, but giving generously of their best were Daniel Lester, John McMillan, Walter Bell, and A. M. Gunn. I could multiply the names many times. These are gone; others remain and still serve. Among them both were friends who gave loyalty and a sympathetic appreciation than which no minister could ask for greater.

And the women who labored in the work, who loved their Church and prayed for it! Will the congregation ever forget Mrs. Hamilton, Mrs. Purdom, Mrs. John Elliott, Mrs. Stevenson? Great souls were theirs and as kind as great. I am sure that I must often have caused them anxiety, probably disappointed them, but in their kindness they bore patiently with my enthusiasms. Others, did space permit, I would like to mention. Leaders in medicine, in law, in education, in civic affairs and in the political life of the land. How fortunate St. Andrew's has always been in counting in its membership men and women prominent in the community in various walks of life, who were ever ready to give of their best to their Church!

One or two features of the Church life of those days I would mention. Even at this distant day I hear quite frequent reference to the weekly prayer-meeting. Just what contributed to make that meeting the feature of the Church life that it became I cannot myself say. The addresses were by no means remarkable, although I felt then as I still feel that the mid-week service is worthy of a minister's best, nor was there any elaborate organization to promote attendance. I can only think that those great gatherings with their spirit of buoyancy, fellowship and worship were the result of a mind in the hearts of the people toward this great and greatly neglected field of Christian effort and experience, united prayer. I cannot pass from this without saying what a help to the whole spirit and life of these services was the constant

and ready assistance of Mr. Chas. Wheeler and his choir. The inspiration of their loyal help is with me as a happy memory.

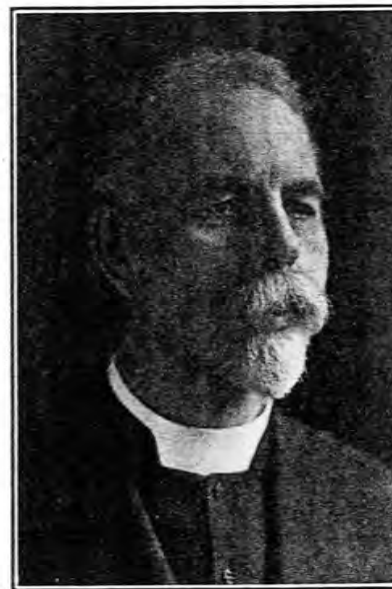
In the Minister's Bible Class, too, the choir gave similar effective help. St. Andrew's has always given a happy prominence to work for the youth of the congregation, and has been conspicuously fortunate in a long line of able Superintendents in its Bible School. Just what led to the formation and remarkable growth of the Minister's Class I cannot now recall, but I very distinctly recall the joy of facing, from week to week, those three hundred and more earnest faces, some of them matured, but most of them young, intent on the study of God's word. The teaching, as I look back on it, was, I suspect, traditional, but it was earnest and discussion was encouraged. I think that the attitude of the open mind toward truth was cultivated. The Class developed a fine esprit de corps that became a valuable asset to the life of the congregation. Best of all it fostered an interest in the eternal revelation of the word of God.

Not alone the women of St. Andrew's, but the men also, would not forgive me if I failed to mention Mrs. Johnston's work—the Primary Department, in which for years she took a great delight, her Mission Band, illustrious, if only for having numbered among its members Dr. Caroline MacDonald, of world fame, and the Woman's Missionary Society, to which she gave with enthusiasm of time and effort. Most gladly do I accord to her, alike in the Manse and in the congregation, the premier place.

In a ministry not destitute of great experiences and of conspicuous privilege, both of us look back to the happy years of our London ministry as among the happiest and most fruitful that we have known. In St. Andrew's splendid present position of influence and effort we both heartily rejoice. Looking back upon those years, it seems to me that to myself, and I judge to the congregation also, they were years of transition. We could not go back to them—I doubt if we would wish to. They were good, but the present days are better and the "best is yet to be." Personally, as I have said, I was happy in following great predecessors.

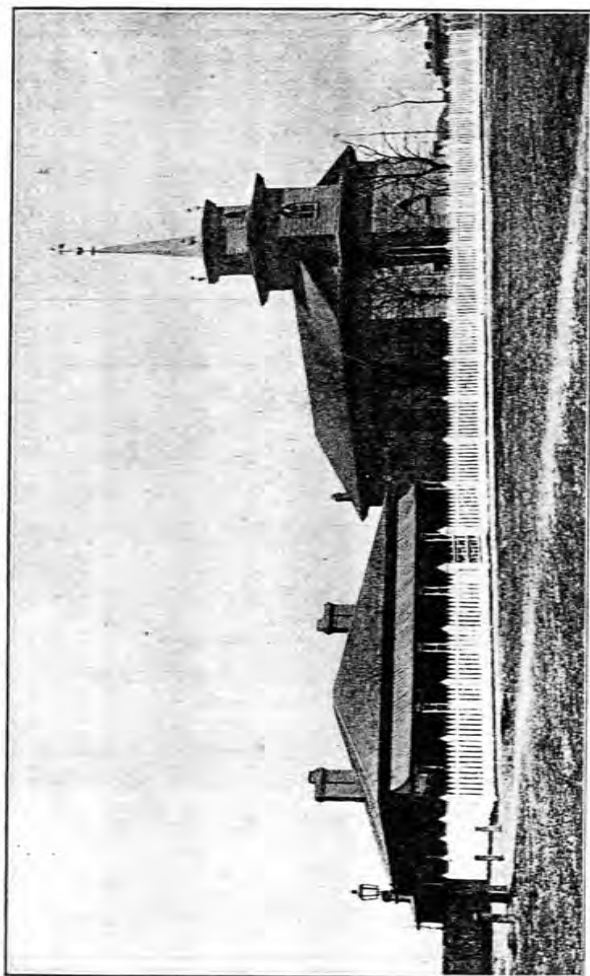
Scott and Murray; what names! But I was not less happy in having great successors, Ross and MacGregor. It is a fine succession and it is an honor, and I indeed count it such, to have had a place, however humble, in that ministry. That those years, through the infinite grace of a gracious God, were not fruitless, I rejoice. It has been my high privilege to bear witness in most parts of this great continent to the sufficiency of Jesus Christ, and in few parts to which I have gone have I failed to find some who recall with pleasure, sometimes with gratitude, the years we spent together in St. Andrew's. Not a few of these I have found helpfully engaged in work of the Kingdom. Thus seed sown has been carried far afield. Many to whom I had the privilege of ministering have passed on, many are still in the old Church home, and not a few are prominent today in the splendid organization; to a host of others my words are those of a stranger. What changes the years bring! One abides and He is faithful.

"Yea through life, death, through sorrow and through sinning,  
He shall suffice me for He hath sufficed.  
Christ is the end, for Christ was the beginning.  
Christ the beginning, for the end is Christ."



REV. ROBERT JOHNSTON, D.D.





MANSE AND CHURCH, 1843

## Almost a Century

A BRIEF HISTORICAL SKETCH OF ST. ANDREW'S UNITED CHURCH

JOHN M. GUNN.

THE centenary of the City of London was celebrated in 1926. Just one hundred years before that time London had its first beginnings when settlers began to arrive from the Old Land. When they first came they were kept under the pastoral oversight of the home churches, whether Anglican or Methodist or Presbyterian. Among these early pioneers there came a goodly number of Scottish people to this neighborhood. They were adherents of the Presbyterian Church, which was unfortunately split up into several branches. The first resident minister was Rev. Wm. Proudfoot, who came in the year 1832 and represented what was then known as the United Associated Synod of the Secession Church. In 1833 he built a church on York Street which was known as the United Presbyterian. It stood just west of the corner upon which the Tecumseh Hotel was afterwards built. At that time there was a small creek running along the South side of York Street and members of the church had to cross a bridge between the street and the church. This was the genesis of First Presbyterian (now First United Church.)

For some time all the Presbyterians of the Village attended this little church on York Street, but adherents of the Established Church of Scotland were soon coming in greater numbers than the United Presbyterians. These members of the Established Church formed some simple organization in 1833, and they were

visited by Rev. Mr. Miller, who was afterwards drowned in the Bay of Fundy, and by Rev. Mr. McKenzie, of Zorra, who visited London at intervals, and preached also in the Scotch settlement in London Township. He was sent directly from Scotland as a Missionary to the London District in 1834 by the Synod of Ross. It is said that previous to his departure a sermon was preached by Rev. Dr. MacDonald of Ferintosh, from that verse in the Book of Acts: "I will send thee far hence unto the Gentiles." Such was the idea of Canada entertained in Scotland at that time. A little later Rev. David Allin was sent as a Missionary by the Colonial Committee of the Church of Scotland.

This little company, which became afterwards St. Andrew's congregation, was seldom visited by a minister in these early days. During the years 1839 and 1840, however, they were visited by several ministers. Among them were Dr. Bayne, of Galt, Dr. John Bonar, long convener of the Colonial Mission Committee of the Church of Scotland, Dr. Mair of Fergus, and others. Sometimes they gathered at the Court House, sometimes in the old Grammar School, recently razed to make way for the new Police Station, sometimes in Mr. Proudfoot's church, and also in the Congregational Church, then on Richmond Street. In April, 1842, they received from the Government a grant of land for a church site and burying ground. This original grant comprised the west part of the block now bounded by Waterloo Street, Queen's Avenue (then North Street) Colborne Street and Dufferin Avenue (then Duke Street). About the same time the east part of the same block was granted to the Methodists. On Good Friday, in April, 1842, a meeting was held at the Hope Hotel, on the site of the present Belvedere Hotel, for the purpose of considering the erection of a place of worship. A subscription list of £300, payable in four half-yearly instalments resulted from this meeting, and in October of the same year the foundation stone of the first St. Andrew's Church was laid by Duncan McKenzie, Esquire, with full Masonic honors. It was a frame building, 45 feet by 60 feet, built by Alexander McDonald for

£500—under the supervision of a committee consisting of John Michie, John Birrell, Thomas Kerr, William McMillan, William Clark, James McLaren, James Grant and Charles Grant. The elders made arrangements with the Hamilton Presbytery for the services of one of the missionaries, for which he was paid £6 per month, and in this way they got through the winter of 1842 and 1843.

The official opening of the new church took place on the first Sunday of September, 1843, the services being conducted by Rev. Daniel MacKenzie, Rev. Duncan McMillan and Rev. Robt. Lindsay. The Diamond Jubilee of this historic event was celebrated in September, 1903, when Dr. Gordon, then principal of Queen's University, preached to large congregations. This original St. Andrew's Church was afterwards removed to Springbank Park, where it stood for many years on the river bank just west of the pumping station, and served as a landing stage for the pleasure boats which navigated the Thames over fifty years ago and as a pavilion for picnickers. It was later burned to the ground.

Shortly before the church was built a Sunday School had been erected a few rods east, on the land occupied by the home of the late Dr. Hugh McCallum. This was a long narrow building, 22 feet wide and over 100 feet long. It was also known as the Gaelic Church, for services in the ancient language were held here at intervals for many years to the great delight and edification of the Highlanders in and around London. When no longer needed it was broken up and sold and a part of it still stands on the east side of Waterloo Street, just north of Dundas Street, a double frame house known as Nos. 424 and 426 Waterloo Street. The old church was sold for \$300.00 and the Gaelic Church and lot of thirty-five feet frontage was sold at auction for \$670.00.

In 1844 as a result of the Disruption in Scotland, a meeting of St. Andrew's Church was called, at which the congregation gave its adherence to Free Church principles. There was a very small minority which disagreed and claimed the church land and build-

ings. For a time it seemed as though serious unpleasantness would ensue, but a compromise was made and the Government granted the adherents of the Established Church of Scotland the piece of land known as the "V" on Richmond Street, where they built a church of strange design, which is now owned by the Christian Scientists, but which was known in earlier days to the irreverent as the Pepperbox Church.

In September, 1845, a call was extended by St. Andrew's Church to Rev. R. Sommerville, of Glasgow. This call was sustained by the Presbytery of Hamilton, and transmitted to the Presbytery of Scotland, which declined to release Mr. Sommerville from his charge in Scotland.

During the forties, although the church had no settled minister, it was visited by many distinguished men, among others Rev. Robt. Somerville, Glasgow; Rev. John Fraser, of Kirkhill; Dr. McLachlin, of Edinburgh; Dr. McGillivray, of Aberdeen and Rev. Robt. Burns, Professor of Church History, of Toronto. Some of these dispensed the ordinance of the Lord's Supper at intervals to the congregation. Dr. Willis, the principal of Knox College, presided over such a service in October, 1846.

A man, who afterwards became famous as a missionary in China, Rev. Wm. Burns, spent the summer of 1846 preaching to the congregation of St. Andrew's Church and to other congregations in the neighborhood. Were it possible to record the names of all the distinguished men who have preached from St. Andrew's pulpit, it would make interesting reading—great missionaries like Dr. John G. Paton, of the New Hebrides and Dr. George L. Mackay, of Formosa; great educationists like Dr. Caven and Dr. Bruce Taylor; great Bible expositors like Dr. G. Campbell Morgan; great authors like Mark Guy Pearse; great evangelists like Dr. John McNeill.

One of the great names in the history of St. Andrew's Church is that of John Fraser, agent of the Montreal Bank, who came to London in 1844, and was an ordained elder at that time. His services were of the greatest value to the congregation. Very

frequently he conducted divine worship on Sunday, preaching both in English and Gaelic. He also conducted a prayer meeting on Wednesday evenings in the home of Wm. Clark, North Street, until his tragic death on December 21st, 1849. He was killed instantly in an accident while driving along the Goderich road, six miles north of London. It was a great blow to the church.

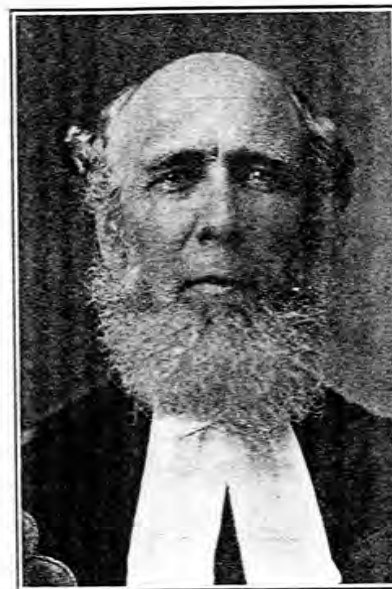
In the following year, 1850, the first settled minister came to St. Andrew's in the person of Rev. John Scott, a Licentiate of the Presbyterian Church of Canada. He was ordained and inducted on October 10th, 1850. He had been graduated the previous year from Knox College. For eighteen months prior to his coming to London he had labored as a student missionary at Port Dover and the adjoining stations of Simcoe, Vittoria and Jarvis. He had also supplied the pulpits of St. John's Church, Quebec, Knox Church, Hamilton, and St. Andrew's Church, London. For twenty-five years he ministered to the congregation of St. Andrew's Church. "Under his ministrations" says Dr. Campbell in his "Pioneer Days in London." "St. Andrew's Church prospered, but with prosperity came growth of modern ideas, especially in regard to musical services. The majority of the congregation wanted an organ. With this Mr. Scott had no sympathy. He was no weakling to surrender to what he thought was wrong, but he was not so self-willed as to lead a faction against the wishes of his people, so he resigned his pastorate in 1875. For some time he had a charge in North Bruce. After his retirement from the active ministry he resided in Hamilton, Ontario, enjoying the quiet which crowns a well-spent life and the affection of a wide circle of devoted friends."

Some interesting sidelights on the church of an earlier day may be gathered from the account in the London Free Press of June 14th, 1859, of a soiree held at the old City Hall by the members of North Street Presbyterian Church, as St. Andrew's was then called. About 400 persons were present on this occasion. Tea was served by the ladies, and afterwards a lengthy program was carried out. The report covered nearly a whole page of the



newspaper. The leading members of the church were all present (a tea meeting being evidently in those days as great a drawing card as it is today) and they vied one with the other in their efforts to carry the arrangements to a successful conclusion." The choir was in full attendance under the leadership of Ald. W. Begg, and sang several fine anthems. Mr. Kordes presided at the melodeon in his usual masterly manner. Mr. Scott spoke of the hesitation with which he had accepted the call to St. Andrew's Church. He well remembered with what feelings of despondency he commenced his duties, and feeling his weakness did not for a moment imagine he could sustain himself. He referred feelingly to the splendid support of the friends who had rallied around him.

Mr. Cameron, for the Deacon's Court, read a statement of the affairs of the congregation for the year 1858. He stated that the average attendance at the Sunday forenoon services for the preceding three or four years had been 550, and at the evening services there had been a gradual increase from 250 to 350. It would seem that even then there was a marked disparity between the morning and evening services, many being content with only one service on the Lord's day. He was gratified to report that attendance at the prayer meeting had increased from 50 to 70. A long detailed history of the congregation was given by Mr. Clark, one of the leading elders, and congratulatory addresses were made by David Glass, Esquire, Mayor of London, Ald. John I. McKenzie, Mr. Cameron and others. Mr. Begg, the choir leader, also had something to say. He complained that the members of the congregation did not co-operate in the service of praise as they should. He said that it was a fact that not one-half of the congregation joined in the praise of God. "Some would excuse themselves by saying that they had no voice, but he knew they could modulate their voices when they wished; they could speak loud when they were angry, and he believed some of them could indulge in a scold, and for them to say that they had no voice to praise God was wrong." He ended his address with this warning: "He had an idea that if Presbyterians did not take



REV. JOHN SCOTT

care to cultivate congregational singing they would be forced to introduce instrumental music into their churches, and he knew that the people would not like that." (Hear, hear). After some further remarks on the same subject, Mr. Begg resumed his seat. The choir then sang the anthem: "Oh Come Let Us Sing Unto The Lord, Let Us heartily Rejoice in the God of Our Salvation," after which Mr. Small addressed the meeting on the same subject as that chosen by Mr. Begg. In these days when we find instrumental music so helpful in our service of praise it is hard to understand the position of the men of an earlier time who feared that it might have a harmful influence upon public worship. At the same time we cannot fail to admire them for their loyalty to what they believed to be right.

When Mr. Scott came to the church in 1850 the number of communicants was 115 and by 1868 it had risen to 410. It was felt for some time that a larger church must be provided to accommodate the growing congregation. An energetic committee consisting of some of the best business men of London, who were members of St. Andrew's Church, went to work with a will, and in a short time the necessary funds were subscribed to warrant the commencement of the building. When we think that the London of 1868 had a population of not more than twenty thousand, and that the site of St. Andrew's Church was just on the outskirts of the thickly populated district, we must marvel at the faith and vision and foresight of the men of that day who built the present church, and a few years later the Manse, upon a site which has no superior, if indeed it has an equal, in the Dominion of Canada.

On March 20th, 1867, a congregational meeting was held to consider the report of a committee previously appointed to prepare the plans for the new church. James Durand, the Chairman, assured the members that the whole cost, including "the spire covered with tin" would be about fifteen thousand dollars. The actual cost was about twenty-five thousand. The scheme was heartily approved and committees named to see the project through.

The largest committee, consisting of fifty members of the congregation, was instructed to solicit subscriptions for the work. So well was their task performed that building operations were soon under way and by the Spring of 1868 sufficiently advanced for the laying of the corner stone.

The Queen's Birthday fell in the year 1868 upon a Sunday, and according to custom it was celebrated on Monday. We read in the London Advertiser of Tuesday, May 26th, that the "elements were favorable: a cloudless sky, a brilliant sun and gentle breeze." There was a military review in the morning which attracted some. Port Stanley drew a large crowd of three thousand people. On the hill, at the pleasure grounds, the dancing shed, merry-go-rounds and refreshment booths, great throngs were gathered the entire day. A fair share left the City by the Great Western, the majority going to Sarnia. But the greatest interest for many Londoners centred around the corner-stone laying of the present St. Andrew's Church. The stone was well and truly laid by Rev. John Scott, the handsome silver trowel being handed to him by Mr. Daniel Lester, Chairman of the Deacons' Court and Managing Committee. There was deposited in the stone a tin-encased bottle containing the history of the church, and sundry coins and papers, which it was believed would be "unimpaired by the ravaging tooth of time for centuries." Mr. Scott reminded his hearers that "any ecclesiastical edifice, however beautiful or imposing, was but as it were the symbol of the more important and spiritual building of which Jesus Christ is the chief-corner stone, the sure foundation for all who build on Him."

Rev. Donald MacKenzie, of Zorra, an old friend of thirty-four years, was present and spoke briefly; Rev. J. J. Proudfoot, of the First Presbyterian Church, led in prayer; Rev. Mr. Cochrane, of Brantford, father of the Secretary of our Home Mission Board, congratulated the congregation upon the progress it had made. Rev. W. J. Hunter conveyed the greetings of the Wesleyan Church. Rev. James Cooper represented the Baptist Church.

He said laughingly that they had an evangelical alliance on the platform, a combination of Presbyterian, Methodist and Baptist, which he hoped and believed would make a healthy compound. The newspaper account ends with the naive remark that "the exercises passed off with great eclat and nothing was said or done to which the slightest objection could be taken."

The great day was still to come on October 31st, 1869, when the Church was formally opened and dedicated to the worship of God. The annual report of the congregation for 1869, mentions the last service in the old church on Communion Sabbath, October 24th, 1869, "which called to remembrance the pleasures and sorrows, hopes and joys, difficulties and trials experienced by the congregation since its organization." At the opening services Rev. Dr. Ormiston preached in the morning and evening and Rev. D. Inglis in the afternoon, the church being crowded on all occasions.

On Monday evening, November 1st, there was a social gathering with a large attendance. Refreshments were served in the basement and addresses were delivered in the church by Dr. Ormiston, Rev. D. Inglis, the pastor, Rev. John Scott, and Alex. McKenzie, Esquire, M.P. The Rev. Mr. Innes, of the Church of England, took part in the proceedings by opening the meeting with prayer and nearly all the ministers in the city and several from a distance were present.

The report contains many interesting items in connection with the building and furnishing of the Church. We are told that the pulpit, stairs and platform were covered with carpet and the pulpit trimmed with French plush, the aim of the committee being to have the whole work, furniture and finishings of the most approved and durable kind. The Scottish ancestry of the members of the Committee is indicated by the following item: "The mattings, carpet and pulpit trimmings were purchased in Montreal for the church at the lowest wholesale cash price, the only additional charge being the freight from Montreal." The committee pays tribute to the ladies of the congregation for valu-

able assistance rendered by them. We are reminded of an earlier day (when many drove to church long before any one had dreamed of motor cars) by the suggestion that "the sheds in the rear of the church have now become old, dilapidated and almost useless. It will be necessary to consider the problem of new sheds, the most convenient kind to erect and the best way to raise the amount required." In the report of the following year we are told that substantial sheds, comprising twenty-one stalls for the convenience of people coming from the country, had been erected at a cost of \$516.

The architect of the new church was William Robinson.

The contractors were William Elliott and David Denham.

The officials of the church in 1869 were the following:—Moderator, Rev. John Scott; Session Clerk, William Clark; Elders, William Begg, Charles Grant, James McWilliams, James T. Boyd, John Wilson, Wm. Kent, Andrew Thomson, Duff Cameron and John Tytler. Board of Trustees for Church Property—John Birrell, William Begg, George M. Gunn, Daniel Lester, J. G. McIntosh and John Ross. Board of Trustees for Cemetery—William Clark, William Begg, George M. Gunn and Andrew Chisholm. Deacons' Court and Managing Committee—President, Daniel Lester; Treasurer, William Begg, Treasurer for Building Fund, Alex. McIntosh; Secretary, Alex. Davidson, John Birrell, Robert Moore, James Anderson, A. J. G. Henderson, Edward Rowland, Andrew Thomson, Alex. Davidson, John Cousins, Daniel Lester, John Tytler, James Gillean, J. G. McIntosh, John Ross and Duff Cameron.

The above names are familiar to everyone who has been associated with St. Andrew's Church, and the children and grandchildren of these splendid men are many of them still zealously engaged in the work of our church. We have some still actively interested in our work who were present at the opening of the church, among them—Miss Jane Kessack and Miss Margaret Kessack, Mrs. W. J. Carson, Miss Flora McColl, Mrs. Annie

Turner, Mrs. F. T. Yelland, George M. Anderson, Alex. Gilleen, Alex. Purdom and John Nichol.

Soon after the congregation was settled in its new home the work of extension began. We learn from the report of 1873, that Branch Sunday Schools had been established in outlying places.

One on the Hamilton Road with Thomas Muir as Superintendent, had six teachers and fifty-five scholars. Another in Petersville (now London West) had four teachers and thirty scholars under Duncan Campbell, Superintendent, and a third, known as Westminster School, over Clarke's Bridge, at the foot of Wellington Street, had thirty-five scholars under Henry Diprose, Superintendent.

On December 29th, 1875, Rev. James Allister Murray was inducted pastor of St. Andrew's Church. Mr. Murray was born at Big Meadows, Rodger Hill, Pictou County, Nova Scotia. His father was a Scotch Highlander from Sutherlandshire, and his mother a native of the Parish of Humble. His parents emigrated from Edinburgh to Nova Scotia early in the nineteenth century. He was educated at the Grammar School in Tatamagouche, under a famous teacher, the late John Currie, and continued his studies at Pictou Academy. After teaching for three years he entered the Presbyterian College at West River, Pictou, where he took a full course, and after an extra session at the Free Church College, Halifax, was licensed to preach in 1857 by the Presbytery of Prince Edward Island. He spent a short time in the Home Mission Field, and afterwards received calls to several important charges. He was ordained pastor of the Presbyterian Church in Annapolis Royal. After three years there he accepted a call to St. Luke's Church, Bathurst, New Brunswick, in connection with the Church of Scotland. Later he removed to Ontario and was minister of St. Andrew's Church, Lindsay, from which he came to St. Andrew's Church, London. Mr. Murray remained the pastor of our Church until October 21st, 1894, when he died in the Manse



REV. JAMES ALLISTER MURRAY, M.A.



one Sunday evening while the service in the Church was being conducted by Rev. Dr. George M. Milligan, of Old St. Andrew's Church, Toronto. Mr. Murray was recognized as a man of great pulpit power. He was also an energetic and sympathetic pastor and endeared himself to all the members of the church. Mrs. Murray was an ideal pastor's wife—giving of her best to all the activities of the church—more particularly the work of the women for Missions and social service. She survived her husband for over twenty years and remained with us until her death in 1915. The tablet erected in memory of her and Mr. Murray by their sons bears the appropriate Scripture quotation: "Blessed are the dead who die in the Lord. They rest from their labors and their works do follow them."

During Mr. Murray's pastorate the subject of music occupied a large place in the thought of the congregation. From the beginning St. Andrew's had been very conservative. The singing at public worship was led by a precentor with a tuning fork, and prior to 1881 only Psalms and Paraphrases were used. Among those who served in the capacity of precentor were William Begg, E. D. Rowland, James L. Barron, William J. Freeland, H. S. Marshall and R. H. Morrison. Significant of a time when the purchasing power of the dollar was far greater than it is today it may be noted that when the present church was opened the precentor received \$125 and the pastor \$1,000 a year.

Quite early in our history there developed a desire for instrumental music, and this growing restlessness led as we have seen to the resignation of Mr. Scott in 1875. On September 13th, 1869, the minutes of Session contained this entry: "a communication having been received from the Sabbath School teachers proposing the use of a melodeon in conducting the service of praise in the Sunday School and asking the concurrence of the Session in the said proposition, the Session having considered the matter find that having a regard to the harmony and spiritual edification of the congregation they are unable to grant their concurrence to the proposed measure." Again just on the eve of the opening of

the church we read in the minutes that on October 17th, 1869, a letter was read before the Session containing a resolution of the choir in which it was stated that the members still adhered to the resignation which they had lately tendered. They protested against the refusal of the Session to consent to the use of a musical instrument at a social meeting proposed to be held in the new church on the Monday evening following the opening. It contained also an intimation from Mr. Rowland, precentor, that in consequence of the resignation of the choir he would be unable to act longer as leader of the service of praise and asking that a new precentor be appointed and that he be relieved. The Session expressed its regret at the action of the choir and the hope that Mr. Rowland would continue to serve as choir leader. As the matter is not referred to again we may conclude that the difference was happily adjusted.

Advocates of the organ continued their campaign, but were not finally successful until 1888, when the organ was installed and Mr. S. W. Wilson appointed organist. He was a young man of fine spirit and unusual gifts as a musician, but he died within a few months after he had begun his work in St. Andrew's. In 1890—just forty years ago Mr. Charles E. Wheeler—our present organist and choir leader, then a very young man, took over the task. For years he has been the Dean of London organists, and has made a record that is unique for length and efficiency of service. It falls to the lot of few men in any profession to hold for so long a time the high regard of all who know him. All the ministers who have preached for us have appreciated his sympathetic co-operation and his wise leadership of a reverent and worshipful service of praise.

The organ was re-built in 1910 and later on, chimes and harp stops were installed by the Ladies' Aid Society as a memorial to our late beloved pastor Dr. Ross.

St. Andrew's has been the mother of churches in the City of London. While Mr. Murray was with us Sunday Schools and local prayer meetings were organized in different parts of the city.



and these afterwards developed into what became King St. Presbyterian Church, Knox Church, St. Paul's Church (London West) and Chelsea Green.

At the beginning of the year 1888 a Mission School was organized in St. George's School House on Waterloo Street. This began with an average attendance of 60. The officers consisted of James Gordon, Superintendent; H. E. Nelles, Treasurer, R. Arthur Gordon, Secretary, and Miss Rhoda Gordon, organist. A Wednesday evening prayer meeting was started soon after in connection with this work with an average attendance of thirty. A little later a lot was purchased on the corner of Colborne and Oxford streets and a building erected for the accommodation of this school and prayer meeting. This was later turned over to the congregation of New St. James. From similar modest beginnings, sponsored fifty years ago by members of our church, there grew up the King St. congregation in the East End and Knox Church in South London.

It had been thought for a long time that Presbyterianism in this City should be represented by a Sunday School in West London. In December, 1891, a joint committee composed of members picked from the Sessions of St. James and St. Andrew's Churches took up the matter and succeeded in organizing a school in January, 1892. Mr. R. H. Morrison, who had recently been ordained an elder of St. Andrew's and who is still an active member of Session, took part in the organization of the school and was appointed its first superintendent. This school was carried on by faithful workers for several years until it was organized into St. Paul's Church. Even after that St. Andrew's took a deep interest in the work in West London and made an annual contribution toward its support.

Early in the nineties a Sunday School was begun in Chelsea Green. Much credit for the success of this work was due to Mr. Thomas Baty, a valued member of our Session, who transferred his membership to Chelsea Green Church some time before his death in June, 1927.

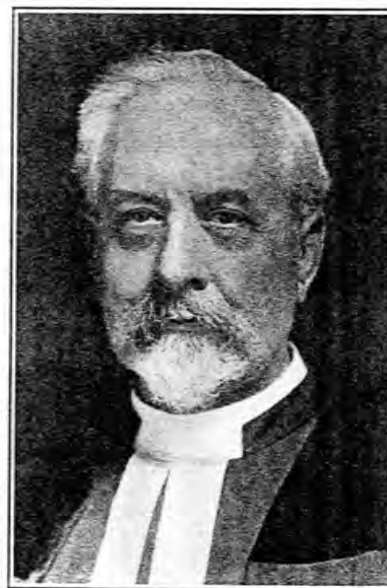
After the death of Rev. J. A. Murray, in October, 1894, it became necessary for our congregation to look around for a successor. During the summer of 1888, and while Mr. Murray was absent in Europe for the benefit of his health, the pulpit was occupied by two clever young students, Mr. J. C. Tolmie, who has since taken such a large part in public affairs in the Province of Ontario, and Mr. Robert Johnston, at that time an under-graduate of the Presbyterian College of Montreal. Mr. Johnston came of Irish parentage, and was raised in the Town of Kincardine. In 1883 he matriculated as a freshman of McGill University, where his student career was a singularly brilliant one. He was a gold medalist in several departments. After graduation he was called to St. Andrew's Church, Lindsay, where his first pastorate lasted for six years, and from there he was called, as was his predecessor, Mr. Murray, to St. Andrew's, London. In the previous year, 1894, he had been honored by being chosen as assembly preacher at St. John, N. B., and the choice was amply justified by his discharge of the duty imposed upon him, notwithstanding his youth. For nearly nine years he ministered to us, and in the Autumn of 1903, received a call to the American Presbyterian Church at Montreal, which he accepted. During his ministry here Dr. Johnston was ably supported by Mrs. Johnston. The tribute which he has paid to her elsewhere in this booklet is well deserved. After sixteen years in the City of Montreal, Dr. Johnston was called to Grace Church, Calgary. For the past few years he has been pastor of the leading Presbyterian Church at St. Catharines. He is the only surviving ex-minister of our Church.

After Dr. Johnston's removal there was a vacancy of ten months, until September, 1904, when we were fortunate in persuading Rev. James Ross, D. D., to come to us from his Chair in the Montreal Presbyterian College. Dr. Ross was of Scottish ancestry. His first charge was at Perth, Ontario, from which he was called to a Professorship in Montreal. He occupied this high position with rare distinction for twelve years, when he decided to return to the pastorate, and come to us in London. Dr. Ross

was a man of great pulpit power. His sermons were always thoughtful and inspiring. He was also an ideal pastor, a man of wide sympathies and charming personality, who won the hearts of all with whom he came in contact. It is safe to say that no minister of St. Andrew's Church has ever been more deeply loved than Dr. Ross. He remained with us for more than nine years, until his tragic death in the City of New York, whither he had gone with the late Dr. A. O. Jeffery, of London, in the interests of our Public Library. We are glad to have Mrs. Ross still with us. She has always held a large place in the affections of our people.

The first important piece of work to which Dr. Ross set his hand was the erection of our Sunday School building, which has always been known as St. Andrew's Hall. This was erected in the summer of 1905, under the supervision of Mr. W. G. Murray, architect, who is now a well known member of our congregation and has since furnished ample, up-to-date accommodation for our Sunday School as well as serving the Church and general public of London in many different ways. Prior to this time the Sunday School was held in the basement of the church. It had been felt for years that the equipment was far below our requirements. It must not be understood, however, that St. Andrew's Sunday School had failed in any way in performing its high function on behalf of the children and young people of the congregation. From the early days of our history we have recognized the great importance of this work and have kept it up continuously to the present time.

The first School was opened on September 11th, 1843, with twenty-one children in attendance, and Rev. Robt. Lindsay, an ordained minister, in charge. The teachers on that opening day were William Clark, John Michie, James Eakins, James Grant and Mrs. Clark. The following year James Eakins died and John Michie went back to Scotland, leaving to the school his library of 116 volumes valued at £4. In 1846 William Clark was appointed Superintendent. By that time the attendance had increased to forty. Prizes were presented for the first time, and



REV. JAMES ROSS, D.D.

were paid for by collection and subscription. In 1847 the library was further increased by 100 volumes of bibles and religious books. The teachers held regular monthly meetings for general business and mutual fellowship and worship. St. Andrew's Sunday School has always had efficient and zealous Superintendents, among them being William Begg, Thomas Muir, C. R. Somerville, A. S. Macgregor, R. A. Little, John Lohead, David Ross and George W. Hofferd. Quite recently the School has been reorganized, and we have now two Superintendents, Dr. R. C. Dearie in charge of the Junior Department and W. C. Rean in charge of the Senior Department.

A very important part of our work in religious education has been in connection with our Chinese class. At the time Mr. A. S. Macgregor was Superintendent of the Sunday School he felt that we should take an interest in the Chinese who were coming into London. He requested Mr. George Gauld to interview some Chinese boys working in a laundry on Dundas St. As a result a class was organized under Mr. Gauld's direction in 1887 with three Chinese pupils. In 1902 Mr. Lem Wong and Mr. Jim Lee united with the Church on profession of faith. They were guided in making their decision by Miss Gretta Jarvis, who was for many years an untiring and faithful teacher of the class. The Misses Gunn and the Misses L. and J. Nichol have also rendered splendid service in this work. Mr. Lee Gain united with the Church in China and joined us later by certificate. Both he and Mr. Lem Wong are still faithful members of the class. Mr. A. E. Welch and Dr. A. S. Hammond are the present leaders in this work, and are earnestly endeavoring, along with their staff of teachers, to be helpful to the Chinese in the city.

The work for the young in St. Andrew's Church has not been confined to the Sunday School, although that has been properly the most important feature. We have many week-day activities for our young folk to supplement the work of the Sunday School. We have a cradle roll, upon which the names of the little ones are entered as soon as they are born. When they are able to come

to church they attend the Junior Congregation and Primary Department, and then each Monday they are expected to join the Outlook Mission Band or the King's Own Club, carried on respectively for boys and girls where the mottoes are "Serve others for Jesus" and "Live pure, speak true and follow the King."

At twelve years of age the girls pass into the Canadian Girls in Training and St. Andrew's Pathfinders, whose purpose is to "Cherish Health, seek Truth, know God and serve Others." At twelve years of age the boys begin to follow the Canadian Standard Efficiency Training Program and to "Increase in wisdom and stature and in favor with God and man." These activities took a positive form some ten years ago. The girls are indebted to Miss D. Russenholt, then Deaconess of St. Andrew's Church, and Mrs. D. C. MacGregor and other leaders for promoting this program for teen age girls. The boys work was similarly organized by Rev. F. W. K. Harris, B.A., who came to us as Director of Religious Education in 1921. He was ably assisted by other men who have proved to be faithful leaders in boys' work. Some time ago a very successful young men's class was conducted by Dr. C. R. Somerville. In recent years Mr. George Hair has rendered invaluable service to the boys of our church.

Shortly after Dr. and Mrs. MacGregor came to St. Andrew's Church in 1914, teen age girls were organized into a group who believed that if you "give to the world the best that you have the best will come back to you." A request was made to Mrs. MacGregor, whose pen name was charming and attractive to the girls, that they might be named for her "The Marian Keith Club." They have rendered splendid service, and all girls look forward on reaching eighteen to joining this interesting Club. The Young Peoples' Society, in which young men and women meet in one group has functioned in various forms and at present meets on Sunday evenings after the church service. Some of the strangers within our gates find great happiness when they render service to the Church through the B. S. C. group, which is composed of young women from Overseas, known as the Bible Study

Club, aiming to prove themselves the Big Sister Club for strangers in Canada.

St. Andrew's congregation has never thought it sufficient to look only upon its own things, but has always looked upon the things of others. A fine missionary spirit has characterized our church from the beginning. Our people have taken a deep interest in the work of Home and Foreign Missions, and have shown it in a very tangible way by their generous support of the work at home and abroad. In the autumn of 1923 the Session felt that it would be a good thing for the congregation to have a close personal interest in some definite field of work, which could be acquired only by charging ourselves with the support of a missionary. In response to a request from the Session the Foreign Mission Board of the former Presbyterian Church assigned to us as our special representatives in the foreign field Dr. G. Gushue-Taylor, M.B. (Honors) B.S., London F.R.C.S., and Mrs. Taylor, who is a trained nurse. Dr. Taylor went to Formosa in 1911, and with the exception of a period of three years in which he was engaged in post-graduate work in the Old Land and as principal medical officer of Dr. Barnardo's Homes and Hospitals in England, had been engaged in medical mission work in Formosa for nearly twenty years. He has devoted his time wholly to anti-leprosy work, and his present objective is to organize a colony under this mission to be known as the Happy Mount Leper Colony, Formosa. Dr. Taylor estimates that there are four thousand lepers in Formosa. He is hopeful that many of these may be cured or helped by modern forms of treatment and that the scourge may be completely wiped out in the course of two or three generations. It is hard to imagine how a man could invest his life in a more useful form of Christian service.

Dr. Taylor was ordained and inducted an elder of our Church in November, 1923. Both he and Mrs. Taylor visited us in the summer of 1929. Those of us who had the privilege of meeting them in an intimate way became at once their ardent admirers and friends. It has been a great source of blessing to the people



MRS. (DR.) G. GUSHUE-TAYLOR



DR. G. GUSHUE-TAYLOR



of St. Andrew's Church to know Dr. and Mrs. Taylor and to have a part in the splendid work to which they are giving their lives.

The congregation of St. Andrew's Church was shocked beyond words in November, 1913, when it was bereaved so suddenly of its beloved pastor, Dr. James Ross. It was a staggering blow to the Church. The funeral of Dr. Ross in the Church itself was one of the finest tributes ever paid to a public man in the City of London. It was felt by many at the time that it would be quite impossible to replace him. The congregation, however, soon rallied itself and began to look about for a worthy successor. The eyes of many in the congregation were soon turned to Rev. D. C. MacGregor, who was at that time connected with the Department of Social Service and Evangelism in the former Presbyterian Church. He was approached early in the year 1914 by an influential deputation from our Church. As the Department with which he was connected was undertaking a building program upon a very large scale Mr. MacGregor felt he could not conscientiously retire from the work at that time, and he was thus obliged to decline our invitation. In August of the same year the Great War broke out and the Church felt that it could not go on with the program which had been laid out. When we learned of this we sought again the services of Mr. MacGregor, and were fortunate in finding that he felt himself free under the new conditions to accept our call. He was inducted into the pastorate of St. Andrew's Church on October 1st, 1914.

Mr. MacGregor spent his early life on a farm in the Township of Sydenham, County of Grey, and thither he goes each summer to spend his vacation. He attended the Collegiate Institute in Owen Sound, ten miles from his home, and frequently walked home on Friday night to spend the week-end and back again on Sunday afternoon. After teaching school for six years he entered the University of Toronto in 1900, and was graduated in 1904 with high standing in the Honor Philosophy Course. The next two years he spent in the study of Theology in the United Free



REV. D. C. MACGREGOR, B.A., D.D.



Church College at Glasgow under great scholars like Dr. James Denny, Professor Lindsay and Professor (now Sir) George Adam Smith.

He returned to Canada and completed his Theological Course at Knox College, Toronto, from which he was graduated in 1907. He began his ministry at once as assistant to Rev. R. N. Grant, D.D., of Orillia Presbyterian Church. On Dr. Grant's death, in 1908, he succeeded to the pastorate, where he continued to serve until 1911. In that year he became Assistant Secretary of the Board of Evangelism and Social Service, until he came, as we have seen, to St. Andrew's in October, 1914. In the Spring of 1922 he received the honorary degree of Doctor of Divinity from his alma mater.

During Dr. MacGregor's regime St. Andrew's Church has made distinct progress in all directions. The membership has steadily increased and the spiritual life of the Church and the city has been quickened by his untiring endeavors on our behalf.

The even course of our work was rudely shaken on October 4th, 1928, when Dr. MacGregor met with a terrible accident near Hamilton while he was on the train on his way to organize the Home Mission Board of the United Church of Canada, of which he had been made chairman at the meeting of the General Council in Winnipeg in the preceding month. For a time it was feared that we might lose his services—but happily his strong physique and the best of medical care resulted, under the blessing of God, in his recovery after a long and painful period of treatment and convalescence. It is doubtful if any event ever happened to a citizen of London which called forth greater sympathy for himself and his friends than did Dr. MacGregor's accident. Messages were received from all parts of the Dominion of Canada and beyond, expressing the deep sympathy of countless friends and admirers and earnest hopes for his recovery. One of these messages which touched us very deeply was received from his Lordship, Rev. M. F. Fallon, D.D., Roman Catholic Bishop of

London, who was at that time himself a very sick man, and who might have been forgiven had his thoughts been turned wholly upon his own condition. The message was read to the congregation of St. Andrew's Church, London, on October 8th, 1928, by Dean Tucker, of St. Paul's Cathedral, who was presiding and introducing Dr. Boreham, the noted Baptist preacher and author, of Australia. "I have learned," said the Bishop in his message, "with much sorrow of the critical accident met with by Rev. D. C. MacGregor, pastor of your Church. I am myself in Harper Hospital, Detroit, and I have been the subject since my rather lengthy illness of the kindness of my non-Catholic brethren. Will you communicate to the proper authorities my own prayers and those of my Catholic people for Dr. MacGregor's speedy recovery. Faithfully yours, M. F. FALLON, Bishop of London."

We are all rejoicing because the prayers of Bishop Fallon and of hundreds of other people of all Christian communions have been answered and Dr. MacGregor is now coming into possession of all his old time health and vigor.

Dr. MacGregor has never failed to give to Mrs. MacGregor the greatest credit for the success which has attended their ministry in St. Andrew's Church. Mrs. MacGregor was famous as an author before she came to us. We expected great things of her, and we have never been disappointed.

Mention has been made in this sketch of the debt of gratitude which we owe to the wives of successive ministers. Our debt is not to them alone, but to the vast number of loyal and faithful women, who, as the Apostle Paul put it, have labored with us in the Gospel. Elsewhere in this booklet Dr. Johnston has paid tribute to the noble women who stood behind him during his pastorate of nearly nine years. We know that all our pastors, before and since Dr. Johnston's time, could bear the same testimony. The Ladies' Aid Society, now known as the Woman's Association, has always rendered a great service in the work of our own Church, while the Woman's Missionary Society has



REV. H. M. McFARLANE, B.A.



REV. F. W. K. HARRIS, B.A.

been equally zealous in its efforts to carry the Gospel to distant places of our own country and to the lands beyond the Seas. It would be difficult and perhaps invidious to mention names of the good women, alive and dead, who have had a share in these great enterprises. The Philoxene Club, composed of young unmarried women, organized a few years ago, has done much in the way of social service for the underprivileged people of our Church and community. This club is an auxiliary to the Woman's Missionary Society.

The work of St. Andrew's congregation is so burdensome for a minister that we have found it necessary and helpful on several occasions to enlist the services of men to assist in the pastoral work. A short time before the death of Rev. Dr. James Ross we were fortunate in securing Rev. Hugh McFarlane, a recent graduate of Knox College. Mr. McFarlane was with us at the time Dr. Ross was taken, and remained during the vacancy, carrying on the work of the congregation in a manner acceptable to all of us. He remained with us for some time after the induction of Dr. MacGregor. Since that time he has been the minister successively of a church at Wiarton, of St. Andrew's Church, Sault Ste. Marie, Ontario, and of Home Street Church, Winnipeg, of which he is still the minister.

In 1921 we were fortunate in securing the services of Rev. F. W. K. Harris, B.A., who had been in the ministry in charge of churches in the Ottawa Valley. He remained with us till the year 1925, when he accepted a call to the United Church at Maxville, Eastern Ontario. Mr. Harris has left his mark upon our congregation. We still feel the benefit of the splendid work he organized on behalf of the young people. He and Mrs. Harris made many friends in our Church and in the city.

After Dr. MacGregor's accident in October, 1928, we felt we had a very serious problem upon our hands, because we knew that he would be absent from us for a considerable time. It was our rare good fortune, however, to obtain the services of Rev. A. W.

Lochead, B.A., B.D., who was with us from October, 1928, until the end of June, 1929. Mr. Lochead had been a missionary in Honan, China, for about 23 years, and would doubtless have returned to that field had his health been equal to it. He was a gifted preacher and an earnest pastor. While he was with us he did his work, not in the spirit of one who expects to leave in a short time, but with the zeal and earnestness of a man who is expecting to be permanently in charge and to see himself the results of his labors in days to come. Mr. Lochead is now the pastor of the United Church at Dauphin, Manitoba. His residence among us will always be a fragrant memory.

It was expected by Dr. MacGregor and the congregation that he would be able to resume his work on September 1st, 1929. It was found impossible for him to realize this expectation. It became necessary, therefore, to look around for further outside assistance. Even at the time Mr. Lochead came to us the name of Rev. Dr. R. W. Ross had been mentioned as a possibility, and naturally we thought of him at once when it became known that Dr. MacGregor's absence would be prolonged. We succeeded in persuading the Board of Social Service and Evangelism to release Dr. Ross for a short time, and later on this release was extended indefinitely. He has been with us since September, 1929, and in that time he has won all our hearts. Dr. Ross is a native of Blyth, Huron County. He is one of the outstanding preachers of the Church. He held pastorates at Glencoe and Guelph, Ontario, and afterwards for 18 years was minister of Fort Massey Church, Halifax. He came to us with a rich store of Christian experience and human kindness. A few months ago he consented under the earnest and unanimous pleading of the Session and Board of Managers to remain with us as Associate Minister until the end of June, 1931.

When the Great War broke out in August, 1914, a large number of our young men enlisted for service Overseas, just as they did from all other churches in the Dominion of Canada. Shortly before the war ended in November, 1918, Dr. MacGregor



REV. A. W. LOCHEAD, B.A., B.D.



REV. R. W. ROSS, D.D.



was pressed into the Chaplain Service and wore the King's uniform for several weeks. Many times during the war St. Andrew's congregation was plunged into deepest sorrow by the word which came from the Front of boys from our Church making the supreme sacrifice in the cause of justice and freedom. After the war was over a tablet was placed at the front of the Church bearing the following inscription.

### IN HONOUR

of those who went from this congregation to serve in  
the Great War  
and in grateful memory of those among them who  
laid down their lives  
1914-1918

### OUR HONOURED DEAD

Wilson J. Aikens	James M. MacArthur
Bart Cottam	A. Ed. McKay
J. Bruce Fraser	Athol A. McLean
Harold S. Gray	Donald C. McLean
William Groshaw	Robert Mowat
Archie Hutcheon	Frank Reid
Evans James	Charleton Robson
Samuel Monteith Loughrin	Thomas M. Simpson
Kenneth I. Somerville	

Erected by St. Andrew's Church.

Since the union of the various branches of the Presbyterian Church, in 1874, four different General Assemblies were held in the City of London. The first was held in 1883. The second, in 1895, was held in St. Andrew's Church at the very beginning of the pastorate of Rev. Robert Johnston, who came to us in April of that year. The third was in the First Presbyterian Church, in 1906, and the fourth was held in St. Andrew's Church, in

June, 1918, when men's hearts were failing them for fear on account of the war which was not at that time going as well for the Allies as we could have wished. This Assembly was addressed by the Duke of Devonshire, at that time Governor-General of Canada. We have been honored this year in having the General Council of the United Church gather for its biennial meeting in St. Andrew's.



CHARLES E. WHEELER, F.C.C.O.



## What of the Future?

By REV. D. C. MACGREGOR, D.D.

**I**T is impossible to think of the St. Andrew's of today or tomorrow without casting a glance backward to the St. Andrew's of yesterday.

Taking its rise in a small group that assembled for prayer in 1833 the growth of the congregation has been steady until it has become one of the largest and most influential in Western Ontario.

Its foundations were well and truly laid in the faith of Jesus Christ and in the character and devotion of the men and women who instituted the work. Their zeal and courage have continued in the lives of those who have succeeded them.

All through her history, St. Andrew's has been characterized by loyalty to the great evangelical teachings of the New Testament and by her earnest support of the missionary enterprises of the Church.

It is not surprising therefore that her growth in numbers, and in influence has been so marked.

We look forward to the future with great hope and expectation. Never in her history was the Church confronted with such a challenge to give the Gospel to all mankind. Never was there a day when the demand was so insistent that the spirit of goodwill and brotherhood should prevail in all human relationships.

In the spirit of prayer we face our task—prayer for the courage and spirit of adventure that characterized our fathers—prayer for an ever increasing conviction that the Church is in possession of a final word for man—prayer for the secret of access to God and the ability to bring His power to bear—prayer for the abounding assurance that before "the One Name given under heaven whereby we must be saved" every evil will be overcome and all opposition crumble.

Thus lifted on a rising tide of eager faith St. Andrew's will continue her voyage of blessing to all future days.

## The Kirk Session

### *First Election of Elders:*

On September 29th, 1843, the congregation was regularly organized and the following elders chosen:

Alexander Ross                      John Michie

Wm. Clark, Clerk of Session from March 21, 1865, to February, 1874.

John Fraser, Agent of the Bank of Montreal, an elder, arrived in 1844, and frequently conducted services in the absence of the minister, until his death in December, 1849.

### *Second Election of Elders—October, 1852:*

Wm. Begg (Died July 28th, 1876, having for years been Church Treasurer, S. S. Superintendent and Precentor.)

John McDougall.

### *Third Election of Elders—December, 1856:*

Charles Grant                      James McWilliams

Hugh Rose (Clerk of Session, January 12th, 1857, to March, 1865—eight years.)

Daniel McEwen was elected but was omitted in the ordination services by an oversight of the Session.

### *Fourth Election of Elders—April 1st, 1866:*

James T. Boyd (Session Clerk from March 5th, 1874, to March 23rd, 1875.)

### *Fifth Election of Elders, May 23rd, 1869:*

Duff Cameron                      John Tytler

Wm. Kent                      John Wilson

Andrew Thomson (Clerk of Session from March 23rd, 1875, to December 31st, 1890—16 years.)

*Sixth Election of Elders—January 15th, 1874:*

Duncan Campbell	Elliott Grieve
Henry Diprose	Thomas Short

*Seventh Election of Elders—October 1st, 1876:*

Robt. Scott	Alex. Gauld
D. Duff	

*Eighth Election of Elders—December 28th, 1879:*

Wm. Bain	James Bell
James Haggart	Wm. Stevely
John Ferguson	John M. Fraser, M.D.

*Ninth Election of Elders—January 23rd, 1887:*

G. W. Armstrong	Thomas Bland
Robert Allan	Alexander Fraser
A. S. Macgregor	

C. R. Somerville (Session Clerk from February 18th, 1891. to June 22nd, 1906—15 years.)

*Tenth Election of Elders—October 19th, 1890:*

Rev. James Gordon, M.A.	George Cairncross
James Gordon	Moses Hutchinson
C. McCallum	H. E. Nelles
G. A. McGillivray	John L. Gibson
R. H. Morrison	

John Lohead (Clerk of Session from June 22, 1906, to November 12th, 1929.)

*Eleventh Election of Elders—January 31st, 1897:*

Dr. J. A. Macarthur, B.A.	Wm. Ross
Dr. F. W. Merchant	Rev. A. Stewart

*Twelfth Election of Elders—January 19th, 1902:*

R. A. Little, B.A.	H. G. Hopkirk
J. G. Wright	W. B. McKenzie
G. A. Mathewson	

*Thirteenth Election of Elders—January 7th, 1906:*

John Gibson	Fred Cheesbrough
Archibald McVicar, B.A.	James McMillan, C.A.
John M. Gunn, B.A.	

*Fourteenth Election of Elders—May 9th, 1909:*

Thomas Baty	H. A. Granger, B.A.
W. J. F. Mallagh	Geo. E. Ollerhead
John Walton	W. C. Cameron

*Fifteenth Election of Elders, April 14th, 1912:*

Dr. J. G. Ainley Thompson	G. L. McDonald, B.A.
Neil McNeil	David Ross
W. A. Casselman	Alexander Hay

*Sixteenth Election of Elders—February 27th, 1916:*

J. C. Middleton	T. A. Rowat
J. E. Scott	Geo. Wood

*Seventeenth Election of Elders—May 25th, 1919:*

Thos. A. Gray	A. McLeish
G. W. Hofferd, M.A.	

D. J. Ferguson, present Clerk of Session—Elected November, 1929.

*Eighteenth Election of Elders—May 30th, 1920:*

G. Morley Adams	J. H. Cameron, B.A.
Neil McGill	Chas. M. Taylor
Robt. B. Turnbull	A. E. Welch

*Nineteenth Election of Elders—November 18th, 1923:*

Dr. G. Gushue-Taylor, M.B., B.S., F.R.C.S. (Taihoku, Formosa).

*Twentieth Election of Elders—June 22nd, 1924:*

Dr. R. C. Dearle	E. W. Cumming
Geo. T. Hair	F. W. Gladman
A. E. Silverwood	

*Twenty-first Election of Elders—November 1st, 1925:*

P. J. Thompson, B.A.	W. J. Patterson, M.A.
A. E. Neil	S. B. Gorwill
R. J. Webster	Donald McCrimmon

*Twenty-second Election of Elders—December 5th, 1926:*

W. E. Beattie	W. F. Darch
W. B. Gillespie	D. A. McArthur

*Twenty-third Election of Elders—May 18th, 1930:*

David W. Carr	C. R. Eberhard
Dr. F. J. Giffen	B. S. Scott
W. G. Young	

## The Board of Managers

The following notes culled from our records give the names of the outstanding men who have served on our Board of Managers during the past sixty years.

The Report for the year 1869 shows that Daniel Lester was President of the Deacons' Court and Managing Committee; the Treasurer being William Begg, and the Treasurer for the Building Fund for the Church, Alex. McIntosh, and the Secretary, Alex. Davidson. The Managers at that time were: John Birrell, Robert Moore, James Anderson, A. J. G. Henderson, Edward Rowland, Andrew Thomson, Alex. Davidson, John Cousins, Daniel Lester, John Tytler, James Gilleen, J. G. McIntosh, John Ross and Duff Cameron. The Board of Trustees for Church Property consisted of John Birrell, William Begg, George M. Gunn, Daniel Lester, J. G. McIntosh and John Ross.

The Report for the year 1870 shows that the Managing Committee had as its President, Edward Rowland, and the same Treasurer and Secretary as before. The Report shows that William Gordon, Robert Scott and Joseph Atkinson became Managers, and the Deacons were John Birrell and Robert Moore.

The Report for the year 1873 shows Daniel Lester as President and Alex. Davidson, Secretary. There was added to the Board: Warren Rock, Q.C., who acted for a number of years.

The Report for 1874 shows Robert Scott, President of the Managing Committee, and Alex. Davidson, Secretary and Treasurer, both well known among the members of the congregation. Added to the Board were John Gray, Alex. Purdom, Senior, Alex. Tytler and James Bell.

The Report for the year 1883 shows that John Ferguson was President of the Board, and that James McSween, Robert Allan, Alex. Tytler, John W. Jones, A. D. Cameron, David Denham, Donald McDonald, Donald Fraser, John G. McIntosh, C. McCallum and James Gillean comprised the Board.

The Report for 1885 shows that John Ferguson still acted as President, and that Thomas Muir and H. E. Nelles were added to the Board.

1886—Chairman of the Board, H. E. Nelles; Secretary-Treasurer, Alex. McIntosh. Thomas Bryan became a member of the Board.

1888—H. E. Nelles, Chairman. A. G. Chisholm, R. H. Morrison, John Marr, James Mills. Dr. Macarthur and Dr. Irvine were added to the Board.

1892—James Mills, Chairman. George A. Somerville, M. H. Rowland, R. A. Gray, J. B. Laidlaw, R. A. Little, James Houston, John McMillan and Dr. J. H. Gardiner added to the Board.

1893—R. A. Little, Chairman. T. H. Purdom became a member of the Board.

1894—Dr. Macarthur, Chairman. J. W. McIntosh and Allan McPherson added to the Board.

1895—R. A. Gray, Chairman. D. B. Dewar, Alex. Purdom and James Smith added as members of the Board.

1896—James Houston, Chairman. J. G. McIntosh appointed Secretary-Treasurer in succession to his father, Alexander McIntosh. George Laing, F. G. Rumball and O. B. Leslie became members of the Board.

1897—Alexander Gillean, Chairman. James Cowan and Samuel Stevely added to the Board.

1898—John W. McIntosh, Chairman.

1899—Alex. Purdom, Chairman. J. A. Cairncross and Robert Ironside added to the Board.

1900—Alex. Purdom, Chairman.

1901—J. A. Cairncross, Chairman. H. G. Hopkirk, W. B. Gillespie and Alex. G. Calder added to the Board.

1902—James McSween, Chairman.

1903—F. G. Rumball, Chairman. U. A. Buchner and R. J. Donaghy added to the Board.

1904—John Marr, Chairman. J. A. Carrick added to the Board.

1905—Alex. Gillean, Chairman. David Ross, J. L. Richmond and William Govenlock added to the Board.

1906—James Houston, Chairman.

1907—U. A. Buchner, Chairman. Alex. G. Calder appointed Secretary-Treasurer. Added to the Board: Dr. H. A. Stevenson, W. C. Falls, John Diprose, Edward Bourne, William D. Taylor and William Morrison.

1908—F. G. Rumball, Chairman.

1909—W. M. Govenlock, Chairman.

1910—W. C. Falls, Chairman. John Stevely, Francis Love and C. A. Whitwam added to the Board. M. H. Rowland became Secretary-Treasurer.

1911—C. A. Whitwam, Chairman. F. T. Yealland, John Harvey and A. E. Cooper added to the Board.

1912—John Stevely, Chairman. A. E. Silverwood added as member of the Board.

1913—A. E. Cooper, Chairman. T. A. Rowat, G. M. Anderson and J. W. Wardrope added as members of the Board.

1914—A. E. Silverwood, Chairman. George Wood, D. McEachern and G. M. Adams added as members of Board. R. J. Donaghy elected Secretary-Treasurer.



1915—T. A. Rowat, Chairman. W. F. Darch, J. C. Middleton and Colin Currie became members of the Board.

1916—George M. Anderson, Chairman.

1917—G. M. Adams, Chairman. J. S. Brown, W. A. Martin, Dr. Louis Wood, R. B. Turnbull, S. J. Radcliffe and Kenneth Casselman added to the Board.

1918—S. J. Radcliffe, Chairman. J. H. Laughton, Dr. Nelson George and Charles M. Taylor became members of the Board.

1919—Charles M. Taylor, Chairman. R. K. McIntosh, Andrew Robson and Dr. E. P. Smith came on the Board.

1920—John S. Brown, Chairman. J. Birnie Smith, member of the Board.

1921—John S. Brown, Chairman. Frank Ashplant and R. A. Anderson, members of the Board.

1922—J. A. Cairncross, Chairman. George T. Hair, D. A. Curle and Thomas H. Purdom, Jr. added as members of the Board.

1923—Andrew Robson, Chairman. F. W. Gladman elected to Board.

1924—George T. Hair, Chairman. J. Vicar Munro, and C. R. Eberhard elected to Board.

1925—C. R. Eberhard, Chairman. Llewellyn Purdom, Dr. George Fraser, D. A. McArthur added to Board.

1926—Norman Keene, Chairman. Dr. F. Giffen, A. E. Chapman, C. F. Benson, Hugh McDowell, W. E. Gunn, John Willis and J. D. Buchanan added to the Board.

1927—Frank S. Ashplant, Chairman. T. P. Rowat, H. J. McCallum, W. Busch and Charles Firth added to the Board.

1928—J. Vicar Munro, Chairman. F. S. Routley became member of Board.

1929—J. Vicar Munro, Chairman.

1930—H. J. McCallum, Chairman; R. J. Donaghy, Secretary; W. E. Dodd, R. A. Anderson, Alex. Gillean, J. Vicar Munro, Dr. Geo. Fraser, Dr. E. P. Smith, Dr. F. Giffen, Dr. J. R. Armstrong, F. S. Routley, Frank S. Ashplant, John Willis, J. D. Buchanan, J. S. Brown, N. H. Keene, Geo. M. Anderson, C. A. Whitwam, C. R. Eberhard, T. P. Rowat, W. Busch.

BOARD OF TRUSTEES FOR CHURCH PROPERTY—Alex. Gillean, Alex. Purdom, Dr. C. R. Somerville, Geo. M. Anderson, W. F. Darch, R. J. Donaghy.