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A history of Green-
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Greenock Church

SAINT ANDREWS,

NEW BRUNSWICK.



A HISTORY
OF
Greenock Church

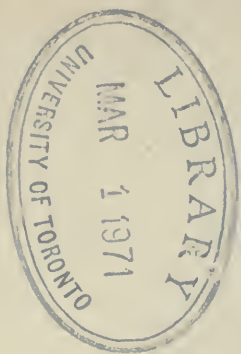
ST. ANDREWS, NEW BRUNSWICK

FROM 1821 TO 1906.

BY

MELVILLE N. COCKBURN, K. C.
BARRISTER-AT-LAW AND JUDGE OF PROBATE.

JUNE 1906.



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GREENOCK CHURCH.

FINISHED JUNE 1824.



Greenock Church

ST. ANDREWS.



With the passing away of that generation of good old people who lived in St. Andrews, and were actively identified with the affairs of the town during the early part of the nineteenth century, much very important and valuable information connected with the settlement and development of that quaint old town has been lost, and a history replete with events of the utmost importance has been obliterated forever. The unwritten history of Saint Andrews that was told, in broken paragraphic form, by the generations now long since passed away, would have made a very large, interesting and valuable volume, and because of the failure to properly chronicle some of what were really the most important events in connection with our local history, by those personally conversant therewith, the same can now only be told with the usual uncertainty of tradition.

That fact obtains in a very marked degree in connection with the affairs of the Presbyterian Church in St. Andrews prior to the year 1825. In that year, on the 17th of April, what appears to be the first record connected with Greenock Presbyterian Church was made; but all the struggles and trials through which the Church passed before that date, and which would, of necessity, form a very interesting chapter in the history of the congregation, is known to the present generation only by tradition.

When Saint Andrews was first settled by the United Empire Loyalists, there was but one Protestant Church in the place, and all denominations were content to worship God according to the Episcopal faith, and under the teaching of the Rev. Mr. Andrews, the rector then in charge, who was greatly beloved by

all classes because of his kindly disposition, and his broad and liberal spirit. But when the Rev. Mr. Andrews passed over to the Great Beyond in 1817, and the Episcopal Church secured a pastor less popular among his own and other denominations, the Presbyterian section of his former congregation and a large portion of the Scotch element grew restless and showed much discontent under the teachings of Dr. Alley, and were seized with a desire to have a Church of their own where they could worship God after the manner of their fathers.

I.

THE FIRST RESIDENT PRESBYTERIAN MINISTER.

In 1811 the Rev. John Cassilis, a Presbyterian clergyman, was sent out from Scotland to teach in the Academy, or King's College, at Windsor, N. S., and became the first settled pastor of the Presbyterian Church there. He came to Saint Andrews in 1818, and took charge of the grammar school which was established there that year, which position he filled until 1838. Between the time of Mr. Cassilis' coming from Windsor, in 1818, and the opening of Greenock Church, with a settled pastor, in 1824, he conducted divine services and preached with more or less regularity, sometimes in Ordway's Hall (known now as Paul's Hall), sometimes in the Masonic Hall, and occasionally in the unfinished structure which, when completed, became the magnificent House of God, known as "Greenock Church." The records give no information on the subject, but it is generally believed that Mr. Cassilis was the first Presbyterian minister to preach in Saint Andrews and also the first to conduct divine service in Greenock Church.

Mr. Cassilis was a man of strong personality, of learning and culture, and eminently filled with the Divine Spirit. His influence in the community, and his acceptable exposition of Divine truths had, no doubt, much to do with inspiring in his people a determination to have a church of their own where they could worship God as their fathers did, and as many of themselves had done, in the land of "brown heath and shaggy wood."

THE CHURCH ERECTED.

Very soon after Mr. Cassilis began his work among the people of Saint Andrews so strong a stimulus was given to Presbyterianism, that the work of erecting a place of worship of their own was earnestly and energetically undertaken. Mr. Robert Pagan, a very prosperous and public spirited merchant of that time, and whose name one of the streets of St. Andrews now bears, was the first to make a practical move in that direction, and contributed one hundred pounds sterling (£100) from his own funds towards the cost of same. Many others followed Mr. Pagan's worthy example; and when a substantial fund had been raised a contract was given to Donald D. Morrison, who had Byron Stephenson as his framer and foreman. The foundations of what was destined to become one of the most beautiful sacred edifices of its day were laid, the frame work erected and boarded in, and the roof partially shingled, when the funds became exhausted, and in that unfinished condition, the building stood until November, 1822, a monument of temporary disappointment and hopes unfulfilled, an emblem of Scottish ambition, and which afterwards became a lasting exemplification of what Scotch pluck and determination can accomplish.

There lived in those days, in the Town of Saint Andrews, one Christopher Scott, a man of Scottish birth, possessed of an iron will, of irresistible determination, and extensive wealth. At a public dinner held during the autumn of 1822, where Mr. Scott was present, a friend and follower of the Episcopal denomination made an uncomplimentary reference to the unsuccessful attempt of the "Presbyterian Saints" to build a church of their own. Mr. Scott was filled with resentment; the pride of one of Scotland's most loyal sons was touched; the indignation of a stubborn and determined Scotchman was stirred to the utmost, and in language more forcible than elegant, which he accentuated with a heavy blow from his fist on the table, he informed his Episcopal friend and all present that he would let it be seen that the Presbyterians of Saint Andrews could have a church of their own, and a fine one too.

Captain Christopher Scott proved himself to be a man of deeds as well as words, for immediately following the declaration con-

tained in his after dinner speech, he took full charge of the work of finishing the church in the month of November, 1822, and according to his own tastes, at his sole and individual cost, and apparently without regard to expense, he pushed on to completion what was then one of the most beautiful and costly of the Church buildings in the Province, and what is still an object of keen admiration because of its perfect proportions and superior architectural design.

The building is of the Colonial style of architecture, two storys high, and has been constantly kept painted in snow white colour. The interior finish is rich and costly. A gallery occupies two sides and the southwest end, supported by ten pillars of solid bird's-eye maple, grown in Charlotte County; the facing of the gallery is of solid mahogany and bird's-eye maple, and finished in panel work of artistic design. In each of the four corners of the ceiling is a large Scotch thistle, emblems of the land so dearly loved by the one who finished the building. The most striking and beautiful part of the interior of this interesting and historic old church is found in its pulpit. This sacred structure, for perfection in its proportions and design and richness of finish, is a marvel of beauty and excellence. It rises to a height on a level with the gallery and makes perfect the acoustic properties of the building. It is composed entirely of mahogany and bird's-eye maple, the mahogany having been brought from Honduras by a West Indian trader sent there by Mr. Scott specially for that purpose. Mr. Gordon Gilchrist was in charge of the work, in the construction of the pulpit, and afterwards became a member of the first Session of Greenock Church and a member of the first Board of Trustees.

This wonderful structure was completed almost entirely without the use of nails, or metal of any kind, the hinges of the doors and the screws that fasten them on being the only hardware employed in its building. The cost of the pulpit was Five Hundred Pounds Sterling (£500), and two of the most skilled workmen spent the greater part of two years in its completion. The design was obtained by Mr. Scott from Greenock, Scotland, the place of his birth, and after which town the church took its name.

On the outside of the large tower facing the harbor, at a high elevation, was placed a carved representation of an oak tree in full leaf, which, by the use of the painter's brush, has ever been kept



THE PULPIT. OF GREENOCK CHURCH.
SHOWING DOVE OF PEACE.

a verdant hue, and beneath the tree was placed, in large letters, the name of the church and the date of its being finished. Capt. Scott was so loyal to his native land and the home of his childhood, and so loved the memory of his early associations, that it was his desire, when the work of completing, at his own expense, this magnificent structure had been accomplished, in some way to make it suggestive of the Town of his birth, and accordingly he placed on the spire the green tree and named the sacred edifice "Greenock Church" which is a slight modification of Green Oak.

III.

THE FIRST PASTOR.

While the building remained in an unfinished condition the Rev. Mr. Cassilis occasionally held services in it and in September, 1823, when the interior had been plastered (which plastering was done by Mr. John D. Cameron), Dr. Burns of St. John conducted Divine worship therein and preached to a large congregation. It was completed in June, 1824, and on Sunday, August 1st, of that year, the Rev. Alexander MacLean, the first minister of the church, opened the same for public worship.

An early record discloses the following interesting information concerning Mr. MacLean's coming to Greenock Church:—

About the year 1821 the inhabitants of Saint Andrews, New Brunswick, who approved of the Presbyterian form of worship (taking into consideration the expediency of possessing a place of worship in which they and their families might attend Divine service according to the form most congenial with their consciences) began to raise, by subscription, a fund that should be available for that purpose. By the employment of this fund, and the subsequent aid of C. Scott, Esq., a very elegant and commodious building was erected, and having ascertained by annual subscription that there existed among the people a willingness to support, with respectability, a clergyman of the Church of Scotland, a commission was accordingly transmitted to Scotland in January, 1824, addressed to the Reverends Stephenson MacGill, D.D., Professor of Divinity in the University of Glasgow, John Scott, D.D., Minister of the new Parish Church, Greenock, and Robert Burns, Minister of Saint George's Church, Paisley, and authorizing these gentlemen to select a minister for the Scotch Church in Saint Andrews.

After due deliberation the choice fell unanimously on the Reverend Alexander MacLean, a licentiate of the Presbytery of Glasgow, and who

having been recommended by the above Commissioners to that Presbytery as a fit person for the charge in question, was solemnly ordained thereto accordingly at Glasgow on the 7th day of May, 1824. He arrived in this Province so as to be enabled to preach to his congregation on the first day of August in the same year.

Mr. MacLean came across in the ship *Flora*, under command of Captain McCullough, who, after a life spent upon deep sea voyages, was drowned within a gun shot of Saint Andrews Harbor, and his body was among the first to be laid in the burying-ground adjoining Greenock Church, and his was among the first funeral services to be conducted by the young minister whom he had safely brought across the Atlantic in the year 1824.

The arrival of a young Scotch clergyman to open a new and magnificent Scotch church was not an event of every day occurrence in the colonies, and the whole country side, including representatives from Eastport and Robbinston, in the State of Maine, and from the Parishes of Saint George, Saint Patrick and Saint James, turned out in large numbers to take part in the sacred services and witness the formal opening of the new church, until the church was filled to overflowing.

The work thus so auspiciously begun, in making the Presbyterian Church a power for good in Saint Andrews, and a medium through which souls should be led to Christ, was thereafter vigorously and earnestly carried on, and under the Divine guidance, the spiritual teachings of Mr. MacLean and his personal influence and example, the new church and congregation were abundantly blessed with prosperity, and among the pew holders, members and adherents were the most prominent, prosperous and progressive families of the town, as the following lists of names will clearly show.

IV.

THE FIRST SESSION.

The history of much of the temporal affairs of Greenock Church from the time of the induction of the Rev. Alexander MacLean is most accurately told by the Church Records, from which the following extracts have been taken:—

SESSION RECORD, page 1:

On Sabbath, the 17th of April, 1825, an appropriate sermon was preached by the Rev. Alex. MacLean, minister of the Scotch Church in Saint



THE PASTORS OF GREENOCK CHURCH.

- [1] Rev. Alex. MacLean, D. D., Pastor from 1824 to 1844.
Rev. John Ross, M. A., Pastor from 1845 to 1871.
(of whom there is, unfortunately, no Photo. to be had).
- [2] Rev. Peter Keay, M. A., Pastor from 1868 to 1873.
- [3] Rev. William Richardson, " " 1874 to 1876.
- [4] Rev. William McCullough, " " 1877 to 1881.
- [5] Rev. Archibald McDougall, Ph. D. Pastor from 1883 to 1885.
- [6] Rev. Archibald Gunn, M. A., Pastor from 1885 to 1894.
- [7] Rev. Alexander W. Mahon, B. D., Pastor from 1895.
(For Photo. see page 50.

Andrews, New Brunswick, from I Peter v, 1, first clause, "The elders which are among you I exhort who am also an Elder," in the course of which the following gentlemen (whose edicts had been previously and duly served) were, in the presence of the congregation, solemnly ordained and set apart by prayer to the office of the eldership in connection with this congregation, viz.:

Rev. John Cassilis (resigned 3rd September, 1829).
 Hugh McKay, Esq., of Suther Hall, St. George, J. P.
 Colin Campbell, Sr., Esq., Collector of Customs.
 Colin Campbell, Jr., Esq., J. P.
 William Kerr, Esq., Merchant.
 James Douglas, Esq., Merchant (resigned 28th April, 1827).
 James Campbell, Jr., Esq., Merchant.
 John Rodgers, Esq., Merchant.
 Mr. Gordon Gilchrist.
 Mr. William Douglas, in Chamcook Island (resigned 1829).
 Mr. Neill Morrison, Sr., in St. James (died 29th Dec., 1826).

Immediately after the dismissal of the congregation the above session met, the Rev. A. MacLean being Moderator, who constituted the meeting by prayer, giving thanks for the regular administration of Gospel ordinances in this place, desiring the down-pouring of the Holy Spirit upon the congregation in general, and the Kirk session in particular, both collectively and individually, and imploring the guidance of the same Spirit to work in us both to will and to do; to direct our sessional deliberations, both in this and in every subsequent meeting to the glory of God and the good of souls. Amen.

V.

THE FIRST COMMUNION.

The Session now took into consideration the propriety of this congregation yielding obedience, as soon as convenient, to our Redeemer's command that his dying love should be duly held in remembrance by His disciples. The Moderator accordingly proposed—and the proposition was unanimously adopted—"that the sacrament of the Lord's Supper shall (with the Divine permission) be celebrated in this place, for the first time, on Sabbath, the 26th day of June, 1825."

On May 29th, 1825, at a meeting of the Sessions, the Moderator, Rev. Alex. MacLean, submitted, and the meeting unanimously approved, the propriety of adopting, at the then ensuing solemnity, the good old Scottish practice of keeping a Sacramental fast day and (if possible) of having sermons on Saturday and Monday; and Thursday the 23rd of June, 1825, was set apart as a day of

fasting and humiliation by all who professed to connect themselves with the congregation. Mr. Cassilis was directed to provide and to prepare the Sacramental elements, and Mr. Kerr, Mr. Rogers, and Mr. Gilchrist were made a committee for providing a communion table and table cloth.

On Thursday, the 23rd June, 1825, three days before the first celebration of the Sacrament of the Lord's Supper in Greenock Church, a meeting of the Sessions was held, at which a conclusion was reached of the desirability of the right of applicants for tokens, entitling them to partake of the Lord's Supper, should be recognized as solemnly and publicly as possible, especially at this the first solemnity; and all such applicants were requested to come forward one by one to the minister's pew, where the members of Sessions would be seated, and tokens would be given each (when approved of) by the Moderator. (At that date the minister's pew was pew No. 3, now occupied by the widow and family of the late Pastor, Rev. Mr. Keay).

The preparations thus so carefully planned were with equal care put into execution, and on the Sabbath day, June 26th, 1825, that sacred and holy ordinance was, for the first time, celebrated in Greenock Church, and the sacred tokens, in accordance with the previous resolution of Sessions, and the good old custom of the Scotch Church, were dealt out to seventy-two persons, whose names were registered in the following order and in the form here given:—1, James Douglas, Merchant; 2, Mrs. James Douglas; 3, James McMath, Joiner; 4, Mrs. James McMath; 5, Thomas Sime, Merchant; 6, Mrs. T. Sime; 7, Mrs. Sime Sr.; 8, Peter Sime; 9, Mrs. P. Sime; 10, Old Mrs. Morrison; 11, Mrs. McKay; 12, Mrs. Boyd, Sr.; 13, — Rose (a pauper); 14, John Nisbet; 15, Robert Gillespie, Farmer, Penfield; 16, Mrs. R't. Gillespie; 17, R. Hutchinson, watchmaker; 18, Mrs. R. Hutchinson; 19, Mathew Brearcliffe, Merchant; 20, George Gilley, Ship carpenter; 21, Mrs. G. Gilley; 22, John Craig, Sr.; 23, Mrs. J. Craig, Sr.; 24, Capt. McArthur; 25, Mrs. McArthur; 26, Mrs. Polleys; 27, Dougald Clarke; 28, John Morrison; 29, Mrs. Morrison, (mother of), 30, Miss Morrison, Teacher; 31, Miss C. McIntosh; 32, Wm. Lassels; 33, Mrs. W. Lassels; 34, Mrs. Herbertson; 35, Mrs. Johnston; 36, Mrs. John Merrill; 37, Old Mrs. Greenlaw; 38, Tyler P. Shaw (St. George); 39, Old Mrs. McCurdy; 40, Mrs. E. Field; 41, James Mann (St. George); 42, Mrs. J. Mann; 43,

Mrs. McKenzie; 44, Mrs. McKay; 45, George McKenzie; 46, Mrs. G. McKenzie; 47, John McLeod; 48, William Morrison; 49, Wm. Frazer; 50, Mrs. Balfour; 51, Catharine Morrison; 52, John McKean, Merchant; 53, Rev. John Cassilis; 54, Mrs. J. Cassilis; 55, Gordon Gilchrist; 56, Wm. Douglas (Island); 57, Mrs. W. Douglas; 58, William Kerr, Merchant; 59, Mr. Babcock, Merchant, West Isles; 60, Mrs. Colin Campbell; 61, Mrs. Capt. Donaldson, St. Stephen; 62, Alex Strachan, Merchant; 63, James Campbell, Jr., Merchant; 64, Neill Morrison, Sr., Farmer, St. James; 65, Peter Morrison, Jr.; 66, Amanda Merrill; 67, Archibald Stevenson, Farmer, Oak Bay; 68, Hugh McLeod (Lieut); 69, Katie Morrison; 70, James McKenzie; 71, Mrs. Hains; 72, Rev. Mr. Sturgeon.

On the 20th November in the same year (1825) the Session decided upon the propriety of having two Sacraments each year, and appointed Sabbath, the 15th day of January, 1826, as the date for holding the second celebration of the Sacrament of the Lord's Supper, at which time forty-seven communicants partook thereof as follows: 1, John Cassilis; 2, Mrs. Cassilis; 3, William Kerr; 4, Mrs. Kerr; 5, William Douglas; 6, Mrs. Douglas; 7, James Campbell, Jr.; 8, Mrs. Campbell; 9, John Rodgers; 10, Alex. Strachan, Jr.; 11, Gordon Gilchrist; 12, Mrs. Matthewson; 13, Mrs. McKay; 14, Mrs. Colin Campbell; 15, Mrs. Morrison; 16, Duncan McArthur; 17, Mrs. McArthur; 18, Miss McIntosh; 19, Mrs. Johnston; 20, Mrs. Morrison; 21, Mrs. Hector Morrison; 22, Miss B. Morrison; 23, Mrs. McKenzie; 24, John Nisbet; 25, Mrs. W. Polleys; 26, Mrs. Quail; 27, Mrs. Ramsey; 28, Mrs. Haynes; 29, Mrs. Getty; 30, Mrs. Field; 31, Miss Merrill; 32, Mrs. Merrill; 33, Mrs. Stephenson; 34, James McNath; 35, Mrs. McNath; 36, Mrs. McCurdy; 37, Thomas Sime; 38, Mrs. Thomas Sime, Sr.; 39, Mrs. T. Sime; 40, Peter Sime; 41, George McKay; 42, Peter Morrison, Jr.; 43, Matthew Brearcliffe; 44, Mrs. Brearcliffe; 45, William Frazer; 46, George Hutchinson; 47, Mrs. Hutchinson.

The third of these sacred events took place and the Sacrament of the Lord's Supper was celebrated in Greenock Church on Sabbath, the 2nd day of July, 1826; and for the fourth time on Sabbath, the 14th day of January, 1827.

The Rev. Doctor Davidson, of Edinburg, a very dear friend of Mr. MacLean, presented him, for the use of the church, with a handsome pulpit Bible in which is still to be seen the inscription:

“Presented by the Rev. Dr. Davidson, of Edinburg, to the Scotch Church of St. Andrews, New Brunswick, May, 1824,” and the following year, through Mr. McLean, the church was made the recipient of a very beautiful solid silver communion service from the same generous hands, and which service is still in use in Greenock Church and each of the cups bears the inscription: “The Gift of the Rev. Dr. Davidson, of Edinburg to the Scotch Church of St. Andrews, New Brunswick, 1825.”

VI.

THE FIRST PEW-HOLDERS.

Early in the year 1825 the Session adopted the system of selling the church pews at an annual rental, and upon the first allotment among the congregation every pew on the floor of the church was taken and all in the gallery with the exception of four. Three of the pews in the body of the church, however, were exempt from the rental, namely, the minister’s pew, the military pew, and the pew occupied by Christopher Scott, Esq.

The arrangement of the pews, the names of the first occupants thereof, and the annual tax paid for same, cannot fail to be of interest to the reader, and at the risk of being unduly lengthy in this narrative the complete list is given below:

NAMES AND PEW HOLDERS IN THE SCOTCH CHURCH, ST. ANDREWS, N. B.

| Aisle No. | | Annual Rent. | | |
|-----------|-----------------------------------|--------------|----|----|
| | | £ | s. | d. |
| 1 | Rev. John Cassilis, | 10 | 0 | 0 |
| 2 | Military Pew, | 0 | 0 | 0 |
| 3 | Minister’s Pew, | 0 | 0 | 0 |
| 4 | William Kerr, | 5 | 15 | 0 |
| 5 | C. Scott, Esq., | 0 | 0 | 0 |
| 6 | Colin Campbell, Auctr., | 8 | 0 | 0 |
| 7 | Francis E. Putnam, | 2 | 7 | 0 |
| 8 | Samuel Watts, | 2 | 8 | 0 |
| 9 | John Merrill, | 2 | 10 | 0 |
| 10 | John J. Rodgers, | 2 | 9 | 0 |
| 11 | Mr. Millar, | 2 | 9 | 0 |
| 12 | James McMath, | 2 | 10 | 0 |
| 13 | James Tufts, | 2 | 11 | 0 |
| 14 | Samuel Pierce, | 2 | 10 | 0 |
| 15 | John Craig, | 2 | 13 | 0 |

| | | | | |
|----|--------------------------------|---|----|---|
| 57 | James Parkinson, | 3 | 0 | 0 |
| 58 | Dr. S. Frye, | 3 | 0 | 0 |
| 59 | Mr. Allanshaw, | 3 | 0 | 0 |
| 60 | Harris Hatch, | 2 | 16 | 0 |
| 61 | Thomas Wyer, | 2 | 16 | 0 |
| 62 | John Wilson, | 2 | 8 | 0 |
| 63 | John Wilson, | 2 | 8 | 0 |
| 64 | Archibald Stevenson, | 3 | 0 | 0 |

GALLERY—

| | | | | |
|----|-----------------------------------|---|----|---|
| 1 | R. Hutchinson, | 1 | 14 | 0 |
| 2 | Archibald Finlay, | 2 | 1 | 0 |
| 3 | Mrs. Sharpless, | 3 | 1 | 0 |
| 4 | William Ellis, | 3 | 1 | 0 |
| 5 | James Barber, | 2 | 1 | 0 |
| 6 | C. Campbell, Auctr., | 1 | 11 | 0 |
| 7 | — Hetherington, | 1 | 11 | 0 |
| 8 | James Wilson, Surveyor, | 2 | 1 | 0 |
| 9 | Maxwell Rankin, | 3 | 1 | 0 |
| 10 | J. Bailey, | 2 | 11 | 0 |
| 11 | Morrison & Stymest, | 2 | 1 | 0 |
| 12 | Ephraim Willard, | 1 | 11 | 0 |
| 13 | | | | |
| 14 | | | | |
| 15 | Singers' Pew, | | | |
| 16 | Singers' Pew, | | | |
| 17 | | | | |
| 18 | | | | |
| 19 | Nathan Niblock, | 1 | 14 | 0 |
| 20 | Cyprian Southack, | 2 | 2 | 0 |
| 21 | James Parkinson, | 2 | 11 | 0 |
| 22 | Adam Dickie, | 3 | 1 | 0 |
| 23 | Hugh Hume, | 2 | 4 | 0 |
| 24 | Hugh Spears, | 1 | 14 | 0 |
| 25 | James Lambert, | 1 | 11 | 0 |
| 26 | William Duncan, | 2 | 5 | 0 |
| 27 | James Muir, | 3 | 11 | 0 |
| 28 | Matthew Brearcliffe, | 3 | 1 | 0 |
| 29 | Thomas Johnson, | 2 | 6 | 0 |
| 30 | Samuel Todd, | 2 | 2 | 0 |

Two interesting, and perhaps somewhat remarkable, incidents connected with the occupancy of the pews may be mentioned. Pew No. 1, first occupied by the Rev. John Cassilis, is now occupied by his grandson and family, and, with the exception of a few years while there was no representative of that family in Saint Andrews,

has been occupied continuously by Mr. Cassilis' descendants. Pew No. 6, first leased to and occupied by Colin Campbell, is now occupied by Miss Annie P. Campbell, and has, continuously, without a break, been in the possession of the direct descendants of Colin Campbell for upwards of eighty-one years.

What was originally the military pew is now occupied by Mr. Thomas Armstrong, the present efficient Secretary to the board of Trustees; No. 4 has become the minister's pew, and No. 5, originally assigned to that illustrious benefactor, Christopher Scott, after being occupied by a great many different families down through all the years that have gone, now furnishes a sitting each Sabbath to the family of Mr. C. S. Everett, the most recently elected member of the Church Session, whose zeal for the church is just as great, and whose heart is just as large as that of the benevolent old Scotchman who was the first occupant of that pew.

VII.

VISIT OF LIEUTENANT GOVERNOR.

On the 15th September, 1825, His Excellency Major-General Sir Howard Douglas, the Lieutenant-Governor of New Brunswick, visited Saint Andrews officially, which afforded the minister and elders of the Scotch Church an opportunity to show their loyalty to the Mother Country, their devotion to the King's representative, and their respect for British authority, delegated directly from the English Crown. On the day following a special meeting of the Session was held, which adopted a form of address to be presented to His Excellency and appointed from their number, the Moderator, Rev. Alex. MacLean, Collector Campbell, Colonel C. Campbell, the Rev. John Cassilis, William Kerr and John Campbell, as a committee who subsequently waited upon His Excellency in the Court House and through the Rev. Alex. MacLean read to him the following patriotic addresses:—

*To His Excellency Major General Sir Howard Douglas, Bar't., C. B.,
F. R. S., etc., etc., etc.*

*Lieutenant Governor and Commander-in-Chief of the Province of New
Brunswick.*

MAY IT PLEASE YOUR EXCELLENCY.

We, the minister and elders of the Church of Scotland, in the Town of Saint Andrews, beg leave to approach Your Excellency with the tribute

of our sincere respect, and with a declaration of the high satisfaction with which we behold the fulfilment of our much cherished expectations in at length meeting Your Excellency in this interesting part of the Province under your government.

In humbly soliciting the extension of Your Excellency's favorable regards to the infant Church here, of which we are the representatives, as well as to any other institutions that may have been or may yet be organized in the Province in connection with the Scottish National Church, as by law established, our only advocates at present shall be the well-known loyalty of the members of that Church, the very considerable proportion of which its adherents bear to the entire mass of our Provincial population, the spiritual purity of doctrine which it professes in common with the other great national Protestant Church, the recorded fact that our Most Gracious Sovereign is extending to it his fostering care more sedulously than ever; of which care His Majesty's Government have lately exhibited substantial and various evidence both in the mother country and in her colonies, together with Your Excellency's own feeling of respect for the established and venerable religious institutions of our native land.

That the blessing of the Most High may always rest on your Excellency's person and family; and likewise upon that administration of which we already feel the beneficial influence, is the fervent prayer of those who have now the honor of addressing you.

Signed in the name and by appointment of the Sessions of the Scottish Church, in the Town of Saint Andrews, New Brunswick, this sixteenth day of September, in the year of our Lord one thousand eight hundred and twenty-five, by Alex. MacLean, Moderator.

To this address His Excellency was pleased to make the following reply:—

To the Minister and Elders of the Church of Scotland, in the Town of Saint Andrews.

GENTLEMEN,—

I thank you for the assurance you express of the satisfaction with which you behold the fulfilment of the purpose I have long entertained to visit this very interesting part of the Province.

Knowing well the loyalty of the members of your Church and the doctrine which it professes, I shall be happy to extend to these establishments which are in connection with the Scottish National Church, as by law established, all protection and support that may consist with other obligations; and for myself, it may be permitted me to assure you of my feeling of respect for the established and venerable institutions of my native land.

I thank you further, gentlemen, for the Divine blessing which you invoke on my administration, family and person. May it aid me in discharging those duties which I owe to all.

The public spirit and benevolent disposition of those worthy men who composed the Church Session, at the beginning of its history, are strikingly exemplified by the prompt and practical action taken by the Session immediately on receipt of the news of what has always since been known as the Miramichi Fire. As the student of local history knows, that disastrous fire occurred on October 7th, 1825, in which it is said ninety-eight houses were burned down at and near Fredericton, the whole settlements of Douglastown and Newcastle destroyed, three ships burned in the river Miramichi, pine timber tracts of country extensively devastated and about two hundred lives lost. When the word reached Saint Andrews, by the then slow process of communication, the minister and elders of the Scotch Church were the first to take action towards raising a relief fund for the sufferers. A general public meeting was held at the Court House at which a Committee was appointed, consisting of John Campbell, Esq., the Senior Magistrate, Rev. Jerome Alley, Rector of All Saints Church and Rev. Alex. MacLean, Pastor of the Scottish Church, to divide the town and neighborhood into districts; to appoint collectors and a subscription list to each district and thus to give all the inhabitants an opportunity of contributing to that object.

VIII.

PASTOR THREATENED WITH LEGAL PROSECUTION.—HISTORY OF MARRIAGE LAWS.

In the year 1825, the Rev. Mr. MacLean performed the marriage ceremony between Edward M. Sealy and Miss Jane McFarlane, both of the Parish of Saint Patrick, who, it seems, were outside of his denomination, and that act was viewed by some of the Episcopal clergymen of the County as illegal, and in excess of Mr. MacLean's right or authority. A formal complaint in writing was made against Mr. MacLean to the Attorney-General, the Hon. T. Wetmore, and he was threatened by that officer with prosecution. The whole matter was laid before the Session at a meeting held on the 7th July, 1826, and the resentment with which that interference was treated by the members of Session and the determination with which they agreed to support and defend their

Pastor in that threatened trouble, and the fearless way in which the Clergyman stood by his position and defended his rights, were acts worthy of Scotchmen and the officers of a Scottish institution.

As the correspondence on the subject is not lengthy and is so interesting and self-explanatory, it is reproduced in full:—

FREDERICTON, 24th June, 1826.

REVEREND SIR,—

When at Saint Andrews last year, I received a written representation from the Reverend Samuel Thompson and the Reverend Mr. Alley, stating that you had lately married a couple in the Parish of St. Patrick, both the parties being Anabaptists, and those gentlemen enclosed me a copy of the certificate taken from the register of the Clerk of the Peace.

An opinion which I gave to Mr. Alley, in answer to questions stated by him, you have, as I am informed, seen. If you have not, you can, by applying to Mr. Alley, have a sight thereof; and I have no objection to his giving you a copy.

Be assured, I have no wish to circumscribe your powers in regard to the celebration of marriage within narrower limits than those prescribed by law. But I conceive you to be in an error, and the marriage of Edward M. Sealy and Jane McFarlane was irregular.

At the next Circuit Court for Charlotte County this case must be considered, and in the meantime I wish to be favored with your sentiments upon the subject of the right claimed by you, that my conduct may be regulated thereby. If you do not persist in your claim, there will be the less necessity for a public investigation, which it is my wish to avoid, if possible.

I am, Rev. Sir,

Your most obedt. & humble serv't.

T. WETMORE.

REV. A. MACLEAN,

Minister of the Kirk of Scotland, St. Andrews.

Mr. MacLean, in explaining to his Elders his conduct with regard to the celebration of marriages, stated the principle upon which he went. There were, he claimed, four religious denominations recognized by law in this Province whose pastors were empowered to solemnize marriages, viz:—The Church of Rome, the Church of England, the Church of Scotland and the Society of Friends, and as there were no other denominations specified in the laws of New Brunswick, it seemed, to him, to be the natural conclusion (in as far at least, as concerned the celebration of marriages) that whoever belonged not to any three of those denominations, should be held in law as belonging to the fourth,

because only four were legislated upon in the Provincial law concerning marriages. He did not therefore consider that he infringed upon any law in marrying the couple referred to in the Attorney-General's letter. The woman's father was an old member of the Church of Scotland, and Sealy himself declared were there a Kirk in the district in which he resided, he would regularly attend it. Under these circumstances Mr. MacLean said he could not allow himself to think that prosecution against him would be successful; and the Session unanimously declared that should the threat contained in Mr. Wetmore's letter be followed up by a prosecution of their minister, they would support him in defraying any expenses that might be incurred.

Mr. MacLean and Colin Campbell, Jr., were appointed a committee to send a reply to the Attorney-General's letter, which they did in the following words:

ST. ANDREWS, 7th July, 1826.

SIR,—

I have the honor to acknowledge the receipt of your letter of the 24th ult. on the subject of solemnizing marriages as a minister of the Church of Scotland. In doing so, I have assuredly no wish to overstep the limits prescribed by law; nor, after mature deliberation, am I conscious of having done so, either in the particular case you refer to, or in any other.

In the circumstances, however, in which I find myself placed by the "representation" in which your letter to me originated, you can scarcely expect me to enter *now* into any discussion on the subject. I have the high satisfaction of being able to add that these sentiments meet the cordial approbation of our Church Corporation, who were collectively consulted by me on the receipt, and regarding the subject of your communication, and that they have unanimously agreed to make my cause, in this matter, their own.

I have the honor to be, Sir,

Your most obedient humble servant,

ALEX. MACLEAN.

T. WETMORE, ESQ.,
H. M.'s Att'y Gen'l.

This ultimatum to the Attorney-General was brief, but it certainly was pointed and could not have left any possible doubt in the mind of that officer as to the position taken, and to be maintained by the young Scottish divine and his Elders and parishioners when the rights of their Church were sought to be interfered with by another denomination.

So far as history or tradition furnishes any information, the matter seems to have dropped at that point, but there evidently was, in connection with this incident, a lesson to be learned by the members of the Session, for, on the 17th December, 1826, they put themselves on record as recognizing that the Provincial laws relating to the solemnization of marriages by Clergymen of the Church of Scotland were obscure and in some measure ambiguous, and that it was very desirable the laws should be revised and amended. Rev. Mr. MacLean, Colin Campbell, Jr., and James Campbell, Jr., were then appointed a committee to petition the Provincial Legislature with that end in view, and to correspond with the Kirk Session in St. John on the subject, and if they approved of the measure to solicit their co-operation.

What resulted from this proceeding the Church Records fail to disclose with any degree of certainty, but the Statutes of New Brunswick would seem to show that their efforts in that direction were not immediately successful.

The first Provincial law, under the sanction of which marriages were solemnized in New Brunswick, was a somewhat obscure and indefinite provision contained in an Act passed in the twenty-sixth year of the Reign of King George III, in 1786, Chapter IV, intituled, "An Act for preserving the Church of England, as by law established in this Province and for securing liberty of conscience in matters of Religion."

The second Provincial enactment on this subject was made in the thirty-first year of the Reign of George III, 1791, Chapter V, intituled, "An Act for regulating marriage and divorce, and for preventing and punishing incest, adultery, and fornication." This Act limited the right to solemnize marriage to ministers of the Church of England and to Justices of the Peace, being of the Quorum of the county, in places where no minister was stationed, but by special proviso the Act was declared not to extend to prevent any minister of the Kirk of Scotland regularly ordained according to the rights thereof, from celebrating and solemnizing marriage, agreeable to the forms and usages of that church, between persons of that communion; nor to prohibit or restrain persons called Quakers from the full and free liberty of solemnizing marriage according to the custom of that Sect, in case both parties to such marriage were Quakers; nor to prohibit or restrain any person regularly ordained in Holy Orders

of the Church of Rome, of solemnizing marriages between persons of that communion only. And this remained the law of the Province until 1827 (VIII George IV, Chap. IX), when a slight change was made, but only limiting the rights and powers of Justices of the Peace in solemnizing marriages, but did not deal, in any way, with the rights of Clergymen of the Church of Scotland in that respect, in pursuance with the action of the meeting of Session, held on December 17th, 1826.

In the fourth year of the Reign of William IV, 1834, an Act was passed by the Provincial Legislature, Chapter XLVI, intitled, "An Act to extend the privilege of solemnizing marriage to all ministers or teachers of the several religious congregations in this Province," in which provision was made that a license, for that purpose, should be obtained from the Governor or Commander in Chief, by which in accordance with the spirit of liberality and advanced notions of fairness and equality which became so striking a feature of nineteenth century progress, all religious denominations were placed on equal footing in respect to their rights to have marriage ceremonies performed according to the usage of their respective churches.

IX.

THE SESSION AND CAPTAIN SCOTT.

In the autumn of 1822, when Christopher Scott undertook the completion of the church building, the land upon which it sits and where the old graveyard adjoining is, was owned by three different private individuals, although the work of erecting the building had been considerably advanced at that time. There is no record in existence to show by what right that congregation of people began the erection of a church on the property of private persons. The church and graveyard occupy two town lots on the corner of Montague and Edward Streets, being more particularly designated as Lots 1 and 2, in Block Letter G., of Parr's Division of the Town Plot of Saint Andrews.

Mr. Scott's first move was to secure a legal title to the grounds upon which he proposed to expend, in the completion of the church, so large a sum of money. On December 9th, 1822, a

deed was made by the Rev. John Cassilis to Christopher Scott, for the consideration of £13 6s. 8d., of the northeastern moiety or half part of Lot No. 1, Block G., Parr's Division. The deed was witnessed by David Wyer, acknowledged before Colin Campbell, a Justice of the Peace, and registered on the 4th day of August, 1823, in Record Book H, of the Charlotte County Records, at page 167. On the same date, December 9th, 1822, Hugh O'Hara conveyed to Christopher Scott, for the consideration of £22 10s. 0d., the southwestern half or moiety of Lot No. 1, Block G., Parr's Division. This deed was witnessed by Colin Campbell and Donald D. Morrison, acknowledged before Colin Campbell, J. P., and registered on the 4th day of August, 1823, in Record Book H, at page 168. And likewise on the same date, Thomas Wyer, Jr., conveyed by deed to Christopher Scott, for the consideration of £25 0s. 0d., Lot No. 2, in Block Letter G., Parr's Division. This deed was witnessed by Colin Campbell, and Amy Campbell, and acknowledged before Colin Campbell, J. P., and registered on the 4th day of August, 1823, in Record Book H, at page 169. And thus, by law, the land upon which stood the new church and the building itself, when completed, became and was the property of Christopher Scott, and it was not until the 9th February, 1826, that the congregation or church officers made any move or suggestion towards having the property pass into the hands of the Church corporation or to obtain a legal title thereto from Mr. Scott. At a meeting of the Session, held on that date, the records tell us, it was deemed very desirable that an endeavor should be made to procure from the Provincial Legislature an Act incorporating the Minister and Elders as a public body to enable them to sue and be sued, to apply for grants of land or money from Government, etc. But as a preliminary step to any application of that kind it was thought necessary, by a majority of the members of Session, that some right or title to the place of worship that they were occupying should be vested in them. They accordingly addressed a letter to Christopher Scott on that subject, and appointed Mr. Rodgers to ascertain the terms on which Mr. Scott would be disposed to give a deed of the building and burying ground.

On the thirteenth of the same month Mr. Rodgers reported to a meeting of the Session that Mr. Scott would give a deed of the building and premises for one thousand pounds currency

(£1000), for the payment of which he would require sufficient security from the Elders. A lengthy correspondence was then begun and afterwards carried on between the Session and Mr. Scott upon this subject, which is so very interesting, is such an important element connected with the early history of the church, and tells the story so perfectly, that it seems impossible to abbreviate or condense it without serious loss to the readers of this narrative; for which reasons it is here given in full:

ST. ANDREWS, 13 Feb., 1826.

To C. Scott, Esq'r.

SIR,—

At a very full meeting of the Kirk Session to-day it was unanimously resolved, after taking your proposition and our means into the most serious consideration, to make you an offer of five hundred pounds, N. Brunswick currency, for the Scotch Church.

Although we are fully aware that this sum will fall far short of the great expense that has been incurred in putting the building in its present elegant state, yet we trust your knowledge of the circumstances of most of the congregation will lead you to think with us, that we could not prudently go further, or without burthening ourselves and others with a load of debt that we see no prospect of being able to liquidate. Should this proposition be acceded to, the money will be paid to you at the expiration of the current three years' subscription, and security given to you on the building for the due performance of the payment.

An unanimous wish was also expressed that you would not withdraw from taking an interest in our Sessional affairs, but continue to take a leading part in all the concerns of the establishment.

A deputation having been appointed to wait upon His Excellency, the Lieutenant Governor, on this subject, who only wait your answer to prepare the papers necessary to take with them to Fredericton, it is particularly requested that you would favor us with that answer as early as is convenient.

In name, and on behalf of the Session of the Scottish Church here,

I remain, Sir,

Yours respectfully,

JAMES CAMPBELL, JR.,

Clerk pro tem.

ST. ANDREWS, 14th Feb., 1826.

GENTLEMEN,

I received your letter of yesterday, containing your offer of five hundred pounds for the purchase of the Scotch Kirk. My intention in asking one thousand pounds was not with a view of being remunerated for the great expense I have been at, but in order to strengthen the interests of

the establishment, by expending that sum in erecting suitable buildings for the accommodation of the clergyman. I shall now so far vary my proposition as to consent that you may direct the erection of those buildings, on your giving me individual security that the one thousand pounds shall be expended in completing them within the current three years without burthening the Kirk.

I am, Gentlemen,

Your most obedient servant,

CHRISTOPHER SCOTT.

SAINT ANDREWS, 14th February, 1826.

Christopher Scott, Esquire.

SIR,—

At a full meeting of the Kirk Session held this evening, your important communication of this day's date was read and considered with feelings of the highest satisfaction and gratitude. That you should not only give up to the congregation the building itself which you have erected, and which they have the privilege of occupying, but also give the most unequivocal evidence of your anxiety for the respectability and *permanency* of the establishment by rousing the public spirit, which we trust exists among us, to erect suitable buildings for the accommodation of the clergymen, is all in perfect accordance with your extraordinary and well-known generosity. It is therefore with thankfulness for the laudable example you have thus shown us that we accept the proposal expressed in your letter, and shall accordingly give the kind of security pointed out by yourself, that the value of one thousand pounds shall be expended in the erection of the buildings you propose; and that they shall be completed within the current three years without burthening the Kirk.

A deputation of the Session will have the honor of waiting on you at 10 o'clock to-morrow morning for the purpose of making arrangements in terms of this letter.

In name, and on behalf of the Minister and Elders of the Scottish Church in St. Andrews,

I am, with respect, Sir,

Your most obed't servant,

JAMES CAMPBELL, JR.,

Clerk pro tem.

The deputation above alluded to having waited on Mr. Scott, it was arranged that application should be made, with Mr. Scott's sanction, to the Provincial Legislature for an Act of Incorporation, immediately on obtaining which Mr. Scott bound himself, by the following letter, addressed to the minister and elders, to give to them an absolute deed of the Scotch Church.

ST. ANDREWS, 15th February, 1826.

GENTLEMEN,—

Having individually bound yourselves, in support of the establishment of the Scotch Church, to expend one thousand pounds in erecting suitable buildings for the accommodation of the clergyman, I hereby empower you to apply to the Legislature of the Province for an Act incorporating you as a body; and as soon as you procure this Act to be passed, I am ready to execute a regular assignment to you of all my right, title and interest in and to the said Church.

I am, Gentlemen, your most obed't servant,

CHRISTOPHER SCOTT.

*To the Minister and Elders of the Scotch Church,
St. Andrews.*

At a meeting held March 14th, 1826, the Session were informed that an Act incorporating the minister and elders of the Kirk of Scotland, in the Town of Saint Andrews, had passed the different branches of the Legislature; and it was accordingly decided that an attorney-at-law should be forthwith employed to prepare the deed of the Church, to be signed by Mr. Scott, in terms of his letter, and also the bond regarding the building of the manse to be signed by the Session in terms of their letter. At the same meeting John Rodgers, James Campbell and Gordon Gilchrist were named as a committee to procure a suitable site upon which to erect the manse, to receive estimates and conduct the details of building the same. On April 12th, 1826, Rev. Mr. MacLean and Messrs. C. Campbell, C. Campbell, Jr., Rodgers, McKay and Gilchrist, of the Church elders, signed and executed the bond to Mr. Scott, obligating themselves to build, or cause to be built, by the first day of October, 1827, a suitable manse with outbuildings, to the value of one thousand pounds, New Brunswick currency, and on April 25th it was completed by the signatures of Elders Kerr, James Campbell, Jr., John Cassilis and William Douglas, and, by authority of the Session was delivered by Mr. Rodgers to Mr. Scott. Charles J. Briscoe, Joseph Clarke and John Stubs* were witnesses to the execution of the bond.

The site selected by the Building Committee was on Lots 7 and 8, in Block H of Bulkley's Division, where the late George D. Street, Q. C., and Judge of Probate for Charlotte County, afterwards lived and died, and which is now owned by Dr. Neville G. D. Parker.

On September 30th, 1826, the Building Committee, in reporting progress, stated that, exclusive of the building lots, engagements had been entered into to the extent of about £150; that nearly £50 of subscription money had been collected, and that £80 in addition were necessary to satisfy the most urgent claims.

A period of very severe business depression had overtaken the country about that time, and the merchants and all classes were feeling, more or less, the effects of strenuous financial embarrassment; the corporation and congregation of the Scottish Church were confronted with a most serious proposition in carrying out their obligations with Mr. Scott to build a manse; troubles stared them in the face; the most serious doubts as to how they could redeem their promise took possession of their minds, and conditions, both unfortunate and unpleasant, did arise, but ultimately had a happy ending.

Perhaps there was, at that time, more cause for uneasiness on the part of the Church congregation than really existed, for in the early part of the month of October, 1826, Mr. Scott paid a visit to his native land, taking with him the bond of the elders, binding them to erect and complete a church manse, and yet had not transferred to the Church Corporation the Scotch Church and the grounds upon which it stood, as had been arranged for in the early part of that year. Still there seems to have been unbounded confidence in Mr. Scott among his own people, for on the eve of his departure from Saint Andrews he was presented with the following very flattering address, and no complaint appears to have been made about his failure to deliver his deed of transfer:

ST. ANDREWS, October 2nd, 1826.

DEAR SIR,—

We, the Ministers and Elders of the Church of Scotland, in the Town of Saint Andrews, hearing with unfeigned regret your intention of leaving us, and aware of the vicissitudes of human life, cannot, in justice to our feelings, permit you to depart without paying a tribute of respect we conceive to be so justly your due; and without jointly expressing to you our deep sense of the numerous and lasting obligations conferred by you on the community at large, and more especially upon the Scottish portion of that community. Among numerous acts of public beneficence that might be mentioned, we have the happiness of seeing erected among us by your uncommon generosity the most beautiful edifice for public worship now to be found in British North America. And we have further to express

our high admiration of the liberality of your views in providing for the respectability and permanency of our Church establishment here by stipulating with us for the erection of a commodious manse. We have to assure you that we are fully sensible of the extent of our obligations to you (and we are happy to find by the public prints that your liberality and disinterestedness are duly appreciated in the Mother Country), and that although the present unprecedented pressure of the times has borne heavily upon our exertions in forwarding the interests of our ecclesiastical establishment, yet we are determined to do every thing in our power towards meeting your wishes and fulfilling our own engagements in regard to this important object.

In common with the rest of the community, we have to lament the absence from St. Andrews of a person who has done so much to promote its mercantile interests and respectability. We trust that this absence will only be temporary. But whether you may determine to remain in your native land, or to return to your friends here, we fervently pray that the Almighty may watch over and protect you, that your voyage may be prosperous, that your life may be long and happy, and that in the life which is to come you may be made a partaker of the eternal blessings promised to those who have had steadily in view the glory of God and the everlasting, as well as the temporal benefits of their fellow creatures.

We are, dear Sir,

In name, and on behalf of the Kirk Session in the
Town of Saint Andrews, New Brunswick,

ALEX. MACLEAN, *Moderator.*

To C. Scott, Esq.

Mr. Scott's reply to that address was lengthy, but so interesting and important as a bit of Church history that no apology seems necessary for using the space to reproduce it. Some of the statements and declarations in it were so important, to those to whom it was addressed, that a heart to heart talk between Mr. Scott and his people, before he embarked upon his long voyage, would seem to have been the thing most to be desired and sure to be obtained by the blunt, candid and fearless old Scotchman. But because that was not done, and because of events that subsequently followed, it seems clear that as the weight of years pressed upon him, Christopher Scott's eccentric disposition became more and more intensified. And not only did he fail to seek a personal interview with the Church people, but so arranged his affairs as to make it impossible for his people to approach him after the receipt of his communication. He wrote and dated his reply on October 3rd, 1826, and placed it in the hands of a

trusted friend, to be delivered after he would be on the ocean en route to Scotland, and it was on October 7th that very important communication was placed in the hands of the minister and elders, and was as follows:

To the Minister and Elders of the Church of Scotland, in the Town of Saint Andrews.

GENTLEMEN,—

I feel gratified by the joint expression of your good wishes towards myself, and more especially with your determination to support that ecclesiastical establishment which I have been the principal means of forming in this place.

Now that I have the prospect of leaving it, I think it my duty to state to you what are my sentiments on this subject. I have been educated a Presbyterian, and I thought there were sufficient means for supporting a church of that persuasion in St. Andrews. I am still of the same opinion, and I feel persuaded that only a moderate degree of energy and attention is requisite to give permanency and respectability to such an establishment. Having been the chief means of inducing a Scottish clergyman to come out to this country and take charge of the Presbyterian congregation here, I felt myself bound, in honor, to do whatever was in my power to support the respectability of his situation; and accordingly when it was, last year, represented to me that this respectability would be much furthered, if the minister and elders could be incorporated by charter; and when I found that such charter could not be obtained unless the Session could show that they had, or were to have, a special interest in their house of worship, I signified to the minister and elders, by letter, that I was ready to execute a deed of the property in their favor, on condition of their causing to be erected a house and outhouses for the use of the clergyman of the value of one thousand pounds. This you also unanimously agreed to do. The pressure of the times, I am well aware, must weigh heavily on your exertions in this matter; but I cannot help thinking that considerably more might have been done towards fulfilling your engagements in this respect than has yet been effected.

Another thing that has given me much uneasiness is that the conditions of your bond to your minister have not been regularly fulfilled. The last of the three years during which I have given you the Church is now passing away, and Mr. MacLean tells me that he cannot think of remaining with you longer than until the end of it, unless there is a better prospect of these conditions being executed. As it was to make his situation permanent and respectable that I consented to give up the property without the least remuneration, and as the two great objects which I think will ensure this are: The building of the manse, and the regular collection of the pew rents according to agreement; and as sufficient exertions have not hitherto been used towards forwarding these objects, I have come to the following resolutions, viz.:

1st. That I cannot think of finally relinquishing my right to the property until these objects have been by you sufficiently provided for.

2nd. That he who officiates in your Church must be a minister regularly ordained by a Presbytery of the National Church in Scotland; and that if you join not cordially for his support, after the present year, you cannot get any such minister either to stay among you or to come out to you.

3rd. Being most anxious for the support of an establishment that has been so auspiciously commenced, I have executed a deed of the Church property in favor of the minister and elders, and have left in the possession of Mr. Rodgers, with instructions to get it recorded when he and the Rev. Mr. MacLean are satisfied that my wishes, in the respects I have mentioned, are in a train of being fully and *bona fide* complied with.

4th. I shall also empower Mr. Rodgers to give more time than is specified in the bond for finishing the manse, provided it shall appear that sufficient exertion is used to get the erection forwarded.

With best wishes, I beg leave to remain,

Gentlemen, your most obed't servant,

CHRISTOPHER SCOTT.

St. Andrews, 3rd October, 1826.

During Mr. Scott's stay in the Old Country, which seems to have continued for about two years, there was, apparently, no effort made to put the congregation in correspondence with him, with a view to adjusting the Church differences, or to secure for the corporation the legal title of their Church property; and during that time, too, all further attempts to complete the manse seem to have been abandoned, and the corporation disposed of some of the materials that had been procured for that purpose. But immediately upon Mr. Scott's return to St. Andrews, in the latter part of the year 1829, he was waited upon personally by a committee from the congregation, whose object it was to open negotiations for an amicable settlement of all their differences and disputes, and, failing in that way to obtain any satisfaction from Mr. Scott, the corporation and pew holders addressed a communication to him on the 7th November, 1829, expressing their regret at his refusal to treat with the committee, but because of that fact they felt themselves the more urgently called upon to attempt coming to an amicable adjustment of their difficulties; assuring him of their readiness and anxiety to close with any reasonable arrangement that would put their establishment on a more secure and permanent footing; that on a review of the facts and circumstances connected with the origin and

erection of the Scotch Church, and the conditions which were distinctly stipulated on the one side and agreed to on the other, the original subscribers and corporation believed themselves to have rights connected with the church, which they could not consistently with their duty, either public or private, consent to part with; that the corporation, therefore, at the earnest desire of their constituents, thereby intimated their anxious wish to concert measures with Mr. Scott, by which, without compromising any just and equitable rights, on either side, the then unsettled state of their affairs might be remedied and the worship of God be offered up in His house as usual, and respectfully requesting Mr. Scott to transmit to them his sentiments on those matters as soon as he might find it convenient. This appeal, too, was unsuccessful. The old Scotch benefactor had grown sullen. His sojourn of two years in his native land had not improved his temper nor softened his disposition. To have viewed once more the scenes of his early youth; to have enjoyed again the delights of those surroundings which would bring back to him the happiest recollections of home; to have basked for a time beneath the spreading branches of Scotland's giant oaks; to have breathed again the pure air of Scotland's high mountains; and to have wandered leisurely through the expansive tracts of brown heather, might reasonably have been expected to work, upon a loyal Scotchman, a most benign and softening influence. But apparently, it was not so with Christopher Scott. That candid, frank and open way in which he had, heretofore, approached every business proposition or transaction, no longer seemed to be a part of his nature. He refused to be interviewed on the subject of the Scotch Church; he refused to reply to communications relating thereto; and when a committee, consisting of Colonel Mackay and William Kerr, appointed on November 23rd, 1829, waited upon him, and asked for a reply to the letter of November 7th, Mr. Scott was ill-natured and abusive; said he had burnt the deed originally intended to be given to the congregation; that the corporation had lost all claim upon the Church by their failure to build the manse, and that he would never sign any other papers in connection with the transfer to the corporation. Trouble and discord then, for a time, hovered around the walls of that sacred edifice. The corporation sought the aid of the law, and

the services of Messrs. A. L. Street and G. D. Street, barristers of that day, were retained. Many of the elders asked leave to resign their office to escape the unpleasantness, and Mr. Scott sought, by force, to prevent the congregation from using the church as a place of worship, but that attempt was successfully resisted, and no interruption from that cause ever took place at the regular services in the church.

One circumstance which, no doubt, very strongly influenced the congregation in abandoning the work of completing the church manse, in addition to their inability through stress of the times, was the fact that when their pastor, the Rev. Mr. MacLean, in 1827, married the eldest daughter of the Rev. John Cassilis, he erected for himself, and as his own, a comfortable dwelling on the top of the hill behind the church, at the corner of Edward and Prince of Wales Streets. The land on which it was built is distinguished at Lot No. 8, in Block N, of Bulkley's Division, of the Town Plot. That lot was conveyed to the Rev. John Cassilis by Colin Campbell and Amy Campbell, his wife, by a deed dated 10th July, 1827, Record Book I, of Charlotte County Records, pages 414 and 415. It was subsequently conveyed by the Rev. John Cassilis to his son-in-law, the Rev. Alex. MacLean, who there built the dwelling which still stands thereon, and is now owned and occupied by M. N. Cockburn, a grandson of Mr. Cassilis, and it is a fact, perhaps worthy of mention, that since the property was first acquired by Mr. Cassilis, the registered title thereto has never even for a day passed out of that family connection.

On the 10th December, 1829, the County Registry discloses the fact that Christopher Scott transferred, by deed, to William Scott, what would appear to be the greater part of all his real estate holdings in the whole County, and included in that conveyance were Lots Nos. 1 and 2, in Block G of Parr's Division, the lots occupied by the Church and burying ground; it also conveyed to William Scott Lots 7 and 8, in Block H of Bulkley's Division, being the site on which the erection of a manse was then in an unfinished and abandoned condition. This deed was not registered until the 7th April, 1831, and is to be found in Book L, on pages 4, 5, 6 and 7.

It was discovered early in the year 1831 that Thomas Wyer, Jr., by whom the Lot No. 2 had been conveyed to Christopher Scott, was not the legal or rightful owner of that property, but that the title then still remained in Nathaniel Haley, to whom the same had been granted by His Majesty's letters patent, under the Great Seal of the Province of New Brunswick, and a deed was obtained by the minister and elders of the Kirk of Scotland, of that lot from Mr. Haley on the 22nd July, 1831, and is registered in Record Book L, on page 158. On June 20th, 1832, a committee was sent to wait on Mr. Wyer to procure from him a refund on the £25 originally paid to him for the lot which he did not own, but the committee appear to have met with doubtful success in that undertaking. The corporation were still dependant upon William Scott for their title to the lot upon which the Church sat, which seems to have been a circuitous route by which to reach them.

It is, however, a pleasant fact to record that before Mr. Scott finally left this country, as he did very shortly after making the transfer to William Scott, to end his days in England, peace, perfect peace, had been restored, and the most complete harmony again prevailed between him and the people among whom he had lived and prospered, and whom he had formerly loved so well. And upon the happy condition in which he left, forever, the Church and the congregation, whose interests he had done so much to advance, he stamped his ever-enduring approval, and as a symbol of the hope that was in him, that peace should ever more reign within and around the Church of his own creation, he caused to be placed over the pulpit, where it has ever since remained, a bronze representation of the Dove of Peace bearing in its mouth an olive branch.

When Christopher Scott made the transfer to William Scott of what seemed to be nearly all his real estate in this country, it practically ended his business relations on this side of the ocean, and subsequent events showed that it was the beginning of the end of his relations with the things of time. He left St. Andrews in the latter part of the year 1829, or early in 1830, and went to England, where he made his home at Tower Hill, in the city of London. He died on the 29th July, 1833, leaving a last will and

testament dated July 20th, 1833, and which was afterwards recorded in this county, on the 15th September, 1837, in Record Book Q, at pages 206, 207 and 208, by which he devised and bequeathed all his estate and property, whether in England, Scotland, or New Brunswick, to William Scott, of New Brunswick, whom he described as "my reputed illegitimate son."

As an ultimate and final disposition of the property and wealth of the eccentric old Scotchman, who, of necessity, has figured so conspicuously in this narrative, let it here be added that William Scott, his sole legatee and devisee, made a will on the 8th of January, 1836, immediately before his departure for England, which, after being admitted to probate, was registered on the County Records, in Book R, pages 314, 315 and 316. He appointed as executors Wm. Garnett and the clergyman of the time being of the Scotch Church in St. Andrews, and by a codicil added the names of Wm. Rodgers, of Greenock, and Wm. Kerr. By this will all the property of William Scott, whether in England, Scotland, New Brunswick, or elsewhere, was conveyed, in trust, to the Provost and magistrates for the time being, as also the two clergymen of the East and West parish Church of "*My father's native town, Greenock,*" to be applied to the endowment of a school for the maintenance and education of as many indigent orphan children as the funds might be able to support and educate, such children to be instructed in English reading and grammar, together with writing, arithmetic and a few of the plain branches of mathematics, and to be for children under sixteen years only.

X.

WAYS AND MEANS OF SUSTAINING ORDINANCES.

The pressure of the times during the year 1826, and the extra burdens assumed that year by the congregation, in their undertaking to build a manse, made them feel the necessity of seeking further resources from which funds could be obtained for the support of their church and minister. At a meeting of the Session on May 24th, 1826, a committee was named, with instruc-

tions to correspond with the secretary of the Lieutenant Governor and Commander-in-Chief to ascertain the proper mode of making applications for an annual grant in money from the government. Mr. MacLean and Colin Campbell, as such committee, on May 29th addressed a letter on the subject to Capt. Douglas, stating that it had been learned that Dr. Burns' (Dr. Burns was then the pastor of St. Andrew's Church, St. John) yearly income from His Majesty's Government in England was paid after some certificate given by His Excellency, the Lieutenant Governor, and asking for instructions as to what steps could be taken to secure, for their congregation, so desirable an object, and setting forth, that while their congregation was numerous and respectable, they were not wealthy. A letter on the subject was afterwards received from Wm. F. Odell, dated from Fredericton, June 10th, 1826, in which he informed the committee that no such allowance had been made by His Majesty's Government in England for this Province, excepting that for St. John, to which place the parliamentary grant was confined; and that any application for such allowance at Saint Andrews would have to be made to the Secretary of State. Acting upon that information received from Mr. Odell, on the 8th July, 1826, the minister and elders addressed a memorial to the Right Honorable Earl Bathurst, one of His Majesty's principal Secretaries of State, setting forth that the memorialists and other inhabitants of Saint Andrews, being of the profession of worship approved of by the General Assembly of the Church of Scotland, had erected a commodious and handsome building for a place of public worship in connection with the Church of Scotland; that their ministers had been appointed and licensed by the executive of the Church of Scotland to officiate in the Church; that the Church had been duly incorporated; that they were engaged in erecting a suitable manse from funds raised by individual subscriptions of the congregation; that the congregation, although numerous and respectable, were by no means wealthy, and it was with much difficulty they had been able to raise a sufficient annual sum for the support of the minister; that under such circumstances they were induced to apply to the well-known benevolence and liberality of His Majesty's Government for such aid towards the yearly support

of the minister as to His Majesty might seem meet; that they made their humble request with more confidence from having been informed that there was a Parliamentary grant to the Scotch Church at Saint John (the only other at that time in the Province) of fifty pounds sterling per annum, and that the Church at Saint Andrews was on the same footing in every respect with that in Saint John. This memorial was forwarded to His Majesty's Government through His Excellency, Major General Sir Howard Douglas, Baronet, Lieutenant Governor and Commander-in-Chief of the Province of New Brunswick, and was by him recommended to favorable consideration. The very slow means of communication in those days, between Canada and the Mother Country, was the cause of long drawn out suspense and uncertainty with the congregation as to the outcome of their petition for an Imperial grant. And it was not until April 17th, 1827, that the news of the reply reached the members of Session, and then it came in the following letter, dated at Fredericton, April 4th, 1827:

GENTLEMEN,—

I have it in command to acquaint you that His Excellency, the Lieut. Governor, did not fail to transmit your memorial, praying the aid of His Majesty's Government to enable you to support your minister, and His Excellency has received an answer from Earl Bathurst, in which His Lordship expresses his regret that it is not in his power at present to comply with the prayer of your memorial.

And this was signed by His Excellency's private secretary.

When the Rev. Mr. MacLean assumed the pastorate of this Church in 1824, it appears he was under a three years' engagement, and the attention of the members of Session was called to that fact at a meeting of date March 21st, 1827, and on the same date Rev. Mr. MacLean read a letter received by him from John McMillan, Clerk of the Session of Saint Andrew's Presbyterian Church in St. John, which was as follows:

ST. JOHN, N. B., 6th Feb'y, 1827.

REVEREND SIR,—

I am directed by the Session of Saint Andrews Church, in this city, to transmit to you an extract from a minute of Session of this date, which runs as follows, to wit:

"The Session have unanimously resolved, that in the event of Dr. Burns' resigning his charge over Saint Andrews Church, agreeably to the tenor of a letter written to him this day upon that subject, a regular call be given to the Reverend Alexander MacLean, now minister of the Scotch Church in Saint Andrews, to become the stated pastor of Saint Andrews Church in this city, and receive the sum of two hundred and fifty pounds annual stipend from the corporation of said Church, together with the other emoluments arising from the charge, in which emoluments is included the sum of fifty pounds sterling."

Hoping that you may find it practicable to meet the views of the Session in the above resolution,

I am, in their name, very respectfully,

Your most obedient servant,

JOHN McMILLAN,

Session Clerk.

To the Rev. Alexander MacLean.

On March 27th, 1827, a general meeting of the congregation was held in the Church by special appointment to devise ways and means by which a sufficient sum could be raised by voluntary subscription and from pew rents to pay the pastor's salary, and if possible to induce him to remain amongst them. The Rev. John Cassilis presided at that meeting. The financial position of the Church was fully and freely discussed, and a decision reached to hold a public sale of the pews on the 5th of April following. At a subsequent meeting that resolution was modified so as not to interfere with the holders of pews at that time who wished to retain their former seats at an upset price. When the proceedings of those congregational meetings had been ratified by the Session, Mr. MacLean was offered an annual stipend of £250, which he agreed to accept and remain the pastor of that congregation. Some difficulty, however, was still, for a time, experienced in securing a guarantee of sufficient funds to provide for the agreed stipend, but eventually James Campbell, Jr., John Rodgers and James Rait came to the rescue and guaranteed the deficiency for three years, and on July 24th, 1827, a resolution was adopted declaring Mr. MacLean the minister of the Church of Scotland in Saint Andrews, and that without any further limitation as to time.

LEGAL CORPORATE NAME.

This Church first became legally constituted as a corporate body by an Act of the Legislature of the Province of New Brunswick, passed the 7th March, 1826, and was given the corporate name of "*The Minister and Elders of the Kirk of Scotland, in the Town of Saint Andrews.*" On March 24th, 1826, a seal was adopted for the then newly constituted corporation, having around the edge of it the words, "Scotch Church Corporation, Saint Andrews," with a St. Andrew's cross as the device engraven on it, and the motto, "*Hac Vince.*"

On the 9th March, 1832, another Act was passed by the Provincial Legislature, "An Act to repeal all the laws now in force relating to Saint Andrew's Church, in the City of St. John, and for incorporating certain persons' pew-holders of the said Church, and of the several churches erected, or to be erected, in this Province in connection with the Church of Scotland." It was, probably, and I think, clearly, the intention that the Scotch Church, or Greenock Church, in Saint Andrews, should be brought under the operation of that law, but the original Act of Incorporation of 1826 was not, either by express words or by implication, repealed, but still remained in force, and at a second session of the Legislature that year (1832) another Act was passed (May 7th, 1832) to repeal the Act incorporating "the minister and elders of the Kirk of Scotland, in the Town of Saint Andrews," and thereafter Greenock Church came under the authority of the General Act.

Heretofore all the affairs of the Church had been under the management and control of the Session, or the minister and elders, but the general Act passed in 1832 provided for the management of its temporal affairs by a Board of Trustees, to be elected from among the pew-holders.

Much confusion seems to have existed in the early days in connection with the use of the correct corporate name of the Church, or Church Corporation. After the passing of the Act of March 7th, 1826, incorporating "The minister and elders of the Kirk of Scotland, in the Town of Saint Andrews," and before the passage of what has previously been referred to as the

General Act of March 9th, 1832, a grant of land was made by the Crown to that body under and by the name of "The Trustees of Greenock Church, in the Parish of Saint Andrews, in connection with the Established Church of Scotland." In that grant there were two lots of land, the first being distinguished as Lot A, on the eastern bank or shore of Canoose River, near Scott's Rapids, containing 250 acres; the second tract being distinguished as Lot B, on the northwestern bank or shore of Canoose River, containing 250 acres, and being for the use of the said Church. In 1850 the corporation became desirous of selling those lands, but were unable to do so, owing to the grant having been made in the name of a corporation that did not, in law, exist, and a special Act of the Legislature had to be passed to authorize and legalize such sale. That Act was passed April 26th, 1850, and in the preamble thereof it was stated that under the authority of the General Act of 1832, the trustees of Greenock Church, in the Parish of Saint Andrews, in the County of Charlotte, in connection with the established Church of Scotland, became incorporated and assumed the name of "The Trustees of the Church of Scotland, in the Town of Saint Andrews." The enactment provided that "the Trustees of the Church of Scotland, in the Town of Saint Andrews," be authorized to sell and dispose of the same lands described in the grant to the "Trustees of Greenock Church, in the Parish of Saint Andrews, in connection with the established Church of Scotland." That Act did not create a body corporate under the name of "The Trustees of the Church of Scotland, in the Town of Saint Andrews," neither was there ever any Act of the Legislature that did so, and the Church records do not disclose any action on the part of the Church by which that title was adopted under the authority of the General Act of March 9th, 1832.

From that time, however, down to 1901, the business of the Church was carried on, apparently, without any legal corporate name, and with a seal showing little or no connection between itself and the name then in use by the corporation that held it in custody. Because of the acquisition of additional property by the corporation, in the form of a very comfortable and beautiful manse (to which fuller reference is hereafter made) in the years

1900 and 1901, those having charge of the secular affairs of the Church discovered, by investigation, the uncertainty that existed as to the legal corporate name of the Church, and were impressed with the necessity of having the name properly defined by law, and all doubts upon that point removed. An application was accordingly made to the Legislature of New Brunswick, and on the 22nd March, 1901, an Act was passed, with the assent of the Presbytery of St. John, setting forth in its preamble that doubts existed as to the proper corporate name and designation of the Greenock Presbyterian Church, in the Town of Saint Andrews, and that it was desired by the congregation to have all doubts removed, and all transactions of the acting trustees confirmed, and Robert E. Armstrong, Thomas Armstrong, Dougald C. Rollins, James A. Shirley, Albert C. Shaw, Benjamin F. DeWolfe, Percy G. Hanson, John M. Peacock and Melville N. Cockburn were declared to be the trustees of the Church until others were duly elected, and they and their successors were declared to be a body politic by the name of "The Trustees of Greenock Church, Saint Andrews, New Brunswick."

XII.

ELDER NEIL MORRISON.

The first change that occurred in the personnel of the body of elders, as originally constituted on April 17th, 1825, was occasioned by the death of Elder Neil Morrison, and at a meeting of the Session on January 7th, 1827, the following beautiful tribute was paid to the memory of that worthy gentleman by the surviving elders: "The Session was informed that a breach has recently been made in their number by the death, on the 29th December, 1826, of Neil Morrison, in Saint James, aged 61 years. He was a sincere and zealous Christian; and the pains he took in assembling together and conducting the devotions of the surrounding people on the Sabbath days will cause his memory to be long and fondly cherished in that part of the country."

XIII.

REV. JOHN CASSILIS.

The Rev. John Cassilis, whose name is at the head of the list of elders appointed on April 17th, 1825, resigned from that office on September 3rd, 1829, but maintained his interest and activity in the work of the Church until the time of his death in 1850. One who did so much in the early part of the last century to advance the interests of the Presbyterian Church in this and the sister Province; one whose efforts and influence in this place undoubtedly had very much to do with the erection and establishment of a Scotch Church here; one whose precept and example did so much to improve the moral, educational and religious conditions in this part of the country during the greater part of the first half of the nineteenth century, should, in an article of this kind, receive more than a passing notice, and should, in fact, occupy a more prominent place than it is here possible to give. Mr. Cassilis, as before stated, was the first teacher in the Charlotte County Grammar School, at Saint Andrews, which position he filled from 1818 to 1838. He resigned his school when fifty-nine years of age to resume his work in the ministry, and then took charge of a country circuit with churches at Bocabec, Whittier's Ridge and Mascarene, where he labored very acceptably and successfully until the time of his death. He died on July 18th, 1850, at the age of seventy-one years, survived by a widow and twelve children. His remains lie under the shadow of Greenock Church. His dust has mingled with the soil of that enclosure, a portion of which he once owned and conveyed as a site for Greenock Church. On April 15th, 1867, his wife, Mary MacPherson, joined her husband on the other side of the Great Divide, and her remains were laid by his side. Near the entrance of Greenock Church a white railing and a plain marble slab, erected by their daughter, Mrs. Robert Cockburn, mark the resting place of two who "*were lovely and beautiful in their lives, and in death they were not divided.*"

XIV.

THE FIRST TRUSTEES AND THEIR SUCCESSORS.

In the terms of the fourth section of the Act passed March 9th, 1832, a general meeting of the pew-holders was held in the Church at twelve o'clock, on the 6th day of June, 1832, to elect a Board of Trustees. The Rev. A. MacLean presided, and Mr. William Jack acted as Clerk or Secretary. Each pew-holder present gave the number of the pew or pews he held and named, *viva voce*, the persons whom he wished to be trustees, and the following gentlemen were elected as the first Board of Trustees: William Kerr, Gordon Gilchrist, Ephraim Willard, Thomas Sime, William Babcock, James Boyd, Donald Morrison, Donald D. Morrison, Samuel Getty, James Hutchinson, David W. Jack, Miles S. Hannah. The Board was formally organized on June 13th, 1832, with Thomas Sime, Chairman; Donald Morrison, Secretary; and Ephraim Willard, Treasurer.

The second Board elected in 1833 was composed of James Hutchinson, D. D. Morrison, E. Willard, Thomas Sime, Donald Morrison, Wm. Babcock, Nath. Ames, M. S. Hannah, Samuel Getty, Adam Jack, George McCullough and David Mowatt, and the officers of the Board for that year were William Babcock, Chairman; Adam Jack, Secretary; and Ephraim Willard, Treasurer. In 1834 two new names appeared on the Trustee Board, David Watson and James Boyd. In 1835 Wm. McLean, Geo. N. Smith and Peter Sime were members of the Board. William H. Kurules was the only new trustee elected in 1836. The names of James Kyle, Isaac Snodgrass and William Gilmore appear on the list in 1837. In 1838 Augustus Babcock was a new member of the Board. In 1840 John McKean and David Polleys were new members. Hugh Maxwell came on in 1841. William Stoop's name appeared in 1843, James Kennedy in 1844, Hugh Cavan, Duncan Stewart, S. H. Whitlock and C. R. Hatheway in 1845, Hon. Harris Hatch and J. Irvin in 1846, Jacob Paul in 1847, Donald Clark in 1848, William M. McIntosh in 1850, Alex. T. Paul in 1851, Andrew Whyte in 1852, H. T. Ames in 1853, John Nesbit in 1854, James McKinney in 1857, George McRoberts and John Wilson in 1858, Robert Glenn and A. W. Smith in 1859, Andrew Lamb in 1860, David Johnson in 1861, John

Dolby and Charles Gililand in 1862, Hugh O'Hara in 1863, J. Edgar, Robert Stevenson and Wm. Anderson in 1864, William McLeod in 1866, James Russell in 1867, Wm. A. Rollins, Eber S. Polleys and Thomas Armstrong in 1870. No change took place in the representation of the Board from 1870 to 1874, and, by the unfortunate loss of the record book containing the proceedings of the trustees' meetings from 1874 to 1888, a lengthy and very regrettable break has to be made in this list, as well as in many other matters of great importance. In 1888, when the records are again to be had, a complete change had taken place, and none of the trustees of 1870, with one exception, Jas. Russell, were then acting in that position. The trustees for the year 1888 were: David Roberts, B. F. DeWolfe, James Mowatt, M. N. Cockburn, J. A. Wade, M. D., Robert Peacock, Peter Clark, James Russell and D. F. Campbell. Jas. A. Shirley was elected in 1889, Wm. Brodie and D. C. Rollins in 1890, Geo. Carmichael and R. E. Armstrong in 1891, G. Herbert Lamb in 1893, Capt. Geo. Lowery, A. C. Shaw and J. W. Richardson in 1894, Angus A. Rigby in 1896, John M. Peacock in 1897, P. G. Hanson in 1898, Robert Stackhouse and Edward Davis in 1901, Jewett J. Bartlett, James McBride and David McCoubrey in 1902, Goodwill Douglas and Richard Keay in 1906.

XV.

DR. MACLEAN RETURNS TO SCOTLAND.

On January 5th, 1844, at a meeting of the elders and trustees, the Rev. Mr. MacLean, upon whom had then been conferred the degree of Doctor of Divinity, asked leave of absence for six months for the purpose of visiting Scotland, his native country, after an absence of nearly twenty years. The request was freely granted, and, about the middle of that month, Dr. MacLean embarked on his voyage. Before leaving Saint Andrews, which proved to be for the last time, an address, signed by the elders, trustees, and a large number of the pew-holders, was presented to him, as follows:

To the Rev. Alexander MacLean, D. D., Pastor of the Presbyterian Church, Saint Andrews, New Brunswick.

REV. AND DEAR SIR,—

Having learned that it is your intention during the present season to visit Great Britain, we, the undersigned elders, trustees and members of your congregation, embrace this occasion to express to you the deep interest which we feel in everything connected with your welfare and happiness. We reflect with satisfaction and gratitude to the Giver of all good upon the many valuable and important services which, for a series of years, you have been instrumental in rendering to the cause of religion generally, but more particularly to that portion of Christ's Church which is situated in this community. By the blessing of God, the piety, orthodoxy, talents, learning and perseverance which you have uniformly displayed in the faithful discharge of your ministerial duties, have, we conceive, been efficient in "convincing and converting sinners," and in building them up in holiness and comfort through a faith unto salvation.

While we regret your temporary retirement from the pastoral charge of this congregation, and the unavoidable blank in our religious society that for a time will consequently be made, it affords us unfeigned pleasure to know that under permission of Divine Providence you will enjoy an opportunity of re-visiting your native land, and of again mingling with relatives and friends whom a long absence has rendered doubly dear.

In bidding you, for the present, farewell, permit us to express our sincere hope and prayer, that your voyage may be favorable, your visit pleasant, and, with a speedy and safe return, God, in His mercy, may grant you renewed grace and spiritual strength, increased zeal and energy in the cause of Christ, and continual blessing in your person, family and public ministration.

MR. MACLEAN'S REPLY.

To the Elders, Trustees and Members of the Presbyterian Church in Saint Andrews, New Brunswick.

MY DEAR FRIENDS,—

On the eve of my intended visit to my native country, the first since I was called from it, many years ago, to be your pastor, it is gratifying beyond my power of expression to receive the cordial and felicitous address which you are pleased to present to me. The spirit which pervades it, of dependence on and thankfulness to God, as the Giver of all good, encourages me to hope, that "though I was with you in weakness and in fear, and in much trembling," yet I have "not labored in vain" during my ministrations. If I know anything of my own heart, my prime desire, endeavor and delight have been in dependence on Divine aid, to "declare to you all the counsel of God" without adding thereto, or diminishing therefrom, to instruct the ignorant, alarm the careless, reclaim the wicked, comfort the mourners, and edify and build up the saints in their most holy faith. But, oh, how far short have I come of my duty. Soothing to my soul, as is the indulgent expression of your approbation,

yet I am deeply conscious of defects in character and derelictions in practice, which your partiality has induced you kindly to overlook, but the retrospection of which affects me with shame and confusion of face.

While at a distance from you and my family, I shall need, but not need to ask, your prayers. For I feel assured that the lowliest Christian whom I have sought to benefit, or possibly whom I have neglected, will freely accord them to me, and thus be the instrument of averting from me an evil, or procuring for me a good, whose magnitude neither of us can in this world comprehend. As for me, God forbid that I should sin against the Lord in ceasing to pray for you.

Your good wishes to myself personally, I cordially and gratefully reciprocate. And should a gracious Providence permit us again to meet, I humbly trust it may be in the continued fellowship and power and hope of Christ's Gospel.

"Now God Himself and our Father and our Lord Jesus Christ direct our way, and the Lord make you to increase and abound in love, one toward another and toward all men, even as we do toward you, to the end that may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints."

I now reluctantly bid you, for the time, adieu, and am, my dear friends,
Your attached and affectionate Pastor,

ALEX. MACLEAN, D. D.

St. Andrews, 13th Jan'y, 1844.

Arrangements were made before Mr. MacLean's departure to have the Rev. Mr. Cassilis preach two Sundays in every three during winter, and transient ministers occasionally.

When Doctor MacLean had been but a short time in Scotland, he received a very tempting offer to become pastor of a large and prosperous church at Edinburgh, and, after consideration, accepted the call, and immediately forwarded his resignation to the Elders of his former charge and arranged to have his family join him in Scotland, which they did during the autumn of that year. They took passage in the ship "Brunswick." His resignation was received and accepted by a joint meeting of the Elders and Trustees of Greenock Church, on the 12th August, 1844. And thus it was, in just twenty years and twelve days from the memorable day when the first pastor of this church formally opened the building for public worship, the last act was performed which severed, forever, his connection with same.

The Rev. Alexander MacLean was married to Margaret, the eldest daughter of the Rev. John Cassilis, in St. Andrews, on 19th July, 1827. The Rev. Doctor Jerome Alley, Rector of All Saints Church, performed the marriage ceremony, in presence of

Rev. John Cassilis and Colin Campbell, as witnesses. To this marriage five children were born before Doctor MacLean returned to Scotland. Two of the children who were born in St. Andrews still make their home in Scotland, and the eldest will visit the place, and in the very house where she was born, during the autumn of 1906. Ten children were born to that worthy couple, after they removed to Edinburgh, but of the fifteen, only six survive at this date; four reside in the Old Country and two are now making their home in the Province of British Columbia, Canada. Doctor MacLean died in Edinburgh in 1873, after a long life well and faithfully spent in the Master's service, as one of His most faithful watchers on the walls of Zion.

XVI.

THE SECOND PASTOR.

The Rev. Mr. Cassilis continued to supply the pulpit in Greenock Church at regular and stated periods, from the date of Doctor MacLean's resignation until a pastor was inducted on June 29th, 1845. The Rev. John Ross, of Yarmouth, Nova Scotia, was the choice of the congregation as their second pastor, and he was inducted on the date above stated. Rev. Mr. Ross was a man of strong personality, a forcible preacher and a popular and successful pastor. He was one of the old school of Presbyterians, whose conscience would not allow him to economise for time when a Divine truth required fuller explanation.

When Mr. Ross accepted the call to this church, it was at a stipulated stipend of £150, and the Trustees, as a corporation, executed a bond, dated March 31st, 1845, to their pastor, to guarantee the payment of that sum. A few years' experience convinced both pastor and people, that the respectability of their institution could not be maintained on so small a sum of money, and yet the circumstances of the congregation, at that time, made it impossible for anything more to be done within themselves. On June 9th, 1848, the first step was taken, through Rev. Mr. Ross, to obtain an annual allowance, in aid of the church from the Parent Society, and on the 26th of May, 1849, a communication was received from the Colonial Committee of the establish-

ed Church of Scotland, stating that a grant of £50 sterling had been appropriated to aid the congregation in the support of a minister. Previous to this time, the church had been supported entirely from pew rents and the voluntary subscriptions of the congregation. The aid thus obtained was afterwards continued by the Presbytery, from the augmentation fund until the early part of the year 1885, when through the efforts and endeavors of the Rev. Archibald MacDougall, the pastor at that time, the church again became self-sustaining, pew rents were abandoned and voluntary subscriptions and the envelope system introduced, which have worked with wonderful success ever since.

Mr. Ross continued as pastor until the time of his death on April 9th, 1871, but, on account of declining health, he had required an assistant pastor from 1868, and the Rev. Peter Keay filled that position. His term was six years longer than Doctor MacLean's, and no clergyman since his time has occupied the church so long.

Mr. Ross owned and occupied a beautifully situated cottage on Edward street, near the Kirk, which is now owned and occupied by R. A. Stuart, Esquire, High Sheriff of Charlotte County. In that home four lusty sons and two daughters were born to him, all of whom, with the exception of Doctor Robert Kelly Ross, of St. Stephen, after the death of their parents, drifted back to, and made their homes in Yarmouth, the town from which their father came to assume the Pastorate of Greenock Church.

XVII.

THE THIRD PASTOR.

The Rev. Peter Keay was assistant to Mr. Ross until 1871, and after Mr. Ross' death became the third regular pastor of the church, in which he labored, for a few years only, but very successfully and acceptably. A living example of true Christianity, a friend of all mankind, especially of the poor; generous, kind, and sympathetic, he was beloved by all with whom he came in contact and who were, in any way, brought under his spiritual and inspiring influence. His life was short, his years were few, but he did very much, while in the flesh, towards the upbuilding

of the church here below, and the extension of Christ's Kingdom.

His work on earth ended abruptly; the last call, the final summons, came suddenly, and under circumstances peculiarly distressing. He had been on a business trip to Fredericton and was returning home, December 29th, 1873, when a passing train at McAdam Junction struck and instantly killed him. The love and esteem in which he was held by his people was abundantly manifested by the sincerity with which he was mourned by his flock, and the esteem in which he was held universally was conclusively demonstrated by the acts of kindness and expressions of sympathy, both deep and sincere, shown to his widow and family at the time of their bereavement, and by the spectacle then presented of the town's entire population attending the funeral, to pay the last sacred tribute to one who was deservedly loved. Mr. Keay was but forty-seven years of age when he was called to relinquish the work in which he had been such a success. His widow, still a constant, devout and earnest worshipper in Greenock Church, is now one of the few dear old links that bind the present to the past in the history of this church. Two daughters and his only son make their homes here, and one daughter in Boston.

XVIII.

SUCCEEDING PASTORS.

The Rev. William Richardson was the fourth minister who was inducted into the pastorate of Greenock Church. His induction took place April 20th, 1876, and he continued in charge until his death, which took place in an hotel in New York, Tuesday morning, July 16th, 1878. His remains were interred at Toronto.

The Rev. William McCullough succeeded Mr. Richardson, and was inducted during the year 1879, and resigned the charge in 1881, but unfortunately no record is in existence to show the exact date either of his induction or resignation.

The Rev. Archibald McDougall assumed the pastorate in 1883, and resigned in 1885, but like the case of Mr. McCullough, the correct dates are not obtainable.

The Rev. Archibald Gunn was the seventh minister of Greenock Church, and was inducted on the 16th November, 1885. He resigned the pastorate on April 29th, 1894, and met with the Session for the last time on May 16th, 1894.

The present pastor, Rev. Alexander W. Mahon, was inducted May 23rd, 1895.

XIX.

THE ELDERS.

After the passing of the Act of May 7th, 1832, which repealed the original Act of Incorporation of March 7th, 1826, and placed the temporal affairs of the church under the management of trustees, annually elective, the Kirk Session and Corporation became two distinct bodies. Between 1825 and that date many vacancies had arisen in the membership of Elders by death, resignation and removal, and it was deemed expedient to select additional Elders, and on the 4th June, 1834, William Babcock, Thomas Sime and Hugh Morrison were selected as fit and proper persons for the position. The members of Session on that date were: Rev. Alex. MacLean, moderator; William Kerr, Gordon Gilchrist, Thomas Sime, William Babcock, and Hugh Morrison.

On October 25th, 1846, Hugh Cavan and Col. David Mowatt were inducted into the office of Eldership of the church and congregation. On the 20th October, 1859, Andrew White, William Stoop and John Nisbett were ordained as Elders. John Wilson became an Elder in due form October 20th, 1867. David Johnston was ordained January 15th, 1871. Donald Clark, Andrew Lamb and George Mowatt were ordained June 15th, 1876. William A. Rollins and James Mowatt were ordained September 16th, 1888. Robert E. Armstrong and Jewett J. Bartlett were ordained January 3rd, 1904. Charles S. Everett was ordained December 31st, 1905. At the present time the members are: Rev. A. W. Mahon, moderator; George Mowatt, Andrew Lamb, Robert E. Armstrong, and Charles S. Everett.



MEMORIAL HALL.
CORNER STONE LAID JULY 14TH, 1893.

MEMORIAL HALL.

In the month of June, 1893, Mrs. John Campbell initiated the scheme of building a hall for the use of the congregation as a Sabbath school room, and for other church purposes, and presented the corporation with a deed of a lot of land immediately adjoining the church grounds. On the 6th June, 1893, at a meeting of the Board of Trustees, the following resolution, relative to this subject, was adopted: "Whereas, Mrs. John Campbell has very generously presented to the Board of Trustees of Greenock Church, a lot of land adjoining the burial ground, with the request that it be used as the site of a hall to be erected in memory of those buried near at hand, and, in particular, of the late John Campbell, Esquire; Therefore resolved, that the Board of Trustees accept, with thanks, Mrs. Campbell's generous gift with the accompanying condition."

On July 15th, 1893, the corner stone of the Hall was laid with religious ceremony, by the then pastor, the Rev. Archibald Gunn. From that time the work of erecting and completing the building was pushed on as speedily as circumstances would permit, and in a comparatively short time a large, commodious, comfortable and most useful building had been provided for the congregation, and, almost as though it were the second coming of Christopher Scott, without a dollar of cost or expense to the corporation, and without any debt having been incurred against the church. Greenock Church was, practically speaking, the gift of a wealthy man; Memorial Hall was likewise a gift to the same congregation of religious worshippers, but is, relatively speaking, a far more striking example of religious zeal, of self sacrifice, of devotion to the Church of God and of true philanthropy, than was the noble act of Christopher Scott, performed nearly three-quarters of a century previous. Almost entirely and exclusively by the efforts, zeal and Christian fortitude of two ladies, with limited resources, but with personal home duties almost unlimited, in ways and by means known to themselves and confided to none, the funds for the erection of that splendid and costly building were raised and provided. The story, if but told, of the struggles, the sacrifices and the discouragements against which those two noble Christians had to contend during the few years

that were required to complete the desire of their hearts, would read more like the romance of fiction than fact. And when all the secrets of human minds have been disclosed, and eternal rewards have been dealt out among the deserving children of God, the names of Miss Annie P. Campbell and Miss Susan E. Mowatt will surely be credited with a bright jewel from the Crown of Glory.

After the hall had been completed and handed over to the corporation, a beautiful memorial window of handsome design was placed in the front of the building over the main entrance. It was the gift of Mrs. Henry M. McLeod, mother of Mrs. A. W. Mahon, wife of the present pastor, and, with the kindly thoughtfulness of the donor, was erected to the memory of Mrs. Martha Ann Campbell, the dear old lady who took the initial step in the work, and who departed hence before the splendid undertaking had been fully accomplished.

XXI.

THE MANSE.

The early part of the nineteenth century witnessed many important events, which brought into existence and made much important and interesting history for Greenock Church and its congregation. It is not objectionable to have history repeat itself along lines that are pleasant and in ways that are beneficial to our people and productive of public good. Nineteenth century efforts erected and established a magnificent Church building, created and held together a strong congregation, and saw a splendid memorial hall added to the possessions of the Church corporation; but it remained for the dawning of the twentieth century to witness, in that congregation, a realization of the hope so fondly cherished and so bravely striven for in 1826, to own and control a spacious, comfortable and elegant manse for the use and occupation of their pastor.

During the last quarter of the nineteenth century much was done to develop and advertise Saint Andrews as a fashionable summer resort, and many wealthy people from the Upper Provinces of Canada and from the United States were attracted here



THE REV. ALEXANDER W. MAHON, B. D.
INDUCTED MAY 23RD, 1895.



THE MANSE, ST. ANDREWS, N. B.

FINISHED 1901.

[The Algonquin Hotel in Back Ground].

by the delightful surroundings and the cool, invigorating climate. Conspicuous among the number who had formed a strong attachment for this charming summer resort was Mrs. George R. Hooper, of Montreal, who was a constant and faithful worshipper at Greenock Church each summer of her stay here. She being a lady of extensive means, of a broad and liberal spirit, and possessed of a most generous heart, was impressed with the importance of the pastor of Greenock Church having a comfortable and convenient residence, and to be free from the burden of paying house rent. In the true spirit of the philanthropist, Mrs. Hooper was not a person to suggest a wrong without applying a remedy for that wrong, and in the autumn of 1900 she provided a fund of \$2,000.00 for the purpose of erecting a pastoral residence for the use of the minister of Greenock Church. A block of land was procured for the site in a beautiful location on the side of the hill, commanding a rear view of the Kirk, and of Saint Andrews harbor and the St. Croix River, being Town Lots 1 and 2, in Block K of Bulkley's Division of the Town Plot. Upon that site was erected a handsome dwelling, comfortable in its arrangements, modern in its appointments, and handsome in its design. The cost far exceeded the original estimate, but when the work was completed Mrs. Hooper settled all unpaid bills, and made the property over to the Board of Trustees of Greenock Church, surrounded by certain reasonable conditions having in view the single object of securing in perpetuity the maintenance of the building as a residence for the clergyman who may be the pastor of this Church, and for this purpose only. Mr. Edward Maxwell, a prominent and most competent architect of Montreal, designed the building and prepared the working plans for same without charge, a kindness very highly appreciated by the pastor and his congregation.

This most uncommon generosity on the part of Mrs. Hooper, a comparative stranger to this Church and the town, after three-quarters of a century, brought to pass, in a most quiet, modest and beautiful way, a realization of the hopes, the desires and the ambition of Christopher Scott, the first and original benefactor of Greenock Church. The subject that had given rise to so much worry, anxiety, and even unpleasantness, among the strongest and most prominent business men of the times, in the years im-

mediately following 1826, was, in 1900 and 1901, adjusted by a refined and modest lady, so easily and quietly that few in the busy world were made aware of the magnificent work that was being done. The gratitude and appreciation of the pastor and the congregation during whose time this splendid gift was bestowed can never be expressed in words, and in the minds of the generations yet to come, who, it is hoped, will maintain in the future this Church and its institutions with the same respectability that has been done in the past, the name of Mrs. George R. Hooper must be held in sacred memory as an unparalleled example of generosity and unselfishness, of loyalty and devotion to her personal friends, and of unqualified interest in the Church of God and those who labor in the interest thereof.

While fully appreciating all the good gifts that come to Greenock Church, and the spirit that prompts the givers thereof, the congregation and friends of Greenock Church do not lose sight of the fact that, beyond any doubt, the last munificent addition to the property of the corporation, in the form of a beautiful new manse, was largely, if not wholly, due to the love and strong personal esteem in which the present pastor and his most estimable wife have always been held by the generous donor. It is likewise true, and the fact is deeply appreciated by the congregation, that much of the splendid aid and support that has for several years been given to this Church by those who sojourn with us in summer is due to the personal popularity of Rev. and Mrs. A. W. Mahon, whose tender regard for the interests and welfare of all, whose bright and lovable dispositions and whose sincerity of purpose win at once the love and esteem of all with whom they come in contact.

A Church numerically and financially strong; a congregation united and happy, and the most complete harmony and sympathy between pulpit and pew, express perfectly the conditions of Greenock Church, Saint Andrews, in the year of grace one thousand nine hundred and six; and at the conclusion of this narrative, the curtain falls with a congregation on bended knee, asking an ever kind Providence to continue ever to bless their Church, and long spare their pastor, in health and strength, to minister to the spiritual wants of his present flock.

St. Andrews, N. B., June 16th, 1906.



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