

Andrew Heron, Robt. Kerr, Alexander Gardiner, William McLelland, Alexander Hemphill, any three to form a quorum in trivial matters, but in matters of importance the whole to be assembled. Here follows a bill of lumber, the size of the timbers required would move the wonder of our modern frames, 8 x 12 and 6 x 9. We see the size of the building to have been 46 x 32. No grass was allowed to grow under the feet of these pioneers, for the next day 1st October, follows an agreement binding

them to support Rev. John Dun, promising to pay 300 pounds for three years, 100 pounds per year with house room, a previous copy having been made out 23rd Sept. The agreement is from 30th June for the same year, showing that they had enjoyed his services from that date. Then follows an agreement as to windows, there being sixteen with 40, 24 and 12 lights respectively. A Petition to Land Board for four lots in on square, 157, 168, 183, 184. By referring to a plan of the Town. we see tht the first Church stood where the present one now stands. A copy of subscriptions for building the church, different sums subscribed from 8 shillings to 10 pounds, while the amounts promised for the support of clergyman are about the same per year. Andrew Heron is appointed Treasurer, and "this is to be made public, as the frame is shortly expected down and the money will be wanted for the purpose of paying for the same." The whole amount subscribed at the time was 215 Pounds, of which 150 pounds is marked paid. Among the names is that of Samuel Street, 8 Pounds.

Then follow receipts from Rev. John Dunn of yearly salary: plans for seating and pewing church are brought forward Sept. 1795. In March, 1796, a sexton employed for 6 pounds N.Y.Cy. On the same date, pews to be let for 3 pounds and 5 pounds each. Here appear the names of Col. Butler, Peter Ball, Daniel Servos, Andrew Heron for sums as high as 10 Pounds. The 21 seats let this day amount to 150 Pounds. The last receipt given by Mr. Dunn is 8th May, 1797. His name is found afterwards among the pewholders as he gave up the ministry and engaged in trade. The next business meeting is Sept. 2nd, 1802, when the Rev. Jno. Young of Montreal is engaged, to have the privilege of teaching a school. The same day, the thanks of the meeting are given to Mr. John McFarland for the bell which he has been pleased to present to the Church. Again the seats are let and the names of William and James Crooks, John and Colin McNabb, Jas. Muirhead, the heirs of the late Col. Butler, who, we find from St. Mark's register, died 1796. Then follow lists of payments for glass, putty, stoves, stovepipes, rum for glaziers, rum for raising (2 gallons), interesting as shewing the prices then, rope for bell, "rope wetted," whatever that may mean I leave for wiser heads: covering and foundation for steeple, so that we see the first Church had a spire as well as the present; charge for ringing the bell. Accounts from 1804-1812, all in a peculiar large hand, the writing almost filling the line, and though so large exceedingly difficult to read. All this time, although there was considerable debt, Mr.

Heron seems to have advanced money when needed. We find in 1795, a "large balance unpaid and a great deal to be done to make the Church convenient and comfortable." An obligation drawn out requesting "loan of money from those" who were able to loan any to this laudable purpose, that the building be not impeded." The baptisms in this book are only from August, 1795, to 1802, except two daughters of A. Heron, recorded in his own peculiar hand 1809 and 1814. Nov. 27th the latter nearly a year after the burning of the church. The baptisms are performed by the regular ministers and others called visiting ministers. One in 1792 by Rev. John McDonald from Albany, U.S. The children of Ebenezer Colver, Township of Louth are entered as baptized in 1781, 1783 and 1791, earlier than any in St. Mark's, but the performing Clergyman is not mentioned, but showing that in those early days, this duty was not neglected. Rev. Mr. Mars, a visiting Clergyman from 1st Feb. to 14th March, 1801, baptized several. Here we find the good old word "yeoman" used.

Here is a notice which seems to show friction of some sort. "Resolved that this Church is under the direction and control of the majority of the trustees and not subject to the direction of the clergyman." "Resolved that the pulpit, being part of the Church, is subject to the majority of the trustees." Provision, however, seems to have been made even at that early date for their share in government, of the minority, of which our politicians may take a note. "Resolved that in case of a division of the Society the Church shall be held alternately by each party, that is one week to one party and one week to the other. The key of the Church to be left at all times with the Trustee