RELIgIOUS STALWARTS:

KNOX’S PRESBYTERIAN HELPS SHAPE

THE CHARACTER OF EARLY GALT

During the nineteenth century a number of new communities were formed in south-western Ontario. One of these was Shade’s Mills, located in Dumfries Township, and in time renamed Galt. Due to the desires of its founders William Dickson (1769-1846) and Absalom Shade (1793-1862), this town soon became a predominantly Scots presbyterian settlement. During the settlement’s first century, the Scots hegemony was well represented by the presence of several presbyterian churches, one of which was Knox’s.

Similar to many other Canadian religious houses, this dynamic church reflected its community’s character. Generally well-educated, the Scots presbyterians of Upper Canada were attached to their faith. Religion was often a life-sustaining force, the church serving as a nucleus to a rural-minded community. Churches like Knox’s Presbyterian provided for their congregations’ spiritual and bodily needs by providing necessary social infrastructures.

Taking all these factors into account, little wonder that the congregation of Knox’s became involved in issues affecting not only their own beloved church,
but also in larger matters reflecting the interests of the entire kirk in Canada.

The significance of Knox’s was initially evident in the very process of its formation. Many presbyterian congregations throughout Canada and the world were the result of a process of constant fragmentation and realignment. Knox’s has its origins in the early days of Dumfries Township, Upper Canada. Here was located the tiny settlement of Shade’s Mills, a “dreary bush settlement”2 with enormous potential for future development, thanks in no small part due to the character of its first settlers. Shade’s Mills - renamed Galt for Dickson’s friend, the Scottish novelist John Galt3 - was a settlement made up almost entirely of Lowland Scots immigrants.4 Around the end of its first year of life, in 1817, Shade’s Mills was home to about 163 such persons, belonging to thirty-eight families.5

The impact of the Scots upon Upper Canada’s development is well known.6 Those that settled in Dumfries Township were largely from Ayrshire, Dumfriesshire, Roxboroughshire, and Selkirkshire. Dickson favoured these people because of their reputation for diligence, and reliability; their high level of education,7 keen sense of family values, and strong religious background.8

The idea seems to have been to attract visionaries possessing a desire for self-sufficiency, and who were loyal to prevailing concepts of morality and social justice. James Young (1835-1913) offers this account of the new arrivals:
The first settlers of Dumfries were generally of a superior class. With few exceptions, they had received a good education at the Parochial Schools of their native land, and many of them brought with them to Canada a thirst for knowledge which even the necessities of bush life could not eradicate. This led to very early endeavours to combine instruction with amusement during their leisure hours ... as early as 1834, when clearings were but few and far between ... a Debating Society was in full blast during the winter evenings ... long and exciting were the discussions which took place.9

In such an environment it would not take long before a Scots presbyterian dominance was established in early Galt, in which the congregation of Knox's would play a visible role.

Thus early Galt was for all practical purposes a Scottish town, a fact recognised by one of its earliest residents, David Bryden. A small-hold tenant in Dumfriesshire, Bryden arrived in Upper Canada with his wife and family in 1847. Yet he maintained a correspondence with his brother in Scotland, whom he told:

Go into Galt and you cannot fail to see some old acquaintances [from Scotland] and get a hearty welcome. I went last
week to the home of James Cowan and bred my acquaintance. He is the most influential man in the township, talented, kind and familiar and one of the Councillors for the District. 

Bryden went on to praise the piety of the Galtonians, as good or better than that of native Scots - an essential observation when considering issues raised below. Interestingly, Bryden asserts that Galt often drew immigrants from one community, or several neighbouring communities back in Scotland, and that old relationships were maintained in the new land.

Scottish immigration to Galt seems to fit many of the parameters for Canada as a whole. Initially, immigrants were often drawn from New York State. This undoubtedly followed the pattern of introducing Empire Loyalists to serve as trailblazers in the pioneering process. These people were chosen largely because of their experience and familiarity with their surroundings, while demonstrating the desired qualities of frugality and industriousness. American immigrants became less desirable after the War of 1812. Also, the Upper Canada Rebellion of 1837 was thought to have been chiefly inspired by American radicalism. After these events, Britain became the chief source of new settlers bound for Upper Canada, a trend which filtered down to Dumfries Township.

From the very start the earliest arrivals expressed a need for spiritual guidance, provided by the United
Presbyterian Church of North America. However in 1824, serious missionary work had commenced in Dumfries Township. Thanks to Shade's patronage, a presbyterian kirk was erected four years later. The congregation received its first regular minister in 1833, the Rev. James Strang.

Knox's story began in 1831-32, when a representative of the Church of Scotland, Rev. William Stewart, began preaching in the “Old Red Store” while awaiting completion of St Andrews Presbyterian in 1833-35. In the year of St Andrews' completion, a new minister was sent directly from Scotland. This man was the Rev. Dr John Bayne (c.1806-59), whose family's ancestral holding was Tulloch. The son of Rev. Kenneth Bayne of Greenock, John entered the University of Glasgow in 1819, before finishing his education at the University of Edinburgh. Bayne, however, was to become a central figure in shaping the character of presbyterianism in Canada.

The period in which Bayne arrived in Canada was marked by controversy within the Kirk itself. This was the time of the so-called Disruption, the causes of which were described in a sermon given by Rev. J. D. Smart, thus:

At the end of the eighteenth and the beginning of the 19th century Presbyterianism was not in a very healthy condition in Scotland. The established church had fallen into very careless ways.
Its leaders were easy-going men, fine cultured men, but not particularly enthusiastic about spiritual things. It did not worry anyone very much that in a city like Glasgow there was only one church often for a district of 10,000 or 15,000 people.19

Dr Smart’s observations illustrate a situation that had its roots when in 1712 the British Parliament effectively legislated against the presbyterian public’s former right to select its own congregational ministers.20 The result was the creation of a virtual state church as was already in place in England. Ministers were to be selected by the state, which hoped to utilise this more loyal ministry as a tool for social control. Not only was this form of government patronage considered an affront to free thinking Calvinists, but it opened the door to a less qualified ministry. Ministers might have been selected on the basis of their political, rather than spiritual values.

These developments were challenged by an evangelical movement that was gaining momentum within the Scottish Kirk.21 The Evangelical Party, between the years 1810-40, made its bid to institute reform under the leadership of Thomas Chalmers.22 On the issue of patronage and other aspects of church/state relationships, it was Chalmers’s contention that “the ecclesiastical ought not to be subjected to the civil power in things spiritual ...”23 Nevertheless, some concessions
were made to the evangelists - training for ministers was improved, while the people regained some control of the selection of ministers. Yet this was too little too late for the majority of Presbyterians in Galt, Canada. While the situations which prompted the outrage in Scotland were not a major factor in Canada, religious stalwarts in Galt were set to make it their concern.

Back in Scotland however, Chalmers's party remained unreconciled, and broke away from the kirk in 1843 to form the Free Church of Scotland. Though the Presbyterian Church of Canada was only loosely connected to its Scottish parent at best, a large proportion of the Scots presbyterians in Galt wished to follow the lead of the evangelicals. In fact, many of the more recent additions to the Canadian Scots community had been supporters of the evangelicals back home; thus:

If Disruption was good enough for Scotland, it should be good enough for the colonies. To an Evangelical, continued connection with the Church of Scotland constituted guilt by association.

This burning issue of Disruption became the topic of discussion during a synod held in 1843. The offensive clause, “in connexion with the Church of Scotland” became the main issue of contention for the congregation of St Andrews (soon to be Knox's). This issue served to divide the Canadian Kirk. Dr J. Cook of Quebec City, while sympathising with the pro-Free Church
position, held firmly in his belief that the issue was non-existent, that there would be no practical advantage to breaking away. This attitude was in direct contrast to the view held by Rev. Bayne.

During the Kingston Synod, July 1844, Dr Cook and his supporters (who were in the majority), successfully presented their case, and it was decided that the stance of the Canadian Presbyterian Church would remain unchanged. Perhaps the reason why so many ministers voted in favour of not splitting, is because they were largely recent arrivals to Canada, and still believed themselves obliged to the Church of Scotland. Not so in the case of Bayne.

When the Disruption had hit the shores of Canada, Dr Bayne was in Edinburgh for health reasons, and on a recruiting mission to coax new ministers to come to the Canadas. Undoubtedly it was here that he became fully aware of the issues at hand concerning the schism. Possibly the wishes of the majority of his Canadian congregation helped motivate him as well. Described as a man of conscience, who probably would have preferred a reconciliation between the two sides, Bayne nevertheless pushed for separation.

Back in North America, Rev. Bayne, together with twenty-three other ministers from Upper Canada, and most of the presbyterian ministry of the maritimes, presented the situation to their respective congregations. On 23 July 1844, the majority of St Andrews' congregation voted to break away from the kirk. With Bayne in the lead, this discontented group formed
a new congregation, the first representative body of the Free Church of Canada. The name “Knox’s” was chosen for their new congregation, commemorating that well-known central figure of the Scottish Reformation, John Knox.

Thus on that tragic day of 3 Nov. 1859 when Dr Bayne went to be one again with his God, the local Galt newspaper honoured him thus: “Here, in that narrow house, lies the father of the Free Church of Canada ...” Dr Bayne has rightly received much credit for causing the formation of the Free Church, but his congregation also deserves much credit, for without its support, his job would have been much more difficult, if not nearly impossible.

Services for the newly formed congregation were initially held in the so-called “Biggar’s Barn” (owned, appropriately enough, by a Mr Biggar), located along Cedar Street. This was a temporary solution until a more permanent building could be erected. That same permanent structure, a rather simple yet functional classically-styled one, was open for service in 1846. It was located near the corner of Ainsle and Dickson Streets, where Galt’s market building now stands. This church served well enough, until the growing popularity of revivalist meetings held there during Rev. James K. Smith’s ministry caused Knox’s ranks to increase (see below). A new, larger building seemed in order. A parcel of land was purchased near Queen Square for $2,000, which was to be the site of a church capable of housing in excess of 1,500 souls. Construction started in 1868
on the impressive Gothic building that houses Knox’s congregation to this day, and the first services took place in October 1870. The construction price was finally set, after some debate, at $22,000.

Religious life in Galt progressed at a steady pace. In 1875, it was noted that the town possessed eight houses of worship: one Anglican; one Catholic; two Methodist; and four Presbyterian. Clearly, therefore, presbyterianism was dominant at the time. Figures from 1850-51 indicate a population exceeding 2,000 of which nearly 60% were presbyterians. In such a community served by a number of religious houses catering to several faiths, an individual church’s success may be measured in numerous ways, not the least of which is the size of its congregation. During Rev. Robert E. Knowles’s ministry (1898-1915), Knox’s achieved notoriety by becoming the largest presbyterian assembly in Canada, with a membership of 1,314.

In an environment such as Galt, the religious-based community provided an extremely important social safety net for the people. Very important were ties of community and church, based upon those formed back in Scotland, in helping settle Scottish immigrants in other parts of Upper Canada; the same seems to have applied to those coming to Galt. David Bryden’s remarks, mentioned above, concerning the familiar faces to be found in Galt, are important to bear in mind. How reassuring it must have been to see a friendly face from the old home, the new arrival knowing there would be friends to help him adjust to his new surroundings.
Thus the religious-based community offered much tangible support to the new settler. The spirit of cooperation manifested itself in the form of bees - which were a form of community assistance providing for those in need. Bees were organised to build temporary lodgings for the new settler and clear his land, or for the rural inhabitant, to help at harvest time. This was also a time for socialising, an important process in integrating the individual into the community. In early Galt (and surely in other places), hard work and socialising went hand-in-hand:

The hard work of chopping, logging and bush-burning seemed to add zest to social gatherings. They were frequent throughout Dumfries, and always lively. Almost every raising ‘Bee’ terminated in mirth-making of some description. The long winter evenings were often beguiled with dancing, in which all classes and ages united after the Scottish fashion ...

However, not always was it strictly hard work, followed by “fun and games” during a bee. The barn raising and threshing bees organised by Knox’s were said to be a time when theological discussions took place.

The importance of the social aspects of a church like Knox’s in the lives of the people of nineteenth century Galt cannot be over-emphasised. But the
community also had an intense need for spiritual and moral guidance at this time. The piety of Galt’s Scottish community has already been commented upon. Communal standards stood against worldly amusements and public drunkenness, while being an enforcer of morality and strict observation of the Sabbath. Of course this was probably the idealised account of the situation, and it would be naive to think that transgressions did not occur.

Drink was not unknown to Dumfries Township. James Young’s commentary upon the subject underscores a double-edged attitude toward the custom. Clearly on the side of temperance, he nevertheless grudgingly admits that in early days “it was regarded as a want of hospitality not to offer visitors something to drink.” At all sorts of public gatherings including marriages, christenings, and funerals, “the black bottle regularly made its appearance.” Early nineteenth-century fall and spring fairs were especially “bad” for the spread of drink. He went on to lament that workmen, especially during the month-long harvest season, demanded regular doses of the intoxicating liquid.

Young vents his spleen over the subject of public drunkenness among the presbyterian folk of early Dumfries Township and the village of Galt, before boasting that in his own times (later nineteenth century) drink was much rarer, though not totally eradicated. Thus, for a person like Young (and he was undoubtedly not alone in these thoughts), a society’s progression is
directly linked to an increasing scarcity of fermented and distilled drink.

Yet a mechanism existed in nineteenth-century Galt to help point the wayward presbyterian back toward the path of righteousness. The Kirk Session governed moral matters, chastising the wayward and revoking delinquents’ communion rights. Few excuses were deemed viable for breaking the rule of the church. Chasing down a runaway sheep was not considered reason enough for breaking the peace of the Sabbath. The man caught “hiring out his team on the fast day” was similarly rebuked. Needless to say, the rewards of public drunkenness were also harsh.

In such an environment, the individual often became the greatest critic of his or her own moral standards. Prayer became an integral part in people’s lives. In the absence of, or in addition to, a church service, people often held family prayer meetings. Presumably these family prayer meetings aided the soul, but additionally promoted a strong sense of family. This undoubtedly sat well with prevailing official attitudes, and played to the ideology of the Family Compact Government of Upper Canada. The importance of family prayer was so well ingrained that it could take precedence over all else - one Galt family piously continued their prayers, as they listened to a wind-storm blow down their barn.

Presbyterian Galt believed in the values of good family, good community, and good religion. Yet the interpretation of good religion changed somewhat over time. In the early days of Knox’s, Dr Bayne’s style of
religion reflected values which had helped to establish Calvinism as a world force. Strict interpretation of religious law was what mattered most, and 66% of St Andrews' congregation agreed with Bayne's stance, causing them to follow him on the Free Kirk path.

In keeping with his position of minister to his flock, Rev. Bayne became a true community leader. The reverend's devotion to intellectual development is perhaps well realised in his commitment to establishing Galt's first public library. On Christmas Day 1835, a committee met to discuss the idea, with Rev. Bayne serving as the meeting's chair, though little progress was made. The following 9th of January, however, the Galt Subscription and Circulating Library was mandated, the formative committee once again chaired by the reverend.

Possessing a powerful presence, Rev. Bayne was described as an intellect with excellent oratory capabilities who disliked moral excesses. For him presbyterianism demanded obedience, as perhaps typified by one of the reverend's favourite verses:

Keep silence, all ye sons of men
Attend with reverence due ...

Bayne's oratory skills were realised in his normal three hour services, featuring sermons an hour and a half in length. On other occasions, “his Sabbath services continued without intermission from eleven till after three o'clock in the afternoon!” Yet people thronged
from all around to hear him lecture on the Scriptures. Seemingly Bayne was providing a message many people wanted to hear, perhaps finding these marathon (by today’s standards) sermons as being intellectually enlightening. But the person whose stamina was not up to the reverend’s standards, who rose to leave through the middle of the sermon, faced Dr Bayne’s wrath: “I shall pause for a moment until the chaff blows away”, a rebuke he was never under necessity to repeat. Public humiliation, in the true spirit of Calvinism, wielded a good deal of influence.

By mid-century however, after Bayne’s death, the interpretation of presbyterianism had changed. During Rev. Smith’s time, Knox’s experienced the great revivalist movement, the direct consequence of such was the forced construction of the larger Queen Square church. The new message was that of Christian love, rather than the law’s terrors, as typified by the verse:

The Great Physician now is near,
The sympathising Jesus ...

Not all approved of this shift in the sermon’s posture, resulting in much controversy.

Revivalism was popular in Galt, however. The local newspaper remarked how the revivalist services performed during the ministry of Rev. Smith caused old Knox’s on one occasion to become “crowded, the audience numbering 800 or 900, composed of persons of all ages, from the child to the aged ...” These revivals
were largely the work of the evangelists Charles Carroll and Douglas Russell, both of whom received much support from Smith. Russell was a member of the Plymouth Brethren, whereas Carroll was a Baptist. The two often preached in the local Methodist halls as well as at Knox's.

It was not long before the Galt revivals and their evangelical preachers experienced sharp local criticism, led by former mayor Morris C. Lutz. The revivals were said to propagate heretical teachings, being taught by unqualified teachers. The prime objection to Carroll and Russell's sermons, is that they promoted Morrisonianism - a doctrine which supposedly taught that an unbeliever had no right to engage in prayer, since that would be a grave hypocrisy. An equally serious charge was that vital aspects of Calvinist practice had been abandoned, such as the Confession of Faith, and the Larger and Shorter Catechisms. The key culprit here, according to Lutz and his followers, was Smith for allowing these individuals to preach in the first place. Rev. Smith defended himself by contending that all the claims made against himself, Carroll, and Russell were utter nonsense, and that:

\[\text{none of the errors of Morrisonianism have been inculcated, but that the fundamental doctrines of Grace, in perfect with the standards of our Canada Presbyterian Church, have been set forth in those services been, under God, blessed ...}\]
The truth is that the revivals at Knox's probably provided much spiritual relief for a vast number of people, and these people continued to support the church in ever increasing numbers, thus prompting the construction of the new Queen Square building. For those that remained irreconcilable, the solution was to form yet another new congregation in July 1869, called Bayne Presbyterian. Almost immediately Melville Church joined their ranks. Later, the remnants of old St Andrews joined this congregation, forming the other presbyterian church now located at Queen Square. Directly opposite Knox's, this new church stands today as Central Presbyterian.

It is worth saying that the whole cause of this last schism, revivalism, was experienced back in Scotland:

American evangelists ... introduced the distinctive revival service: short sermon, joyous hymns, and the call to the 'anxious' to come forward ... Preaching of hell-fire and damnation diminished, giving way to the American-style offer of the open gospel ...

During 1859-62, revivals held in Dreghorn and Huntly attracted 15,000 and 10,000 respectively. Such revivals as these attracted the working-class, whose revitalised interest in presbyterianism was linked to the building of new churches in Scotland.

However in time, Knox's began to fulfil more secular
roles within the community. The religious aspects were still important, but the demands of the community had become more complex. Whereas between 1851-71, only 15% of the male workforce could find stable work in Galt, the situation changed during the 1880s, as business and industry stabilised. In 1851 Galt had fifteen businesses, while in 1881 it had twenty-two; but by 1891 it was home to 162 businesses. This stability in employment and business surely must have led to a more stable church population.

The congregation of Knox's responded well to the new situation. A new form of religious piety seemed to emerge. Less likely were people to be reprimanded for breaking the Sabbath; more likely were men and women to be seen giving to the community at large, in the spirit of this new form of Christian charity. This is not to say that Knox's had never displayed charity in the past, only it had now taken centre stage. Indeed, this new defining characteristic might have been connected with the prevalent evangelical message of brotherly love, discussed above. Thus, while Rev. Robert E. Knowles lamented the fact that people were less concerned about observing the Sabbath in the same way as in by-gone days, Hugh McCulloch, a member of Knox's, donated the land upon which the Galt Hospital was built in 1891. Thus, in this new era of property, Knox's became a major source of philanthropy and community service.

The role of the congregation's women was always significant. As far back as 1863, they were giving their time to help the church raise money:
This annual treat came off on New Year’s Day, with more distinguished providings and results than on any former occasion. The display of useful and ornamental articles on the tables, was brilliant, and compelled sales on all hands; and the Ladies who superintended these Sales compelled almost as many by their courtesy, affability and skilful management ... The pecuniary result of the Bazaar and Lecture, was the receipt of the very handsome sum of $380!

The women of Knox’s performed much useful community service. As the century progressed, this involvement might have been connected with the growth of the maternal feminist movement, whereby middle class women took a more active role in improving the local and national communities. Thus the female parishioners were associated with such organisations as the King’s Daughters - a group devoted to helping the needy - while Mrs Jackson (Rev. A. Jackson’s wife) devoted her efforts towards the organisation of youth mission projects. These youth missions were part of the Presbyterian foreign missionary service, through which Knox’s sought to impart some of its spirituality upon the world in general. The goal of this work was to spark an interest among young people in the overseas missions. To this end, great success was achieved in 1888, when Rebecca McKenzie became the first young
woman from Knox's to be accepted for missionary work in China. Others would follow her.

It seems the missionary work of the Presbyterian Church was a natural extension of the evangelicalism. It might have had some connection with the North American Social Gospel movement as well. The biggest push for missionary work came after the Union of 1875, when the Free Presbyterian Church of Canada united with several ailing Presbyterian bodies affiliated with Scotland and the United States. By 1925 the overseas missions, most of which were in the Far East, would have three hundred men and women actively engaged in spreading God's message globally. It was fitting that Knox's - a congregation that had matured just like the community of which it was an integral part - would play a vital role in this endeavour of the Canadian Presbyterian Church, an organisation which it had helped to build.

Since its inception in 1844, Knox's has been a focal point in the process of defining the character of its host community. The relationship was not all one-sided, as Knox's was also a product of that same community. This same congregation influenced the nature of the presbyterian faith in Canada. A single religious body, even one from a “dreary bush settlement”, could therefore play an active and important role in defining the religious community both at home and across the nation. Such a religious body was Knox's Presbyterian of Galt, Upper Canada.

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Endnotes

1 A licensed solicitor and native of Dumfries, Scotland, William Dickson arrived in Upper Canada in 1792. In 1816 he took possession of the parcel of land that would become Shade's Mill, assuming the land's mortgage from Thomas Clarke, a Stamford merchant. The total cost to Dickson for the parcel of 94,305 acres was £24,000. Dickson enlisted as his agent a Pennsylvanian German named Absalom Shade. (A.W. Taylor, Our Todays and Yesterdays. A History of the Township of North Dumfries and the Town of Ayr (N. Dumfries and Ayr Centennial Committee, 1969), pp. 23-24.)

2 The observation of Rev. A.C. Geike, “A Colonial Sketch of Dr John Bayne of Galt” (Cambridge City Archives offprint from the British and Foreign Evangelical Review, vol. 93 (July 1875), p. 3.) Geike was Rev. Dr John Bayne's assistant minister.

3 J. Young, Reminiscences of the Early History of Galt and the Settlement of Dumfries, in the Province of Ontario (Toronto, 1880), pp. 48-50, offers this account of the renaming of the village:

   The community was thrown into a pleasurable excitement, in 1827, by the arrival ... of John Galt ... [who] had been a school companion of Mr Dickson's in Edinburgh, and such had been their attachment, that when the village obtained a Post Office, Mr Dickson christened it “Galt,” after his friend and schoolmate ...

   The visit of Mr Galt settled for ever the question of the name of the village. Prior to this time it continued to be known as Shade's Mills, and notwithstanding the selection of Galt as the name of the Post Office, the people appeared bent on adhering to the old ... name. The pleasing manners
of Mr Galt, however, made him quite popular with the villagers ... and thereafter the name of Galt met with cordial acceptance.

4 Yet by in large, the largest ethnic group in early Ontario was the Germans. By Confederation they numbered 115,189 in a population 158,108, a large number of which lived in Waterloo County. Dumfries Township was vastly different by comparison. It had been “totally cut off from these early [German] settlers. Instead, Dumfries Township became a centre for Scottish immigration, developing in isolation from the German communities [Preston and Hespeler] only three miles away.” (K. McLaughlin, Cambridge (Burlington, 1987), p. 32.)

5 Young, Reminiscences, p. 32.


7 The relatively high levels of literacy possessed by Scots, even before Dickson's time, is commented upon by I.D. Whyte, Scotland before the Industrial Revolution. An Economic and Social History c.1050-1750 (London, 1995), p. 245. Likewise see D.J. Withrington, “Schooling, Literacy and Society” in T.M. Devine and R. Mitchison (ed.), People and Society in Scotland, 1760-1830 (Edinburgh, 1988), passim, who also maintains that even in the Highlands - an area long thought benighted - the level of formal schooling was high.

8 McLaughlin, Cambridge, p. 33; Taylor, Our Todays and Yesterdays, p.199. It will be remembered that Dickson was from Dumfriesshire, so it reflected well upon himself to assert that such Lowlanders were upstanding individuals. Nevertheless, during a public occasion honouring his 70th birthday, Dickson remarked upon the qualities he sought in immigrants: “When a newcomer with a family presented himself ... I did not make the enquiry so much for money as I did to ascertain if the party was honest,
industrious and laborious. Assistance in cattle, provisions and other necessities was given ...” (Quoted in Taylor, Our Todays and Yesterdays, p. 39.)

9 Young, Reminiscences, p. 70. Born and educated in Galt, Young represented South Waterloo County in the Canadian parliament, and North Brant in the Ontario legislature.

10 Quoted in McLaughlin, Cambridge, p. 35.

11 McLaughlin, Cambridge, pp. 35-36.

12 Cowan, Knox's, p. 4.


14 Cowan, Knox's, p. 4.


16 McLaughlin, Cambridge, p. 66.


18 Bayne was not precocious by entering university at age c.13 years. In his time, individuals began higher education at such a young age. In 1737, one of the University of Glasgow's more famous attendees commenced his studies, none other than Adam Smith (1723-90). The later author of An Inquiry into the Nature and Causes of the Wealth of Nations began his university career at age 14; see A.L. Brown and M. Moss, The University of Glasgow: 1451-1996 (Edinburgh, 1996), p. 19.

19 “Sermon Delivered in Knox's Church by Dr J.D. Smart, Sunday, Dec. 1, 1940: 'The Origins of Knox's Church” (Cambridge City Archives), p. 1.
20 “Galt minister drawn into debate that would divide church”, Cambridge Evening Reporter (February 18, 1988).

21 N. G. Smith, A Short History of the Presbyterian Church in Canada (Toronto, n.d.), p. 43.

22 C.G. Brown, Religion and Society in Scotland Since 1707 (Edinburgh, 1997), p. 27, maintains that Chalmers was not the key proponent of the Disruption, being rather forced to back the policies of his evangelical brethren.

23 The Opening Address Delivered at the First General Assembly of the Free Church of Scotland on the 18th of May 1843, by Thomas Chalmers ... (Edinburgh, reprinted 1893), p. 8.

24 “Sermon Delivered in Knox’s Church by Dr J. D. Smart”, p. 3.

25 Smith, Presbyterian Church in Canada, p. 43; J. S. Moir, “‘Who Pays the Piper...’: Canadian Presbyterians and Church-State Relations” in Klempa (ed.), The Burning Bush, p. 72.

26 “Galt minister drawn into debate.”


28 Cowan, Knox’s, p. 6.

29 Smith, Presbyterian Church in Canada, p. 46.

30 Cowan, Knox’s, p. 6.

31 “Galt minister drawn into debate”.

32 Young, Reminiscences, p. 188.

33 “Galt minister drawn into debate”.

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34 Geike, "Colonial Sketch", p. 16.

35 McLaughlin, Cambridge, p. 68.

36 "Knox's Dates From 1844", Cambridge Daily Reporter (Cambridge City Archives newspaper clipping, n.d.).

37 "Memorial to Dr John Bayne", Galt Reporter (November 11, 1859).

38 Cowan, Knox's, p. 7.

39 "100 Year History is Recalled of Knox's Presbyterian Church", Galt Evening Reporter (June 6, 1969), p. 2.

40 Cowan, Knox's, p. 14.

41 McLaughlin, Cambridge, p. 65 and Young, Reminiscences, p. 207. McLaughlin (p. 33) indicates that Dumfries Township itself had a population of 4,177 in 1834. Galt itself became an incorporated town 1 January, 1857.


45 Young, Reminiscences, p. 61.

46 Taylor, Todays and Yesterdays, p. 204.

47 Taylor, Todays and Yesterdays, p. 191 and p. 202. Presbyterianism's long-term attempts at inculcating strict observance of the Sabbath in Canada - with or without federal or provincial support - is charted in P. Laverdure,

48 Young, Reminiscences, p. 68.
49 Young, Reminiscences, p. 69.
50 “Knox’s Dates From 1844”.
51 Taylor, Todays and Yesterdays, p. 204.
53 Cowan, Knox’s, p. 5; Geike, “Colonial Sketch”, p. 6.
54 Taylor, Todays and Yesterdays, p. 204.
55 Young, Reminiscences, p. 117.
56 “No title given”, Galt Reporter (October 31, 1935).
57 Taylor, Todays and Yesterdays, p. 201.
58 Taylor, Todays and Yesterdays, p. 204.
59 “The Galt Revival Case Again”, Galt Reporter (March 26, 1869).
61 “Petitions”, Galt Reporter (February 26, 1869).
62 “Mr Smith’s Reply”, Galt Reporter (February 26, 1869).
63 Brown, Religion and Society in Scotland, p. 117.
65 McLaughlin, Cambridge, p. 70.
66 “Robert E. Knowles”.
67 McLaughlin, Cambridge, p. 50.
68 “Knox’s Church Bazaar”, The Galt Reporter (January 9, 1863).
69 Cowan, Knox’s, p. 23.
70 Cowan, Knox’s, p. 22.
71 Smith, Presbyterian Church in Canada, p. 54.
72 Smith, Presbyterian Church in Canada, p. 65.