

1849 - 1949

# CENTENARY YEAR



- OUR HISTORY -

St. Paul's Presbyterian Church  
Ingersoll, Ontario

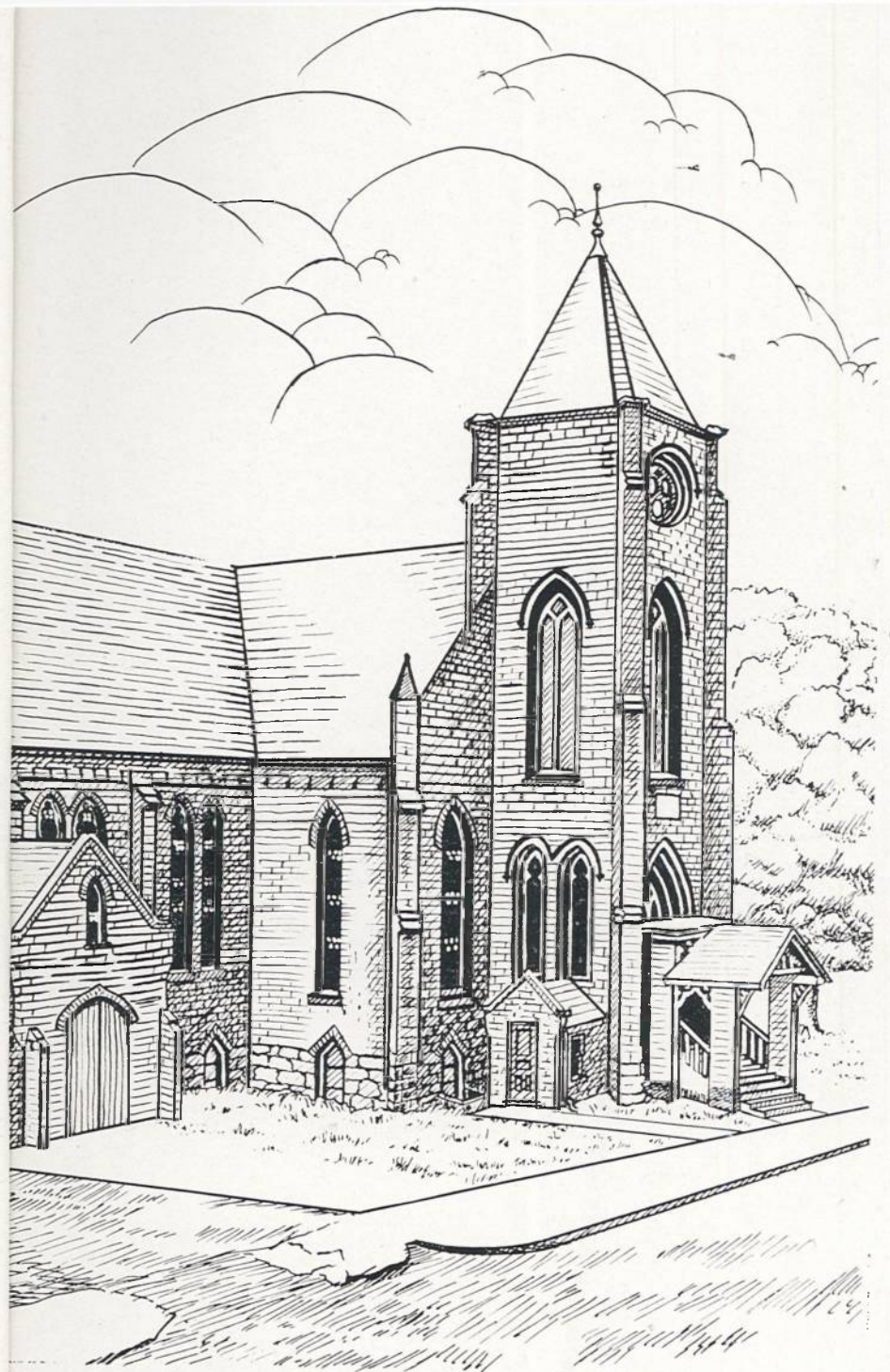
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OUR CHURCH AS IT APPEARS TODAY  
(Etching by Miss Jean Beattie)

## FOREWORD

It is with gratitude to Almighty God that we acknowledge one hundred years of organized Christian effort in this place and those who have united their prayers and labours in a fellowship that has brought us to this present day. Truly we give thanks for, "The Grace wherein we stand."

While preparing this booklet we often wished for more detailed records than were available, but in spite of this problem we have been able to transcribe much important data which should prove of interest to the widespread family of the congregation.

In reading the records of the century-long history of the congregation, we have rejoiced to discover the constant dependence upon and the guidance of the Holy Spirit in every period, and in every endeavour of the church's life and work.

Throughout the years of our Divine Commission, God has manifested His mercy and has truly poured out His Holy Spirit upon His waiting people. The humble obedience of the congregations of the past has resulted in showers of heavenly gifts. We can hope for a continuance of these gifts only if we follow the example of those who went before us, and who by their achievements, well and truly laid the foundations of our congregational beginnings.

The many hours which the historical committee has devoted to the preparation of this historical narrative have brought their own reward. Often we longed to linger over interesting moments of the past, but found the time so pressing that we were obliged to hasten on. It is unfortunate that we have had to condense these great moments into a few words or sentences, but time and space do not permit otherwise.

Your Committee has been glad to serve and craves indulgence for errors and omissions. We wish to especially thank Mr. D. Hutt, son of the late Rev. E. R. Hutt for his most

valuable contribution of much material, also Mr. D. MacVicar, a former elder, Mr. C. Love for photography, and others.

We submit this booklet trusting that it may, in some measure, truly present the past, and that it may give due credit to the labour of the present, and direction to the thinking and living of to-morrow. As acknowledgment is made of those who have gone before, we would also remember with gratitude those, who with earnest conviction, keep the Gospel flame alight to-day.

Our sincere prayer is that you, the reader, will be so inspired with the history of our hundred years of service to our only King and Head of the Church, that you will spare nothing in making the beckoning opportunities of the future still more glorious records of achievements. May God richly bless the centenary worship and abundantly use the people and facilities of the congregation ever to His eternal glory.

May the grace of the Lord Jesus Christ be with you all.

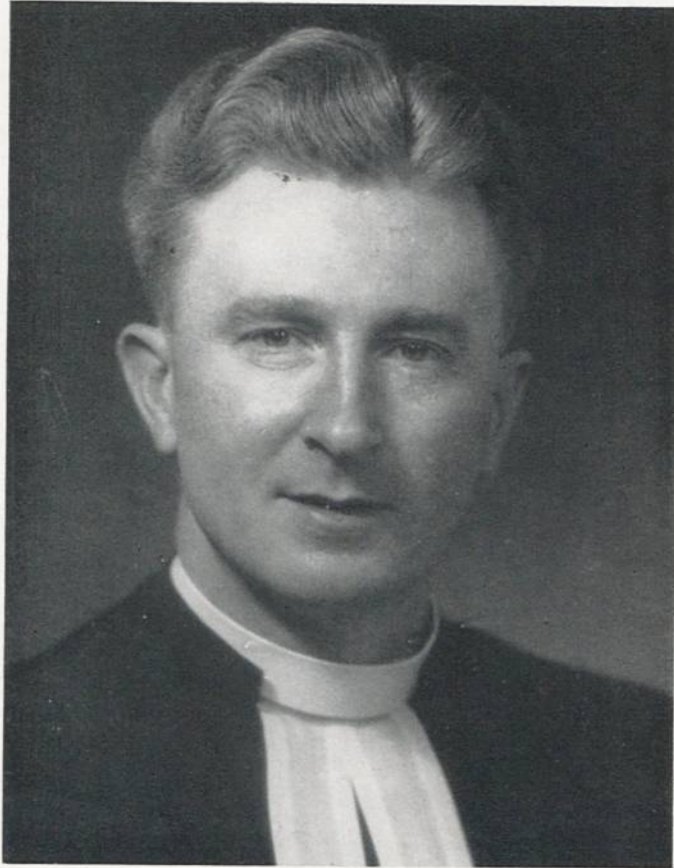
## THE HISTORICAL COMMITTEE

George W. Murdoch  
J. Gordon Paterson  
Marshall MacKay  
W. Kenneth Ford

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## OUR MINISTER



REV. GEORGE W. MURDOCH

## THE PRESBYTERIAN CHURCH

Long ago, the Bible tells us, a great reformation took place among the people of Israel. A wicked King was dead. A new King reigned. In cleansing out the long unused Temple a book was found. It was the Book of the Law. On its being read the people heard the Word of the Lord and repented and began to obey the statutes. A time of great refreshing came from the presence of the Lord. (II Kings 22).

At a later time also did the Word of God cleanse and refresh the people. The Scriptures, long unused as an authority for life and faith, began to be read by devout souls who moved by the Holy Spirit, looked for the salvation of God. Here and there the fires of revival were kindled, the great Protestant Reformation was begun. With a thirst for the Truth of God men of keen minds and great hearts searched the Scriptures. From under the debris of human tradition the True Church was uncovered. The gift of Faith was restored to the people. It was not a new church that emerged—but the church of the New Testament restored. That Church was PRESBYTERIAN.

It was John Calvin, a Frenchman, working in Geneva, Switzerland, who gave Faith and Order to the reborn Church. His Church organization, and his setting forth of the fundamental doctrines of the Faith in his "Institutes of the Christian Religion" is still a high factor in the life and structure of the Christian Church throughout the world.

The Presbyterian Church derives her name from the New Testament, from the Greek word "presbuteros" (elder). We read that Paul, the great Apostle and missionary, ordained "presbuteros" (elders) in every place. So "presbyterian" a church ruled by elders. The Presbyterian form of Church life issues from the basic Reformation tenet, "The priesthood of ALL believers". The people, the congregation of Christ's folk, under the guidance of the Holy Spirit, rule in their Church through the courts: Session, Presbytery, Synod, General Assembly.

The Presbyterian Church is the largest Protestant denomination in the world, being affiliated with the Reformed Churches of the world: The Huguenots of France, The Reformed Church of Holland, the Reformed Church of Hungary, The Waldenses of Italy, and many others.

It was in Scotland that Presbyterianism found its deepest entrenchment. When Calvinism reached the Scotch people, they were vassals of the Roman Church, priest-ridden, ignorant, wretched, degraded in body, mind and morals. Marvelous was the transformation when the great doctrines learned by Knox from the Bible in Scotland and more thoroughly at Geneva while sitting at the feet of Calvin, flashed in upon their minds. John Knox made Calvinism the religion of Scotland, and Calvinism made Scotland the moral standard of the world. The Keynote of the whole system is struck in the first question of the Shorter Catechism "What is the chief end of Man?"

Man's chief end is to glorify God and to enjoy Him forever. It is certainly a significant fact that in that country where there is the most of Calvinism there should be the least of crime. This creed has produced leaders in every field of achievement. Said Professor Fiske: "One need not fear contradiction in saying that no other people in modern times, in proportion to their numbers, have achieved so much in all departments of human activity as the people of Scotland have achieved." The conclusion is that as a character builder, as a purifying, energizing, uplifting force in the life of men and nations, Calvinism stands supreme among the religious systems of the world. John R. Green, the author of one of the greatest histories of the English people yet written, belonged to the Anglican Church, yet he says: "It is in Calvinism that the modern world strikes its roots, for it was Calvinism that justly revealed the worth and dignity of man."

Founded in a profound sense of the exaltation of God the creed of Presbyterians emphasizes the supreme Sovereignty of God the Father: Justification by Faith through God's Free Grace

in Christ; the total inability of man to come to God, but through faith in Jesus Christ, His Son. Within that faith all the powers of Hell cannot avail to harm the Soul.

"How firm a foundation, ye saints of the Lord  
Is laid for your faith in His excellent Word,  
What more can He say, than to you He hath said,  
You who unto Jesus for refuge has fled.

Calvinism is the creed of heroes. It has created saints and made martyrs. No other creed has made a greater contribution to human freedom, sound morality, and true religion than this. Great is our heritage.

#### THE CHURCH IN CANADA

The Presbyterian Church in Canada goes back to the year 1604 when a band of Huguenots from France, under De Monts, fleeing from the slaughter inflicted upon their brethren by the papal powers, and choosing exile to the surrender of their faith, landed on an island in the St. Croix River, not far from the present St. Andrews in the province of New Brunswick. Due to the severe climate, the unaccustomed hardships, and Roman Catholic persecution, many perished. Some survived, and traces of them are still to be found among the names of maritime families. And though these early crusaders founded no permanent colony, they did not fail, for the inspiration of their courage and devotion remained to quicken in us a determination to maintain the faith for which they suffered so greatly in that early day. (R. G. MacBeath, in "The Burning Bush and Canada").

In 1764 the Presbyterians around Londonderry in Nova Scotia, mostly from the north of Ireland, and the American colonies applied to the College at Princeton, N. J. for a minister and the Rev. James Lyon came to Nova Scotia. He worked for many years travelling throughout the province to Halifax, Truro, Pictou and other places, ministering to the people.

Another great name in the pioneering period of Canadian Presbyterianism is that of the Rev. James McGregor, who came from Scotland in 1786 to Nova Scotia.

For forty years he travelled through that province, as well as New Brunswick and Prince Edward Island, and laid the foundations of many congregations. The inscription on his monument in Pictou reads, "When the early settlers could afford a minister little else than participation in their hardships, he cast his lot with the destitute, became to them a pattern of patient endurance and cheered them with the tidings of salvation. Neither toil nor privation deterred him from the Master's work, and the pleasure of the Lord prospered in his hands."

The first Sunday School in Canada was organized in Brockville by a Presbyterian Minister, the Rev. William Smart in 1811.

By 1820 the Presbyterians were established at what is now Toronto, and extending out to the pioneer communities in Western Ontario. In 1844 what is now Knox College was begun as a school for the teaching of theology and the training of the Ministry. In 1848 Dr. John Geddie, the first missionary from Canada to any field abroad, landed in the South Sea Islands.

To come nearer home we find conditions in Scotland some years prior to 1830 producing a spirit of restlessness and resentment against the privileged Scottish land owners who were driving many of the old settlers from their homes. Believing that Canada held something better for them, these hardy Scots set sail in 1830. Settling for the most part in Western Ontario in those counties now known as Middlesex and Oxford, they hewed rude homes for themselves out of the virgin forest, feeling, no doubt, in the strangeness of their surroundings a yearning for, "The Bonnie Hills of Scotland;" but realizing, however, that this new land would become a "home" in a sense that had been denied them in their native land. Naturally, after the building of their homes, there came the desire to have a place

where, true to former custom and their present wish, they might assemble to worship Him who had protected them during their perilous journey across the sea and was still their refuge and their strength. The Kirk as they called the Church was built after their homes and from miles around they walked to the house of God. They braved all the hardships, the poverty, perils, and privations of that pioneer life because their faith in God was unshakeable.

"Nor did they in the press of daily tasks  
Descend to level of the beast and clod  
But kept alive the fires of faith  
And worshipped meekly in the house of God."

In the year 1834, the Synod of Ross in Scotland sent out the Rev. Donald McKenzie whose ministry, it may be said, laid the foundation for Presbyterianism in this part of Western Ontario, for in the early years of his pastorate he preached in districts extending to where London and St. Thomas now stand. A little grove of trees, which seems to have been the favourite spot for holding religious services in those days, and on which Knox church, Ingersoll, was subsequently built, was where Mr. McKenzie preached to an ever-increasing number who gathered during those years between 1834 and 1846 to listen to his messages of inspiration and hope.

#### THE PRESBYTERIAN CHURCH IN INGERSOLL

St. Paul's Church is the result of the union between Knox Church and Erskine Church. In Scotland there were several groups within the Presbyterian Church: the Established Church, the Free Church, the United Presbyterian Church, the Seceders, etc. To understand the background and the differences of our Churches here it will be necessary to recall that by the Act of Patronage 1712 the British Parliament deprived Scottish Church people of the right to select their own Ministers, putting it into the hands of the nobility and gentry, who often forced upon them pastors whom they did not desire. The rising tide of

democratic feeling and the deepening sense of religion in men's hearts were breaking strongly against this legal barrier to freedom. So in 1834 the Assembly passed the Veto Act, providing that in cases where the majority in a congregation disapproved of any minister appointed by a patron the Presbytery should set the proposed settlement aside. The Veto Act was declared illegal by the Parliament and the ministers of the new charges to have no right to sit in the Church courts. Dr. Chalmers the leader of the new group and his followers walked out of the Assembly and the Free Church was born.

The United Presbyterian Church, the "U.P.'s" as they were called, was a union of smaller groups of evangelicals.

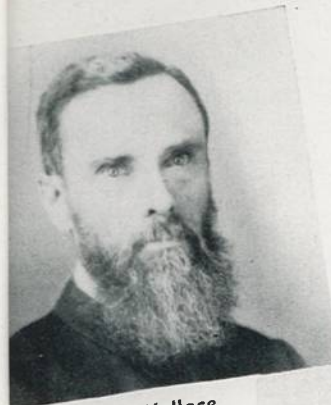
For ten years 1863-73, there was a great movement for union between the U.P.'s and the Free Church. They were very like each other; yet there were difficulties that prevented their union for many years. At first the Free Church stood up strongly for the establishment of religion by the State while the U.P.'s were just as strong in contending against the idea. Organs were forbidden in the one denomination, and more favourably regarded in the other. The Confession of Faith was very rigidly adhered to in the Free Church while the U.P.'s began to allow liberty in interpreting it. But gradually these differences disappeared and on Nov. 1st, 1900, the union was consummated.

These differences were carried with the settlers to Canada and in Ingersoll Knox was the Free Church and Erskine the United Presbyterian. We shall begin with Knox Church.

KNOX CHURCH

MINISTRY OF REV. ROBT. WALLACE, 1849-1860

The history of the Presbyterian Church in Ingersoll began under particularly disturbing circumstances; the elements which beat against this small group of people neither interrupted their service nor deterred them from their purpose. Nor have subsequent events in the history of Presbyterianism accomplished



Rev. Robert Wallace  
1849-1860



Rev. A. Cross  
1855-1869



Rev. John Straith  
1860-1870



Rev. Peter Wright  
1870-1875



Rev. R. N. Grant  
1871-1882



Rev. John McEwen  
1875-1883



more. On that sultry afternoon in 1846, the Rev. William C. Burns (son of the Rev. William Burns of Scotland) who was, in later years, a missionary in China, preached to a very few Presbyterians, and a few others, who had gathered beneath a small grove of trees standing where the old Knox Church was subsequently built. While preaching his sermon, a severe thunder storm arose and so frightened were some of the listeners (among whom were Mrs. Melville and Mrs. Rawson, aunts of Mrs. O. J. Mitchell, Mrs. Joseph Gibson, Mrs. James Sinclair and Mrs. James Buchanan) that they started for home. However, Mr. Burns assured them that they were as safe there as anywhere else and so persuaded them to remain. It was during the course of Mr. Burns' remarks that he advised this handful of worshippers to secure that very spot for a site for a church, which they subsequently did.

By petitioning the Presbytery of Hamilton for a supply of preachers, a few services were held that summer until September 27th when the Rev. Robert Lindsay of Ayr, by appointment of that Presbytery, organized the first Presbyterian congregation in Ingersoll having the following membership: By certificate, Mr. and Mrs. Robert Falconer, Mr. and Mrs. William Dunn (father and mother of Messrs. Andrew and Peter Dunn) Thomas Telfer, Mr. and Mrs. William Telfer, George Telfer (father of Mrs. Stowbridge), Mrs. Lethbridge, Mrs. Venning and Messrs. Thomas and John Telfer; Mr. and Mrs. Robert Haining, Marion Sinclair, and Mr. and Mrs. Robert Oliver. By profession of faith, or as they called it in those days, by examination, Mr. and Mrs. Hugh Matheson and Alexander Morrison.

During the summer of 1847, encouraged by a generous offer made by Mr. James Ingersoll (a member of the Ingersoll family after whom the town was named) the few Presbyterians built the walls and roof of a small brick Church known as Knox Church, on the north side of St. Andrews' street. For sometime the only seats provided were rudely constructed by placing planks on boxes sitting on the ground floor. Mrs. John Boles, then Miss Margaret Patterson, was present at the laying

of the corner stone of this church. In September of 1848, the Rev. Robert Wallace, who had been a student at both Queen's and Knox Colleges, visited Ingersoll as a missionary student while in poor health. He preached three times and immediately a call was extended to him. In January of 1849, just one hundred years ago, Mr. Wallace was inducted as the first minister of the Presbyterian Church of Ingersoll and Beachville.

Steadily this little band of Presbyterians increased under the faithful ministry of Mr. Wallace. During the first year of his pastorate some fifteen members were accepted into the Church and in the following year nineteen more names were added, among them that of Mr. Robert Kerr, father of Hugh Kerr, North Oxford, who was previously an elder in the U.P. Church of Scotland in Salcoats, Ayrshire. The year 1851 saw a still larger increase in Church membership. Twenty-two members were enrolled among whom were Alexander Brown and Joseph Barker. Mr. Barker was afterwards elected an elder and served as clerk of session from December 1860 to April 1882; he also acted as leader of Psalmody for many years.

One of the difficulties which confronted the early Knox Church was in the election of elders. During the year 1849, an effort was made to elect elders but those who were chosen refused to act. In 1851, another election was held with the same unfortunate result. The following year, however, the effort was successful and Joseph Barker, Donald Ross and Alexander Gordon were the first regularly constituted session of Knox Church.

In 1856 the first Board of Deacons—Managers as they are now called—was appointed. They were Messrs. John Barnett, Hugh Kerr, Alexander Rupel, James Parke, John Sutherland, Archibald Robertson and William Hayward.

Three years later a question of vital importance to Presbyterianism, not only in Ingersoll but over all Canada, came up for consideration. It was the advisability of bringing about a union of two branches of the Presbyterian Church, the U.P. and the Free. On October 6th, 1859, at a duly constituted meeting

of the session at which the pastor and Messrs. Alex Gordon, John Munro and J. Barker were present, the following resolution was unanimously adopted: "The session approve of the basis of union between the Presbyterian Church of Canada and the U.P. Church as adopted at the last meeting of the synod held in Toronto, June 1859, and this session do earnestly desire the speedy consummation of said union as, in our opinion, conducive to the advancement of the Redeemer's Kingdom and to the progress of Presbyterianism in Canada." The union was happily effected at Montreal, June 6th, 1861, and the session then under the ministry of Rev. John Straith adopted a resolution recording "their gratitude to the great Head of the Church for the increased measure of unity and harmony amongst His professing people" and sincerely hoped and prayed "that the union so auspiciously effected may be the means of promoting more pure religion and spiritual life among the members of the body of Christ." The name "Presbyterian Church" was therefore known as "Canada Presbyterian Church."

And here the ministry of the Rev. Robert Wallace in the Ingersoll Church comes to an end. After faithful and indefatigable work in the first Presbyterian Church in Ingersoll he accepted the charge of Thorold and Drummondville and ministered from 1862 to 1867; from there he went to West Church, Toronto, till 1890 at which time he retired from the active ministry and in 1899 he died at the age of 79. During his pastorate of eleven years about two hundred members joined the church. His congregation so increased that it became necessary to enlarge the church building in 1858 by adding a gallery.

The Rev. D. McDiarmid acted as Moderator of the Session during the short vacancy and it was at this time—that is, 1860—that the first application for baptism is mentioned in session records and was made by Mrs. Eliza Dempster for her child. The application was granted some little time later.

#### MINISTRY OF REV. JOHN STRAITH 1860-1870

Only for a short time was this flourishing congregation to be without a minister. On December 5th of the same year in

which Mr. Wallace resigned the Rev. John Straith was ordained and inducted as pastor of Knox Church. At this important service the Rev. William T. McMullen, the Rev. Duncan McDiarmid and the Rev. Donald McKenzie were present and took part.

Since the last election of elders in 1856, the congregation had grown rapidly; so much so that about one year after Mr. Straith's induction another election was called for and on October 20th, 1861, Messrs. William Hayward, Hugh Davidson and John Bearss were ordained and inducted as elders in Knox Church.

Prior to 1875, the conduct of officers and members of the congregation did not escape the judgment of the church courts. Several cases of drunkenness and rioting and contempt of the church court were brought to the immediate attention of the session and strong pronouncements were made to those guilty of infractions. One man, for example, was threatened with suspension because his manner of life was unworthy of his Christian profession and was exhorted to "resort to the blood of Christ for pardon, to seek by prayer that grace be given to begin his life anew and watch against temptation", and finally—to keep in mind that if he lapse into this sin again there will be no course left for the session in the faithful discharge of its duty but to cut him off from the communion of the Church and, for a warning to others, expose his disgrace before the assembled congregation. Many other such cases are to be found in the early Church records but in later years these disappeared.

In May of the year 1862 several members of the Erskine Church whose history is dealt with in subsequent pages of this history, applied for membership in Knox church and this little incident may have been the sowing of the first seed which was finally to bear the fruits of union between Knox and Erskine. Messrs. James C. Hay, David Irving and William Harkness, elders of Erskine Church; Eliza Hay, Mrs. David Irving, Mr. and Mrs. James Greig, Grace Irving, George Harkness and Mr. and

Mrs. Roddy were those who came over from Erskine in that year. This addition to the church membership, along with those who enrolled, made it necessary to elect two new elders in the persons of William Harkness and John Bent, both of whom remained in the eldership until the times of their death in 1871 and 1878 respectively.

In this same year, 1863, several important pronouncements were made by the session. The first one was relative to dancing which seems to have been a particular "thorn in the flesh" to the Presbyterian Church. On January 27, 1863, the following noteworthy resolution was drawn up by the session and the pastor was instructed to read it on the following Sabbath: "That this session cannot but regard dancing as it is practised by the gay and fashionable world for amusement or pastime as incompatible with Christian consistency;—first, because it seems to belong to those carnal riotings, revellings and banquetings which the word of God expressly forbids in 1 Peter, 4th chapter, 2-4 and Job 21:11; second, because it leads into ungodly company, unsuitable and unsafe for the Christian; third, because it tends to inflame evil passions and is irreconcilable with the modesty, chastity and purity which should ever adorn the Christian life; fourth, because it is invariably practised at unseasonable hours and is, therefore, unseemly, dangerous to the health and wastes in folly that most precious time which should be spent in communing with God and in repose; fifth, because the object of those who reel in the giddy dance is unquestionably carnal, earthy and sensual. They do not propose or pretend therein to praise or glorify God which should be the invariable aim of believers. Sixth, because when the professing disciple of Christ attends the ballroom, the ungodly take occasion thereby to bring reproach and scandal upon the cause of Christ and are themselves confirmed in their heedlessness and impiety. For which consideration, the session would humbly and earnestly entreat the members of this congregation to abstain from this and all such worldly amusements and fleshly lusts that war against the soul, and sincerely hope that no one will put a stumbling block

in his brother's way but rather give heed to Him who saith 'Watch and pray that ye enter not into temptation' and 'keep yourselves unspotted from the world'."

In September 1863 an event of peculiar interest occurred, peculiar because it is the first of its kind appearing in the church records. It was a case where a member had been accepted into the full membership of the church after having been suspended for neglecting to perform his sacred Christian duties. A session resolution expresses the hope that "he will not only continue but will daily grow in grace and by divinely appointed means and ordinances through the supply of the spirit increase in goodness more and more".

The years 1863 and 1864 seem to have been full of events. The posture that should be adopted when singing came up for consideration. It had been the custom to remain seated when singing but some members of session thought this custom should be changed. Accordingly, Mr. Alex Gordon moved a motion which was seconded by Mr. William Hayward that the congregation should be requested to stand while singing at the close of divine service for the following reasons: First, that the posture is more reverent and should be adopted when convenient; second, because it is more suitable for that exercise; third, because the congregation having been sitting a considerable portion of the time of previous exercises it is believed it will be acceptable. Later it was decided to refer the matter to a congregational meeting but before the vote was taken a number of the members expressed their wishes in the matter and it was decided to adhere to the old method.

In April of 1864 a question of considerable interest to members of the Presbyterian Church was taken up by the session. This was in reference to the rights of members and adherents of the church to vote for the election of officers or for the call of a minister. The synod had adopted a resolution stating that only members should be allowed to vote and the session unanimously accepted this ruling.

In 1865 a small addition was made to the church building by digging a cellar under part of the church, using a portion of the space for a furnace and the remaining space for a vestry.

Aside from a gradual growth in church membership nothing of unusual importance or particular interest occurred until January of 1868. In that month a minute from Synod with reference to the use of instrumental music in all Presbyterian churches in Canada was considered by the session. The deliverance of the session on this matter was given in no uncertain language, their resolution setting forth that it was "unanimously of the opinion that to allow the use of instruments in the worship of God in the sanctuary would be inexpedient and would endanger the unity and peace thereof." This matter resulted in a good deal of bitter discussion not only in the congregation of Knox church but in many other congregations, even to the extent of members leaving the church for some considerable time. This whole matter was finally settled some years later.

On May 27th of the following year the session was called upon to pass another resolution which stands as the first of its kind. Two members of the congregation were summoned before the church court for working on the Sabbath Day. They accordingly appeared and, having satisfactorily explained their action, the session in a resolution exonerated the two gentlemen from all blame, but nevertheless earnestly exhorted the brethren to guard against tampering with the sanctity of the Lord's Day in future.

And here the ministry of the second pastor of Knox Church comes to an end. On June 28th, 1870, Mr. Straith tendered his resignation. It was accepted by the Presbytery and at the next meeting of the session it was decided to call a congregational meeting to consider the resignation. It was called and the resignation was accepted. During the vacancy, the Rev. William T. McMullen acted as Moderator for about one year when the Rev. R. N. Grant was called. After leaving Ingersoll, Mr. Straith was stationed at Shelburne where he died.

#### MINISTRY OF THE REV. R. N. GRANT 1871-1882

According to the church records, the ministry of the Rev. R. N. Grant made a very deep and lasting impression on the spiritual life of Knox Church. As an exponent of the Word of God, he was considered an exceedingly strong man, and as a pastor and friend he endeared himself to every member of his congregation. He had been stationed at Burlington when he received the call to Knox Church and his ministry began in 1871.

It will be remembered that the question of union of the two branches of the Presbyterian Church in Canada, namely the U.P. and Free, had been dealt with in Mr. Wallace's time. This union was consummated but now, however, arose the question of a union of all the different branches of the Presbyterian Church in Canada. The church records clearly show that this proposed union was prayerfully and earnestly considered by the elders. The session sent a request to the General Assembly asking that an additional article be added to the basis of union clearly defining the Headship of Christ. A remit of the Assembly was sent to the session two years later to which the session finally agreed.

In September, 1881, the system of distributing communion cards to the members of the congregation was introduced. Previous to this the token, a round metal disk, was used. The cards were continued for some time, then suspended, and later re-introduced.

In June, 1882, Mr. Grant received a call to Orillia. Representatives from the session were appointed to appear before the Presbytery of Paris in the interests of the congregation but all to no purpose. Mr. Grant felt that he had been Divinely called to another field of labor and in July of 1882 Knox congregation bade farewell to one of their most beloved pastors. Mr. Grant died in Orillia.

A word with reference to Mr. Grant's work after he left Ingersoll is quite in order, for while his ministry was strong in

Knox, it was even stronger in Orillia. He was a man whose influence reached out into the broader life of the Presbyterian church. As an eminent writer said of him, "While he gave the full measure of devotion to the work of his congregation, he always held himself as a minister of the church." But "Knoxonian", as he was called in later years, was a good citizen as well as an earnest, faithful minister of the gospel. He did much to elevate the moral as well as the spiritual tone of the communities in which he labored. "Take him for all in all" said this writer, "R. N. Grant was a noble man, a true friend, a devoted minister of the church and one whose character and teaching count for much in the better life of the Canadian people."

#### MINISTRY OF REV. P. R. ROSS, JANUARY TO OCTOBER 1883

After the vacancy of a few months, Rev. P. R. Ross was given a call which he accepted. As minister of Knox Church he acted only from January 30th to October 13th of 1883. At his induction and ordination service Rev. Wm. T. McMullen of Woodstock, who had acted as Moderator during the vacancy, gave the address to the congregation, the Rev. W. A. McKay, pastor of Chalmers Church, Woodstock, preached the induction sermon and Dr. Cochrane, then of Brantford, gave the charge to the new minister.

During Mr. Ross' ministry in Knox church one or two matters of importance were considered. At a meeting of the session it was decided to set aside the first Sabbath of each month for administering the ordinance of baptism. Also a resolution was passed asking for a congregational expression of opinion by ballot on the advisability of introducing the hymnal into the church service. The vote was accordingly taken with the result that the hymnal was introduced in April, 1883.

Here the history of Knox Church proper is brought to a close. The question of union with Erskine church had been discussed by both congregation and session for some time. During the last two years of Mr. Grant's pastorate, the session had considered the proposition several times. A committee was ap-

pointed to confer with a committee from Erskine and had been discharged shortly before Mr. Grant's resignation and reappointed soon afterwards. Finally a basis of union was drawn up, approved by the sessions of both churches and submitted to the congregations for ratification. Both congregations favored a union; it was likewise approved by Paris Presbytery and in October of 1883 Knox and Erskine churches united with the Rev. P. R. Ross as pastor.

#### HISTORY OF ERSKINE CHURCH 1855 - 1883

During the year 1850 and 1851 several families which had been connected with the United Presbyterian Church settled in and around Ingersoll. These few families, along with several others belonging to this same branch of the Presbyterian Church who had been here for some time, decided to organize a U.P. church in Ingersoll. This was done in 1852 and for a few years services were held in a school house and a small Methodist church on Oxford Street on the site where Sutherland's Carriage Works subsequently stood. In the Fall of 1854 a call was extended to the Rev. Archibald Cross which he accepted, and he was ordained and inducted on the 11th of January of the following year. He had two charges, the other one being in Woodstock. Mr. Cross resigned the charge in 1869 after having ministered here fourteen years. He died in Edinburgh, Scotland, about the year 1900.

During the first year of Mr. Cross's ministry a new church was built on Charles Street West on the site now occupied by the Beaver Lumber Company. The name Erskine was not given to the church until 1862. The first session, so far as our information goes, consisted of Messrs. Thomas Hislop, David Irving, James Hay, Robert Kerr, Daniel Kerr, John Walker, John Lawson, James Muir and John Grant. Mr. Thomas Hislop was Precentor for fifteen years and also acted as session clerk for a number of years. Mr. James Hay who had been educated for the ministry but had to abandon his studies on account of ill health, often preached prior to Mr. Cross's pastorate. Mr.

Daniel Kerr took a very active part in the Board of Management and the session and at the time of his death he had served in the eldership of the Presbyterian Church for seventy years—the greatest number of years which any man had served in that office throughout the whole Presbyterian Church in Canada. Mrs. Grace Smith, who lives with her daughter Mrs. W. Bailey, Cemetery Lane, was baptized by Rev. Cross in Erskine Church in 1855. Mrs. Smith will be 94 in August of this year and is enjoying good health. A visit to her home will find her tatting or sewing and sometimes hoeing in the garden. Her father and mother, Mr. and Mrs. John Craig, sang in the choir of that early church. Mrs. Smith remembers well the building of the present church, St. Paul's. To come into her cheery presence is a privilege indeed. Her testimony is, "My Heavenly Father has been good to me."

Another member of our congregation who will be 93 years young this year is Mrs. John Gibson of Mossley district. Mrs. Gibson remembers walking with her parents from their home—eight miles—to Erskine Church. The distance was no obstacle and she expresses it in the words, "Our Lord came farther for us." She remembers Rev. Cross' farewell words to her from Matt. 6:33, "But seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

#### MINISTRY OF REV. PETER WRIGHT 1870-1873

At the close of Mr. Cross's ministry in 1869, there was a vacancy for some time but a call was finally extended to the Rev. Peter Wright who was inducted on August 13th, 1870. Mr. Wright's pastorate lasted but a few years but it was an important ministry for during it a new church, which forms a part of our present St. Paul's, was built. It was completed in 1872 and opened in February of 1873.

#### MINISTRY OF REV. JOHN MCEWEN 1875-1883

Again, another vacancy occurred until December 30th, 1875, when the Rev. John McEwen was called and inducted. Rev. John McTavish, who acted as Moderator, gave the charge to the pastor. Dr. Cochrane preached the induction sermon and Rev.

Mr. Caven of Tillsonburg and Culloden gave the charge to the congregation. Mr. McEwen's ministry lasted for eight years until 1883 at which time the union of Knox and Erskine churches was consummated.

During his ministry an organ was introduced into the service of praise and was used until the time of the union with Knox. Mr. McEwen went from Ingersoll to Toronto, then to Lakeland, and back again to Toronto where he died in 1905. During the latter years of Mr. McEwen's ministry talks of union with Knox church became very strong and in 1883 the union was consummated but Mr. McEwen had resigned prior to the consummation.

### KNOX CHURCH AFTER SEPARATION FROM THE UNION—1884-1889

#### MINISTRY OF REV. THOMAS ATKINSON 1884-1887

As has been mentioned in the history of Erskine Church, the union between Knox and Erskine was, unfortunately, not a harmonious one. A minority withdrew shortly after the consummation of the union and applied to the Presbytery for the use of the old Knox property. From the Board of Managers, appointed from this minority immediately after the separation from Knox, a committee was appointed to meet with the Presbytery and with a committee from Erskine to adjust matters relative to the church property. These matters, having been satisfactorily settled, a call was extended to the Rev. Thomas Atkinson who was inducted on December 30th, 1884.

The eldership of this branch of the Knox Church consisted of three of the former elders of old Knox—Messrs, Hewitt, Birss and Stuart. On September 13th, 1885, Messrs. Benjamin Gray (Mr. Howard Gray, present member of session, faithfully follows in the tradition of his father) J. J. Wilson, Robert McNiven, (Hugh McNiven hale and hearty in his 93rd year and living with Mr. and Mrs. K. Foster is a son), Robert Ireland, and Angus

Sutherland were added to the eldership. Mr. Gray was, for many years, one of the town officials, Mr. Wilson was a partner in the hardware business with Mr. R. J. Roberston, and remained in the eldership until the time of the death of his father when he returned to Scotland, Mr. McNiven acted for many years until the time of his death. Mr. Ireland resigned at the time of the final union and Mr. Sutherland, who was the father of Andrew and Rod Sutherland, served until the time of his death in 1891.

On September 25th, 1885, a petition from the choir was presented asking permission "to use the authorized Presbyterian hymnal but not to interfere with psalms and paraphrases now in use". This led to a worse controversy than Union. In 1884 the General Assembly had authorized the publishing of a hymn book. The Free Church had used only the metrical version of the Psalms led by a precentor; the congregation remained seated during the singing and stood for prayer. Those opposed to the hymn book contended that the psalms were inspired while the hymns were man-made and therefore should not be used in worship. The petition was granted. At the same meeting it was decided to conduct cottage prayer meetings in addition to the regular weekly prayer meeting and the elders were requested to be present at them.

The question of introducing the organ into the church service was a disputed one. One old Scot said that he could not deny that it was a fine Kist o'Whistles but an awful way to worship the Lord. At a meeting of the session in March of 1887, a petition was presented requesting that a congregational meeting be called to "consider the advisability of securing an organ for the church as the Sunday School had already had one". The meeting was called and by a vote of 60 to 3 it was decided to purchase an organ, which was immediately done.

On May 9th, 1887, Mr. Atkinson resigned as pastor of Knox Church and his resignation was accepted. Rev. Gustavus Munro acted as Moderator during the vacancy.

## HISTORY OF ST. ANDREWS CHURCH 1883-1890

### MINISTRY OF REV. P. R. ROSS

As we have already seen, up until this time, that is 1883, in the history of Presbyterianism in Ingersoll there have been two distinct Presbyterian churches—Knox from 1849 and Erskine from 1855. Both had been flourishing churches but withal it was considered by many to be both unnecessary and unwise to have two distinct congregations of the same denomination, having ministers who were practically covering the same territory. The two sessions, as we have seen, carefully considered a proposal for union and passed resolutions heartily approving it, and as a result in the name and by the authority of the Presbytery of Paris the sessions of Knox and Erskine—and consequently the two congregations—were declared united at a joint meeting held in Knox Church on October 14, 1883. The Rev. P. R. Ross was minister of Knox Church at this time and resigned, accepting a call from the church which, for the time being, was called the Presbyterian Church of Ingersoll. By this union, the Erskine church under this specified name ceased to exist, although many of Knox's former members left about a year later and occupied the old Knox property until the final union of these two branches of the Presbyterian church in 1889 over which the late Rev. E. R. Hutt was the first minister. The session of the United church consisted of the members of both of the former sessions, namely, Messrs. Shaw, Kerr, Hewitt, Birss, Hislop, Paterson, Barker, Walker, Sutherland and A. Gordon.

The first problem which confronted this congregation was that of a place of worship. Naturally, some wanted the Knox Church to be the place where the united church should meet; others preferred the Erskine. The session finally drew up a resolution in January, 1884, setting forth "that in the opinion of this meeting, union may be formed on a basis whereby the congregations shall be allowed to worship in Knox Church until such time as the united congregation shall decide by at least a two-thirds vote where their future place of worship shall be. The

vote was taken on January 11th, 1884, and the decision was in favour of Erskine church being used as the place of worship for the United congregation.

Unfortunately, however, harmony existed only for a short time and in less than six months after the union, a petition, signed by a minority of the congregation, including three of the elders of the former Knox Church, was presented to the Presbytery of Paris asking that they be organized as a separate congregation, and to be allowed to worship in the Knox Church building. It was thought unwise to oppose this movement, much as it was regretted, and so this portion of the congregation went over to Knox Church, called themselves by that name and extended a call to the Rev. Thomas Atkinson. The larger part of the united congregation was still left, however, and the next question to be settled was that of selecting a name for itself. It was thought advisable to drop the old names and two others—Thames Street Presbyterian Church and St. Andrew's Church—were suggested. By a congregational vote, the latter was adopted in May of 1884.

On November 24th, 1885, at the request of the ministerial Association, the session changed the night of prayer meeting from Thursday to Wednesday evening. And on May 11th, 1886, three new elders, Messrs. James Adam, James Ruddick and William McDowell were ordained and inducted. On April 29th, 1886, a petition signed by a number of the members of the congregation was submitted to the session asking that a congregational vote be taken on the question of the introduction of instrumental music into the church. The petition was granted and the vote taken, resulting in the granting of the request by a vote of 198 to 7. A committee was appointed to co-operate with the Board of Management to make any necessary arrangements for installing the organ and it was decided to place the choir in front of the pulpit.

On March 9th, 1889, two more elders were elected in the persons of Messrs. A. Pearson and D. I. Sutherland, the latter subsequently studied for the ministry and became pastor of a large congregation in Detroit.

The history of St. Andrew's Church is here brought to a close. On October 11th, of this same year, the Rev. P. R. Ross tendered his resignation and the session strongly urged the Presbytery not to accept it because "during his pastorate of seven years he had proven himself an able minister and a faithful pastor and under his ministry the congregation had greatly prospered and the session greatly feared that the removal of the pastor under the present circumstances would not be in the interests of Presbyterianism in this town but decidedly the reverse".

However, the talk of union with Knox Church was gaining strength and on November 27th, 1889, the session met and unanimously adopted the following resolution: "That the session believing that a union of St. Andrew's and Knox congregations would be in the interests of Presbyterianism do agree to call a meeting of St. Andrew's congregation in the church on the evening of Thursday, December 3rd, at the hour of 7:30 a'clock for the purpose of ascertaining the mind of the congregation on the question of union." We shall soon see what the opinion of the congregation was.

#### KNOX CHURCH—MINISTRY OF REV. H. C. ROSS, 1888-1889

In Knox Church, the Rev. T. Atkinson was followed by the Rev. H. C. Ross, who came from Ancaster. He was called in January of 1888 and resigned at the time of the final union in September of 1889. Only one or two matters of importance were dealt with during Mr. Ross's ministry. The card system of collection was introduced by the Board of Management. After appealing to the town council for permission, the Board had sheds built on the east side of the Knox property. Mr. Alex. Rose, a good and faithful elder of St. Paul's Church, who died April 16, 1949, told of helping to build these sheds, and while preparing the ground they found some graves which he helped to remove to the Ingersoll Rural Cemetery.

In September of 1889, Mr. Ross resigned as pastor and his resignation was accepted by Presbytery. From here he went to Erie, Penn., and subsequently to Toronto.



As in the case of St. Andrew's Church, so it was in the case of Knox. The talk of union was heard on every side. A congregational meeting was called on December 9th, 1889 and the basis of union which had been drawn up by a joint committee from Knox and St. Andrew's were discussed and approved. Only a short time elapsed before the union was consummated, during which time the Rev. Gustavus Munro acted as Moderator.

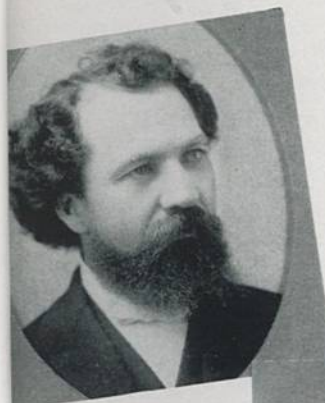
## HISTORY OF ST. PAUL'S CHURCH—1890-1906

### MINISTRY OF THE REV. E. R. HUTT

1. "Believing that the union of Knox Church Ingersoll, and of St. Andrew's Church of the same place would be to the glory of God and in the interests of religion generally, said congregations agree to unite into one organization which shall be known as St. Paul's Church, Ingersoll, and they further agree to unite on the following basis of union, subject to the sanction of the Presbytery of Paris of the Presbyterian Church in Canada.

2. There shall be one Board of Trustees for the united congregation and such trustees shall hold all the real estate at present owned and claimed by the respective congregations for the use of the united congregation of St. Paul's Church and at the first annual congregational meeting of the united congregations a new Board of Trustees shall be elected who shall thereafter hold such real estate for the use of the united congregation.

3. There shall be one Board of Managers for the united congregation constituted in the meantime of all the members of the present respective Board of Managers of each congregation and such Board of Managers shall hold and control all the personal property of the respective congregations for the use of the united congregation provided that at the first annual meeting of the united congregation a new Board of Managers consisting of twelve members shall be elected of whom the first four names shall hold office for three years, the second four for two



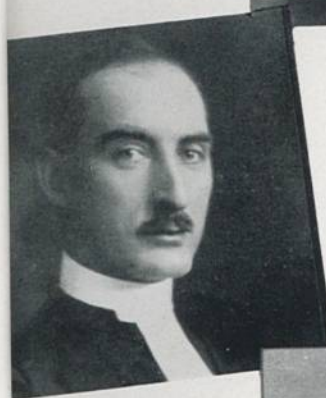
Rev. P. R. Ross  
1883-1890



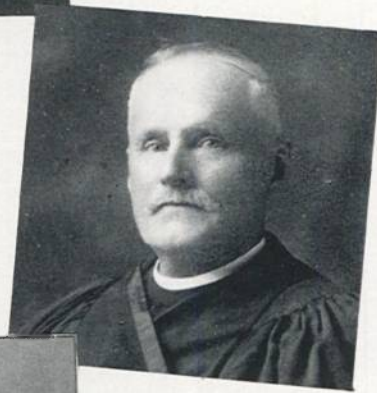
Rev. E. R. Hutt  
1890-1906



Rev. A. Bright  
1906-1914



Rev. R. McLeod  
1914-1919



Rev. J. A. Brown  
1925-1932



Rev. Dr. H. H. Turner  
1932-1946

years and the third four for one year, and thereafter four new members shall be elected annually.

4. The session of the united congregation shall be composed of all members of the present sessions of the respective congregations.

5. All debts and liabilities of each congregation shall be consolidated and assumed by the united congregation.

6. The future place of worship shall be the building at present occupied by the St. Andrew's congregation and the present pew holders in St. Andrew's church shall surrender all present claims to their pews."

The above basis of union was unanimously approved by a joint committee consisting of representatives of the respective congregations of Knox and St. Andrew's and was likewise approved by the Presbytery of Paris on December 17th, 1889. Believing that the interests of all would be better served and the church militant made stronger by a united people, in a spirit of brotherhood the two congregations considered and adopted this resolution, and from henceforth the history of St. Paul's church reveals a strong and united Presbyterianism in Ingersoll, working for the glory of God and the advancement of His kingdom not only in this community but in the larger sphere of Christian activity as well.

The session appointed, in accordance with the basis of union, consisted of Messrs. McDowell, Birss, Ruddick, Adam, Barker, Walker, Pearson, Gray, Angus Sutherland, D. I. Sutherland, Hislop, Shaw and Paterson. Mr. John Tagg was appointed Precentor and Miss Shrapnell—subsequently Mrs. John Kerr—organist.

At a congregational meeting held on the 14th of May in 1890, a unanimous call was extended to the Rev. E. R. Hutt of Port Dalhousie who was a graduate of the previous year of Knox College. The call was accepted and on the 26th of August, the Rev. E. R. Hutt was ordained and inducted as pastor of the new St. Paul's Church. The Rev. P. H. Myers of Norwich was Moderator of the new congregation previous to

the induction of the first minister and his efficient services were suitably remembered by the session in a resolution expressing their indebtedness to him for his untiring labors which were also substantially remembered. At the ordination and induction services, Mr. Meyers gave the charge to the pastor; the induction sermon was preached by the Rev. R. G. Sinclair and the address to the congregation was given by the Rev. R. E. Cockburn of Paris.

While the history of St. Paul's church contains events of no particularly striking character during this period, yet it is a history of gradual growth, both spiritually and materially. Where at one time the pioneers of Presbyterianism in Ingersoll worshipped in buildings wherein many things which minister to the physical comforts of members were wanting, and where the hum of the tuning fork greeted the ear rather than the voluminous peals of a magnificent organ, now they worshipped in a fine church and were surrounded by everything to satisfy ever the most fastidious taste.

Soon after Mr. Hutt's induction, the seating capacity of the old church was found to be inadequate and steps were taken to enlarge the building. Before alterations were made the pulpit and choir loft stood at the west end of the church beneath the burning bush emblem. The vestry was over the tower entry. An addition for the choir stand and organ was added on the north side, the centre of the south side was extended, while the east side was altered and additional pews placed there and at the west side where the pulpit and choir stand had been situated. These improvements cost about \$10,000. About the same time the Knox church sheds were moved over and added to those already at the rear of the church affording much needed accommodation for those who drove in to attend church. Taking all in all, it can truly be said that the lines had fallen in pleasant places and that they had a goodly heritage.

At the first meeting of the new session, the months of January, May and October were set aside for the dispensing of the Lord's Supper—the first two months being changed some

time afterwards to February and June—and a resolution passed recommending the use of unfermented wine to communion services. It was also decided to inaugurate the system of using communion cards at this Feast, instead of metal tokens in use at that time.

There seems to have been some difficulty in getting members of the congregation to attend communion services and, accordingly a committee of session was appointed to call upon all such and urge upon them a more regular attendance at this important service.

Shortly after this the session passed a resolution dealing with the class of entertainments to be held in the Church which were becoming altogether too numerous and irrelevant to the work of the church. The resolution stated "that no entertainments shall be permitted in the church building except such as are connected with the work of the church and all such having outside talent must have the sanction of this session passed at a meeting of the session."

Following an election of elders which was held in February, 1901, Messrs. William Burnett, D. G. Cuthbertson, C. A. Jones, G. L. McDonald and J. L. Paterson were ordained into this sacred office on March 22nd. About this time, the session extended to the Rev. Mr. Bakie the courtesy of corresponding elder.

The results of the evangelistic services conducted in St. Paul's church during a part of November and December of 1903 by Messrs. Crossley and Hunter were particularly gratifying to the spiritual development of the congregation. Ninety-six persons, more particularly among the younger element of the congregation were brought into the full membership of the church by profession of faith. A greater number than this desired to join, but the session thought it advisable to ask children under twelve years of age to wait until they had reached a more advanced age when they could realize to a greater extent the responsibility of this important step in the Christian's life.



Our Church before the steeple was removed

In February of 1905, Messrs. James Cuthbert, J. B. Muir and R. A. Paterson were elected elders and the Rev. W. T. McMullen conducted the ordination service.

In October of 1906, St. Paul's church sustained a great loss in the death of her minister. In the early spring of 1903, Mr. Hutt suffered a severe nervous breakdown from which he never recovered. While his preaching was in no way weakened yet his congregational visiting was largely left unattended to because of the mental and physical strain it had upon him. On the 30th of October he was found dead in his library chair, having passed away as he had often expressed a desire "to pass away without a moment's notice and in the harness". In a resolution of condolence passed by the session, it was noted "that Mr. Hutt was an effective preacher of the Gospel of Christ and a faithful and affectionate pastor. His discourses were marked by strong thought and expression. In his preaching he failed not to declare the whole counsel of God. In all pastoral duties Mr. Hutt was diligent and affectionate. We cannot fail to mention his deep sympathy with the young, the sick, the troubled and the erring. We remember, with gratitude, how he talked with many by the way, how he waited on others in sickness and sorrow and how, for all, he prayed. It was because at all times and everywhere he gave his strength to the weak, his substance to the poor, his sympathy to the suffering and his heart to God that he so endeared himself to Christian hearts in his congregation and in the community at large. His memory will not quickly die; it will linger long in grateful hearts and never pass away".

#### MINISTRY OF THE REV. ALFRED BRIGHT 1906-1914

During the vacancy, the Rev. Dr. Dickie of Chalmers' Church, Woodstock, acted as Moderator. On March 20th, of the following year, that is in 1907, at a congregational meeting it was decided by a unanimous vote to extend a call to the Rev. Alfred Bright, B.A. graduate of Queen's University, and formerly assistant pastor of St. Paul's Church, Peterborough. Having accepted the call he was ordained and inducted on the 16th of May as the second pastor of St. Paul's church.

In November of this same year, the session passed a resolution renewing the old custom of fencing the seats of communicants with white linen on communion Sunday.

Some difficulty was met with in the election of four new elders in December of 1907. After due notice had been given from the pulpit, an election was held but those elected declined to act. Consequently another election was called for in May of the following year with the result that Messrs. Andrew Dunn, William Edgar, Thomas Hislop Jr. and L. E. Staples were chosen.

In fulfilment of a custom prevailing in the Presbyterian church that the first bride married in the church should receive a Bible from the session, a resolution was passed on September 20th, 1908, "that as it is customary to present a Bible to the first bride married in the church, this session purchase a Bible and present it to Miss Edith McDonald at her marriage to Mr. Uren on September 30th."

At a congregational meeting held on December 1st, 1908, one of the most important and far-reaching steps in the history of the Presbyterian church in Ingersoll was taken. After an exchange of pulpits over the entire Presbytery, the purpose of which was to introduce the spirit of the Laymen's Missionary Movement into the life and work of the Presbyterian church, this meeting was held to consider the advisability of adopting the weekly system of giving to the home and foreign missions and other schemes of the church thereby following out the scriptural injunction, "On the first day of the week let every man lay by him in store as the Lord hath prospered him." This system was adopted and the duplex envelope also introduced. The system was put into operation on the first Sabbath of 1908.

Another event of some importance to the life of the church was the evangelistic services conducted by Messrs. Gale and Hatch during the last two weeks of December, 1908. Through their instrumentality, much good was accomplished by the elevation of the moral and spiritual life of the church and the community at large.

Diamond Jubilee services were held on the 10th and 11th of January, 1909. A spirit of thanksgiving, because of the many evidences of God's goodness, both past and present, was uppermost in the minds of the members of the congregation. There was rejoicing on every hand because the dawn of an even more glorious epoch in the history of Presbyterianism in Ingersoll seemed to be breaking. This was the keynote of a very earnest and impressive sermon preached by the Rev. Dr. Gandier, Principal of Knox College, Toronto, on the Sunday morning. He took his text from John 4 and 38, "Other men labored and ye have stepped into their labors". Dr. Gandier, speaking of the pioneer work of Presbyterianism in this community and its many hardships, exhorted his hearers to build a mighty structure upon the foundation which had been laid by these early workers, a structure which would redound to the honor of Presbyterianism both past and present, in the years to come.

In the evening, Principal Gandier preached from the text "Remember now thy Creator in the days of thy youth", and he appealed particularly to the young men and women to devote their talents, even their whole lives to God and to the furtherance of His Kingdom on earth.

On the following Monday evening, the service was of a social nature. The Rev. T. A. Watson of Thamesford, and several of the local ministers extended their congratulations to the congregation of St. Paul's church upon reaching this advanced stage of their history and wished for it that ever-increasing measure of prosperity in the future which had characterized it in the past.

During Mr. Bright's ministry, the first vote on the question of organic union with the Methodist church was taken, and by a good majority the congregation voted against it.

On February 20th, 1914, Mr. Bright received a call to be assistant minister to Rev. A. L. Geggie, Parkdale Church, Toronto. He accepted the call and remained until 1915. From there he was called to be minister of St. Andrew's Church, Sherbrooke, Quebec, where he continued to labour until 1928. From St. Andrew's Church, he was called to Riverdale Church

in Toronto, and in 1935 was called from there to Grace Church, Calgary. In 1943, his former church of St. Andrew's Sherbrooke, being vacant, extended a unanimous call to him to return to them, which invitation was accepted and he was inducted on December 2nd, but Mr. Bright passed away on April 2nd, 1944.

Mr. Bright was of a lovable nature. He was energetic, sympathetic, and a general favourite with the young people. An extract from his obituary in the General Assembly minutes reads, "Mr. Bright was a man everyone loved and respected. He was of a genial and friendly disposition and made no enemies. He was a fluent and earnest preacher of the Gospel, and a most diligent and acceptable pastor. The whole Presbyterian Church in Canada has suffered a serious loss in the death of Mr. Bright".

#### MINISTRY OF THE REV. RONALD McLEOD 1914-1919

During the vacancy, the Rev. H. Peakover followed by Dr. Farghanson, had charge of the congregation.

At a congregational meeting held July 6th, 1914 at 8 p.m., with the Rev. R. B. Cochrane of Woodstock in the chair, an unanimous call was given to the Rev. Ronald McLeod of North Vancouver. The induction service was held on September 8th.

St. Paul's Church has always been a missionary church, and on January 15th, 1915, Messrs. R. A. Paterson and R. J. Robertson, out of a committee composed of members of all missionary societies, the Sunday School, Board of Managers, and Session, presented to the congregation the matter of having a foreign missionary of their own. It was decided to call Dr. Colwell as a missionary to India. On Sunday, September 5th, 1915, Dr. and Mrs. Colwell were received into the membership of our church and Principal Gandier of Knox College preached and ordained Dr. Colwell as an Elder of our congregation.

During Mr. McLeod's ministry, our church and country were passing through strenuous days. Canada was at war. Mr. McLeod allowed his name to stand for call as a chaplain. He was appointed June 16th, 1918, and proceeded overseas. His stay overseas was short. As he was not allowed to go over to France for active service, he came home. During his absence

overseas, the Rev. G. Mason, Rev. Best and Rev. L. M. Murray had charge of the congregation. The Rev. J. J. James, pastor of the Ingersoll Baptist Church assisted at prayer meetings and preparatory services.

The Rev. R. McLeod severed his pastoral tie with St. Paul's in the fall of 1919, after a period of five years of faithful ministry, more or less broken however by his service overseas. He was a preacher of great power and a man of deep spirituality.

Mr. McLeod left the ministry for a time and entered the business world. At present he is living retired in Toronto.

#### MINISTRY OF THE REV. GEORGE WOOD 1920-1925

The Rev. L. M. Murray of Verschoyle acted as interim-Moderator during the vacancy. The Rev. George Wood was the next minister to be called and inducted January 29th, 1920.

The two outstanding events during the Rev. George Wood's ministry were the Forward Movement, a huge program of advance, and church union.

It is not our purpose, nor the desire of our people to open old sores that time has not yet fully healed. However, in a history such as this we must record the events of this trying time. No doubt many felt as one man expressed himself, "If we could just know where we are and whither we are tending we could better judge what to do".

In January 1924, the bill to incorporate the United Church was presented to the Dominion Parliament for ratification and then to the various Provincial Legislatures. The bill passed these bodies and was to come into effect June 10th, 1925. By this bill, any Presbyterian congregation that wished to go into the United Church could do so without a vote.

In this congregation the advocates for union tried to persuade the members to go into the United Church without a vote. The house was divided against itself. This is a world of compensation and he who would not consent to be dictated to should not feel the need or desire to dictate to others. Those who deny freedom to others deserve it not for themselves and under a just God cannot long retain it. With a heritage such

as ours, one can recognize why so many sought to continue the Presbyterian Church as a separate and distinct entity of the Christian Church.

A congregational meeting was called and by a large majority decided for a vote which was to be held during the last two weeks of February, 1925. An intensive campaign was put on by the unionists headed by Mr. Wood. On February 25th, 1925, a vote was taken and by an overwhelming majority St. Paul's voted to remain Presbyterian. Time has justified their stand. (No particular benefit has come to the spiritual life of Canada from the merging of the churches in 1925.) Then and now Presbyterians continue in the spirit of unity and the bond of peace and offer friendship and helpfulness to all bodies of the church of Christ in the advancement of His Kingdom. This spirit is exemplified in the present friendly relationships of the churches in Ingersoll where union Week of Prayer and Holy Week services and summer union services with the Baptists, United and Presbyterians are enjoyed.

Mr. Wood went to be assistant minister in the Methodist Church, now Trinity Church, and 127 members from St. Paul's followed him.

In St. Paul's Church, the services next Sunday were conducted by Dr. A. S. Grant, Toronto. The church was filled to capacity, with a full choir (having been told that there would be no choir, no Sunday School teachers as all would be going into the Union.) The Sabbath School and Young People's Society were fully staffed and carrying on as usual. The remaining members of Session met and appointed R. A. Paterson Session Clerk.

By the grace of God, the Presbyterian Church goes forward, believing that the giving of the whole Gospel to the whole world, is the task of the whole Christian Church. By linking up our lives and efforts with the lives and efforts of countless other Christians the Gospel will go out until all men will come to know and love Jesus the Saviour of men.

#### MINISTRY OF THE REV. J. A. BROWN 1925-1932

Rev. Dr. Gibson of Woodstock was interim-Moderator during the short vacancy. In securing a minister for St. Paul's, we must recognize the good hand of the Lord was guiding us, for in His Providence He brought to us the Rev. James A. Brown who was called and inducted as pastor on July 23rd, 1925. He was the man for the time. Filled with a desire to keep the Presbyterian Church a live and useful place of worship for God's people, he lived to see that his efforts to perpetuate Presbyterianism in Ingersoll had not failed. By his faithful and untiring efforts and deeds of kindness, he endeared himself to his people. The membership increased steadily during his ministry.

By the sudden passing of Mr. Hubert Hutt, the session was reduced to six members. Steps were taken at once to bring it to its former strength, and in October, 1925, the following were ordained and inducted—R. B. Hutt, J. J. McLeod, T. N. Dunn, Howard Gray, Andrew Murray, James G. Currie, and J. T. Patterson. These with the former members, Robert Corbett, R. D. Ramsay, D. MacVicar, James R. MacVicar, D. G. Cuthbertson, James Cuthbert, R. A. Paterson, J. L. Paterson and James Pirie, restored the session to its strength before union.

Mr. Brown served the congregation faithfully and unsparingly for seven years, and on April 20th, 1932, he passed on to his eternal reward. His Christian life and example left its impression and lasting influence for good in the lives of his people. The whole town mourned his passing, for he was loved by all.

#### MINISTRY OF THE REV. DR. H. H. TURNER 1932-1946

After seven months vacancy, the congregation extended a call to the Rev. Dr. H. H. Turner, B.A., B.D., Ph.D., of Knox Church, Leamington. The induction was held on November 24th, 1932.

The late R. B. Hutt was superintendent of the Sunday School, the late James S. Cuthbert, Clerk of Session, the late

Neil Gunn, secretary-treasurer of the congregation. The years from 1930 to 1935 were years of depression. However, the work continued.

In 1935 the building committee under the chairmanship of J. J. McLeod, brought in a recommendation for renovations which were completed the following year, with new entries into the church, a new furnace room, primary room with equipment, new vestry, choir rooms, a large Sunday School auditorium with stage and dressing rooms, new lights and other improvements. The project cost over \$17,000 and every organization in the church co-operated to the fullest extent. The opening services took place on Sept. 20th, 1936, with the Moderator of the Synod of Hamilton and London, Rev. D. Cameron of Strathroy, preaching. On October 4th, an impressive rededication service was held by the pastor.

When the Great War came in Sept., 1939, one hundred and sixteen young men and women of the congregation enlisted in the services. Six paid the supreme sacrifice. The families of St. Paul's passed through anxious and sorrowful times, and gave of their time, money and services to the cause of freedom.

During Dr. Turner's ministry, several faithful and beloved members of session passed on to their reward, viz. James G. Currie, James Pirie, R. B. Hutt, D. G. Cuthbertson, R. A. Paterson, J. T. Patterson, James S. Cuthbert, D. MacVicar and J. R. MacVicar moved to London. The following were elected to the Session in 1933, George C. Currie, and Alex Yule, in 1939, Calvin Sutherland and James Brown, in 1942, J. Gordon Paterson, Alex Rose and E. J. Chisholm, in 1946, R. M. Borrowman, Dr. C. A. Osborn, A. J. Murray and Basil Wilson.

A communion table, the gift of the late D. G. Cuthbertson, two flags, the Union Jack and St. Andrew's, in memory of the late Norman Kerr, and the Baptismal Font, were dedicated. The Junior Choir and Junior congregation were organized.

The Presbyterian Advance for Christ and Peace Thank-offering was launched in 1946, and St. Paul's allocation was over six thousand dollars, of which over four thousand dollars was raised, and the project was completed in 1948.

At the end of September 1946, Dr. Turner retired. Dr. Turner is an able preacher, and a staunch believer in the doctrine of the Presbyterian Church, and at every opportunity, preaches the Word of the Master, who said, "Go ye into all the world and preach the Gospel to all people." Dr. and Mrs. Turner are residing in Ingersoll.

#### OUR PRESENT PASTORATE

REV. GEORGE W. MURDOCH, 1947-

The present minister, the Rev. George W. Murdoch, B.A., was born in Whitehills, Banffshire, Scotland, migrating with his family to Woodstock, Ontario, where he attended Public and High School, and received his B.A. from the University of Toronto, and graduated in Theology from Knox College in 1939. In May of the same year, he was ordained and inducted into the pastoral charge of Wardsville and Kintyre in London Presbytery. In October, he was married to Miss Doris Paul of Woodstock. He was called to St. Paul's Church, Ingersoll and was inducted on January 17th, 1947.

From the first, the response of the congregation has been very gratifying. On May 4th, 1947, at a service long to be remembered, a bronze plaque with the names of the six young men who paid the supreme sacrifice and an honour roll with the names of all who served in World War II were unveiled by the late James Malcolm, then chairman of the Board of Managers, and E. J. Chisholm, clerk of session, and dedicated by the minister.

In preparation for the Centennial, the Ladies Aid Society financed the redecorating of the Ladies Parlour, the Sunday School auditorium, classrooms and the church interior, so that we worship the Lord in a beautiful church. A new 16 mm. sound projector was purchased with the Sunday School, the Session, the Guild, the Y.P.S., the Ladies Aid and others contributing in the purchase of this valuable assistant in visual education.

Another project in preparation for the Centennial was the desire to renovate the church organ which had been in use for

over fifty years. It had been installed during Rev. Hutt's pastorate by the Lye Organ Company of Toronto. At a congregational meeting in the Fall of 1948, an organ committee was appointed with Gordon Pittock as chairman, and steps were taken to finance the purchase of an organ. A contract was made with the Lye Company, the original builders of the organ. By the terms of the submitted plans, the original pipes, than which there are none sweeter, will be revoiced, the tracker system which has been the system of an earlier date, will be replaced by a modern up-to-date electro-pneumatic system with a new console and more stops, and combinations, making it a more useful instrument in the service of God's praise. It is hoped that the organ will be in readiness for the centennial services, and be dedicated to the glory of God and in loving memory of those from our congregation who paid the supreme sacrifice in the two world wars. The choir loft has been changed with the pulpit placed in front of the choir.

During the present minister's pastorate, two good and faithful elders, Messrs. J. L. Paterson and Alex. Rose have passed on to their eternal reward. Alex. Yule, clerk of session since the death of James Cuthbert, retired from this office in 1947, and E. J. Chisholm was appointed to this high office.

Thus we cover the ministerial office and the spiritual overseeing of the congregation, through the Kirk Session. Many other names of faithful laymen should no doubt be added. Only a few names are herein recorded of the great many who made the body of this congregation. Their names, written in Heaven, have made the life and work of the congregation through one hundred years. They bore the burden and heat of the day, and we say, with Him who is the Lord of the harvest, "Well done, good and faithful servants".

This history would not be complete without a mention of the missionary effort of this congregation. This church has always been missionary. In old Knox Church, Dr. Jonathan Goforth, heard the sermon preached by Dr. G. L. MacKay of Formosa, which led him to become a missionary in China. Dr.





OUR SESSION—1949  
 George C. Currie, A. J. Murray, James Brown, R. M. Borrowman, Alex Yule, Dr. C. A.

John Wilkie was a pupil in the Sunday School of Erskine Church, while Dr. Margaret McKellar and Dr. Chone Oliver were members of St. Paul's church. Dr. and Mrs. Colwell were sent out as missionaries to India from this church. Emma Palethorpe went out as a missionary to Korea.



A FORMER MEMBER  
 Rev. Dr. Donald V. Wade, M.A., Ph.D.

The Rev. Dr. Donald V. Wade, M.A., Ph.D., Professor of Philosophy of Religion and Christian Ethics in Knox College, Toronto is a former member of this congregation. Dr. Wade is the son of Mr. and Mrs. S. Wade, members of our church. Donald grew up in our Sunday School, attended Public and High School in Ingersoll, received his B.A. from Western University, his M.A. and Ph.D. from the University of Toronto, and his Theology from Knox College. He was called from First Church, Verdun, Quebec to be a Professor in Knox College by the General Assembly of 1947.

#### THE SERVICE OF PRAISE

It remains now to record briefly those who have led in the service of Praise. It cannot be told who all have shared in this high privilege of leading God's people in singing the songs

of Zion. Praise is an integral part of Christian worship and through one hundred years many men, women, and young people have given their talent to the choir for the praise of God.

In the old days the service of praise was led by a Precentor who with the aid of a tuning-fork gave the key for the psalm or hymn and led the congregation in the singing. Needless to say this was a slow and tedious proceeding and would not sound very pleasing to us to-day.

It was not until 1887 than an organ of the reed variety was allowed in the church. It was during Rev. E. R. Hutt's ministry that the pipe organ was installed. This instrument which has aided so much in the service of worship will be renovated in time for the Centennial services.

In the records we find Mr. Draper and Mr. C. Ryley precentors in Knox Church for many years and Mr. T. Hislop served in Erskine Church. When the present organ was installed Mr. J. Tagg was appointed precentor and Miss S. Shroptonell was the first organist. Since that time many organists and choirleaders have led in the service of praise: Miss M. Morrison, Mr. Menhennick, Miss I. Brock, Miss E. McCann, Professor W. Brown, Professor W. Jones, Professor Nichols, Dr. Smith, Mr. A. Martin, Mr. E. Bartley, Mr. J. Deamude, Mr. A. Pudwell, Mr. C. Edmonds, Mr. S. J. Smith, Mrs. L. W. Staples has acted as supply organist and Mr. H. Edmonds has served as supply choirleader on several occasions, Mr. W. Sutherland was choirleader for many years. Mr. H. W. Wickett has been recently appointed organist and choirleader and under his leadership the choir goes into the Centennial services.

Members of the Choir in this Centennial year are:

Sopranos: Jean Beattie (secretary-treasurer), Mrs. L. Cade, Mrs. E. J. Chisholm, Mrs. L. Hunt, Stella Knox, Ann MacDonald, Florence Moffatt, Dorothy Morgan, Meagan Morgan, Helen Nagle, Mrs. M. Simpson (president), Mrs. R. L. Smith, Agnes Stirling, Joan Stirling, Mrs. W. T. Turnbull, Grace Turnbull, Louise Winlaw.

Altos: Joy Burnett, Mrs. R. Embury, Mrs. H. Edmonds, Jean Gibson, Janet Moore, Evelyn Parsons, Nona Parsons, Dorene Simpson, Mona Shoults, Mrs. R. Wark.

Tenor: Carl Daniel (Vice-President), Alex. Edmonds, R. Martinell, L. McNiven.

Bass: Harry Edmonds, Lloyd Embury, Roy Embury, William Jordan, Roy Rose, William Stephen, John Sutherland.

The Junior Choir was organized by Mr. A. Pudwell. The children make a valuable contribution to the service of praise. The enrolment stands at 35.

With a splendid instrument to aid and faithful choirs, the Service of Praise shall be carried into the second century with the promise of good things in store.

"Praise ye the Lord: for it is good to sing praises unto our God: For it is pleasant, and praise is comely."

#### THE SABBATH SCHOOL

The Presbyterian communion has always placed particular emphasis on the work of the Sabbath School, and the teaching of the children the great truths of God has been a bounden duty within the congregation since its inception. It is through the teaching of the Sabbath School that the congregation has advanced from one generation to another. Many of those now in the active service of the church have come into it through the Sabbath School. A few minutes once a week is not sufficient to give all the teaching necessary, but it does help to impart some of the essential things without which no person is equipped for the duties and responsibilities of life. Most of us owe much of our Christian training to the Sunday School.

Before the church buildings existed in Ingersoll, the children were being spiritually cared for and were being indoctrinated with the great beliefs of the Christian Church in the homes. In the early days great emphasis was placed in the memorization of the Scriptures and the Shorter Catechism.

We remember with gratitude to God the many faithful and devoted men and women who have served in the Sabbath School.

The names of the early superintendents and teachers are not available. Mr. J. B. Jackson, former superintendent of Erskine Sunday School, was the first superintendent of St. Paul's School in 1884. In the years following much valued assistance has been rendered by many faithful servants of God. Mr. J. L. Paterson ably served as superintendent for many years. He was followed by Mr. D. G. Cuthbertson who gave long and faithful service. Mr. R. B. Hutt did splendid work. Others who have given good service include Mr. D. W. Gordon, Mr. A. G. Murray, Mr. J. C. Herbert, and R. D. Hutt. Mr. J. J. MacLeod and Mr. E. J. Chisholm have acted as supply.

At the present moment, the Sunday School continues to flourish with an enrolment of 130 scholars. It is directed by a staff of 15. Mr. Alex Edmonds acts as superintendent and is ably assisted by Miss Irma Hutt and Mrs. K. Foster, Primary Class Teachers, Mrs. Nelson Wilson, Miss Nona Parsons, Miss Mona Shoults, Mrs. R. Johnston, Miss Edna Currie, Mr. S. J. Smith, Mr. Harry Nagle. Mr. K. Ford, Mr. K. Foster, Mr. A. Presswell, and Mr. J. Love. Teachers of the Junior, Intermediate, and Senior School; Miss Marjorie Vyse, assisted by Miss Kathleen Hutchison, Secretary-Treasurer; Jack Harris, Pianist. The Sunday School is self-sustaining and gives systematically to the missionary effort of the church. The sound projector, which was purchased in 1947 was sponsored by the Sunday School. This valuable visual aid assists in the telling of the story of God's Plan of Salvation.

The Cradle Roll department is a valuable part of the Sunday School with an enrolment at present of 83. This department is well taken care of by Mrs. Ross Sherlock, Mrs. R. Wark, and Mrs. N. Wilson.

"CERTAIN WOMEN ALSO OF OUR COMPANY . . ."

Thus far our story has been concerned mostly with the male personalities. Behind the scenes are the women workers, without whom the work could not prosper: Women at prayer, women in the home, training the children in Godly ways, women advancing the cause of Christian missions, in which work they



SOME OF OUR LADIES WHO SERVE

Mrs. G. W. Murdoch, Mrs. J. C. Herbert, Mrs. W. K. Ford, Mrs. Betty McHardy,  
 Mrs. Mark Simpson, Miss Edna Currie,  
 Mrs. J. A. Buchanan, Mrs. C. K. Hoag, Mrs. J. G. Montgomery, Mrs. R. Wade, Mrs. J.  
 Campbell, Miss Jean Hossack,  
 Mrs. E. J. Chisholm, Mrs. A. Yule, Mrs. C. Patience, Mrs. G. W. Pittock, Miss M. Vyse,  
 Mrs. N. Wilson.

far outshine the men, women aiding the social life of the people, women teaching in the Sunday School. In countless ways the women advance the cause and have been instrumental in building up the ramparts of Zion.

#### THE WOMEN'S MISSIONARY SOCIETY

This organization came into being in 1879. When the Erskine congregation in 1872 built the new church which is the present St. Paul's, they changed the name to St. Andrews as we saw earlier in the history. When Knox and St. Andrews united in 1883, the name was changed to St. Paul's. The St. Paul's Auxiliary to the W.M.S. is a continuation of the original organization. Dr. Margaret McKellar and Dr. Chone Oliver were two missionaries who were dedicated from the auxiliary. The allocation has always been met by vountary givings. Mrs. McEwen, wife of the pastor, Rev. John McEwen, was the first president. Since the disruption in 1925 the following have served as presidents: Mrs. C. Scoffin, Mrs. J. A. Brown, Mrs. D. G. Cuthbertson, Mrs. H. H. Turner, Mrs. A. Yule.

#### Officers for 1949

President	-	-	-	Mrs. J. G. Montgomery
Vice-President	-	-	-	Mrs. J. Malcolm
Vice-President	-	-	-	Mrs. W. J. Arnott
Secretary	-	-	-	Mrs. E. Gundry
Treasurer	-	-	-	Mrs. Archie Harris

The Mary Slessor Mission Band, a flourishing girls' group, was started by St. Paul's Auxiliary and is making a marvellous contribution to the Lord's work. Mrs. J. Malcolm and Mrs. G. W. Pittock are the able and faithful leaders of this group.

Victoria Auxiliary was organized as a Foreign Mission Band in 1901 from a Sunday School class under the leadership of Miss Morrison. One charter member, Miss Annie Moon, has worked continuously in the society. It was changed to a Young Women's Auxiliary for Home Mission work in 1907. It was made a senior Auxiliary at the time of the disruption, at which time half of the officers and members left ours to go into the United

Church. Mrs. James McKenzie filled out year 1925 and a number of new members rallied to the cause making the auxiliary as large as formerly. Other presidents since that time have been Mrs. R. A. Paterson, Miss Carrie Hutt, Miss Edna Currie, Mrs. Nelson Wilson, Miss Janet McKellar, Mrs. H. H. Turner, Miss Marion McNaughton. During the last fifteen years the auxiliary has changed from raising money by teas and sales, etc., to voluntary free-will offering and has always met the allocation. Miss Emma Palethorpe, a member of Victoria Auxiliary was dedicated as a missionary to North Korea.

#### Officers for 1949

President	-	-	-	-	Miss Edna Currie
Vice-President	-	-	-	-	Miss M. McNaughton
Vice-President	-	-	-	-	Mrs. L. W. Staples
Vice-President	-	-	-	-	Mrs. J. McKenzie
Secretary	-	-	-	-	Mrs. W. Clothier
Treasurer	-	-	-	-	Mrs. W. Vannatter

The Boy's Mission Club was organized in 1918 by the Victoria Auxiliary. This is the only Boys' Mission Club in the Presbyterial. The boys are very enthusiastic and do splendid work under the able leadership of Mrs. N. Wilson, Mrs. E. J. Chisholm, Mrs. J. C. Herbert, and Mrs. R. Wade.

The North Oxford Auxiliary to the W.M.S. was organized by Mrs. R. A. Paterson on June 5th, 1925 with Mrs. Eyre as the first president. During the twenty-four years this Auxiliary, though the membership is small and scattered over a wide rural area, has raised over \$6,000. They have given over forty life-memberships and twelve Junior certificates. The money has been raised largely by free-will offerings, and very fine bales have been sent in. Through the years the following ladies besides Mrs. Eyre have faithfully served as president: Miss Mary Paterson (deceased while this book was in preparation), Mrs. H. Leonard, Mrs. G. Huntley.

Officers for 1949

President	-	-	-	-	Mrs. Bruce MacKay
Vice-President	-	-	-	-	Miss Jean Hossack
Vice-President	-	-	-	-	Mrs. H. Leonard
Vice-President	-	-	-	-	Mrs. G. Huntley
Vice-President	-	-	-	-	Mrs. W. M. MacKay
Secretary	-	-	-	-	Mrs. G. Sutherland
Treasurer	-	-	-	-	Mrs. J. Little

The C.G.I.T. of St. Pauls carried on without missing a meeting after the disruption. When the leader of the group and some of the girls left, Mrs. R. B. Hutt stepped into the breach and soon there was a thriving organization. This group functioned until the girls were beyond the age limit for that program and for a few years were called the Girl's Guild. With many of the girls now mothers of small families they are now known as "The Guild". The money raised by sales and teas and offerings is used to buy articles for the Church, Sunday School, and Kitchen. They send bales of children's clothing and layettes. They meet their allocation to the W.M.S. each year. In 1935 Mrs. R. B. Hutt approached the Session for permission to organize the Junior congregation and this very useful work is carried on every Sunday morning. Miss Roberta Gillies and Mrs. Betty McHardy are in charge of the congregation. Mrs. Hutt still leads the group. There are 35 on the roll.

Officers for 1949

President	-	-	-	-	Mrs. K. Ford
Vice-President	-	-	-	-	Mrs. A. Thornton
Secretary	-	-	-	-	Miss Shirley Law
Treasurer	-	-	-	-	Miss Irma Hutt

THE LADIES AID SOCIETY

The history of this church would not be complete without special mention being made of the work of the Ladies Aid Society. We do not need dates for the work of this organization for its roots go back to the beginning. There has always been a Ladies Aid, whether organized or not. No society in the church

has played such an important part in advancing the prosperity of the congregation. To them falls the task of caring for the church as the woman cares for the home, giving the touch of attractiveness, and filling in the countless things that the less gifted Board of Management leaves undone. Let us only record this fact, that in preparation for the Centenary observance, certain women of our company, The Ladies Aid, have worked untiringly and unstintingly to redecorate the House of God that it might appear beautiful and refreshed, as we enter this second century. They have also made a generous contribution towards the Memorial Organ. The people are grateful, and the women who have laboured are glad.

The Society works efficiently under a central organization which meets the second Tuesday of each month. This organization is composed of representatives from five groups and transacts the business of the Society. Since 1925 the following have given loyal service as president: Mrs. G. Ites, Mrs. McCorquodale, Mrs. H. Gray, Mrs. H. Eidt, Mrs. T. N. Dunn, Mrs. E. Gundry, Mrs. J. R. Spaven, Miss Edna Currie, Mrs. R. D. Hutt.

Officers for 1949

President	-	-	-	-	Mrs. A. Yule
1st Vice-President	-	-	-	-	Mrs. H. Eidt
2nd Vice-President	-	-	-	-	Mrs. O. Judd
Secretary	-	-	-	-	Mrs. J. J. McArthur
Treasurer	-	-	-	-	Miss Hazel Lethbridge
Decorating Committee—Mrs. E. Gundry, Mrs. R. Wark, Mrs. C. Grieve					
Social Convenors—Mrs. A. Henderson, Mrs. J. Buchanan.					
Kitchen Convenors—Mrs. E. Knox, Mrs. N. McCorquodale					
Manse Convenor—Mrs. R. McNiven					
Press Reporter—Mrs. C. Christie					

The Convenors of the Groups are as follows: Group One—Mrs. J. A. Buchanan; Group Two—Mrs. J. J. McArthur; Group Three—Mrs. C. Patience; Group Four—Mrs. J. Campbell; The Evening Group—Mrs. C. K. Hoag.

## THE YOUNG PEOPLE'S SOCIETY

The Young People's Society has been an aggressive and valuable organization throughout the history of the congregation and has taken a prominent part in the life and worship of the church. It seeks to give: training in leadership, knowledge of church life and work, and to provide an outlet by which the peculiar needs and aptitudes of young people may be met and directed into the service of the church.

Our society is considered as one of the strongest groups in the Paris Presbytery, winning the banner for attendance and competitive cups for Bible knowledge. In the past two years there has been a revival of interest in Bible drama and our society has entered enthusiastically into the competition. From the proceeds of their last drama they have made a donation to the Memorial organ.

The present executive consists of Marjorie Vyse, President; William Moore, Vice-President, William Montgomery, Secretary; Kathleen Hutchison, Treasurer. We are proud of our YPS and are looking to the youth in our midst to carry on the heritage handed to us.

## THE BOARD OF MANAGEMENT

To the Board of Management is committed the care of the temporal things of the church, the finances, the church building, and such matters as the congregation from time to time direct. It would be impossible to record the names of all those who have served our church on the Board. Throughout our long history the Board has given loyal service. In the latter history the following have been chairmen of the Board: E. J. Chisholm, R. A. Paterson, J. C. Herbert, Norman Empey, J. J. McArthur, C. L. Bole, James Knapp, Basil Wilson, James Malcolm, and at present G. W. Pittock. The present Secretary-Treasurer is J. G. Montgomery. Miss Helen Nagle is Envelope Secretary. Others who have served as Secretary-Treasurer are Neil B. Gunn, C. A. Love and E. J. Chisholm. T. N. Dunn served for many years. The present Board members are: Robert



SOME MEMBERS OF OUR BOARD OF MANAGEMENT  
Elmer Knox, Harold Arn, Gordon Pittock, Ross Sherlock, Marshall McKay,  
J. G. Montgomery, J. Fleet, J. J. McArthur, Grant Wright, George C. Currie.

Hutt, George C. Currie, Robert Wark, John Sutherland, J. J. McArthur, Grant Wright, Ross Sherlock, Blair Walker, Bruce McKay, L. W. Staples, Elmer Knox, G. W. Pittock, J. Fleet, George Daniel, George Huntley, Archie Harris, J. A. Buchanan, C. D. Palmer, Marshall McKay, Harold Arn, J. G. Montgomery.

In preparation for the Centennial the Board members have given untiring and faithful service for which we are grateful.

#### OTHER FAITHFUL SERVANTS

St. Pauls has been blessed throughout the entire history of its existence with many faithful servants who discharged their duty in a loyal and consecrated manner and truly became pillars that supported and adorned the temple. The list is too long to enumerate and we can mention only a few of these ambassadors of Christ who willingly accepted the dictum laid down in the Shorter Catechism, "Man's chief end is to glorify God and to enjoy Him forever."

We praise God for the life and service of many who served as Church officers who include Hugh Moon, J. Butterworth, Bert Taylor, Cecil Thornton, W. Rodwell, and our present caretaker Robert Johnston.

J. S. Grieve and T. N. Dunn are our Trustees. The late Alex. Rose was a Trustee for many years.

As we look to the future we pray that all responsibilities which God has entrusted to our congregation shall continue to be fulfilled with joy and faithfulness and that the bonds of mutual love and friendliness shall continue to unite us as one family, before Him who is rich in mercy unto all that call upon Him.

## ROLL OF HONOUR

### PRO PATRIA

In Grateful memory of our Fallen Heroes

1914 - 1919

Bell, H. R.	Neill, James V.
Boles, Jack	Neill, William
Booth, Wylie	Moggach, John R.
Carradice, John	Norsworthy, E. C.
Gerber, Oscar	Norsworthy, A. J.
Kirkpatrick, J. F.	McPherson, Jack

1939 - 1945

Adair, Herrick	Edwards, Vivian R.
Borthwick, George R.	Hollingshead, Jack E.
Campbell, Kenneth	McKee, Kenneth G.

The names of 116 volunteers appear on the Roll of Honour for Great War II, which hangs in the auditorium.

THE PAST — OUR TEACHER

THE PRESENT — OUR TASK

THE FUTURE — OUR HOPE

“Speak unto the children of Israel that they go forward”