

Wilfred M. Moncrieff

**A HISTORY OF
THE PRESBYTERIAN CHURCH
IN NEWFOUNDLAND**

1842 – 1967

Edited by Ian S. Wishart

**First version 1966
Revised 2017**

**St. John's
Newfoundland and Labrador
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PREFACE

A HISTORY OF THE PRESBYTERIAN CHURCH IN NEWFOUNDLAND 1842 – 1967

Wilfred Moncrieff came to Newfoundland in 1959 to serve as Assistant Minister at St. Andrew's Church St. John's. After four years in the city he moved to Grand Falls, now Grand Falls Windsor, to become Minister of St. Matthew's Church there. In addition to his pastoral duties he pursued his studies and undertook to write this history as part of the requirements for the Bachelor of Divinity degree at Knox College, Toronto. He submitted the work and was granted the degree in 1966. His work attracted the attention of historians at Memorial University in St. John's, as well as members of the Presbyterian Churches in Newfoundland. He revised the book and submitted it for the Newfoundland Arts and Letters competition, and was awarded the Bronze Medal in 1968.

When I came to Newfoundland in 1972, as minister of St. Andrew's Church, I was eager to learn background of the local church, and found this document of great interest. I procured a copy of the original text, but copies were rare, and the information has disappeared from view. I suggested that wider publication was warranted. Some work was undertaken, but time and attention was directed elsewhere. Meanwhile Mr. Moncrieff encouraged the work, and after his death his daughter renewed that permission.

This text is the second edition, the text submitted to the Arts and Letters competition. A small amount of editorial work has been undertaken, but the original has been allowed to stand as the author intended. A great virtue of Mr. Moncrieff's work is the breadth of his sources, library records from Newfoundland, Nova Scotia and Ontario. I have not been able to check these notes. The vision and the dedication of the early pioneers is an uplifting tale, and it portrays a country and a society vastly different from the Newfoundland and Labrador of today.

Substantial work needs to be added to bring other aspects of the record to light, and to tell the story of the four decades since.

Ian S. Wishart
February 2017

CHAPTER I

THE PRESBYTERY OF NEWFOUNDLAND

Early Beginnings

The story of Presbyterianism in Newfoundland is a lengthy one. As recorded in September, 1622, a number of Scots, outfitted by Sir Wm. Alexander, sailed from Glasgow to form the nucleus of a colony in Nova Scotia; the vessel became tempest-tossed and the colonists were compelled to land in Newfoundland.

This band was under the spiritual guidance of a Presbyterian minister, and it is not unlikely that he was the first Presbyterian minister to hold services in Newfoundland. When the relief vessel arrived on June 5th, 1623, it was found that during the winter of 1622-1623, the minister and some of the band had died and others had obtained employment with the liviers.

Even this authenticated story may not have been the introduction of Presbyterianism in Newfoundland for the Rev. Joseph Thackery told of a shipload of Puritans who were driven from Europe some years previously and put ashore from the vessel during the late fall months somewhere in the vicinity of Twillingate. As no further record of them could be obtained, it is supposed that all perished as the result of hardships they must have endured during the winter following.¹

It was not until the 19th century that the Scots began to emigrate to Newfoundland in any great numbers. The Island was not regarded as a Colony until 1824, and before that date immigration was not encouraged. Representative Government with an Assembly was granted in 1832, but Responsible Government did not come into effect until 1855. For a number of years the Presbyterians living in St. John's were content to worship with the members of other denominations, especially with the Congregationalists. The Congregational Church, established in 1775, had adopted the Westminster Confession of Faith as its subordinate standard. However, some Presbyterians became dissatisfied that no church of their own had been erected in the Colony. Thus, in 1838, an attempt was made to form a Presbyterian congregation in connection with The Established Church of Scotland, and to erect a Church.

Although several of the Presbyterians had banded themselves together, the congregation was not officially formed until the summer of 1842, by the Reverend Donald Allan Fraser. Mr. Fraser, a minister of the Presbyterian Church in Lunenburg, Nova Scotia, at the time, had accepted an invitation to spend July and August of that year in St. John's, the capital of Newfoundland. This newly-formed congregation issued a Call to Mr. Fraser to become their first minister. The translation was granted in November by The Presbytery of Halifax of The Synod

of Nova Scotia in connection with The Established Church of Scotland. He arrived on Christmas Eve, 1842, and became the first settled Presbyterian minister in Newfoundland. This new congregation was under the jurisdiction of the Presbytery of Halifax. Although there is no record of Mr. Fraser's induction, his name remained on the Roll of The Halifax Presbytery. He was the faithful and beloved minister of St. Andrew's until his untimely death in February 1845, just 14 months after the dedication of the first Presbyterian Church to be erected in Newfoundland.

The next few years were difficult years for this young congregation. Not only were they without a minister, but the Disruption in Scotland, and the formation of The Free Church of Scotland in 1843 had its divisive effects upon the congregation. Ministers of the Established Church were not appointed by The Presbytery of Halifax as it was not in existence from 1844 - 1853. The large majority of the ministers in the Presbytery went into the Free Church, the Presbytery then called The Free Presbytery of Halifax. For the next few years men were made available by the Free Presbytery and the Colonial Committee of The Free Church of Scotland. However, in February 1849, the adherents of the Free Church severed connections with St. Andrew's and became Free St. Andrew's. The first Free Church in Newfoundland was opened and dedicated in November 1850. Continuous supply was made available to this congregation which remained in existence until June 1878.

From February 1848 until the fall of 1851, only periodic supply was made available to St. Andrew's by the Colonial Committee of The Church of Scotland. In 1851, the congregation welcomed the appointment of the Reverend Francis Nicol who remained with them for over seven years. Greater stability in the work was realized when the Presbytery of Halifax was reformed in 1853. Until the formation of The Presbyterian Church in Canada in 1875, the two Presbyterian congregations in St. John's were under the jurisdiction of two separate presbyteries, The Free Presbytery of Halifax, and The Presbytery of Halifax.

The Free Synod was numerically stronger than The Synod of Nova Scotia, and certainly more active in the work of home missions in Newfoundland. Influence in this regard was received from the Reverend Moses Harvey, minister of the Free Church in St. John's from 1852 - 1878. In 1855, a Free Church congregation was established in Harbour Grace and the Reverend Alexander Ross was appointed minister.²

In the summer of 1864, Mr. E.A. McCurdy was appointed by the Free Church to minister to the fishermen on the Labrador coast. He travelled to the Labrador via St. John's and Harbour Grace where he was promised some financial support for the mission. That summer he preached

46 sermons, visited 120 families and 26 vessels, and distributed 24 Bibles and 2292 tracts.³ In his extensive report he wrote:

Immense numbers from Newfoundland (and from Nova Scotia) flock to Labrador towards the last of June, and remain there during the whole of the fishing season which lasts three of four months. - In each of the harbours, rude houses and fishing stages are erected, and when fish are abundant, they present a scene of bustling activity.⁴

Mr. McCurdy estimated there would be 20,000 to 30,000 persons engaged in the prosecution of the shore fishery alone. He travelled as far up the coast as Cape Harrison, and was the first missionary to preach in some areas.

The following year the Reverend D. Sutherland was appointed to work on the Labrador coast. Although he spent the greater part of the summer in the Quebec Labrador, he did travel north as far as Indian Tickle (Harbour?). In his report, he recommended that

Bay of Islands and other extensive Bays in the vicinity of the western coast of Newfoundland call for immediate supply from our church. ... There is a nucleus of a congregation in the place, consisting of Gaelic speaking Highlanders emigrants from Cape Breton.⁵

He said that if only one missionary were available, his destination should be Bay of Islands rather than the Labrador coast. The Protestant population in Labrador was composed primarily of Wesleyans and Episcopalians.

In the summer of 1866, the Reverend E. Archibald was appointed to work first in Bay of Islands and later to travel to Labrador. It is possible that Mr. Sutherland was reappointed to the area for the summer of 1867. It would appear, however, that no further appointments were made to the Bay of Islands area until the summer of 1873, when a Mr. Pottinger was appointed for a few months. Although the church was encouraged to establish a mission in the region, another missionary was not forthcoming until the spring of 1876, at which time the Reverend David F. Creelman was appointed Ordained Missionary.

The Presbytery of Newfoundland 1875-1895

When the Presbyterian Church in Canada came into being in 1875 The Presbytery of Newfoundland was erected to include within its boundaries the Island of Newfoundland. At the time there were three congregations within its bounds, namely, St. Andrew's in St. John's, Free St. Andrew's in St. John's, and St. Andrew's in Harbour Grace. Of immediate concern to the

new Presbytery was the establishment of new mission work within its bounds. The first work was started in Petries, Bay of Islands, in 1876. The second work was begun in Betts Cove, Green Bay, the heart of the copper mining region of Newfoundland. Although services had been conducted in Betts Cove in the summer of 1877 by Mr. Creelman of Bay of Islands, the first ordained missionary to arrive was the Reverend W.R. Cruikshank who came in October of the same year. At that time the work of the Church in Green Bay was as unstable as the mining industry itself. But the Presbytery knew the Church must minister to people wherever they were. The population, unfortunately, was extremely transient, causing the mission to be abandoned in 1884, although intermittent services were conducted in Little Bay in subsequent years.

It is of interest to note that in April 1877, The Presbyterian Incorporation Act, 1877 was passed in the Legislative Assembly of Newfoundland. By this Act the Presbytery of Newfoundland was given “full power to hold lands and property in this Colony.”⁶

In 1876, fire claimed both St. Andrew’s and Free St. Andrew’s in St John’s. Union conversations which had begun were now brought to a climax. The Basis of Union was approved by the Presbytery in May 1878, and on the first Sunday in June 1878, at a service conducted by the Reverend Alexander Ross in the Athenaeum Hall, the two congregations were declared one.

Over the years many barriers have hindered the progress of the Presbyterian witness in Newfoundland. Some of these barriers have been isolation, the great distances between churches, communication, travel, and the fact that few Presbyterians emigrated to the Colony. For many years the only method of travel was by water. The railroad was not completed until 1898. It was not until the early 1960s that it was possible to drive across the island from St. John’s to Port aux Basques.

Because of some of these factors strict adherence to Presbyterian Church law was not always possible. There is no record that Mr. Fraser was ever inducted as minister of St. Andrew’s. When Mr. Harvey came to Free St. Andrew’s he was under appointment by the Colonial Committee. Shortly after his arrival the congregation called him as their minister. There was no induction, but the Presbytery agreed to recognize him as the pastor of the charge and ordered his name be added to the Roll in April 1853.

In July 1878, the congregation in Petries issued a Call to Mr. Creelman who had served until that time as an Ordained Missionary. As the only means of transportation was by water from St. John's, the entire procedure of the Call, and induction was done through correspondence. The Moderator of Presbytery was instructed to write a letter to

be read from the pulpit of the church at an early date, intimating that the Call had been sustained by the Presbytery, and accepted by Mr. Creelman; declaring him, accordingly to be minister of the Presbyterian Church in Bay of Islands.⁷

Although the first ordination conducted by the Presbytery in St. Andrew's Church, St. John's in 1878 was in accordance with the laws of the Church, a number of inductions have been held, the irregularities being approved by the Presbytery at a later date. Most irregularities were caused due to lack of a quorum. On July 7th, 1879, the Reverend L.G. Macneill was inducted without a quorum. The Presbytery later approved the action of the Moderator as the action was unavoidable. In November 1883, the Reverend R. Logan was inducted as the minister of St. Andrew's, Harbour Grace, by the Moderator assisted by the local Methodist minister. As the Presbytery could not be constituted with only one teaching elder present, the action of the Moderator was later approved as it "was the best that could be adopted under existing circumstances."⁸

An interesting situation arose in 1886 which was to have its sequel in later history of the Presbytery. When Mr Logan resigned from the Harbour Grace congregation, and Mr. Macneill accepted a Call to Saint John, New Brunswick, the Presbytery was left without a quorum. There was no minister at Bay of Islands, and the mission in Little Bay had closed in 1884. The only ordained minister in the Presbytery was Mr. Harvey, minister emeritus of St. Andrew's, St. John's. Dr. Reid, the Clerk of the General Assembly suggested that,

the Reverend M. Harvey and two elders act as a quasi-Presbytery, for the discharge of business which may be found absolutely necessary

until the two vacancies were filled. The Clerk assured the Presbytery that the Assembly would ratify the procedure if necessary "in consideration of the peculiar in which the Presbytery is now placed."⁹

The work of the Church in Newfoundland suffered greatly due to two great calamities, namely the great fire of 1892, at which time a large portion of St. John's was burned together with St. Andrew's Church; and the financial crash in 1894 caused by the failure of the banks.

Earlier in 1894 a Commission of Synod had been set up to investigate certain difficulties in St. Andrew's, St. John's. This commission recommended among other things, that the Presbytery of Newfoundland unite with the Presbytery of Halifax. In January 1895, this matter

was considered by the Presbytery. The Commission was requested to take the necessary steps to bring the union into effect.¹⁰ At the General Assembly In June 1895, it was resolved

That the request of the Synod of the Maritime Provinces and the Presbytery of Halifax be granted, and the Presbytery of Newfoundland be united to the Presbytery of Halifax, the new Presbytery to be called the Presbytery of Halifax, to meet at Chalmers Hall, Halifax, on the seventh day of August, at ten o'clock 11 in the forenoon, Dr. Morrison to be the first Moderator.¹¹

The last meeting of The Presbytery of Newfoundland was held April 5th, 1895. The Presbytery records were placed in the Pine Hill Theological College, Halifax.

The Presbytery of Halifax 1895 - 1925

The next 30 years were critical ones in the life of the Presbyterian congregations in Newfoundland. Of the three congregations becoming part of The Presbytery of Halifax, only one was self-sustaining, that being St. Andrew's, St. John's. Distance, isolation, travel conditions, and the shortage of ordained ministers continued to hamper the work of the Church. It was seldom possible for the ministers in Newfoundland to attend meetings of Presbytery. During these years mission work was started among the miners on Bell Island, but was abandoned completely by 1917. New work was begun in the west end of St. John's and an assistant minister appointed to St. Andrew's. When the assistant left shortly after one year's service there, the work, other than a Sunday School and a Woman's Group was discontinued. No Ordained Missionary was appointed to work in Bay of Islands after the death of the Reverend John Munn Allan in 1914. The last student catechist there was Mr. H.B. McCulloch, appointed the summer of 1917. The Harbour Grace congregation had a long succession of short-term ministries until the appointment of the Reverend F.S. Coffin in 1908. He was the faithful minister of that congregation from 1908 - 1913, and again from 1916 - 1924. However, work was successfully begun in Grand Falls in central Newfoundland in 1905. The Church there was opened and dedicated in the fall of 1910. The congregation continued to progress in the midst of difficult and trying times, the pulpit often vacant for long periods. Attempts were made to establish work in other areas in central Newfoundland but without success. Throughout the years St. Andrew's in St. John's continued to grow and prosper.

The Presbytery of Halifax was aware of the needs of the Church in Newfoundland. In the summer of 1898, the Reverend A. Gandier was appointed by the Presbytery to visit the Newfoundland congregations. This visit was in response to a request made by the Reverend A.

Robertson, the missionary-minded minister of St. Andrew's. Mr. Gandier later reported that he found the congregations in a "hopeful and highly satisfactory condition." He noted their

liberality in the support of ordinances among themselves, their continued loyalty to the Church, and their increasing interest in its great enterprises notwithstanding many difficulties and losses.¹²

Indeed, at the turn of the century the future of the Presbyterian work in Newfoundland looked most promising. The minister of St. Andrew's, St. John's was concerned and enthusiastic about the total mission of the Church in Newfoundland. The central area of the Colony was opening up since the railroad had been completed in 1898. There was the possibility of work being extended to such places as Nicholville, Millertown, Buchans, and later to the new towns of Grand Falls, Bishop's Falls and Botwood, as well as Bell Island on the Avalon Peninsula. In 1900, Mr. Robertson was asked to

convene the brethren in Newfoundland, take into consideration the whole situation there, and advise the Presbytery.¹³

At the time it was agreed that nothing be done in Millertown, but the following year, the Reverend J.A. Greenlees of Bell Island spoke to the Presbytery concerning the need for mission work in the new town of Millertown, where a number of Scottish people had settled. Consequently Mr. Robertson was directed to proceed with arrangements for the opening of a mission there. However, it would appear that little or no work was carried out there. The first record of a Presbyterian service held there was in the summer of 1903. The service was conducted by the Reverend J.M. Allan, Ordained Missionary recently appointed to Bay of Islands. The service was conducted in the company-built community Church.

Mr. Allan, a Newfoundlander by birth, was keenly interested in the progress and extension of the Presbyterian witness in his native land. He was instrumental in the organization and development of the Church in Grand Falls, the new pulp and paper town which grew out of the wilderness in central Newfoundland.

In September 1907, Dr. A. Robertson was authorized "to use his utmost endeavours to secure men suitable for the condition of the mission fields in Newfoundland."¹⁴ It was his suggestion that ministers be secured in Great Britain. At the request of Presbytery, Mr. Ross, the Superintendent of Home Missions was invited to visit the congregations in Newfoundland.

The following April, several recommendations were adopted by the Presbytery concerning the work in Newfoundland. Two were particularly significant. The first was the appointment of Mr. Allan as missionary-at-large, to travel in Newfoundland during the summer of 1908 to seek out communities of Presbyterians. That summer a student was appointed to work in Bay of Islands. His travels took him as far afield as Harrington Harbour, Labrador, that area being part of The Presbytery of Halifax. The second recommendation of significance was the formation of a sub-committee of Home Missions Committee with Dr. Robertson as convener. This committee, which remained in existence until 1925, was appointed to act for Newfoundland, and to report from time to time to the Home Missions Committee. The sub-committee included all the ministers in Newfoundland, plus a number of elders, the majority from St. John's. The convener was generally the minister of St. Andrew's, St. John's.¹⁵

In 1915, there were five congregations in Newfoundland. They were all vacant except St. Andrew's, St. John's where the Reverend J.S. Sutherland was minister. The Presbytery was most concerned, and everything possible was to be done to secure the necessary supply. This missions sub-committee was soon involved in the matter of the proposed Church Union. The Presbytery of Halifax had agreed to cooperate with the Methodists wherever possible. To a large degree this was accomplished in Bay of Islands where a Union Church was built. Unfortunately, no Presbyterian minister was supplied even though the work of the Methodist Church in the area was relatively new. The Presbyterians in Harbour Grace "had discussed the question of cooperation with the Methodist congregation there but had voted against it."¹⁶ The Presbyterians in Grand Falls had also decided they could not amalgamate with the Methodist congregation there. But the future of St. Matthew's, Grand Falls, was to depend largely upon the decision of St. Andrew's in St. John's.

The Home Missions Committee for Newfoundland prepared the following resolutions:

That no bill be brought before the Legislature of Newfoundland, before the Church Union Bill is finalized in Canada.

That any bill to effect Church Union in Newfoundland be brought before the negotiating churches before it is submitted to the Legislature.¹⁷

These resolutions were accepted by the congregations in St. John's and in Grand Falls, and later by the Union Committee in Toronto. The Union Committee gave the Newfoundland congregations the privilege of voting out of the union up to a period of three years. On October 22nd, 1925, four months after the consummation of the Union and the formation of The United

Church of Canada, St. Andrew's voted to remain within The Presbyterian Church in Canada. However, at the same time the congregation agreed that the interests of the Presbyterian Congregations in Bell Isle, Harbour Grace, Petries, Corner Brook and Deer Lake would be best served, by these charges entering into the United Church, and the Presbyterian Church has not maintained services in these places since the date of union.¹⁸

When the Act respecting The United Church of Canada was passed in the Newfoundland Legislature in May 1926, reference was made to the Methodist Church only. No mention was made of either the Presbyterian or the Congregational Churches in Newfoundland.

From 1925 - 1939

For a few months after the Union of 1925, the Presbyterian congregations in St. John's, Harbour Grace and Grand Falls were within the bounds of The Presbytery of Pictou. Pictou Presbytery included the total area of the former Presbytery of Halifax. As three congregations were expected to remain faithful to the Presbyterian Church, The Synod of the Maritime Provinces, meeting in 1925, authorised the Moderator of Synod, the Reverend Robert Johnston of Westminster Church, New Glasgow, to visit the Church in Newfoundland. This visit was made soon after the Synod closed. In 1926, the matter of Presbytery boundaries was referred to the Synod by the General Assembly. The congregations in Newfoundland were placed within the bounds of the Presbytery of Cape Breton and Newfoundland. The first meeting of the new Presbytery was held on November 9th, 1926.

The work in Corner Brook was soon re-established under the ministry of the Reverend John Service. However, the work there continued only until 1930, due to the lack of ministers. The work in Harbour Grace was discontinued after the departure of Mr. Coffin in June 1924. The new Presbytery appointed a commission in July 1927 to visit the missions and congregations in Newfoundland. The commission consisted of the Reverend W.O. Mulligan (convener), the Reverend R.J. Power, St. John's, R.A. Templeton, St. John's, William Frew, Grand Falls, and Richard Watson, Corner Brook, together with Dr. J.W. McLean and Sheriff R. MacVicar. Those travelling from Cape Breton to St. John's visited Petries, Corner Brook, Deer Lake and Grand Falls, and later made a report to the Presbytery held in St. John's on July 21st, 1927. At that time the total work of the Church in Newfoundland was thoroughly discussed, including the matter of denominational responsibility in the field of education in the Colony. Throughout the years, the Presbyterian Churches had built and administered schools in St. John's, Harbour Grace, Petries and Corner Brook and Nicholsville. The system established in Grand Falls at the founding of the

town was a single amalgamated school, strongly supported by the Presbyterian people there. The amalgamated system has been adopted by all the industrial centres of Newfoundland.¹⁹

In 1925, the Queen's Road Congregational Church in St. John's did not enter The United Church of Canada. In 1937, The Presbytery of Cape Breton and Newfoundland received a petition from the Congregational Church with the request that the minister and congregation be received into The Presbyterian Church in Canada. This application was strongly supported by the Session of St. Andrew's Church. As early as May 1936, a committee from both St. Andrew's and the Congregational Church had met and made preliminary investigations concerning the possible reception of the congregation into the Presbyterian Church, together with their minister, the Reverend Joseph Thackeray. On receipt of the petition, the Presbytery made immediate application to the General Assembly. However, the application (at least for the reception of the congregation) was not approved by the Assembly in 1937 due to the lack of sufficient information concerning the congregation, its financial situation, and the Fortune Bay Mission on the south coast. Unfortunately, Mr. Thackeray did not live to see his dream come true. He died in September 1937. The funeral was conducted by his close friend and fellow minister, the Reverend J. McNeill of St. Andrew's Church.

In June 1938, the Assembly approved the reception of the congregation into The Presbyterian Church in Canada, to be known as The Queen's Road Presbyterian Church. The historic reception took place on October 27th, 1938, the service being conducted by the Reverend J. McNeill. Among those in attendance were the Reverend H.A. Doig, Moderator of the Presbytery, the Reverend A.D. MacKinnon, Presbytery Clerk, and Wilfred F. Butcher, minister elect of the congregation. In a letter to Mr. McNeill, Dr. Sleep, Secretary of the Colonial Missionary Society of the Congregational Church, London, England, had expressed

the willingness of the Colonial Missionary Society to continue to finance the Fortune Bay Mission, even if it came under the guidance of the Newfoundland Presbytery of the Presbyterian Church in Canada.²⁰

However, the Fortune Bay Mission was not received into the Presbyterian Church.

The following evening, the Presbytery conducted the service of ordination and the induction of Mr. Butcher, as the first minister of the Queen's Road Presbyterian Church. The next day, Mr. McNeill gave notice of motion to the Presbytery that

the ministers of the Presbytery who reside in Newfoundland will make application to Presbytery to proceed to the General Assembly ... with the prayer that the Presbytery of Newfoundland be erected.²¹

A special session of The Presbytery of Cape Breton and Newfoundland was convened to consider the application made by the ministers in Newfoundland. The following overture was approved unanimously, and forwarded to the General Assembly:

Whereas the distance of our churches in Newfoundland from those in Cape Breton has made impossible the attendance of Newfoundland members at meetings of the Presbytery of Cape Breton and Newfoundland;
And whereas, the distinct national traditions in Newfoundland, with conditions different from those prevailing in Canada, demand Presbyterial oversight in immediate touch with the life of the country;
And whereas, our churches in Newfoundland have suffered in the past from lack of such direct Presbyterial oversight; And whereas, there are now three congregations in Newfoundland under the charge of ordained ministers;
And whereas, we have reason to believe that there is rich promise for the expansion of our work in Newfoundland, given wise and efficient coordination and direction,
Therefore, we, the Presbytery of Cape Breton and Newfoundland, do respectfully overture the General Assembly, to erect a Presbytery of Newfoundland, the bounds of which shall be the Dominion of Newfoundland; and further should the General Assembly grant the prayer of this petition, that the name of this Presbytery be changed from Presbytery of Cape Breton and Newfoundland to Presbytery of Cape Breton.²²

The overture was granted by the Assembly, and subsequently by The Synod of the Maritime Provinces. The first meeting of the court was constituted in St. Andrew's Manse, St. John's on October 11th, 1939, by Mr. McNeill, having been commissioned to do so by the Synod. Mr. McNeill was elected first Moderator of the Presbytery. It would appear that Mr. McNeill was unaware of the existence of The Presbytery of Newfoundland from 1875 - 1895. It is of interest to note that both presbyteries were constituted in St. Andrew's, St. John's. Present at this historic meeting was the Moderator of the 64th General Assembly of The Presbyterian Church in Canada, the Right Reverend S.C. Parker, M.A., B.D., D.D.

The Presbytery of Newfoundland 1939 - 1967

At the time of the erection of the Presbytery there were only three congregations within its bounds. Difficulties were soon encountered due to a lack of ministers in the bounds of the Presbytery. When Mr. Butcher resigned from the Queen's Road congregation the number of ordained men was reduced to two. Two months later, Dr. McNeill accepted a Call to Parkdale Church, Toronto. However, before St. Andrew's pulpit was declared vacant, Presbytery

sustained a Call to the Reverend Dr. A.T. Barr of St. Paul's Church, Peterborough, Ontario, who began his ministry in St. John's in May 1941. Dr. McNeill left the previous month. This unusual action of the Presbytery was regarded justifiable "under the peculiar circumstances" and was approved by the Clerk of Synod. On the request of the Presbytery, Synod appointed the Reverend A.D. MacKinnon of The Presbytery of Cape Breton to serve as an assessor minister on the Newfoundland Presbytery if needed at any time. His services were not required at that time as Synod appointed the Reverend J.F. Nute, Stated Supply at Queen's Road Church, to serve on the Presbytery.

Although not large numerically, The Presbytery of Newfoundland was aware of its mission obligations within the Dominion of Newfoundland. In September 1941, Mr. Nute organized a Sunday School for children in the Blackhead Road area. This was an area just outside the southern area of the city which did not even have a day school. As many as 50 children were on the Sunday School Roll, with three teachers and officers. This work was not permanently established and the mission was taken over by another denomination!

In a venture of faith the Board of Missions of The Presbyterian Church in Canada began mission work in Argentinia in 1941, and appointed the Reverend O. Nugent as Ordained Missionary. At that time, the large American Naval Base was under construction. Mr. Nugent reported to the Presbytery in September 1941 that this

field gave some promise of developing into a permanent self-sustaining charge. The services were held each Sunday and were attended by persons of fifteen denominations. The field presented many difficulties and some unique problems.²³

When Mr. Nugent left Argentinia, the mission work was continued by the Reverend A.W.R. MacKenzie, and finally by the Reverend J.C. Hudson. A permanent work for the Church seemed hopeful with the development of a town site. In February 1943, Mr. Hudson reported his pleasure at the interest shown in the work there and the increased attendance at the services. Although the mission was appreciated, he reported that it would come to an end when the contractors finished their work there. It was unlikely that the mission could continue outside the naval base as the great majority of both Newfoundland and American workmen were Roman Catholics. The Presbytery agreed that "the effort was well worthwhile and met a vital but temporary need."²⁴

At the request of the Presbytery, the Board of Missions appointed student Gordon A. Faraday as student-at-large to work within the bounds of the Presbytery for the summer months of 1942. His task was to make a survey of the needs and possibilities of mission work throughout the Island. He visited Presbyterian families on Bell Island, in Harbour Grace and Carbonear. He reported that permanent work was possible only if there was a substantial increase in population. He visited Corner Brook but saw no hope of work being re-established there as the people were well served by the United Church. Mr. Faraday did excellent work in Argentia, especially among the young people. The only hope for a permanent mission there would be if the American authorities invited Presbyterians to undertake the work.

When the Queen's Road congregation was accepted into The Presbyterian Church in Canada there was some concern shown for the Congregational Mission at Poole's Cove, Fortune Bay. The Mission was not taken over by the Presbyterian Church at the time, but the request to do so came in 1941. The request was made by Miss Rose Carmichael, secretary of the Congregational School Board in St. John's. After correspondence with the department of Home Missions, the request was considered favourably, but it would appear that nothing further developed concerning the mission there. In 1941, the Reverend J.B. Kat, M.A., Congregational Missionary at Poole's Cove, sought admission to The Presbyterian Church in Canada, which request was later granted.

In May 1944, the Presbytery was once again left without a quorum due to the resignation of two of the three ministers. Mr. Nute resigned to become a Chaplain in the R.C.A.F., and Dr. Barr resigned due to ill health. The Reverend H.J. Scott of Grand Falls became Moderator of the Presbytery and interim moderator of the two St. John's congregations. No meetings of the Presbytery were held from May 1944 to September 1945. During the few months the Presbytery was "inactive!", two men were made available to the vacant congregations. The Reverend F.W. Sass arrived in St. John's in September 1944, and for a few months served as Stated Supply for both Queen's Road Church and St. Andrew's. In February of the following year, the Reverend Dr. David Lang arrived to serve as supply for St. Andrew's. One of the first tasks of the now active Presbytery was the induction of Mr. Sass as minister of Queen's Road congregation, and the induction of Dr. Lang as minister of St. Andrew's. Mr. Sass remained minister of Queen's Road until 1949, the year the Dominion of Newfoundland became Canada's tenth province.

In January 1950, the Presbytery, although it continued to meet regularly, was again left without a quorum as both St. Matthew's, Grand Falls, and Queen's Road were without ministers. This critical situation was placed before the Board of Missions. Consequently, the Reverend

W.H. Pape and the Reverend Iver D. MacIver came to Newfoundland as Stated Supply to St. Matthew's and Queen's Road respectively. Mr. MacIver, although Stated Supply, was accepted as a constituent member of Presbytery. With the resignation of Dr. Lang in 1951, the Presbytery would have to apply to the Synod once again for assessor ministers. In order that Mr. MacIver could serve legally on the Presbytery, the congregation issued him a Call, which he accepted in November of the same year. The Presbytery was once again able to meet with a quorum after the induction of the Reverend A.M. Old as minister of St. Andrew's in 1952. The subject of Church Extension in the city of St. John's was discussed as early as March 1946. At that time, it was hoped that the work could be re-established in the Brookfield Road area, and also new work begun in the new housing area of the city. The year 1955 marked a turn in the tide. Mr. R. Sheldon MacKenzie was appointed to Corner Brook to do survey work during the summer. The Reverend J.A. Goldsmith was appointed Ordained Missionary to Queen's Road and to possible Church Extension work in another area of St. John's. He was ordained by the Presbytery in June. As there was some question as to the regularity of this action since the assessor minister had not been properly commissioned, the Synod later homologated the action of Presbytery. The Synod agreed that "the Synodical Missionary, Mr. A.E. Morrison, be appointed Assessor Member of the Newfoundland Presbytery, so that he might be called upon when that Presbytery is unable to function normally, due to lack of a quorum."²⁵

Mr. Goldsmith was directly responsible for the beginning of the work which led to the formation of St. Aidan's Congregation a short distance outside the St. John's city limits. First services were held in January 1956, the congregation being officially erected in 1957.

Under Mr. Goldsmith's ministry the Queen's Road Congregation sold their Church building on Queen's Road and relocated in a new housing area in the northeast end of the city. First services were held in the new Church known as St. David's in 1959. It was that same year that

it was recommended that Church services be commenced immediately in Gander, if possible utilizing the services of the minister at Grand Falls with expenses paid by the Board of Missions.²⁶

A site was temporarily made available through the Central Mortgage and Housing Corporation. Services were held in the Orange Hall and were conducted by Dr. A. Brown of St. Matthew's, Grand Falls. Although a number of Presbyterian families resided in Gander many were there only on a temporary basis. Others had connected themselves with the denominations which had already become firmly established in the area. Thus, when the national Church

experienced a temporary “critical financial situation” in 1961 the work in Gander was discontinued. The Presbytery was unable to “assume financial responsibility.”²⁷

Evidence of the growth and activity within the Presbyterian Church in Newfoundland was the formation of the Newfoundland Presbyterial of the Women's Missionary Society. The Presbytery recommended that the five W.M.S. Auxiliaries form themselves into a Presbyterial since transportation problems were being minimized with the building of the Trans-Canada Highway across the province. A Provisional Presbyterial was set up in June 1962, at which time Mrs. W.M. Moncrieff was elected president. The official Presbyterial was erected the following year, approved by the six W.M.S. groups. Up until 1961 the several auxiliaries in Newfoundland were part of the Sydney Presbyterial.

In June 1963, the Presbytery overtured The Synod of the Maritime Provinces with the request that the name be changed to “The Synod of the Atlantic Provinces”.²⁸ This was not the first time this matter had been brought to the attention of the Synod. In 1920, the Presbytery of Halifax, which at the time included the Newfoundland congregations,

agreed to ask the Synod to change the name from the Synod of the Maritime Provinces to one that covers the whole territory within its bounds.²⁹

This, of course, included the region of the Labrador. The Synod dealt with the matter in October 1920, with a report to be made the following year. The report was not given and the matter was “on the table” until the overture was received from The Presbytery of Newfoundland in 1963. No report was available for the Synod of 1964, but was presented in 1965 by lawyer L.F.D. Purnell who recommended that the prayer of the overture be granted. The Synod adopted the recommendation and asked the General Assembly “to give official recognition to the change of name while in session in the annual meeting in October 1966.”³⁰ The change took place within Calvin Church, Chatham, New Brunswick during the meetings of Synod in October 1966.

The Presbytery continued to be aware of the need for further mission work within its bounds, especially in the new industrial areas of the province, notably the Baie Verte Peninsula and the Labrador. In 1961, it was suggested that a missionary-at-large be appointed to have oversight of this wide area with headquarters at Gander. This was not realized. However, in the spring of 1963, the Reverend W.M. Moncrieff accepted a Call to St. Matthew's Church, Grand Falls, with the understanding that he would have the responsibility for the central area of the province. Since that time, he has kept in contact with Presbyterian families throughout the area.

For a few years, until the closing of the mine, several services were held in the Protestant Church Hall in Tilt Cove in rotation with ministers of other denominations. The Presbyterian Church was officially represented on the Amalgamated School Board there. Monthly evening services were conducted in the mining community of Gull Pond. A Sunday Church School was organized in September 1967 for all the Protestant children in the community. Sessions were held in the Amalgamated School there.

The work in Labrador was not forgotten. Under a comity arrangement with the Quebec Conference of The United Church of Canada work was begun in the new mining town of Wabush. The first Ordained Missionary was appointed by the Board of Missions in 1965 in the person of the Reverend Blake W. Walker. Under his leadership, the congregation hopes to be able to worship in their new sanctuary on Easter 1968.

1967 marked the 125th anniversary of the work of the Presbyterian Church in Newfoundland at which time St. Andrew's Church in St. John's was founded. In anticipation of this anniversary, The Presbytery of Newfoundland extended an invitation to the Synod in 1965 to hold the 1967 sessions in the historic city of St. John's. The Synod agreed to work toward the acceptance of the invitation, but realized that this would mean an added financial burden due to extra transportation costs. An invitation extended to the Synod in 1949 by St. Andrew's Church was not accepted "owing to transport difficulties." However, all obstacles were overcome and the 94th meeting of The Synod of the Atlantic Provinces (the 152nd since organization) was convened in St. Andrew's Church, St. John's on October 3rd, 1967. In attendance was the Moderator of the General Assembly of The Presbyterian Church in Canada, the Right Reverend J. Logan-Vencta, O.B.E., M.A., D.D. The Presbytery of Newfoundland had placed the name of the Reverend W.M. Moncrieff, senior member of the Presbytery, in nomination for the office of Moderator of Synod. However, the Reverend M. Carl Currie, minister of Murray Harbour North, Prince Edward Island was elected Moderator of this historic Synod meeting. One of the highlights of the Synod was the reception held at Government House by His Honour, the Lieutenant Governor of Newfoundland, the Honourable Fabian O'Dea and Mrs. O'Dea.

ADDENDUM

Ministers who served in the Mission at Argentina

1941 The Reverend O. Nugent, B.A.
1942 The Reverend A.W.R. MacKenzie
1943 The Reverend J.C. Hudson, M.A.

Presbytery Summer Student Appointment

1942 Mr. Gordon A. Faraday, B.A.

Deaconesses serving in the Presbytery

summer 1952 Miss Ann MacEachern

summer 1953 Miss Iris Ford

 1953 Miss Ann Bain

1954 - 1955 Miss Jean Brown

summer 1955 Miss M.N. Baron (?)

1955 - 1957 Miss Evelyn Walker

summer 1961 Miss Emma Elton

summer 1962 Miss Barbara Campbell

Those who served on the Labrador Coast

summer 1864 Mr. E.A. McCurdy

summer 1865 The Reverend D. Sutherland

summer 1866 The Reverend E. Archibald

summer 1867 The Reverend D. Sutherland (?)

CHAPTER II

ST. ANDREW'S CHURCH, ST. JOHN'S

Early Beginnings

It was not until the early part of the 19th century that sufficient numbers of Presbyterians had come to St. John's to warrant the establishment of a Presbyterian congregation there. For many years, the Scottish immigrants were content to worship with the members of other denominations, and more especially with the Congregationalists. The latter had organized as early as 1775, under the leadership of a Welsh artilleryman, John Jones. Although congregational in government, the Westminster Confession of Faith was early accepted as its subordinate standard.

For many years, people were not encouraged to settle in Newfoundland. No Governor had spent the winter there until 1817. The total resident population of the entire Island in 1698 was only 2,640. The numbers had increased to 10,000 by 1785, and to 20,380 by 1804. In 1802, the population of St. John's was only 3,420 of which 1,139 were Protestants. Denominational adherence was first recorded in 1845 at which time there were 578 Presbyterians and 394 Congregationalists in St. John's.¹

An effort was made to gather the Presbyterians of St. John's together in January 1838, with a view to building a Church and calling a minister. A number of Scots had settled permanently in St. John's and were "carrying on an extensive and lucrative trade."² Many had large families and were without religious ordinances as performed by a Presbyterian minister. The decision to call a meeting of the Presbyterians in St. John's was made by six men who had gathered in Joe Bacon's schoolhouse to discuss the question. The six men were James Douglas, John McDonald, Thomas McMurdo, David Sclater, Kenneth McLea, and Dominie Rogers.³ The general meeting of Presbyterians was held on the 1st of June, 1838. By the next month land had been granted by the crown on condition that a Scotch Church be erected and completed within two years, otherwise it would revert to the Crown.

Not all the Presbyterians were in favour of the proposal to build. In a letter to *The Guardian*, a resident of St. John's writes:

Much difficulty and opposition were encountered before the Scotch of this Town were enabled to separate themselves from other denominations.⁴

It is quite possible that some objected to the Established Church, being sympathetic to the several secession churches in their native land. Of the six who had gathered to discuss the organization of a congregation, strong objection was voiced by Mr. Rogers, which was mainly responsible for the four years' delay. The land which had been granted reverted to the Crown.

The Colonial Committee of the Church of Scotland must have had some interest in the establishment of a Church in St. John's. It is recorded in *The Guardian*, 1840, that a "Mr. Stevenson, belonging to Edinburgh, has been appointed to St. John's and will go out for three years."⁵ There is no record that he arrived in St. John's.

In 1841, a correspondent "bewails the fact" there is no Presbyterian Church in St. John's,

The numerous emigrants from Scotland have manifested an unaccountable and very unusual apathy to the Church and religion of their fathers,

he writes, but is assured that

an application to the Colonial Committee of the General Assembly, for a minister, will be promptly attended to, and if sufficient encouragement is afforded, an able, pious and diligent pastor will be speedily appointed to such a prominent and important charge.⁶

Finally, in the early part of 1842, a decision to organize was made with arrangements for the erection of a Scottish Church in the capital of the Colony. The Editor of *The Guardian* expressed pleasure and satisfaction that "this lasting cause of reproach" was soon to end. A Building Fund' had already been set up and a subscription of 20 pounds made by the Governor, an Episcopalian, who had also promised another suitable site. By October 1842, the Presbyterians in St. John's had raised half the amount needed to build the Church. They had been in communication with the Colonial Committee of The Church of Scotland in which they had stated their case, and their desire to build a Church. An appeal for financial assistance was made to "friends in Great Britain", being "assured that as Scotchmen and Presbyterians" they would "not allow the appeal to be made ... in vain."

The Reverend Donald Allan Fraser, minister of the Presbyterian congregation in Lunenburg, Nova Scotia, accepted an invitation given by some of the leading men of the infant

congregation in St. John's to spend the months of July and August with them. While in St. John's during the summer of 1842 he succeeded in organizing the congregation, In turn, the congregation issued him a Call to be their minister. He stated his willingness to accept the Call if approved by The Presbytery of Halifax of which he was clerk. The Presbytery of Halifax of The Synod of Nova Scotia in connection with The Established Church of Scotland considered the Call at their meeting on September 21st, 1842, and agreed to Mr. Fraser's translation as of November 2nd, of the same year. The Call which was handed to Mr. Fraser in August was an agreement drawn up between Mr. Fraser and 12 prominent Presbyterian men in St. John's, and signed by 89 male heads of families and others. Of the 12 making the agreement, 9 were merchants, one a banker, one a doctor, and one a notary public.⁸ Mr. Fraser's name remained on the Roll of The Presbytery of Halifax, the new congregation being under the ecclesiastical jurisdiction of that Presbytery.

Mr. Fraser, a son of the Manse, was born on the Island of Mull, Scotland, in November 1793, and ordained at Tobermory on September 2nd, 1814. Before emigrating to Nova Scotia, he ministered in London where he also took some courses in medicine, to prepare him for his work as an overseas missionary. He arrived in Pictou County in the year 1817, where he served in the rough and tumble of pioneer days as the first Church of Scotland minister in that County. He

was a man eminently qualified to gain the hearts and affections of the Highlanders - young and handsome, an accomplished scholar and a powerful Gaelic preacher.⁹

In 1837, he accepted a Call to the German Presbyterian congregation in Lunenburg, Nova Scotia. After 25 years of service in Nova Scotia he accepted the Call to come to Newfoundland where he soon endeared himself to the hearts of all. He arrived in St. John's on Christmas Eve, 1842.

For the first year, until the erection of the new Church, services were held in the old factory building. Occasionally, evening services were held in the Wesleyan Chapel. Plans were made to build the Church on a "beautiful and commanding site" granted by Governor Harvey. The total cost for the new Church was to be 2800 pounds. The cornerstone was laid in May 1843, during a "simple but solemn and imposing ceremony" by Mr. Kenneth McLea, influential merchant and President of the Scottish Society, Mr. McLea addressed those who had gathered for the ceremony, and Mr. Fraser led in prayer. The stone contained a leaden box in which was placed several coins, papers, the names of the Building Committee, together with those of Mr. McLea, Mr. Fraser, and the superintending architect, Mr. Norris. At the service the ladies of the

congregation presented Mr. Fraser with a Geneva gown, and Mr. John McFarlane presented a handsome pulpit Bible and Psalm Book. Mr. McFarlane was the son of the Very Reverend Principal McFarlane of Glasgow, and one of the first three elders of the new congregation. He worked with the Commissariat Department.¹⁰

The first Church was built immediately under Fort Townshend on the site of the present Church. The Church when opened on Sunday, December 3rd, 1843, by Mr. Fraser, was described as a “singularly neat, well-constructed and substantial edifice”. The Church, “elegant and spacious”, was complete with a beautiful and conspicuous spire which could be seen from all approaches to the city.¹¹ The pulpit and precentor’s stand were elegantly trimmed with velvet. Among the windows were “2 handsomely stained panes of glass representing the national emblem” of Scotland.¹²

Many distinguished guests attended the dedication service. Among these were the Honourable Chief Justice Bourne, Major Law and the officers of the garrison and the Governor of the Colony, Major General Sir John Harvey, K.C.B., K.C.H. Many attended from the other denominations. The “collection made at the door in the usual way” amounted to “approximately 65 pounds, to which his Excellency most liberally contributed.”¹³ A special pew in the gallery was set aside especially for the use of the Governor of the Colony. The Governors were always being reminded “that the Church of Scotland forms a part of the Ecclesiastical Government of the mother country”¹⁴ and that St. Andrew’s was part of this Established Church. It was admitted by the Governor that the pastor of St. Andrew’s Church.

should be present at the opening of the Legislature of the Colony, on the grounds that this Church was a branch of the Established Church of Scotland.¹⁵

The pew in St. Andrew’s was accepted by the Governor, and a grant towards the erection of the Church was made to the trustees by the local Legislature in the sum of 200 pounds.

Mr. Fraser was in Newfoundland only a short time when he became involved in the problems of education. In the early part of 1843, a public meeting was held to formulate resolutions to be presented later to the Legislature of Newfoundland which was debating a Bill which called for the establishment of two Colleges in St. John’s, the one protestant and the other Roman Catholic. Mr. Fraser, together with others, fought hard for what he called “one educational institution totally free from all religious tests and sectarian domination or preference.”¹⁶ The representatives of the Presbyterian, Wesleyan and Congregational Churches strongly objected to the Bill. To have two colleges was described as

“absurd” and “obnoxious”. The Bill was called “a Church of England measure”. It was felt there was a need for “sound, practical secular education” not something “powerfully calculated to engender and perpetuate unchristian animosities and divisions.”¹⁷ The following Memorial was sent to the Newfoundland Legislature:

May it please your honourable House to take the premises into your favourable consideration, to withhold your assent from the proposition to found and endow two Collegiate institutions, to grant the liberal Endowment of one Educational Seminary free from all religious tests and sectarian bias, and to secure the equal rights of all denominations in its management.¹⁸

The Bill was also opposed by the Roman Catholic Bishop. The following year the government decided to set up a non-denominational college, but this was doomed to failure. Neither the Roman Catholics nor the Anglicans would have anything to do with it.¹⁹

Mr. Fraser's short but influential ministry in Newfoundland came to an end on February 7th, 1845, when he died in his 51st year "after a protracted illness, which he bore with the firm resignation of a believer." His last sermon was preached on the 15th of December, 1844, his text being Revelation 17:14, “for he is the Lord of lords and King of kings, and those with him are called and chosen and faithful.” After that, although confined to his bed, he continued to serve his Master. While ill in bed he continued to administer the Sacrament of Holy Baptism.²⁰

He died a man of faith and courage. He said to Mr. Williams, the Wesleyan minister who called to see him daily,

My dear brother, I testify, before men and angels, I dread the grave no more than my bed, it or death has no terrors for me.²¹

His death was sadly mourned by the entire community. On the day of his funeral the shops were closed, and the vessels in the harbour lowered their colours.

His remains were carried to the grave by 18 of his countrymen, his nine Sons were near his coffin, and the whole of his congregation walked in procession as mourners.... He was buried in the very spot he frequently admired, near the steeple of his own Church.²²

In 1884, the remains of both him and his wife, along with two others, were removed from their first resting place and re-interred in the River Head Cemetery (The General Protestant Cemetery), where a handsome monument was erected to their memory. The Masonic Temple was later built on the spot of his former resting place.

Reference was made to the death of Mr. Fraser by The Free Presbytery of Halifax when that court convened in April 1845. At the time when Mr. Fraser's name was removed from the Roll, The Presbytery of Halifax had become The Free Presbytery of Halifax.

The next few years were to be years of heartache and uncertainty for the recently-formed congregation in St. John's. The cry went out for help. One correspondent to *The Guardian* wrote: "Oh remember that this is a weak young congregation, which is still struggling with many severe trials."²³ Added to the problem of having no settled minister, and often without a minister, were the problems resulting from the Disruption in Scotland and the formation of The Free Church of Scotland in 1843.

Following the death of Mr. Fraser, the congregation was favoured with the ministry of the Reverend John McLennan of Belfast, Prince Edward Island. He came to St. John's to visit with the Fraser family as he had been a class friend to Mr. Fraser for many years. It is possible that he remained in St. John's for seven months or was a frequent visitor for that period of time.²⁴ By July 1845, the congregation resolved to issue a Call to the Reverend J.M. Brookes of Fredericton, New Brunswick, but he did not accept the Call.

In November 1845, the first Free Church minister from Scotland visited Newfoundland, The Reverend Hugh MacLeod of Logie Easter in Scotland, had been sent by the Free Church to do deputy work in the New England States, the British Provinces and the Colony of Newfoundland. He had given up hope of going to Newfoundland and started for home on board the steamer HIBERNIA, But, as he said, "In the providence of God I was compelled to visit Newfoundland, as well as the other provinces."²⁵ The steamer, due to dense fog that had plagued them for many days, struck Cape Race while going 10 knots. It was necessary to dock in St. John's for repairs. Mr. MacLeod took the opportunity during the several days there to visit the churches. It is probable that the congregation was without a minister during the winter months of 1845 - 1846.

On the 9th of June, 1846, St. John's was devastated by the "Great Fire", which destroyed three quarters of the town. This was a terrible blow to the economy of the Colony which had reached an all-time high under the governorship of Sir John Harvey. Fortunately, St. Andrew's Church was unharmed since it was situated in the "rear of the town" and not down toward the waterfront, However, the previous March the Church had been "violently assailed", one hundred panes of glass broken and the window sashes destroyed.

The Reverend Matthew Wilson of the Free Church of Nova Scotia visited St. John's and reported to the Synod on behalf of the congregation that a Call had been given to the Reverend Hugh MacLeod. Mr. MacLeod had promised either to accept the Call or secure someone else as a suitable pastor. The congregation, meanwhile, solicited a deputation from the Free Synod.²⁶ Consequently, the Reverend Ralph Robb, who was an able preacher, spent five weeks ministering to the congregation. The following month, October, the Reverend William Duff visited the congregation at the request of the Colonial Committee of The Free Church of Scotland. He spent five weeks in St. John's and commented that "arrangements could not be completed for some time, for sending out a settled pastor for the Scotch congregation" there.²⁷

In October, the Free Presbytery discussed the vacancy. The Moderator

stated in behalf of the congregation in St. John's Newfoundland that it was their earnest desire that in event of no minister being appointed by the Colonial Committee of the Free Church before winter, that the Presbytery should make arrangements providing for the dispensation of ordinances among them during the winter.²⁸

Subsequently the Reverend Archibald Sinclair was appointed by the Presbytery to proceed to St. John's for the winter and to remain if no minister was sent to that congregation from Scotland. He was in St. John's until September 1848. It is important to note that all ministers made available to the congregation were of the Free Church persuasion. An overwhelming majority of the ministers in Nova Scotia went into the Free Church, thus Church of Scotland ministers were just not available.

There were some in St. Andrew's who were anxious that the congregation and building remain as part of the Establishment. In the early part of 1846, a bill was sent to the Supreme Court of Newfoundland "for the purpose of ascertaining upon what trust the said church was held by certain complainants and trustees."²⁹ The decision of the Court was not made known until February 1849, at which time the decision was in favour of the Established Church.

However, during the time between the filing of the Bill and the decision of the Court, the pulpit was occupied by ministers of the Free Church. Just prior to the Reverend A. Sinclair's departure to Scotland, due to "indisposition in his family", the Reverend Hugh MacLeod re-visited the Colony. While in Newfoundland for one month he preached frequently in St. Andrew's and visited the Presbyterians in the Conception Bay area, preaching in the Methodist Chapels in both Harbour Grace and Carbonear. He assisted Mr. Sinclair in the "half-yearly

dispensation of the Lord's Supper" and presided at the congregational meeting when a unanimous Call was made to the Reverend Matthew Wilson, a Free Church minister of Sydney Mines, Mr. MacLeod was commissioned to take the Call to Mr. Wilson when he visited The Presbytery of Cape Breton. The Call was not accepted.³⁰

In January 1849, the Reverend Alexander Romans was appointed by The Free Church Presbytery of Halifax to supply the vacant pulpit. He remained in St. John's until April, during which time he laboured among them "with great acceptance." It was while he was in St. John's that the final decision of the Supreme Court was made concerning the ownership of the St. Andrew's Church, which decision was made with "benevolence", "catholicity" and "charity". At that time, the supporters of the Free Church withdrew from St. Andrew's. In June of the same year it is recorded that the Free Church in St. John's numbered "fully a half of the original congregation, and 3/4 of the communicants."³¹ Shortly after the unanimous decision of the Court "A Free Churchman" from St. John's wrote to the Editor of *The Presbyterian Witness*, and complained of the inconsistency of the Established Church. After raising

the action against the Free Church, nearly the whole of them signed the call to the Rev. Mr. MacLeod, and many of them to Mr. Wilson, and after the decision was given they asked Mr. Romans to preach in the Kirk, condemning him for not doing so.³²

For the next thirty years Presbyterianism in St. John's was to run in twin channels. When the Court decision was made known, the adherents of the Free Church made immediate arrangements with the managers of the Congregational Chapel for the use of their building. At that time, the Congregationalists were without a minister. Both minister and congregation of the Free Church were welcomed to the Chapel, Mr. Romans being cordially invited to preach.³³ At the same time a subscription for the erection of a Free Church was started.

When Mr. Romans left St. John's in April 1849, the pulpit was occupied by the Reverend Alexander Forrester, clerk of the Halifax Presbytery. In May, he was succeeded by the Reverend Principal Andrew King. St. Andrew's, meanwhile, was without a minister until the arrival of the Reverend Thomas King, a "young man of excellent gifts and acquirements." He was a Licentiate appointed by the Colonial Committee of the General Assembly of The Church of Scotland. He arrived in St. John's in September 1849.³⁴

The Colonial Committee of The Church of Scotland had been informed of the total situation of the Church in St. John's. The following is recorded in *The Guardian*:

Our congregation is small, (particularly since the late separation), but we are more united than ever, and more zealous in the cause; and we feel confident, that there will be no difficulty in making up a stipend of from 250 - 300 pounds per annum.

It was also recorded that the Church was practically free of debt.³⁵ Previous to the arrival of Mr. King, some services had been conducted in St. Andrew's by Elders A. Milroy and George Logan. The Reverend John Macbean was requested to come for the summer but was unable to accept the invitation. The people of the congregation also realized the need for Church Extension in the Colony, but knew this was impossible without the necessary supply.

FREE ST. ANDREW'S from February 1849 - June 1875

As has already been noted, the adherents of the Free Church severed their relations with St. Andrew's Church and congregation in February 1849. When Mr. Romans left Free St. Andrew's in April, supply was first given by the Reverend A. Forrester, and then by Principal King. As matters in the congregation had reached a crisis, it was a good move on the part of the Presbytery to send Principal King. He taught and lectured on government and polity, principles and practices, worship and discipline of the Free Church. This gave the people a better understanding of their position and the thinking in the Free Church as over against that of the Established Church. The Presbytery was sympathetic towards this congregation. In turn, the congregation reported its appreciation for the work of the Presbytery and the interest shown in supplying them with religious ordinances.

In July and August, the Reverend John Stewart of New Glasgow was appointed as supply by the Presbytery. He was in St. John's to welcome the arrival of the Reverend Adam T. Muir who succeeded in consolidating and building up the congregation. He was appointed by the Colonial Committee of The Free Church of Scotland to supply the congregation under the superintendence of the Halifax Presbytery. The Committee guaranteed 100 pounds sterling for at least three years.³⁶

Mr. Muir caused no small stir in the capital of the Colony. He was an ardent supporter of the Free Church, and outspoken against Popery and Episcopacy. He dared to write that Episcopacy in Newfoundland

was strongly tinctured with Puseyism. ...So what with Popery on the one hand, and Puseyism on the other, the cause of evangelical religion has sunk very low in this colony.³⁷

Mr. Muir regarded his work as very difficult and important, but considered isolation to be one of the principal drawbacks. He wrote that the great majority of the population was Popish and that

the evangelical congregations in St. John's - Wesleyan, Independent, and Free Church - form therefore, a small minority of the population.³⁸

Needless to say, his comments did not go unchallenged!

While Mr. Muir was minister of Free St. Andrew's, the second Presbyterian Church was erected in St. John's. In November 1849, he reported that the Building Committee had secured a good site - one of the best in the town, and that excavation work had already begun. As the Church was being erected in the capital of the Colony it was thought "needful that some architectural taste be displayed." He expected the new Church would be "an ornament to the town as well as a benefit to the populace."³⁹

Free St. Andrew's was opened on Sunday, November 3rd, 1850. The new building was constructed of wood in the modern gothic style, and was able to accommodate 500 people. The builder was a Mr. Kerr and the cost was 1400 pounds. Over the pulpit canopy was placed a Burning Bush. Mr. Muir could not forget that those who adhered to the Free Church lost the Court Case.

It is strange that public ordinances have uninterruptedly been upheld by the Free Church since the day my people were so cruelly, amid the severity of a northern winter, expelled from their church, whilst those who claimed the building have had most irregular supply. Many in Scotland can understand how peculiar our feelings were, as we sang, on the opening of our new sanctuary, 'God shall arise and have mercy yet... He will regard the prayer of the destitute'.⁴⁰

In August 1850, Mr. Muir reported 80 children in the Sunday School with 15 teachers. "The tide of immorality and spiritual indifference sweeps on." He bemoaned the fact that the Sabbath was not honoured by many in St. John's. He noted the increase in the Presbyterian population, but

regretted that many of the operative classes from Scotland to the colonies fail to connect themselves with us. I learn that many have been in this island for years, of whom nothing was known until the service of a Presbyterian minister was sought, through sickness or some other cause.⁴¹

His suggested remedy was the household visitation by the minister!

Mr. Muir also reported concerning the offerings made by the people in his congregation,

This I may say - few of the churches in Scotland contribute more liberally for the support of the ministry, in proportion to their substance, than the people here.⁴²

The congregation was pleased with Mr. Muir's ministry and issued him a Call, which he declined to accept. Before sending his resignation to the Presbytery he requested the Colonial Committee to appoint someone to take his place. Consequently, the Committee appointed the Reverend Moses Harvey, who arrived in St. John's on Monday, October the 4th, 1852.

Moses Harvey was born on March 21st, 1820, the son of the Reverend James Harvey, minister of Redrock Church, Armagh, Northern Ireland. He was of Scottish descent, his ancestors having settled in Ulster in the 17th century. He was educated at The Royal Academical Institute, Belfast, and ordained a Minister of the Gospel in 1844. He was ordained and inducted into the John Street Presbyterian Church, Maryport, Cumberland, England. He held this charge until coming to St. John's. He was married in Cockermouth, to Sarah Anne Browne. When he left Maryport he was succeeded by his younger brother, William.

Shortly after his arrival in the land of his adoption, he wrote:

I met with a most kind and cordial welcome from the members of the congregation. Nothing could exceed the warmth of their reception, and the general kindness and delicacy of their attention since our arrival.⁴³

His name was added to the Roll of The Free Presbytery of Halifax in April 1853, at which time he was recognized as the pastor of the Free St. Andrew's congregation. There was no formal induction by the Presbytery.

Free St. Andrew's was most fortunate to have as a minister a man of such outstanding ability. The congregation prospered under his long ministry of 26 years. In 1877, he resigned as minister of Free St. Andrew's to give way to the union between the two existing Presbyterian Churches in St. John's. Until his death on September 3rd, 1901, he remained Minister Emeritus of the united St. Andrew's, and through the generosity of the congregation received a yearly pension. The Memorial Tablet placed in the Church after his death read:

A man greatly beloved - of rich and varied gifts - of ceaseless toil - He has left behind him a name and memorial which will long be cherished in the hearts of those whom he served.

Mr. Harvey, like most in the Free Church, was aware of the great missionary obligations of the Church. He was a missionary at heart. He was keenly aware of the need for Church Extension in the Colony. Shortly after his arrival in St. John's he made an earnest appeal for the appointment of a minister to Harbour Grace, for which an application had been made some time previous.⁴⁴

He was actively engaged in the work of the Bible Society and in the British and American Book and Tract Society. He was secretary of the St. John's Auxiliary of the British and Foreign Bible Society for almost 25 years. He retired from that office in 1884.

He was aware of the need for missionary work in the Labrador. In the summer of 1864 the Free Synod had appointed a missionary to that area. At that time financial support was promised from the Free congregations in Newfoundland. The following year the total expense of the missionary in Labrador was met by the Free Church in Harbour Grace which contributed 16 pounds, ten shillings, and Free St. Andrew's which contributed 48 pounds. It was at that time that Mr. Harvey recommended work in Bay of Islands. A missionary was appointed there in 1866 but little was done in the area until the summer of 1873. Mr. Harvey believed Bay of Islands had a special claim on the Presbyterians of Newfoundland, whom, he thought could possibly meet half the expense for the first year, and if prospects looked encouraging for a settled work could aid in the erection of a Church and the sustaining of a minister.⁴⁵ After the Union of 1875 which formed the Presbyterian Church in Canada, Mr. Harvey continued his interest in the outreach program of the Church in Newfoundland. He was instrumental in the formation of a mission in Little Bay and in Bay of Islands where there had been a substantial increase in population from the provinces of Canada.

Much could be written concerning the life and work of Mr. Harvey and his outstanding contribution in the life of church and society. He excelled in the literary field and was a strong supporter of the Athenaeum Society. He was a great advocate of the interests of Newfoundland, and believed in her future greatness. For twenty-four years he wrote lengthy fortnightly letter to the Montreal *Gazette*. In an editorial in 1899, *The Gazette* paid tribute to Dr. Harvey saying, he

has probably done more than any living Newfoundlander to make the island and its many advantages known to the world, through his books and his correspondence. He deserves well of his countrymen as well as of his reader.⁴⁶

Dr. Harvey remarked, "It makes one shudder to think of having produced such a quantity of printed matter."⁴⁷

During his lifetime, he received many honours and was recognized for his outstanding contribution to Newfoundland. In 1879, he was elected a corresponding member of the "New England Historic Genealogical Society". He was elected a Fellow of the Royal Geographical Society in 1886 and of the Royal Society of Canada in 1891. He was also a corresponding member of the "Nova Scotian Institute of Science." He was twice nominated as Moderator of The Synod of the Maritime Provinces but declined to let his name stand. The degree of LL.D. *honoris causa* was awarded to him *in absentia* by McGill University at the convocation of April 30th, 1891.

The following tribute is recorded concerning this "gifted scholar, eloquent preacher, faithful pastor and friend."⁴⁸

With a wonderful facility in literary expression, and possessed of a keen incisive mind, it was not to be wondered at that he should leave an indelible impression on many spheres of activity in the life of the city. His sermons provided a continuous source of attraction and inspiration; graceful polished discourses, they evoked the wondering admiration of his hearers on all occasions. He also displayed marked ability as a lecturer, and his fame spread far beyond the city and country of his adoption. He was a skilled controversialist, and a strong defender of the right, and he is credited with being the founder of a local newspaper. ... So here we behold a man of great attainments - preacher, author, lecturer, historian - one whose name will never be forgotten while time marches on.⁴⁹

If not a founder of the *Evening Mercury* he wielded a trenchant pen as one of the editors. For many years he was secretary of the Bureau of Fishery of Newfoundland. His scientific inquiries into the habitat and habits of fish have been made known to the world. His name is associated with the discovery of the devil or cuttle fish (giant squid) which he discovered in 1873, and was given the name *Archeteuthis Harveii*.

The following statistics for Free St. Andrew's were presented to the Synod in 1869:

No. of Adherents, including children	400
No. of families	80
No. of sittings	450
No. of baptisms	12
No. of communicants	130
No. accessions	16
No. of removals	10
No. of elders	5

Diets of worship each Sabbath	2
Communion services	4
No. of Sabbath Schools	1
No. of teachers	9
No. of pupils	70
Vol. in library	500
Prayer meetings each week	1
Average attendance at each	250
Bible classes	1
No. of managers	6

In March 1875, The Presbytery of Halifax considered a Call from Free St. Andrew's to the Reverend Neil Forsythe, a minister of the Irish Presbyterian Church, "to be colleague and successor to Rev. M. Harvey,"⁵⁰ who was suffering from ill health. The induction took place in May of the same year, conducted by Mr. Harvey and the Reverend A. Ross of Harbour Grace. In June of the same year, Free St. Andrew's, St. John's, the Free Presbyterian Church Harbour Grace, and St. Andrew's, St. John's became part of the Presbyterian Church in Canada.

ST. ANDREW'S CHURCH from February 1849 - June 1875

In February 1849, St. Andrew's was left without a minister as the adherents of the Free Church together with the Reverend A. Romans withdrew after the decision of the Supreme Court had ruled concerning the ownership of the property. This vacancy continued until the arrival of the Reverend Thomas King in September 1849. He was with the congregation for the winter months. Until the appointment of the Reverend Francis Nicol in the fall of 1851, the pulpit was supplied by the Reverend John Scott and the Reverend John Martin, elders in the congregation, and local Methodist ministers.

Direct appointments had been made by the Colonial Committee of The Church of Scotland as the Halifax Presbytery of The Church of Scotland had become The Free Presbytery of Halifax. The Halifax Presbytery was not re-organized until October 1853. At that time

it was ordered that the name of the Rev. Francis Nicol be entered on the roll and that intimation be made to him by the clerk of the re-organization of the Presbytery.⁵¹

In May 1858, there were only four ministers with three congregations in the Halifax Presbytery. After a ministry of eight years, Mr. Nicol left St. Andrew's in January 1859, and accepted a congregation in London, Ontario. During his ministry, supply had been given for a few months by the Reverend John Sprott in 1854.

By May 1859, the Reverend Donald Macrae had arrived in St. John's as Mr. Nicol's successor. He came from St. Paul's Kirk, East River, Pictou, Nova Scotia, and remained in St. Andrew's until he was translated to Saint John, New Brunswick, September 1870. Dr. Andrew Robertson commented in 1908 that

the great days of Presbyterianism in St. John's were the days when Dr. Macrae held sway in 'the upper kirk' and 'the lower kirk' bowed beneath the magic spell of Dr. Harvey.⁵²

It is recorded in the 100th Anniversary Booklet of St. Andrew's that

Mr. Macrae... was a man of energy and keen intellect whose ministry made a deep impression on the Kirk. His sermons were renowned for accurate scholarship and wide reading, delivered with force and incisiveness, albeit affected by a nervous disposition. The fact that he later held posts of honour in the Church in Canada shows that he was a man of high attainment and ability.⁵³

Dr. Macrae was elected Moderator of the General Assembly of The Presbyterian Church in Canada in 1880. He became a professor at Queen's College, Kingston.

After the resignation of Mr. Macrae and the appointment of the Reverend D. McDougall in December 1870, the pulpit was supplied by the Reverend Fraser Campbell, and others made available by the Presbytery. Mr. McDougall came from The Presbytery of Pictou, and was called by the congregation in March 1871. He remained in St. John's until the spring of 1874, having to resign due to ill health. The Call to Mr. McDougall was unanimous and was signed by three elders, four managers and 64 male members and adherents.

The Presbytery sustained the Call and in consideration of the fact that it would be impossible for the Presbytery to meet in Newfoundland to enter on the Roll the name of Mr. McDougall as minister of the charge from the date of his acceptance of the Call.⁵⁴

An extract of the minute was to be read to the congregation.

Six months after the departure of Mr. McDougall, the congregation welcomed the Reverend J. Dykes Patterson who had been sent out by the Colonial Committee at the request of the Presbytery. The Presbytery resolved to recognize him as minister of St. Andrew's through a letter to be read to the congregation. During the six month vacancy the Presbytery made supply available in the persons of the Reverend D.D. Robertson and the Reverend John McMillan,

Presbytery Clerk. Mr. Patterson remained with the congregation until October 1878, a few months before the union of St. Andrew's and Free St. Andrew's, resigning "in favour of union."

Under his ministry the church flourished, and the congregation was bound together by warm ties of affection towards their minister as well as to one another.⁵⁵

During the ministry of this man "whose genial, unobtrusive spirit greatly impressed the people," the communicant membership of the congregation doubled.

1875 - 1895, The Presbytery of Newfoundland

1875 was the beginning of a new era for the three Presbyterian congregations in the Colony of Newfoundland. In June of that year, these three congregations came under the ecclesiastical jurisdiction of the General Assembly of the Presbyterian Church in Canada. At the direction of The Synod of the Maritime Provinces, the Reverend A. Ross of Harbour Grace convened the first meeting of the Presbytery of Newfoundland. It was held in St. Andrew's Church, St. John's on November 4th, 1875, at which time the Reverend Moses Harvey was elected Moderator and Mr. Ross as Clerk.

The formation of the Presbyterian Church in Canada in 1875 opened the way for the union of St. Andrew's and Free St. Andrew's in St. John's.

Reunion, however, was not accomplished without difficulty. Echoes of old differences kept bobbing up. But ... the proceedings were hurried to a climax when in 1876 both church edifices were consumed by fire.⁵⁶

St. Andrew's burned on January 30th, and Free St. Andrew's on October 15th of the same year.

Each congregation having agreed on the desirability of union, appointed representatives to confer regarding the Basis of Union which was drawn up by February 25th, 1876.⁵⁷ Mr. Harvey had previously offered to resign for two reasons, namely, declining health, and to facilitate the Union. It was agreed in the Basis of Union that the Reverend J.D. Patterson would become the minister of the united Church, together with the Reverend N.R. Forsythe. Mr. Forsythe, however, tendered his resignation to the Presbytery which was accepted in February 1877, before the Union was consummated in June 1878. Mr. James Fitzpatrick, licensed but not ordained, became "joint minister" of the Free Church with Mr., Harvey. He remained with the united Church with Mr. Patterson until August 1878.

The following are the statistics for the two congregations in 1876:

No. of Churches	1	1
No. of other Stations	-	-
No. of Families	90	78
No. of Communicants	154	105
No. added during the year	21	29
No. removed during the year	3	7
No. of Elders	5	4
No. of other Office Bearers	6	6
No. of Weekly Prayer Meetings	1	1
No. of Baptisms	16	19
No. of Religious Classes	85	82
No. of Teachers	14	8
No. of Volumes in Library	350	burned
Is there a Missionary Association	-	-
Is there a Manse or Rented House	M	M
Was Church or Manse built during year	-	-
Stipend Promised from all Sources	2020	1200
Stipend Paid from all Sources	2020	1200
Arrears due by Congregation	-	-
Amt. expended on Church during year	184.50	burned
Amt. expended on Manse during year	-	184.60
All other Cong'l Expenditures	596.21	323.58
Total contributions for strictly congregational purposes	2800.71	1708.18
Total contr. to College Fund	-	-
Home Missions	53.75	-
Foreign Missions	65.30	96.00
Aged & Infirm Ministers & Widows & Orphans Fund	-	20.00
Assembly Fund	-	-
French Evangelization	-	-
Total Contr. for Schemes of Church	119.05	116.00
S.S, Contr. for Missions	48.35	-
Contr. to Benevolent Objects not mentioned above	36.94	32.00
Total Contributions all Purposes	3004.95	1856.18 ⁵⁸

The Basis of Union prepared in 1876, was approved by The Presbytery of Newfoundland in May 1878, and the churches were authorized to unite on the first Sunday in June 1878.⁵⁹ The union service was conducted by the Reverend A. Ross who declared the two congregations "one" by the authority of the Presbytery and in the Name of the Great Head of the Church. The service was held in the Athenaeum Hall which had just recently been completed. The posture for

singing in the united congregation was to be standing! Prior to the Union, St. Andrew's congregation worshipped in the old Temperance Hall, while the Free Church people worshipped in the Court House. On Tuesday, June 18th, 1875,

the foundation stone of the united Presbyterian Church ... was laid ... with all the pomp and circumstance of Masonic celebrations, by A. McKay, Esq., Provincial Grand Master, of the Masonic body in this Island.⁶⁰

An immense crowd of spectators, together with some 300 citizens connected with the Masonic Order, and the band of the British Society, gathered at mid-day for the ceremony, Participating were A.M. McKay, the Reverend Moses Harvey, Grand Chaplain, and the Reverend Dr. A.S. Muir of Edinburgh, together with the choir. Dr. Muir, who had spent three years in St. John's as the Free Church minister "took a prominent part in the proceedings, and at the close of the Masonic ceremonial delivered an eloquent oration."⁶¹ In the course of his message wherein he emphasized the place of the true "catholic church", he said that the newly dedicated Church was

to be known for ever as the Church set apart in loving memory of, and ever to bear the name of the holy man known when on earth as St. Andrew. As the justly well-known Patron Saint under whose blessed charge our nation of Scotland has ever rejoiced since the memorable day the weary pilgrim reached our shore carrying the message of Christianity to our benighted countrymen, our people everywhere have been glad to hear the name of the Holy Father.⁶²

Mr. Patterson resigned as minister of the united Church in October 1878, and a Call was extended the Reverend L.G. Macneill, who was guaranteed a stipend of \$2,000, plus manse. He was inducted in December 1878 without a quorum being present. This action on the part of the Moderator was approved by the Presbytery as "the irregularity was unavoidable."

The new St. Andrew's was opened for public worship on November 30th, 1879, the feast day of St. Andrew, Apostle and Martyr. Mr. Macneill's text was, "The glory of the latter house shall be greater than the former, saith the Lord of Hosts," This was the third Presbyterian Church to be built in St. John's, and was a building of architectural beauty situated at the corner of Duckworth and Cathedral Streets. The sanctuary was capable of seating 700 people, and was filled to capacity for the dedication service. The basement, to be used for evening services and the Sabbath School, would seat between 400 and 500 people. The Church with its lofty and graceful spire was "built of the best pressed American brick, laid in cement, and faced with white freestone imported from Scotland."⁶³ The total cost of the new sanctuary was \$40,000.

During Mr. Macneill's ministry of almost eight years, the growth of the congregation was marked by the coming of many new-comers from Scotland, so that the membership rose from 724 to 1050, and over 300 infants were baptized.⁶⁴ Financial contributions reached an all-time high. In 1882, \$7,872 was raised for all purposes, which included \$2,172 for mission work in Canada. A substantial contributor to the Schemes of the Church was Mr. James Browning, who died in the summer of 1885. For many years he gave \$500 to the Schemes of the Church. He made available \$1,200 for bursaries at The Presbyterian College, Halifax. He was extremely interested in the outreach of the Church. It was his unsolicited donation of \$1,000 to the great Dr. James Robertson that started the "Manitoba Church Building Scheme". Before his death, he had given another \$1,000, to this work.

When the new sanctuary was built in St. John's there was a considerable debt incurred. It is interesting to note how this debt of \$14,000 was paid off in 1883. The following appeared in *The Witness*:

Listen to it ye sluggish haligonians! Last Monday we owed \$14,000, and to-day (the following Monday) we have paid down the whole sum in hard cash, and St. Andrew's Church is free of debt," How was this accomplished? "The ladies took the matter in hand, and it had to yield, ... A year ago they tackled it, They held a FANCY FAIR opened by the wife of the Governor on Tuesday - by Saturday night they had raised almost \$8,000." The men, being ashamed, "went to work on Monday morning and in an hour or two took up a subscription for the remainder and wiped out the entire debt."⁶⁵

That same year, plans were made to enlarge the Church by some forty feet in length and to build an Academy which would cost up to \$10,000. It is not known whether the extension was made or not, but a site for a new Church in the West End was selected by March 1885. It was at that time too that a decision was made to introduce an organ, for which nearly \$3,000 had been subscribed, Previous to the installation of an organ, a precentor led the singing, For many years the precentor was Mr. William Irving. The first organist was Mr. Arthur Barrett, B.A., of Edinburgh, who was also the assistant master of the General Protestant Academy,

It was during Mr. Macneill's ministry that the Brookfield Sunday School was started under the influence of Mr. James Gibson, an elder in St. Andrew's, and a farmer in the area, This Sunday School was held in a building (a school?) on Brookfield Road outside the city limits. The building was used jointly by the Anglican and Presbyterian Churches, but in later years was given over entirely to the Anglicans.⁶⁶ Mr. Macneill's ministry in St. Andrew's terminated when he accepted a Call to St. Andrew's Church, Saint John, N.B. in October 1886.

With the departure of Mr. Macneill, the strength of the Presbytery was greatly reduced. Earlier that same year, the Reverend Richmond Logan had resigned from his work in Harbour Grace, Mr. Logan had been replaced by the Reverend W.J. Thompson who served for some time as Stated Supply, and thus was not a member of Presbytery. The sole ministerial member was Mr. Harvey. Thus, the court was left without a quorum. It was suggested by the Clerk of Assembly that

the Rev. M. Harvey and two Elders act as a quasi-Presbytery, for the discharge of business which may be found absolutely necessary ... in consideration of the peculiar circumstances in which the Presbytery is now placed.⁶⁷

During the vacancy between Mr. Macneill's departure and the arrival of the Reverend William Graham, the pulpit was supplied by Mr. Harvey, and by Mr. Thompson of Harbour Grace,

Mr. Graham, assistant at the Canongate Church, Edinburgh, came to St. Andrew's as supply in January 1887, with a view to being called as the minister. On May 15th, 1887, he was ordained and inducted as minister of St. Andrew's Church. In attendance at that service was a former minister of St. Andrew's, Dr. D. Macrae. Mr. Graham, described as "an able and earnest student, and an independent thinker", remained with the congregation for over nine years.

It was under Mr. Graham's direction in the early years of his ministry in Newfoundland that work was begun in the West End of the city. By 1888, the population of the West End had increased considerably due to the building of the railroad. A building, to be used as a Sunday School and a Church Hall, was erected a few blocks west of St. Andrew's.

In 1889, a call from the Home Missions Board came to St. Andrew's through the Presbytery to give some financial assistance to the work in Bay of Islands. Because St. Andrew's accepted this challenge, it was possible for an ordained man to be appointed to that place where the work was being revived after many years. It was the Missionary Society of St. Andrew's which accepted this as a Home Missions Project. This organization continued to support this mission for a number of years. After the turn of the century, this Society also gave assistance to the mission on Bell Island and to the congregation in Harbour Grace.

The Missionary Society had been formed in October 1876 after a visit to Newfoundland by the Reverend Fraser Campbell, en route to India where he had been appointed as missionary. The "Woman's Foreign Mission Association" was formed at that time for the purpose of raising

money in aid of work overseas. The Association was the first auxiliary to be formed in connection with the Halifax Women's Foreign Missionary Society.⁶⁸ During 1878 the St. Andrew's Association (or Society) contributed \$323 for the Zenana Mission, India. At that time, there were six auxiliaries connected with the Halifax Society, one of these being the Association in Harbour Grace. The total contributions for all these groups as reported at the Annual Meeting was \$912.19, one third of this amount coming from St. John's.⁶⁹

In 1891, the West End Branch of the St. Andrew's Woman's Home and Foreign Missionary Society was formed. The women in St. John's were aware of home mission needs in Newfoundland. However, it was not until 1905 that Home Missions work was authorized by the Halifax Presbyterial, and only if the contributions to Foreign Missions were continued. In 1891, the Society in St. John's contributed a large amount of money for the long-neglected work of home missions. The following is recorded in *The Witness*:

West End Organ	20.
Zenana Mission	205.
Bay of Islands	200.
Brookfield	160.
Basement Piano	40.
West End School	100. ⁷⁰

Early in the ministry of Mr. Graham, the congregation prospered. With the establishment of the West End Mission, together with the Brookfield School and the work of the congregation itself, it was soon realized that Mr. Graham needed ministerial assistance. However, for many reasons this assistance was not forthcoming. Other than an internal problem over the "election of elders" which matter was taken to the Presbytery, all seemed extremely hopeful for the work of the Presbyterian Church, not only in St. John's, but in Harbour Grace and Bay of Islands. But two major disasters were soon to strike a crippling blow, not only to the progress of the work of the Church, but to the economy of the entire Colony. The first was the terrible fire of St. John's in 1892, which was followed two years later by the failure of the banks.

In the fire which began on the evening of July 8, 1892, two-thirds of the city of St. John's was destroyed. An extensive amount of property belonging to the Presbyterian Church was "levelled to the ground a smoking heap of debris which the flames had left."⁷¹ "The collapse of the spire of the Scotch Kirk with its heavy bell sounded like the crack of doom."⁷² The total loss was approximately \$55,000. This included St. Andrew's Church, organ and all contents, the Bell, the Manse, the Academy Building, the principal's residence, the communion service, together

with most of the Church Records and Roll Book. The Baptismal Register was not burned. Fortunately, the West End mission building was not destroyed, and served as a Church until the Presbyterian School, containing a large hall, was opened on December 7th, 1893.

Of the 215 families in the congregation, 98 were directly affected by the fire, At the close of the first service held in the West End Church, the “St. Andrew's Fund” was established for “the relief of the sufferers and the restoration of church properties.”⁷³ Although the buildings were insured for \$35,880, only \$28,223 of this was available for re-building after existing claims were met.⁷⁴ To the credit of the congregation, the work in Bay of Islands was not forgotten and in December, it made a collection for augmenting the stipend of the minister.

On Christmas Day, 1892, it was decided by ballot that the new Church would be re-built on the “upper site”, where the original Kirk had been erected in 1843. The Building Committee was elected early in 1893, and directed to proceed “with the erection of a building to be used temporarily for church purposes and permanently for social requirements of the congregation.”⁷⁵

The congregation was progressing favourably under the circumstances. The cornerstone of the new building was laid on August 24th, 1894, by Sir Terence O’Brien, K.C.M.G. By December the Colony was to experience calamity with the failure of the banks causing a financial crisis.

Unfortunately, there had been some dissatisfaction among some members of the congregation with the work of Mr. Graham. As a result, a Memorial was sent to the Synod in the fall of 1894. In response, the Synod granted a Commission to investigate certain difficulties. The Commission recommended that in May 1895, another minister should be made available to work with Mr. Graham as his assistant. In order that this could be realized, Mr. Graham gave up a portion of his salary. In the meantime, the Colony experienced the financial crash. The Commission was subsequently informed that the arrangements for an assistant minister should not be carried out. The Commission then recommended that Mr. Graham leave the congregation. As Mr. Graham had not been informed of the intention of the Commission, he appealed to the General Assembly. The majority of the people in the congregation wanted him to remain as their pastor.⁷⁶

The Judicial Committee of the General Assembly made its report to the 21st General Assembly. The appeal was sustained and the report accepted.

The General Assembly, at the same time, extends its sympathy to the congregation of St. Andrew's Church, St. John's, which has suffered so severely, first by a fire which destroyed the Church and the prosperity of many in the congregation, and subsequently the financial prostration of the whole colony; and recognizing by the hearing and spirit of its representative, that the congregation is doing its utmost to struggle against these difficulties, and to discharge all the obligations which it has incurred, would commend its care to the liberality of the congregations, and especially to the wealthy members of the Church ...⁷⁷

Mr. Graham was granted permission to make a subscription throughout the Canadian Church at the request of the congregation. The congregation was placed under the care of a Committee of the Assembly.

Another matter of extreme importance dealt with by the Commission of Synod was the proposed union of The Presbytery of Newfoundland and The Presbytery of Halifax. The recommendation was accepted by The Presbytery of Newfoundland.⁷⁸ The Halifax Presbytery was ready to accept the request and agreed to ask the General Assembly to take the necessary steps to complete the union. The only objection to the proposed union was made by Mr. Graham, who stated that no provision had been made to meet the expense of the Newfoundland members to attend the meetings in Halifax. The last meeting of The Presbytery of Newfoundland was held April 5th, 1895.

The Presbytery of Halifax - 1895 - 1925

In October 1895, the Reverend William Graham left St. John's on an extended tour in Canada in order to solicit funds for the erection of the proposed \$50,000 new Church. During his absence, the pulpit was supplied by the Reverend E.D. Miller of Yarmouth, N.S., and the Reverend J.P. McPhie. Mr. McPhie "nobly and generously helped them in their hour of need" remaining with the congregation for nine months. Mr. Graham was successful in collecting about \$4,000 from interested individuals and congregations in Canada. However, in April 1896, Mr. Graham accepted a Call to Kingston, Jamaica, four months before the new Church was completed.

The new St. Andrew's Church was opened and dedicated on August 2nd, 1896, by a former minister, the Reverend L.G. Macneill, The Church was built by S.M. Brookfield of Halifax from plans by Messrs. Wills & Sons, and was opened with only a debt of \$15,000. The beautiful early English style Gothic structure was built of "Accrington brick trimmed with Scotch freestone" and the porch was "composed of the same stones as were used in the porch of

the Duckworth Street Church.”⁷⁹ As a constant reminder of the past, the cornerstone of the Church built in 1879, and the chaste Burning Bush carved in stone, which had escaped the fire of 1892 were placed in the new Church. The Bush was placed in the wall of the southern facade. The text chosen by Mr. Macneill for the morning service of dedication was fittingly chosen from Exodus 3:3. “And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.” The evening text was from Luke, “Lord, increase our Faith.”

After the departure of Mr. McPhie and the arrival of the Reverend Andrew Robertson from New Glasgow, N.S., the pulpit was ably supplied by the Reverend F.C. Simpson, who was well-known to the congregation. Mr. Robertson was inducted by the Reverend Dr. M. Harvey on the 17th of November 1896, being commissioned to do so by The Presbytery of Halifax. Attending the service was the Moderator of The Synod of the Maritime Provinces, the Reverend Dr. Alexander Falconer. Mr. Robertson served successfully as minister of St. Andrew’s for 13 years.

Mr. Robertson was keenly interested in the work of the Presbyterian Church, not only in St. John’s, but throughout the entire Colony. At his request in the fall of 1897, the Reverend Alfred Gandier was delegated by the Presbytery to visit the congregations in Newfoundland and to report. He found the congregations in a “hopeful and highly satisfactory condition” having a “continued loyalty to the Church.”⁸⁰

By 1899 the congregation was once again financially stable. There was a total membership of 329, with 190 families. The Session had resolved to open the West End Church for services, and to request the appointment of a minister for the work, and to assist Mr. Robertson. That same year \$2,150 was subscribed for the erection of the Church spire, \$310 was given for the work on Bell Island, with another \$100 given by the Missionary Society. And when asked to help in the Century Fund, \$6,306 was contributed, It is of interest to note that in the year of the financial crisis, \$300 was given to the work at Bay of Islands, including \$200 from the Missionary Society. In 1895 \$447 was contributed to that work.

The Reverend W.A. Ross, licensed and ordained by The Presbytery of Halifax, began work in St. John's in May 1900. Shortly after his arrival, Mr. Robertson was granted three months leave of absence due to ill health. Services in St. Andrew's were conducted by Mr. Ross. During Mr. Ross’ vacation in 1901, the West End Church was closed, and was re-opened for only a brief period when Mr. Ross resigned to further his studies. Due to difficulty in getting supply, the services in the new mission congregation were discontinued. However, the Sunday

School was kept in operation. In 1906, the property was sold for \$4,000, and the children were transferred to the Sunday School in St. Andrew's. That same year the graceful spire was built on St. Andrew's Church at a cost of approximately \$11,306. The congregation appreciated the generous financial assistance given by Sir R.G. Reid and the Honourable John Baird. 1906 was a very prosperous year for the congregation. The debt had been reduced to \$4,000.

The time was now ripe for the extension of the Presbyterian Church in the central region of Newfoundland. This area was beginning to open up with the establishment of a Pulp and Paper Mill at Grand Falls. There was a possibility of mission work being further developed in such places as Nicholville, Millertown, Grand Falls, Buchans, Bishop's Falls and Botwood. Dr. Robertson, who was awarded the Doctor of Divinity degree in the spring of 1907, was an ardent promoter of Home Mission work in the Colony. That same year, a committee dealing with the Newfoundland situation, recommended to the Presbytery that Dr. Robertson should be authorized

to secure men suitable for the condition of the mission field in Newfoundland, and that he put himself in communication with the Home Missions Committee in carrying out his schemes.⁸¹

Subsequently, Dr. Robertson suggested among other things, that ministers be secured in Great Britain to supply the Newfoundland mission stations. He had secured the unanimous approval of his Session concerning proposals he would make to the Presbytery relative to Home Mission work.

In 1908, the Presbytery appointed Dr. Robertson as Convener of a sub-committee of the Presbytery's Home Missions Committee, to deal specifically with the work in Newfoundland. This committee, which was to continue in existence until 1925, was composed of the ministers in Newfoundland, together with a number of elders, the majority coming from St. John's. The first sub-committee members included the following: Dr. Robertson, the Reverend J.M. Allan of Bay of Islands, elders R.C. Smith, Alexander Robertson, and D. Morrison of St. John's, and elder John Brunlees of Harbour Grace. Unfortunately for the extension of Presbyterianism in Newfoundland, Dr. Robertson accepted a Call to St. James' Square congregation, Toronto, leaving St. John's in November 1909.

Dr. Robertson was born and educated in Scotland but had accepted a Call to New St. Andrew's in New Glasgow, N.S. He remained with that congregation from 1888 until 1896, at which time he accepted a Call to St. Andrew's in St. John's. Dr. McCulloch Thomson wrote that

“Dr. Robertson's crowning ministry was exercised in St. John's, Nfld.”⁸² His thirteen years in Newfoundland marked a brilliantly successful ministry.

His eloquence attracted many to the Kirk, his keen sympathy won many friends, and his simple sincerity and good will gained for him a place in the esteem and affection of growing youth, not only of his own church but of all denominations, He established successfully “The Children's Hour”, which filled a large place in the associations of all the children of the city; and to his saintly memory a memorial window was placed in the church, a loving gift of those who had known the blessings that flowed from that weekly fellowship of other days.⁸³

It was under the faithful ministry of Dr. Robertson that the first student for the ministry came from St. Andrew's Church. Mr. Herbert G. Wright, son of Mr. Robert Wright, studied for the ministry in Scotland, where for a short time he worked in mission work. In the fall of 1910 he was called to Liverpool, N.S. where he was ordained into the holy ministry.

After Dr. Robertson's departure, the pulpit was faithfully supplied by several members of the Presbytery, the Reverend F.S. Coffin being interim moderator of the Session. Among those who supplied during the vacancy of almost one year were the Reverends J.S. Sutherland, L.R. Burrows, George E. Ross, R.G. Strathie, Robert Johnston and Dr. John McMillan and Dr. McRae. The Reverend J.S. Sutherland who came from St. John's Church, Halifax, was inducted minister of St. Andrew's on October 19th, 1910, by the Moderator of Presbytery, the Reverend Robert Johnston, and others. Mr. Sutherland remained with the congregation until the fall of 1916. Under his capable ministry, the congregation continued to prosper.

It was during the early part of his ministry in St. Andrew's that the Missionary Society “severed its connection with the Women's Home and Foreign Society of Canada.” At that time, 1911, the “St. Andrew's Missionary Society was formed, its object being to help the schemes of the Church and Missions in different parts of the Island.”⁸⁴ This Society raised \$1,000. in 1913, enabling them to make grants to the work on Bell Island, in Grand Falls, Harbour Grace and Bay of Islands. A Missionary Sunday was instituted in 1914. Three years later the membership in this women's organization reached 62, together with a Girls' Guild and a Mission Band. The Society remained an independent group until 1942, at which time, after consulting the Session, connected themselves once again to the Women's Missionary Society (Eastern Division) in the Maritimes.

Although the first West End building was sold in 1906, the need for work among the children in the west end of the city continued. In 1912, the residents of the west end petitioned the Kirk Session, with the request that a suitable building be obtained in their area for a Primary

Sabbath School, as a branch of the present school. The following year a School was opened with 74 children attending the first sessions under crowded conditions in a rented building. Finally, after much urging from the people in the area, and almost nine years later, a frame building was officially opened on Sunday, November 13th, 1921, The frame building was erected on property that had been purchased earlier on the corner of Power and Patrick Streets.

Up until the fall of 1913, the communion vessels used in St. Andrew's for the twice-yearly celebration of this sacrament, were those presented by the young people of the congregation shortly after the fire of 1892. The common cup was replaced by the individual cups. There was no opposition from the congregation to this change in the celebration of Holy Communion.

It was in 1914 that consideration was given to the transfer of the Newfoundland congregations from The Presbytery of Halifax to The Presbytery of Sydney. Both presbyteries involved were agreed on the move, but the matter was dropped when objection was made by St. Andrew's Church.⁸⁵ Mr. Sutherland was to reply to The Presbytery of Halifax

that the Session of this congregation saw no need for change at present and that owing to the unsettled condition of the other congregations it was not possible to find out their wishes at present.⁸⁶

During the short vacancy that occurred between the translation of Mr. Sutherland to St. Paul's Church, Fredericton, and the induction of the Reverend Gordon Dickie, the pulpit was supplied by the Reverend W. McKay, appointed by the Presbytery. Mr. McKay had served for 18 months in Harrington, Labrador, as preacher and teacher. He was licensed to preach the Gospel in 1916 at the meeting of Synod.

Mr. Dickie came from St. Stephen's Church, Saint John, N.B., and was inducted minister of St. Andrew's on December 1st, 1916. He remained with the congregation for only four years at which time he resigned to become the secretary of the Social Service Council in the Province of Quebec. During his short ministry, the organ in the sanctuary which had been the gift of the ladies of the congregation at a cost of \$3,200, was rebuilt and enlarged by Norman and Beard at a cost of approximately \$20,000. Work among the young people of the congregation was encouraged by Mr. Dickie. The Christian Endeavour group formed by Dr. Robertson, ceased to exist in 1907, but was revived by Mr. Dickie and called The Young People's Society of Christian Endeavour. It had a membership of 103 young people. By the end of 1918, the congregation was "clear of debt" having raised that year, \$16,168 for all purposes.

Following the resignation of Mr. Dickie, the Presbytery made supply available in the person of the Reverend Frank Baird. He remained with the congregation until the arrival of the Reverend R.J. Power, who came from Toronto in February 1921. He was with the congregation during the trying days of the Union Controversy, and remained in St. John's until the fall of 1930. Early in his ministry in St. Andrew's, he made significant changes in the order of service. It was at this time that the singing of the first verse of Horatius Bonar's hymn, "Holy, Holy, Holy" was introduced. This was to be used at the beginning of the service each Sunday morning as well as the recitation of The Lord's Prayer, and the singing of the Benediction. This possibly meant the use of The Choral Amen, rather than the Benediction.

Mr. Power was active in the outreach of the Church, emphasizing both home and overseas missions. In 1921, the congregation contributed \$3,750 for the Schemes of the Church. \$2,050 of that was designated for the support of the Reverend D. Cook, overseas missionary who had at one time been minister of St. Andrew's, Harbour Grace. Mr. Power made frequent visits to the work in Bay of Islands, Bell Island and Grand Falls. He also hoped to make arrangements for Prayer Meetings to be held in the Mount Pearl area. In 1924, the congregation decided to purchase an X-ray machine for Dr. S.H. Martin, costing \$500, for his medical mission work in Yongjung. Dr. Martin had lived in St. John's as a boy, and was known by the people there. He was designated a medical missionary in 1915.

Church Union, 1925

Church Union was the subject of discussion at many meetings of the Kirk Session of St. Andrew's, not only as related to St. John's, but to Presbyterianism throughout Newfoundland. In 1923, The Presbytery of Halifax decided not to send a minister to the Corner Brook area. Concerned about this decision, the Session agreed that "an effort should be made to have them reconsider it."⁸⁷ However, no minister was sent, since it was then not known where the town site for the Paper Mill would be located! The Session too, agreed that the Presbytery should send a man to Stag Bay, Labrador, for work among the gold miners there.

In St. Andrew's, the question of Church Union was not allowed to divide the congregation. It was decided

without heated discussion within the congregation and without disturbing the pleasant relations with ... the Methodist Church,⁸⁸

Good relations continued before and after Church Union, the ministers often exchanging pulpits.

The first Union Vote is recorded in the minutes of the Kirk Session, March 10th, 1912. At that time 59 voted in favour of union; 209 voting against union. In 1915, the vote was as follows:

Elders in favour	8	against	3	
Communicants in favour	134	against	63	
Adherents in favour	<u>32</u>	against	<u>18</u>	
	174		84	89

However, by 1923 the thinking of the congregation had changed. The following resolutions presented by the Home Missions Committee for Newfoundland were unanimously adopted by the Session, and later approved by the congregation:

That no bill be brought before the Legislature of Newfoundland, before the Church Union Bill is finalized in Canada.

That any bill to effect Church Union in Newfoundland be brought before the negotiating churches before it is submitted to the Legislature.⁹⁰

Mr. Power attended several meetings of the Union Committee in Toronto. He presented the above resolutions, which were in turn accepted by the Union Committee. The congregations in Newfoundland were also given the privilege of voting out of the Union up to a period of three years.

There are many factors that may have affected the thinking of St. Andrew's congregation in relation to Church Union. The final vote was not taken until October 1925. By that time, it was evident that there continued to be The Presbyterian Church in Canada. The Presbyterians in Grand Falls had decided they could not amalgamate with the local Methodist congregation. The Presbyterians in Harbour Grace had voted against co-operation with the Methodists. Mr. Power had assured the congregation through the Session and Board that he would remain with them regardless how they voted. The majority of the Session and Board members were in favour of remaining as a Presbyterian congregation. A resolution to that effect was prepared for presentation to a congregational meeting, later held on October 22, 1925. The following resolution was carried unanimously by the congregation:

Believing in the principles of union, and in the unity of all believers and having always given substance to this faith by co-operation in all Christian effort we are of the opinion that the interests of Church Unity would be best served by the congregation remaining as it is, Presbyterian.⁹¹

At that same meeting, it

was also agreed that the interests of the Presbyterian Congregations in Bell Isle, Harbour Grace, Petries, Corner Brook, and Deer Lake would be best served by these charges entering into the United Church ...⁹²

Mr. R.A. Templeton, Mr. J.J. McKay, and Mr. Power, were named by the Home Missions Committee of Newfoundland to work together with three Methodists to see the Bill through the Legislature. An Act respecting The United Church of Canada was passed on May 20th, 1926, bringing only the Methodist Church into Union. No reference was made to the Presbyterian or Congregational bodies in Newfoundland.

The Methodist Church and the Newfoundland Conference of the Methodist Church shall continue to exist only in and as part of the United Church of Canada.⁹³

It was interesting to note that the spirit of unity was evident in the way the 1925 offerings for the Schemes of the Church were designated.

To Grand Falls	\$ 400.00	
Industrial Home, Salvation Army, St. John's	100.00	
To the Presbyterian Church in Canada	1,100.00	
To the United Church of Canada	<u>1,100.00</u>	
	\$2,700.00	94

Through the years, the Presbyterians in St. John's have always been vitally concerned about the education of their children, lamenting the denominational divisions, working towards union in the schools.

Showing its sincere belief in the principles of Union and believing that United Protestant Schools in St. John's would be a great advantage, the Presbyterian School Board instituted proceedings to endeavour to bring this into effect and after lengthy discussions and many committee meetings with representatives of the Church of England and Methodist denominations it was found impossible to unite all three bodies. So the Presbyterian College and Methodist College united on a basis which was drawn up by the committee negotiating the Union and approved by both bodies.⁹⁵

This union came into effect in 1924, and remained in existence until 1964, at which time the United College was completely amalgamated with the United Church School Board of St. John's. After negotiations were carried out, the Presbyterians were officially represented on the School Board. Of the four Presbyterian members, one was to be a clergyman. The Presbyterians in St. John's and throughout the Island and Labrador continue to give valuable service in the field of education.

1926 - 1939, The Presbytery of Cape Breton and Newfoundland

Following the special General Assembly of 1925 the congregation was placed in the Presbytery of Pictou. In October 1926, The Synod of the Maritime Provinces, at the direction of the General Assembly formed The Presbytery of Cape Breton and Newfoundland. A Commission of the newly formed Presbytery, under the chairmanship of the Reverend William O. Mulligan was appointed to visit the congregations and missions in Newfoundland. In July 1927, the Presbytery was duly convened in St. Andrew's Church, St. John's. The work in Newfoundland was discussed at length. In appreciation for the interest taken in the work of the Church in the Colony by the Presbytery, the visitors were royally entertained, including a reception at the Newfoundland Hotel.

For the year ending December 31st, 1926, the following statistics are recorded for St. Andrew's:

No. of Preaching Stations	1
No. of Elders	8
Families	250
Baptisms	23
Teachers & Officers	38
Scholars	248
Communicants Received	21
Communicants Removed	18
No. of Communicants	470
Manse or Rented House	M
Stipend Paid by Congregation	3500
Amt. raised for all cong'l purposes	12,220
Amt. raised for Budget Funds	2,400
Amt. raised by W.M.S.	400
Amt. raised for all missionary and benevolent purposes	4,740
Grand total for all purposes	16,960
Received by Treasurer of the Church	2,500

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Mr. Power remained with the congregation, taking an active interest in the total work of the Presbyterian Church in the Island, until his resignation in the fall of 1930. Previous to this, he had been granted six months leave of absence due to ill health. The Reverend S.B. Carey was appointed interim moderator by the Presbytery, In 1942, the following was written concerning Mr. Power:

His ten years of ministry are still affectionately remembered by many; hard years they were, but happy years of true sacrifice.⁹⁷

In January 1931, the Reverend H.M. Lyon was inducted by the Reverend W. McC. Thomson, assisted by the Reverend Charles Johnston of the United Church. Unfortunately, Mr. Lyon was with the congregation for only one year, resigning from the charge in December. There was some question as to the proper acceptance of Mr. Lyon as a minister of the Presbyterian Church in Canada. Although with the congregation for only one year, it was an extremely active year. There were nearly forty teachers and officers in the Sunday School. Thirty-three new communicants were received. One morning service every month was broadcast over Wesley Radio Station, V.O.W.R. Four new organizations were formed, including the 1st St. Andrew's Boy Scout Troop, the Men's Service Club, the U-go-I-go Girl's Club under the leadership of Mrs. Lyon, and the Junior Choir under the direction of Miss Jean Johnston and Miss Flora Ferguson. However, during the same year, the Newfoundland Highlanders decided to disband. Money was made available from them through the Church for the purchase of kilts to be worn by the 1st St. Andrew's Scouts.⁹⁸

After the resignation of Mr. Lyon, the Presbytery through the interim moderator, appointed the Reverend Dr. W.E. Archibald as acting moderator. Dr. Archibald, a retired minister of The Presbyterian Church in the United States, remained with the congregation as Stated Supply, until June 1932. After that time, services were conducted by the Reverend S.G. Garland of the United Church, together with united summer services with the Congregational Church. The Reverend Dr. J.B. Paulin was inducted as minister of St. Andrew's in October 1932. He resigned in June 1934 due to ill health, to become minister of St. Andrew's Church, Sarnia, Ontario. It was during his short ministry that the Session agreed to hold communion services four times a year, rather than the traditional twice a year. It was in 1933 that the Power Street Sunday School was discontinued except for the kindergarten department under the direction of two teachers.

The next few months were not easy for St. Andrew's, the congregation having difficulties in calling a minister. However, pulpit supply was made available for almost one and one half years by the interim moderators appointed by the Presbytery. They were the Reverend C.S. Miller, Dr. W. McC. Thomson, and Dr. C.M. Kerr. To the great satisfaction of the congregation, the Reverend James McNeill, formerly of Grace Church, Calgary, Alberta, accepted a Call and was inducted in October 1935. He remained with the congregation for over five years. It was during his ministry that two significant events took place, namely the reception of The Queen's Road Congregational Church into The Presbyterian Church in Canada, and the re-formation of The Presbytery of Newfoundland.

St. Andrew's Church was closely involved in the work and discussion that led to the acceptance of Queen's Road congregation as a Presbyterian congregation. Each congregation had appointed a committee which met in May 1936

to investigate the avenues of approach, and the possibility of the Congregational Church being received in its entirety into the Presbyterian Church in Canada.⁹⁹

The Congregational representatives had also been instructed to investigate the possibility of uniting with the United Church, although the majority of the Congregational People favoured union with The Presbyterian Church in Canada. It was felt that

union with the Presbyterian Church was the only practical course ... because some of the old trust deeds would prohibit them carrying some of their property in a union with the United Church of Canada.¹⁰⁰

It was rightly decided that the whole matter was a problem for the higher courts of the Church,

Mr. McNeill was most instrumental in bringing about the union. While in London, England, he had interviewed the General Secretary of the Congregational Union, who approved the proposed union. Application for the acceptance of both the congregation and the minister, the Reverend Joseph Thackeray, was submitted to the Presbytery in April 1937, which court referred the matter to the General Assembly for action. Unfortunately, before the congregation was received, Mr. Thackeray died and was buried in September 1937 by Mr. McNeill. The formal reception of the Queen's Road congregation took place on October 28, 1938. The Session of St. Andrew's served briefly as an assessor session for the new congregation until their own elders were ordained.

In April 1939, The Presbytery of Cape Breton and Newfoundland overtured the General Assembly with the request that The Presbytery of Newfoundland be erected. The first meeting of the re-formed Presbytery was convened on October 11th, 1939, in St. Andrew's Manse, by Mr. McNeill, commissioned to do so by The Synod of the Maritime Provinces. Mr. McNeill was elected the first Moderator.

1939 - 1967, The Presbytery of Newfoundland

In recognition of Mr. McNeill's faithful service and excellent contribution to the work of The Presbyterian Church in Canada, he was honoured by The Presbyterian College, Montreal. In 1940, he received the Doctor of Divinity degree *honoris causa* from the College, and delivered the Convocation Sermon. He resigned from St. Andrew's in February 1941 to accept a Call to Parkdale Church, Toronto. Until the arrival of the Reverend Dr. A.T. Barr from St. Paul's Church, Peterborough, Ontario in May of the same year, the services were conducted by the Reverend S.G. Garland of the United Church. Mr. Garland later became a minister of The Presbyterian Church in Canada.

Dr. Barr was with the congregation for only three years, It was during his ministry that the Session decided to introduce a change in the communion service. Rather than take the elements simultaneously, those communicating were to take the bread and the wine when received. That custom has continued until the present time. It was also during his ministry that the congregation celebrated its 100th anniversary. Among many activities in connection with the celebrations, was the publication of a short history of the congregation. The editor was Mr. R. Duder, M.A. It was during his ministry that problems arose over financial matters dealing with the Newfoundland Highlanders Ladies Association, which Association had been formed in 1920. This whole matter was not resolved until a number of years later. In May 1944, Dr. Barr resigned due to ill health.

The Reverend H. Scott, minister of St. Matthew's, Grand Falls, and the only ministerial member of the Presbytery at the time, was appointed interim moderator. The Reverend F. Sass, assistant minister at Knox Church, Toronto, was appointed Stated Supply for both St. Andrew's and the Queen's Road congregation, also serving as acting moderator of both. He arrived in September 1944, and accepted a Call to the Queen's Road Church in November of the same year. At that time the Reverend James M. Ritchie, R.C.A.F, Chaplain, was appointed acting moderator for St. Andrew's, and served in that capacity until the appointment of the Reverend Dr. David Lang in February 1945.

Dr. Lang was inducted on October 12, 1945, and remained with the congregation until the fall of 1951, after a very successful ministry in St. Andrew's. It was during his ministry that the congregation once again decided to support a missionary on the foreign field, namely, the Reverend Edward and Mrs. Bragg, British Guiana. Dr. Lang is remembered in the congregation as a devoted pastor. He was influential in attracting large numbers of people from all walks of life to become communicant members of St. Andrew's. It was during his ministry that the first invitation was sent to The Synod of the Maritime Provinces to hold their sessions in St. Andrew's. He was also keen to begin Church Extension work in the west end of St. John's or in the Mount Pearl area. A few years prior to Dr. Lang's arrival, the Sunday School in the Power Street Hall had been discontinued, but the Ladies Aid continued to be active. The building was rented out in 1950, the ladies to have the use of the Hall on Tuesday afternoons. The building was sold in 1965.

Dr. Lang resigned in September 1951 but agreed to continue as minister of St. Andrew's until November of the same year, before leaving for St. Andrew's Church, Fredericton, N.B. The pulpit was declared vacant by the Reverend J.A. Munro. Until the induction of the Reverend A.E. Old on January 4th, 1952, services were conducted by the Reverend L.A.D. Curtis of the United Church.

As well as ministering to a large downtown congregation, Mr. Old was active in the work of the Presbytery and Synod. Together with the Reverend J.A. Goldsmith of Queen's Road Church, Church Extension work was begun in St. John's, and the Presbyterian work was re-established in Corner Brook. In 1959, under an agreement between St. Andrew's and the Board of Missions, the Ordained Missionary appointed to St. Aidan's mission congregation was also to serve as part time assistant minister of St. Andrew's. In this way, St. Andrew's met half the stipend requirements.

Shortly after the arrival of the Reverend W.M. Moncrieff, Ordained Missionary to St. Aidan's, Mr. Old returned to his native Scotland together with his wife and family, for health and family reasons. Until the arrival of the Reverend C.I.G. Stobie, called from Auchtergaven Church, Scotland, the full burden of both St. Aidan's and St. Andrew's was carried by Mr. Moncrieff. Mr. Stobie was inducted by the Presbytery as minister of St. Andrew's on February the 11th, 1960.

Soon after Mr. Stobie's arrival in Newfoundland, the Presbyterians in St. John's were faced with an educational problem. The Executive Board of the United College and the Presbyterian College, known as the Prince of Wales College, was dissolved by the United Church Newfoundland Conference. This Board had served satisfactorily since 1924 at which time the Methodist and Presbyterian Colleges amalgamated. The Board had been composed of four Presbyterian representatives and eleven representatives of the United Church. In order to benefit the general cause of education in St. John's, this Board was dissolved to become part of the United Church School Board. The Presbyterian Board of Education in St. John's was unhappy with the total situation together with the method of procedure followed to dissolve the Board, and recommended the building of a Presbyterian School. This recommendation, however, was rejected by a large majority of the Presbyterian constituency. Later, after negotiations with the United Church School Board, it was agreed that four Presbyterian Representatives would be appointed by the Presbyterian Board of Education to serve on the United Church School Board, one representative being a clergyman. This amalgamation has worked to the satisfaction of all. In recognition of the Presbyterian contribution in the field of education over the years in Newfoundland, a new elementary school on University Avenue was named St. Andrew's Elementary School.

On Tuesday May 20th, 1962, St. Andrew's congregation had cause to rejoice. At that time, the Presbytery conducted the Service of Designation for Miss Emma Elton, and admitted her to the Order of Deaconesses. Miss Elton, who became the Director of Christian Education in the Presbyterian Church of the Town of Mount Royal, Montreal, was the first member of St. Andrew's to enter the Deaconess Order. In 1967, Miss Elton became deaconess in historic St. Andrew's Church, Ottawa.

1967 marked the 125th anniversary of St. Andrew's congregation. In observance of this anniversary year, many events were held in the present beautiful sanctuary with its magnificent organ which was recently re-built, and outstanding stained glass windows. The congregation hosted the members of The Synod of the Atlantic Provinces which met for the sessions of the 94th meeting of that court. This was held from October 3rd until October 5th.

On December 10th, an Anniversary Service was held, at which time ministerial representatives were present from the United Church of Canada, The Roman Catholic Church and the Anglican Church of Canada. The service was televised, and the sermon was preached by the Right Reverend R.L. Seaborn, Bishop of Newfoundland, the Anglican Church of Canada. On the same evening, a Recital of Sacred Music was held. The musicians who prepared and

presented the recital were, Mrs. Gertrude Elton, Soprano; Mrs. Grace Hyde, Contralto; Mr. Donal Belbin, Bass; and the Reverend C.I.G. Stobie, Organist. A similar recital had been held earlier in the year, given by Mr. Stobie, Organist, and The Bach Singers of St. John's.

MINISTERS OF ST. ANDREW'S CHURCH, ST. JOHN'S, 1842 - 1878

Dec. 1842 - Feb. 1845	The Reverend Donald Allan Fraser, M.A
Mar. 1845 - May 1846	The Reverend John McLennan (Periodic Supply)
- June 1846	The Reverend Matthew Wilson (Free Church Supply)
- Sept. 1846	The Reverend Ralph Robb "
Sept. 1846 - Oct. 1846	The Reverend William Duff, M.A. "
Nov. 1846 - Sept. 1848	The Reverend Archibald Sinclair "
- Sept. 1848	The Reverend Hugh MacLeod "
Dec. 1848 - Feb. 1849	The Reverend Alexander Romans, M.A."
Feb. 1849 - Sept. 1849	Vacant
Sept. 1849 - June? 1850	The Reverend Thomas King
June? 1850 - June? 1851	vacant
June? 1851 - Aug.? 1851	The Reverend John Scott The Reverend John Martin
Dec.? 1851 - Jan. 1859	The Reverend Francis Nichol
	1854 The Reverend John Sprott (Supply)
May 1859 - Sept. 1870	The Reverend Donald Macrae, M.A.
Oct. 1870 - Dec. 1870	The Reverend Fraser Campbell & others
Dec. 1870 - May 1874	The Reverend Daniel McDougall
May 1874 - Oct. 1874	The Reverend D.D. Robertson The Reverend John McMillan
Nov. 1874 - June 1878	The Reverend J. Dykes Patterson

FREE ST. ANDREW'S, 1849 - 1878

Feb. 1849 - Apr. 1849	The Reverend Alexander Romans, M.A. (Supply)
Apr. 1849 - May 1849	The Reverend Alexander Forester "
May 1849 - June 1849	The Reverend Principal Andrew King "
July 1849 - Aug. 1849	The Reverend John Stewart "
Aug. 1849 - Oct. 1852	The Reverend A.S. Muir (Colonial Committee Supply)
Oct. 1852 - June 1878	The Reverend Moses Harvey, M.A.
May 1875 - Feb. 1877	The Reverend N.R. Forsythe (Colleague)
? 1877 - June 1878	The Reverend James Fitzpatrick, B.A. (Assistant)

ST. ANDREW'S CHURCH, 1878 - 1967

June 1878 - Oct. 1878	The Reverend J.D. Patterson
June 1878 - Aug. 1878	The Reverend James Fitzpatrick, B.A. (Assistant)
Dec. 1878 - Oct. 1886	The Reverend L.G. Macneill, M.A.

Nov.	1886 - Dec.	1886	The Reverend M. Harvey, M.A., F.R.G.S., (Supply) The Reverend J. Thompson (Harbour Grace)
Jan.	1887 - Apr.	1896	The Reverend William Graham
Oct.	1895 - Nov.	1895	The Reverend E.D. Millar (Supply)
Dec.	1845 - Sept.	1896	The Reverend J.P. McPhie "
	- Oct.	1896	The Reverend F.C. Simpson "
Nov.	1896 - Oct.	1909	The Reverend Andrew Robertson, M.A., D.D.
May	1900 - Sept.	1901	The Reverend W.A. Ross, M.A. (Assistant)
Oct.	1909 - Sept.	1910	The Reverend L.R. Burrows, D.D. & others (Supply)
Oct.	1910 - Oct.	1916	The Reverend J.S. Sutherland, M.A.
Oct.	1916 - Dec.	1916	The Reverend W.F. McKay, B.A. (Supply)
Dec.	1916 - Oct.	1920	The Reverend Gordon Dickie, M.A.
Oct.	1920 - Feb.	1921	The Reverend Frank Baird, M.A. (Supply)
Feb.	1921 - Oct.	1930	The Reverend Robert J. Power, M.A.
Dec.	1929 - Aug.	1930	The Reverend S.B. Carey (Supply)
Nov.	1930 - Dec.	1930	The Reverend John Nicolson, M.A., B.D., (Supply)
Jan.	1931 - Dec.	1931	The Reverend Hugh McKay Lyon, M.A., B.D.
Dec.	1931 - June	1932	The Reverend W.E. Archibald, B.D., Ph.D., D.D. (Supply)
Oct.	1932 - June	1934	The Reverend J.B. Paulin, M.A., B.D., D.D.
July	1934 - Aug.	1934	The Reverend C.S. Miller, M.A. (Supply)
Sept.	1934 - June	1935	The Reverend W. McC. Thomson, M.A., D.D. (Supply)
June	1935 - Sept.	1935	(with the Congregational Church)
Oct.	1935 - Feb.	1941	The Reverend James McNeill, D.D.
Feb.	1941 - May	1941	The Reverend S.G. Garland, M.A., B.D. (Supply)
May	1941 - May	1944	The Reverend A.T. Barr, M.A., Ph.D.
June	1944 - Feb.	1945	The Reverend F.W. Sass, B.A., B.D. (Stated Supply) The Reverend J.M. Ritchie, M.A., R.C.A.F., (Supply)
Feb.	1945 - Nov.	1951	The Reverend David Lang, M.A., D.D.
Jan.	1952 - Oct.	1959	The Reverend Alan M. Old, M.A.
Sept.	1959 - May	1963	The Reverend W.M. Moncrieff, B.A. (Assistant)
Feb.	1960 -		The Reverend C.I.G. Stobie, M.A., F.S.A. (Scot.)

CHAPTER III

ST. ANDREW'S PRESBYTERIAN CHURCH, HARBOUR GRACE

Early Beginnings

In May 1854, a letter received from John Munn of Harbour Grace, was read by the Moderator to the members of The Free Presbytery of Halifax. In the letter, Mr. Munn gave

an account of a public meeting held by the Presbyterians of that place, at which they resolved to form themselves into a congregation in connection with the Free Church and under the jurisdiction of the Presbytery.¹

Presbytery approved the action taken by the Presbyterians of Harbour Grace, and promised to give them “religious ordinances if possible.” Interest in the formation of a congregation was evident even before this, as application for the appointment of a minister in the spring of 1853, and possibly as early as 1852. No action was taken until 1854 at which time Mr. Alexander Ross was licensed to preach by The Free Presbytery of Halifax and appointed to the work in Harbour Grace. It is not known exactly when he began his work in Newfoundland, but he was on the field at least by May 1855.

Why the interest in the Free Church? It may go back to the visit of the Gaelic free churchman, the Reverend Hugh MacLeod. On his first visit to Newfoundland in the fall of 1845, he visited only the Presbyterians in St. John's. However, when he returned in the fall of 1848 as a deputy from The Free Church of Scotland, he visited the Presbyterians in Conception Bay, preaching in Methodist chapels in both Harbour Grace and Carbonear.² Later, interest was taken in extension work by the Reverend Moses Harvey, minister of Free St. Andrew's Church in St. John's from 1852 - 1878.

It was on Sunday, May 20th, 1855 that the Free Kirk was opened in Newfoundland's “second town”. This Free Church was under the jurisdiction of The Free Presbytery of Halifax, and was known for a few years as The Free Presbyterian Church of Harbour Grace. Both morning and evening services were conducted by Mr. Ross of Halifax, due to the illness of the Reverend Moses Harvey. According to newspaper reports the church was well filled for both services “by a highly respectable audience” and Mr. Ross delivered “two admirable and most impressive discourses.”³ The sanctuary was erected at a cost of 800 pounds, which debt was liquidated by December 31st, 1855. The manse was built soon after at an approximate cost of 700 pounds.

In a letter to the Presbytery shortly after the dedication of the new Church, the Reverend Moses Harvey gave

a very encouraging view of the state of affairs at Harbour Grace, under the missionary charge of Mr. Alexander Ross, and expressing the desire of the congregation there that arrangements may be made for the regular ordination of Elders and Deacons among them.⁴

Not having an ordained minister among them, the minister and elders of Free St. Andrew's were to act as an "interim session."

The congregation, pleased with the work done by Mr. Ross, called him to be their minister, promising at least 100 pounds per annum for stipend, Mr. Ross, willing to accept the Call, submitted himself to the Presbytery for "ordination trials". Before being accepted for ordination he was called to submit the following:

Homily Ps. cxxxii, 18, last clause
Popular Sermon Jeremiah, vi. 14;
Lecture Rev, iii 13-22
Exercise & Addition Acts xiii, 48
Exegesis, "an Christus sit Die Filius aeternus?" and to be
"examined in Theology and Ecclesiastical History and
in his knowledge of the Greek Testament, and the
Hebrew Bible."⁵

He passed the "test" and was ordained on November 21st, 1855 in Chalmers' Church, Halifax, by the Free Presbytery, and admitted to the pastoral charge of the congregation of Harbour Grace, his name also being added to the Roll.

The Church was opened and dedicated the same year Responsible Government came into effect in Newfoundland. For the next few years the Colony prospered. Harbour Grace was no exception. And when the town prospered, the Church prospered, many in the congregation being business men. At that time the town of Harbour Grace as well as the entire Colony depended to a large extent on the fishing industry, Harbour Grace also depended upon the annual seal hunt, being especially important to the economy of the Island by 1832. Harbour Grace was a busy town. Communications between St. John's and Harbour Grace were good. In 1825, the first road to be constructed in Newfoundland was built between St. John's and Portugal Cove, a distance of nine miles. A regular system of boats crossed the Conception Bay to Harbour Grace, Brigus and Carbonear, carrying mail and passengers. In 1855 the entire population of the Colony was only

130,000. In 1857 the population of the electoral district of Harbour Grace was 10,067, the Presbyterian population of Harbour Grace being 75. By 1869 the Presbyterian population had increased to 177.

It is no surprise to learn that the first recorded Annual Meeting of the congregation, held January 12th, 1858, was chaired by the Honourable John Munn. The Munn family has been closely connected with the Presbyterian Church in Harbour Grace through the years. Although Presbyterians had lived in the town for some time, they were not in sufficient numbers to establish a congregation. It was probably under the strong influence of the Munn family, together with the Reverend Moses Harvey of St. John's that the Church was finally erected. John Munn, born at Port Banatyne, Bute, in 1807, came to Harbour Grace shortly after the fire of 1832, and set up the business of Punton and Munn. Previous to the formation of a Presbyterian congregation, Mr. Munn probably attended services at the local Methodist Church, being one of the Trustees of the Methodist Church property for many years, "Even after the establishment of a Presbyterian Church at Harbour Grace, his hand often aided Methodist enterprises"⁶, being a ready helper in their financial schemes. This man, a merchant of Harbour Grace for 45 years, being closely connected with the seal fishery "distinguished for liberality and sound Christian Principle"⁷ died in England in 1879.

It was in 1861 that the land on which the Church was erected was officially deeded to the Presbyterian Church of Harbour Grace, at that time in connection with The Presbyterian Church of the Lower Provinces of British North America. This land was purchased from John Munn through the Church Trustees at a cost of 10 shillings. The manse property was deeded the same year from Robert S. Munn at the cost of 40 pounds currency. The trustees at the time were:

The Reverend Alexander Ross, Minister
George C. Rutherford
John Irving Roddick, Principal of the Grammar School
John W. Fisher
John P. Jillard, Merchant
Archibald Munn
Edward W. Quintin
John Munn⁸

For many years Mr. Ross received an annual stipend of 100 pounds or \$400.00 paid quarterly, plus manse. By 1865, this had been increased to 120 pounds. However, gratuitous amounts were often paid the minister at the end of the year if finances warranted it! By 1870, his stipend had been raised to 200 pounds. The stipend remained at this figure (except for a slight

increase paid Mr. Ross' immediate successor) until 1917, at which time the Reverend F.S. Coffin received \$1,000.00 plus manse. Hard times existed for most people in the Colony from 1860 - 1868. In 1864, a labourer was paid three shillings a week. At the rate of \$4.00 per pound, this would mean only 67 cents per day!

For many years after the erection of the congregation, finances did not appear to be a big problem, as there were many merchants connected with the Church. The envelope system of giving was not introduced until 1907. From earliest times, as was the custom in free churches, money was collected by the deacons from pew rents, quarterly subscriptions for the minister's "Sustentation Fund", and from annual payments. Loose collections were given only on the first Sunday of each month. Although it was suggested at the Annual Meeting in 1870 that "the plate be put at the Door every Sunday if thought advisable by the Deacon's Court", it was apparently not "advisable" until 1884, 14 years later, and that only after more discussion. When the envelope system first came into effect, it was primarily for the quarterly subscriptions. Offerings were over and above this, and when gathered each Sunday "collection boxes" were passed from pew to pew. For many years, it was common practice to solicit funds at the Annual Meeting of the congregation if the Church was in need of money at the end of the year.

From the earliest days of the congregation the people were interested in the total work of the Church. The people were subscribers to *The Presbyterian Witness*, and later to *The Presbyterian Record*, and gave liberally to both Home and Foreign Missions. As early as 1858, a collection was made in aid of a Turkish mission. Two years later a substantial collection was made for Father C. Chiriquí, a converted French Roman Catholic priest who was doing evangelistic work in Quebec. By 1862, annual collections were made for both home and overseas missions. For many years, the children of the Sunday School helped support the mission ship "Dayspring". This 150-ton missionary vessel was launched at New Glasgow in August 1863 and was used to assist the work of Dr. John Geddie. The vessel was wrecked at Aneityum Harbour in January 1873. In 1866, there were 26 families connected with the Presbyterian Church in Harbour Grace, and were noted for their liberality and for the "punctual payment of their minister's salary."

In 1865, ten years after the congregation had been established, a continuous healthy growth was apparent, but only a few were really substantial givers. Maintenance costs were always high each year on the frame building. Constant repair and upkeep was needed on the Church, the manse, the cemetery, and later on the school. Gas lights were installed in the Church which enabled them to hold the second service in the evening rather than in the afternoon.

The first reference to a day school was in the year 1870. In January of that year a committee was set up to investigate the possibilities of a “preparatory school for Children in connection with the Kirk.”⁹ First classes were held in the Temperance Hall, the teacher being a Miss Fleming from Nova Scotia, possibly in the fall of 1870 and at least by the fall of 1871. The Victoria Street School was built by at least 1878.

Although there was already some note of pessimism in regard to the financial state of the congregation, all appeared in a healthy condition at the time of the formation of The Presbyterian Church in Canada. A record catch of fish was made in the Colony in 1894 which would boost the economy of the entire Island. There was a substantial increase in the number of children in the Sunday School. The membership had increased from approximately 25 in 1855 to 129. Government statistics record 188 Presbyterians living: in the Harbour Grace area in 1874. In a period of 19 years, the total annual amount contributed for all purposes from approximately \$860.00 to \$1,286.00.

1875 - 1895, The Presbytery of Newfoundland

1875 was an important year in the life of the Presbyterian churches in Canada and Newfoundland. This year marked the union of four main branches of the Presbyterian Church, forming The Presbyterian Church in Canada, This year also marked the formation of the first Presbytery of Newfoundland, The Reverend Alexander Ross attended the first General Assembly of the Church. Later he called a meeting of the ministers in Newfoundland together with representative elders for the purpose of organizing The Presbytery of Newfoundland of which he was elected the first Clerk. The Representative Elder from Harbour Grace was John Munn.¹⁰ The area designated for the Presbytery at that time was "to include the Island of Newfoundland.

No statistics for the churches in Newfoundland were recorded in the Acts and Proceedings of the second General Assembly. However, the following were recorded in 1877:

No. of Churches	1
No. of other Stations	-
No. of families	30
No. of Communicants	31
No. added during the year	3
No. removed during the year	-
No. of elders	2

No. of other office bearers	3 (deacons)
No. of weekly prayer meetings	1
No. of baptisms	8
No. of religious classes	150
No. of teachers	18
No. of volumes in library	300
Missionary Society	-
Manse or Rented House	M
Stipend promised from all sources	\$800.00
Stipend paid from all sources	800.00
Amt. expended on Church during year	34.50
Amt. expended on Manse during year	32.25
All other congregational expenditures	168.95
Total contributions for strictly congregational purposes	1035.70
Total contribution for college fund	-
Home Missions	-
Foreign Missions	148.00
Aged & Infirm Ministers & W. & O. Fund	20.00
Assembly Fund	-
French Evangelization	-
Total Contributions for Schemes of the Church	168.00
S.S. Contributions for Missions	82.68
Contributions to Benevolent Objects not specified above	-
Total contributions for all purposes	1286.38
Amount of Debt on church Property	- ¹¹

In 1875, the senior deacon, Mr. John Irving Roddick left Harbour Grace to reside in Canada. He had been associated with the Church from the time of its formation, although he had been in the town for a number of years prior to this. He was the first principal of the Grammar School there which was opened in 1844. His son Thomas, later Sir Thomas Roddick, became one of Canada's great physicians. The fine gates at the Sherbrooke Street entrance to the McGill University Campus, Montreal, were erected in his honour.¹²

It was in the fall of 1876 that the Reverend J.F. Campbell spent a fortnight in Newfoundland en route to India as a missionary. While in the colony

he laboured with his wonted energy ... addressing public meetings, children's meetings, and women's meetings ... in St. John's and Harbour Grace. He was met not only with a cordial welcome, but with enthusiasm; good collections were given; the congregations stirred and Women's Associations formed in St. John's and Harbour Grace."¹³

While in Harbour Grace \$68.00 was collected for Foreign Missions. A Woman's Foreign Missionary Society was formed "to raise money in aid of Foreign Mission work." A Mission Band for the children was formed some time later. This was not the first interest the women of the congregation had taken in the work of the Church overseas. In 1866, the ladies of the congregation presented a "very elegant communion service" for use in the Church in Erakor.

However, the formation of a women's group in a congregation was a significant event in itself. Women attended services and prayer meetings and taught in the Sunday and Day Schools. Later they sang in the choir. Prior to the installation of the organ in 1887 or early 1888, a precentor led the singing. First written reference was made to the choir in 1898, although it was in existence long before that. Women may have attended some of the Annual Meetings of the congregation, but no record of a woman speaking at such a meeting is made until 1896, at which time Mrs. D. Munn read a report of the W.F.M.S. This Society, together with a similar Society in St. John's, was one of the first to be organized within the bounds of the Synod after the group was formed in the city of Halifax. Mrs. R.S. Munn, a faithful member of the Harbour Grace Missionary Society for many years was the 5th vice-president of the Halifax Presbyterial in 1911 - 1912.

The generosity of this congregation was made evident in the summer of 1877 when Dr. R.F. Burns visited Harbour Grace on behalf of the proposed Theological Hall at Halifax. \$2,000.00 was contributed to this work, half of this amount being contributed by Mr. John Munn. The congregation usually responded with liberality to the appeals of the Church.

In May 1883, the year the Orange procession was attacked in Harbour Grace, Mr. Ross submitted his resignation to The Presbytery of Newfoundland. This "beloved and esteemed fellow labourer"¹⁴ had been with the congregation since its formation, and had been the pastor for 28 years. When official word came to the congregation from the Presbytery, a "meeting of the male members and adherents" was held to determine whether the resignation should be accepted or not. The resignation was accepted

with regret at the severance of their connection with one to whom they have for so long looked up as their spiritual guide and friend - one who is universally respected and loved; and one who was well qualified to occupy the responsible position which under Providence, he has filled for the past twenty-eight (28) years.¹⁵

Mr. Ross had experienced much heartache in the early years of his ministry. Almost one year after his marriage in St. John's, his wife, the former Maria S. Ross of Halifax, died in May 1857 shortly after giving birth to their first child. His mother who was living with him, died in 1861. His second wife, the former Miss Dickie of Cornwallis, and infant daughter died in February and April of 1863 respectively. The loss sustained by Mr. Ross was described as "irreparable." Following this sad loss, he was given six weeks leave of absence. His third marriage took place sometime later.

Over the years, the congregation had been good to him and his family, caring for their material welfare. They had purchased a life insurance policy for him in 1879, payment being made through the subscriptions from members of the congregation. Until 1884, the congregation paid the annual premium of \$100.00. On the eve of his departure, Mr. Ross was presented with an address and the substantial sum \$500.00. He responded with great feeling, and intimated that his intention had been to end his ministry in Harbour Grace, but felt obliged to move at this time in submission to the sovereign will of God. He and his family left the congregation with a heavy heart, as "the tongue of slander" had been at work in the community against his character, but he assured the congregation that he believed they had acted honestly towards him.¹⁶ When Mr. Ross left, he later became minister of the congregation in Parrsboro, N.S.

The town in general expressed its appreciation to the work and ministry of Mr. Ross and his family. Mr. Ross received an address from both the citizens of Harbour Grace, and the Masonic Lodge of which he was chaplain. Mrs. Ross was presented with an address from the Orcas Society of which she was president. The Sunday School made a presentation to Miss Ross who had been a teacher.

It is a credit to Mr. Ross that during his ministry in Harbour Grace, two young men were influenced to enter the holy ministry. They were John Munn Allan, son of Dr. W.M. and Mrs. Allan, and Ralph Strathie, son of Mr. and Mrs. John Strathie. For 12 years Mr. Allan was minister of Bay of Islands on the west coast of Newfoundland until his death in 1914. Mr. Strathie did not serve a congregation in Newfoundland but he was well known both in St. John's

and Harbour Grace. He had preached several times in St. Andrew's, St. John's. He died in the Fall of 1912 while minister of Zion Church, Charlottetown, P.E.I.

After Mr. Ross' resignation, the congregation was not left without a pastor. The Reverend Richmond Logan arrived in Harbour Grace shortly before the departure of Mr. Ross, having been appointed as stated supply by the Presbytery. Not being satisfied with that arrangement, the congregation proceeded to call Mr. Logan. He had previously intimated his willingness to accept a Call, but under certain circumstances only, one being that the Call be unanimous. He also stated plainly that

he considered the salary offered insufficient in a town where the cost of living was so high. In case, however, the congregation purchased an organ, and enlarged the Kirk during the incoming year, he would only require \$800 for the first year.¹⁷

He accepted the Call which was signed by every member and adherent of the congregation, and was promised an annual stipend of \$900.00, plus manse. As Mr. Logan had expressed his desire to hold services in Carbonear, the Presbyterian residents there were also asked to sign the Call. Several members of the Harbour Grace congregation had expressed favour of looking after the Presbyterians living in Carbonear! The Service of Induction was conducted by the Moderator of the Presbytery, the Reverend L.G. Macneill, on November 27th, 1883. He was assisted by the local Methodist minister. The Induction was irregular according to the laws of the Church since Presbytery could not be legally constituted with only one teaching elder present. However, the action taken by the Moderator was later approved at a regular meeting of the Court, "Though not strictly in accordance with the usual forms (it) was the best that could be adopted under existing circumstances."¹⁸

Shortly after Mr. Logan accepted the Call, a committee was formed to make preliminary plans for the "contemplated enlargement of the Kirk". Unfortunately, no Annual Meeting records are available from 1884 - 1886 inclusive. There is no record that the sanctuary was ever enlarged during his ministry, but extensive work was done on the gallery, amounting to approximately \$220.00. The organ was not installed until 1887, during the ministry of Mr. Logan's successor, the Reverend W.J. Thompson. It was installed at an approximate cost of \$940.00. The money for the organ was raised largely through subscriptions at one of the meetings held. An extra expense of \$320.00 was incurred at the time in the building of the alcove where the organ was placed. The seating capacity of the church was 250.

Up until the installation of the organ, a precentor was employed to lead the congregational singing. Discussion had taken place at the Annual Meeting of the congregation in 1872 concerning “standing during the singing in divine service”. But this was left unresolved until 1892 when “a little desultory discussion ... ensued on the matter of Congregational singing and practice - but no definite decision was arrived at in the premises.”¹⁹

Mr. Logan was a faithful, zealous and efficient worker while in Harbour Grace. He possessed great ability as a preacher, pastor, writer and friend. The congregation and entire community was saddened when he resigned from his pastoral duties in June 1886, due to “his wife’s health which renders a removal to a less severe climate.”²⁰ The following excerpt from an address delivered to him on his departure says much about his short but effective ministry in Harbour Grace:

The young men of the congregation have always found in you a wise adviser and a valued helper; and it is a noteworthy and gratifying fact that during your pastorate in Harbour Grace no fewer than four of our young men have decided to enter the Christian Ministry, and these will ever remain specially indebted to you for the counsel and aid you have offered them in prosecuting their studies and in other ways connected with the sacred profession they have embraced.²¹

The four young men referred to at the time were:

Peter Fisher	(certified by Presbytery in 1886)
Walter Beattie	(do)
William Hay	(no record of certification)
Malcolm Morrison	(certified in 1887)

Direct credit for these men entering the ministry must go to the great Dr. James Robertson who had visited Newfoundland and had presented the challenge of the Church in Canada’s great north-west. Peter Fisher and Walter Beattie accepted the challenge of the northwest and were certified to The Presbyterian College in Winnipeg, and were recommended for home mission work the summer of 1886. They were described as “fit for evangelical labour.”²² Mr. Hay, together with Alexander McGregor, left for McGill College in the fall of 1885. Apparently, Mr. Hay did not complete his course, but returned to his native Ireland. It would also appear that Mr. Morrison did not complete his course.

Mr. Beattie, born in Perthshire, Scotland, was married and in business in Harbour Grace for five years before he accepted the Call to the ministry. He graduated from the Manitoba college in 1890. He died a relatively young man in 1916, after spending most of his ministry in Western Canada.²³

Mr. Fisher, born in Rothsa, Scotland, in 1861, died in 1948 in his 87th year. He spent about 60 years of his life in the three prairie provinces of Canada, first as a student minister, later as an ordained minister and later still after his retirement as supply during the war years when he was over 80. He graduated a year later than Mr. Beattie since he had little formal education. He had “sailed the Atlantic in a windjammer” for a number of years, having gone to sea when he was only 14. He was a book-keeper in Harbour Grace (not in St. John’s as is recorded in the obituary notice in the Acts & Proceedings of the General Assembly) when he heard and accepted the Call to the ministry. He was a keen student with “one of the best private libraries in the early days and every little extra was spent on books.”²⁴

He was one of those great souls who grace the ministry of our Church. Kindly in his outlook on others he proved a true friend to many a young student minister. All over Canada there are ministers who mention his name with reverence.²⁵

It was also at the time of Mr. Logan’s departure from Harbour Grace that he recommended the Reverend F.C. Simpson, Methodist Minister in Carbonear, for admission into The Presbyterian Church in Canada. The Presbytery in turn recommended Mr. Simpson to the General Assembly, which in turn accepted him into the Church in 1888, after he had completed the subscribed extra courses in The Presbyterian College, Halifax. Contrary to the impression given in the obituary notice in the Acts & Proceeding of 1919, Mr. Simpson spent the first few months as a Presbyterian Minister in Newfoundland. After preaching for two months in St. Andrew’s, St. John’s, he was taken on trials for license and was ordained by The Presbytery of Newfoundland by the laying on of hands in August 1888. For the next few weeks he served as a missionary of The Presbyterian Church in Canada in Newfoundland. He travelled to such places as Little Bay and Bay of Islands where he conducted services and administered the sacraments and later reported back to the Presbytery. It would appear that Mr. Simpson, being a former minister in the Methodist Church, was re-ordained by the Presbytery!

Over the years, Mr. Simpson made many return visits to his native Newfoundland. For some time, he travelled extensively for *The Presbyterian Witness*. He also had personal reasons for returning to Newfoundland as he had married the former Miss Agnes Duff of Carbonear. Her

father, a Presbyterian, was the Honourable William Duff, member of the Legislative Assembly for Carbonear. Mr. Simpson was married in 1890. The wedding was performed by the Reverend William Graham in St. Andrew's Church, St. John's.

The Presbyterian Witness contains many letters and articles written by Mr. Logan while he was minister in Harbour Grace. One thing he endeavoured to do was to take away the false understanding people had of Newfoundland, especially their concept of the weather! At one time, he wrote from what he called "this so-called 'lonely outpost'", saying,

to you readers I wish to say most emphatically - THIS IS A FINE DAY. It is more than fine, it is CHARMING! DELIGHTFUL!²⁶

This is not Greenland, as many people suppose. It is not noted for icebergs and fog as some of our geographic text books inform us.²⁷

In the same letter, he commented on some of the winter activities in a town such as Harbour Grace in 1885. After describing dancing, he said,

We have concerts and lectures and public Reading and stereopticon exhibitions and minstrel and other intellectual performances to relieve the monotony of our winter. I must not forget the exciting toboggan and the time destroying skating rink.

He noted the last two innocent pastimes "are being tabooed by a section of the Canadian clergy, catholic and protestant alike." He later comments

Those who are bent on wickedness can find scope for it almost anywhere, even in the church, prayer meeting, in bible class, while 'to the pure all things are pure'.²⁸

Mr. Logan proposed to publish a book entitled, "Biographical Sketches of the Early Fathers of the Presbyterian Church in the Lower Provinces". Apparently, this book was never published, although it was highly recommended by a noted author from St. John's, the Reverend Moses Harvey. However, some, if not all the Sketches appeared in different editions of *The Witness*.

The Reverend W.J. Thompson arrived in Harbour Grace just prior to the departure of Mr. Logan, early in July 1886. He was with the congregation for only three years. He first served as stated supply, but was later Called by the congregation, and inducted by the Reverend Dr. D. Macrae from St. John, N.B., assisted by the Reverend Wm. Graham. Mr. Thompson was

guaranteed a stipend of \$800 per annum, plus manse. It is of interest to note that Mr. Graham had been inducted as minister of St. Andrew's, St. John's, the previous evening.

In 1887, although the number of contributors appeared to be down, the givings for all purposes reached an all-time high of \$2,188.00. This, however, included subscriptions for the new organ. In August, when Mr. Thompson resigned in 1889, there were approximately 36 contributors, whereas in 1874 there had been 60. The population of the town had reached 8,000 in 1882, but it would appear that many of the Presbyterians were transient. In 1888, there were approximately 88 adults connected with the Presbyterian Church, with 75 children in the Sunday School. By this time, a mission band had been organized.

Mr. Thompson was regarded with favour by the congregation. In a letter to the Presbytery the following is recorded:

His ministrations have always been of a superior order. He has worked hard giving his congregation three sermons a week. It has been their privilege, during the last three years, to listen to discourses, in power, pathos and earnestness, much above the average; also to very touching, very impressive prayers, and as well to hear pathetic appeals which deeply stirred their feelings and impelled them to a better life.²⁹

A correspondent to the Witness from St. Andrew's in St. John's writes, "To hear Mr. Thompson once is to desire to hear him again and again, and yet again."³⁰

The congregation, although small in numbers, progressed favourably over the years until the financial crisis that rocked the entire Colony in 1894. This failure of the banks followed the terrible fire of 1892 when two-thirds of the capital city was burned to ashes. The minister in Harbour Grace at the time was the Reverend Ebenezer McNab. He had come to Newfoundland in 1890, and in the same year accepted a Call from the congregation which had been signed by 40 communicants and 49 adherents. He was with the congregation four and one half years, although granted leave of absence by the Presbytery in 1893 due to ill health. In February 1895, he notified the Presbytery of his resignation. Some of Mr. McNab's descendants are still resident in St. John's. His daughter Ethel married W.A. Munn in 1893. Mr. Munn died in 1940 and was noted for his contribution to the literary and commercial fields in Newfoundland.

A *pro re nata* meeting of The Presbytery of Newfoundland was called in January 1895 to discuss the "financial difficulties in Harbour Grace", and the suggested "union of the Presbytery with that of Halifax." At that time Mr. McNab reported that his congregation was unable to

guarantee a salary for the pastor after the end of March of that year. At the time the stipend was set at \$900.00 per annum, plus manse. Presbytery directed the congregation

to state in writing ... how much they can provide towards a salary for their minister, with a view to making application to the Home Missions Committee to supplement this amount.³¹

Meanwhile, Mr. McNab resigned as minister of the congregation, which was accepted by the Presbytery with regret. The following was submitted to the Presbytery:

That owing to the commercial depression which has overwhelmed the colony, and, in addition to the loss by death and by removal to other lands of some of the best supporters of the Church in Harbour Grace that the congregation now found that they can no longer provide suitable support for their pastor, the Reverend E. McNab, and that in consequence, he has now tendered his resignation of his pastoral charge.³²

It is true that the whole economy of the Colony was in a depressed state at the time. This in turn had its ill effects upon the congregations within the Presbytery. No Presbytery statistics were recorded in the Acts & Proceedings of the General Assembly for 1893 and 1894. Only a partial and discouraging report was submitted for 1895. In a letter dated April 12th, 1895, Mr. McNab wrote the convener of Statistics, which note appeared in addendum to the report

Our fine little congregation that has stood, I believe, at the head of our Church in proportional givings, is completely crushed. We lost by death and removal more than half of our numbers. And the financial crisis has brought all our rich members to utter ruin. It was found at Congregational meeting, all they could now raise was \$520.00. I do not think they will be able to raise that. The destitution is increasing daily, with no sign of the end. Upwards of 400 persons left Harbour Grace this week.³³

This was a critical year in the life of this little congregation, but fortunately they were not left without a minister. The Reverend George McMillan was appointed as an Ordained Missionary. It is of interest to note that the congregation raised almost \$600.00 towards stipend alone throughout 1895. It was in the year 1895 that the congregation lost by death Mr. R.S. Munn, a faithful and substantial supporter.

Between 1893 and 1895 congregational expenses were high, due in part to necessary repairs to the buildings and general maintenance. The amount raised for all purposes in 1893 was \$1,269.00. The following year, the year of the Bank Crash, expenses amounted to \$1,507.00. To offset any deficit that year, J. Munn & Company contributed \$324.00. By 1895, congregational

expenses had risen to \$1,558.00, with only \$595.00 paid in stipend. However, all was not quite as black as had been painted by Mr. McNab. It is true that some of the highest givers had died, but the number of contributors did not decrease greatly. In 1892, there were 41 contributors; 1893 - 18; 1894 37; 1895 - 36; 1896 - 32. In 1897 the number had increased to 35, but had fallen again to 27 by 1901. But from then on the number of contributors gradually increased once again. Extra income was realized for three years from the Neil Stewart Estate. In 1895, individual contributions were supplemented by \$400.00 realized from the sale of manse furniture and from rentals. That same year the congregation became an augmented charge. However, in two years' time the congregation was able to raise \$650.00 towards stipend, the remaining amount being paid by the Church Augmentation Fund.

1895 - 1925, The Presbytery of Halifax

The years immediately following 1894 were difficult ones for the congregation as many of the members and adherents were in the business world. But the blow was not fatal, and the congregation rallied with help from the Augmentation Fund. The future looked much brighter, although pessimism concerning the welfare of the congregation was never far away. The Presbytery of Halifax took an interest in the work in Harbour Grace and supplied a number of Ordained Missionaries and others. Unfortunately, however, these men remained on the field for very short periods. This lasted until the arrival of the Reverend F.S. Coffin in 1908. Through these years the congregation paid as much as possible towards the minister's stipend. It was also in this period that the congregation became known as St. Andrew's Presbyterian Church.

The congregation may have been small numerically, but was extremely active. In 1898, there was a Boy's Brigade, a Christian Endeavour Society, as well as the Sunday School and the Women's Foreign Missionary Society. The Brigade was abandoned in 1902. In 1899, it was reported at the Annual Meeting that the St. Andrew's Church, Harbour Grace stood fifth in the Maritime Synod in regard to total givings to the Church. They averaged approximately \$45.00 per family. That year the congregation decided to become self-supporting once again, having as their minister the Reverend J.P. Falconer who had been appointed Ordained Missionary. Mr. Falconer addressed the Presbytery in 1899 and reported that 18 contributing families in the congregation paid his stipend in full. Stipend was then \$800.00 per annum.³⁴ However, by the end of the year others in the congregation had contributed. There was now a more healthy and optimistic attitude prevalent among the people. They were extremely grateful to the Presbytery for making supply available and for the assistance given through the Augmentation Fund. That same year the congregation subscribed \$653.50 towards the Century Fund of The Presbyterian

Church in Canada. As usual the people continued to give liberally to the several schemes of the Church.

After Mr. Falconer's departure in the fall of 1900, the Presbytery was concerned about the lack of available supply. Until January 1902, and the appointment of the Reverend D.O. Cock, the pulpit was supplied by Dr. D. Macrae, the Reverend E. Thorpe and the Reverend J.A. Greenlees. Pleased with Mr. Cock's ministry, the congregation issued him a Call, signed by 46 members and 28 adherents, with a guaranteed stipend of \$800.00. Mr. Cock, although appointed for a two-year period, declined the Call as his mind was set on work overseas. He resigned from his appointment in August, 1902, and was appointed to work in India.

A short but settled ministry was given from 1902 - 1904 by the Reverend D.A. Frame who came in September 1902. He accepted a Call from the congregation with a guarantee of \$750 for stipend. As this was \$50.00 below the minimum, it would appear that Mr. Frame was a bachelor. Under his ministry complete and extensive reports were made and recorded at each Annual Meeting. Later, augmentation of \$100.00 was requested.

It was in 1902 that the congregation agreed

that provided the Presbyterians here could obtain two seats on the Methodist Board of Education for Harbour Grace, any sum obtained from the Government for educational purposes for the Presbyterian body here should be placed at the disposal of the said Methodist Board for educational purposes in Harbour Grace, such an arrangement to be for one year.³⁵

This proposal was subsequently accepted by the Government, and Mr. Eugene Thompson and Mr. R. Duff were appointed to the Methodist School Board. It would appear that the Victoria Street School continued in operation under this joint set up for a number of years.

The various groups within the church continued to prosper under the ministry of the Reverend A.W. Lewis, who arrived in Harbour Grace in June 1904. In October of the same year he was inducted by a special meeting (Commission) of the Presbytery, conducted by the Moderator, the Reverend Allan Simpson. Others present were the Reverend J.M. Allan of Bay of Islands, and elder John Brunlees of St. Andrew's in Harbour Grace. It was during Mr. Lewis' ministry that electric lights were installed. This doubtless had no connection with the fact that a number of old adherents returned to the Church! The Church prospered financially, although there was still a note of pessimism. The W.F.M.S. flourished with 29 members. It was during his

ministry that the first congregational “sociable” was held, organized by the ladies of the Church. They did not organize themselves into a Ladies’ Aid until 1908, but financial assistance had been requested by the Board of Managers as early as 1906. The envelope system was adopted in 1907. The only complaint voiced was that the envelopes should be “more attractive.”

Already, some were beginning to express dissatisfaction with the Methodist School Board. This Board was receiving a yearly grant of \$170.00 from the Government for the Presbyterians. The Annual meeting of the congregation in 1906 appointed a committee “to consider the advisability re starting a Presbyterian Day School.” The Committee reported the following year that the time was not opportune for action at present. The Victoria Street School was once again operated as a Presbyterian School at least by 1912, with 31 students enrolled at that time.

It was in 1908 that the Reverend F.S. Coffin was appointed Ordained Missionary to St. Andrew’s, a congregation which once again had 55 communicant members, plus adherents. Mr. Coffin was not new to the problems of the Church in Newfoundland having served both as student catechist and ordained missionary at Bay of islands. He was an active organizer and extremely interested in the young people of the community. Soon after his arrival he reported to the Presbytery that the “outlook was very hopeful.” He soon organized “The Congregational Guild” and the “Juvenile Guild”, the latter having a membership of 30. Apparently these two organizations were short-lived. By 1911, the congregation had reached another low ebb. Although the Sunday School appeared healthy with 50 students, the communicant membership had dropped to 39. Approximately 23 families were connected with the congregation at that time. Dr. William Allan, Licentiate of the Royal College of Surgeons, Edinburgh, and father of the Reverend J.M. Allan, died on July 21, 1910.

At first, Mr. Coffin’s stipend was paid in full by the congregation, but by 1911 outside assistance was needed, even with substantial help from the Ladies’ Aid. The Missionary Society of St. Andrew’s in St. John’s gave a gift of \$200.00 in 1911; \$150.00 in 1912, and a final gift of \$200.00 in 1913. That year, due to ill health, Mr. Coffin resigned from his appointment. He needed a year’s complete rest from the work of the ministry, and desired to travel abroad. The Presbytery allowed him temporary retirement benefits for one year.

The next few years were trying ones, not only for the congregation in Harbour Grace, but for the entire work of the Church in the Colony. By 1915, due to the shortage of ordained ministers, four of the five congregations were vacant except for the summer months when

student catechists were available. The Reverend J.S. Sutherland of St. Andrew's in St. John's was the only resident Presbyterian minister in Newfoundland. The Home Missions Committee was "instructed to do everything possible to secure supply for the vacant congregations in Newfoundland."³⁶ It was then that the Reverend F.S. Coffin consented to accept re-appointment as Ordained Missionary Harbour Grace, arriving on the field in the spring of 1916. He remained until July 1924.

The Victoria Street School continued to prosper. By 1914, the school was free of debt, and received an annual grant of \$200.00 from the Presbytery as well as the Government grant. That same year 50 pupils were enrolled, with a Miss Butt as teacher. The congregation was not in the same healthy financial condition. In 1915, givings from all sources was only \$979.00 with \$100.00 received from the Presbytery for Church repairs. Financial assistance had been requested from St. Andrew's in St. John's, but was not forthcoming as that congregation had other financial commitments which had to be met. Dr. Sutherland, the minister at the time, wisely advised the congregation by letter that they should seek help from the Presbytery's Augmentation Fund and to secure a settled ministry. He felt convinced that the Presbytery would assist the congregation as readily as they had made the school grant. He assured the congregation that receiving help from the Fund would not mean the "loss of independence," but would be better than dependence "upon the precarious gifts of a voluntary society in another congregation,"³⁷ meaning of course, the St. Andrew's Missionary Society. Augmentation was requested and granted in 1915 and continued for the next few years.

The First World War claimed the lives of two men from the congregation, namely Graham Duff and James M. Cron. A fitting tribute was made to them by the congregation when a memorial plaque was placed in the Church during a special and impressive service immediately after the end of the war. Later this plaque was removed from the sanctuary and placed on the monument erected in the well-kept Presbyterian Cemetery in Harbour Grace.

According to the Church Records in 1918, there were 20 families, 7 individuals, with 54 communicants and adherents in the congregation. There were 45 in the Sunday School. By 1925, there were 18 families, with 42 on the Communicant Roll. There were only 20 in the Sunday School. In response to a directive from the General Assembly of 1919, the Presbytery asked the congregation to become self-supporting once again. This meant the congregation had to realize another \$600.00 each year over and above their present givings. The congregation accepted the challenge and was given substantial financial assistance by Mr. Dugald Munn. In 1920 and 1921 no grants were received other than the annual school grants.

It was the expressed desire of many in the congregation to keep the “church doors open until the Union of the Churches in Canada was accomplished.”³⁸ At the special meeting of the congregation in November 1919, Mr. Dugald Munn, a member and elder, although residing in St. John’s,

offered to make up any deficiency in the accounts at the end of the year and to do the same in 1920, and longer if necessary. This generous offer was made unconditionally, with the hope that the Church at Harbour Grace after all its years of faithful service would be saved from utter distinction.³⁹

Over and above this, the following year Mr. Munn made a generous contribution of \$10,000.00 to the Forward Movement, making his contribution in the name of St. Andrew’s, Harbour Grace.

The Church Union Question

Mr. Coffin, in failing health, was anxious to leave the work in Harbour Grace. However, each year the Presbytery succeeded in persuading him to continue as the minister there. The congregation was anxious to have him remain as his “services seemed to be indispensable and such an idea as a ‘Closed Kirk’ could not be entertained.”⁴⁰ By 1922, even with the generous assistance of Mr. Munn, it was necessary to make application to the Presbytery for financial aid “as the stress of the times was unusual.” The request was granted.

In January 1924, Mr. Coffin stated in a letter to St. Andrew’s Session in St. John’s that “his congregation has discussed the question of co-operation with the Methodist congregation there and voted against it.”⁴¹ Mr. Coffin left the congregation in July 1924, and later went into the United Church after the Union. At the same time, Mr. Munn withdrew his annual contribution and it was thus “found necessary to abandon the work there and the church ... [was] closed.”⁴² In December of the same year, the Secretary of Home Missions, the Reverend Dr. R.W. Ross, met with the ministers and others in Newfoundland, and later reported to the Presbytery concerning the “difficult situation at Harbour Grace.”⁴³ The “difficult situation” was not elaborated. It is possible that although the congregation was anxious to keep the Church open and to remain as a Presbyterian Church, there was no one to serve as their minister. Dr. Ross suggested that Mr. Coffin be asked to return for at least the first six months of 1925. Although the Presbytery agreed to that, Mr. Coffin did not accept the appointment. Mr. James Cron, elder of the congregation, had expressed his willingness to contribute \$250.00 through the St. Andrew’s Session, St. John’s, if Mr. Coffin would return.

The people of Harbour Grace did not give up hope easily. Although St. Andrew's congregation in St. John's had agreed that the best interests of the Harbour Grace congregation would be to amalgamate with the United Church, the people firmly believed the Church would not be closed permanently. There had been no services conducted since the departure of Mr. Coffin. At a special meeting of the Board of Managers and elders it was agreed that the money in hand from the Patterson estate be paid to the United Church in Harbour Grace and "also to pay same in future as received while the Kirk is closed."⁴⁴ The dreams of re-opening the Church were never realized.

1926-1939, The Presbytery of Cape Breton and Newfoundland

Although there is no record of a vote being taken, other than the letter written by Mr. Coffin to St. Andrew's Session in January 1924, it is evident the people desired to remain as a Presbyterian congregation. However, no help was forthcoming, and the numbers were few. Immediately after the Union of 1925, the Presbyterian congregations in Newfoundland came under the jurisdiction of the Presbytery of Pictou. The three congregations listed in the Presbytery from Newfoundland were those in Grand Falls, St. John's and Harbour Grace. At the meeting of the Synod of the Maritime Provinces in the fall of 1926, the Reverend W.O. Mulligan intimated "that at least three congregations in the Ancient Colony were likely to stand true to the Presbyterian Faith."⁴⁵ At the same Synod, the Moderator of Synod, the Reverend Robert Johnston was authorized to visit the congregations in Newfoundland.

By action of the General Assembly in 1926, and the Synod of the Maritime Provinces of the same year, The Presbytery of Cape Breton and Newfoundland was formed. The first meeting of the court was held on November 9th, 1926. It is rather ironic that in the spring of 1876, The Presbytery of Newfoundland was asked to consider the establishment of a "Cape Breton and Newfoundland Synod!"⁴⁶

The manse at Harbour Grace, which had not been occupied by a minister for many years, was sold to Dr. Cron in 1926, for \$1,000. Mr. Coffin, a bachelor, lived at the hotel rather than in the manse. At the time of the sale, the manse was being rented by Dr. Cron and was in need of extensive repair. The budget allocation set by the Presbytery for Harbour Grace for 1927 was \$20.00.

In July 1927, a Commission of the Presbytery was appointed to visit the "congregations and mission fields in that Colony ... and report."⁴⁷ Little mention is made of the neglected

congregation of Harbour Grace. However, the “representative elder at Harbour Grace, James Cron, was communicated with by telephone and agreed to arrange a public meeting for the Commission.”⁴⁸ When the report was dealt with in detail, the only mention of Harbour Grace congregation was that Mr. Mulligan asked that a grant of \$250.00 to the school at Harbour Grace ... be continued.⁴⁹ The last statistics recorded in the General Assembly’s Acts and Proceedings for Harbour Grace was for the year ending 1925. In 1928, the organ was given for use in a nearby Roman Catholic Church.

1939 - 1967, The Presbytery of Newfoundland

In 1940, the Church was presented to the Reverend Canon Rusted of Carbonear as a “free gift”, which action was approved by the newly re-formed Presbytery of Newfoundland. The building was to be taken down and erected on a suitable site and to be used as a Church and School on the South side of Carbonear.⁵⁰ The following letter addressed to Canon Rusted, dated February 21st, 1940 is of interest:

This building, which has stood on its present site for eighty-five years, has many tender associations for our people, brought up under its influence, and we are happy to think that the present frame will continue to stand for the Christian cause in the years that lie ahead.⁵¹

This letter was signed by Robert S. Munn, O.E. Grimm and R.T. Parsons, managers of St. Andrew’s Church. For many years, these same men assumed responsibility for the upkeep of the Presbyterian Cemetery. Mr. Otto Grimm, baptized by Mr. Ross, the first minister in Harbour Grace Church, took great pride in the care of the Cemetery until his death in 1964. His good work is continued by Mr. Max Parsons, son of R.T. Parsons.

The land on which the Church was situated was given to the town of Harbour Grace, upon which is now built a library. This same property had been offered to the United Church in 1945 as a site for their new Church, but was found to be unacceptable for their purposes.

In 1941, the Communion Set and the Desk Bible were presented to the United Church at Coley’s point. Fortunately, many of the old records of the congregation are still available. For the most part they are in the hands of the Presbytery, and kept in the safe at St. Andrew’s in St. John’s.

The Church, which was taken down in sections and rebuilt in South Carbonear, was used until 1961 at which time the children attending the school were transported to a new school built in Carbonear. The building was then sold to Mr. Graham Oake, grocer and Mayor of the town of Carbonear. The building was in such a state of decay that it was finally torn down in 1967, thus closing a long and interesting history of a faithful congregation and an historic landmark in the communities of Harbour Grace and Carbonear for 112 years.

Elders in St. Andrew's, Harbour Grace

John Munn

James Jarvis

R.S. Munn

James Hutchings

J.P. Jillard

Dugald Munn

John Brunlees

James Cron

Edward Parsons

MINISTERS OF THE HARBOUR GRACE PRESBYTERIAN CHURCH

May 1855 - June 1883	The Reverend Alexander Ross (Inducted Nov. 1855)
May 1883 - July 1886	The Reverend Richmond Logan, M.A. (Inducted Nov.1883)
July 1886 - Aug. 1889	The Reverend W.J. Thompson (Inducted May 1887)
Dec. 1889- May 1890 1890 summer	The Reverend M.G. Henry Stated Supply Mr. Alexander Laird Catechist
Sept. 1890 - Mar. 1895 1895-1896	The Reverend E. McNab (Inducted Dec. 1890) The Reverend George McMillan, B.A. O.M.
May 1896 - May 1898	The Reverend G.S. Milligan, B.A. O.M.
June 1898 - Nov. 1900	The Reverend J.P. Falconer, B.A. (Inducted Oct. 1898)
Dec. 1900 -	The Reverend D. Macrae, M.A., D.D. Supply
Jan. 1901 - Oct. 1901	The Reverend E. Thorpe Supply
Nov. 1901	The Reverend J.A. Greenlees, M.A Supply
Jan. 1902 - Aug. 1902	The Reverend D.G. Cock, B.A. O.M.
Aug. 1902 -	The Reverend William Graham The Reverend Mr. Chancey (Methodist?) The Reverend Andrew Robertson, M.A.
Sept. 1902 - May 1904	The Reverend D.A. Frame, M.A. (Inducted Jan. 1903)
June 1904 - July 1907	The Reverend A.W. Lewis, B.D. (Inducted Oct. 1904)
Aug. 1907 -	The Reverend J. Fowler The Reverend J.M. Allan, M. A.
Oct. 1907 - Nov. 1907	The Reverend Dr. J. McNeill The Reverend M. Fenwick
1907 - May 1908	The Reverend A. M. McLeod, B.A.

May 1908	The Reverend J.D. McGillivray
June 1908	The Reverend J.B. McLean, B.D.
July 1908 - Mar. 1913	The Reverend F.S. Coffin, B.A. B.D. O.M.
1913 - 1914	The Reverends Darby, Mercer, Fenwick, Fraser, and Sinclair
1914 summer	Mr. A.K. Magner (Catechist)
Oct. 1914 - Mar. 1915	The Reverend E. Thorpe
1915 summer	Mr. C.A. Ritchie (Catechist)
Oct. 1915 - Mar. 1916	Vacant?
Apr. 1916 - July 1924	The Reverend F.S. Coffin, B.A. B.D. O.M.

CHAPTER IV

THE PRESBYTERIAN CHURCH, BAY OF ISLANDS

Early Beginnings

The first Presbyterian missionary to the Bay of Islands on the west coast of Newfoundland arrived in the summer of 1866, under appointment by the Synod of the Presbyterian Church of the Lower Provinces. The minister appointed was the Reverend E. Archibald. The appointment was made on the recommendation of the Reverend Moses Harvey, minister of Free St. Andrew's, St. John's, and the Reverend D. Sutherland who had spent one summer as a missionary on the Labrador Coast. Before returning to Halifax in the fall of 1865 after having spent the summer on the Labrador Coast, Mr. Sutherland visited Harbour Grace and St. John's and interested the ministers there in the need for mission work in the Bay of Islands. In his report to the Synod's Missions Committee he wrote, "Our Church has a great work before her in Newfoundland as well as Labrador."¹ In reference to the Bay of Islands wrote, "There is a nucleus of a congregation in the place, consisting of Gaelic speaking highlanders emigrants from Cape Breton."² He suggested that the missionary stationed in Bay of Islands could visit the Labrador mission at Salmon Bay, Quebec, and the Labrador missionaries could visit the Bay of Islands in return. He stressed the importance of the appointment of a missionary

as many of the merchants, to whom we look for support, are now beginning to set up establishments in these parts. Mr. Munn and Messrs. Rutherford & Company among the number, and they are earnest for the mission.³

In a letter to *The Presbyterian Witness* written while on the field in 1866, Mr. Archibald gave some interesting facts about the area. Some of the settlers had been there for many years, but the majority had emigrated since 1860, making approximately 100 families settled in the area, mainly of English, Irish, Scotch and French. The settlers had come from St. John's, Cape Breton, and the south shore of Nova Scotia. During the summer months, the men would be away from their homes, trading or fishing. The fishing was done at the mouth of the Bay or on the Labrador coast.

Mr. Archibald resided in the home of Mr. Kennedy who assisted him in moving about in the area, and supplying him with information about the place. He ministered to the 10 - 12

highland families, holding services in a newly-built, but vacant house. The services were attended by the Presbyterians and a number of Church of England people, the majority of the people in the area being nominally Episcopalians. There were also a number of Roman Catholic families. Only occasional services were held for either the Roman or Episcopalian population. Bishop Feild of the Church of England visited the area every few years, holding services on board his boat.

At that time education for the 200 protestant families was sorely neglected. Mr. Archibald reported that “if the church could establish a mission school ... it would, doubtless, be productive of incalculable benefit.”⁴

It would appear that Mr. Archibald was the first and last missionary appointed to the Bay of Islands until the summer of 1873. At that time, a Mr. Pottinger, a native of Indiana and from Union Seminary, New York, was appointed. This action on the part of the Synod was encouraged by an article which appeared in the October issue of *The Home and Foreign Record*, 1872, which included the following:

At present within this compass of 25 miles are found, dwelling solitary, 250 families with an estimated population of about 1000. This people subsist chiefly by fishing and lumbering, and many eke out a miserable existence. The country however, wants to be opened up as its resources have yet scarcely been touched ... At present there are no civil institutions, no code of laws is said to be in force, no roads have been constructed, all communication being in boats, and hence under such an exciting state of affairs it is impossible for this country to make progress.⁵

Spiritual destitution existed among the people, many living without any hope in the world. Although an Episcopal Church had been built, the clergyman resided there for only part of the year. A Roman Catholic priest visited occasionally.

When we think of the prevailing forms of vice among this people, and of the many sinking into a drunkard's grave, when we think that family religion is almost unknown and the sad training which the young are receiving, when we reflect that godly piety is but a feeble plant, should we not do something to strengthen the hands of the solitary labourer in this isolated and destitute field ... A duty evidently rests upon the Presbyterian Church to do something in the way of supplying this people with ordinances. During the first year there has been a considerable influx of Presbyterian population. Families have lately removed from the bounds of the Sheet Harbor congregation, some of whom are in full communion with our Zion, and are now located there.

The author was not without hope for the work in that area.

It is highly probable that an application will be made to the Home Mission Board next spring for a labourer ... An Evangelist with an exceedingly missionary spirit would find here a field of usefulness. Let the readers of the RECORD remember this solitary and isolated people in their prayers and not overlook the claims which our widening Home Mission field has upon us.⁶

In response to that letter, the Reverend Moses Harvey said that the locality had special claims upon the Presbyterians of Newfoundland who would gladly respond to appeal for action in sending a missionary to the Presbyterian people there who were at present destitute of Gospel ordinances. He thought that at least half the expenses for one year could be met by the Presbyterians in Newfoundland as they had responded with generosity to a plan for help in the Labrador mission to which they subscribed almost 69 pounds. He suggested that the missionary should travel to St. John's and report after spending the summer on the field.

Should the prospects be of an encouraging character, we will do what we can to aid in the erection of a church, and sustaining a minister. ... The Bay of Islands is destined to become an important settlement, and its population is rapidly increasing. Presbyterians from the neighbouring provinces are likely to settle there in considerable numbers, as well as in Bonne Bay, and in St. Georges Bay, and Codroy. In each of these localities we may hope one day to see a Presbyterian Church, and the ground should be occupied at once.⁷

There is no record of an appointment to Bay of Islands after the summer of 1873, until the spring of 1876.

1875 – 1895: The Presbytery of Newfoundland

In the fall of 1875, the newly-formed Presbytery of Newfoundland held its first meeting, having been erected by the General Assembly of the Presbyterian Church in Canada. At that first meeting, the problem of Home Missions was discussed, resulting in the appointment of a committee under the chairmanship of the Reverend Moses Harvey. The committee was “to enquire regarding the practicability of opening mission stations in Newfoundland.”⁸ At the following meeting of the Presbytery, the committee recommended

to the consideration of the Presbytery, the case of Bay of Islands, on the western shore of the Island, where a number of Presbyterian families are settled who are altogether destitute of Religious Ordinances, and have expressed an earnest to have a Minister of the Gospel in their midst.⁹

An immediate request was made to the Synod's Board of Home Missions for the appointment of a "Probationer" to the Bay of Islands and adjacent stations for the summer of 1876.

Although missionaries had worked in the area as early as 1866, no mission station had been erected. However, by 1874 the Presbyterian population living along what was called "the French Shore" numbered 179. According to government statistics 37 Presbyterians had resided in the same area in 1869. The greatest influx of Presbyterians took place in 1872 coming from New Brunswick and especially from Nova Scotia. One man who had settled earlier in the Upper Humber region in 1867 was Nova Scotian George Nichols. He with others had been attracted to the area, later known as Nicholsville, by the "giant pines" and the "fertile soil." It would appear that Nova Scotians from Sheet Harbour and the Stewiacke Valley settled primarily in the Corner Brook area, while those from New Brunswick settled in Petries. Some had come to work for the Halifax firm of Burns and Murray which had purchased the Corner Brook mill from Gay Silver in 1871. At that time Mr. John Tupper from Stewiacke was appointed manager of the mill. Others came to the Petries area to work for a Dublin firm. Both companies were engaged in "shipping lumber, pip-props, square timber, etc. to Ireland and United States,"¹⁰ Norway and Sweden. Mr. Tupper was soon concerned about the cutting of so much of the best timber. The cutting of Tom Timber "if allowed to run, will destroy the best timber country in the world."

Settlers were primarily attracted to the "bonnie bay" by the great wealth of the forests. However, there was also the "tilling of the land and the greater harvest of river and sea as well as the wealth to be obtained by the hunter (but), like every new country just opening up, it presented no bed of roses to these hardy Canadians, but a rough, crude and laborious way of living."¹²

These were the words of Mrs. Myra Campbell, daughter of Mr. Christopher Fisher, who had come to Corner Brook with his family in 1872 from Musquodoboit Harbour. In a paper delivered to the Missionary Society of St. Andrew's Church, St. John's in 1911 or 1912, Mrs. Campbell spoke concerning the early days in the area.

There was a great need for the ministry of the Gospel. There was a great deal of gambling and drinking, and even murder among the settlers. Before the arrival of the first settled

Presbyterian minister, there were two clergymen working in the area, the Reverend J.J. Curling, Church of England Rector after whom the town of Curling (formerly Petries) was named, and Father Sears, the Roman Catholic priest. According to Mrs. Campbell, the wealthy Anglican rector was "a very narrow minded man who would have nothing to do with Dissenters, as we were called, and for whom there was no salvation." This "rich protestant clergyman would not allow a dissenter's baby to be buried in his cemetery." On the other hand, the Roman priest was loved by both Protestants and Roman Catholics because of his kindly and genial nature. He treated all alike and was for a long time the only doctor in the area.¹³

The Home Missions Board acted quickly in filling the request made by the Presbytery of Newfoundland for an Ordained Missionary, and appointed the Reverend David F. Creelman to that "interesting field of labour."¹⁴ He arrived in Bay of Islands in May 1876, shortly after his ordination by the Presbytery of Halifax. He was a zealous and conscientious worker. By the fall he reported by letter to the Presbytery that he had conducted services regularly throughout the summer: organized two Sunday Schools, one in Petries the other in Corner Brook; and started the erection of a Church building at Birchy Cove, otherwise called Petries Point. The Church was built at a cost of \$875. Although financial assistance was received from St. Andrew's congregation in St. John's, and also from congregations and individuals in Nova Scotia, the residents of the area subscribed \$500 of the total amount. The parish covered an area of 40 miles in the Bay region. His work even took him further afield, as he had spent two months in the summer of 1877 ministering to the needs of the copper miners at Betts Cove, Green Bay.

In 1877 the Church and community seemed in very prosperous condition. It was the "headquarters for the British naval officers who had been placed in charge of patrolling the French Shore."¹⁵ According to preacher and historian Moses Harvey, the Bay of Islands was the seat of the winter herring fishery of value next to Labrador in importance, and it was a place for the exportation of lumber.¹⁶ By the time the Church was built in this beautiful, and breathtaking area at the mouth of the great Humber River, there were approximately 200 people connected with the two Presbyterian congregations, the majority being adherents and resident in the Petries area. The following statistics were reported to the third General Assembly of the Presbyterian Church in Canada, 1877:

Number of Churches	1
Number of other stations	4
Number of families	38

Number of Communicants	16
Number added during the year	16
Number of Elders	2
Number of other office bearers	7
Number of weekly prayer meetings	3
Number of Baptisms	2
Number of Religious Classes	30
Number of Teachers	3
Stipend promised from all sources	\$800.00
Stipend paid from all sources	206.90
Arrears due by Congregation	84.00
Amount expended on Church during the year	330.00
Amount expended on School	200.00
All other congregational expenditures	29.55
Total for strictly congregational purposes	566.45
Foreign Missions	19.00
Total contributions for all purposes	\$585.45 ¹⁷

The Church was built in Petries, but a school was built in both Petries and Corner Brook. According to the Presbytery of Newfoundland Minutes, assistance from the government for education was requested in 1878 for "the Presbyterian Schools." The two schools were in operation by October 1877. Church services were held in the Corner Brook School until the erection of a Church sanctuary in 1898. The school in Corner Brook, although operated by a Presbyterian Board of Education, was open to students of all denominations, including Roman Catholics. Thus a strong foundation was laid by the early Presbyterian settlers of Corner Brook for the present "public school" system in operation in that city to this day. The following information about the early public school in Corner Brook appeared in *Summit '67*:

When the second contingent of lumbermen and mill workers settled in Corner Brook in 1872, they took positive steps to provide an education for their children. The first one room School was built near the site of the present Avalon Telephone Company building. This small school house had accommodation for fifty pupils and was under a local Presbyterian Board of Education. It was in operation up to January 1925. ... The first school was used by both the Roman Catholic families and the Non Roman Catholic

families, since it was agreed to have alternatively a Protestant teacher and a Roman Catholic teacher until the number of pupils increased when two schools were needed.¹⁸

The Manse was built in Petries in 1879, the same year Mr. Creelman married Hattie A. Ellis, a Canadian school teacher who was teaching in the Presbyterian School, Harbour Grace. They were married in Harbour Grace by the Presbyterian minister there, the Reverend Alexander Ross. The best man was the Reverend Archibald Gunn, Ordained Missionary to Little Bay and Betts Cove. Prior to his marriage and the building of the Manse, Mr. Creelman boarded with Mr. John Tupper. It was at that time also that the congregation issued a Call to Mr. Creelman.

The first Presbyterian cemetery was in Corner Brook, but used by Presbyterians throughout the Bay of Islands. The land for the cemetery was secured in 1875 before the arrival of Mr. Creelman, and was in the same area where the school house was later built. A few years after this another cemetery was started in Petries. The cemetery in Corner Brook was later completely moved to give way to road building and the erection of the Millbrook shopping complex. The bodies of the early settlers and others were transferred to Wild Cove where a cairn had since been erected from the existing headstones of the old cemetery.

In 1877, the Presbyterians in the Bay of Islands had raised \$905.18 for all purposes. It was the desire of the congregation in Petries to become self-sustaining and to have a settled minister. A unanimous Call was given to Mr. Creelman in July 1878, which was signed by 35 communicants, including all the elders, and 28 adherents. The minister was guaranteed a manse, and \$400 towards stipend. The Presbytery agreed to supplement this by \$150 until the congregation should become self-sustaining. It is possible that the congregation became self-sustaining in 1878 as the total givings for all purposes that year was \$1,003.89, with a promised stipend of \$800.¹⁹ Unfortunately the prosperity that was evident in the area was short-lived. In 1879 the congregation paid only \$270.00 towards the stipend, and had raised only \$420.00 for all purposes. Twelve had been removed from the Communion Roll. Because of a slump in the lumber business many Presbyterians left the area to seek employment elsewhere, some travelling to Little Bay and Hall's Bay.

It is interesting to note that the entire procedure of the Call to Mr. Creelman was done through correspondence. This was made necessary because of the long distance between Bay of Islands and St. John's. Prior to the building of the railroad from St. John's to Port aux Basques, completed in 1898, there was only fortnightly mail service. Mrs. Campbell recalls that in summer "the mails were carried by 'packet' - that meant by a schooner hired for that purpose,"

and that "in winter when all navigation was closed, an Indian was hired to carry them overland two hundred miles to reach a vessel to take them across the Gulf." Transportation being what it was, it was inconvenient for the Presbytery to send one of its members to conduct an induction, thus the Moderator was instructed

to write a letter to be read from the pulpit of the Church at an early date, intimating that the Call had been sustained by the Presbytery, and accepted by Mr. Creelman; declaring him, accordingly to be the minister of the Presbyterian Church in Bay of Islands under the supervision of the Presbytery, and further, that his name be now added to the Roll of the Presbytery.²⁰

It was not until a few years later that the General Assembly gave Ordained Missionaries the privilege of being members of Presbytery. During his four years ministry in Bay of Islands, Mr. Creelman attended the Presbytery only once.

The winter of 1879 - 1880 was a bad one for both minister and congregation, indeed for the entire communities in the Bay of Islands. There was much destitution

due in large measure to the failure of the herring fishery. ... Ice sealed up the bay on December 26th, 1879, and left the place without sufficient stocks of provisions to meet the requirements of the people. On the 31st of that month a public meeting was called, to ascertain the actual state of things, and to see what could be done towards relieving the terrible distress. At that time there were at least forty families absolutely destitute.

At that meeting, Mr. Creelman, together with six other men of the community were nominated as a committee to solicit subscriptions from the residents of the Bay to provide provisions to pay for work ... Relief work was instituted and a number of men were given employment cutting pine deck planks, knees and other shipbuilding requisited.

By the end of January 1880, 49 families, or 285 persons were entirely dependent upon the relief system set up. Very meagre rations were issued.

They consisted chiefly of floor, meal, molasses, tea, hard bread and pork. ... This was the most trying winter ever experienced by the people of Bay of Islands. By the time supplies arrived from St. John's in April, the great majority of the destitute were actually on the brink of starvation.²¹

Life was not easy in the Bay of Islands in the early days. The winter of 1879 - 1880 would appear to have been the worst. Mr. Creelman, however, continued to keep two services each Sunday as well as mid-week prayer services. The seven miles were made each Sunday over the ice in winter, walking or by sleigh, and in summer by boat over the hills through the forest. The long arduous winter proved too much for the young minister, who was never very robust. Disease was already preying upon his body, believed to be tuberculosis. He was beginning to be handicapped through deafness. In May 1880 he tendered his resignation, due to ill health. Once again the entire procedure was carried out by way of correspondence.

When Mr. Creelman left the Presbytery, he was described by his fellow Presbyters as a "brother so beloved in the Lord" and regarded as an able and faithful minister of the Gospel. Two and one half years later, Mr. Creelman died in his 38th year, less than seven years after his ordination to the ministry. Dr. A.B. Dickie described Mr. Creelman as a "distinguished student" of the Halifax College, "earnest and devoted in his labours." He was "of more than ordinary ability, an effective preacher, and a devoted pastor, his work ended in the midst of his usefulness."²²

David Creelman was born on a farm at Eastville, Upper Stewiacke on February 7th, 1845, the son of James F. Creelman and Alice Turner. Before entering Dalhousie University in the fall of 1869, he had "learned his trade as a carpenter." His fellow students "remember the tall form, the calm, sedate manner, and the long patriarchal beard."²³

This devoted young minister ... was a native of Upper Stewiacke. He took his arts course at Dalhousie College, and prosecuted his theological studies in the Presbyterian College, Halifax. He was licensed in May 1876, and was ready and willing to proceed to Trinidad. The Foreign Missions Board did not see its way clear then to engage another missionary. There was an earnest call for a Missionary to Bay of Islands, Newfoundland, and Mr. Creelman accepted that appointment. He laboured with diligence and success in Newfoundland for over four years. Cold and exposure affected his health. It being known he was about to leave, he was called to Shelburne, and was happily settled there. His health failed after a short time, and he felt constrained last summer to resign his charge, hoping that complete rest might lead to his recovery. He travelled from Shelburne to Stewiacke, and never recovered from the fatigue of the journey. He died among the friends of his youth, in the full assurance of a glorious immortality.²⁴

He was buried in the Riverside cemetery near Upper Stewiacke. His only child, Anna, died a few months later and was buried near her father. Mrs. Creelman did not re-marry, but returned to teaching, spending the latter part of her life in Halifax.

After Mr. Creelman's departure from Bay of Islands the small number of Presbyterians there were left destitute of religious ordinances once again. In the summer of 1881, the Reverend W. Scott Whittier, Ordained Missionary at Little Bay, visited the congregations. In a letter published in *The Presbyterian Witness*, Mr. Whittier wrote the following concerning the "quiet Nova Scotian settlement of Corner Brook":

It is through no fault of his (Mr. Creelman's) that the field has been abandoned. Nor is it through any fault of the people, an appreciative people cordially did what they could for a beloved pastor ... An almost total prostration of the chief industries of the place, followed by the death of its energetic leader (the lamented Mr. John Tupper of Stewiacke) has led most of the settlers to re-move elsewhere. The revival that will re-establish the congregation ... has to do with the price of lumber and the catch of herring.²⁵

While in the area, Mr. Whittier visited all the Presbyterian families, preached four times, visited the Sabbath School and conducted a wedding. It is possible that the wedding was the chief reason for the long journey overland from little Bay to Bay of Islands.

The Reverend L.G. Macneill, minister of St. Andrew's in St. John's, said in a letter to *The Witness* in 1882 that Mr. Creelman has had no successor as many of the Presbyterians, dependent largely upon the lumber business, had moved away. The few remaining families continued to retain a day school, and to

hold services on the Sabbath in their snug church, while some of their number read the sermons of Talmage or Spurgeon to the little company that gathers for worship.²⁵

Mr. Macneill's hope for a missionary in the spring was realized in the appointment of student catechist, Hugh J. Furneaux, to, as Mr. Whittier commented, "knit up a ravelled sleeve."

Mr. John Tupper had been the manager of the lumber Mill in Corner Brook from 1871 until his untimely death in the fall of 1880. He was aboard the ill-fated "Cassie Mac", a vessel which left port in the fall of 1880 and was never heard of afterwards. The economic situation in the area was serious, but was later revived due in large measure to the work of Christopher Martin Fisher. After Mr. Tupper's death, Mr. Fisher, who had been assistant manager, was appointed manager and within two years had become owner of the mill, which developed into a flourishing lumber industry. Approximately fifty families were living in the self-supporting "sleepy little village" of Corner Brook.

Mr. F.G. Coffin was appointed student catechist for the summer of 1883. He was not unfamiliar with the work in the area. The previous summer he had served as agent for the British American Bible and Trust Society travelling in the west coast area, including the Bay of Islands. That same fall, Mr. Coffin in addressing a meeting in St. John's "spoke of the temporal destitution of the inhabitants, of their spiritual poverty, of the difficulty of access, ... of the scarcity of books among the people" and their willingness to give the "last copper in their possessions" for books.²⁷

In the fall of 1883 student catechist and teacher J.D. McFarlane came and remained at least until the end of school term the following year. The people were once again left without a minister or catechist until the arrival of W.J. MacKenzie in 1885. He remained until the following year when he resumed his studies at the Presbyterian College, Halifax. After graduating, he accepted an appointment to the mission of Harrington Harbour in the Quebec Labrador, where he remained for 18 months, travelling as far north as Hopedale. On his return to Halifax and with a view to overseas work he studied medicine. In 1893, he started on the long journey to Korea where he ministered for only two years when he was martyred for the faith.²⁸

When Mr. MacKenzie left, the pulpit remained vacant for almost two years until the arrival of student catechist Daniel McD. Clarke. During this vacancy services were conducted by two zealous young women, not at the Church or school but at a boarding house. Prayer meetings were also held. It was the same summer of 1888 that the Reverend F.C. Simpson, recently received into the Presbyterian Church in Canada from the Methodist Church, administered the sacraments in Bay of Islands, the first in eight years. He reported to the Presbytery concerning the work there. In his report, he noted that the Bay of Islands was prosperous, with approximately 112 Presbyterians living in the area, who desired a settled ministry. The Church, Manse and School were all reported to be in good condition. There were approximately 30 children in attendance at the school, the teacher being Miss Myra Fisher. Mr. Simpson did not state whether this was the school in Petries or the school in Corner Brook. He did say that the school was in dire need of books and other material, and that Miss Fisher was not receiving a government grant for her work. The Presbytery asked the Missionary Society of St. Andrew's Church, St. John's to contribute funds for the support of the school.²⁹

The names of all the teachers who taught in the school in Petries and in Corner Brook during the early years are not known. The first teacher in the Corner Brook school was a Canadian called Mr. Collins. He was succeeded by Miss Tupper, a sister of John Tupper and cousin of the Canadian politician Sir Charles Tupper. One teacher who served in Petries, and also assisted in Corner Brook was Miss Strathie from Harbour Grace, sister of the Reverend Ralph G. Strathie.

At the request of the Presbyterians in the area, the Presbytery asked that an Ordained Missionary be appointed to the field once again. The Home Missions Committee agreed to an appointment only under certain conditions. They would give a grant of \$300 the first year, provided the "Church of St. Andrew's and the people of Bay of Islands contributed between them \$400 for the same purpose."³⁰ All parties agreed to that proposition, and subsequently the Reverend Robert Stewart "a snowy haired, scholarly saint of God" began work in the spring of 1889, and remained for one year. He was loved by all. Mrs. Campbell spoke of him as "not only pastor, but lawyer, doctor, teacher friend, all in one. While life lasts, he will be one of its pleasantest memories, an ideal of true purposeful manhood."³¹

While in Bay of Islands, Mr. Stewart boarded at the home of Christopher Fisher. Here he taught Latin and Greek to Myra Fisher and two of her brothers. Miss Fisher hoped to do missionary work, and the two boys had been devoted by their parents to the work of the ministry.

The Reverend F.S. Coffin was appointed as Mr. Stewart's successor. He worked successfully among the youth of the community. He was most optimistic about the work in the area, especially in Corner Brook. The hope of the mission was in the young people who had banded themselves together as an Endeavour Society. A Young Women's Aid Society was also formed. In a letter to *The Witness*, Mr. Coffin wrote stating "that a dozen young men this spring organized themselves into a building society and will proceed at once to the creation of a church." They had found the worship in the school house "to be inconvenient and unworthy."

Mr. Coffin said that "five years of diligent work ought to find Bay of Islands a self-supporting charge" as the people are loyal to the Presbyterian cause. "They are liberal, but lumbermen and fishermen find it difficult to get ready money" thus the work depends upon the support of "Messrs. Petrie and Fisher". It was his concern that the mother church on the mainland should not forget this colony of faithful Presbyterians as "few years of care on our part will result on theirs in a grateful, faithful and prosperous church."

Like some of his predecessors, Mr. Coffin conducted monthly services on Wood Island, about ten miles from Petries. In the spring of 1891 a small church was erected to be used both as a church and school.³² He travelled to other points in the Bay of Islands for services as well.

It was during the ministry of Mr. Coffin that the little Church in Petries which would seat approximately 75 people, gallery included, was removed from its original site to the lot on which the manse stood. At that time, the Presbytery was requested to

return the deed which conveyed the original site of the Church to the Presbytery from Mr. Petrie, so that the deed might be cancelled and the ground restored to donor, being no longer wanted for Church purposes.³³

The Church was moved from Point Pleasant where it was originally erected near the water, and taken up to what was known as Petrie's Crossing near the manse and cemetery. The task of moving the Church was not an easy one. This arduous undertaking took many days to complete.

When the building was all but over the crest of the hill by Hayes', so great was the strain upon the tackle that a 400 pound anchor, set as a 'dead man', had one of its arms broken off close to the shank, and had to be sent to Halifax to be welded.³⁴

It was also during Mr. Coffin's ministry that one of the first elders, Mr. Crawford L. Ross, died at the age of 60 years. Mr. Ross had come from Sheet Harbour and

under Mr. Creelman he took an active part in the building of its churches and school houses; and in the adverse days that followed, his loyalty did much to preserve the church from extinction.³⁵

In 1888 M. Ross had been appointed to serve as one of the trustees for the Petries Church, together with Mr. Christopher Fisher and Mr. A. Petrie.

For a man who was so optimistic about the future work of the Church in the Bay of Islands, it is indeed unfortunate that Mr. Coffin remained with the people for only one year. He returned to the area each summer for his vacation for a number of years. During the short vacancy between his departure and the arrival of the Reverend E. Roberts, several services were conducted in the school in Corner Brook by the Christian Endeavour Society. Some services

were conducted by a Methodist lay reader. Even after the arrival of Mr. Roberts, the group of young people would conduct services when he was visiting other areas of his large parish. He remained with the congregation for only one year. He was followed by student catechist E. Thorpe in the summer of 1892, followed by the Reverend J.P. Falconer who also stayed for a year.

The next Ordained Missionary, the Reverend W. C. Morrison, remained in the area for over six years. Soon after arriving, he wrote to the Presbytery suggesting "that if the Mission Station at Bay of Islands were connected with the Presbytery of Halifax it would be simpler to manage it ecclesiastically."³⁶ The Presbytery did not look favourably upon the suggestion.

It was moved and agreed to that for the present the mission be retained under the jurisdiction of the Presbytery of Newfoundland, especially in view of the fact that the railroad now under construction will probably reach Bay of Islands before the close of next year, and thus render that locality much more accessible from St. John's, and will, in all probability, make it an important settlement and add to its population.³⁷

In 1893, the Presbytery considered the work at Bay of Islands to be encouraging. But the next few years were to be dark years, not only for the work of the Presbyterian Churches, but for the entire Colony. St. John's had already been ravaged by the fire of 1892. In 1894, the Colony experienced the great financial crisis caused by the failure of the banks. This too was a transitional period for the Presbytery. No reports of any kind were forwarded to the General Assembly from the Presbytery for 1893 or 1894, with only a partial and discouraging report for the following year. That same year the Presbytery met for the last time, having united with The Presbytery of Halifax.

1895-1925: The Presbytery of Halifax

Mr. Morrison ministered faithfully in Bay of Islands from 1893 until 1899. He laboured

through discouragements of the sorest kind, thro trials of various degrees, thro good and evil report, always ready to respond to any call in any weather, never afraid to take the part of the down-trodden and oppressed, ever ready to throttle the serpent of scandal, or fight the demon of drink.³⁸

The year the Church was erected in 1898 there were only 23 communicant members in the whole of the Bay area. There were 27 Presbyterian families recorded, with 35 in the Sunday Schools, and five preaching points within the charge. According to the General Assembly

statistics the total amount raised for all purposes that year was only \$427. The minister received a stipend of \$700, of which the congregation paid \$200, the Ladies Home Missionary Society \$200, and the balance met by the Board of Missions. Contributions from St. Andrew's had been sent to Bay of Islands for some time, and continued for a number of years.

It was mainly due to the efforts of Mr. Morrison and Mr. C. Fisher that the Church was finally erected, although the young men had all shown an interest in the work, and did supply free labour. The following excerpt is taken from a booklet entitled *Finishing the First Decade 1925 - 1935*, published by the Corner Brook United Church:

Becoming dissatisfied with the school house as he prospered and as his family grew up, Mr. Christopher Fisher, Elder of the Church, pioneer of the locality and lumber mill operator, decided to build a Church. Supplying the material from his own mill, and with free labour from the local people, the present little white Church, behind the Post Office at the corner of Park Street, opened in 1898, and deeded to the Halifax Presbytery. It served the community during the halcyon days of construction of the paper mill properties until 1925 when the present United Hall was erected and formally opened.³⁹

Presbyterian services had been held in Corner Brook for many years, and it was only fitting that they should have a permanent well-constructed Church building. On August 7th, 1898, the year the trans-insular railroad was completed, the Church having a seating capacity of approximately 120, was opened and dedicated for the public worship of God. The service of dedication was conducted by the Reverend Alfred Gandier of Fort Massey Church, Halifax, who was making a visitation to all the Presbyterian congregations in Newfoundland. Mr. Gandier later became Principal of Knox College, Toronto.

Mrs. Campbell wrote the following for the *Daily News*, St. John's, August 11th, 1898, but there is no record of it being published:

Our new church is the first ever finished and opened for DIVINE WORSHIP in this section of our Bonnie Bay. It reflects great credit on our pastor, Rev. W.C. Morrison, for his energy and perseverance in the face of all discouragements - for he has a feeble band to lead in such an undertaking. He has, however, the true missionary spirit in him, and when helpers are few he is able to doff his coat and put many a workman to shame. We are indebted to him particularly for the design (He drew the plans) and neatness of our little church, and long may it stand a monument to his patience and noble efforts. It commands a good view of our beautiful bay, and can be seen from the railroad. The exterior presents a perfect picture of neatness and everything is in proportion. We doubt

if any church of corresponding size in Newfoundland can compete with it in elegance and simplicity. The foundation of native granite from the Gaff Topsail Quarry, was a present from the manager, Mr. Campbell. The tower or steeple, is the work of Mr. (John) Condon, a native genius. (It would appear that he had the nickname 'John the Genius'!) The plastering and masonry works were done by MR. SANDY MORRISON. (Alexander Morrison was one of the first elders in the Petries congregation.) The interior is beautifully finished in native woods, juniper, hard pine and ash. It is the opinion of all who have seen it that no imported wood can in any way compare with ours. It was the suggestion of Mr. Christopher Fisher, who has been foremost in the good work, and reflects great credit of his good taste. The stained glass windows add to the look of superior elegance which is characteristic of the whole building. The pulpit, carpet, chairs, and pews are in keeping with all else. The handsomely bound Bible which adorns the pulpit, is the gift of the Rev. Dr. J.D. McFarlane, of Philadelphia.⁴⁰

Dr. McFarlane had served as a teacher-catechist during the winter of 1884 - 1885.

Contributions towards the payment of the debt of the new Church came from many sources; from the local people, and from many friends of the congregation in St. John's's, including a generous and unsolicited donation from the railroad magnate, Mr. R.G. Reid. The offering at the opening service amounted to \$27.50. This was a substantial amount when a labourer only earned approximately \$1.50 per day! The following year the ladies raised \$150 towards the debt. The remaining debt was wiped off and placed to the Century Fund; \$400 being contributed by Mr. Fisher, and \$25 by the minister. The congregation contributed another \$90 to the century Fund besides that. By that time organs had been placed in the churches in Petries and Corner Brook. Prior to that Mr. Fisher had served as the precentor. Being interested in music, he had organized a glee club to instruct the young and old in singing, especially the "sol-fa system."

Mr. Morrison, the first to occupy the Manse in Petries since the Creelman's had left, was held in high regard by his own congregation, and by his fellow Presbyters in St. John's and Harbour Grace. Towards the end of his ministry in Bay of Islands his two-year-old daughter died and was buried in the Presbyterian cemetery in Petries. Shortly after this sad loss, this being his only child, he and Mrs. Morrison moved to the congregation in Margaree, Cape Breton.

The little white Church, a monument to the pioneering spirit of the Presbyterians in Corner Brook, was a landmark of continuing beauty until it was moved in 1938. The Church had also

served the preliminary committees of fraternal and youth organizations set up in the new town. It was later given to the Curling United Church, carefully dismantled and in 1940 incorporated in Curling Memorial Church.⁴¹

In 1900, the Reverend William Hamilton, Mr. Morrison's successor, reported to the General Assembly of that year, stating there to be 20 communicant members, and that a total of \$1,324 had been raised for all purposes in 1899. A large amount of money had been paid out that year for the new Church. Mr. Hamilton remained with the congregation for only one year. After a short vacancy, the Reverend Joseph A. Greenlees of St. Columba's Church, Bell Island, ministered to the congregation for the three months. He was succeeded by the energetic and extensive traveller in the person of Reverend William A. MacLeod, who remained in the area with his family for two years. It is related that Mr. MacLeod was an avid swimmer and would never miss his daily swim as long as the ice was off water! He said that in two years

I have been permitted in the Master's work to make 712 pastoral visits and conduct 488 services. I have travelled by train, waggon and sleigh 5,020 miles; 600 miles by water, and walked 1,668 miles. Average of 9 miles per day!⁴²

Besides conducting services in the many preaching points in the charge, which services were always attended by some Methodists and Episcopalians, he visited the copper mine in the Blomidons, and conducted services in the home of Mr. and Mrs. Diamond. He held services in Lark Harbour, and kept in contact with the community of Welsh Presbyterians employed at the slate quarry at Summerside, across the Humber Arm from Corner Brook.⁴³ He also visited a number of the lumber camps in the area. In one camp run by a Pictonian, over 40 men attended the service.

It was in May 1903, that the Reverend John Munn Allan, a man who “glories in being a Newfoundlander” and whose “patriotism has a magnetic influence” came to Bay of Islands as the Ordained Missionary. That was how Dr. K.J. Grant described Mr. Allan after visiting with him a short time after his arrival. Mr. Allan was a native of Brigus, Conception Bay, but early moved to Harbour Grace where his father practiced medicine for many years. Mr. Allan remained the faithful minister and devoted pastor of the Presbyterians in Bay of Islands until his death in August 1914. He was described as “one of our most thoughtful, earnest and self-sacrificing ministers.”

He served the Church with great missionary zeal. It was not his first experience serving as a Home Missionary. After studying in Edinburgh and before returning to The Presbyterian Church

in Canada, he erected a Church in Queensferry, near Edinburgh. Later, he served a number of pastorates in the Maritimes; his last, before coming to Newfoundland, was at Lawrenceton, within the Presbytery of Halifax. He was well suited for the work in the Bay of Islands, being able to “laugh at disappointments” and never giving in to discouragements. Surely these are two excellent characteristics for any minister of the Gospel! He did experience many disappointments, and often had cause to become discouraged with the progress of the work in his native country. He saw both a rise and decline in his work in the Bay area, and yet, at the same time he continued to see great hope for the extension of the work both in central and western Newfoundland, areas which were just starting to open up. In 1905, there were 31 Presbyterian families in Corner Brook, and 13 in Petries (sometimes called, Pleasant Point). By 1911, these numbers had decreased considerably due to removals and deaths. At that time, Mr. Allan received a total stipend of \$1,000. The Board of Missions paid \$300, St. Andrew’s contributed \$200, and the congregation paid \$500 and provided a Manse.

It was only a year after Mr. Allan had been in the area when he informed the Presbytery of the advisability of providing a larger stipend for him due to the very high cost of living. At that time, the Presbytery was unable to help, and suggested the congregation increase their givings by \$100, which they succeeded in doing by 1906.

Like that of his predecessors, his parish covered a wide area. The Manse, Church and school were in Petries, with another Church and school in Corner Brook 3½ miles away. Unfortunately, the Manse was burned in February 1914, the year of Mr. Allan's death. Most of the early records as well as Mr. Allan's personal belongings were destroyed in that fire. His work took him to many outlying stations such as Howards, Deer Lake, (Nicholsville), Woody Island, Millertown and Grand Falls. His first service in Millertown was held in the summer of 1903, shortly after his arrival on the field. He had been requested to come to Millertown by a number of Scottish people who were working there in connection with the lumber mill owned and operated by a Scotsman, Lewis Miller. The service was conducted in the community Church which had been erected by the company. His first service was conducted in Grand Falls not later than the summer of 1907, and possibly as early as 1905.

Mr. Allan was extremely interested in the extension of the Presbyterian witness in Newfoundland. He travelled extensively and made constant reports to The Presbytery of Halifax. Dr. Grant, mentioned earlier, wrote that Mr. Allan travelled to Woody Island to conduct services. Living there was a staunch Presbyterian Cape Bretoner, Mr. Lachlan McLean. Mr. Allan kept in

contact with the work in the York Harbour Copper Mines where both the general manager and the sub-manager were Presbyterians, and with the Chrome Mine just south of the York Harbour Mines, and also with Howard's Mills, twenty miles from Petries Crossing. There was cause for optimism as 120 more Welshmen were said to be on their way to the Summerside Slate Quarry. These men were said to be Presbyterians as was the manager, Mr. Owens. Dr. A.B. Dickie in his short article on the history of the work in Bay of Islands, written in 1917, said that Mr. Allan laboured with great missionary zeal.

On his last appearance at Synod (possibly 1913) he pleaded with great warmth and earnestness, the cause of Presbyterianism in Newfoundland.⁴⁴

Great opportunities were opening up for the Church in the central area of Newfoundland where a number of towns were being established. In order to deal with the work in Newfoundland generally, and to meet the challenges, the Presbytery set up a special committee. In turn this committee made several recommendations which were later adopted by the Presbytery. Among the recommendations adopted, one in particular had to do with Mr. Allan. "Mr. J.M. Allan, missionary at Bay of Islands, is appointed to travel in Newfoundland, looking out communities of Presbyterians - to return in the fall to the Bay of Islands, for the winter."⁴⁵ As he would be away from his work at home, the Presbytery appointed Mr. J.A. Scrimgeour to Bay of Islands for the summer. Another decision of the Presbytery which was to affect the total work of the Church in Newfoundland was the formation of a sub-committee for Newfoundland of the Presbytery's Home Missions Committee. The first convener was Dr. Andrew Robertson, minister of St. Andrew's in St. John's. This committee continued to function until 1925.

As travelling missionary, Mr. Allan's work took him as far away as Harrington in the Quebec Labrador, a fishing centre established by Newfoundland fishermen about 1875. He was in Harrington on two occasions to preach and administer the Sacraments in 1908 and 1909. However, his greatest achievement was in the establishment of the mission in Grand Falls. He spent the entire summer of 1909 in Grand Falls to strengthen the work there. The Presbyterian Church was erected there in the fall of 1910, the first of any denomination to be permanently built in that Paper Town. The Church was built on the same general design as the one in Corner Brook. Because of his widespread parish, services in Grand Falls could only be held intermittently. This was true also of the work in Bay of Islands. This did not encourage either stability or interest in the work of the Church.

Mr. Allan encouraged the building of schools in his large parish. The Home Missions Board agreed to assist in the building of the first Presbyterian day school at Nicholville. The Board agreed to pay \$2.50 per week towards the salary of a female teacher there. The building was probably erected in 1909, and served as both a school and place of worship. The first teacher was Miss Rose Chaffey. Others who taught since her were Mr. Duncan Nichols, 1912, Miss Laura Cooper, 1913, and Miss Elsie Dawe, 1914 - 1916. In 1918 the teacher, Miss Gertrude Read, reported to the Presbytery that there were approximately 17 pupils enrolled. The Board continued to make grants towards this school at least until 1923. In 1923, the Board was also asked to make provision for services at Nicholville during the summer. It was recommended in 1927 that the "grant of \$50 to the school at Nicholville be continued."⁴⁶

Some teachers who served in the Corner Brook school during the ministry of Mr. Allan were Mr. Legros, teacher and catechist, 1909, Miss Cron, possibly from Harbour Grace, 1910, Susan Blackwood, 1913, Miss Luella Crockett, 1914 - 1916. Miss Crockett was from Hopewell, Nova Scotia; Mr. Legros received a salary of \$400, paid by the Presbytery and the Mission Board.

It would appear that one Presbyterian School Board was in existence for the entire Bay of Islands region. Members of the Board in 1906 were as follows: J.M. Allan (chairman), C. Fisher, T. Corbin, A. Morrison, and W. Petrie. In 1915, the Board was composed of Christopher Fisher (chairman), Norman Fisher, J. Earle Lockerby, Dr. Frank Fisher, Samuel Farnell, Joseph Fisher, James Fisher and George Nichols.

The years following 1910 were trying ones for the total work of the Presbyterian Churches in Newfoundland. There was a desperate need for ministers. By 1913, Mr. Allan was in failing health through the strain of the work and the sudden death of his son Harold in the summer of 1912. He found it difficult to live on his stipend, thus he requested assistance from the fund for Aged and Infirm Ministers. His request was not granted until shortly before his death in 1914. In March of that year "the clerk was instructed to convey to Mr. Allan the Presbytery's sincere sympathy with him in his trying illness, and in the loss of his manse and furnishings by fire."⁴⁷

This great missionary died on August 14th, 1914, in his 66th year while a patient in the Lady Northcliffe Hospital in Grand Falls. He had been in failing health for some time. The funeral service was conducted by the student minister, Mr. J. Earle Lockerby from the

Presbyterian Church in Petries. Mr. Lockerby was later to give his life for the cause of freedom in the First World War. Mr. Allan's funeral was attended by a large number of citizens. He was laid to rest in the cemetery behind the Church, beside his son, Harold. His tombstone bears the simple inscription "Minister of Curling and Grand Falls."

Mr. Allan was the first native Newfoundlander to become a Presbyterian minister. He grew up in Harbour Grace where he attended the little Sunday school which had been organized in 1855. The superintendent, John Jillard, made frequent references to John Allan in his notes. He "got through his lessons exceedingly well." He "said his lessons very well ... always ready with his lessons and learns more than is given him to learn, and he seems to take such pleasure in so doing."⁴⁸ Apparently, this included the learning of catechism, reading, spelling and learning hymns.

Mr. Allan was well read, having received his education in Harbour Grace, Truro, Nova Scotia, and Edinburgh, Scotland, where he graduated Master of Arts in theology. He had travelled widely in Europe and America. "He was a master writer and a fluent speaker enlivening his productions with real humour."⁴⁹ He was remembered in Grand Falls for his participation in many public debates. During the latter part of his ministry his writings on a popular "Life of Christ" appeared in a series in one of the English Newspapers.⁵⁰ An article entitled "From Port-aux-Basques to Bay of Islands" appeared in *The Newfoundland Quarterly*, 1913.⁵¹

After the death of Mr. Allan, the congregation hoped the Mission Board would send a young and energetic man who would be able to revive interest again in the work of the Church. This energetic young man was never sent, probably because of the shortage of men available. However, student ministers were appointed for the summers of 1914 - 1917. In 1917, Dr. Dickie recorded 37 families connected with the two churches, 31 being communicant members. That same year the Reverend W.C. Morrison, at that time minister of St. Matthew's in Grand Falls, was appointed interim moderator for the Bay of Islands charge. At that time, the Presbytery agreed to send, if possible, an Ordained Missionary, and to make application to the Home Missions Board for \$500 towards stipend, and possibly \$50 towards manse rent. The congregation was expected to secure a suitable residence for the minister, and raise \$500 towards stipend. Subsequently, the Reverend G.H. Wright, at one time a member of St. Andrew's congregation in St. John's, was appointed to the field, but due to some unknown difficulty in Corner Brook, was appointed elsewhere.⁵² The history of the congregations for the next few years was closely connected with the whole problem of Church Union.

Church Union

The congregations in Petries, now called Curling, and in Corner Brook, although in existence for many years, were never large numerically. Over the years there was always a spirit of co-operation with the other denominations. Children of all denominations attended the day schools, especially in Corner Brook, where for many years the Presbyterian Church School Board operated the school. There were occasions when Methodist student ministers held services in the Corner Brook School and later in the Church there. Over the years, the charge was self-sustaining for only a brief period, when there were many Presbyterian families in the area, and when the economy was good. There are, however, many reasons why the work did not progress rapidly. There is little evidence anywhere in Newfoundland where the Presbyterian Church would seek to proselytize; rather they sought to minister to their own. There was often a shortage of ministers; the work was hampered by isolation, the uncertainty of the economy of the area, and the transient nature of many of the Presbyterians. After struggling for many years, there were some who saw the answer to all problems in the proposed Canadian Church Union which was finally consummated in June 1925 with the formation of The United Church of Canada. Newfoundland, although politically separate from Canada, was bound together ecclesiastically with her neighbour dominion.⁵³

There is no record of any vote being taken by the congregation. Being a mission charge it was very much at the mercy of The Presbytery of Halifax which was overwhelmingly in favour of the Union. The work in Bay of Islands began to deteriorate rapidly following the death of Mr. Allan, although even then new hope was given for the economy in the area with the possibility of a Paper Mill being established. Summer students were supplied until, and including, the summer of 1917. The Reverend W.C. Morrison, who served as interim moderator or “superintendent” of the work was in favour of the approaching Union and encouraged co-operation with the Methodists in the area, this being the general policy of the Presbytery. Mr. Christopher Fisher, an elder and influential member of the Corner Brook congregation also encouraged co-operation. However, not all were happy with that arrangement, as many desired to continue as a Presbyterian Church following the Canadian Union.

Mr. Morrison was of the opinion that the Presbyterians should not have an independent minister at Bay of Islands, but should have a minister at Deer Lake, the latter being our greatest responsibility.⁵⁴ The Presbytery of Halifax had decided not to send a man to the Corner Brook

area, but reconsidered its decision when St. Andrew's Session in St. John's expressed concern. However, no missionary was sent, either to Corner Brook or Deer Lake.

When the problems of the congregations were discussed at the Presbytery in August 1923, it was recorded that

the situation at the Humber River, Newfoundland, was so pressing that the Convener of the Home Missions Committee was authorized to proceed with co-operation at Bay of Islands, and if necessary send a missionary to assist in the work.⁵⁵

Why was the situation so pressing? It was due to the great influx of men into the area for the construction of the Pulp and Paper Mill. The Presbytery was aware of the difficulties concerning co-operation, but these were not elaborated. Later in the same month of August, official approval came from the Presbytery for co-operation.⁵⁶

According to the "History of the First United Church, Corner Brook", co-operation began as early as the summer of 1919, at which time the Presbytery had recommended that Mr. Fisher seek the "co-operation of the Methodists" in arranging for services. Consequently, the Reverend W.J. Morris, Methodist minister of Curling was invited to take services in the Presbyterian Church, Corner Brook. The first such service was held in August 1919. Services were held in the Presbyterian Church alternately with those held in the Humbermouth Methodist Church.

Long before the turn of the century, the Methodists, having little practical organization in the area until 1889, attended the Presbyterian services. However, the cause of Methodism was strengthened in the years between 1903 and 1906 under the leadership of a young Scotsman, Peter Bryce. When he left to go to Canada, there was not only a Church at Petries, but also one in Humbermouth. Having fairly regular supply, the cause of Methodism flourished. By "1924, under co-operation with the Presbyterians, Rev. E. Davis, of Curling, became pastor of the united cause."⁵⁷

It was in the spring of 1923 that the building boom began in Corner Brook. The Newfoundland Pulp and Paper Company bought the valley of the Corner Brook from Mr. Fisher. By 1925, "over two hundred buildings including homes, staff-houses, hotels and hospitals were completed and ready for occupancy."⁵⁸ With the influx of population the work became extremely difficult for one pastor. There was need for a resident Presbyterian minister. None was forthcoming from the Presbytery, although

an agreement had been entered into with the Methodist Church whereby the field from Petries to Howley was to be divided into two charges, and worked by two ministers, one a Presbyterian and one a Methodist, the ministers to hold office for three years, and the Ministers of the different fields to alternate.⁵⁹

During that time periodic services were conducted in the area by Mr. Morrison, who also administered the Sacraments, and at least, on one occasion, preached in the Methodist Church in Curling.

According to the Acts and Proceedings for the year ending 1924, Bay of Islands was still regarded as a Mission Field under the oversight of the Reverend W.C. Morrison. No statistics were recorded, other than an amount given to the Budget, and no reference was made to “co-operation with Methodists” as stated for some other churches in the Presbytery.

A Building Committee was organized in 1924, with representatives of both denominations serving as members. The following year the new Church Hall, capable of seating 500, was officially opened and dedicated. At the service, held on March 25th, 1925, three months before the Union of June 10th, 1925,⁶⁰ the preacher was the Reverend Dr. John Pringle of Sydney, N.S. In his sermon, he presented a very strong case for Church Union. It would appear as though there were still some in the congregation who still needed to be convinced. Mr. Morrison also assisted in the service of dedication.

In a report to *The Western Star*, W.J.S. (W.J. Scott, J.P.?) wrote:

For several years past the Presbyterians and Methodists have mutually joined to facilitate their work and support, and now that church union ... is imminent it was easy to consolidate this local union.⁶¹

It was apparent that the new building called the United Church Hall, although a co-operative effort, was to become a part of the new United Church of Canada. In a letter, Mrs. Campbell commented, that “the old Church was under the Halifax Presbytery and they deserted the small Church in Corner Brook when their help was badly needed.”⁶²

The new Hall cost \$10,000. Mr. C. Fisher made a generous contribution of \$1,500 and the Methodist Board of Home Missions donated \$2,000. The congregation requested the Presbytery of Halifax for “a grant of \$1,200 and a loan of \$3,000 to build the manse.”⁶³ Although

Presbytery in turn made application to the Home Mission Board, the amount had not been received by the congregation when the Hall was officially opened. The Manse was not constructed until 1926 - 1927.

1926 – 1939: The Presbytery of Cape Breton and Newfoundland

Not all were satisfied with the arrangements that had been made in Corner Brook. After the Union, the Presbytery of Cape Breton and Newfoundland was formed, meeting for the first time in the fall of 1926. Prior to that meeting the Clerk of The Presbytery of Cape Breton had visited Corner Brook as a result of an appeal sent to him from the Presbyterians in the area. He reported to the Presbytery that he “found the moment suitable for a vigorous forward policy.” A service had been held in the Majestic Theatre. He confirmed the organization of the congregation already completed by the Synodical Organizer, the Reverend F.G. MacKintosh, who had visited the Colony earlier in the summer of 1926. The congregation was strengthened with the appointment of C. Wolsley Johnston as superintendent of the newly-organized Sunday School. Mr. Johnston had previously been superintendent of the Sunday School in the United Church Hall, but severed his relations with the United Church. The Clerk, the Reverend W. McCulloch Thomson, gave Mr. Johnston power to appoint his own teaching staff. He reported that the Presbyterians asked for a minister for at least six months to help them consolidate the work. For that period they guaranteed \$1,000.⁶⁴ The prayer of the congregation was granted and the Reverend John Service was appointed Ordained Missionary. He was with the congregation at least until June 1927.

The General Assembly statistics for the Bay of Islands congregations for the year ending December 31st, 1926 are as follows:

	Corner Brook	Petries Crossing
Minister	John Service	
Elders	Richard Watson	David McDonald
Preaching Stations	2	
Families	10	12
Baptisms	-	-
Teachers & Officers	2	1
Scholars	22	15
Communicants Received	18	20
Amt. raised for all congregational purposes	\$400	\$200

Grand Total for all Purposes \$400 \$200 ⁶⁵

In his report to the General Assembly in 1927, the Reverend F.G. MacKintosh was overly optimistic. He said,

In Newfoundland, our case is better than ever in its history. We opened up at Corner Brook and have a live wire there who opened the eyes of that Ancient Colony to Presbyterianism as it never was before. Rev. John Service will long be remembered there.⁶⁶

The picture was not as bright as painted. The Presbyterians in Bay of Islands may have been encouraged by the fact they were no longer within The Presbytery of Halifax, but there was neither the money nor the manpower for the “vigorous forward policy” hoped for. The congregation soon experienced financial difficulties, and were not able to raise the amount guaranteed. A request was made to the Board of Home Missions for financial help to meet the present needs and to cover the indebtedness of \$400. The Presbyterians were denied the use of the Corner Brook Church and the ownership of the Church at Curling was questioned.

In July 1927, a commission of Presbytery under the chairmanship of the Reverend William O. Mulligan met in St. Andrew's Church in St. John's. En route to St. John's, Mr. Mulligan, Sheriff Ronald MacVicar and Dr. Drummond, Convener of the General Board of Missions, had visited Petries, Corner Brook, Deer Lake and Grand Falls. Dr. Drummond reported that the Church in Curling had “been taken possession of by Mr. Davies for the United Church” and that “the furniture and fittings had been removed.” These were replaced when the local Presbyterians protested. Dr. Drummond also reported that

the former Methodist people there did not lay any claim to any portion of the Presbyterian property and that an account of money to the credit of the Presbyterian Trustees in the Savings Bank at Curling (\$998.62), the balance of insurance money received after the Presbyterian Manse had been destroyed by fire, had been passed over to the United Church in October 1926.⁶⁸

As early as March 1926, the Session of St. Andrew's Church, St. John's received a letter of complaint from 64 Presbyterians at Petries, in which the people expressed dissatisfaction with the action taken by the United Church authorities to convert the Church into a headquarters for the Boy Scouts, which necessitated the removal of the pulpit.⁶⁹

In Corner Brook, the Presbyterian Church building had been transferred to the Newfoundland Pulp and Paper Company “by the 3 trustees of the Church, in exchange for a niece of land, fronting on the main road, transferred by the ... Company to the United Church.”⁷⁰

When the Reverend John Service left the congregation, there was a short vacancy until the appointment of the Reverend M. Bickerstaffe, possibly in the fall of 1927. He remained for only a few months. The last recorded supply, until the work was re-established in the summer of 1955, was a Mr. Wever, who served as student catechist for the summer of 1929. The problem was more than lack of supply. When the Presbytery met in Grand Falls in the fall of 1929 for the induction of the Reverend Dr. C.R. Ashdown as minister of St. Matthew's there, the Reverend R.J. Power of St. John's raised the question of the needs of the Home Mission fields in Newfoundland,

He stated that the great difficulty encountered was in persuading these fields, Petries Crossing, Corner Brook, Deer Lake, Nicholville, Buchans, Belle Isle (Bell Island?) to contribute to their own support.⁷¹

At the same time, he requested that two students be appointed for the summer months in 1930.

It would appear that once again no supply was forthcoming. In response to a letter from Dr. Grant of the Board of Missions, the Session of St. Andrew's, St. John's recommended that the property including the Church buildings in both Petries and Corner Brook be disposed of as soon as possible. The Session “could not recommend that a cause be established there at the present time, and ...did not consider it a practical possibility for the future.”⁷²

The work was allowed to be discontinued for many years. Problems concerning the property were not resolved for some time. A Legal Committee of Presbytery was asked to investigate the situation. When they reported in the fall of 1936, discussion was held, but no action was taken,⁷³ although the Presbytery had been of the opinion “that the trustees of the congregation had authority to dispose of such property.”⁷⁴ In the spring of 1937, St. Andrew's Session was in correspondence with Mr. K.N. Blair (trustee?) concerning the property at Corner Brook. Mr. Blair stated that the Church was “not in use at present and is altogether unsuitable for Church worship in a town the size of Corner Brook,” and recommended that it be “disposed of if possible.” The Session suggested that

The property be given over to the (Paper) Company with the understanding that they undertake to provide us with a suitable piece of land on which to build, if a church was needed at a later date.⁷⁵

This seemed a strange suggestion as it was understood the Church had already been given to the Company by 1927.

However, the Church was removed from its original site in 1939 and later dismantled, parts of it incorporated into the United Church, Curling. The property in Curling had not been disposed of at that time, although a portion of land had been sold to the Salvation Army for use as a cemetery. The Bill of Sale was drawn up in June 1938.

1939 – 1967: The Presbytery of Newfoundland

Over the years, the matter of the property in the Curling and Corner Brook areas was the subject of much discussion and investigation. The Presbytery of Newfoundland, inheriting the problem, kept in contact with the trustees, making frequent visits to the area and making reports to the court of the Church.⁷⁶ Finally, by 1956 all the land once owned by the Presbyterian Church in Petries was sold. After considerable correspondence, the holding of a public meeting, and legal advice, the land was sold to the Imperial Oil Company Ltd., the Irving Oil Company, and the Newfoundland Conference of The United Church of Canada. There was little opposition to the sale of the property.

In the agreement made with the United Church, the latter was to receive a “gift of all land on the upper side of the railroad track at Curling” together with the amount of money received from the Imperial Oil Company for land sold to them.⁷⁷ That amounted to \$500 and was given to the United Church on the understanding that the United Church would “repair, maintain, care for and keep in good order and condition the Cemetery”; which was included in the portion of land they received. If the agreement was not honoured, the gift of money, plus interest, together with the Cemetery were to be conveyed to The Presbytery of Newfoundland.⁷⁸ The above gift of land included the site and Church situated at Petries Crossing.

While land was being sold in Curling, the possibility of extension work in the fast-growing city of Corner Brook was being considered. During the summer of 1942, A. Gordon Faraday served as a student minister for the Presbytery and travelled extensively throughout the Island visiting Presbyterian families. When the missions convener for the Presbytery made his report in the fall of the same year, he stated that Mr. Faraday could see “no hope of a

Presbyterian work in Corner Brook and vicinity as the feeling is that they are well served by the United Church.”⁷⁹ However, due to the increase in population of Newfoundland's second city, and the interest in the extension of the work of the Church by Dr. David Lang of St. Andrew's, and later by his successor, the Reverend A.M. Old, together with the Reverend J.A. Goldsmith of the Queen's Road Church, St. John's, the possibility of re-forming the work in that place was good.

Mr. Sheldon MacKenzie was appointed by the Board of Missions as a summer student to work in the area in 1955. He was directed to begin extension work by making a survey of the area and by conducting Sunday services. Since no Presbyterian service had been conducted in Corner Brook since 1929, the majority of Presbyterians had connected themselves with other denominations, especially with the United Church. However, during the summer of 1955 an average of 25 attended services held in the Girl Guide Building. When Mr. MacKenzie left in the fall, 30 families, plus 20 individuals expressed interest in the re-establishment of the Presbyterian Church in Corner Brook.

That same summer a petition signed by 20 individuals was sent to the Presbytery with the request that the area in and around the city of Corner Brook be recognized as a congregation of The Presbyterian Church in Canada within the bounds of The Presbytery of Newfoundland, The petition was received and approved by the Presbytery, which directed Mr. Goldsmith to proceed with the organization of the congregation.⁸⁰ The Assessor elders appointed by the Presbytery were Messrs. Thomas Arklie, C.J. Bond and Noble Baird all of Grand Falls, together with C.W. Barnes and C.C. Oke of St. John's. Mr. MacKenzie left by the end of August, and the Presbytery made arrangements for services to be held once a month from November to February, with the request to the Mission Board for the appointment of an Ordained Missionary. Both Mr. Old and Mr. Goldsmith made frequent visits to Corner Brook until the arrival of the Reverend D. Neil McCombie.

Mr. McCombie, a graduate of Knox College, Toronto, arrived in Corner Brook in May 1956. He remained with the congregation for only one year. The official erection of the congregation took place on July 11th, 1956. It was while Mr. McCombie was in Corner Brook that land was secured from the Bowaters Pulp and Paper Company in the new area of Corner Brook fronting on Cemetery Road. This street was later re-named Montgomerie Street. During Mr. McCombie's ministry, the congregation was named St. Paul's Presbyterian Church, and

initial plans for the erection of a place of worship was made. The Presbytery made available the sum of \$1,000 which had been realized from the sale of land in Curling.

The Reverend Frank Gillespie and Mrs. Gillespie arrived in Corner Brook in June 1957, and remained with the congregation for two years. Under his ministry and with his enthusiasm for the cause of Presbyterianism in Corner Brook, the small but faithful and growing congregation was most optimistic about the future and the building of their new sanctuary. Both the attendance at divine worship and in the Sunday School which were held in the Guide Hut were on the increase.

An important step towards providing a new Church edifice was taken on November 2, 1957 when a Ground-Breaking Ceremony was held on the site (donated by Bowaters) of the new St. Paul's Church. The ground was broken by Mrs. Josiah Fisher and Mrs. L. Watson representing the pioneers of early Presbyterianism on the West Coast; Mr. Norman Hood, a church trustee; Mrs. Ford Neal, church family; and Master Donald Hann, representing the church school. Mr. John M. Fisher, convener of the building committee read the scripture lesson. The Reverend A. Old of St. John's brought greetings from the Presbytery, the Women's Missionary Society and the Home Missions Board. More than 60 people attended the ceremony.⁸¹

After a short vacancy, caused by the transfer of Mr. Gillespie to a charge in Ontario, the Reverend A.P. Montgomerie was appointed Ordained Missionary to St. Paul's. The Service of Recognition was conducted by the Reverend J.A. Goldsmith in November 1959. Mr. Montgomerie began his work in Corner Brook with faith and enthusiasm, knowing that his task in building up the congregation was not to be easy. However, he succeeded in gathering the people together, strengthening the work and adding many to the fellowship. In the midst of difficulties, some of which were financial, the hopes and dreams of many were fulfilled in the erection of a fine new sanctuary.

Work began in earnest on the new Church in the spring of 1960. The plans for the new building which had been drawn up in 1958, were modified. The co-chairmen of the Building Committee were F. Neal and N. Hood. The corner stone was laid by Mr. Josiah Fisher, during a service conducted by the Right Reverend Robert Lennox, M.A., Th.B., Ph.D., D.D., Moderator of the 86th General Assembly of The Presbyterian Church in Canada, and Principal of The Presbyterian College, Montreal.

The first services were held in the new Church on Christmas Day 1960. As the congregation desired to have all loans in order for the financing of the sanctuary, the service of dedication was not held until the fall of 1961. On November 19th, 1961, St. Paul's Church, was officially opened and dedicated to the glory of God and for the public worship of his people by The Presbytery of Newfoundland. The service was conducted by the moderator of the Presbytery, the Reverend W. M. Moncrieff, minister of St. Matthew's Church, Grand Falls. Also in attendance, besides other members of the Presbytery, were Dr. A.E. Morrison, Superintendent of Missions for the Synod of the Maritime Provinces, and the Right Reverend Robert L. Taylor, B.A., D.D., Moderator of the 87th General Assembly who preached the sermon. The sermon in the evening was delivered by the Reverend Robert W. Ross, the first in a series beginning the week long Preaching Mission. The members of the St. Paul's Kirk Session in 1961 were Messrs. Roy Beach, R. Grant, M. Graham and F.L. Rowsell.

Mr. Montgomerie's ministry of over five years in the congregation ended suddenly on March 21st, 1965, at which time he passed away at the Western Memorial Hospital. He was 51 years of age, but had been in failing health for a number of years. The funeral service was held from St. Paul's Church, conducted by the Moderator of the Presbytery, the Reverend J.S.S. Armour. The sermon was preached by Dr. A.E. Morrison. He was buried in the Newfoundland he had come to love so much in the new Wild Cove Cemetery overlooking the far-off Blomidons.

A veteran of the Second World War, Mr. Montgomerie accepted a call to work with the Moravian Mission at Makkovik in Labrador, Newfoundland, coming from his native Scotland. Before coming to St. Paul's he had spent a few years in Nova Scotia where he was received into The Presbyterian Church in Canada. His death was a sad loss, not only to the congregation but also to the community and the Presbytery. "Because of his warm evangelical fervour, his kindly nature, his love for people, and his rock-like faith, he won the esteem and affection of both congregation and community."⁸²

The Presbytery appointed the Reverend W.M. Moncrieff as Interim Moderator for the congregation and made immediate application to the General Board of Missions for the appointment of an Ordained Missionary. Subsequently, the Reverend Paul Douglas Scott was appointed, and recognized as the Ordained Missionary by the Presbytery in September 1965. During the summer months, the services were conducted by student minister Alex Bodkin from The Presbyterian College, Montreal. Unfortunately, Mr. Scott remained with the congregation

for only one year, having decided to pursue further studies in Toronto. Lay Supply was made available in the person of Mr. R.J. Beverley, who was with the congregation until the appointment of the Reverend C.R.J. Brown. Mr. Brown, a native of Northern Ireland came to the congregation from the Donemana congregation of The Presbyterian Church in Ireland. He was recognized by the Presbytery at a service held in the Church on Tuesday, April 4th, 1967.

MINISTERS OF THE PRESBYTERIAN CHURCH, BAY OF ISLANDS

	summer 1886	The Rev. E. Archibald
	summer 1873	Mr. Pettinger (Catechist)
May	1876 - May 1880	The Rev. David F. Creelman, M.A., (O.M.)
	1880 - 1882	vacant
	summer 1882	Mr. Hugh Furneaux (Catechist)
	summer 1883	Mr. F.S. Coffin (Catechist)
	1883 - 1884	Mr. J.D. MacFarlane (teacher-catechist)
	1884 - 1885	vacant
	1885 - 1886	Mr. William J. MacKenzie (Catechist)
	1886 - 1888	vacant
	summer 1888	Mr. D.McD. Clarke (Catechist)
		The Rev. F.C. Simpson for sacraments
May	1889 – May 1890	The Rev. Robert Stewart, (O.M.)
	1890 - 1891	The Rev. F.S. Coffin, B.A. (O.M.)
	1891 - 1892	The Rev. E. Roberts, (O.M.)
	summer 1892	Mr. E. Thorpe, (Catechist)
	1892 - 1893	The Rev. J.P. Falconer, B.A. (O.M.)
May	1893 – Oct 1899	The Rev. W.C. Morrison, B.A. (O.M.)
Nov	1899 – Sep 1900	The Rev. William Hamilton, (O.M.)
Sep	1900 – Dec 1900	vacant
Dec	1900 – Mar 1901	The Rev. J.A. Greenlees, M.A. (Supply)
Apr	1901 – May 1903	The Rev. William A. McLeod, (O.M.)
May	1903 – Aug 1914	The Rev. John Munn Allan, M.A., (O.M.)

summer 1908	Mr. J.A. Scrimgeour (Catechist)
summer 1909	Mr. David R.M. Smith
summer 1914	Mr. J. Earle Lockerby
summer 1915	Mr. J.M. Fraser
	The Rev. J.A. Greenlees for sacraments
summer 1916	Mr. R.L. Kortcamp
summer 1917	Mr. H.B.McCulloch
	The Rev. W.C. Morrison, Interim Moderator
1926 – June 1927	The Rev. John Service, (O.M.)
1927 - 1928	The Rev. M. Bickerstaffe, (O.M.)
summer 1929	Mr. Weaver

ST. PAUL'S PRESBYTERIAN CHURCH, CORNER BROOK

summer 1955	Mr. R. Sheldon MacKenzie, B.A.(student)
May 1956 – May 1957	The Rev. D. Neil McCombie, B.A. (O.M.)
June 1957 – May 1959	The Rev. W. Frank Gillespie, B.A., (O.M.)
June 1959 – Oct 1959	vacant
Nov 1959 – Mar 1965	The Rev. A.P. Montgomerie, (O.M.)
May 1965 – Sep 1965	Mr. John Alex Bodkin (student)
Sep 1965 – Aug 1966	The Rev. Paul Douglas Scott, B.A., B.D., (O.M.)
Dec 1966 – Mar 1967	Mr. R.J. Beverley, (Lay Supply)
Apr 1967 -	The Rev. C.R.J. Brown, M.A.

CHAPTER V

THE PRESBYTERIAN CHURCH, BETTS COVE AND LITTLE BAY

In the year 1857, Mr. Smith MacKay of St. John's, Newfoundland, discovered copper in the Green Bay area on the west side of Notre Dame Bay. By 1864, mining operations had begun in Tilt Cove. Although a small number of Presbyterians worked there in connection with the mine, no mission was undertaken among them. However, in 1875, another copper mine was opened at Betts Cove, about 12 miles south of Tilt Cove. This mine had been secured "by Mr. Francis Ellerhausen, a gentleman of great energy and sagacity."¹ In the first year of operation 1000 miners were employed. The boom there lasted for only a few years. This mine was overshadowed by third copper mine opened in 1878 in Little Bay, still further south on the Green Bay shore.

The Presbytery of Newfoundland, formed in the fall of 1875 as part of The Presbyterian Church in Canada, was composed of men who were conscious of their obligation to take the Gospel to the people in the isolated areas of the Colony. After extension work was done in the Bay of Islands on the west coast of Newfoundland, the possibility of opening a mission station at Betts Cove was discussed. In 1876, the Reverend Alexander Ross, minister of the Harbour Grace Presbyterian Church, and Moderator of the Presbytery, was directed to visit the area and report to the Presbytery. At the same time the Presbytery wrote the Mission Board and asked if a suitable missionary would be available "should the Presbytery decide to plant a station there."²

In his report to the Presbytery the following spring, he said there were approximately 150 Presbyterians resident at Betts Cove who desired to have a minister settled in their midst. They were willing to contribute toward his stipend. The Presbytery resolved that a mission station should be established at Betts Cove as soon as the home Mission Board could send a suitable missionary and a building could be secured in which divine services could be held regularly.³

This was a bold but important venture of faith on the part of the Presbytery. Two and one half years after the Betts Cove mine opened, the Rev. W.R. Cruikshank arrived as the Ordained Missionary. Previous to his arrival in October 1877, the Reverend David F. Creelman, minister at Bay of Islands, had worked in the area for two months during the summer. When Mr. Cruikshank arrived there was no Church of any denomination. The first services were held in the company-built and maintained school. But by February 1878, Christ Church capable of seating

250 people was opened and dedicated by Mr. Cruikshank. According to the account in *The Presbyterian Witness*, the “neat little church” was built and furnished entirely by the Company, and was to be used by the Church of England and Presbyterian people.⁴ Apparently, it was also built for the use of the Wesleyans, but they decided to build their own chapel with the assistance of the Company. A Roman Catholic Church was also in the course of erection at the time.

Betts Cove was a hive of activity. The mine was situated one mile from the sea. The total population of the town was approximately 2000. One half of these lived near the water; the other half near the mill. The churches were constructed along the one mile stretch, Christ Church being closest to the sea. More than half the population were Newfoundlanders. The rest of the people came from all around the world, including a number of “intelligent Nova Scotians.”⁵ A number of homes were under construction. The Company had built a hospital, a school, a public hall and a Masonic Hall. The main street was “broad and well built.”

Mr. Cruikshank was in Betts Cove for only nine months, but in that time he endeared himself to all people. He was described as one who was “zealous, kind and affectionate.” The Presbyterian minister and the Church of England minister occupied the same pulpit, preaching alternately morning and evening. The two ministers, the Reverend J. Hewitt and Mr. Cruikshank worked most harmoniously together, each endeavouring to assist the other in every good work.⁶

According to reports in *The Morning Chronicle* and *The Witness*, Mr. Cruikshank won the affection of the people of Betts Cove. Not only was he an able preacher; he was also a pastor. When he left, three addresses were presented to him, along with a large number of gifts. The ladies presented him with enough gold to buy a silk pulpit gown. The officers of the mining company “in charge of the works presented him with an address and a magnificent gold watch.”⁷ A lady in the congregation gave him a gold chain for the watch; her daughter giving him a locket. The miners, mechanics, and members of the congregation presented him with an address signed by 53 men together with a purse of money to buy the Standard Works for his library.

The work of the Church was always very uncertain in the mining regions of northern Newfoundland. The full potential of the work was never realized by the Presbyterian Church, the mines being in such isolated areas. There was the problem of a “floating population,” and the problem of keeping the fields with continuous supply. It was not that the Company lacked interest in the work of the Church. It will ever be to the credit of Mr. Ellerhausen that he guaranteed the payment of \$400 “toward the minister’s stipend for the first year” and promised

“that a suitable residence would be provided as soon as possible.”⁸ For a number of years his home was the residence of the Presbyterian minister. Mr. Cruikshank’s successor, the Reverend Archibald Gunn praised Mr. Ellerhausen “for his generosity and magnanimity” and praised Mr. Guzman, the manager, for his “extreme kindness and liberality.”⁹

After Mr. Cruikshank’s departure and before the arrival of Mr. Gunn, several services were conducted by the Reverend Moses Harvey and the Reverend J. Dykes Patterson of St. John’s. The Presbytery realized “the importance of immediate supply” and at once communicated with Synod’s Home Missions Committee. Immediate action was taken on the part of the Synod. Mr. Gunn arrived on the field in November 1878, after being ordained by the Presbytery in St. John’s. He was directed to work in Betts Cove and surrounding area, including Little Bay. His work, however, was to centre in Little Bay. Although he went first to Betts Cove where he was the guest of Mr. Ellerhausen, at the request of Mr. Ellerhausen he moved to Little Bay in January 1879.

Work began at the Little Bay mines on August 12th, 1878. Mr. Gunn wrote,

The howling wilderness was in a few weeks converted into a struggling village supporting a busy population. ... There was a larger population but no clergyman to look after their spiritual wants.¹⁰

At that time, there were approximately 1,500 people in Little Bay, now the centre of the Company’s mining endeavours. Mr. Gunn held his first service in a room above the Telegraph Office and Surgery. That proved unsatisfactory, being too small. Two public meetings were held to consider the building of a Church. A Building Committee was selected with the chairman being Mr. Guzman, the mill manager. The secretary treasurer was a Mr. Henderson. The site, plus \$200 was donated by Mr. Ellerhausen, who also offered to advance any money needed over and above that subscribed; the amount to be paid back to the Company.¹¹ At the meeting \$800 was subscribed. Due to the efforts of Mr. Gunn, another \$250 was received from friends in St. John’s.

The corner stone for the new Church was laid on March 12th, 1879. It was “a block of copper and iron taken out of the mine and designated for the purpose.”¹² Lumber for the Church came from the Bay of Islands. The Church was officially opened and dedicated on September 7th, 1879 by the Reverend L.G.Macneill, minister of St. Andrew’s in St. John’s. The building, capable of seating between two and three hundred cost approximately \$2,000. The Church was

described as “neat, comfortable and beautifully situated.” Adding much to the appearance of the Church was a “tapering spire and well mounted vane.”¹³ It was suggested that the \$500 owing on the Church could easily be secured when work revives.

Mr. Gunn was the only minister in Little Bay for some time. All denominations in the community attended the Presbyterian services. Besides his work in Little Bay, he conducted services in Betts Cove once a month except during the winter. Although now a small community, the people of Betts Cove were without a resident minister of any denomination. Mr. Gunn also conducted periodic services at the Hall’s Bay Mill (Springdale) and at Robert’s Arm. In 1879, he was authorized to organize the mission into a regular congregation at “as early a date as he might find convenient.”¹⁴

Mr. Gunn reported that at the first communion service held in Little Bay in March 1879, both Episcopalians and Methodists attended and communicated. He said, “the spirit of bigotry is almost gone. All denominations attended our service.... Our Church is better adapted for mission work in these districts than any of the other Evangelical Churches.”¹⁵ He reported 60 pupils in the Sunday School, with seven teachers, one librarian and 70 volumes in the library. A catechumen’s class was held, and two prayer meetings a week were conducted, one in the church, the other in one of the homes. There were problems in regard to the schools. He complained of the absence of government support of the schools in both Betts Cove and Little Bay. It was a hardship having to depend entirely upon their own resources. It would appear that nothing could be done until the next census!

There was a brief vacancy between the departure of Mr. Gunn and the arrival of the Reverend W. Scott Whittier, who arrived in September 1880. At that time, the population of Little Bay was 1,340. The population of Betts Cove had decreased to 530.

Mr. Whittier was a tireless worker. He travelled extensively throughout the entire area making pastoral contacts with the people in Betts Cove, Little Bay and the prospecting parties of 5-20 men who would go into the bush for months. During his two years in the area “he travelled in boots and boats through these northeastern regions over 10,000 miles, an average of 96 miles a week - during all seasons of the year.”¹⁶ He supplied thousands of tracts, monthlies and small books. He was a devoted servant of God, and a brilliant writer as seen in his many letters to *The Witness*.

In a letter written shortly after he arrived in the area, he said,

The coast and river scenery is something to astonish strangers. ... The scenery here is not surpassed in beauty by anything in America.

Life at that time was not the easiest in an isolated mining community in Newfoundland. There were many social and educational problems. He described the society as being like one of Eggleton's characters, "sorter shuck up." However, he said, "The Newfoundlander mixes the bitter and the sweet of his hardy lot by pulling his oar and his pipe at the same time." He continued by saying,

With us it is the COPPER AGE. All embellishment is in the future. We are down on the hard man. The superstructure of organized society has yet to take form. People are here to make money, not to become better or to enlighten this backward old Colony. May they do all three! If the light shines it should be beneficial, for the surroundings are hopelessly dark. Not that morality is at a low ebb. But the intellectual night reigns to a sad extent.¹⁷

In another letter written later he made specific reference to the winters and to society in Newfoundland. He said, "Considered as a verb, Newfoundland is irregular, very."¹⁸

By June 1881, he wrote concerning the unsettled state of the people:

The mines are passing into the hands of an American company, and in this transition state workmen are being drawn off to work on the Railway. This coming and going has interfered with regular progress, still the services are well attended, the prayer meetings highly interesting, and the Sabbath School proving of great value, being attended by nearly all the Protestant children.¹⁹

From that, it would appear there was still only the one Protestant Church in Little Bay. Mr. Whittier decided to remain in the area for a second year to be there when the new miners and manager arrived.

In his travels, he frequently went to the Halls Bay Mine area, the proposed northern terminus for the Rail Road. (This was never realized.) He came in contact with several Presbyterians from the Bay of Islands who were working as lumbermen or miners. Mr. David Creelman had resigned from his work in Bay of Islands in 1881. Mr. Whittier travelled across country to visit the scattered Presbyterian families there. He conducted several services and performed one wedding in that "lonely field."

Mr. Whittier accepted a Call to Chalmers' Church, Halifax, leaving Little Bay in the spring of 1882. Mr. Macneill said Mr. Whittier had worked like a man for eighteen months in a very unsatisfactory field of operation. Although the work was difficult it was also important. He stated that the problems were due to isolation, the great number of mining centres thus making the area too large to cover adequately; moreover the fluctuation of the people, the uncertainty involved in the sale of the mining property, and the change of officials and leading men added to the difficulties.²⁰

In his report to the home Missions Board after leaving Little Bay, Mr. Whittier had many interesting observations to make concerning the work in the mining communities. His work was varied. He had to "search out and enlist" the people. He had to meet every steamer, check every Boarding house and keep in contact with all the Protestants. The results of five years' labour in the area by the Presbyterian Church could not be seen in the material sense. The work, however, was not to be condemned as a failure. Men and women who are now scattered over Canada, Great Britain and the United States have been helped and influenced through the work of the Church. A solid groundwork has been laid for other denominations. The majority of Presbyterians who had come from Nova Scotia to work in Betts Cove and Little Bay had practically all returned. By the middle of 1881, there would only be a handful of Presbyterians in Little Bay, and none in Betts Cove. With the mine changing hands (to an English rather than an American Company) the majority of the workers and officials were native Newfoundlanders, and thus Roman Catholic, Episcopalian and Methodist. The future of the Presbyterian work in Little Bay would depend upon who "comes and goes."²¹

It would appear that even though the Presbyterian population in the area was in the minority, there was little work done in Little Bay by minister of other denominations. Periodic visits would be made by Methodist and Episcopalian ministers. The Reverend J.R. Fitzpatrick arrived on the field in the late fall of 1882. Student catechist, E. Thorpe, had spent the summer there following the departure of Mr. Whittier. Mr. Fitzpatrick's coming was encouraged by the fact that the new English Company, on request of the Presbytery, had agreed to pay 75 pounds currency per annum for the support of a resident Presbyterian minister.²² Mr. Fitzpatrick reported there was still a need for a Presbyterian minister in the area, their cause being made popular by the faithful work of Mr. Whittier. He was welcomed by the people of all denominations. They were happy they were not to be neglected through the winter months.

In the spring of 1883, Mr. Fitzpatrick was encouraged by the increase in Sunday School attendance and at services. There were almost 100 pupils in the day school. At that time the community was prosperous. There was work for all and no need for poverty in the town. However, the majority of the Protestants along the coast and in Little Bay were now Episcopalians. They hoped to have a settled minister in Tilt Cove who could make frequent visits to Betts Cove and Little Bay.

Mr. Fitzpatrick had left Little Bay by the early part of June 1884. He had rendered valuable service during his year and one half there. He had organized Temperance Societies, conducted the Sunday School which was attended by all denominations, and had taken a lead in the establishing of a public reading room. In his written report to the Presbytery, he stated the number of Presbyterians in the area had been reduced to 10 or 12. Even though there was apparently no other resident minister it seemed necessary to abandon the work that was so hopefully and courageously begun. No man was sent to replace Mr. Fitzpatrick. Upon his departure, and the closing of the mission, the Presbytery recommended the appointment of Trustees who would take charge of the Church property and make arrangements for the use of the Church by other denominations. At that time, the Presbytery resolved to recommend that no missionary be sent by the home Missions Board at present, and that James MacVicar, Charles MacLeod, E.R. Burgess and Mr. Diem be appointed Trustees to act on behalf of the Presbytery in order to permit the use of the Church for religious services by the Episcopalians and Methodists. The religious denominations using the Church were charged only enough to cover insurance costs, and to keep the property in repair. Any arrangements were to be made for a 12-month period. At that time, the Presbytery had not given up hope completely in the re-opening of the mission station.²³

In the summer of 1884, negotiations were being made with the Episcopalians for the sale of the Church for 303 pounds, 6 shillings and three pence. As the Episcopalians had offered to buy the building, the proposal was made that they assume payment of the debt of 196 pounds, three shillings and 8 pence still owing the Company. The Presbytery would then “transfer the whole of their interest in and title to the property to the Episcopal Church.”²⁴ These negotiations did not materialize, but arrangements were made for their temporary occupancy of the Church.

In 1887, the Church was still administered by the Trustees. Those appointed were George Quimby and James White. The following year, the Reverend F.C. Simpson was directed by the Presbytery to visit Little Bay and to administer the Sacraments, and later report. The content of

his report was not recorded in the Presbytery Minutes, but a statement in *The Witness* says he visited Little Bay, Tilt Cove, and Bay of Islands. Meanwhile the Methodists had been granted the use of the Church for their services. By 1891, the insurance rates on the Church were reduced slightly as the value of the property had decreased.

In the October 19, 1890, issue of *The Presbyterian Witness* Mrs. J. Ohman, a member of St. Andrew's Church in St. John's and a staunch supporter of the Women's Christian Temperance Union, gave an account of her trip to the north of Newfoundland. She said, "Little Bay is a prosperous place, the people dress fashionably and you see no beggars, or rag stuffed windows." She noted that there were no licensed public houses as the manager of the mines had prohibited the sale of intoxicants. She said there were three churches as well as the Salvation Army. She does not mention the presence of the Presbyterian Church, but says there was a Wesleyan, Episcopal and Roman Catholic Church.²⁵

The Presbyterian building was still there, but it was being used by the Wesleyans. In the fall of 1891, the Reverend Ebenezer McNab of Harbour Grace visited Little Bay and conducted services in the Church there. He later reported that there were a number of Presbyterians there, and that their numbers would probably increase. He said the Presbyterian Church should keep a close watch on the situation and "take advantage of any favourable changes there which might warrant ... The re-opening of that Mission Station."²⁶ He noted that a number of Presbyterians had been induced by "misleading representation to enter their names in the census returns as Methodists." On hearing that, the Presbytery appointed a committee to enquire concerning the situation. No record of the report is available. However, by 1894 the Methodists were to pay the insurance premium and keep the Church in repair. It is probable that the Trustees themselves had left the community.

Mrs. Ohman wrote:

The Presbyterian Church, which was formerly at Betts Cove, has been removed, and serves the purpose of a public hall in Little Bay. Entertainments, concerts, etc., are given in it during the winter, to enliven the long evenings. Its spire adorns the Episcopalian Church. Fancy a Presbyterian spire on an Episcopalian Church and that in Newfoundland!²⁷

The Church in question would be Christ Church built in Betts Cove for the use of both Presbyterians and Episcopalians. By 1967 the church had been moved again, and is now the basic structure of the Masonic Hall in Springdale!

The fishing industry in Newfoundland has always been uncertain. The mining industry in the early days was also uncertain. For a few years mining operations flourished. However, by 1894 the operations had been suspended in Little Bay, but opened up again in 1898 with the discovery of a new lode. The copper at Betts Cove was mined out early. For a time, Newfoundland ranked sixth among the copper producing countries of the world. By 1918, due to the low price of copper, the mines became unprofitable. The fire of 1905 in Little Bay, which completely devastated the area, ended the work there for some years. At that time, the original Presbyterian Church was burned. It is only in the past few years that the mines have been re-opened and their true potential realized. In the early days “the whole of the Green Bay mining operations was an uneconomic extractive process, inefficiently conducted.”²⁸

The only things to survive the fire of 1905 were the original communion vessels used in the Presbyterian Church in Little Bay. These vessels, including two chalices, one plate and one flagon, all of silver, were saved by Mrs. J. Lind who kept them for a number of years. She then gave them to her daughter, Mrs. Max Taylor of Grand Falls, who in turn gave them to the Anglican Rector, Canon R.S. Sheppard. These vessels were in turn given to the Reverend W.M. Moncrieff, minister of St. Matthew’s Church, Grand Falls, in 1963. At present, they are in St. Matthew’s Church for safe keeping.

Contact is still kept with the mining communities in the Green Bay area of Newfoundland. Mr. Moncrieff made frequent visits to Tilt Cove where he conducted a number of services including the Sacraments of Holy Baptism and Holy Communion. The vessels used at that time were those from Little Bay. By 1967 the Tilt Cove mine had been closed and the Presbyterians residing there had moved to other places. For a number of years, the Presbyterians were officially represented on the Tilt Cove Amalgamated School Board, one of whom was Mr. Angus McLardie.

MINISTERS OF THE BETTS COVE AND LITTLE BAY CONGREGATIONS

July 1877 - Aug. 1877	The Rev. D.F. Creelman, M.A.
Oct. 1877 - July 1878	The Rev. W.R. Cruikshank, B.A. (O.M.)
Aug. 1878 - Oct. 1878	The Rev. Moses Harvey, M.A. The Rev. J.D. Patterson
Nov. 1878 - May 1880?	The Rev. Archibald Gunn, B.A. (O.M.)
Sept 1880 - May 1882? summer 1882	The Rev. W. Scott Whittier, B.Sc. (O.M.) Mr. E. Thorpe (catechist)
Nov. 1882 - June 1884	The Rev. J.R. Fitzpatrick, B.A. (O.M.)

CHAPTER VI

ST. COLUMBA'S CHURCH, BELL ISLAND

In 1894, the Nova Scotia Steel Company acquired the Wabana ore areas. The Company at the time was under the direction of Mr. Graham Fraser, a Presbyterian, from New Glasgow and a leading industrialist in the Maritime Provinces. Wabana, which literally means "the place where daylight first appears" became the chief ore deposits for the Company.

Being a Nova Scotian company, a number of men working there were Presbyterians. The first Presbyterian service on the Island was conducted by the Reverend James A. Greenlees, and was held in the fall of 1899 in the Roman Catholic Hall. Mr. Greenlees, a Scotsman, was working with The Presbyterian Church in Canada. He had come to Bell Island for a visit after being in Harbour Grace for services. The first service was largely attended, including 39 men from Pictou County, Nova Scotia. It is recorded in *The Presbyterian Witness* that "this was the first Protestant service held under cover on the island, and gratitude is due to Father McGrath, the warm-hearted priest, for his kindness."¹

That same fall, The Presbytery of Halifax which included Newfoundland at that time, agreed to send a man to Bell Island in the spring of 1900. Mr. Greenlees was subsequently appointed for one year, to begin his work the 1st of May. To assist him in his work, the Presbytery asked the Board of Missions for a grant of \$300. This Ordained Missionary worked enthusiastically and faithfully. The congregation promised \$50 per month toward stipend.

By July of the same year, construction had begun for the new Church Hall, to seat approximately 180 people. In his report to the Presbytery, the estimated cost of construction would be between \$1,000 and \$1,200. He also reported that the following amounts had already been received:

From our people on Bell Island	\$ 270
From the Ladies, St. Andrew's Church, St. John's	100
Collected by Mr. Greenlees in St. John's	325
Collected by Mr. Greenlees at Harbour Grace	35
From Mr. Moxham per Mr. Grammar	<u>50</u>
	\$ 780 ²

Mr. Moxham was associated with the Company at Sydney, Nova Scotia. The Nova Scotia Steel Company contributed \$100, and the Dominion Iron Company contributed \$150.

On August 30th, 1900, the St. Columba Church Hall was formally opened for services. It was built at a cost of approximately \$1,400, and was opened free of debt, with the exception of \$100 owing for furniture. For the official opening of the new Church, approximately 100 visitors came from St. Andrew's congregation in St. John's, travelling by rail and by boat. Those included among the visitors were the elders and their wives together with St. Andrew's Choir. The Church, described as "neat, comely and creditable" was dedicated by the Reverend Dr. MacRae, assisted by the Reverend J.P. Falconer, the Reverend W.A. Ross, the Reverend J.A. Greenlees, together with the Reverend Henry Godfrey who was the local Methodist minister. In the report to *The Witness*, the hope was expressed that this most easterly Presbyterian Church in British North America would "prove a beacon light on this far-off Isle for the glory of God and the spread of His Gospel."³ Mr. C.U. Henderson of St. John's, a longtime faithful and devoted member of St. Andrew's Church recalls that his parents made the memorable journey to Bell Island. The crossing of the tickle was made on a raft towed by a motor boat. On the return trip to Topsail, a heavy gale blew up, but all arrived back safely. The pulpit in the Church was presented by St. Andrew's congregation. The Pulpit Bible, kept in safekeeping for many years by Mr. James Stewart, Wabana, was presented to the congregation by Mrs. Freeburn, wife of the local Company doctor. The Church was built on one of the most picturesque sites on Bell Island, overlooking the sea to the mainland of Newfoundland. The property was held for the Church by three Trustees, namely, Messrs. R.E. Chambers, David Fraser and George Simpson (or possibly George Skinner).⁴

In the fall of 1900 many of the Presbyterians on the Island returned to their homes in the Maritimes. Because of this the Reverend Andrew Robertson, minister of St. Andrew's in St. John's, was requested by the Presbytery's Home Missions Committee to "convene the brethren in Newfoundland, take into consideration the whole situation there, and advise the Presbytery."⁵ On receipt of a letter from Mr. Robertson, The Presbytery of Halifax agreed that Mr. Greenlees be asked to suspend work at Bell Island and take charge of Bay of Islands for three or four months, it being understood that Mr. Greenlees should resume work at Bell Island whenever need arose in the spring.⁶

In March of the following year, Mr. Greenlees resumed his work in Bell Island. He had written to *The Witness* in February and said:

So soon as our people return to operate the mines in the spring the Church will be re-opened; and it is hoped from that time there will be no break in the work.⁷

Mr. Greenless resumed his work with “enthusiasm, holding services each morning, afternoon and evening.” He wrote, “There being no resident Methodist minister presently at the Mines we are having what amount to a joint service.”⁸

That summer, the Reverend D. Julius Grammar, father of the manager of the Whitney Company, and rector of St. Thomas' Episcopal Church in Baltimore, U.S.A., visited Bell Island, and on one Sunday preached in St. Columba's Church. He was assisted by Mr. Greenlees and the Methodist minister, Mr. Godfrey. Mr. Greenlees wrote, “The lesson of Christian unity will not soon be forgotten in the Island.”⁹

Although the work looked promising through the summer, Mr. Greenless in reporting to the Presbytery stated that

during winter months the attendance and support of church services would be very small, and asked instruction whether or not to remain in the field.¹⁰

He was subsequently granted permission to close the work on Bell Island until a suitable time in the spring. He was asked to supply the Harbour Grace pulpit during December. Before returning to Wabana in May 1902, he made a journey home to his native Scotland for a number of weeks. He remained on the field until September of the same year, at which time he accepted an appointment under the Presbytery of Sydney. For 11 weeks, from October to December, the Reverend George C. Robertson supplied Wabana. At that time, there were only six families connected with the Church, the same as reported for 1901. The average Sunday attendance was 20.

When Mr. Greenlees resigned as Ordained Missionary, the Presbytery's Home Missions Committee was directed “to look into the advisability of making Wabana a mission station in charge of a student catechist during the summer months.”¹¹ Consequently, student catechist James Malcolm was appointed for the summer of 1903.

The following year catechist M.C. McLean, although appointed for the whole summer, left the field in June. He did so because he “found so few Presbyterians there, and these not able to give any practical support, not even to accommodate him with lodgings.”¹² No future appointments were made to the field until catechist H.F. Macrae was named to work there during the summer of 1908.

Through these early years, unstable industrial conditions apparently prevailed. The very summer the Church was dedicated, a strike at the mine took place. In the summer of 1905, the Reverend J.N. Allan, minister of Bay of Islands reported optimistically concerning further developments on the Island. The Reverend Andrew Robertson was asked to inquire concerning the present conditions on the Island. The matter was dealt with at the October meeting of the Presbytery, at which Mr. Greenlees was asked to be present. Mr. Greenlees clarified the position relative to the deed of the Church property and named the Trustees. He further stated there were 30 Presbyterians on the Island. However, the Presbytery deemed it unwise to make an appointment for the summer of 1906 “owing to the small number of Presbyterians now residing there ...” In the meantime “it was agreed to authorize the Trustees to use the building for the best interests of the Community.”¹³

The Reverend R.W. Ross, Superintendent of Home Missions, after a visit to Newfoundland in the spring of 1908, recommended that summer supply be resumed. Dr. Andrew Robertson of St. Andrew's was appointed interim moderator for Wabana, the session being composed of two assessor elders from St. Andrew's. Catechist R.F. Macrae served the summer of 1908. The following three summers catechist Wilbur B. Rosborough served the congregation. Dr. John W. McMillan, clerk of the Halifax Presbytery, visited Wabana during August 1910, at which time he administered the Sacraments of Baptism and Holy Communion. No action was taken by Presbytery on his recommendation that an Ordained Missionary be appointed to the field as soon as possible.

Catechist Thomas A. Wilson served on Bell Island for the summer of 1912. In October of that same year, the Reverend J. S. Sutherland of St. Andrew's, St. John's, visited the congregation for the Sacraments. At that time several new communicants were received. St. Andrew's session agreed that “as no regular register was kept there it was decided that the Session keep record of members residing there.”¹⁴

Mr. E.J.O. Fraser served as the student catechist for the summer of 1913. His stipend was paid in full by the congregation. Upon graduating the following year, Mr. Fraser accepted an appointment to serve as a missionary to Korea. Catechists W.S. Irving, D.A. McKenzie and W.E. Kennedy each served for one summer, with the exception of Mr. Irving who remained for only a few weeks, being transferred to Grand Falls. In 1918, the Home Missions Committee of Presbytery for Newfoundland decided to discontinue the field.

The fact that the work had been discontinued was of great concern to the Reverend R.J. Power of St. Andrew's. Shortly after his arrival in Newfoundland as minister of St. Andrew's in 1921, he visited Bell Island to see if the people there would like to have services once or twice a month during the summer. Mr. Power reported to the Session that he found "12 Presbyterian families and four individuals none of whom attended any church,"¹⁵ and who were for the most part from New Glasgow, Nova Scotia. This information was made known to the Home Missions Committee but no action was taken. It would appear that the last service to be held in St. Columba's was conducted by Mr. Power. Prior to this, some services had been conducted by the Reverend F.S. Coffin, who was minister at Harbour Grace for a number of years.

1926 – 1939: The Presbytery of Cape Breton and Newfoundland

Although work had been discontinued on Bell Island for a number of years before Church Union, the Commission of The Presbytery of Cape Breton and Newfoundland visited the Island in July 1927. No report was made, and the work was not resumed there.

In 1939, the St. Columba Church Hall was removed by Mr. O. Peckham who purchased the building for \$50. The building had not been used for many years and was described as "dilapidated and out of repair."¹⁶ Before the building was sold, contact had been made with the United Church minister there, the Reverend M.S. Bennett, to inquire if the building would be of any use to him for religious or social purposes. He replied that the Church was "useless" and that \$50 was a generous offer! Mr. R.A. Templeton, clerk of St. Andrew's Session was in correspondence with Mr. J.C. Stewart and Mr. C. Archibald. The latter agreeing to the sale, the offer was accepted. The money received, together with some assistance from the Company, was used to erect a fence around the Church lot which was used as the Presbyterian Cemetery. Later, the cemetery was taken over by the United Church who promised to keep it in repair.

General Information

For many years, the property was kept in repair by Mr. J.C. Stewart at his own expense. This devout and faithful Presbyterian came to Bell Island from Little Bay, and set up a business in the early days of mining. Although many baptisms took place on the Island, only one is said to have been administered in the Church. This was the baptism of George Arneil, son of Mr. Stewart, performed by Mr. Greenlees. His son James was buried in the Presbyterian Cemetery in the summer of 1967.

Among the Presbyterians who lived on Bell Island for some time was Dr. W.L.C. Carnochan. He was born in Almonte, Ontario, but came to Newfoundland in 1904 where he practised medicine at Petries. In 1905, he moved to Harbour Grace, staying only one year, then going to Bell Island. He remained on Bell Island until 1922 serving as the resident physician for the Nova Scotia Steel and Coal Company. R. Max Stares of Bell Island, in a tribute to him says he “was a true Christian gentleman”, a “mountain among men”. Dr. Carnochan left Wabana for the United States in 1922, the year of the merger of the Nova Scotia Steel and Coal Company and the Dominion Iron and Steel Company to become the British Empire Steel Corporation. One son, Julian Fraser who died in infancy is buried in the Presbyterian Cemetery.

MINISTERS OF ST. COLUMBA'S CHURCH

May 1900 - Sep. 1902	The Reverend Joseph A. Greenlees, M.A., (O.M.)
Jan. - Mar. 1901	Church closed
Dec. 1901 - Apr. 1902	
Oct. 1902 - Dec. 1902	The Reverend George C. Robertson
summer 1903	James Malcolm (catechist)
summer 1904	M.C. McLean
summer 1908	H.F. Macrae
summer 1909	Wilbur E. Rosborough
summer 1910	“
summer 1911	“
summer 1912	Thomas A. Wilson
summer 1913	E.J.O. Fraser
summer 1914	W.S. Irving
summer 1915	D.A. McKenzie
summer 1916	vacant
summer 1917	W.E. Kennedy

CHAPTER VII

ST. MATTHEW'S PRESBYTERIAN CHURCH, GRAND FALLS

Early Beginnings, The Presbytery of Halifax

The first Presbyterian service, if not the first service of any denomination held in Grand Falls, was conducted by Mr. A.U. Wood during the summer of 1905. This service was held on the floor of a house in the process of being built, afterwards to be called Wood House. Mr. Wood, a native of Halifax and a member of Fort Massey Church, had been in Newfoundland for a few years working at the lumber mill at Millertown, a community about 40 miles west of Grand Falls. He had moved to Grand Falls at the request of the newly-formed Anglo-Newfoundland Development Company to serve as acting manager and treasurer of the Company. In June, the Company had begun construction of what was to become the first pulp and paper mill in Newfoundland. Prior to this the area was a veritable wilderness, through which the railroad had been built just a few years previously.

A great deal of credit for the establishment of a Presbyterian congregation in Grand Falls must go to the Reverend John Munn Allan, minister of Bay of Islands. Mr. Allan was well acquainted with Mr. Wood, as he had conducted services in the community church in Millertown where there had been a number of Scottish people. Mr. Wood had been the superintendent of the Sunday School there. A number of Scottish and Swedish people had been brought to Millertown by the owner of the mill, Lewis Miller, himself a Scotsman and native of the town of Crieff. Some of these with Mr. Wood moved to Grand Falls and were active in the new Presbyterian congregation there. Among those coming to Grand Falls were Mr. & Mrs. H.C. Hanson of Swedish origin. Mr. Miller had timber business connections in Scotland, Ireland, Norway, Sweden, and Newfoundland and later in Nova Scotia. He died on April 1st, 1909.

Mr. Allan, after conducting periodic services in Grand Falls, was authorized by the Presbytery of Halifax to "call the people together, and, if they think well, to organize a mission station..."¹ The first services were held in the one-room school house, and later in the Brigade Hall which was built in 1907-1908. Services were conducted in rotation with other denominations. The first service of Holy Communion, celebrated by Mr. Allan in the spring of 1907, was held in the cement shed as the schoolhouse was too small to accommodate the large congregation.

A committee set up by the presbytery of Halifax to report on Newfoundland matters made several recommendations which were later adopted by the presbytery in the spring of 1908. Among the recommendations adopted was the appointment of a student minister to work in the Grand Falls area during the summer, and the application of a grant for \$300. Subsequently Mr. R.A. Watson was appointed. Mr. Allan was appointed Missionary-at-large and was to travel throughout the Colony making contacts with communities of Presbyterians. That same year, 1908, seven Presbyterian men in Grand Falls met together and decided to build a Presbyterian Church. The meeting was called by a man of Lutheran tradition, an accountant with the Company, Mr. H.C. Hanson, when it was rumoured that united services with the Methodists were being considered. Those present at that historic meeting held in the home of Mr. Wood, were Messrs. H.C. Hanson, A.U. Wood, William Scott, C.E., John Bethune, William Frew, F.E. Ireland and Mort Skinner.

The following year, Mr. Allan was appointed by the Board of Home Missions to serve in Grand Falls during the summer, and to supply the mission during the winter. The entire area from Bishop's Falls to Bay of Islands was under the pastoral oversight of Mr. Allan. At the official opening of the great Pulp and Paper Mill in October 1909, Mr. Allan described himself as the "first minister of the Gospel in Grand Falls."

As more Presbyterians moved into Grand Falls and as the town site continued to grow, specific plans were made to erect a Church to cost approximately \$3000. That same spring of 1910, the Presbytery was informed by letter that 75 persons in Grand Falls were ready to support the Presbyterian Cause there. It was the hope of the people to begin the construction of the new Church as soon as possible, for which they had already subscribed over \$100. They had also promised payment of \$600 towards the support of a minister when the Church was completed.² The presbytery was pleased to hear of the prosperity of the cause in Grand Falls and commended the people highly for their liberality and zeal, with the hope that the work would be permanent. Application was made to the Century Church and Manse Fund for financial assistance in the erection of the Church, for which \$400 was granted. Mr. Allan, while attending the General Assembly in Halifax in 1910, collected over \$500. It is possible that over \$1000 was collected from all sources, including New Glasgow and Sydney. At about the same time, financial help was solicited from St. Andrew's in St. John's, but as their pulpit was vacant at the time, the

“Session decided it could do nothing in the matter” but suggested that a formal request be made “when Church affairs were more settled.”³

The site for the new Church was graciously donated by the Anglo-Newfoundland Development Company.

The first site considered was that now occupied by the Roman Catholic Church, but was rejected because the clearing of the rocky ground would have been too expensive. The present site was therefore chosen.⁴

By September 1st, 1910, the building was nearing completion, being constructed by the Horwood Lumber Company of St. John’s. It was on that day that a meeting for Presbyterians in Grand Falls was held in the home of Mr. H.C. Hanson. Present on that occasion were the student minister, Mr. J.P. MacIntosh, the Clerk of the Halifax Presbytery, Dr. John McMillan, and Mrs. McMillan. The meeting was chaired by Mr. Wood, and it was unanimously resolved

that an application be made to the Presbytery of Halifax to organize the mission Station of Grand Falls into a regular congregation, and that an ordained missionary be appointed as soon as possible to take charge.⁵

It was also agreed at that meeting that the members of the Building Committee, namely, “Messrs. Scott, Wood, Frew, Hanson, Ireland and Bethune be appointed managers of the congregation, and also, that they and their successors be trustees to hold the church property.”⁶ At the same time, Mr. Hanson was appointed to be the Presbyterian representative on the Amalgamated School Board, which office he held faithfully for a number of years.

On the 20th of September 1910, the Presbytery granted the request made through Dr. McMillan. “Mr. Allan was appointed interim moderator and requested to form a Session as soon as possible, and to fully organize the congregation.”⁷ The first elders of the congregation were Mr. William Frew and Mr. A.U. Wood. It is not known when they assumed their office, but the first meeting of the session was held in January 1911. It would appear that both elders were in office before they were received as members of the new congregation. Mr. Frew was elected the first session clerk, which office he held for 21 years. He was succeeded in this office by Mr. J.W. Mitchell, and Mr. Thomas Arklie, Jr. Both of the first elders served on the first Board of Managers. Throughout the history of the congregation, many of the responsibilities rightfully the work of the Session were assumed by the Board of Managers. For many years the Session was

primarily concerned about the Sacraments of the Church and the reception of new communicant members. This situation developed in the congregation because they were often without the services of a settled ministry.

Mr. Frew, born in Stevenson, Scotland in 1866 had come to St. John's as a young man to work for his uncle as an apprentice in the drapery business. In 1908, he came to Grand Falls and worked in the Company Store for \$40.00 a month. The following year he brought his wife and family to Grand Falls, and they were faithful and active members of the congregation for many years. At the time of his retirement, at the age of 67, he was the Company Paymaster with the Anglo-Newfoundland Development Company.

In the same year, 1908, Mr. & Mrs. Thomas Arklie came to Grand Falls from Crieff in Scotland. Mr. Arklie was not new to Newfoundland as he had worked for Lewis Miller as an accountant in Lewisporte, sometime prior to 1903. In 1903, he returned to Crieff with his wife who had come from Twillingate and was a member of the Congregational Church there. After spending a few months in Grand Falls, he took up residence in Botwood. His brothers James and Douglas also came to Botwood and Grand Falls respectively.

The first Presbyterian Church in Grand Falls was formally opened and dedicated by the Reverend J.M. Allan on Sunday, September 25th, 1910. He "officiated at both morning and evening services in his usual eloquent and impressive manner."⁸ This neat, frame building with its graceful spire topped by a weather-vane was the first permanent Church of any denomination to be opened for the public worship of God in Grand Falls. A newspaper report in the St. John's *Daily News* says:

Work on the Church of England, Methodist and Roman Catholic Churches is progressing rapidly and the buildings which when finished, will be splendid edifices, and are expected to be ready for occupancy in a few weeks' time.⁹

However, before the opening of St. Matthew's, the name chosen in December 1910, a small Roman Catholic Chapel had been built for the few Roman Catholics who were in the area at the time. The first pulpit Bible was presented in November 1910, by Mrs. H.C. Hanson. Following the Second World War, Mrs. Hanson was honoured when she became Member of the British Empire, an award bestowed upon her by His Majesty the King. This was the only such

award given to any resident of Grand Falls. In 1963, the second pulpit Bible was presented by the Hanson family.

When the Church was opened for worship the congregation was without a regular minister. The Reverend William MacPherson, minister of the congregations in Kempt and Walton in Nova Scotia, was appointed Ordained Missionary but did not arrive in Grand Falls until the 27th of November, 1910. Before his arrival some services had been conducted by Mr. Allan, and two conducted by Dr. L.R. Burrows. Mr. MacPherson was a native of Pictou County and had grown up in Springhill, Nova Scotia and had graduated from the Presbyterian College, Halifax, in 1909. The presbytery was very “pleased to learn that so excellent a missionary was available for that important field.”¹⁰ The stipend for the missionary was to be \$900, of which \$600 would be paid by the congregation and the balance by the Board of Missions.

The same month that Mr. MacPherson arrived, a request was made through St. Andrew’s Church in St. John’s for monthly services in Bishop’s Falls, a town ten miles east of Grand Falls. The request was made by a “Mr. Reid” from Bishop’s Falls. The Albert E. Reed Company of Great Britain had begun survey work in the area in 1907. The construction of a wood pulp mill was begun in 1911. There was no record of services ever being conducted there, although ministers in St. Matthew’s often exchanged pulpits with the Methodist Church minister there. Over the years a few Presbyterian families have lived there including the Stones, Littles, Petries, Cobbs and Epsteins. In many cases these people attended the local Methodist Church but came to Grand Falls for the sacraments, especially Holy Baptism.

The first service of Holy Communion was celebrated in the new Church on Sunday, January 1911. At that time, the individual cup method was used, the decision being made by the Board of Managers before any meeting of the Session had been called.¹¹

Unfortunately for the congregation and for the progress of the work in Grand Falls, Mr. MacPherson was able to remain with them for one year. He had to leave “on account of impaired eyesight” and the need for immediate medical attention. At that time, Grand Falls was a fairly isolated community. The only means of transportation from Grand Falls to Port aux Basques was by rail, and to Botwood by rail and then by boat to Nova Scotia. Mr. MacPherson died in 1914 in his 34th year. He was minister of the congregation in Lahave, Nova Scotia at the time.

Not only did the congregation suffer the loss of their minister, but also the departure of one of the first elders, Mr. Wood. He was one of the first ten charter members of the congregation together with Mr. & Mrs. William Frew, Mr. Malcolm Davidson, Francis E. Ireland, Mrs. Bethune, Miss Bethune, John Bethune, and Mr. & Mrs. William Petrie. He returned to Millertown and subsequently resigned and took up other positions outside the company.¹² The following was recorded in the first Session Report given at the Congregational Meeting in 1912:

His going was to us quite a serious loss, for not only was he one of the principal workers in our Church but it was mainly through his efforts that the idea of having a Presbyterian Church here in Grand Falls materialized. He was also a consistent supporter both financially and otherwise.¹³

He was extremely active in both the Church and Community during his six years in Grand Falls. He was one of the Fathers of the Amalgamated School System in Grand Falls, a system that has been followed in other industrial areas of Newfoundland. From the beginning the Presbyterians in Grand Falls were an official part of the amalgamation and through the years have given valuable leadership. For some time, augmentation grants from the Presbyterian Church in Canada were received for purposes of education in Grand Falls. Mr. Wood was one of the members of the Building Committee, the Board of Managers and the Trustees as well as being an elder. He chaired the meeting of Presbyterians held in September 1910, known as the first congregational meeting.

Elected and ordained to take Mr. Wood's place with Mr. Frew was an equally active man in the congregation, Mr. William Scott. Mr. Scott, the Company's resident civil engineer, was one of the first men to come to the area in the midst of the wilderness in 1905 to begin survey work for the new Mill. From the beginning, he took an active interest in the work of the Church, being the first chairman of the Board of Managers. He had the courage of his convictions, being baptized as an adult, and being received into communicant membership through public profession of faith in January 1911. He was a man of exceptional ability and highly esteemed by all.

The success of the big undertaking of the A.N.D. Company owes much to his initiative and energy. ... His ability was recognized and demonstrated by (his) appointment as General Manager and Vice-President of the concern.¹⁴

It was reported to the congregation in 1912 that

we are very fortunate in securing the services of Wm. Scott whose interest in the Church and all its concerns is such as to make his eldership a great help to the congregation.¹⁵

Mr. Scott was also keenly interested in education in Grand Falls. He served as chairman of the Amalgamated School Board, and designed the new school built on High Street in 1910. This School was built to replace the original school built on Lincoln Road. One of the first principals in the school was an active member of St. Matthew's in the person of James H. Balleny who had come to Grand Falls from Scotland.

Early in Mr. MacPherson's ministry in St. Matthew's, the Board of Managers decided to introduce the renting of pews, at the rate of \$3.00 each per year. The system was abandoned a year and one half later. The following drew for pews: Messrs. George Robertson, Weston Chancey, Dr. H.B. Chamberlain, Malcolm Davidson, David Wm. Jones, F.E. Ireland, H.C. Hanson, W.T. Petrie, Wm. Frew & Nelson, T.C. Currie, A.U. Wood, Mort Skinner, C.S. Nelson, Mr. Parker, Wm. Scott, W.F. Little, John Bethune, Nelson H. Gay, John R. Dingwall, William Simpson. During his ministry, the Session had agreed to celebrate Holy Communion three times a year, and the Board of Managers had taken action to secure an organ from Ayre & Sons Limited. The organ would be first used early in 1911. The envelope system was also introduced.

When Mr. MacPherson left Grand Falls, Mr. William MacKenzie, a "faithful and hard-working servant of the Master" was appointed for the winter months. He worked among that "fine intelligent band of Presbyterians" who were "willing and anxious to do all in their power to build up the church" in that Company Town of 3000 inhabitants. This was the description of the people of St. Matthew's presented by the Reverend J.A. Greenlees who began a short ministry of two years in Grand Falls in the spring of 1912. In writing to *The Presbyterian Witness* in 1913, he said the "Presbyterians are not numerous in the 'Ancient Colony' ... but they love the church of their fathers." At that time, there were only 27 Presbyterian families with 22 communicant members, but their influence was felt for good in the community.

No minister in the church could hope to be better sustained by a helpful and willing people hence it is a pleasure to minister here and keep the Blue Banner unfurled at this remote centre. Truly it may be said, 'The Lord hath done great things for us whereof we are glad.'¹⁶

During his two years in Grand Falls, Mr. Greenlees conducted several cottage prayer meetings in Botwood. These were held in the home of Mr. Thomas Arklie where a few Presbyterians and Congregationalists would gather for worship. This would include, among others, the Arklies, the Aitkens, the Steins, and the Crowes.

From the spring of 1914 until December 1916 the congregation was without a settled minister, having only students appointed for the summer months. Fortunately, during these two winters the Sunday School was continued even if no services were held. The problem of supply during the war years was critical in Newfoundland. In 1915, four out of the five congregations were without a minister. St. Matthew's Board of Managers made the suggestion that one minister serve the congregations in Bay of Islands and in Grand Falls, spending two weeks at a time in each place.¹⁷ The Presbytery's Home Missions "sub-committee was instructed to do everything possible to secure supply for the vacant congregations in Newfoundland."¹⁸ St. Matthew's was prepared to pay \$600 towards stipend for the minister if made available by the Home Missions Board.

During those two years, the Sacraments were administered infrequently. Both Mr. Greenlees and the Reverend F.C. Simpson had come to Grand Falls for the Sacraments, appointed by Presbytery. Holy Communion was also administered once by the Reverend David Jones. While serving in St. Matthew's for the summer of 1916, he was received as a minister into the Presbyterian Church in Canada. Unfortunately, the minister who was very much involved in the establishment of St. Matthew's Church, the Reverend J.M. Allan was unable to give supply. In late 1913, he suffered a heart attack or perhaps a paralytic stroke, and was confined to his bed in the manse in Petries. In February of 1914, the Manse with most of the contents was burned. Mr. Allan was taken from the house safely and was taken in by Dean O'Rourke, the Roman Catholic priest who lived nearby. Shortly after this Mr. Allan travelled by train to Grand Falls where he entered the Lady Northcliffe hospital. He passed away at Grand Falls on August 12th, 1914, just 17 days after he had baptized James Edward Bergh, infant son of Mr. & Mrs. George Bergh.¹⁹

The appointment of the Reverend W.C. Morrison in December 1916 gave the congregation much needed optimism and encouragement. He gave stability to the work in Grand Falls, remaining there for over ten years, during which time he was saddened by the death of his wife in 1924. During his effective ministry, the congregation continued to grow, although

slowly. But the matter of finances and poor attendance at services continued to plague the congregation, even though liberal contributions were made to the congregation over the years by the Company. Augmentation from the Board of Missions continued to be necessary, varying in amounts received from \$300 to \$600.

Mr. Morrison had School Board experience while minister of the Presbyterian congregations in Bay of Islands. In response to a letter from the Amalgamated School Board for Grand Falls requesting two appointments from each denomination represented on the board, Mr. Morrison was elected to serve with a layman. It seems that for a number of years there was also a Presbyterian Board of Education for Grand Falls. The first members elected in 1912 were Dr. H.B. Chamberlain and Mr. H.C. Hanson for Grand Falls and Mr. Thomas Arklie for the Botwood area. This Board received and disbursed monies covering School Grants and augmentation, the latter probably from The Presbyterian Church in Canada. The Government Grant would be divided between Botwood and Grand Falls. For the most part the Presbyterian students in Botwood attended the Anglican School. In 1912, the quarterly augmentation amount of \$25 was given to Mr. Bellamy (\$20.00) and the teacher Miss Nelson (\$5.00) as a bonus over and above their government salary. In 1919, this Presbyterian Board was increased to five members. Those elected were Mr. Morrison, Mr. Hanson, Mr. Arklie (for Botwood), Mr. W. Scott and Mr. W. Frew.

Shortly after the arrival of Mr. Morrison, the need for a permanent house for the minister was realized. Up until the erection of the manse, the ministers lived in rented houses or boarded. At the Annual meeting of the congregation in 1919, a Building Committee was elected consisting of Messrs. William Scott, M.F. Johns, manager of the Bank of Montreal, and H.C. Hanson who served as treasurer. The manse was finally erected beside the Church in 1919 - 1920, at an estimated cost of \$3000. The debt on the manse was paid by 1921, some assistance having been received from the National Church. The furnace was installed by Mr. Morrison at a cost of \$232, for which he received partial payment when he moved in 1927. The house had been equipped with three fireplaces. It was during his ministry in 1923 that first mention was made of the need for a hall in connection with the Church building. However, nothing was done in this regard for a number of years.

A faithful and earnest worker for many years in the Presbyterian Church came to Grand Falls in 1916 in the person of Mr. J.W. Mitchell. He was Clerk of Session from 1931 - 1958.

Shortly after his wife died in 1959, Mr. Mitchell left Grand Falls to reside in Port Arthur, Ontario. For many years, he was superintendent of the Sunday School. Succeeding him as Clerk of Session in 1958 was the present Clerk, Mr. Thomas Arklie, Jr., who had moved to Grand Falls from Botwood in 1919 as a draughtsman with the Anglo-Newfoundland Development Company, and elected to the Session in 1941.

Mr. Mitchell became an elder in St. Matthew's Church in 1923. At the same time, Mr. W.F. Little and Mr. A.G. Ogilvie were elected. This was the first election of elders since 1913 when Mr. T.C. Currie had been elected. Mr. Currie was the Superintendent of the Sunday School from the beginning of the congregation until he left Grand Falls in 1917.

The Church Union Question

When a suggestion was made in 1908 to have united services with the Methodists, a number of Presbyterian men in Grand Falls made immediate plans for the erection of a Presbyterian Church. In March 1911, only a few months after the erection of St. Matthew's Church, a vote was taken concerning Church union. Of the seven who voted, all were in favour of Union. The Clerk of Session wrote:

It will be seen from that, that our people evidently preferred things to remain as they are, otherwise we would have had a larger vote, however, we are not singular in that respect as a great many of the other churches had a similar experience.²⁰

The next vote taken by the congregation was in 1915 with the following results:

Elders for	1	against	2
Communicants for	11	against	12
Adherents for	<u>8</u>	against	<u>2</u>
	20		16

This information was submitted to the Presbytery of Halifax.²¹

However, by 1923 the thinking in the congregation had changed considerably in regard to Union. Early in 1922 the Session and Board of the congregation met to consider correspondence from the local Methodist Church concerning the matter of Union. No action was taken at that time, as it was felt any discussion then would be premature. One year later, Mr. Morrison attended a special meeting on St. Andrew's Session in St. John's at which time he discussed the

situation of Bay of Islands congregations of which he had the supervision, and also the congregation in Grand Falls.

He reported that they had been asked to amalgamate with the Methodist congregation there, but decided, under the circumstances under which they had been asked, that they could not agree to come in.²²

In October of the same year, 1923, the Session informed the Reverend F.S. Coffin, minister of St. Andrew's in Harbour Grace, that the people "preferred to continue as they were but would of necessity be guided by the decision of St. Andrew's" in St. John's.²³ This thinking of the Session was confirmed at a congregational meeting held the following month at which time it was

carried by a standing vote of 34 to 2 (with three abstentions) that we the members of St. Matthew's Presbyterian Church of Grand Falls are in favour of remaining Presbyterians and are opposed to Union.²⁴

The Session in turn made a unanimous statement concerning Union which was to be presented to the Home Missions Committee for Newfoundland by Mr. Morrison. The statement in part is as follows:

The members of the Church under our care are practically unanimous in their opposition to any plan of Union or Co-operation with the Methodist Church, and it is our further belief that any attempt to force them in that direction will inevitably lead to disaster as far as Presbyterianism here is concerned, nor would the other Church profit by any such plan either as we feel sure the great majority of our people would never affiliate with them. There can be no such thing as Union or Co-operation here, our number is so small compared with theirs that it would only be an absorption.²⁵

In January 1924, Messrs. H.C. Hanson, A.G. Ogilvie and William Frew were appointed as Trustees of the congregation. In order to safeguard the property, legal steps were taken to have the congregation incorporated, which action was completed by July 1935. The deeds for the property were transferred from The Presbytery of Halifax to the congregation. The congregation was also encouraged by the actions taken by St. Andrew's in St. John's when that congregation intimated through their minister, the Reverend R.J. Power, that they would endeavour to earmark \$400 a year of their Home Missions contributions to St. Matthew's. This would be done until the Church Union question was finally settled in Newfoundland.²⁶ St. Andrew's voted to remain

within the Presbyterian Church in Canada, thus no further action relative to the Union question was necessary for St. Matthew's.

The Synod of the Maritime Provinces which met in October 1925 was informed that three congregations were to remain loyal to the Presbyterian Church. These were St. Andrew's in St. John's, St. Andrew's in Harbour Grace and St. Matthew's in Grand Falls. The Moderator of the Synod, the Reverend Robert Johnston, was directed to visit the Newfoundland congregations. On the evening of November 29th, 1925, St. Matthew's "pulpit was occupied by Mr. Johnston who spoke on the continuing Presbyterian Church in a very hopeful and encouraging manner which was gladly received by most of those present."²⁷

The statistics for St. Matthew's for the year ending December 31st, 1926, are as follows:

No. of Preaching Stations	1
No. of Elders	4
Families	39
Baptisms	2
Teachers & Officers	6
Scholars	50
Communicants Received	1
Communicants Removed	1
No. of Communicants	86
Manse or Rented House	M
Stipend Paid by Congregation	\$1000
Amt. raised for all cong'l purposes	400
Amt. raised for Budget Funds	1609
Amt. raised by W.M.S.	129
Amt. raised for all missionary and benevolent purposes	5 <u>134</u>
Grand total for all purposes	\$1747 ²⁸

1926 - 1939, The Presbytery of Cape Breton and Newfoundland

Mr. Morrison left Grand Falls in June 1927. In his ministry of over ten years he had succeeded in building up the congregation considerably. In that time, a number were removed from the communicant membership by death and transfer, but 29 were received through transfer

of certificate and 44 were received on profession of faith. These ten years were happy and prosperous years for the congregation, in contrast to the next ten years when the people were without a settled ministry for long periods, occasional supply, and some short-term ministries until the appointment of the Rev. H.J. Scott in September 1937.

A month after the departure of Mr. Morrison, a Commission of the Presbytery of Cape Breton and Newfoundland visited the congregation. A social evening was planned for the occasion in the Knights of Columbus Hall, in order that the congregation might meet the members of the Commission. The congregation was without a settled minister at the time, but the Reverend Lewis A. Sutherland of Paisley, Scotland, vacationing in the area, agreed to supply the pulpit for six or seven weeks. Mr. Sutherland, an accomplished musician and entertainer, was asked by the Presbytery if he knew of a suitable man in Scotland who would take charge of St. Matthew's, and perhaps hold cottage prayer meetings in Botwood.

Other than periodic services, the Church in Grand Falls remained without a minister until the appointment of Dr. C.R. Ashdown in November 1928. The following year the congregation proceeded to call Dr. Ashdown as their minister, but

owing to peculiar circumstances, in part due to the industrial situation, the congregation with a revenue of only \$800 could only afford to raise \$1000 toward the minister's stipend, but they hoped in a year's time to increase the amount to the minimum stipend, especially if Dr. Ashdown was settled among them.²⁹

The Presbytery, anxious to sustain the Call, and to give St. Matthew's a settled ministry, asked the Board of Missions to make an extra grant of \$200 over and above the \$600 already being made, in order to allow the congregation to issue a call. The Clerk of presbytery reported that St. Andrew's had guaranteed the \$200 necessary for the induction to take place. However, this guarantee was made by the minister, and not in an official manner. Dr. Ashdown was inducted as the minister of St. Matthew's, but unfortunately, for personal reasons, resigned before the year was up. Dr. Ashdown used to travel periodically to Millertown and conduct cottage services there.

After another lengthy vacancy with only periodic supply, the Presbytery was able to secure the services of the Reverend M.R. MacKay who came to Grand Falls in July 1932. He

resigned the following December to accept an appointment overseas in Kobe, Japan. Again, after a few months vacancy, the Reverend A.D. Hamilton served as Ordained Missionary for two years. The minister of St. Andrew's in St. John's, the Reverend J. McNeill was most concerned about the situation in Grand Falls caused by long vacancies, and short term ministries. It was partly due to his interest and concern that the Reverend H.J. Scott of North Bay, Ontario, accepted a call to St. Matthew's. He was inducted by the Presbytery on September 29th, 1937. He remained the faithful minister of the congregation for nine years, receiving \$1000 of his stipend each year from the congregation. It was while Mr. Scott was in Grand Falls that the Presbytery of Newfoundland was re-formed in the fall of 1939. During his ministry, he gave yeoman service to the Presbytery in its formative years. At one time, he was not only Moderator of the Presbytery, but at the same time, interim moderator of the two congregations in St. John's, being the only ordained minister within the bounds of the Presbytery.

1939 - 1967, The Presbytery of Newfoundland

Mr. Scott resigned from St. Matthew's Church in May 1946, and accepted a call to Picton, Ontario. The Presbytery paid glowing tribute to him for his faithful work in Grand Falls, and for the "magnificent service rendered the Presbytery of Newfoundland." Mr. A.G. Ogilvie, representative elder from St. Matthew's on the Presbytery "recorded with appreciation Mr. Scott's able leadership, warm hearted friendliness and the splendid progress the church had made under his ministry."³⁰ After a vacancy during the summer months, the Reverend Dr. P. Thornton Meek was appointed to the congregation to begin his ministry there in October 1946. The congregation issued him a call which he accepted, and the induction took place on October 9th, 1947. He was with the congregation three and one half years, but had to resign due to ill health.

It was during the early part of his ministry in Grand Falls that he suggested the erection of a Church Hall, with the possibility of securing a building at Botwood from War Assets or another building on the Camp Site. "The Wet Canteen" was subsequently purchased by the congregation for \$1200. This venture of faith did not come to a successful conclusion. The material was not as sound as hoped, and the cost of removal and re-building was higher than anticipated. The salvaged lumber was sold in 1949, the same year that extensive repairs were made on the entrance to the Church.

The subject of a Church Hall was revived again in 1951. It was suggested that a Hall be built under the existing Church sanctuary. However, it was not until 1954, under the ministry of

the Reverend D.S. Patterson, Home Missions appointee, that the matter of Church extension and renovation finally got off the ground. Mr. C.J. Bond, who with Mr. Noble Baird had been elected an elder in 1953, was appointed chairman of the Building Committee. Mr. Thomas Arklie, made the initial plans for the renovation and building. After many problems and unforeseen difficulties, some being financial, the work was finally completed under the ministry of the Reverend Dr. A. Brown for the 50th Anniversary celebrations in 1960.

It is of great significance that the congregation in 1956, resolved to become self-supporting after many years dependence upon the Board of Missions of The Presbyterian Church in Canada. The following resolution was accepted by St. Matthew's, a congregation consisting of only 39 families:

Whereas, from the inception of this Church in 1910, this congregation has been in receipt of an annual grant from the Home Missions Board of the Presbyterian Church in Canada, beginning with Twelve Hundred Dollars and since voluntarily reduced, from time to time, to its present figure of five hundred dollars. Be it resolved, that beginning the first day of March, Anno Domini One Thousand Nine Hundred and Fifty-six, this congregation shall forego altogether the above-mentioned grant in order that it may become an independent self-sustaining charge as of that date.³¹

Two important women's groups were organized under the ministry of Mr. Patterson who came to the congregation in 1952. The Woman's Missionary Society was formed in 1954, the Thistle Club in 1956. The latter was formed as a guild by the younger women of the congregation. The older women were members of The White Heather Guild which had been formed as early as 1938. It was in existence until 1964. The original Ladies Guild was formed in 1911, or possibly earlier, and continued in existence until 1952. Throughout the years, the congregation has depended very much upon the financial contributions made by the guilds in order to meet all financial obligations.

Dr. Brown, called from Liverpool, England, was minister of the congregation from 1957 to 1962. It was during his ministry that the 50th Anniversary of the congregation was celebrated. To mark this Golden Jubilee, the congregation was able to worship in the original and now historic building erected in 1910, but completely renovated and extended. In addition to the renovated chancel-style sanctuary, a hall was built under the Church, complete with kitchen, wash room, cloakroom, vestry and choir room. The original pews were removed and given to St. Paul's Church, Corner Brook. The pews were replaced by comfortable individual chairs.

The entire reconstruction speaks well of the ingenuity of Mr. L. Keith who designed the alterations, and Mr. Clifford Bond, Chairman of the Building Committee, without whose tireless efforts the work could not have been accomplished.³²

Valuable assistance was made possible through the work of the Men's Club, the White Heather Guild and the Thistle Club together with the enthusiasm and guidance of the minister and the financial assistance through loans made by The Presbyterian Church in Canada. Mr. W.T. Howell, for many years chairman of the Board of Managers also contributed generously in this endeavour together with other members of the Board. Mr. Howell also served for many years as the choir master.

After the resignation of Dr. Brown, having accepted a Call to Emmanuel Presbyterian Church, Toronto, services were conducted by Mr. A. Caldwell throughout the summer of 1962. During the winter of 1962 - 1963 services were conducted by a dedicated layman in the congregation, namely, Dr. Edwin J. Rix. In May 1963, the Reverend W. M. Moncrieff, minister of St. Aidan's Church, St. John's accepted a Call to St. Matthew's and was inducted by the Presbytery on May 28th. The service was conducted by the Moderator, the Reverend A.P. Montgomerie of St. Paul's, Corner Brook, assisted by other members of the Presbytery. Also, taking part in the service was the Reverend H. T. Ellis who was soon to take up a missionary appointment in Taiwan. Mr. Moncrieff came to Grand Falls with the understanding that he would keep in contact with the Presbyterian families living in the central area of the province, in such places as Gander, Glenwood, Botwood, Buchans, and the mining communities of Tilt Cove, Baie Verte, Springdale and Gull Pond. Previous to his arrival in Grand Falls extensive renovations were made on the Manse.

Being interested in the work of Christian Education, Mr. Moncrieff organized several youth groups in the congregation. Included among these were the C.G.I.T., Explorers, C.O.C., Sigma-C, and the Senior High Fellowship, as well as several short-term adult Bible Study sessions. The work was encouraging since a number of new families had moved into the area although many were there for only a short time, At that time too there were many young people in the congregation. In December 1963, four new elders were elected to the Kirk Session, namely, Messrs. Roy E. Toms, Cyril R. Hanson, Douglas A. Landon from St. Paul's, Corner Brook, and J.M. Murdoch from St. Andrew's, St. John's.

In the spring of 1964, Mr. Noble Baird an elder and active member of the congregation, retired as a papermaker from the Mill and returned to his native Scotland. He and his brother Andrew had come to Grand Falls from Glasgow in 1923. An older brother Harry, had come out to St. John's in 1911 and came to Grand Falls prior to 1914 to work with the Royal Stores. Another elder, Mr. Landon also left Grand Falls in 1964 and returned to Corner Brook, later moving to Halifax. It became evident in 1964 that the Wurlitzer Organ, purchased and installed in 1947, needed to be replaced. For a short while the original reed organ used prior to 1947 was brought back into service. Consequently, the Kirk Session set up an Organ Committee chaired by Mr. J.M. Murdoch. It was decided to install a new organ in memory of those from the congregation who lost their lives in time of war, and the founders, former members and adherents now deceased of St. Matthew's. The congregation rallied to the call and over a two-year period contributed \$1,877 over and above weekly and regular contributions. Interested friends and former members and adherents contributed \$1,682. On Sunday, November 13th, 1966, the new Church Model Hammond Organ was officially dedicated by the minister, to be known as "The St. Matthew's Memorial Organ." Mr. W.T. Howell served as the Organ Fund Treasurer. His father, Mr. James Howell had been active in the purchase of the organ installed in 1947. The entire family has always been keenly interested in music. By 1967, Mrs. R.G. Arklie, daughter of James Howell had been the organist for over 20 years.

To mark the occasion, a series of three organ recitals were held. The first was given by the Reverend C.T.G. Stobie, minister of St. Andrew's Church, St. John's. The guest soloist was Mrs. Gertrude Elton, also of St. Andrew's, St. John's. The second recital on the following Sunday evening was given by Mr. Hiram Silk of Grand Falls, with the soloist Mr. James Hodge of Springdale. The third recital was given by Mr. Raymond Aylward, organist in the Cathedral of the Immaculate Conception, Grand Falls, with soloist Mrs. Maureen McLennon and trumpeter Robert Mouland, both of Grand Falls.

Mr. P.J. Cameron, talented cabinet maker in the congregation, made the cabinet in which was placed "The Memorial Book" containing the names of all contributors, and the ones in whose memory the contributions were made. Previous to this, Mr. Cameron had constructed a Guest Book Stand which was placed in the narthex of the Church in memory of his infant son Ian, who had drowned in 1956.

St. Matthew's congregation has never been large numerically, but over the years the people have contributed generously, not only to the work of the local congregation, but to the various schemes of The Presbyterian Church in Canada. In 1967, although finding it difficult to meet all financial obligations committed to the congregation, approval was given to The National Development Fund appeal, and the people were encouraged to make a yearly contribution of \$11 per family over the next five years. During the same year, a congregation of only 43 families, contributed for all purposes \$8,917, including \$831 raised for the General Assembly's Budget.

The members of the Board of Managers in 1967 were Mr. Jack Scott, Mrs. Margaret Simpson, Mr. J.W.L. Creaser, Mr. C.J. Bond, Mrs. R. Tait, Mr. Jack Baird, Mr. Don Baird and Mr. S. Hutchison. The chairman of the Board, Mr. Jack Scott is the son of Mr. and Mrs. Banks Scott who were among the pioneer members of St. Matthew's. The Scott family has been active in the congregation for many years.

The following is a list of ordained elders, past and present:

A.U.Wood	1910-1913	Murdo McLeod	1933-1935
Wm. Frew	1910-1943	Thomas Arklie	1941-
Wm. Scott	1911-1923	Noble Baird	1953-1964
T.C.Currie	1913-1917	C.J. Bond	1953-
W.F.Little	1923-1927	Roy E. Thoms	1963-
A.G.Ogilvie	1923-1954	D.A.Landon	1963-1964
J.W.Mitchell	1923-1960	C.R.Hanson	1963-
F.E.Ireland	1929-1954	J.M.Murdoch	1963

MINISTERS OF ST. MATTHEW'S, GRAND FALLS

1905-1910	The Rev. J.M. Allan, M.A. Occasional Services
summer 1908	Mr. R. A. Watson
summer 1909	The Rev. J.M. Allan
summer 1910	Mr. J.P. McIntosh
Nov 1910-Dec 1911	The Rev. William MacPherson, (O.M.)
winter 1911-1912	Mr. William Mackenzie
May 1912-May 1914	The Rev. J.A. Greenlees, M.A.
Summer 1914	Mr. W.S. Irving
1914-1915	Vacant
summer 1915	Mr. W.S. Irving
1915-1916	Vacant
summer 1916	The Rev. David Jones
Dec 1916-June 1927	The Rev. W.C. Morrison, B.A. (O.M.)
Summer 1927	The Rev. Lewis A. Sutherland, M.A. (Supply)
1927-1928	Vacant
summer 1928	Mr. Smart (?)
Nov 1928-Sep 1930	The Rev. C.R. Ashdown, B.A. Ph.D.
Oct 1930-June 1932	Vacant, but occasional services given by The Rev. Frank Baird The Rev. W.E. Atchison Dr. Samuel Kerr Dr. Sutherland Dr. Best
July 1932-Dec 1933	The Rev. Malcolm R. MacKay, B.A. (O.M.)
Dec 1933-Mar 1934	Vacant

Apr 1934-Apr 1936	The Rev. A.D. Hamilton, B.A. B.D. (O.M.)
May 1936-Sep 1937	Vacant
Sep 1937-May 1946	The Rev. H.J. Scott
summer 1946	Vacant
Sep 1946-Jan 1950	The Rev. P.T. Meek, B.A. B.D. D.D. M.D.
Jan 1950-June 1950	Vacant
June 1950-Mar 1952	The Rev. W.R. Pape, (Stated Supply)
Apr 1952-May 1952	The Rev. John Jones (Supply)
summer 1952	Mr. George Wilson
Oct 1952-May 1957	The Rev. D.S. Patterson, (Stated Supply)
summer 1957	Lay Supply
Sep 1957-Mar 1962	The Rev. Archibald Brown, B.D., Ph.D.
Summer 1962	Mr. A. Caldwell
Sep 1962-May 1963	Mr. Edwin J. Rix, M.B., Ch.B., (Lay Supply)
May 1963	The Rev. W.M. Moncrieff, B.A., B.D.

CHAPTER VIII

ST. DAVID'S PRESBYTERIAN CHURCH, ST. JOHN'S

St. David's Presbyterian Church, the second oldest congregation in the historic city of St. John's, Newfoundland, was founded in the summer of 1775. The leader of this small group of so-called 'dissenters' was John Jones, a 38-year-old sergeant in the Royal Artillery. A few years later he resigned from the army, sought and obtained ordination at the hands of a presbytery of dissenting ministers in England. He returned to Newfoundland as the first minister of the Dissenting Church of Christ at St. John's, in 1778, later to be known as The Queen's Road Congregational Church. *The John Jones Journal* contains the complete records of this Congregational Church in St. John's from 1775-1834. This journal is the property of St. David's Presbyterian Church and has recently been microfilmed.¹

The Presbytery of Cape Breton and Newfoundland, 1926-1939

On October 27th, 1938, this historic congregation was received into The Presbyterian Church in Canada, having from the beginning acknowledged The Westminster Confession of Faith as its doctrinal standard. The following formula was read at the public reception of the Queen's Road Church:

In the name of the Lord Jesus Christ, the King and Head of the Church, and by the authority of the General Assembly of The Presbyterian Church in Canada, we, the Presbytery of Cape Breton and Newfoundland, do hereby declare that Queen's Road Church, formerly known as Queen's Road Congregational Church, St. John's, is now a constituent and self-sustaining congregation within the Presbyterian Church in Canada. We further declare and publicly intimate that Queen's Road Church will henceforth be known as and designated "Queen's Road Presbyterian Church, St. John's" with the added words "formerly Congregational", and that this church and congregation, being within the bounds of the Presbytery of Cape Breton and Newfoundland, is, from this date, a constituent and self-sustaining charge under the jurisdiction of the Presbytery of Cape Breton and Newfoundland. We therefore authorize the Clerk of the Presbytery to add the name of Queen's Road Presbyterian Church, St. John's, to the Roll of the Presbytery.

In token whereof, the members of the Presbytery of Cape Breton and Newfoundland, give to you, representative office-bearers of Queen's Road Presbyterian Church, St. John's, the right hand of fellowship.²

In the spring of 1936, a committee appointed by the congregation of Queen's Road Presbyterian Church, St. John's met with a committee appointed by St. Andrew's Presbyterian

Church Session, “to investigate the avenues of approach, and the possibility of the Congregational Church being received in its entirety into the Presbyterian Church in Canada.”³ The committee appointed by the Congregational Church was also directed to investigate the possibility of union with the United Church. However, the majority of the Congregational people favoured union with The Presbyterian Church in Canada. The joint committee reported that

union with the Presbyterian Church is the only practical course ... because some of the old trust deeds would prohibit them carrying some of their property in a union with the United Church.⁴

It was agreed that the procedure for union was a matter for the higher courts of the Church. The congregation voted in favour of entering The Presbyterian Church in Canada at a meeting held on March 8th, 1937, and subsequently petitioned the Presbytery of Cape Breton and Newfoundland for the reception of both congregation and minister. In turn, the Presbytery made application to the General Assembly in 1937, but the application was not granted until the Assembly of 1938, as more information was desired in connection with the Congregational Mission at Fortune Bay, Newfoundland.

The Reverend Joseph Thackery, minister of the Congregational Church, and the Reverend J. McNeill of St. Andrew’s Church, worked diligently for the proposed union desired by the Congregational people. Unfortunately, Mr. Thackery did not live to see the union, as he died in September 1937. Mr. McNeill continued to give capable leadership in the whole procedure.

Approval of the proposed union was given by the General Secretary of The Congregational Union, London, England. In an interview with Mr. McNeill, he stated the desire to retain the Fortune Bay Mission, but “would welcome an arrangement by which the Presbytery of the Presbyterian Church could have supervision of the work in that District” of Newfoundland.⁵ Mr. R.A. Templeton, the chairman of the joint committee of the two congregations, said that Mr. Nichols, a former pastor of Queen’s Road Church

had visited the Fortune Bay Mission and would heartily recommend that both the mission and the Queen’s Road Church be admitted into the Presbyterian Church in Canada with the understanding that the Congregational Union, London, would be permitted to financially support the Fortune Bay Mission to which cause they contribute about \$5,000.00 annually and supporting when fully staffed, two ordained missionaries and a

medical doctor each of whom received 300 pounds a year. Also that Rev. Mr. Lowe, Congregational Missionary to Fortune Bay would also be keenly interested in joining the Presbyterian Church.⁶

However, only the Queen's Road Congregation was received into The Presbyterian Church in Canada. The Fortune Bay Mission was continued by The Congregational Union, London.

The first elders of The Queen's Road Presbyterian Church were Messrs. Edward Thomas, James Stop, George Whitefly, Louis Calder, Cyril Duley, and Herbert Barnes. These were ordained by the Reverend James McNeill of St. Andrew's. Until the Session had been erected, the members of St. Andrew's Session served as assessor elders. The first minister of the new Church was the Reverend Wilfred Flower Butcher, ordained and inducted by The Presbytery of Cane Breton and Newfoundland on Friday, October 28th in the Queen's Road Church.

1939 - 1967, The Presbytery of Newfoundland

In 1939, by action of the General Assembly of The Presbyterian Church in Canada, The Presbytery of Newfoundland was constituted. Mr. McNeill was elected Moderator of this reformed Presbytery, and Mr. Butcher was elected Clerk. Mr. Butcher remained with the congregation for only two years, at which time he resigned to accept the position of Stated Supply for St. John's Church, Medicine Hat, Alberta. Dr. James McNeill was appointed interim moderator.

Early in 1941, the Reverend J.F. Nute, minister of the congregation in Lake Ainslie, Cape Breton, accepted the appointment as Stated Supply for Queen's Road. He was elected to serve as an assessor minister thus allowing him to be part of The Presbytery of Newfoundland. He was later called by the congregation to be their minister, and was inducted in September 1941. The Call was signed by 104 communicant members and 39 adherents. He remained as their minister until May 1944, at which time he resigned to become a chaplain in the Royal Canadian Air Force.

In September of the same year, the Reverend Fredrick Sass, assistant minister of Knox Church, Toronto, was appointed Stated Supply to both Queen's Road Church and St. Andrew's Church. Dr. McNeill had accepted a Call to Parkdale Church, Toronto, the previous February. Mr. Sass was extended a Call from the Queen's Road Church which he accepted in November.

As the Presbytery was “inactive” at the time, due to a lack of a quorum, he was not inducted until October 10th, 1945. Under his capable leadership, the congregation flourished. Within an 18 month period the mortgage debt of \$7,000 was completely paid off, a ceremony marking the occasion was held in the Church on May 6th, 1946. It was with regret that the Presbytery accepted Mr. Sass’ resignation in September 1949, to permit him to do extension work in the Armour Heights area of Toronto. A letter of appreciation for the contribution made by Mr. Sass during his ministry in St. John’s was prepared by the Presbytery and read to the congregation. In part, the message read

by his earnest evangelical preaching he has carried the Gospel message not only to his own congregation but through co-operation with other denominations and organizations, directly and by radio, he has reached a large number of people in the City and throughout the Island.⁷

The Reverend Iver D. MacIver was “called” by the congregation to serve as Stated Supply for a period of three years. He began his ministry in St. John’s on October 15th, 1950. In order that he could be a constituent member of the Presbytery, he was called and later inducted in November 1951. In November 1953, on approval of the Presbytery, the General Board of Missions took over a debt on Queen’s Road Church, amounting to \$5,000. Mr. McIver resigned as minister in the spring of 1954. At that time, the congregation made application to the Board of Missions through the Presbytery with the request that Queen’s Road Church be reduced to an Ordained Mission Field and that an Ordained Missionary be appointed as soon as possible.

For several reasons the congregation was experiencing many difficulties. The Church, a spacious wooden structure, opened in 1896 following the great fire which destroyed the previous “stone chapel”, was now too large and too costly to be maintained by the congregation. The building was in the downtown area of the city and very close to St. Andrew’s Church. The numerical and financial strength of the congregation was weakened considerably, and the congregation was struggling for its very existence.

The Reverend James A. Goldsmith, appointed Ordained Missionary by the General Board of Missions, was ordained and recognized as the Minister of Queen’s Road Church by The Presbytery of Newfoundland in June 1955. His appointment was made in anticipation that extension work could be started in some new area of St. John’s. Mr. Goldsmith entered upon his work with true Christian zeal and enthusiasm, and gave excellent and lasting leadership in the congregation and in the Presbytery. In his patient, understanding and gracious manner, this true

statesman successfully guided the congregation. He led his people in the re-establishment of their Church in a new residential area of St. John's, on Elizabeth Avenue East.

The congregation was given new enthusiasm, optimism, life and vitality. On December 1956, the Presbytery gave the congregation approval to sell "the freehold property on the south side of Queen's Road vested in the St. John's Congregational Church together with the building thereon"⁸ to The Seventh Day Adventist congregation for \$32,000. Land was purchased on Elizabeth Avenue, and the first sod was turned by Mrs. John Calver, eldest member of the congregation, in the summer of 1958. The corner stone of the new sanctuary was laid on October 13th of the same year. The new Church Sanctuary was officially opened and dedicated on April 26th, 1959 by the Presbytery of Newfoundland. The doors were opened by the Chairman of the Building Committee, Mr. R.W. Barnes. The sermon was preached by the Moderator of the 84th General Assembly of the Presbyterian Church in Canada, the Right Reverend John McNab, M.A., S.T.M., D.D. A Preaching Mission was held the following week, the missionary being the Reverend John Robson, minister of the Queen Street East Presbyterian Church, Toronto. This fine brick, chancel style sanctuary was the fifth Church to be built by this historic congregation.

In anticipation of the erection of their new sanctuary, the name of the congregation was officially changed from The Queen's Road Presbyterian Church to St. David's Presbyterian Church, in 1957. This was a significant action in that the first minister of the congregation, Mr. John Jones, was a native of Wales, of which country St. David is the patron saint. The congregation also made application to the Board of Missions in 1957 to raise the status of St. David's from an Ordained Mission Field to an Augmented Charge, to receive the minimum grant of \$900 per year.

Mr. Goldsmith will always be remembered in the Presbytery of Newfoundland for his work, not only in St. David's but in the total work of the Church in Newfoundland. He took the lead in the establishment of Extension Work in St. John's which had been discussed for years, but with little action taken. He served as the minister of St. Aidan's from January 1956 until September 1959, at which time an Ordained Missionary was appointed to that charge. The re-organization and progress of the Presbyterian congregation in Corner Brook owes much to the wisdom and guidance of Mr. Goldsmith as well as other members of the Presbytery.

For seven years Mr. Goldsmith served well and faithfully as minister of St. David's and was loved by all. In May 1962, he received and accepted a Call to become minister of St. Andrew's Church, Dartmouth, Nova Scotia. The following year he was elected Moderator of The Synod of the Maritime Provinces, having been nominated by The Presbytery of Newfoundland. When Mr. Goldsmith left the congregation, the Reverend W.M. Moncrieff, minister of St. Aidan's Church, was appointed interim moderator by the Presbytery. During the summer of 1962, the pulpit was ably supplied by the Reverend Alex Joshua from India, who was a recent graduate of Knox College, Toronto.

Later the same year, the congregation issued a Call to the Reverend J.S.S. Armour who had been minister of the Killam and Galahad congregations in The Presbytery of Edmonton. Mr. Armour accepted the Call and was inducted as minister of St. David's on October 23rd, 1962, by the Presbytery of Newfoundland.

The new Church had been built with only a small hall which was used to its maximum capacity. Realizing the urgent need for greater educational facilities for a growing congregation, the Annual Meeting of the congregation in 1963 set up a committee, under the chairmanship of Mr. L.M. Parsons, "to assess the needs of the congregation for Christian Education purposes". After much study by several committees, plans for a Christian Education Building and certain related changes to the existing Church were drawn up by the firm of Cummings and Campbell, Architects, and the congregation agreed to embark upon a building programme.

At a special meeting held on Monday, June 21st, 1965, without a dissenting vote, the congregation accepted the tender of Harold Collins Limited and agreed to an immediate start on a building programme. The approval of Presbytery having been secured; additional pledges being received; and a mortgage arranged with the Montreal Trust Company; on Sunday, August 28th 1965, the children of the Church School turned the first sod and construction began.⁹

The Building Committee was composed of Messrs. L.M. Parsons, chairman, R.W. Barnes, Sr., A.O. Bonnell, F.G. Chancey, A.A. Clouston, Maurice Gladden and G.G. Wiseman.

In an effort to relate the new with the old, certain modifications were carried out to the existing Church building. A new facade was added with the roof line slightly altered. The main entrance was redesigned with a circular stained glass window at the apex. The main entrance, which is recessed, together with the David Clouston Memorial Window, will be illuminated at night. By extending the roof line, a partially enclosed walk was made

possible on the side of the building, which permits one to go from the narthex of the Church to the Hall. Incorporated in the facade is a circular opening with ornamental gates, providing an entrance to the cloister ... In an effort to provide final scale to the total concept, the existing flat square tower was capped with a copper spire, rising to a height of approximately 76' above grade.¹⁰

A Church Bell was later installed. The entire project cost approximately \$175,000. A number of stained glass memorial windows have also been installed in the Church Sanctuary in keeping with the chancel windows.

The St. David's Christian Education Building was officially opened and dedicated by The Presbytery of Newfoundland on Sunday, June 19th, 1966. For the occasion the St. David's Choir under the direction of Mr. Harry R. Burton was augmented by members of St. Andrew's Choir. The service was conducted by members of the Presbytery, and the sermon was preached by Dr. Howard A. Doig, C.D., Secretary for Home Missions of The Presbyterian Church in Canada. The opening of the Building and the unveiling of the Commemorative Plaque was graciously conducted by Mr. H. Darroch Macgillivray, M.B.E., a long-time friend of the congregation and member of St. Andrew's Church. Special events in connection with the opening of the Hall were carried out during the following week.

The following statistics are evidence of the growth of St. David's:

	<u>1957</u>	<u>1967</u>
No. of elders	8	15
No. of pupils in Sunday School	50	129
No. of Baptisms	5	14
No. of Households	80	169
No. of Communicants	100	223
Total Normal Expenditures	\$ 8549	10350
Total Managers Expenditures	8549	36010
Amount raised for Pres. Sharing	1060	2713
Amount raised by W.M.S.	315	436 ¹¹

Since becoming a congregation of The Presbyterian Church in Canada, St. David's has given one man to the work of the ministry. The Reverend Jacob Bambury graduated from The Presbyterian College, Montreal, in 1951. He was born in the little fishing community of Poole's Cove, Fortune Bay, in 1907. "Coming from a Congregational Church background and heritage, Mr. Bambury united with Queen's Road Presbyterian Church, in St. John's during his residence

there.”¹² While in St. John’s he was active in the Sunday School and the Young People’s Society. After only four years in the ministry, Mr. Bambury died at Albert Bridge, Cape Breton on August 13th, 1955.

MINISTERS OF ST. DAVID’S, ST. JOHN’S

Oct. 1938 - Oct. 1940	The Reverend Wilfred F. Butcher
Feb. 1941 - May 1944	The Reverend J.F. Nute, B.A., Th.B.
Sept. 1944 - Sept. 1949	The Reverend F.W. Sass, B.A., B.D.
Oct. 1950 - Mar. 1954	The Reverend I.D. MacIver
June 1955 - May 1962	The Reverend J.A. Goldsmith, B.A.
Summer 1962	The Reverend Alex Joshua, B.A., B.D.
Oct. 1962 -	The Reverend J.S.S. Armour, B.A., B.D. S.T.M.

For more information on the Congregational Churches of Newfoundland see *The Dissenting Church of Christ at St. John’s, 1775-1975* by the Rev. J.S.S. Armour.

CHAPTER IX

ST. AIDAN'S PRESBYTERIAN CHURCH, ST. JOHN'S

Early Beginnings

For many years attempts were made to establish a Presbyterian cause in the west end of the city of St. John's. In 1888 or 1889 a Mission Church was erected a few blocks west of St. Andrew's, and a mission established. A Sunday School continued to be held in the building until 1906 at which time the Church building was sold.

In 1913 another Sunday School was established further west in the city. The Presbyterian residents in that area on St. John's had petitioned the Session of St. Andrew's Church, with the request that a Sunday School be organized in connection with the "East End" Sunday School at St. Andrew's. A permanent frame building was erected in 1921 on the corner of Patrick and Power Streets. This School was discontinued in 1933, with the exception of the kindergarten department.

Shortly after the first "West End" Church was built a Sunday School was organized in the Brookfield area, beyond the western limits of the city at the time. A number of Presbyterians resided in the country, many of them being farmers. This Sunday School continued for many years and was held in the little day school which was operated by the Church of England and the Presbyterian Church.

In 1945 the Reverend David Lang, who was most interested in Church Extension work, became minister of St. Andrew's. The post war building boom was in progress. In the spring of 1946 a committee of Presbytery was appointed to investigate the possibility of Church Extension in St. John's, and with the hope of starting the Sunday School once more in the Brookfield region. Consequently Dr. Lang made an "attempt to re-establish this project and expand it. After one or two services, however, the project had to be abandoned."¹

Presbyterian interest was kept alive in the Brookfield, Mount Pearl region through Dr. Lang's successor at St. Andrew's, the Reverend A. M. Old. He was minister of St. Andrew's from 1952 - 1959. For three years during the early part of his ministry in St. John's he conducted at least two outdoor services each summer on Sunday afternoons in the Brookfield area.

June 1955 - 1967

In June 1955, the Reverend James A. Goldsmith was appointed Ordained Missionary to Queen's Road Presbyterian Church, and was directed to investigate the possibility of beginning Extension Work. For a few months after his arrival Mr. Goldsmith observed in several areas of St. John's, including Mount Pearl Park - Glendale, later to be known as the Town of Mount Pearl. This area was still further west of Brookfield. In November of the same year the Presbytery of Newfoundland approved the recommendation that work be re-established in the Brookfield Road region, and that a survey of the entire area be made.

Mr. Old and Mr. Goldsmith then began a survey of the known Presbyterian families in the area to ascertain whether such a venture would have their support. The results were encouraging, but nothing further developed until the beginning of 1956.²

In January 1956, a small vacant store on Commonwealth Avenue at Park Avenue in Glendale was leased for a three-month period and services were conducted by Mr. Goldsmith. It was an "inauspicious beginning" with a congregation of three, but the work gradually took root. The Presbytery made application to the Board of Missions for a student to assist Mr. Goldsmith during the summer months.

At the same time the help of the laymen of the existing Presbyterian Churches in St. John's was enlisted, and a committee was set up to advise the Presbytery on matters of Church Extension in the area. Using members of the Men's Service Clubs of St. Andrew's and Queen's Road a thorough house to house canvass was conducted during one week period in May. Of the more than six hundred homes visited, some sixty-six expressed some degree of interest in the Presbyterian cause.³

Mr. T. Amis was appointed student minister for the summer. In November, a Sunday School was organized under the leadership of the Presbytery deaconess, Miss Evelyn Walker.

During the summer of 1956, the Layman's Committee on Church Extension was offered the use of the upper flat of an office building on Topsail Road, at the upper entrance to Mount Pearl and Glendale. The flat was offered rent free, but it would necessitate extensive renovations. At the same time the owners of the building, Newhook and Morgan Engineering Company, offered a site for the erection of a Church building, if the Church would locate there. A proposed new housing project was planned for the immediate area. The Presbytery accepted the offer of

the rent free flat and arrangements were made for a ten-year lease. As the expense for renovations and the purchase of another lot of land would be at least \$5000 the Presbytery undertook to raise the money necessary for the project. The work of renovating was under the supervision of Mr. Gordon Elton, a member of the Layman's Committee.

The dedication of this temporary sanctuary was held on December 2nd, 1956, and was conducted by members of the Presbytery. The guest preacher for the occasion was the Reverend J.A. Munro, Home Missions Secretary for The Presbyterian Church in Canada. Services continued under the direction of Mr. Goldsmith. Mr. John Whiteway was appointed student minister for the summer of 1957. The girls and boys of the Sunday School participated in the Vacation Church School held for all children in Mount Pearl - Glendale.

Before the arrival of Mr. Whiteway, the Presbytery agreed to officially erect a new congregation in the Mount Pearl - Glendale area. Mr. Goldsmith was appointed interim moderator of an assessor session composed of elders from St. Andrew's session, namely, Messrs. Gordon Elton, Robert Cowan, and Eric Rankin. In May, the congregation was officially erected.

At a congregational meeting a Board of Management was elected, and the name of St. Aidan's chosen for presentation and approval of the Presbytery. The members elected to the Board of Management were: Mr. Frank Fearn, Mr. Alex. Oke and Mr. Martin Stuckless.⁴

The work continued under the direction of Mr. Goldsmith, assisted by student ministers in the summer. Mr. W.M. Moncrieff and Mr. H.T. Ellis served during the summer of 1958 and 1959 respectively. In the fall of 1959, the Reverend W.M. Moncrieff was appointed by the Board of Missions to serve as ordained Missionary to St. Aidan's. He also served as the part time assistant minister in St. Andrew's congregation. The Service of Recognition was conducted by the Moderator of the Presbytery, the Reverend A.M. Old. Mr. Moncrieff remained with the congregation until May 1963, at which time he accepted a Call to St. Matthew's Church, Grand Falls.

Under his ministry of almost four years, the work continued to prosper, although slowly. He was able to consolidate the work and give the congregation a sense of stability. Many people of varying denominational backgrounds were gravitating to St. Aidan's making this their Church home. The communicant membership and membership in the Sunday Church School continued to increase. Sunday School attendance was increase through interest in the mid-week youth

organizations. The C.G.I.T. was the first group organized in 1957 under the capable leadership of Miss Emma Elton, who later graduated as a deaconess from Ewart College in Toronto. A group for boys known as Sigma-C was organized by Mr. Moncrieff in 1960. The Explorer group started in 1962. The Ladies' Aid was formed in 1960, the same year as the Junior Choir assisted in the singing during regular services.

The building Fund was started in 1959 under the energetic leadership of Mr. Gordon Elton. Unfortunately, the proposed housing development for the immediate area did not materialize. For the next few years the matter of re-location was often the subject of discussion but no action was taken as no one knew just where and when the area west of the city of St. John's would develop. Proposals were made to relocate in the Glendale area proper, in the Brookfield area or even closer to the city of St. John's.

In 1963, the congregation was saddened by the sudden death of assessor elder and loyal friend and supporter of the congregation in the person of Mr. Gordon Elton. He had taken an active and keen interest in the new Extension work since its inception. In May of the same year, Mr. Moncrieff was transferred to St. Matthew's, Grand Falls. The services that summer were conducted by a teacher catechist, Mr. Harcourt Johnston. The Reverend J.S.S Armour of St. David's was appointed interim moderator, and services during the winter months were conducted by the Reverend W.A.D. Riach serving as stated supply.

That same fall of 1963, the congregation was given new hope when it was resolved at a congregational meeting to continue St. Aidan's and to move to a new location. It was at that time that a Church Planning Committee was formed, under the chairmanship of Mr. H.W.R. Chancey of the Mount Pearl Experimental Farm. Mr. Michael F. Power was appointed assessor elder to fill the vacancy made through the death of Mr. Elton.

The congregation was encouraged by the appointment of the Reverend D.S. Moore as Ordained Missionary. The Presbytery conducted the Service of Recognition on June 22nd, 1964. That year Mr. Douglas Rogers was ordained, being the first elder elected by the congregation, and the congregation was raised from a mission to a Church Extension Charge. A new site in the Hamlyn Development on the western limits of the city of St. John's was approved by both the congregation and the Presbytery but had not been confirmed by the St. John's City Council. Permission was granted the congregation to sell the present land on Topsail Road at a reasonable

price, the proceeds to be designated for the building fund which was slowly building up.

Unfortunately, Mr. Moore remained with the congregation for only 17 months at which time he accepted the position of Assistant Minister, Knox Church, St. Catherines, Ontario. Mr. Riach was again appointed Stated Supply and Mr. Armour as Interim Moderator. The Hamlyn Development was slow in moving, and property was spoken for on the west side of the Sanitarium. Supply during the summer of 1966 was given by the Reverend J.M. Laird, retired minister from Toronto, who won the affection of all. In the fall of 1966, Miss Jean Clarke, an active member of St. Aidan's began her studies at Ewart College. She became the first deaconess from that congregation, and the second from Newfoundland.

The congregation was most fortunate in having the Reverend E.M. Faust appointed Ordained Missionary in August 1966. He has succeeded in giving stability to the work and in building up interest in the congregation. Although the matter of a site has not been resolved as yet, a Manse was built at 7 Holbrook Street, and is owned by the Trustee Board of The Presbyterian Church in Canada. The house was dedicated on December 17th, 1967.

The congregation anticipates the erection of a permanent Church Sanctuary in the not too distant future. It is hoped that St. Aidan's named after the great missionary saint from Iona, Scotland, will be the centre of a fast-growing suburban area of the ancient city of St. John's, and the dream of many over the years for a permanent work in the "West End" will be a lasting reality.

The following are the assessor elders who have served and continue to serve, together with Mr. Rogers, elected by St. Aidan's:

Eric B. Rankin	1956-1958
Robert A. Cowan	1956-1960
Gordon Elton	1956-1963
Gavin M. McKinlay	1957-1965
William A. Neal	1960-
Louis Calver	1961-1966
Michael F. Power	1963-
Douglas Rogers	1964-

MINISTERS OF ST. AIDAN'S CHURCH, ST. JOHN'S

Jan. 1956 – Sept. 1959	The Rev. J.A. Goldsmith, B.A.
Summer 1956	Mr. T.K. Amis
Summer 1957	Mr. John Whiteway, B.A.
Summer 1958	Mr. W.M. Moncrieff, B.A.
Summer 1959	Mr. H.T. Ellis
Sept. 1959 – May 1963	The Rev. W.M. Moncrieff, B.A., (O.M.)
Summer 1963	Mr. Harcourt Johnston
Sept. 1963 – May 1964	The Rev. W.A.D. Riach, M.A. (Stated Supply)
June 1964 – Oct. 1965	The Rev. D.S. Moore, B.A.,B.Ed.,B.D. (O.M.)
Nov. 1965 – May 1966	The Rev. W.A.D. Riach, M.A. (Stated Supply)
Summer 1966	The Rev. J.M. Laird, B.A., B.D.
Aug. 1966 -	The Rev. E.M. Faust, B.S., B.D. (O.M.)

CHAPTER X

CHRIST CHURCH, WABUSH

Early Beginnings in Labrador, 1864 - 1939

Since 1864, the Presbyterian Church, through its presbyteries has been aware of its responsibility in taking the Gospel of Christ to the people in Labrador. For a few years, missionaries were appointed to work among the fishermen who would travel from Nova Scotia and the Island of Newfoundland to fish off the coast of the Labrador during the non-winter months. The first missionary was appointed in 1864 by The Presbytery of Halifax. The Missionary was Mr. E.A. McCurdy, who, during the summer, travelled as far north as Cape Harrison. This ministry to those prosecuting the shore fishery continued until 1867. There have never been great numbers of Presbyterians residing in Labrador.

In March 1888, The Presbytery of Newfoundland was contacted by the Young People of Christian Endeavour of the Fort Massey Church in Halifax concerning possible work in Labrador. This youth society wanted to send a teacher to the Labrador who would conduct both day and Sunday schools. They requested information regarding the need among the Labrador people. The Presbytery, aware of the great distance and the expense involved in such a venture, suggested to these young people that they direct their interest to the Bay of Islands area in Newfoundland. It was suggested that a teacher be made available for Bay of Islands if no one had already been secured.

Permanent work was established at Harrington Harbour in the Quebec region of Labrador around 1895. This was fostered by The Student's Missionary Society of The Presbyterian College, Halifax as a missionary project. The Home Missions Board was unable to secure an Ordained Missionary for the summer of 1895. A Mr. Foster representing the students of the College, addressed the members of the Halifax Presbytery regarding the appointment of a medical missionary to Labrador and the maintenance of a hospital there. The Presbytery agreed to ask the Home Missions Board for a \$300 grant for the field in 1896. Later, a manse, church and school were built in Harrington Harbour. The manse was sold in 1924 to the Grenfell Mission. The entire mission came under the direction of The United Church of Canada in 1925.

The St. Andrew's Church Session in St. John's kept in contact with the need for mission work in Labrador. In 1923, the Session agreed that it would be wise to send a missionary to Stag Bay, Labrador, to work among the gold miners there. It is not known whether a man was sent or not.

In 1904, Mr. H. Dickie, convener of a committee to enquire concerning religious ordinances at Hamilton Inlet set up by the Presbytery of Halifax, reported that between 75 and 100 Nova Scotians were working in that area in connection with lumbering operations owned by Alfred Dickie. Apparently, about 150 native Methodist people who lived a few miles from Hamilton Inlet had been without religious ordinances for five or six years. It was reported also that 100 Russian Finns were expected to arrive in the area shortly. A request was made for the appointment of a minister to serve in this region during the summer of 1904, but it is not known whether an appointment was made or not.

Wabush, 1963 - 1967

With the great industrial development of the western inland area of Labrador, a need for possible mission work was realized by The Presbytery of Newfoundland, early in 1963. Due to the distance and cost, it was difficult to survey the need, and to establish any work directly by the Presbytery. The Labrador region, being part of the province of Newfoundland, was under the ecclesiastical jurisdiction of the Newfoundland Presbytery as of 1939 when the Presbytery was reformed by action of the General Assembly. Prior to this, the Labrador area had been under The Presbytery of Halifax.

In 1963, the Presbytery was pleased that the Reverend Ronald Rowat, Superintendent of Missions for The Synod of Montreal and Ottawa, was in contact with the work in Wabush. The first services held in that new town were conducted by the Reverend David Fearon, minister of the Labrador City United Church. When Mr. Fearon left to go to Montreal, he suggested that Wabush should be ceded to the Presbyterian Church, if the Presbyterians were willing to go in. This was a generous offer, but did not come as a surprise. Co-operative arrangements with one or more denominations were well known in the north shore area of Quebec where a good relationship existed between The United Church of Canada and The Presbyterian Church in Canada. The comity arrangement in Port Cartier with the United Church was a good example that this ecumenical venture can work. The church of the Good Shepherd there was part of The Presbyterian Church in Canada. The suggestion made by Mr. Fearon was supported by Dr.

Kenneth MacMillan, Superintendent of Missions for the Montreal Conference of The United Church of Canada.

Being informed of the situation in Wabush, early in 1964 The Presbytery of Newfoundland requested the appointment of a student minister to work in Wabush during the summer months. Consequently, Mr. David Craig, later to become a missionary to Nigeria, a second-year student at The Presbyterian College, Montreal, was appointed. Although, within the bounds of the Newfoundland Presbytery, it was agreed under the circumstances, that the work in Wabush be under the supervision of the Superintendent of Missions for the Montreal- Ottawa Synod, the Reverend R. Rowat.

Mr. Craig was the man for the job. Many of the people there at the time of construction were Americans, a number of whom were Presbyterian, although they knew little or nothing about the Canadian Church. The majority of Newfoundlanders also had little or no contact with the Presbyterian Church. There was a strong desire on the part of many to have a “community church”. It was later agreed among the people to give the congregation the name, “The Wabush Protestant Church”. The Iron Ore Company had made provision in the planning of the new town for two churches, one Roman Catholic and one Protestant. Plans were to have the churches built on either side of the Amalgamated School.

Services were held in two comfortable rooms with sliding partitions in the community Recreational Centre. Shortly after arriving Mr. Craig met with the following representatives of the congregation, Mrs. J. Burns, Mr. J. Marvin, Mr. F. Van Zwindregt, Mrs. R. Sherren, together with the treasurer, Mr. J. Swartout, and the secretary, Mr. E. Littlejohn. The local Roman Catholic priest made available a fairly complete list of the Protestant families in the community, as he had made an extensive survey of the area.

Although there were some who wanted a United Church, it was agreed at a congregational meeting in August, that they would accept the Presbyterian Church, if a regular minister could be appointed. After the departure of Mr. Craig at the end of August, services were conducted by the Reverend Ronald Wallace, the United Church minister from Labrador City and Carol Lake. He too was anxious that the Presbyterian Church continue the work in Wabush.

In September, the Missions Committee of the United Church's Quebec Presbytery, met with two Presbyterian representatives, and voted unanimously to concede Wabush to the Presbyterian Church on a non-competitive basis. It was agreed that until there was a regular appointment, Mr. Wallace continue to conduct services there. These recommendations were subsequently approved by The Quebec Presbytery of The United Church of Canada on October 6th, 1964.

That same September, The Presbytery of Newfoundland met and agreed that a request be made for the immediate appointment of an Ordained Missionary for Wabush, and that a loan be secured to assist in the construction of a Bungalow Chapel and the purchase of a trailer manse. It was discovered later that trailers were prohibited on the town site, The Presbytery also agreed

that since Labrador is an integral part of the Province of Newfoundland and the lines of communication will be between St. John's and Labrador City, Wabush continue under the care of the Presbytery of Newfoundland, but under the supervision of the Superintendent for the Synod of Montreal and Ottawa.¹

The Presbytery was very pleased with the work of Mr. Rowat who kept in close contact with the situation there. Travel from Seven Islands was facilitated by the generosity of the Wabush Mines in offering accommodation on the company planes. The non- Roman Catholic people in Wabush came from many varied backgrounds. Those coming from the island of Newfoundland were mainly United Church, Salvation Army and Pentecostal and Anglican. The latter were holding services, conducted by the priest from Labrador City. The United Church, with whom the comity arrangement had been made has two conferences connected with the province of Newfoundland. The Newfoundland Conference does not include the Labrador City, Carol Lake, Wabush area, this coming under the Quebec Conference.

No Ordained Missionary was supplied for the winter of 1964-1965, supply was made available by Mr. Wallace, Mr. Rowat, and the Reverend Arend Roskamp, a Presbyterian minister from the United States. The Presbytery made application to the General Board of Missions in the spring of 1965 for the appointment of an Ordained Missionary for Wabush. The request was given prompt and sympathetic attention, and the Reverend B.W. Walker was appointed, to arrive on the field in November.

His brother Paul had served during the summer of 1965. He had arrived in Wabush with his wife on May 21st, travelling from Montreal on the

Wabush Mines two-engine plane, 500 miles to Seven Islands, and 200 north over desolate countryside dotted with frozen lakes and a forest of black spruce.... We were met by people of the Church and driven to the manse. It is part of a quadruplex three blocks from the centre of town. It is spacious and comfortably furnished.²

The Manse was made available by the Company, and was furnished by the congregation. Mr. Paul Walker described Wabush as follows:

Wabush is an iron mining town in the southwest corner of Labrador, in the Province of Newfoundland, five miles north of the Quebec border. The town, owned and managed by the Company, is built on a hill overlooking Jean Lake, one of seventeen which can be seen from the highest point near town. The homes are frame, with stained and white wood. We have paved roads and sidewalks, and the lawns are bravely trying to change from winter brown to spring green ... the shopping plaza ... includes a department store, drug store, Post Office, beer outlet, and supermarket. Prices of course, are quite high³

He reported that people of all denominations attended the services as he was the only resident church worker in the town of a population of about 2,000. He said that a Roman Catholic Priest and an Anglican Minister came over for services once a month from the neighbouring town of Labrador City, about six miles away.

The Presbytery was extremely pleased with the work done by Mr. Walker in the short time he was on the field. Church attendance ranged from 34 - 80 in the morning, with an average attendance of 57. A very successful Vacation Bible School was held with an enrolment of 117 children from 61 families, with 26 teachers. The second Sunday in September, the first Sunday after Mr. Walker's departure, the services were conducted by the Moderator of the 91st General Assembly of The Presbyterian Church in Canada, the Right Reverend James A. Munro, M.C., B.A., D.D., who had been Secretary for the Department of Home Missions for many years.

Prior to the arrival of the Ordained Missionary, several services were conducted by Captain B. Goulding, Salvation Army officer from Labrador City, and Dr. A.E. Morrison, Superintendent of Missions for The Synod of the Maritime Provinces. By this time, Dr. Morrison had assumed the work formerly conducted by Mr. Rowat. Dr. E. F. Molnar had agreed to give

supply during the vacancy, but was unable to do so because of illness shortly after his arrival in Wabush which necessitated hospitalization.

Mr. Blake Walker arrived with his wife in November, after completing studies in graduate work at the University of Strasbourg, France, where he had been engaged in research on John Calvin. The Presbytery of Newfoundland convened in Wabush on November 21st, 1965, and proceeded with the Service of Recognition. The service was well attended, and conducted by the acting moderator, the Reverend J.S.S. Armour, assisted by the Reverend P.D. Scott, Dr. A.E. Morrison, and the Reverend W.M. Moncrieff, Presbytery Clerk. Also in attendance was the Representative Elder from St. Paul's Church, Corner Brook, Mr. Roy Beach. In the afternoon, a reception was held for Mr. and Mrs. Walker and the Presbytery, arranged by Mr. James Greenaway, an active member of the Wabush Protestant Church, Board of Managers. The evening service was conducted by Mr. Walker, followed by a fellowship hour in the home of Mr. John Swartout, a Presbyterian Elder from the United States.

The Presbytery was anxious to co-operate in Wabush with the Anglican Church, but progress in that direction was slow. It was felt, however, that immediate plans should be made for the building of a Church sanctuary in the town. By the end of 1965, there was over \$2,000 in the Building Fund account, this money coming primarily from the congregation. However, \$500 had been received from The Church of the Good Shepherd in Port Cartier.

Mr. Walker entered his work with unlimited energy and enthusiasm. A Building Committee was soon appointed by the congregation. The matter of the site for the new Church was settled to the satisfaction of the congregation, the Presbytery and the Board of Missions. The original site on the lower side of the school was not favoured since it was so far from the bulk of the population. Following the fire at the Wabush Mines Mill, the congregation was able to purchase 50,000 feet of lumber, plus plywood, and some real heavy construction material for a final price of \$2,000.

Mr. Walker was able to attend the meeting of The Presbytery of Newfoundland in February 1967. He stated that the constitution of the Wabush Amalgamated School Board had been changed to include the Presbyterian Church, and that he was officially a member of the Board. The plans for the new Church were adapted from standard architectural drawings for a frame church, by MacMillan-Bloedell, and made by two draughtsmen in the congregation. These

plans were subsequently approved by the Presbytery, and after slight changes, were approved by the Architectural Committee of the General Assembly. The sod was turned on Tuesday, June 6th, 1967, and construction on their Centennial Project began.

Much of the work was done by volunteer labour, thus cutting down on expense. Full co-operation was received from the Company management. Generous financial assistance was received from The Presbyterian Church in Canada which included a gift of \$15,000 which had been contributed to the Church for northern frontier work, and a loan of \$25,000, interest free for five years.

The Reverend L.E. Blaikie, Moderator of The Synod of the Atlantic Provinces, travelled to Wabush to conduct Centennial Services on July 2nd, but while there, suffered a moderate heart attack and was rushed to the Jackman Memorial Hospital in Labrador City. He was able to return to Moncton with his wife, after a two-week rest period. It was at that time that the congregation, on the approval of the Presbytery, changed its name from "The Wabush Protestant Church" to "Christ Church" Wabush.

Work on the sanctuary progressed favourably during the summer months under the guidance of the Project Supervisor, Mr. Hubert Wilkins of Hare Bay, Newfoundland. Other full time tradesmen who worked on the project together with much free labour from the people of the congregation were Absolom Saunders of Hare Bay, and Francis Tait of Lewisville, New Brunswick. Mr. Walker reported that "This venture of faith is made possible through the dedicated efforts of many people."

The Presbytery made the sum of \$500 available to the congregation for a suitable memorial to Mr. C.C. Oke, a keen supporter of Church Extension work in his native Newfoundland. The money was taken from the Presbytery's Church Extension Account.

By the end of 1967, the new building was completed on the outside, but with considerable work left to do on the interior. The congregation looked forward to worshipping in their sanctuary on Easter Sunday, 1968, and to the official opening and dedication of the building by the Presbytery later in that year.

It is the desire of the minister and people that Christ Church, Wabush would become

a worship centre to inspire and to instruct, and to encourage Christian faith and family life. A missionary centre, to challenge for commitment to Christ as Saviour and Lord. A youth centre for Sunday School, Midweek Activities, Vacation Bible School, Hi-teens, etc. A workshop centre for Projects and Hobbies with tools available for those who can use them. A fellowship centre with Assembly Room, Fireside Room, Films, Shuffleboard, Supper Meetings. A cordial invitation extended to all.⁴

MINISTERS WHO HAVE SERVED IN CHRIST CHURCH, WABUSH

1963 - 1964	The Reverend David Fearon of the United Church
summer 1964	Mr. David Craig, B.A.
1964 - 1965	The Reverend Ronald Wallace of the United Church
	The Reverend Ronald Rowat, B.A.
	The Reverend Arend Roskamp
summer 1965	Mr. Paul Walker, B.A.
	Captain B. Goulding of the Salvation Army
	Dr. A.E. Morrison
Nov. 1965	The Reverend Blake Walker, M.A., B.D., (O.M.)

Notes & Acknowledgements

Chapter I

1. Duder, R. (ed.) *The Kirk, 1842 - 1942*, "The Story of Presbyterianism in Newfoundland", Robinson & Co., Ltd., St. John's, 1942, p. 7.

See also, "Sir William Alexander and the Scottish Attempt to Colonize Acadia", by the Reverend George Patterson, D.D., in *The Proceedings and Transactions of the Royal Society of Canada*, Vol. X, 1892, Section II, pp. 79f., The National Library, Ottawa, Canada. According to Dr. Patterson, the emigrants came from the area of Kirkcudbright, Scotland, and were "generally agricultural labourers of the lowest class". However, both a blacksmith and a Presbyterian minister were with the expedition, but both died while in St. John's over the winter months.

2. The modern name of this town is spelled 'Harbour Grace'. The author preferred the alternative 'Harbor Grace'.

3. *The Home and Foreign Record of the Presbyterian Church of the Lower Provinces*, "Report of Home Missions Board, 1865", p. 229.

4. *Ibid.*, pp. 36-43.

5. *Ibid.*, 1866, pp. 92-98.

6. *Statutes of Newfoundland, 1873 - 1880*, Chapter 18, pp. 654-656. The office of the Attorney General of Newfoundland, St. John's.

7. *The Presbytery of Newfoundland Minutes, 1875 - 1895*, July 4, 1878.

8. *Ibid.*, April 21, 1884, p. 54.

9. *Ibid.*, July 1, 1886, p. 74.

10. *Ibid.*, January 22, 1895, p. 166.

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12. *The Presbytery of Halifax Minutes*, September 13, 1898, P. 131.

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14. *Ibid.*, September 17, 1907, p. 425.

15. *Ibid.*, April 30, 1908, p. 454.

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18. Smallwood, J.R., (ed.), *The Book of Newfoundland*, "The Presbyterian Church in Newfoundland", by Dr. N.S. Fraser and Robert A. Templeton, St. John's, 1937.
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21. *The Presbytery of Cape Breton and Newfoundland Minutes*, March 1, 1938, pp. 44, 45.
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27. *Ibid.*, June 29, 1961, p. 222.
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29. *The Presbytery of Halifax Minutes*, September 21, 1920, p. 395.
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3. Duder, R., (ed.), *St. Andrew's Presbyterian Church, 1842 - 1942*, p .8.
4. *The Guardian*, August 29, 1845, 8:66.

5. "Report on Colonial Churches", *The Guardian*, July 29, 1840, 3:33.
6. *Ibid.*, December 15, 1841, 4:237.
7. *Ibid.*, October 5, 1842, 5:108.
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11. *Ibid.*, December 29, 1843, 6:202.
12. *Ibid.*, February 16, 1844, 6:258.
13. *Ibid.*, January 5, 1844, 6:210. From *The Morning Post*, St. John's.
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15. *Ibid.*, p. 72.
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17. "Education in Newfoundland", *The Guardian*, March 17, 1843, 5:290.
18. *The Guardian*, March 24, 1843, 5:299. Taken from *The Public Ledger*, St. John's, February 17, 1843.
19. Rowe, F.W., *The Development of Education in Newfoundland*, 1964, p. 82.
20. *The Guardian*, March 14, 1845, 7:322.
21. *Ibid.*, April 11, 1845, 7:322. For more information on the life and work of Mr. Fraser, see *The Guardian*, 7:306, 7:322, 7:338.
22. *Ibid.*,
23. *Ibid.*, August 29, 1845, 8:66.
24. *The Presbyterian Witness*, June 5, 1846, 8:386.
25. *Ibid.*, November 24, 1883, 36:369.

26. *The Guardian*, July 17, 1846, 9:18. The Call to Mr. MacLeod was signed by the chairman of the committee to procure a minister, James Gibson, James Douglas, Samuel Carson, M.D., James Murray, William Thorburn and James Seaton.
27. *Ibid.*, November 6, 1846, 9:146. From *The Courier*, St. John's.
28. *The Presbytery of Halifax Records*, Church of Scotland, later becoming the Free Church, 1833-1854, October 20, 1846, p. 69.
29. *Decisions of the Supreme Court*, *Op. cit.*, pp. 58, 59.
30. *The Guardian*, September 8, 1848, 11:75. From *The Courier*.
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33. *The Free Presbytery of Halifax Minutes*, 1833-1854, p. 117.
34. *The Guardian*, October 12, 1849, 12:114. 35.
35. *Ibid.*, May 18, 1849, 11:368.
36. *The Presbytery of Halifax Minutes*, 1833 - 1854, September 26, 1849.
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38. *Ibid.*, 1850-1851, 1:276.
39. *Ibid.*, 1849-1850, 4:259.
40. *Ibid.*, 1851-1852, 2:202, and Psalm 102.
41. *Ibid.*, 1850-1851, 1:276.
42. *Ibid.*, 1851-1852, 2:201, 202.
43. *Ibid.*, 1852-1853, 3:125.
44. *Ibid.*, 3:135.
45. *Ibid.*, 1873, p.39.
46. *The Gazette*, Montreal, Quebec, Friday, August 11, 1899, p. 4.

47. *Ibid.*, “In Newfoundland” by Moses Harvey, p. 6.
48. *The Presbytery of Halifax Minutes*, October 3, 1901, p. 214.
49. Duder, R., *Op. cit.*, pp. 17, 18.
50. *The Presbytery of Halifax Minutes*, March 18, 1875, p. 199.
51. *The Presbytery of Halifax of the Church of Scotland Minutes*, October 24, 1853, p. 58.
52. “Presbyterianism in Newfoundland”, *The Witness*, December 12, 1908, 61:395.
53. Duder, R., *Op. cit.*, p.17.
54. *The Presbytery of Halifax of the Church of Scotland Minutes*, March 8, 1871.
55. Duder, R., *Op. cit.*, p. 18.
56. *Ibid.*, p.18. St. Andrew’s was unharmed during the fire of 1846. On the 25th of March, 1848, a fire was discovered in the Church, but was extinguished in time preventing the destruction of the building.
57. *Ibid.*, Appendix III, p.56.
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59. *The Presbytery of Newfoundland Minutes*, May 15, 1878, p.22.
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61. *Ibid.*, Copied from *The Advocate*.
62. *Ibid.*, June 25, 1878, Vol. 10.
63. *The Witness*, December 27, 1878, 32:409.
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65. *The Witness*, July 7, 1883, 37:209.
66. Duder, R., *Op. cit.*, pp. 41, 42.
67. *The Presbytery of Newfoundland Minutes*, 1886, p. 74.

68. *The Witness*, August 10, 1922, 75:798 - 799.
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70. *The Witness*, April 9, 1892, 45:113.
71. *St. Andrew's Session Minutes*, 1892-1918, September 1892, p.2.
72. Smallwood, J.R., (ed.), *The Book of Newfoundland*, "Flaming History" by Michael F. Harrington, 1:131.
73. *St. Andrew's Session Minutes*, September 7, 1892, p. 4.
74. *The Harbour Grace Standard*, Wednesday, September 7, 1892.
75. *St. Andrew's Congregational Minutes*, February 15, 1893, p.41.
76. "The Newfoundland Case", *The Witness*, June 29, 1895, 48:205.
77. *The Acts & Proceedings*, 1895, pp. 61-62.
78. *The Presbytery of Newfoundland Minutes*, January 22, 1895, pp. 164-165.
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80. *The Presbytery of Halifax Minutes*, September 13, 1898, p. 131
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83. Duder, R., *Op. cit.*, p.20.
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85. *The Presbytery of Halifax Minutes*, October 28, 1914, p. 209.
86. *St. Andrew's Session Minutes*, September 25, 1914, p. 285.
87. *Ibid.*, April 4, 1923, p.72.
88. Duder, R., *Op. cit.*, p. 12.
89. *St. Andrew's Session Minutes*, November 14, 1915, p. 307.

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91. Duder, R., *Op. cit.*, p.12.
92. Smallwood, J.R., *Op. cit.*, “The Presbyterian Church in Newfoundland”.
93. *Acts of the General Assembly of Newfoundland*, 1926, pp. 5-19.
94. Duder, R., *Op. cit.*, p.130
95. *Ibid.*
96. *The Acts & Proceedings*, 1927.
97. Duder, R., *Op. cit.*, pp. 21, 22.
98. *The Annual Reports of St. Andrew’s Church*, 1932.
99. *St. Andrew’s Session Minutes*, May 24, 1936, p.35.
100. *Ibid.*

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2. *The Guardian*, September 1, 1848, 2:75.
3. *The Newfoundland Express*, St. John’s, Nfld., Thursday, May 24th, 1855, Vol.4.
4. *Records of the Presbytery of Halifax, Op. cit.*, June 27, 1855.
5. *Ibid.*, November 21, 1855, p. 63.
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14. *The Presbytery of Newfoundland Minutes*, 1883, p. 49.
15. *Special Congregational Meeting*, May 22, 1883.
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17. *Ibid.*, November 12, 1883.
18. *The Presbytery of Newfoundland Minutes*, April 21, 1884, p.154.
19. *Meeting of the Congregation*, 1892.
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24. *Personal Letter*, from Mrs. John Ross, Mr. Fisher's daughter, living in Olds, Alberta, 1965.
25. *The Acts & Proceedings*, 1950, p. 314.
26. *The Witness*, September 29, 1883, 36:308-309.
27. *Ibid.*, April 25, 1885, 38:132.
28. *Ibid.*,
29. *The Presbytery of Newfoundland Minutes*, August 115, 1889, pp. 124,125.
30. *The Witness*, October 16, 1886, 39:332.
31. *The Presbytery of Newfoundland Minutes*, January 22, 1895, p.164.
32. *Ibid.*, February 18, 1895, pp.168,169.

33. *The Acts & Proceedings*, 1895, Appendix 26, xxxviii & xxxix.
34. *The Presbytery of Halifax Minutes*, July 18, 1899, p. 155.
35. *Congregational Meeting Minutes*, December 10, 1902.
36. *The Presbytery of Halifax Minutes*, December 21, 1915.
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39. *Ibid.*, p.105.
40. *Ibid.*, February 18, 1921, p. 113.
41. *St. Andrew's Session Records*, St. John's, January 6, 1924, p. 85.
42. *Ibid.*, October 5, 1924, p. 97.
43. *The Presbytery of Halifax Minutes*, December 9, 1924.
44. *Special Meeting*, November 1926, p. 129.
45. *The Synod of the Maritime Provinces Minutes*, 1925, p. 17.
46. *The Presbytery of Newfoundland Minutes*, May 1876, p.7.
47. *The Presbytery of Cape Breton and Newfoundland Minutes*, July 5, 1925, p. 125.
48. *Ibid.*, July 21, 1927, p. 131.
49. *Ibid.*, September 20, 1927, p. 133.
50. *The Presbytery of Newfoundland Minutes*, January 24, 1940, p.2.
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Chapter IV

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2. *Ibid.*, p. 98.

3. *Ibid.*,
4. *The Witness*, August 4, 1866, 19:242.
5. *The Home & Foreign Record*, October 1872, pp. 278 - 279.
6. *Ibid.*,
7. *Ibid.*, February 1873, p. 39.
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19. *The Acts & Proceedings*, 1879.
20. *The Presbytery of Newfoundland Minutes*, July 4, 1878, p. 25.
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26. *Ibid.*, February 18, 1882, 35:52.
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30. *Ibid.*, January 1889, p. 119.
31. Campbell, Mrs. Myra, "Home Missions Work".
32. *The Witness*, June 28, 1891, 44:194.
33. *The Presbytery of Newfoundland Minutes*, March 1891, pp. 139, 140. This would be from Mr. A. Petrie who had come from Northern Ireland to the area named after him "Petries" to begin his lumber mill.
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40. Campbell, Mrs. Myra, A report written for *The Daily News*, St. John's. There is no record that it was published. The notations in parentheses are mine.
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50. *Ibid.*,
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52. *The Presbytery of Halifax Minutes*, September 17, 1918, p.316.
53. The United Church of Canada came into existence in Canada on 10 June, 1925, with the union of the Methodist and Congregational Churches and the major portion of the Presbyterian Church. The Methodist Church in Newfoundland became part of the United Church by action of the Newfoundland House of Assembly on 30 May, 1926. The legislation in Newfoundland made no reference to the Presbyterian and Congregational Churches.
54. *St. Andrew's Session Minutes*, St. John's, April 4, 1923, 2:72.
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56. *Ibid.*, August 30, 1923, p. 8.
57. Johnston, D.W., *Op. cit.*, p. 331.
58. "40 Years of Progress", *The Western Star*, Corner Brook, September 13, 1965, p. 4.
59. *The Presbytery of Cape Breton and Newfoundland Minutes*, July 21, 1927, p. 130. A comment by the Reverend R.J. Power, minister of St. Andrew's Church, St. John's.
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61. *The Western Star*, Curling, Nfld., March 18, 1925.

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62. *The Presbytery of Halifax Minutes*, March 3, 1925, pp. 8, 9.
64. *The Presbytery of Cape Breton and Newfoundland Minutes*, November 9, 192, pp. 111, 112.
65. *The Acts & Proceedings*, 1927, pp. 170, 171.
66. *Ibid.*, Syndical Report, p. 46.
67. *The Presbytery of Cape Breton and Newfoundland Minutes*, March 1, 1926, p. 116.
68. *Ibid.*, July 21, 1927, p. 130.
69. *St. Andrew's Session Minutes*, March 10, 1926, 2:118.
70. *The Presbytery of Cape Breton and Newfoundland Minutes*, July 21, 1927, p. 130.
71. *Ibid.*, October 17, 1929, p. 191.
72. *St. Andrew's Session Minutes*, January 8, 1933, 2:256.
73. *The Presbytery of Cape Breton and Newfoundland Minutes*, November 10, 1936, p. 162.
74. *Ibid.*, September 1, 1936, pp. 142, 143.
75. *St. Andrew's Minutes*, June 6, 1937, 3:51.
76. *The Presbytery of Newfoundland Minutes*, September 23, 1943, p.50.
77. *Ibid.*, July 27, 1955, pp. 137, 138.
78. Indenture prepared by Solicitors Curtis & Dawe, St. John's.
79. *The Presbytery of Newfoundland Minutes*, September 30, 1942, p. 40.
80. *Ibid.*, July 27, 1955, p. 138.
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82. *The Presbytery of Newfoundland Minutes*, April 23, 1965, pp. 29, 30.

Chapter V

1. Hatton & Harvey, *Op. cit.*, p. 41.
2. *The Presbytery of Newfoundland Minutes*, November 2, 1876, p. 12.
3. *Ibid.*, May 3, 1877, p. 15.
4. *The Witness*, August 3, 1878, 31:245.
5. *The Morning Chronicle*, October 17, 1878, Vol. 10.
6. *The Witness*, August 3, 1878, 31:245.
7. *Ibid.*,
8. *The Presbytery of Newfoundland Minutes*, October 6, 1877, p.18.
9. *The Witness*, June 13, 1880, 33:178.
10. *Ibid.*, June 13, 1880, 33:178.
11. *Ibid.*, May 3, 1879, 32:137.
12. *Ibid.*, June 13, 1880, 33:178.
13. *Ibid.*,
14. *The Presbytery of Newfoundland Minutes*, July 9, 1879, pp. 37, 38.
15. *The Witness*, June 13, *Op. cit.*
16. *Ibid.*, June 17, 1882, 35:185. A report to the Home Mission's Board.
17. *Ibid.*, November 13, 1880, 33:365.
18. *Ibid.*, February 19, 1881, 34:61.
19. *Ibid.*, June 11, 1881, 34:189.
20. *Ibid.*, February 18, 1882, 35:52. A letter from Mr. Macneill.
21. *Ibid.*, June 17, *Op. cit.*
22. *The Presbytery of Newfoundland Minutes*, May 23, 1882, p. 43.

23. *Ibid.*, August 11, 1884, p. 56.

24. *Ibid.*, September 25, 1884, pp. 59, 60.

25. *The Witness*, October 19, 1890, 43:322. Mrs. Jessie (Murray) Ohman was a strong supporter of The Women's Christian Temperance Union, and served for many years as the editor of their little magazine. In her letter she mentioned that the Salvation Army was built on a stage in the open sea as no land could be secured from the Company.

26. *The Presbytery of Newfoundland Minutes*, October 5, 1891, p. 143.

27. *The Witness*, *Op. cit.*

28. Perlin, A.B., *The Story of Newfoundland*, p. 140.

Chapter VI

1. *The Witness*, September 30, 1899, p. 305.

2. *The Presbytery of Halifax Minutes*, July 10, 1900, p.1. Mr. A.J. Moxham was the Vice President and General Manager of the Dominion Iron and Steel Company, Sydney, N.S.

3. *The Witness*, September 8, 1900, p. 285.

4. *The Presbytery of Halifax Minutes*, October 4, 1905, p. 357. The writing in the minutes was almost illegible!

5. *Ibid.*, December 20, 1900, p. 194.

6. *Ibid.*,

7. *The Witness*, February 2, 1901, p. 33.

8. *Ibid.*, April 20, 1901, p. 125.

9. *Ibid.*, September 28, 1901, p. 310.

10. *The Presbytery of Halifax Minutes*, October 3, 1901, p. 215.

11. *Ibid.*, September 23, 1902, p. 249.

12. *Ibid.*, July 7, 1904, p. 315.

13. *Ibid.*, April 23, 1906, p. 372.

14. *St. Andrew's Session Minutes*, St. John's, October 13, 1912, 1:247.

15. *Ibid.*, September 11, 1921, 2:44.

16. *Ibid.*, April 7, 1939, p. 97.

Chapter VII

1. *The Presbytery of Halifax Minutes*, April 24, 1907, p. 408.

2. *Ibid.*, April 27, 1910, p. 44.

3. *St. Andrew's Session Minutes*, August 4, 1910, p. 216.

4. Pape, W.F., "A Brief History of St. Matthew's Congregation", pp.1, 2.

5. *Minutes of the First Congregational Meeting*, September 1, 1910.

6. *Ibid.*,

7. *The Presbytery of Halifax Minutes*, September 20, 1910, p. 58.

8. The Daily News, St. John's, October 3, 1910. Present at this opening service were Mr. (later Sir) Vincent and Mrs. (later Lady) Jones, and Mrs. Mayson Beeton and her daughters.

9. *Ibid.*, October 4, 1910.

10. *The Presbytery of Halifax Minutes*, October 26, 1910, p. 64.

11. *The Board of Manager's Minutes*, December 12, 1910. It was later decided by the Session to have communion three times a year.

12. Hicks, George, A.N.D. Co., Ltd., Book I, 1st Instalment, p.12.

13. The Session Report, presented by Wm. Frew at the first Annual Meeting of the Congregation in 1912.

14. Hicks, George, *Op. cit.*, 4th Instalment, p. 37.

15. *The Session Report*, 1912.

16. *The Witness*, March 15, 1913, 66:81.

17. *The Board of Manager's Meeting*, October 26, 1915.
18. *The Presbytery of Halifax Minutes*, December 21, 1915.
19. Personal Letter from Mr. G.W.D. Allen, May 26, 1965. Mr. Allen lived near The Manse in Petries when a young boy and knew Mr. Allan very well, often going with him when he made his pastoral visits. Mr. Allan entered the hospital in Grand Falls as there would not be a hospital in Petries or Corner Brook at that time.
20. The Session Report, 1912.
21. *The Session Minutes*, October 26, 1915.
22. *St. Andrew's Session Minutes*, February 24, 1923, p. 68.
23. *The Session Minutes*, October 13, 1923.
24. Minutes of the Congregational Meeting, November 9, 1923.
25. *The Session Minutes*, November 28, 1923.
26. *St. Andrew's Session Minutes*, January 4, 1925.
27. *The Session Minutes*, November 29, 1925.
28. *The Acts & Proceedings*, 1927. There was no organized Women's Missionary Society although money was contributed.
29. *The Presbytery of Cape Breton and Newfoundland Minutes*, September 16, 1929, p. 185.
30. *The Presbytery of Newfoundland Minutes*, April 30, 1946, p. 70.
31. *Minutes of the Congregational Meeting*, February 27, 1956. Also The 50th anniversary booklet, prepared in 1960, p.15.
32. St. Matthew's 50th Anniversary Booklet, p. 15.

Chapter VIII

1. A complete history of The Queen's Road Congregational Church, St. John's is being written by the Rev. J.S.S. Armour, present minister of St. David's Presbyterian Church.
2. *The Presbytery of Cape Breton and Newfoundland Minutes*, October 27, 1938. pp. 42,43.
3. *St. Andrew's Session Minutes*, May 24, 1936, p. 35.

4. *Ibid.*,
5. *Ibid.*, September 15, 1936, p. 37.
6. *Ibid.*,
7. *The Presbytery of Newfoundland Minutes*, September 14, 1949, pp. 88, 89.
8. *Ibid.*, December 15, 1956, p. 156.
9. Armour, The Rev. J.S.S., “St.David’s Christian Education Building”, in *The Service of Dedication booklet*, June 19, 1966.
10. *Ibid.*,
11. *The Acts & Proceedings*, 1958 & 1968.
12. *The Synod of the Maritime Provinces Minutes*, 1955, pp.14, 15.

Chapter IX

1. *St. Aidan's Annual Reports, 1957*, “Historical Sketch of the Beginnings of St. Aidan’s” by the Reverend J.A. Goldsmith.
2. *Ibid.*,
3. *Ibid.*,
4. *Ibid.*,

Chapter X

1. *The Presbytery of Newfoundland Minutes*, September 16, 1964, p. 5.
2. Letter by Paul Walker, June 1965.
3. *Ibid.*,
4. Walker, The Reverend B.W., “Building Project” brochure, 1967.

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