

St. Paul's Vaughan

① Since one hundred and thirty-five years of history lay behind the congregation, we are pleased to give this valuable history to the book compiled by Vaughan Historical Society.

② The origins of this congregation seems to have been in a log house on the north-west corner of Maple sideroad and the seventh concession where Mr. Neil McEachern lived. On ③ February 19, 1844, a meeting was held at this house to build a church on the 7th concession. ④ An acre of land was bought from Robert McBride for 7 pounds, 10 shillings. Plans were made for a building. Michael Peterman was the builder of the frame church which measured 38 by 30 feet and cost 59 pounds, 10 shillings and sixpence, Halifax currency. The church was to be completed August 1, 1844. The lumber was provided by W.R. Graham and work by carpenters ⑤ was included in the overall price. Mr. Neal McEachern acted as caretaker to be followed by Mr. Jas. McIntyre. In 1914, a new caretaker's house was built.

* more inform on 1838 meets every 3rd Sabbath 12 months.

⑥ In the early days, that part of the congregation north of the Maple sideroad on the 6th, 7th and 8th concessions was known as the "Upper Corner". That on the south side extending to the 9th and 10th concessions was known as the "Humber". ⑦ Later, the "Humber" became Knox, Vaughan and the "Upper Corner" became known as St. Pauls. However, the latter did not receive its name until 1863. ⑧ St. Pauls was a branch of St. Andrew's, Maple and the two had a joint session and one communion roll until later when it realized that the swift impetus of change in the Maple community brought about a desire for a session in each church.

⑨ The church was a modest building with eight windows, a gallery at the east end, one row of pews up each side and a table and stove in the centre aisle. ⑩ The pulpit was built on a high

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platform with a sounding board above and a precentor's desk in front at floor level. ⁽¹¹⁾ It is thought that Divine services were held within this church before the building was completed. Pews were not installed for a few years. ⁽¹²⁾ The seats used during that time consisted of planks laid upon blocks of wood.

In 1844, ⁽¹³⁾ Reverend Peter MacNaughton, minister of the congregation, went to Scotland, returned in 1847 and remained until he accepted a call to Pickering in 1848. During his ⁽¹⁴⁾ divine guidance, the church in Vaughan was very prosperous. Pastoral work was done on foot or horseback. ⁽¹⁵⁾ Over 200 names were on the communion roll and it is said that a communion service was held in June with Gaelic service in the church building and an English service in the bush (just opposite the church where a pulpit and seats were provided). ⁽¹⁶⁾ The congregation numbered 400.

From 1848 until 1859, the church was without a settled minister, the pulpit occasionally supplied from Presbytery by students. ⁽¹⁷⁾ Dr. Carmichael was one who, as student, preached here and later during 50 years of ministry at King exchanged pulpits regularly the first Sunday in May of every year.

⁽¹⁸⁾ ⁽¹⁹⁾ This was one of the darkest hours through which the congregation had passed. But the cloud had its silver lining for it called into life and action the zeal and love of many. There was a division among the people over the proportion of English and Gaelic preaching (the old not wanting to give in to the new). and the ⁽²⁰⁾ ⁽²¹⁾ ⁽²²⁾ ⁽²³⁾ ⁽²⁴⁾ ⁽²⁵⁾ ⁽²⁶⁾ ⁽²⁷⁾ ⁽²⁸⁾ ⁽²⁹⁾ ⁽³⁰⁾ ⁽³¹⁾ ⁽³²⁾ ⁽³³⁾ ⁽³⁴⁾ ⁽³⁵⁾ ⁽³⁶⁾ ⁽³⁷⁾ ⁽³⁸⁾ ⁽³⁹⁾ ⁽⁴⁰⁾ ⁽⁴¹⁾ ⁽⁴²⁾ ⁽⁴³⁾ ⁽⁴⁴⁾ ⁽⁴⁵⁾ ⁽⁴⁶⁾ ⁽⁴⁷⁾ ⁽⁴⁸⁾ ⁽⁴⁹⁾ ⁽⁵⁰⁾ ⁽⁵¹⁾ ⁽⁵²⁾ ⁽⁵³⁾ ⁽⁵⁴⁾ ⁽⁵⁵⁾ ⁽⁵⁶⁾ ⁽⁵⁷⁾ ⁽⁵⁸⁾ ⁽⁵⁹⁾ ⁽⁶⁰⁾ ⁽⁶¹⁾ ⁽⁶²⁾ ⁽⁶³⁾ ⁽⁶⁴⁾ ⁽⁶⁵⁾ ⁽⁶⁶⁾ ⁽⁶⁷⁾ ⁽⁶⁸⁾ ⁽⁶⁹⁾ ⁽⁷⁰⁾ ⁽⁷¹⁾ ⁽⁷²⁾ ⁽⁷³⁾ ⁽⁷⁴⁾ ⁽⁷⁵⁾ ⁽⁷⁶⁾ ⁽⁷⁷⁾ ⁽⁷⁸⁾ ⁽⁷⁹⁾ ⁽⁸⁰⁾ ⁽⁸¹⁾ ⁽⁸²⁾ ⁽⁸³⁾ ⁽⁸⁴⁾ ⁽⁸⁵⁾ ⁽⁸⁶⁾ ⁽⁸⁷⁾ ⁽⁸⁸⁾ ⁽⁸⁹⁾ ⁽⁹⁰⁾ ⁽⁹¹⁾ ⁽⁹²⁾ ⁽⁹³⁾ ⁽⁹⁴⁾ ⁽⁹⁵⁾ ⁽⁹⁶⁾ ⁽⁹⁷⁾ ⁽⁹⁸⁾ ⁽⁹⁹⁾ ⁽¹⁰⁰⁾ ⁽¹⁰¹⁾ ⁽¹⁰²⁾ ⁽¹⁰³⁾ ⁽¹⁰⁴⁾ ⁽¹⁰⁵⁾ ⁽¹⁰⁶⁾ ⁽¹⁰⁷⁾ ⁽¹⁰⁸⁾ ⁽¹⁰⁹⁾ ⁽¹¹⁰⁾ ⁽¹¹¹⁾ ⁽¹¹²⁾ ⁽¹¹³⁾ ⁽¹¹⁴⁾ ⁽¹¹⁵⁾ ⁽¹¹⁶⁾ ⁽¹¹⁷⁾ ⁽¹¹⁸⁾ ⁽¹¹⁹⁾ ⁽¹²⁰⁾ ⁽¹²¹⁾ ⁽¹²²⁾ ⁽¹²³⁾ ⁽¹²⁴⁾ ⁽¹²⁵⁾ ⁽¹²⁶⁾ ⁽¹²⁷⁾ ⁽¹²⁸⁾ ⁽¹²⁹⁾ ⁽¹³⁰⁾ ⁽¹³¹⁾ ⁽¹³²⁾ ⁽¹³³⁾ ⁽¹³⁴⁾ ⁽¹³⁵⁾ ⁽¹³⁶⁾ ⁽¹³⁷⁾ ⁽¹³⁸⁾ ⁽¹³⁹⁾ ⁽¹⁴⁰⁾ ⁽¹⁴¹⁾ ⁽¹⁴²⁾ ⁽¹⁴³⁾ ⁽¹⁴⁴⁾ ⁽¹⁴⁵⁾ ⁽¹⁴⁶⁾ ⁽¹⁴⁷⁾ ⁽¹⁴⁸⁾ ⁽¹⁴⁹⁾ ⁽¹⁵⁰⁾ ⁽¹⁵¹⁾ ⁽¹⁵²⁾ ⁽¹⁵³⁾ ⁽¹⁵⁴⁾ ⁽¹⁵⁵⁾ ⁽¹⁵⁶⁾ ⁽¹⁵⁷⁾ ⁽¹⁵⁸⁾ ⁽¹⁵⁹⁾ ⁽¹⁶⁰⁾ ⁽¹⁶¹⁾ ⁽¹⁶²⁾ ⁽¹⁶³⁾ ⁽¹⁶⁴⁾ ⁽¹⁶⁵⁾ ⁽¹⁶⁶⁾ ⁽¹⁶⁷⁾ ⁽¹⁶⁸⁾ ⁽¹⁶⁹⁾ ⁽¹⁷⁰⁾ ⁽¹⁷¹⁾ ⁽¹⁷²⁾ ⁽¹⁷³⁾ ⁽¹⁷⁴⁾ ⁽¹⁷⁵⁾ 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(21) with favourable reception, for St. Andrews glebe of seven acres was purchased in 1853, apparently with the intention of building a manse, and the glebe on the 7th concession was secured in 1854.

(22) In 1857, Mr. Ross, a student at college, came to Vaughan and in 1859, he was inducted and ordained. Mr. Archibald Cameron who was the first elder to be chosen from the 7th congregation had been ordained the previous year and also in that year, the manse was bought at Maple. ^(adjoining the St. Andrews glebe) The Clergy Reserve Commission paid half this cost.

(23) The congregation started to move at this time under a fresh impetus. The scattered flock was being brought back to the fold. The sabbath school was organized with Mr. Ross teaching the bible class. The church singing was conducted from the precentor's desk, the English by Messrs. Archibald McMurchy and Hugh McLean and the Gaelic by Messrs. William McKenzie and Charles McLean.

(24) In 1863, we find according to the minutes of Kirk Session, that the congregation was named "St. Pauls" for the first time. Previously, it had been known as "St. Andrews congregation on the 7th concession". St. Pauls was a branch from St. Andrews and the two have always had a joint session and communion roll.

(25) Elders elected during Mr. Ross' time were Messrs. Arthur McNeil, Malcom Malloy and Donald McNaughton. It is said that the pine trees now standing on either side of the front gate were planted by Mr. Ross.

(26) Mr. Ross left in 1865 and Reverend Wm. Aitken was inducted the same year. David Elder and Robert Irwin were ordained as elders during this ministry. Also during this time, the church sheds

* Anniversary Booklet:
P. 15 - lead tokens stamped
S.C. V. 1835 (Scotch Church
Vaughan) used by communicants
in place of modern cards.

- (27) Mr. Aitken received a call to Newcastle, N.P. in 1880 and Reverend David Camelon was inducted in 1881. This pastorate witnessed the introduction of the organ to lead the congregational singing. On September 17, 1887, at a meeting called for the purpose, it was decided to erect a new church on the site of the old. Archibald Cameron and Charles McNeil were appointed to solicit subscriptions and Messrs. David Elder, Charles McLean, Alexander Malloy, Andrew McNeil, Dugald McDonald, Dugald McMurchy, Archibald Cameron and Charles McNeil as a building committee. Thomas Wright of Woodbridge was employed as carpenter and David Johnson of Maple as mason.
- (28) The first "bee" for hauling brick was held February 18, 1888 and on July 1st of that year, the corner stone of the new building was laid by Mortimer Clark, who donated the pulpit and pulpit chair, and ~~as noted before~~, Charles McLean read a paper on the history of the congregation, a large portion of which has been incorporated in this book. On January 13, 1889, the church was completely finished and ready for opening services. Dr. McTavish of Central Church, Toronto, preached both morning and evening to large congregations. At a fowl supper held the following Monday, a programme of music was supplied by the choir of Central Church. James Fox was a member of that choir.
- (29) Mr. Camelon ^{retired} shortly after the opening of the church and Reverend C.A. Campbell was called in 1890. During Mr. Campbell's ^{*Anniv. Booklet - p. 11 - 6 mon. pulpit - Rev. J.J. Wright} ministry, the manse in Maple was erected.
- (30) Reverend W.G. Bach was next to be inducted in the year 1900 and his pastorate witnessed the first re-decoration of the church
- (31) building. Also Alexander McNaughton, Alexander Cameron, ^{James} Jas. McMurchy, J.L. McGillvary and A.L. McNeil were elected to the session.
- (32) Reverend J.W. Gordon succeeded Mr. Bach in 1908. This was his first charge and he was ordained in St. Andrew's Church, Maple at the time of his induction.
- (33)

- (34) After Mr. Gordon came Reverend S.R. Robinson in 1913. During this ministry, the caretaker's house was erected on the property of St. Paul's and J.A. McNeil and D. A. McKinnon were elected elders.
- (35) Mr. Robinson resigned in 1924 due to ill health. He passed away at Markham in 1928 and he is buried in St. Paul's cemetery just north of the church.
- (36) Reverend C. H. Bowman was inducted at St. Paul's in 1925 and he served until 1959. *according to AR 4.18(15) Knox College Archives*
- (37) Archie Cameron was ordained as elder in 1938, joining A. L. McNeil, J.L. McGillvary, J.A. McNeil, all of whom were previously ordained. These men were all grandsons of early pioneers of the congregation. Mr. McGillvary served as an elder for seventy years and he missed only two communions, one due to snow-blocked roads and one due to a death in the family. (38)
- (39) *AR 4.18(15)* In 1960, Reverend B. F. Andrew was inducted and served faithfully until April 1973 and the following September, 1973, Reverend Geo. French was called and is presently serving the congregation.
- (40) Since 1938, many elders have served the church, namely Alex. Bishop, Lewis Egan, Archie Cameron Sr., Alex. McNeil, Nelson Kerr, Elmer Bryson, Don Snider, Archie Cameron Jr., Mrs. Bessie Constable, *(42)* Mrs. Hortense Witherspoon and Dr. Alex King. *(43)* It is interesting to note that the present clerk of session is the fifth generation elder of St. Paul's.
- (44) During the war of 1914-18, five boys from St. Paul's donned the King's uniform, namely Louis Egan, Peter McNaughton, Ray *Roy?* *(45)* McDonald, Elmer Witherspoon and John Egan.

In the ⁴⁶Second World War in 1939-45, nine boys are named on the honour roll: Sam Davidson, Alex McNeil, ^{George} Geo. Davidson, Cameron McNeil, Stanley McNeil, Hugh Duff, Ted Leach, Louis Thompson and ⁴⁷Jim ^{10+ten}Folten. ⁴⁸Two of these, Cameron McNeil and Louis Thompson made the supreme sacrifice. It will be noted that some of the above are descendents of those who helped organize the congregation.

⁴⁹The Sunday school organized during the ministry of Mr. Ross has continued since that date. David Elder was the first person recorded holding the position as superintendent, then was followed by Alex McNaughton, Alex Cameron, Duncan McKinnon, Stewart Rutherford, Bruce Constable, Archie Cameron, ⁵⁰George Bishop, Archie Cameron Jr., Mrs. Elmer Witherspoon and Mrs. John McNeil) respectively.

⁵¹The first nuptials were held in St. Paul's in 1936 joining together Clarence Joseph Franks Graham and Florence Lula Laurena Rutherford, both descendants of the founders of the church. Since then, many weddings have been held in the church.

⁵²Since the introduction of an instrument to lead in the service of praise, ~~several~~ ^{X - 11sted. (wrong word)} church organists have served the congregation: ¹Jean Elder, ²Annie McNeil, ³Katherine McNaughton, ⁴Annie Kerr, ⁵Laurena Rutherford, ⁶Mary Constable, ⁷Catherine Brownlee, ⁸Ola Egan, ⁹Sylvia Kerr, ¹⁰Isabel Bishop, ¹¹Freda Constable, ¹²Velma Rutherford, ¹³Jean Ellis, ¹⁴David McCartney and ¹⁵Norma Brubacker,

⁵⁴In 1959, the joint session of St. Paul's, Vaughan and St. Andrew's Presbyterian, Maple ⁵⁵received a request for separate communion. ⁵⁶Since 1844 until February 7, 1960, these congregations had continuously held joint communions, alternating

⁵⁷the church. After careful consideration, they consented. Reverend Peter McNaughton, upon having returned from Scotland in 1847, brought with him a communion chalice which he left with the joint congregations. It was brought out and used at this last joint communion in 1960.

⁵⁸

⑤ On June 9, 1963, St. Paul's publicly received a gracious gift, a beautiful iron fence in front of the church and cemetery, given by Mrs. Wm. Craib. It was erected by her son, Peter. At the same service, the gift of an acre of land from Mr. Grant Glassco to the south side of the cemetery was acknowledged. The service was held on Sunday in the open air and was conducted by the minister Reverend B.F. Andrew. The historical survey of the cemetery was given by Archie Cameron. The Honorable Keiller McKay, Lieutenant-Governor of Ontario was guest speaker and he was introduced by Mr. Grant Glassco. Thanks was given by Major A.A. McKenzie, M.L.A. and Reeve Albert Rutherford. The new fence gates were opened by Mrs. Craib, the donor and Mr. Nelson Kerr while Mrs. Glassco and Mr. W.J. Snell, supervisor of cemeteries for Ontario, cut the ribbon for the new part of the grounds.

⑥ The Town of Vaughan acquired the ownership of St. Paul's cemetery in 1971. The caretaker's house built on the north part of the property was sold in October 1973.

⑥ The Women's Missionary Society has always been one of the active organizations within this congregation. It was first organized in 1891 with fourteen members. The first executives were Mrs. Donald McDonald (President), Miss Esther McMurchy (Treasurer) and Miss Jean Elder (Secretary). The present executive comprises President Mrs. Fred Constable, Secretary Mrs. Alex McNeil and Treasurer Mrs. Elmer Witherspoon.

⑥ Upon reflection of its glorious history, all find it gratifying and refreshing to realize that St. Paul's has weathered well. To its many admirers, it stands as a fine and typical example of a rural church, standing as it does proud in its rustic, natural surroundings.

Lauren Graham

St. Paul's Presbyterian Church

While the official establishment of St. Paul's Presbyterian Church, Vaughan, can be traced to the year 1844, the origins of the congregation can be documented to an even earlier date. According to the ^{January 18, 1837,} congregational minutes of St. Andrew's Presbyterian Church, Maple, the minister of the Maple church was to preach alternately every third Sunday to the congregations at the "Humber" (later Knox Church, Elder's Mills) and the "Upper Corner" (later St. Paul's, Vaughan).¹ The services in both of these localities were held in conveniently situated homes, as most people had to walk, with the minister arriving on horseback. A change in this arrangement was made in 1838, when it was decided that the Upper Corner should be given all the services formerly shared with the Humber.² However, on November 28 of the same year Reverend Peter MacNaughton of Maple held a meeting to determine what was to be done in regard to "those members and supporters of our church who reside on the Humber."³ At this meeting, plans were made for Reverend MacNaughton to preach on the Humber each third Sabbath for the following twelve months.

Although the minutes of the St. Andrew's congregation make no mention of how this arrangement worked, by 1841 it is recorded that services were once again being held alternately at the Upper Corner and the Humber. The year 1842 witnessed further changes in response to the request of the St. Andrew's congregation for a service on three succeeding Sabbaths, with the fourth Sabbath to be shared equally between the Upper Corner and Humber. Finally, in January of 1843, Humber Presbyterians joined Upper Corner Presbyterians for meetings at the home of Neil McEachern on the

seventh concession at the Maple sideroad.

As the above account indicates, such arrangements were unsatisfactory in meeting the needs of the various Presbyterian groups. Consequently, in 1844 a meeting was held to plan the building of St. Paul's Presbyterian Church. The Reverend Canon R. W. Stump, in an article for the York Pioneer, recreates this event:

The Presbyterians held their services in the home of Neil McEachern which stood on the north-west corner of the Maple side road. Here in this farm kitchen on the 19th of February, 1844, the Presbyterians decided to build a church on an acre of land they had bought from Robert McBride for seven pounds and ten shillings. The church was to be a frame structure thirty-eight feet long and thirty feet wide. The master carpenter was Michael Peterman, who was to build the church at a cost of fifty-nine pounds, ten shillings, and six pence.⁴

According to the church's anniversary booklet of 1944, the acre of land on Lot 22, Concession 7, Vaughan Township, acquired from Robert McBride, was purchased at this very meeting.⁵ Also, the deed for the land was made out to the existing trustees of the Presbyterian Church in Vaughan connected with the Established Church of Scotland. Reverend Peter MacNaughton, Arthur McNeil, Hector McLean, Edward Miller, Neil McDonald, Neil McGillivray and Donald McNaughton were appointed to form a building committee.

While the building committee was given specific instructions to raise funds for the building of a frame structure, an edifice of hewn logs was to be the alternative if sufficient funds could not be collected. Although there is no mention of when and how money was raised to pay for the land, the original subscription list for the building of the church can still be seen at the Knox

College Archives in Toronto. Also, the contract dated February 22, 1844, and signed by carpenter Michael Peterman reads as follows:

I promise and bind myself to erect a church according to the specifications...in a workmanlike manner, subject to the inspection of competent judges, on or before the first day of August 1844, for the sum of 59 pounds, 10 shillings and sixpence, Halifax currency, the lumber subscribed by W. R. Graham, Esq. and work by carpenters, Hugh McLean and Samuel Irvin, to be included.⁶

The church was a modest structure with eight windows, a gallery at the east end, one row of pews up each side and a table and stove in the centre aisle. The pulpit was built on a high platform with a sounding board above and a precentor's desk in front at floor level. It is thought that services were held within this church before the building was completed. Pews were not installed for a few years, and the seats used in the interim consisted of planks laid upon blocks of wood. The church was referred to as "the St. Andrew's (of Maple) congregation on the seventh concession." As a mission church of St. Andrew's, it was not referred to in the minutes of the kirk session by the name "St. Paul's" until 1863.

The founding of this new church on the seventh concession meant that Reverend MacNaughton now had two full charges, as well as various responsibilities throughout Vaughan. In 1844, he decided to resign his charges and return to Scotland. During this time the York Presbytery sent a variety of ministers and theology students to fill the gap, until in 1846 Reverend MacNaughton was persuaded to return to the Vaughan churches. The importance and the immensity of his work is evidenced by the fact that at this time there were only two Presbyterian churches west

from
the was Richmond Hill
Presbyterian.

hundred names were on the joint communion roll of St. Andrew's and St. Paul's, and it is said that, at a communion service held in June of 1847, the congregation that gathered at St. Paul's numbered over four hundred persons, with a Gaelic service conducted in the church building and an English service in the bush.

In 1848 Reverend MacNaughton again left, this time for Pickering, and the two congregations were without a settled minister. Neighbouring ministers and students sent by the York Presbytery occasionally came to provide services. In addition to the fact that ministers were scarce in newly-settled areas, there were two other problems that contributed to the difficulty in procuring a permanent pastor. In the first place, there was a division within the congregations over the proportion of Gaelic and English preaching that was desired--the old not wanting to give way to the new. Secondly, the lack of a glebe and a manse was believed to be another real drawback in attempting to attract a minister. Thus, under the chairmanship of Donald Cameron of St. Andrew's and Squire Graham of the Seventh, this need was communicated to the Clergy Reserves Commission, with the result that each church acquired a glebe. However, there was now a disagreement as to whose glebe should be the site of the new manse. After presenting this problem to the presbytery, a committee was appointed to establish an agreement between the two congregations. In October of 1858, the committee reported that a manse had been acquired adjoining the St. Andrew's glebe, the building being paid for partly by the Clergy Reserves Commission (£111), and partly by the two congregations (£123).

Following this agreement between the two congregations, Reverend Donald Ross, who came as a student to preach during the

summers of 1857 and 1858, was inducted and ordained into the Vaughan charge in 1859. Under a fresh impetus, the congregation became more active. Developments included the organization of the Sabbath School and of singing classes. The church singing was conducted from the precentor's desk, the English by Archibald McMurchy and Hugh McLean and the Gaelic by William McKenzie and Charles McLean. Also, during Reverend Ross's incumbency, Arthur McNeil, Malcolm Malloy and Donald MacNaughton were elected as elders.

Reverend Ross left in 1865 and Reverend William Aitken was inducted in the same year. In his ministry, as in that of his predecessors, the communion season was of major importance, with great crowds of people gathering for this solemn occasion. Lead tokens, stamped "S.C.V. 1835" (Scotch Church, Vaughan), were used by communicants in place of the modern cards. David Elder and Robert Irwin were ordained as elders during Reverend Ross' ministry, while David Elder and Dugald McDonald acted as precentors. Also, at this time the church sheds were erected on grounds across from the church leased from the Constable family.

Reverend Aitken received a call to Newcastle, New Brunswick, in 1880, and Reverend David Camelon was inducted in 1881. Reverend Camelon's pastorate witnessed the introduction of an organ to lead the congregational singing. Also, during Reverend Camelon's incumbency the need for a larger church building became more and more apparent. This is not surprising in view of the fact that, in the session minutes of November 2, 1876, it was "suggested that the 7th congregation raise $\frac{3}{5}$ of Minister's Stipend and the 4th raise $\frac{2}{5}$."⁷ With a larger congregation enabling St. Paul's to contribute a greater amount of stipend, it was believed that

St. Paul's could support a new building. Thus, at a September 17, 1887, meeting, it was decided "that we proceed to build a new church on the old site 7th concession, Vaughan."⁸ Archibald Cameron and Charles McNeil were appointed to solicit subscriptions, and David Elder, Charles McLean, Alexander Malloy, Andrew McNeil, Dugald McDonald, Dugald McMurchy, Archibald Cameron and Charles McNeil were appointed to form a building committee. Thomas Wright of Woodbridge was employed as carpenter and David Johnson of Maple as mason.

The first bee for hauling bricks was held on February 18, 1888, and on July 1 of that year the cornerstone of the new building was laid by Mortimer Clark, who donated the pulpit chair.⁹ Many days' work was contributed voluntarily by members of the congregation, and on January 13, 1889, the church was completely finished and ready for opening services. Dr. McTavish of Central Church, Toronto, preached both morning and evening services to large congregations. At a fowl supper held on the following Monday, Reverend John Mutch brought greetings from the presbytery and a program of music was supplied by the choir of Central Church.

Reverend Camelon retired shortly after the opening of the church. For six months the pulpit was occupied by Reverend J. J. Wright, and then Reverend Charles A. Campbell was called in 1890. In 1891 the Women's Missionary Society was formed. The first executive of this active organization consisted of Mrs. Donald McDonald (president), Miss Esther McMurchy (treasurer) and Miss Jean Elder (secretary).

St. Paul's began the new century in a prosperous state, as indicated in the following excerpt from The Westminster of February

3, 1900:

The twelfth anniversary of the opening of St. Paul's church [brick building] Vaughan, was observed on the 21st ult. Mr. Macgillivray, of Toronto, preached morning and evening to very large congregations. The pastorate of Mr. Campbell in Vaughan has been a very successful one.¹⁰

Reverend Campbell left shortly after this event and was succeeded by Reverend William G. Back. The church was for the first time redecorated during Reverend Back's incumbency. Reverend James W. Gordon came to St. Paul's in 1908 and was followed by Reverend Stanley R. Robinson in 1912. During Reverend Robinson's pastorate, the caretaker's house was erected on the glebe (Lot 22, Concession 7) at St. Paul's. Reverend Robinson resigned in 1924 due to ill health. He passed away at Markham in 1928 and was buried in St. Paul's cemetery just north of the church.

In 1925, the year of the church union vote, the congregations of St. Paul's and St. Andrew's elected to remain Presbyterian, and Reverend Charles H. Bowman came to take responsibility for the joint charge. It was during his lengthy incumbency of thirty-three years that St. Paul's lost two young men in the Second World War, just as she had lost five in World War One.

The year 1944 marked the hundredth anniversary of St. Paul's Church. To fittingly celebrate this occasion, it was decided to redecorate the church building inside and out. On Sunday, September 10, reopening services were held in the morning and the evening with Reverend A. C. Stewart, Moderator of the General Assembly, and Dr. J. W. McNamara, Secretary of the Board of Administration, speaking. A male choir, under the direction of Gordon McGillivray

of Knox Church, Vaughan, led in the service of praise on both occasions.

Following Reverend Bowman's resignation due to illness in 1958, St. Paul's was served by Reverend Burton Andrew, who was inducted in 1959, and Reverend George French, whose ministry at St. Paul's lasted from September of 1973 to May of 1982.

Throughout its history, St. Paul's has prided itself on renewed family participation through the generations. For instance, in the case of church elders, Archie Cameron, who was ordained an elder in 1938, joined Mr. A. L. McNeil, Mr. J. L. McGillivray and Mr. J. A. McNeil, all of whom were grandsons of early pioneers of St. Paul's. The dedication practised by these men toward their church was exceptionally demonstrated by Mr. J. L. McGillivray, who, as an elder for seventy years, missed only two communions--one because of impassable roads and the other because of a death in the family. It is also interesting to note that the present clerk of session, Archie Cameron, Jr., is a fifth-generation elder of St. Paul's.

In 1959, the joint session of St. Paul's, Vaughan, and St. Andrew's, Maple, received a request for separate congregational meetings and communions at the individual churches. This request was largely attributable to substantial population growth in the Maple community. While the two churches, having shared a special bond since the origins of St. Paul's, were reluctant to agree to this request, they nonetheless felt that it was a proper response to changing times. At the last joint communion held in 1960, the communion chalice, which had been brought to the Vaughan churches in 1847 from Scotland by Reverend Peter MacNaughton, was used for

the last time in a joint ceremony.

On June 9, 1963, St. Paul's was the recipient of a handsome iron fence given by Mrs. William Craib. This fence, surrounding the church and cemetery, was erected by her son, Peter Craib. At the same service, the gift of an acre of land to the south of the cemetery from Grant Glassco was also acknowledged. The service conducted by Reverend Andrew was held in the open air, with the Honourable Keiller Mackay, Lieutenant-Governor of Ontario, as the guest speaker. Members of the congregation who participated in this special service include "Archie" Cameron, Grant Glassco, Mrs. William Craib and Nelson Kerr.

With regard to St. Paul's cemetery, the Town of Vaughan acquired ownership and responsibility for its upkeep in 1971. In October of 1973 the caretaker's house on the north part of the property was sold. However, in spite of these and other changes which St. Paul's has had to face over the years, the congregation has not disappointed its forefathers. As stated by the Reverend Canon R. W. Stump, "St. Paul's Cemetery has always been well cared for, which speaks much for the continual devotion of that particular congregation."¹¹

Notes

- ¹"Congregational Records 1829 to 1887," York County Records: Maple Presbyterian Church (G.S. 6414, Archives of Ontario), January 18, 1837.
- ²St. Paul's Presbyterian Church, 7th Concession, Vaughan, 1844-1944 (hundredth anniversary booklet), p. 7.
- ³"Congregational Records 1829 to 1887," Maple Presbyterian Church, November 28, 1838.
- ⁴R. W. Stump and Theresa Orser, "The Purpleville Cemeteries," The York Pioneer, 1970, p. 76.
- ⁵St. Paul's Presbyterian Church, p. 9.
- ⁶Presbyterian Church Archives, Knox College, Toronto.
- ⁷"Congregational Records 1829 to 1887," Maple Presbyterian Church, November 2, 1876.
- ⁸Ibid., September 17, 1887.
- ⁹At this ceremony Charles McLean read a paper on the history of the congregation of St. Paul's, a large part of which was incorporated in the church's hundredth anniversary booklet of 1944. The booklet, in turn, has been a major source for this history.
- ¹⁰The Westminster, February 3, 1900, p. 151.
- ¹¹Stump and Orser, "The Purpleville Cemeteries," p. 76.

written by Deborah Maw

Dr. R.K. Cameron Dr. R. K. Cameron thanked the members of the Court for their support during his Moderatorial year.

AR 4.18

Parkdale Mr. C. G. Boyd announced that an assistant minister from Scotland would shortly be appointed to Parkdale Church.

(15a)

Evangelism Mr. D. J. Fox informed the Court about various Evangelistic Conventions.

Maple and The historical record of Maple Presbyterian Church distributed at this sederunt follows:

ST. PAUL'S CHURCH, MAPLE AND ST. PAUL'S, VAUGHAN

① Maple

The earlier historians refer to this charge as the Congregation of Vaughan in the Presbytery of Toronto, Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. In the early days this was considered a three point charge; St. Paul's, which is 4 miles west on the Maple side road, and in those days often referred to as the Upper Corner; and the Lower Corner, sometimes referred to as "The Humber", was about 3 miles south west of St. Paul's. So far as is known services at the Lower Corner were always held in the homes.

The earliest record we have, is from the pen of the late Donald Cameron in the form of a petition, dated December 15th 1829, which pleads on behalf of 90 to 100 persons and supported by a generous and discerning public, and having lately formed themselves into a church, was addressed to the Presbytery of Toronto. They wanted to build a church and adopt the doctrine and worship of the Church of Scotland.

It is conjectured that some leadership must have been received from the Rev. William Jenkins, the first minister of Richmond Hill and Scarborough, whose call is dated in 1817, and whose parish, it is said, extended from Whitby to Lake Simcoe, and as far west as Esquesing, Halton County. Mr. Jenkins was of Free Church sentiment, and was active in the organization of the "Missionary Presbytery of the Canadas in connection with the United Associate Synod of Scotland". In any case, of the 110 marriages which he conducted for Vaughan people, 75 were consummated before the coming of the first minister to the Vaughan charge in 1833. Licenses to perform the marriage ceremony were difficult to come by in those early days. However, the fact that Dr. Strachan of St. James Anglican and Mr. Wm. Jenkins had been fellow-students in Edinburgh must have helped him over that difficulty even though pressure for Anglican establishment was strong in that era.

The Rev. Peter McNaughton, the first minister, had been educated in Aberdeen and was ordained by the Presbytery of Auchterarder in March and was designated to go to Thorah and Eldon. His stay there was brief indeed, perhaps two or three months, for his induction at Vaughan is dated 21st August 1833. In July 1844 he demitted his charge and returned to Scotland. In September 1847 he returned to Vaughan and in December 1848 he was translated to Pickering. He resigned from Pickering 21st November 1856 and afterward lived in Vaughan for a time. The present Minister of Highways is a direct descendant.

The next early record has to do with the laying out of the burying ground (across the road from this church). This had been in possession of the community for some time previously and the first church was erected there, probably in 1830-1831.

The first church at St. Paul's (it was not known as St. Paul's until 1863) was a log structure and built in 1844. This was a mission church from St. Andrew's and the two churches have always been close. However, in 1955 a sub-division began just north of this church which changed the composition of this rural community. In 1961 activity on a new sub-division, laying west and south of the church, eventually has added another 200 dwellings. Reluctantly it had to be admitted that the "old order" was forcing change upon us. But the old unity is cherished between the two churches; it has been a blessing for so long.

Again let me refer to the first elder, Donald Cameron, who died in 1858. The funeral address by Dr. Barclay of Toronto is quoted in full in the "Presbyterian" (October issue). During his time as an elder the church had been vacant for long periods. Frequently he took the service himself, since there was no other course and did so on the last Sunday before he died. It is interesting to note that our present representative elder, Mr. Archie Cameron, is the great

St. Paul's was a mission church from St. Andrews.

Free Church

Maple and St. Paul's Vaughan Cont'd grandson of the first elder and this family have supplied an unbroken record of eldership from those early days.

Another family that has supplied the church with elders is the McDonald family. Mr. James McDonald, clerk of Vaughan Township, his brother Henry of St. Andrew's, Islington, Bruce of Westview Church (East Presbytery) and Neil of Calvin Church, are grand nephews of the McDonald, contractor, who built this church in 1862. Considerable work was done to provide a solid foundation for the tower portion of the building in 1959, costing some \$1,300.

Another feature of the life of these churches has been the Men's Choir, started over 30 years ago by Mr. Gordon McGillivray of Knox, Vaughan (now closed), with which Mr. Norman Black, the above four McDonald boys, Mr. Jack Nattress of Bolton and others are associated. The members are drawn from a number of churches north of Woodbridge. It has had a tremendous influence; it seems to have had the effect of producing staunch and loyal churchmen. Long may they thrive.

Another outstanding minister was the Rev. Wm. Aitken of "Silver Mine", Torpicken, Linlithgow, Scotland. He was inducted into the Vaughan charge 1st November 1865. One of his large family was William Maxwell Aitken, born 25th May 1879 here in Maple. In 1880 Rev. William Aitken received a call and moved to Newcastle, New Brunswick. William Maxwell Aitken was created knight in 1911, also created first Baron Beaverbrook in 1916. You will find a monument erected by Lord Beaverbrook in memory of his relatives in the cemetery across the road.

Our latest event has been a special cemetery service held at St. Paul's church Sunday, 9th June 1963, at which time a new portion of ground was consecrated, the gift of Mr. J. Grant Glassco; and a new iron fence, costing in the neighborhood of \$2,000., the gift of Mrs. William Craib and built by her son Mr. Peter Craib.

The congregation at St. Paul's have never had the honour of having Presbytery hold their session there and are looking to the year 1964 in the hope that their request may be granted.

Adjournment On a motion by Dr. R. K. Cameron, seconded and carried, the Court rose to adjournment, to meet again in ordinary session on the eighth day of October in the year of our Lord one thousand nine hundred and sixty-three, at the hour of thirty minutes after four o'clock in the afternoon and within Mimico Presbyterian Church, and was dismissed with the Apostolic Benediction by the Moderator.

Moderator Clerk

Purpleville Cemeteries

Just when the Free Kirk was built it is somewhat difficult to say. Perhaps some idea might be found by reading the headstones in the Free Kirk cemetery. The last person to be buried there was Jane Lucas McCartney in 1870. The old building was closed and in time was sold to James McDonald for a hay barn.

Old Free Kirk - last burial 1870.

The Methodist Church was built on one acre of land, part of lot 25, on the east side of the seventh concession of Vaughan, in the very heart of the old village of Purpleville. Before this land was given to the Methodist congregation, it belonged to William MacAleer. He was a nephew of Jane Lucas McCartney. The date of the gift of land was in 1840 and Mr. James Morrow was the first trustee. Services for the Methodists began in the farm home of James Morrow. The building of the Methodist Church in Purpleville began in 1844, which took several years to complete. It was a frame building painted white. The last service was held in 1900, when the church was closed. For fifteen years it stood empty, just as the last service was held, the old red turkey carpet, the straight-backed pews painted a battleship grey, with hymn books and Bibles scattered around the pews. In 1915 it was sold and taken down by the Dicemens who lived on the sixth concession of Vaughan. Jane Lucas Stump, the younger daughter of Jane Lucas McCartney, was the last person to be buried in the Methodist Cemetery in Purpleville, January 1932.

Methodist Church (Purpleville)

Excellent!

The old Methodist Graveyard, like that of the Old Free Kirk, became almost impassible with brambles, thorns, and weeds, and so; "they perished as though they had never been", until within the last ten years, it has been cleaned of all the under brush, the gravestones collected and put in good order. Now it can be truly said, their bodies are buried in Peace and their names live for evermore.

With the Presbyterians the Free Kirk and the Methodist graveyards there is one other where a goodly number of the early pioneers of Purpleville lie buried. This is the Lutheran graveyard near Maple, Ontario, in a small village known as Sherwood. The pioneers here had their roots in Germany, who saw their lands ravished by the Seven Years War, sought a new country where they might live in peace. Good Queen Ann heard of their wretched condition and gave them money to pay their way to the "Province of New York" and gave them grants of land in Pennsylvania. Here they cleared the land, built homes and lived quietly until the American Revolution. They were faced with either joining Washington or leaving the country. They chose the latter. They could not forget the kindness of Queen Ann, and so they came to Upper Canada. Once more free lands were offered to them if they would settle in Waterloo County in Upper Canada. These Pennsylvania Dutch decided to buy land in Vaughan, rather than accept the free land grants in Waterloo. However, this is another story, and we are concerned about the graveyards in Purpleville, but one cannot forget those other pioneers, U.E. Loyalists, who lived on the seventh concession of Vaughan and whose bodies are buried in the Lutheran Cemetery at Sherwood.

* Lutheran (Sherwood)

The York Pioneer 1970

Quotation from St. John's Gospel (Chapter 14, part of Verse 3)
"I will come again and receive you unto myself; that where I am, there ye may be also."

Presbyterian Free Kirk Pioneer Cemetery Restored 1962 *By the Township of Vaughan.*

Sacred to the memory of Charles White, died 31st Dec. 1852, native of the County Tyrone, Ireland, Aged 61 years.

Duncan McDougall, Died Oct. 28, 1850, Aged 40 years.

Christian McDougall, Died 1847, Aged 45 years.

John McDougall, Died August 1847, Aged 40 years.

Barbra McDougall, Died Jan. 12, 1854, Aged 48 years.

James Watson, Died June 30, 1849, Aged 53 years.

James, son of William and Lydia Watson, Died Dec. 15, 1854, 3 months, 10 days.

John, Died Aug. 31, 1852, Aged 3 years, 18 days.

Flora, Died Aug. 28, 1856, Aged 3 months.

James, son of James and Margaret Watson, Died Dec. 11, 1846, Aged 5 years, 2 months, 9 days.

Samuel, son of James and Margaret Watson, Died Aug. 24, 1852, Aged 18 years, 18 days.

"Sleep on sweet children, take your rest,
God called you home
He thought it best."

Catharine, daughter of Robert and Marion Fleming, Died Dec. 14, 1848, Aged 16 years, 2 months, 4 days.

James White, Died Nov. 29, 1853, Aged 44 years, 3 months, A native of Ireland.

"Go home and cease your tears
I'll lie here till Christ appears."

Hugh Duff, Died June 26, 1854, Aged 39 years, A native of County Monaghan, Ireland.

Letitia Nelson, wife of William McCutcheon, Died June 15, 1862, Age 44 years, A native of County Down, Ireland.

William McCutcheon, Died August 13, 1883, Age 73 years.

Robert James McCartney, Born 1814, Died 1870.

Jane Lucas McCartney, Born 1804, Died 1879, A native of Greenock, Scotland.

Pioneer Burying Ground for the Wesleyan Methodist Church *for the Seventh Concession Vaughan, Congregation Purpleville, 1854,* *Restored by The Township of Vaughan, 1969.*

Children of Jane Lucas Stump and Jacob Stump.

Ina, Born 1862, Died 1880.

Ernest Agar, Born 1876, Died 1901.

William, Born 1878, Died 1902.

Jane Mary, Born 1873, Died 1903.

Henry Jacob, Born 1870, Died 1915.

82
1832
1836
96

Purpleville Cemeteries

Jacob Stump, Born 1830, Died 1906.
Jane Lucas Stump, Born 1836, Died 1932, A native of Greenock, Scotland.
Martha Morrow, Died Oct. 12, 1870, Aged 29 years, 4 months, 5 days.
Susan Elizabeth Morrow, daughter of Martha Morrow, Died March 14, 1870, Aged 31 days.
Jane Morrow, wife of Rev. Thomas Lawson, Died April 18, 1880, Aged 50 years.
Rev. Thomas Lawson, Died Oct. 22, 1879, Aged 45 years. A native of Yorkshire, England.
James Morrow, Died 1869, Aged 81 years.
Laura Morrow, wife of James Morrow, Died 1872, Aged 69 years, Both of County Cavin, Ireland.
Sarah Corbett, Died July 23, 1865, Aged 45 years.
Elizabeth Harvey, Died March 1, 1879, A native of County Tyrone, Ireland.
Mary Jane McMullen, Died 1881.
Hannah Jane Jewitt, Died Nov. 4, 1875, Aged 26 years, 6 months, 6 days.
Robert McGirr, Died 1877, Aged 48 years. A native of Tyrone County, Ireland.
Elizabeth Grosson Jewitt, Died 1876, Aged 60 years.
John Gibson Jewitt, Died April 9, 1877, 56 years, 8 months, 23 days. Native of Yorkshire, England.
Jeanette Williams, daughter of John and Ellen Williams, Died Feb. 14, Aged 16 years.
Amos R. McCubbin, Died 1883, Aged 8 months, 16 days.
Matthew Long, Died Sept. 22, 1858, Aged 32 years.
Marden B. Farr, Died March 17, 1894, Aged 3 years, 2 months, 21 days.
Maggie Cousins, Died March 14, 1892, Aged 33 years and 6 months.
James McRitchie, Died July 14, 1857, Aged 78 years. A native of Perthshire, Scotland.
Elizabeth McRitchie, Died July 13, 1858, Aged 71 years.

NOTE: Canon Stump wrote the introduction to the list of burials, made by his daughter, Mrs. Orser, who resides in Purpleville.

PETALS AND WINGS

In the old, huge apple-tree
An orchard oriole
Flashes gold and black
Among the blossoms
Clustering in the new, green shoots,
And mingling in the pink and ivory depths
The bees insinuate their solemn need.
It is nearly June.

J. R. G. Adams

* see p. 146 Reunion - also

* from anniversary booklet

27

- Upper Corner & "Humber" - held services in both these localities in homes conveniently situated (ministers came on horseback)

- 1838 these services given to Upper Corner & Nov. 1838 Mr. McNaughton called meeting at Maple to determine what to be done in regard to "these members and supporters of our church who reside on the 'Humber'"

↳ resolved Mr. McNaughton preach 3rd Sabbath for following 12 months

- 1841 services held as a beginning, Upper Corner & Humber alternately

↳ next year St. Andrew's Maple asked for services on 3 succeeding Sabbaths & 4th given equally to Upper Canada & Humber

- Jan. 1843 agreed "Humber" part meet in future with that "Upper Corner" at house Miss McCracken (4th Con., Maple side road)

- Feb. 19, 1844 meeting held McCracken's home - build church 7th concession

- plans to build page 8,

37 difficulties - Gaelic & Eng.

5) * 1863 - according to minutes Kirk session - congregation named St. Paul's for first time

* * previously it had been known as St. Andrew's cong.
on the 7th concession

- St. Paul's was branch of Andrew's & 2 have always had joint session & communion roll

- Key points from memo 1963:

- ① early days congreg. north of Maple railroad
on 6th + 7th + old concessions known as **Upper Corner** +
that on south side 9th + 10th concessions known as **Humber**
→ later **Humber** became **Knox Vaughan**
→ also **Upper Corner** became **St. Paul's**
- ② up until 1863 **St. Paul's** was branch of
St. Andrew's, Maple + had joint session +
communion table until 4 years ago
not till 1863
- ③ office session clerk served 1 family since
early days - Mr. **Archie Cameron** (prev. St.)
Donald Cameron was session clerk + rep. elder
for years from **Vaughan Chape** to **Unit Presbytery**
(1848 - 59 re minister)
→ note **Rev. D. Cameron - 1821-29**

- mention **Purpleville**: ① Presbyterian Free Church
② Methodist Church (2 mile N.)

-- Presbyterian missing in title

- origins: "seems to have been" - vague

(p. 2 - 1848 - 189 - church without settled minister
↳ "this was one of the darkest hours through which the congregation had passed. But the church had its silver lining period called into life and action the zealous love of many"

p. 3 - "The congregation started to move at this time under a fresh impetus. The scattered flock was being brought back to the fold."

↳ little too dramatic

- Rev. Wm. Clifton inducted in p. 4 "time of his induction"

- p. 4 - Sept. 17, 1887 - why was it decided to erect a new church on site of the old

p. 5 - "connect the king's wife"

p. 6 - "make the supreme sacrifice"

(6) "Under the past organization during ministry of Mr. Renwick was that again?"

- 18 nuptials (St. Paul 1936) → date strange?

- Women's Missionary Society (as always been one of the active organizations within this congregation)

↳ doing what?

↳ insinuates other organizations not active

p. 7 - "upon reflection of its glorious history, a final and gratifying and refreshing to realize that St. Paul's has weathered well" - over-dramatic!

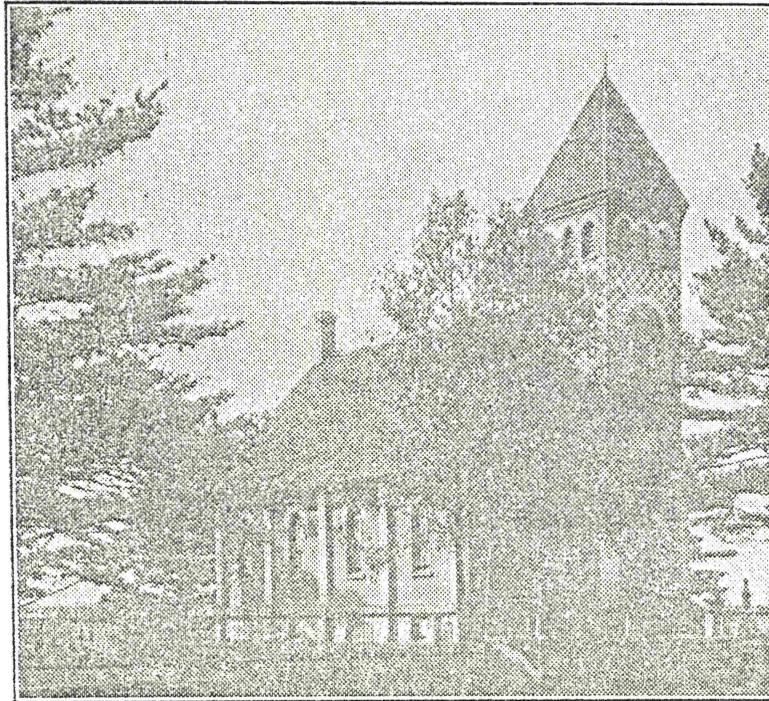
St. Paul's
Presbyterian Church
7th Concession, Vaughan

1844 - 1944

ST. PAUL'S PRESBYTERIAN CHURCH, VAUGHAN

Dedication

To the memory of those pioneers in the faith who
a century ago organized this Presbyterian congregation
and erected a house of worship, this book is gratefully
dedicated.



ST. PAUL'S PRESBYTERIAN CHURCH, VAUGHAN
ERECTED 1888

History

* * * * *

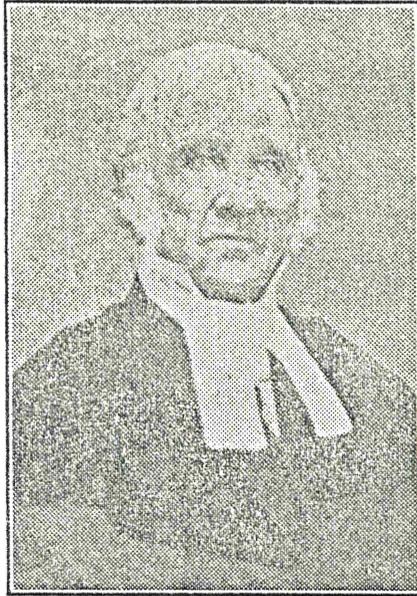
Since one hundred years of history now lie behind this congregation, there are many who feel that some sort of permanent record should be prepared, and copies made available for all who wish them. With this in view, we have decided to prepare a sketch of this history from various church records which have been preserved through the years and an address which was prepared and read by Charles McLean at the laying of the corner stone of the present church building and print this in booklet form together with cuts of the nine ministers who have been inducted into the charge during that period, the church building and the Moderator of the General Assembly who preached the sermon on the morning of the one hundredth anniversary Sunday.

At a meeting of the congregation of the Presbyterian Church of Vaughan, in connection with the Church of Scotland, held at Maple, January 18th, 1837, Rev. Peter McNaughton presiding, it was decided that service be held in the church building, in Maple, two succeeding Sabbaths and that the third Sabbath be given to any other place desiring a service. Later this was changed to read that the service on the third Sabbath be equally divided between the church groups living at the Upper Corner and at the Humber, commencing May 1st.

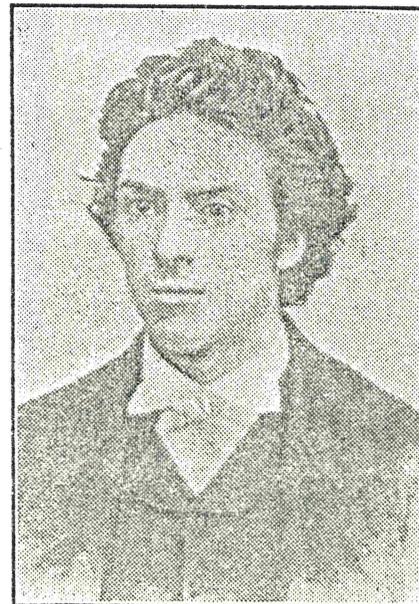
The "Upper Corner" was that part of the congregation north of Maple sideroad on the 6th, 7th and 8th concessions. The "Humber" was to the south, extending west to the 9th and 10th concessions. The services in both these localities were held in homes conveniently situated, for all had to walk, the minister coming on horseback.

In 1838 these services were all given to the Upper Corner and in November of that year Mr. McNaughton called a meeting, at Maple, for the purpose of determining what was to be done in regard to "those members and supporters of our church who reside on the Humber". It was unanimously resolved that Mr. McNaughton should preach

ONE HUNDREDTH ANNIVERSARY



REV. P. McNAUGHTON
1832—1844
1847—1848



REV. D. ROSS
1859—1865

ST. PAUL'S PRESBYTERIAN CHURCH, VAUGHAN

on the Humber each 3rd Sabbath for the following twelve months.

There is no record for 1840; but for 1841 the services were held as at the beginning, Upper Corner and Humber alternately. The next year St. Andrew's, Maple, asked for service on three succeeding Sabbaths and the fourth was given equally to Upper Corner and Humber. Then in January 1843 it was agreed that the Humber part of the congregation should meet in future with that of the Upper Corner, at the house of Neil McEachern (situated on the 7th concession, at Maple sideroad.

On February 19th, 1844, a meeting was held at the above mentioned home for the purpose of arranging to build a church on the 7th concession. One acre of land was bought at the meeting (just north of the McEachern home) from Robert McBride, for 7 pound, 10 shillings, the deed to be made out to the present trustees of the Presbyterian Church in Vaughan, in connection with the Established Church of Scotland. Rev. Peter McNaughton, Messrs. Arthur McNeil, Hector McLean, Edward Miller, Neil McDonald, Neil McGillivary and Donald McNaughton were appointed a building committee with instructions to contract for a frame edifice, if the funds were found; if not, the building was to be of hewed logs.

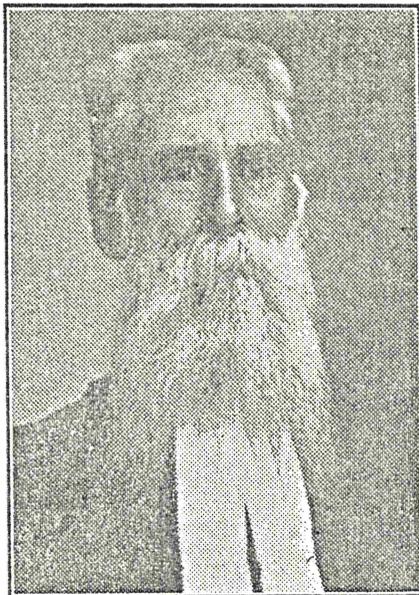
Evidently funds were found, for on the 22nd day of the same month a detailed contract was let for a frame building 38 x 30 feet outside measurement. The contract reads in part as follows:

"I promise and bind myself to erect a church according to the specifications on the preceding page, in a workman-like manner, subject to the inspection of competent judges, on or before the first day of August 1844, for the sum of 59 pounds, 10 shillings and sixpence, Halifax currency, the lumber subscribed by W. R. Graham, Esq. and work by carpenters, Hugh McLean and Samuel Irwin, to be included."

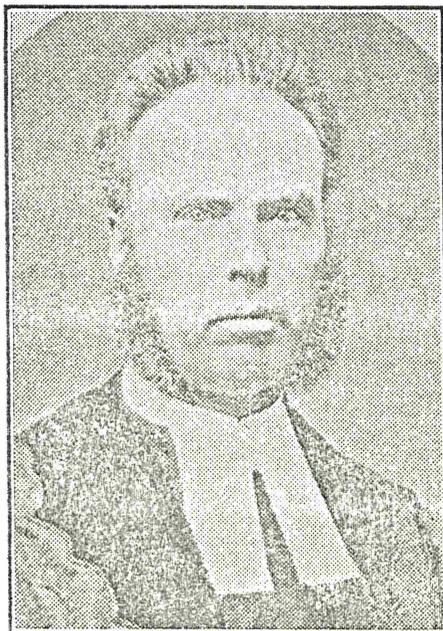
NEIL McEACHERN (witness)

Signed: MICHAEL PETERMAN.

ONE HUNDREDTH ANNIVERSARY



REV. WM. AITKEN
1865—1880



REV. D. CAMELON
1881—1889

ST. PAUL'S PRESBYTERIAN CHURCH, VAUGHAN

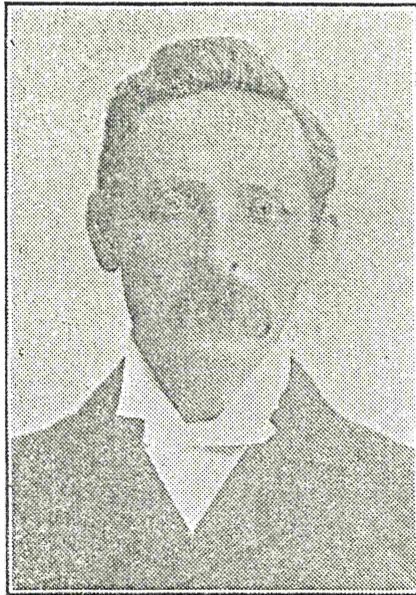
The church was a modest building with eight windows, a gallery at the east end, one row of pews up each side and a table and stove in the centre aisle. The pulpit was built on a high platform with a sounding board above and a precentor's desk in front, at floor level. It is thought that divine services were held within this church before the building was completed. Pews were not installed for a few years, the seats used during that time consisting of planks laid upon blocks of wood. Another contract is to hand, dated 1847, in which provision is made for pews, precentors desk and pulpit, together with the painting of the church "in a good and workmanlike manner" to be finished by September 10th.

In 1844 Mr. McNaughton went to Scotland, returned in 1847 and remained until he accepted a call to Pickering in 1848. During his incumbency the church in Vaughan was very prosperous. Baptisms are recorded from practically all over the township, and some from King, Markham and Toronto Gore. There were only two Presbyterian churches west of Yonge Street at this time and pastoral work was done on foot or on horseback. Over 200 names were on the communion roll and it is said that at a communion service held in June with a Gaelic service in the church building and an English service in the bush (just opposite the church where a pulpit and seats were provided) the congregation numbered over 400. At these communion seasons the session was constituted on Friday. On Sunday a Gaelic service was held in the church at ten o'clock, an English service in the bush at eleven o'clock and then the members re-entered the church for communion. The session was not dismissed until after service on Monday.

save for introduction

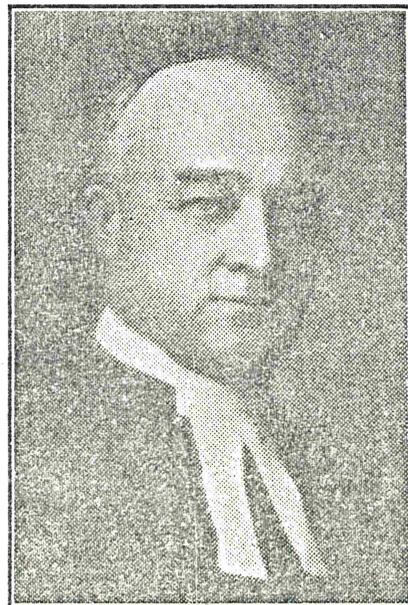
From 1848 until 1859 the church was without a settled minister, her pulpit occasionally supplied from presbytery by students, probationers and neighboring ministers. Dr. Carmichael was one, who, as a student, preached for several months and later, during 50 years ministry at King, showed continued interest in this charge by exchanging pulpits, regularly, the first Sunday in May of every year.

ONE HUNDREDTH ANNIVERSARY



REV. C. A. CAMPBELL
1890—1900

REV. W. G. BACK
1900—1907



ST. PAUL'S PRESBYTERIAN CHURCH, VAUGHAN

Other ministers who preached during this period were Rev. John Tawes (King), Rev. John Brown (Newmarket), Rev. J. Lewis (Mono), Rev. Dr. George (Scarboro), Rev. John Campbell (Nottawasaga), Dr. Barclay (clerk of Presbytery), Rev. John McMurchy (Beaverton) who preached in Gaelic at the June communion every summer during the vacancy, Rev. White (Norval), and James Bain (Scarboro). Rev. Fishburn, of the neighboring Lutheran Church, also assisted at times.

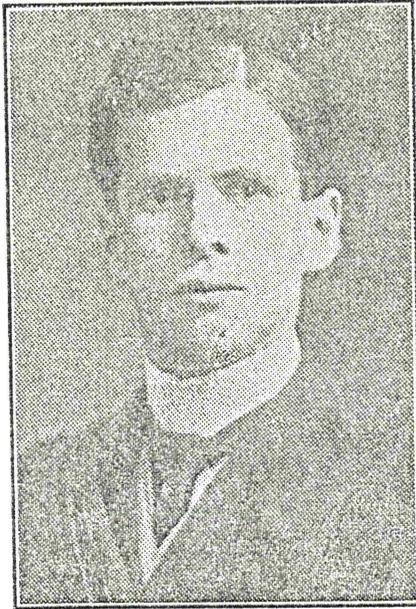
This was one of the darkest hours through which the congregation has passed; but the cloud has its silver lining for it called into life and action the zeal and love of many whose names are not recorded. During these years, the trustees, men of faith and vision, desired to be assured of regular church services, but two major difficulties were in the way. There was a division among the people over the proportion of English and Gaelic preaching (the age old struggle, the old not wanting to give way to the new), and having no manse was a drawback to procuring a minister. It was thought that the possession of a "glebe" might tend to heal the breach and the congregations, under chairmanship of Donald Cameron of St. Andrew's and Squire Graham of the seventh concession, communicated their need to the Commission of Clergy Reserve Fund. Their application must have met with a favorable reception, for St. Andrew's glebe of seven acres was purchased in 1853, apparently with the intention of building a manse, and the glebe on the seventh in 1854 (from Mr. Wm. McBride).

In 1857, Mr. Ross, a student at college, came to Vaughan, preaching for two consecutive summers and in 1859 he was inducted and ordained. Mr. Archibald Cameron, who was the first elder to be chosen from the seventh congregation, had been ordained the previous year and also in that year the manse was bought, adjoining the St. Andrew's glebe, the Clergy Reserve Commission paying one half cost.

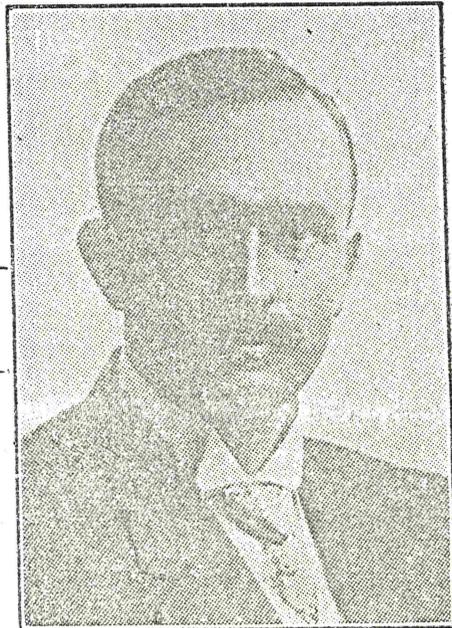
The congregation began to move, at this time, as under a fresh impetus. The scattered flock were being brought

footnote

ONE HUNDREDTH ANNIVERSARY



REV. J. W. GORDON
1908—1912



REV. S. R. ROBINSON
1913—1924

ST. PAUL'S PRESBYTERIAN CHURCH, VAUGHAN

back to the fold. The Sabbath School was organized, Mr. Ross teaching the bible class. Singing classes were organized for the improvement of the psalmody. The church singing was conducted from the precentor's desk, the English by Messrs. Archibald McMurchy and Hugh McLean and the Gaelic by Messrs. William McKenzie and Charles McLean.

In 1863, we find, according to the minutes of Kirk Session, that the congregation was named "St. Paul's" for the first time. Previously it had been known as "St. Andrew's congregation on the seventh concession." St. Paul's was a branch from St. Andrew's and the two have always had a joint session and communion roll.

Elders elected during Mr. Ross' time were Messrs. Arthur McNeil, Malcolm Malloy and Donald McNaughton. It is said that the Pine trees now standing on either side of the front gate were planted by Mr. Ross.

Mr. Ross left in 1865 and Rev. Wm. Aitken was inducted the same year. In his ministry, as in that of his predecessors, the communion season was of major importance, great crowds of people gathering for this solemn occasion. Lead tokens, stamped S.C.V. 1835 (Scotch Church, Vaughan) were used by communicants in place of the modern cards. David Elder and Robert Irwin were ordained as elders during this ministry. David Elder and Dugald McDonald acted as precentors. Also, at this time, the church sheds were erected on ground leased from the Constable family. This lease is now in the third generation of that family.

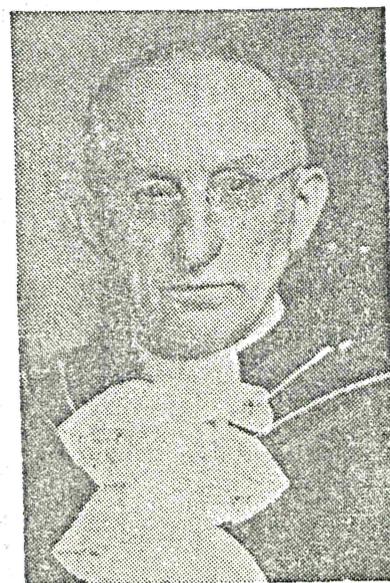
Mr. Aitken received a call to Newcastle, N.B. in 1880 and Rev. David Camelon was inducted in 1881. This pastorate witnessed the introduction of the organ to lead the congregational singing. Also a need for a new church building was beginning to assert itself and on September 17th, 1887, at a meeting called for the purpose, it was decided "that we proceed to erect a new church on the site of the old." Archibald Cameron and Charles McNeil were appointed to solicit subscriptions and Messrs. David

ONE HUNDREDTH ANNIVERSARY



REV. C. H. BOWMAN
1925—

REV. A. C. STEWART
Moderator,
General Assembly,
Presbyterian Church
in Canada



ST. PAUL'S PRESBYTERIAN CHURCH, VAUGHAN

Elder, Charles McLean, Alexander Malloy, Andrew McNeil, Dugald McDonald, Dugald McMurchy, Archibald Cameron and Charles McNeil as a building committee. Thomas Wright of Woodbridge was employed as carpenter and David Johnson of Maple as mason.

The first "bee" for hauling brick was held February 18th, 1888 and on July 1st of that year the corner stone of the new building was laid by Mortimer Clark, who donated the pulpit chair, and, as noted before, **Charles McLean read a paper on the history of the congregation, a large part of which has been incorporated in this booklet.** Many days work were contributed voluntarily by members of the congregation and on January 13th, 1889 the church was completely finished and ready for opening services. Dr. McTavish, of Central Church, Toronto, preached both morning and evening to large congregations. At a fowl supper held on the following Monday, Rev. John Mutch brought greetings from the Presbytery and a program of music was supplied by the choir of Central Church. James Fax was a member of the choir.

Mr. Camelon retired shortly after the opening of the church. For six months the pulpit was supplied by Rev. J. J. Wright and then Rev. C. A. Campbell was called in 1890. During Mr. Campbell's ministry the present manse in Maple was erected.

Rev. W. G. Back was next to be inducted in the year 1900 and his pastorate witnessed the first re-decoration of the church building. Also Alexander McNaughton, Alexander Cameron, James McMurchy, J. L. McGillivray and A. L. McNeil were elected to the session.

Rev. J. W. Gordon succeeded Mr. Back in 1908. This was his first charge and he was ordained in St. Andrew's Church, Maple, at the time of his induction.

After Mr. Gordon came Rev. S. R. Robinson in 1913. During this ministry the caretaker's house was erected on the glebe at St. Paul's, and J. A. McNeil and D. A. McKinnon were ordained as elders.

Mr. Robinson resigned in 1924 due to ill health. He

ONE HUNDREDTH ANNIVERSARY

passed away at Markham in 1928 and is buried in St. Paul's cemetery just north of the church.

This brings us to the present pastor, Rev. C. H. Bowman, who was inducted at St. Paul's in 1925. Archie Cameron was ordained as elder in 1938. The present joint session consists of A. L. McNeil, J. L. McGillivray, J. A. McNeil and A. Cameron of St. Paul's and George Matheson, R. D. McNaughton and Milton McDonald of St. Andrew's, all grandsons of early pioneers of the congregations.

During the war of 1914-18, five boys from St. Paul's donned the King's uniform, namely, Louis Egan, Peter McNaughton, Roy McDonald, Elmer Witherspoon and John Egan.

In the present world conflict we have an honor roll containing the names of nine boys who, up till now, have volunteered for service, namely, Sam Davidson, Alex. McNeil, Geo. Davidson, Cameron McNeil, Stanley McNeil, Hugh M. Duff, Ted Leach, Louis Thompson and Jim Totten, two of whom, Cameron McNeil and Louis Thompson, have made the supreme sacrifice. It will be noted that some of the above are descendants of those who helped organize the congregation.

The Sunday School, organized during the ministry of Mr. Ross, has continued since that date. Just who acted as superintendent at the beginning is uncertain, but the name of David Elder is the earliest to be remembered in connection with that office. Then followed Alex. McNaughton, Alex. Cameron, Duncan McKinnon, Stewart Rutherford, Bruce Constable and Archie Cameron in this order.

Throughout the history of the school, except for a few short lapses, stress has been laid on the memorization of the Shorter Catechism and on the wall of the school today hangs a list of 14 names of scholars who, in recent years, have earned awards issued by the General Assembly of our church to those who have completed parts of the prescribed memory course. One of these has completed the full course and four others are nearing that goal. The execu-

ST. PAUL'S PRESBYTERIAN CHURCH, VAUGHAN

tive staff at present consists of Archie Cameron, superintendent; Ola Egan, treasurer; Archie K. Cameron, secretary, and Jean Egan, organist.

Since the introduction of an instrument to lead in the service of praise, eight church organists have served the congregation, Jean Elder, Annie McNeil, Katherine McNaughton, Annie Kerr, Laurena Rutherford, Mary Constable, Catherine Brownlee and Ola Egan.

A W.F.M.S. was organized in 1891 by Mrs. Mortimer Clark and Mrs. McMurrich. Starting with 14 members it increased its membership through the years and has always been one of the live organizations within this congregation. The first executive was Mrs. Donald McDonald, president; Miss Esther McMurchy, treasurer, Miss Jean Elder, secretary. The present executive is Mrs. H. Farr, president; Mrs. J. Robson, secretary; Mrs. N. Kerr, treasurer.

The present Managing Board is as follows: E. Bryson (chairman), J. L. McGillivray, J. A. McNeil, A. Cameron, J. Robson, M. Keffer, A. Bishop, J. Brownlee, J. Egan, A. H. Rutherford (secretary), and A. L. McNeil (treasurer).

The cemetery in the grounds surrounding the church was laid out in plots in 1849 and became a chartered cemetery in 1925, with a board consisting of A. L. McNeil, J. A. McNeil and D. A. McKinnon. In 1926 the names of Johnston Egan and Archie Cameron were added, and in 1940, J. L. McGillivray. Power was given the board to create a trust fund and the interest on that fund has since supplied the needs of upkeep.

The year 1944 found the congregation preparing for the 100th anniversary of the first church. To fittingly celebrate such an occasion it was decided to re-decorate the present church building inside and out. A. L. McNeil, Jas. Brownlee and Albert Rutherford were appointed a committee to collect funds and Archie Cameron, Louis Egan, J. L. McGillivray and John Egan and their wives, a committee in charge of the work of re-decorating. A contract was awarded to S. Kaiser, Kleinburg, according to the terms of which the church auditorium was completely

ONE HUNDREDTH ANNIVERSARY

renewed with paint and the outside of the building was repainted. Before the end of the current year the entire cost was paid in full, thanks to subscriptions from members of the congregation and the help of various friends.

On Sunday, September 10th, re-opening services were held morning and evening. In the morning Rev. A. C. Stewart, Moderator of the General Assembly preached an inspiring sermon on the place which Jesus Christ and His church should occupy in every life and in the evening Dr. J. W. McNamara, Secretary of the Board of Administration, delivered a stirring challenge to "go forward" and in the light of past achievements, make the future worthy of our great heritage. A male choir, under the direction of Gordon McGillivray of Knox Church, Vaughan, led in the service of praise on both occasions.

The church was filled at both services and in the morning an overflow congregation on the lawn listened to the sermon and the reading of the congregation's history as it came to them through amplifiers. Many friends and former members of the congregation, availed themselves of the opportunity to re-visit the church and renew old acquaintances both at the Sunday services and at the social evening which was held the following Monday. On Sunday the long handled collection boxes of earlier years were used. Among those present was Miss Ruth Robinson, daughter of Rev. S. R. Robinson and the only former resident of the manse to be with us.

A letter received from Dr. Stewart the next week, reads, in part, as follows: "It was a great pleasure to be with you and preach at the one hundredth anniversary of your congregation. You are to be congratulated on the fine condition of your church and grounds. The auditorium is beautiful, chaste. . . . May God's richest blessing rest upon you all as you enter upon a new era in your work for the Master. May many souls be won for Him in the days to be."

In this trust let us bring our history to a close, resolved that our lives may be so consecrated to the Master's service that we may prove worthy of our heritage and that,

HISTORICAL COMMITTEE

REV. C. H. BOWMAN

JOHN MacGILLIVRAY

MRS. A. L. McNEILL

MRS. J. J. BROWNLEE

Note: 1015 Kirk (Church of Scotland) & Canada Presbyterian Church (formed 1861 by Union Free Church & United Presbyterian Church) united to form Presbyterian Church in Canada.

#12

St. Paul's Caughan

Page I

HISTORY OF ORIGINS

- ① format introductory paragraph
- ② format first sentence second paragraph
→ instead of "seems" put into explanation - for instance - 1838 meeting decision (#30) minister preach thrice every 3rd Sabbath for 12 months
- 1842 - Maple asks for services on 3 successive Sundays & 4th showed ① Upper Corner & ② ^{St. Paul's} ~~Thornhill~~ ^{St. Paul's} ~~Thornhill~~
- 1843 - Thornhill & Upper Corner meeting of Neil McEachern (Rev. Con. Maple released)
- ③ follows Feb. 19, 1844 meeting
- Question - ^① this sharing - ^② McEachern's home - precipitate decision build church.
↳ note 1844 Rev. Southey from Glasgow City & Alban Ryan's congregation Clove Hill
- ④ Anniversary booklet mentions location of site purchased - note McEachern's home (page 9)
- ⑤ Annie booklet mentions who carpenters were (page 9)
Keith McLean & Samuel Struin
Question (Verify)
* this above information depended upon contract - because nothing mentioned about it not being fulfilled - assume information correct
- ⑥ this explanation of Upper Corner & Thornhill cong. be covered under #2.
- ⑦ & ⑧ also be included in beginning paragraphs.

CONC. FOR 2011-2012

- ⑨ - sentence from Anniversary Booklet (page 11)

St. Paul's Church

Page II

⑩, ⑪, ⑫ - sentences from Anniversary Booklet (page 11)

MINISTER

⑬ - need little more background on Rev. Peter MacNaughton
for instance - did he arrive 1835 (#30)

- he was of the Church of Scotland

- Why did Rev. MacNaughton go back to Scotland
& ? circumstances for his accepting a call⑭ Why was pastoral work done on foot or horseback -
"By the way" - necessary to mention as Anniv. booklet
does that at this time there were only 2 Presby.
churches west of George Street & people ^(with eyes) came from
King, Markham, Toronto Ave etc. for services,
baptisms

⑮ ⑯ - sentence from Anniversary Booklet (page 11)

- Question: Can it be confirmed? Re: statement

"... it is said that a communion service
was held in June with Gaelic service in the
church building and an English service in the
park"

(page 11)

⑰ (Anniv. booklet) call "probationers and
neighboring ministers"

(page 13)

⑱ The Anniv. booklet - gives list of other ministers
and their charges - depending upon priorities of
committee perhaps a footnote or end note could be
included (to this effect)

(page 13)

⑲ "slashed levers" - "clouded path its silver lining"
etc. - from Anniv. booklet- would suggest reworking it and adding a
more appropriate introduction to paragraph
over

St. Paul's Vaughan

Page III

- ②1 Paragraph copied from Anniversary Booklet (page 13)
- ②2 Paragraph copied from Anniversary Booklet (page 13)
- ②3 Paragraph copied from Anniversary Booklet (pp. 13-15)
- ②4 Paragraph copied from Anniversary Booklet (page 15)
- ②5 Paragraph copied from Anniversary Booklet (page 15)
- ②6 Paragraph copied from Anniversary Booklet (page 15)

St. Paul's Church

Page IV

- (27) Closely copied from Anniversary Booklet - page 17
- (28) Closely copied from Anniversary Booklet - page 17.
- (29) Closely copied from Anniversary Booklet - page 17.
- (30) according to anniversary booklet Back and not Back
↳ see also (33)
- (31) Closely copied from Anniversary Booklet - page 17.
- (32) Closely copied from Anniversary Booklet - page 17.
- (33) see (30) - according to anniversary booklet Back & not Back
- page 17.

St. Paul's Church

Page V

- (34) Closely copied from Anniversary Booklet - page 17
- (35) Closely copied from Anniversary Booklet - pp. 17-18
- (36) Rev. C. H. Bowman - St. Paul's 1925-1959 - endorsed by Knox College Archival material ARH.18(15)
- (37) Closely copied from Anniversary Booklet - page 18
- (38) Requie Confirmation - Re: Mr. McMillan served as elder for 70 years & only missed 2 communions.
- (39) 1960 Rev. B. F. Andrew - verified by ARH.18(15) but require verification Andrew's tenure April 1973 & Rev. George French's tenure 1973 → present.
- (40) Require verification - names elders served since 1938
- ① Who comprise included?
 - ② Are the names correctly spelled?
 - ③ Should they be presented in any special order?
- (41) Mrs. Bessie Constable, Mrs. Hortense Witherspoon → Women! - This is new isn't it? - Factors behind this!
- (42)
- (43) present clerk of session - 5th generation elder of St. Paul's - Who is he? (Mr. Archie Cameron?)
- (44) Perhaps short explanation duties - ① Elder
② clerk of session (- maybe included in glossary or introductory chapter on Presby. C. in Canada)

St Paul's
LaughtonPage VI

- (46) Closely copied from Anniversary Booklet page 18
- (47) - Booklet p. 18 - Jim Totten vs. Mrs. Jim Follen
↳ which is correct?!
- (48) According to this booklet (page 18) - published 1944 - list of men those "who, up till now, have volunteered for service"
↳ Question - were there any others who volunteered and as well died?
- (49) Closely copied from Anniversary Booklet (page 18)
- (50) 4 additional Sunday school superintendents - require verification
also Mrs. Elmer Wickerspoon & Mrs. John McNeil
Question: first 2 women superintendents?
- (51) First nuptials held in St. Paul's 1936?
↳ also require verification of names
- (52) Closely copied from Anniversary Booklet (page 19)
- (53) Names listed # 9 - # 15 - Verification spelling, order, everyone included?
- Was there a choir?
- (54) Verified St. Andrew's sesquicentennial Book 1829-1929 page 25
- (55) Who was (question) request for reparation received from Turkey
- (56) - since 1844 - Feb. 7, 1960 - joint communions - alternating the church - verification needed
- (57) - verification needed - communion chalice brought by Rev. Peter McLaughlin from Scotland in 1847

Dr. Paul Clayton

Page VII

- (59) Facts verified by Rex Coley Archival Material AR4.18 (15)
- (60) - (61) - (62) - Require Verification
- (63) Closely copied from Anniversary Booklet page 19
 ↳ Question: ms. refers to Women's Missionary Society while booklet p. 19: W.F.M.S. (→ what does "F." stand for)
- (64) - Require Verification
- (65) - An explanation of the function and activities of this organization (recommended highly!)

Additional Information

- from research

- under consideration for inclusion

"Free Presbyterian"

York Pioneer 1970

#19

also #20

The York Pioneer 1970

THE PURPLEVILLE CEMETERIES

by Rev. Canon R. W. Stump and Mrs. Theresa Orser

"And some there be which have no memorial, who are perished as though they had never been. But these were merciful men; whose righteousness hath not been forgotten. Their bodies are buried in peace: but their names liveth for ever more." (Ecclesiastices XIV 9-11-15.)

There are three cemeteries in or near the old village of Purpleville, namely, 1. St. Paul's Presbyterian, 2. The Old Free Kirk and 3. The Methodist.

St. Paul's Cemetery has always been well cared for, which speaks much for the continual devotion of that particular congregation. The other two, after the churches were closed, were neglected and in time bramble and thornbush made it almost impossible to visit the graves.

Within the last ten years these old graveyards have been restored. The old headstones have been cleaned and one can now read the names of some of the early settlers of Purpleville in particular and Vaughan Township in general.

The Township of Vaughan was surveyed in 1795 by Surveyor Tredell. One of the first settlers to receive a patent was Asa Johnson. The first white child to be born in Vaughan was said to be Susan Munshow. The municipal records of Vaughan begin in 1850; therefore, from the time when the first settler took up his patent in 1796, some fifty-four years of life had not been recorded.

The early settlers came from Ireland, Scotland, England and Germany, with a number of French Loyalist refugees. With the coming of these settlers came the church. The earliest services were held in farm kitchens, until the folk could build their own church. The Presbyterians held their services in the home of Neil McCachern which stood on the north-west corner of the Maple side road. Here in this farm kitchen on the 19th of February, 1844, the Presbyterians decided to build a church on an acre of land they had bought from Robert McBride for seven pounds and ten shillings. The church was to be a frame structure thirty-eight feet long and thirty feet wide. The master carpenter was Michael Peterman, who was to build the church at a cost of fifty-nine pounds, ten shillings, and six pence. This frame building was replaced in 1888 by a brick building which has been in constant use ever since. Around this church are the well kept graves of some of the early settlers of Vaughan and Purpleville.

Nearly half way between the Maple side road and the Teston side road, was the Old Free Kirk. Like St. Paul's congregation the Old Free Kirk members gathered for Sunday worship in the kitchen of Jane Lucas, a widow who came from Greenock, Scotland, in 1837. Later Jane Lucas married, for the second time, James McCartney, the first "Master" of the new school in Purpleville, 1853.

St. Paul's

Old Free Kirk (Purpleville)

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We promise to pay to Arthur Stewart of Scot. 14
 in the seventh township of Vaughan on or before the
 first day of October Eighteen hundred and forty five
 for erecting a place of worship in connexion with
 the Church of Scotland in any place near the
 present preaching station at the seventh township
 of the Township of Vaughan the funds we have
 placed opposite our names.

- | | | |
|---------------------|--|--------|
| W.R. Williams | { Paid | |
| Rev. P. Macraughton | { Five pounds in cash and five pounds in scrip | 10-0-0 |
| Arthur M. Peck | { Paid | 2-0-0 |
| Donald M. Naughton | { Paid | 2-0-0 |
| Neil W. Donnell | { Paid | 1-0-0 |
| James Watson | | 0-10-0 |
| Donald McKinnon | { will plaster cracks & build four chimneys | 2-0-0 |
| John Orr | | 0-10-0 |
| David Orr | | 0-10-0 |
| Samuel Scott | | 0-10-0 |
| Samuel Irwin | { in work Paid | |
| Edward Miller | { Paid | 0-10-0 |
| Robert Irwin | { Paid | 5-0-0 |
| Jemima + Leviston | { Paid | 1-0-0 |
| Andrew + Jamison | { Paid | 1-0-0 |
| James Adams | { Paid | 1-0-0 |
| James Cunningham | { Paid | 1-0-0 |
| James Sheppard | { Paid | 1-0-0 |

Amount Brought forward 31 0 0

Doctor Adams paid 1 0 0

~~John Wmst~~ 1 0 0

~~Donald Macgaggart Paid~~ 1 0 0

~~John Beaton~~ 0 10 0

David Blair 7 0 0

John Bell Paid 1 0 0

~~Charles Cowie Paid~~ 0 10 0

~~John Bell Paid~~ 0 10 0

Charles Gorgan Paid 10 0 0

Martin M. Minnow 1 0 0

James C. Menter 10 0 0

Peter Mitchell 5 0 0

~~and no less paid~~ 5 0 0

James Hammett Paid 0 0 0

Valentine McArthur Paid 0 0 0

Mrs. Dwyer Paid 0 0 0

~~James Dwyer~~ have an order on the Crown

Paid Richard Dwyer paid 10 0 0

Martin Dwyer Paid 0 5 0

Andrew and James Meier 0 10 0

Madame Malloy 9 0 0

Archd M. Murchy 0 5 0

James M. Murchy Paid 10 0 0

John Matheson 1 0 0

Donald + Coopers var

Robert + McCrackan + Paid 27.6

James Mc Vicar - paid 11.0

John Mc Vicar X paid 5.0

Daniel Mac Vicar X paid 1.00.0

Peter Mc Gilveray pa 1.00.0

John Mc Dugle - paid 10.0

Archibald Casson will pay when the ship is finished and a Deal for the trustees

James + Melloy Paid 2.0

Duncan Mc Gencyle - paid 10.0

Mr Noble - paid 1.10.0

Duncan Mc Laren - paid 1.15.0

William + White Paid 0.5.0

James + toten - Paid 0.10.0

Thomas + White Paid 0.15.0

Genall Mathon - 0.5.0

Archibald Mc Millan - paid 0.5.0

Hugh Mc Lean in work 1.0.0

Niel Mc Donald 0.1.1

Joseph Green 0.10.0

William Sime 0.10.0

Niel Mac Gilveray 1.10.0

John Beaton 0.5.0

62-7-1

Duncan McShannon & Sons 1 . . .
Recd by John Gibra - Cash 65 7 6

James McCamis - Paid 1 10 0
Michael Rebrinan - - - 1 0 0

William McBride - Paid 2 0 0
James McBride - Paid 8 10 0

Robert McCulloch - Paid 1 . . .
Arthur Cowart - Cash 0 10 0

Hugh Riebel - Paid 0 10 0
Gavin Witherspoon - Paid 0 10 0

Donald MacFadden - - - 0 10 0
Dunbar McChalmers - 0 5 0

William McGinn - - - 0 5 0
John McCallum - - - 0 15 0

John McLean - - - 0 5 0
Rob Beaton - - - 0 5 0

Peter McLean - - - 0 10 0
Roger McLean - - - 0 10 0

John McShannon - - - 5 0 0
Richard McDonnell - - - 0 26 0

John McLean - - - 4 20 0
Total 19

£ 10 5

John + Clarke Paid 5
 Betty Morrison Paid 10
 Mackel Mables 10
 Tho. Apperly Paid 0 5 0
 Capten Peck Paid 0 5 0
 John Thain Paid 5 0 0
 William M^r Kenzie Paid 5
 Seal + Mallon + Paid 1 15 0
 William M^r M^r M^r Paid 2 16
 Thomas Cowen Paid 0 5 0
 William Cannon Paid 0 10 0

John M^r + Egan Paid 0 5 0
 Hector M^r Kenner Paid 0 10 0
 John M^r Dwyer Paid 0 5 0
 John Mellay Paid 0 10 0
 Archibald Mellay 0 5 0
 Thomas Armstrong Paid 0 5 0

$67-0-0$
 $1-5-0$

 $65-15-0$
 $15-0$

 $65-0-0$
 $69-5-6$

 $4-5-6$

$61-0-6$ *rectus rostr*
 $7-10-9$ *Ground*
 $15-0$ *Registry*

 $69-5-6$
 $65-15-0$

 $3-10-6$
 $15-0$

 ~~$2-15-6$~~
 $2-15-6$

$1-7-9$

 $6-18-9$
 $2-0-0$

 $4-18-9$

Acta McLean 1-7-9
J. McNaughta 1-7-9
Edw. Miller 1-7-9
A. McTear 12-9
N. Barr 2-9

 $4-18-9$
 $5-5-6$

 $6-9$

#10 St. Paul's Presbyterian, Vaughan p. 14

- 1837 held 2 successive Sabbath ^{Brof Sabbath Alternative 1843}
- 2 congregations: ① Maple ② Upper ^③ Comer at Humber
- 1838 services given Upper Comer (left out members on Humber)
- built church Conc. 7
- brick building built 1889 overlooking Humber River valley