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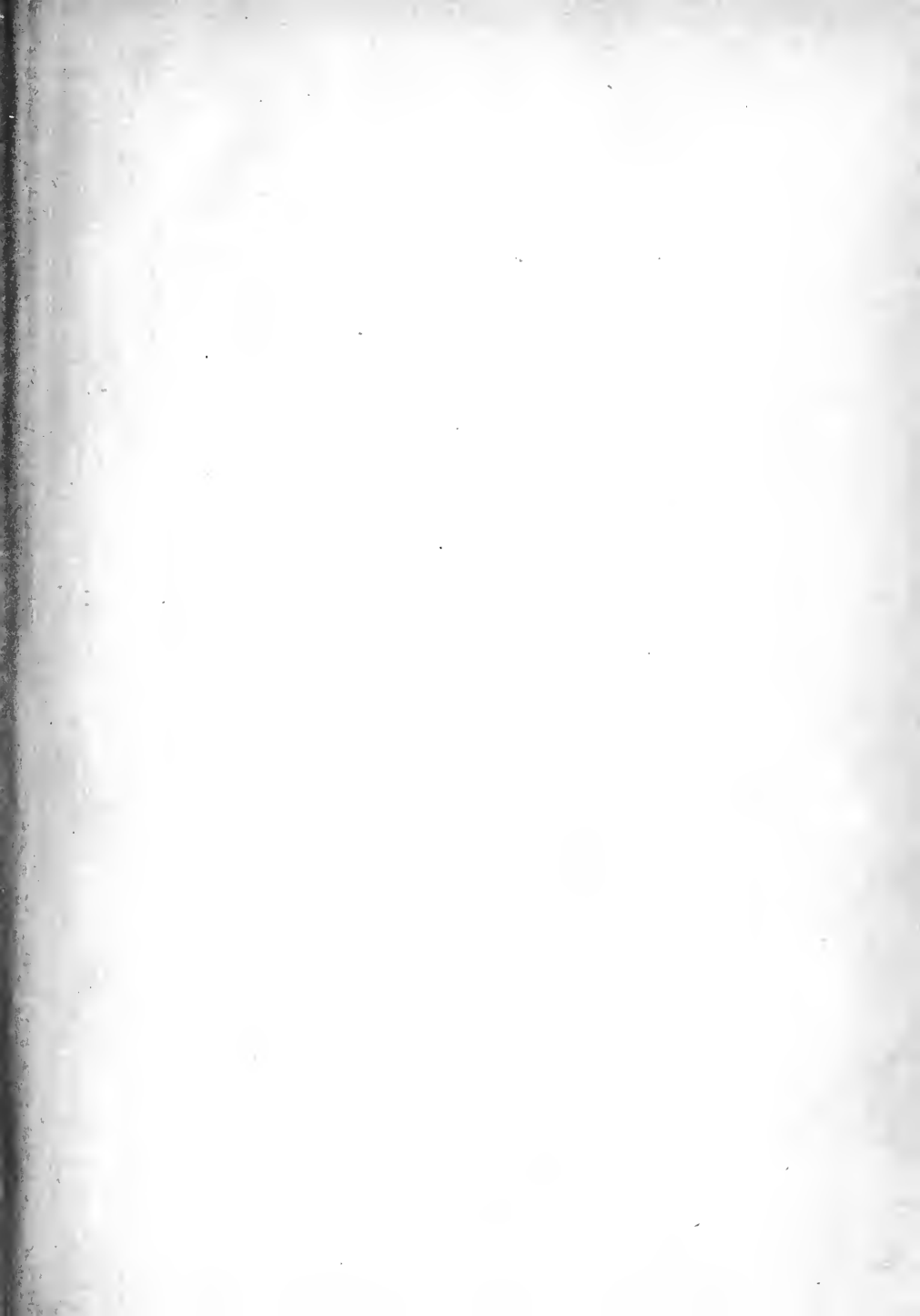
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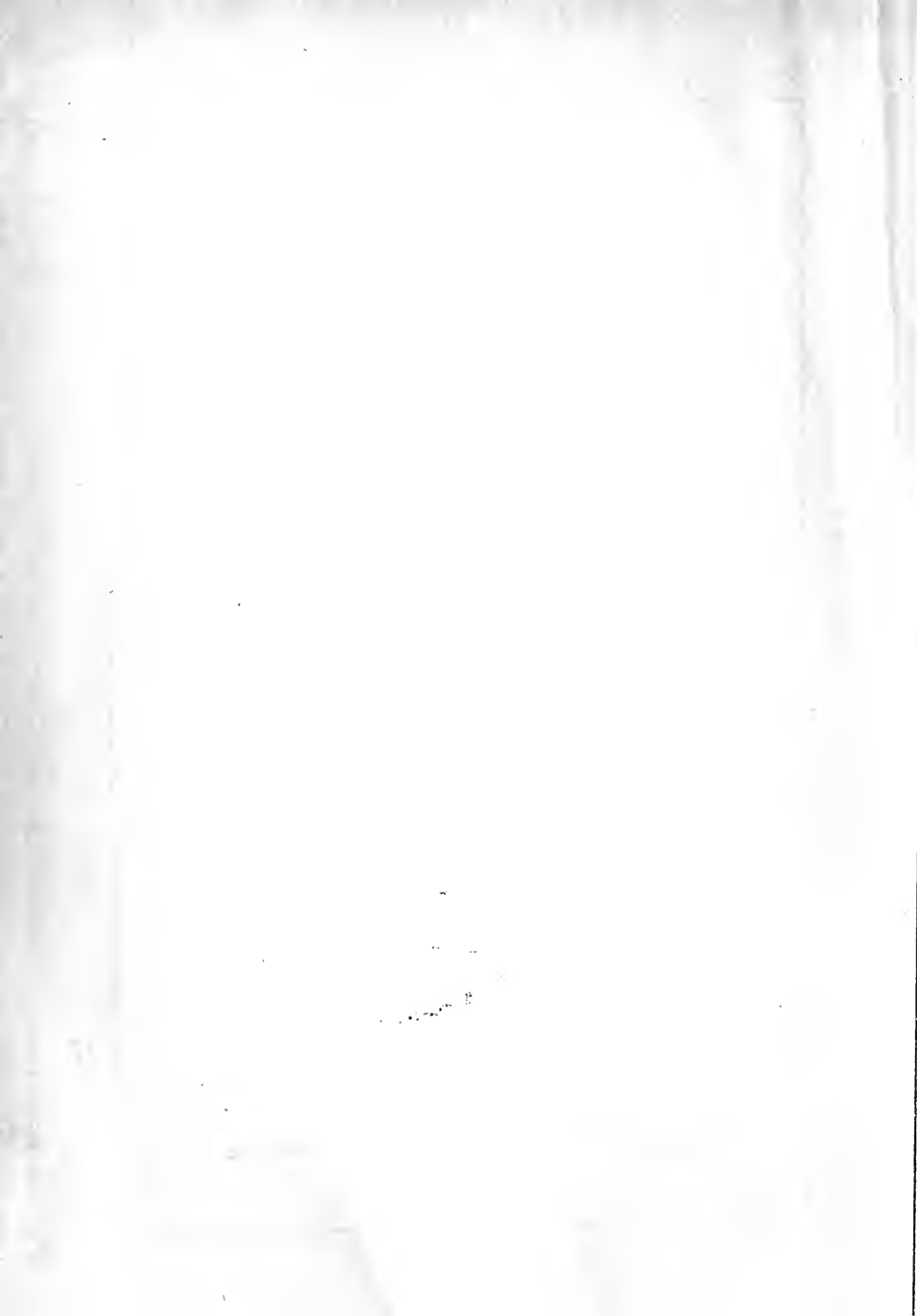
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HISTORY OF METHODISM

IN

EASTERN BRITISH AMERICA

**INCLUDING NOVA SCOTIA, NEW BRUNSWICK
PRINCE EDWARD ISLAND
NEWFOUNDLAND AND BERMUDA**

**FROM THE BEGINNING TILL THE CONSUMMATION
OF UNION WITH THE PRESBYTERIAN AND
CONGREGATIONAL CHURCHES IN 1925**



BY D. W. JOHNSON

OF THE NOVA SCOTIA CONFERENCE, EX-EDITOR OF THE WESLEYAN

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PREFACE

Reaching a crisis in the history of our Church, when it was about to become a part of the United Church of Canada, it was thought desirable by the Conferences of Eastern British America that a history of Methodism in this territory should be prepared especially dealing with the past fifty years extending from the date at which the late Dr. T. Watson Smith's excellent History of Methodism in Eastern British America ended. We were requested to undertake this task and consented to do so. As our investigations developed, we concluded that it would be wise to produce, in one volume, a summary of the history of Methodism in this territory from the beginning to the present momentous period (1925) when the long proposed union of the Presbyterian, Methodist and Congregational Churches in Canada is about to be accomplished, and we have acted accordingly. In doing so, after an introductory chapter on "The Genesis of Methodism", we have proceeded to consider the progress of the separate eastern Conferences and to give, as far as possible, a summary of the history of every circuit, for convenience sake following the order in which they appear in the Year Book, except that Bermuda notes follow those on Newfoundland. By this arrangement, the record of any circuit can be easily found. Following this, are chapters on The Mount Allison Institutions, Wesleyan and Book Room, Church Union, Woman's Missionary Society and Home and Foreign Missions.

The Appendices are extended, giving the names of all candidates who have been admitted to the ministry in these Conferences since 1855 and what became of them. The preparation of these tables has entailed much labor. No doubt some discrepancies will be found.

In preparing this volume we have traversed more than fifty years of Wesleyan files; Minutes of the old E. B. A. Conference, and of the three succeeding Conferences from 1874 to the present; Missionary Reports; Academy, Ladies' College and University Calendars from their beginnings; Argosy files, many district books and other documents.

We are much indebted to Dr. Smith's "History of Methodism in Eastern British America"; Wilson's "Newfoundland and its Missionaries"; "Cornish's Cyclopedia of Methodism in Can-

ada"; Selby Jefferson's "Centenary Volume of Bermuda Methodism"; "The Chignecto Isthmus and Its First Settlers", by True-man; Angwin's "Methodism in Cape Breton"; Lench's local histories of Districts in Newfoundland; "Centennial of Canadian Methodism"; "Centenary of Methodism in Eastern British America"; Lives of William Black by Richey and MacLean; "Francis Metherall and his work"; Robert Wilson's "Methodism in the Maritime Provinces"; Young's "A Missionary's Work in Labrador", and many local histories.

We are also indebted to those who have responded to our appeals for historical data but regret that many appeals were like Noah's third dove which did not return.

CHAPTER I

THE GENESIS OF METHODISM

As it was said of Jesus that He "was born of a woman," so it might be said of Methodism. Whilst John Wesley is rightly revered as its earthly founder, it should never be forgotten that he had a very remarkable mother, not only because she was the mother of so many, but also because of the impress she made upon them, especially upon John and Charles. It will be remembered that when John was five years of age he very narrowly escaped death by the burning of Epworth parsonage. He was the last to be rescued and that just as the roof was falling. From that time his mother seems to have devoted particular attention to his education and when he was eight years of age she made special mention of him in one of the entries of her diary in which she said:

"And I do intend to be more particularly careful of the soul of this child that Thou hast so mercifully provided for than ever I have been; that I may do my endeavor to instil into his mind the principles of Thy true religion and virtue. Lord, give me grace to do it sincerely and prudently, and bless my attempts with good success."

With equal truth it might be said that Methodism was born of God.

Having premised this much, we note that, since its birth, Methodism has been an evolution. It is not a mere mechanism, constructed after an already chosen pattern. It is a life. It is a leaven which has grown by contagion. Like early Christianity it spread by persecution. It is sometimes called an off-shoot from Anglicanism, but it is nearer the truth to say that it was shot-off from Anglicanism. Refused the parish churches, its preachers betook themselves to the open spaces, the highways and hedges, and constrained multitudes to enter the kingdom. It found its way into the army and the navy and went with them into other lands and over distant seas, and wherever it went it made a lodgement and began to grow.

No real census can be made of Methodism. By its hymns and by its preaching it has found its way into all other Christian

communions and has leavened their theologies until they have largely become assimilated to itself in doctrine. No longer is hell paved with the skulls of non-elect infants not a span long, and no longer is any poor sinner arbitrarily consigned to the limbo of the lost.

It would be interesting to trace the beginnings of Methodism in every land, but our task has to do with its history in what is known as Eastern British America.

It is of much interest to note that Methodism in Canada began in a very central and historic community, the Yorkshire Methodists who came to this country from 1772 to 1775 settling in Amherst, Point de Bute, and Sackville, on, and on either side of, the present boundary between Nova Scotia and New Brunswick. Here they met in prayer and fellowship meetings, without a pastor, but faithful to the vows which they had taken upon themselves in the Old Land. Here William Black was converted and, in 1780, began to exercise his gifts in exhortation until he was soon thrust out by the Spirit to preach the gospel of salvation to the neighboring communities, and to gradually extend his ministry over practically the whole of the Maritime Provinces, and to visit the ancient colony of Newfoundland with such an inspiring ministry as greatly to revive the work of grace begun under the pioneer ministry of Laurence Coughlan, in that first outpost of the British Empire.

In this central community of the Maritime Provinces the first two Methodist Churches in Canada were erected, the first at Point de Bute, opened and deeded to John Wesley, in 1788, and the second at Sackville, in 1790, dedicated by the Rev. James Mann, who, with his brother John, came from New York to Shelburne, N. S., in 1783.

We said this birthplace of Methodism in Canada was an historic spot and so it is for here was the site of old Fort Beauséjour (now Fort Cumberland), the strongest fort in Acadia, where the French made one of their last vain efforts to prevent the permanent establishment of British rule in Canada. The remains of the old fortification, with the memorial cairn recently erected by the Federal Government, are within three miles of the old cemetery at Point de Bute in which the first Methodist Church in Canada stood.

Methodism, as an organized communion, in this country, first took form as a District of the British Wesleyan Methodist Conference, under the supervision of the Missionary Committee.

Its ministers were appointed by the British Conference and, for many years, generous grants were made by the Home Land towards the support of the work throughout this scattered and then thinly populated country. This supervision and control continued until 1855, when the circuits in the constituency (N. S., N. B., P. E. I., Nfld., and Bermuda), having increased to about seventy, the ministers and probationers to about eighty, and the membership to 13,136, with 587 on trial, the districts were organized into a Conference, known as the Wesleyan Methodist Connexion, or Church, of Eastern British America. The Pastoral Address of that year, said: "The desiderated formation of an Eastern British American Conference, no longer an object of anticipation, is now an important fact. All our societies within the territorial limits of the new organization, which have hitherto existed as dependent and isolated districts, under the management and direction of the Wesleyan Missionary Society, are thus constituted a distinct Connexion, or Church, having received from the parent body a formal investiture of the attributes and privileges appropriate to the ecclesiastical position which we are now called to sustain in an affiliated relation to the English Conference."

The British Conference sent out the Rev. John Beecham, D. D., to preside, as President, and to assist in the organization, and his services were most highly appreciated. Rev. Matthew Richey, D. D., was elected Co-Delegate (associate President), and Rev. William Temple (father of the late Rev. R. A. Temple) as Secretary. It will be of interest to note that, at that initial Conference, the following were ordained: Thomas Albrighton, Alexander B. Black, Frederick W. Moore, Joseph Herbert Starr, and William Tweedy (father of Prof. W. M. Tweedie). Of the probationers, Thomas Gaetz (brother of Revs. Joseph and Leonard), Alexander McL. DesBrisay, John Phinney, Paul Prestwood (father of Rev. John W.), John W. Sponagle (father of Dr. J. A. of Middleton, N. S.), and Charles Stewart (known in all the churches) had travelled three years. James Burns, Duncan D. Currie, Robert Duncan, Charles Gaskin, Joseph Hart (brother of Revs. Thos. D. and James R.), Hezekiah McKeown (father of Chief Justice McKeown and Mrs. (Rev.) G. M. Campbell), William McKinnon, George B. Payson (father of Mrs. H. A. Powell, St. John), and Robert Tweedy (brother of Revs. William and James), had travelled two years. Samuel Avery, George S. Milligan, M. A. (illustrious name in Newfoundland), Thomas B.

Smith (father of the late Prof. Alfred D. Smith), and Thomas Harris (father of Mrs. (Rev.) C. Lench) had travelled one year. William Alcorn (father of Mrs. Dr. A. C. Borden and Miss Alcorn, missionary to Japan), and James Tweedy (father of Judge T. M. Tweedie of Alberta) were received on trial. The full list of the members of this first Conference will be found in Appendix A of this volume.

Referring to one of the probationers of this Conference, it may be noted that ministers, as well as other people, are subject to fashions. It was the custom then for ministers to wear heavy side whiskers, or whiskers all round, except a mustache which was anathema. When Robert Tweedy appeared as a candidate, the venerable inquisitors were horrified to find that he wore a heavy mustache but they condescended to examine him and found nothing to bar him from the sacred enclosure except his offending mustache. They so reported to the Conference, recommending his acceptance subject to the elimination of the hirsute offender. A committee was appointed to wait upon the young brother to acquaint him with the momentous decision, but he refused to comply with the conditions, at the same time giving the heterodox adornment a pull to show that it was real, and then announcing that God had put it there and man should not rend it asunder. That seemed a difficult statement to answer and a deadlock appeared to be imminent when one of the committee (evidently an opportunist) suggested, as a compromise, that the young brother should submit to have the offending projection trimmed rather short, to which he agreed, and the committee reported that the candidate had complied with the spirit of the law and would no doubt presently see his way clear to fully conform to the established usage of the Conference and he was accepted. The sequel is of equal interest. Shortly afterwards an eruption occurred on the upper lip of the chief reverend contender for the excision so that he could not shave and he was forced, for a time, to grow a mustache. The chronicles do not record this as a judgment, but it is said that the incident caused much amusement among the brethren.

At that first Conference, steps were taken for the organization of a "fund towards the support of the Worn-Out Ministers and their families." The Committee was headed by the Rev. Humphrey Pickard, M.A., to whose constructive and executive ability, persevering endeavor, and dauntless leadership, the Methodist Church, in these provinces, is so greatly indebted,

having associated with him the Revs. Frederick Smallwood, Charles Churchill, Roland Morton (father of Dr. Arthur D.), and Michael Pickles (father of Revs. Fletcher, John, and Fred), and the Messrs. George H. Starr, Halifax; Hon. Judge Wilmot, Fredericton; John Smith, Charlottetown; Nicholas Mosher, Newport, N. S., and John Humphrey, Monckton; Mr. Gilbert T. Ray, St. John, and Rev. Richard Knight (grandfather of Rev. M. R.), treasurers, and Rev. W. I. Cardy, Secretary.

Much attention was also given to Mount Allison, Book Room and Wesleyan, and other affairs which had come upon the organized Conference as new responsibilities. This first Conference met in Halifax on July 17th, 1855; the second session in St. John, on June 18th, 1856, and the third in Sackville on June 24th, 1857.

The Eastern British American Conference continued in affiliation with the British Wesleyan Conference till 1874, when negotiations, commenced in the previous year, resulted in the union of the Conference of Eastern British America with the Wesleyan Methodist Conference of Canada (all west of N. B.), and the New Connexion Methodist Church of Canada. As there were none of the latter in E. B. A., the union did not affect the eastern work either territorially or numerically. At the union, arrangements were made for a General Conference meeting once in four years, and for the division of existing Conferences, of which there were to be three in the east as have continued to prevail from 1874 to the present.

The last session of the old E. B. A. Conference was held in Charlottetown, commencing on June 25th, 1874, with the Rev. John McMurray, President; Rev. George S. Milligan, M.A., Co-Delegate, and Rev. James Taylor, Secretary. The general work of the Conference, including the stationing of the Ministers, was transacted before the division of the Conference into three—the Nova Scotia Conference, the New Brunswick and Prince Edward Island Conference, and the Newfoundland Conference—was made. This was an occasion of much interest to all candidates and moving men as it would largely determine the province, or provinces, in which the future of their ministry would be exercised.

Up till this time, this eastern work had been affiliated with the British Conference and had received assistance from it. This territory now became altogether independent of British Methodism, as a portion of the independent and self-supporting Method-

ist Church of Canada. In severing the connection, the Conference, by formal resolution, expressed its high appreciation of the cordial and generous assistance which the Parent Church had continued to render to Methodist work ever since its beginning in these provinces. The Revs. Charles Stewart, D.D., and Humphrey Pickard, D.D., who had been sent to the British Conference of the previous year to confer with it on the project of Canadian union, received the thanks of Conference for the judicious and successful manner in which they had carried out their commission. The Methodist Episcopal Conference of the United States sent Revs. W. R. Clark, D.D., and W. H. Elliot, honored and eloquent representatives, to wish the Conference God-speed in its new venture. The closing exercises of this momentous Conference were most impressive as old comrades bade one another an affectionate farewell. On the morning of the last day it was ordered that "Those members of the Conference who, by the station sheet just read, are appointed to Nova Scotia, shall meet in this church this afternoon at 3 o'clock, to organize as the Nova Scotia Conference; and, in like manner those who are appointed to N. B. and P. E. Island, in the school room, at the same time, to organize as the New Brunswick and P. E. Island Conference; and those appointed to the St. John's, and Carbonear Districts, Newfoundland, as soon as practicable, at the call of the Co-Delegate of this Conference, to organize as the Newfoundland Annual Conference, and that the minutes of these meetings be published with the minutes just read, as authorized supplements thereto."

The period of nineteen years between the organization of the Eastern British American Conference of 1855 and its division into three in 1874 was very prosperous and fruitful in many additions to the Church. The circuits had increased from seventy to one hundred and eighty-one; the membership from thirteen thousand, one hundred and thirty-six, with five hundred and eighty-seven on trial, to seventeen thousand, five hundred and ten with three thousand, three hundred and seventy on trial, and the number of ministers from sixty-nine to one hundred and forty-five, with seventy-three probationers.

Before referring in detail to the history of the individual Conferences since 1874, we notice that another union took place in 1884, when the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church in Canada joined forces forming what has since been known as The Methodist

Church. The only Conference in the east numerically affected by this union was that of N. B. and P. E. I., as the Bible Christian Church had a number of Congregations in Prince Edward Island and they brought in four ministers, five hundred and forty-eight members and fifteen on trial.

This union of 1884 was not easily brought about. There was much debate and strenuous opposition. In at least one Conference of the Methodist Church of Canada, (London) there was a majority in opposition but the great majority of the laymen, in the church at large, favored the union. Radical changes were to be made. Laymen were to come into the annual Conferences in equal numbers with the ministers and other important innovations were to be introduced. In the eastern Conferences, the vote in the Quarterly Official Boards was as follows: Nova Scotia forty-six for, sixteen against, and one tie; New Brunswick and Prince Edward Island fifty-five for, two against and one tie; Newfoundland nine for and two against. In the Conferences, which were then composed entirely of ministers, the vote was as follows; N. S., thirty-four for and thirty-one against; N. B., and and P. E. I., forty for and twenty-eight against; Nfld. twenty-six for and three against. Whatever may have been the fears and opposition, it was not long before there was complete unanimity in the conviction that the union was of God and general satisfaction was felt because Methodism had become one from the eastern shores of Newfoundland to the western coast of Vancouver Island. In our Churches and Conferences, conscientious opponents to the union, like their successors in the Methodist Conferences to-day (1924) with reference to the greater union now about to be accomplished, with fine loyalty to constitutional usages, gracefully bowed to the majorities and manfully accepted the inevitable.

We now proceed to consider the progress of the separate eastern Conferences and to give, as far as possible, a summary of history of their circuits, for convenience sake following the order in which they appear in the Year Book, except that notes on Bermuda will be found following those on Newfoundland.

CHAPTER II

NOVA SCOTIA CONFERENCE

In the organization of the Nova Scotia Conference, which took place in 1874 at the conclusion of the last session of the old Eastern British America Conference, held in Charlottetown, Rev. John McMurray, who was the last President of the E. B. A. Conference, was elected President and Rev. R. Alder Temple, Secretary. The Conference was divided into six Districts—Halifax, Truro, Cumberland, Guysboro and Cape Breton, Annapolis, and Liverpool, the respective Chairmen being Revs. J. McMurray, W. C. Brown, R. Tweedy, Elias Brettle, J. England, Richard Smith, with Fin. Secretaries as follows: Revs. C. Jost, J. Shenton, A. D. Morton, J. G. Angwin, S. F. Huestis, and Joseph Gaetz.

The ministers elected to General Conference were Revs. J. McMurray, S. F. Huestis, A. W. Nicolson, R. A. Temple, J. England, J. Lathern, R. Smith, L. Gaetz and E. Brettle, with W. C. Brown as alternate.

The lay-delegates elected by the Districts were Hon. S. L. Shannon, W. H. Allison, I. Longworth, O. Langille, Minor Tupper, E. C. Foster, T. M. Lewis, and J. N. Freeman, with W. B. McNutt and Abner Hart as alternates.

Rev. S. F. Huestis was elected to the Missionary Board and Rev. A. W. Nicolson to the Transfer Committee.

Amongst other prominent laymen on the Missionary and other committees appear the names of D. Henry Starr, S. Rettie, Charles Northup, F. A. Donkin, T. Hodgson, R. B. Huestis, J. S. MacNeill, J. B. Morrow, G. H. Starr, W. H. Webb, James Moshier, F. Gardiner, C. H. M. Black, S. H. Black, J. W. Caldwell, J. Sterling, Wm. Harris, and J. North. Rev. J. G. Angwin was Sec'y of the Church Property and Parsonage Aid and also of the Contingent Fund; Rev. W. H. Heartz and J. B. Morrow were treasurers of the latter; Revs. J. Read and S. F. Huestis, Secretaries, and Rev. J. Lathern and G. H. Starr, treasurers of the Missionary Committee; Rev. C. Jost, Secretary of examining board; Rev. A. W. Nicolson, Secretary of Supernumerary Fund, and Rev. W. C. Brown and W. H. Webb, treasurers; Rev. F. H. W. Pickles, secretary and Rev. J. A. Rogers and W. B. McNutt, treasurers of the Educational Committee; Rev. A. S. Tuttle, sec-

retary of the Sunday School Committee, and Rev. A. D. Morton, secretary of the Children's Fund, with Rev. L. Gaetz as treasurer. Rev. A. W. Nicolson was Book Steward and Editor. A full list of the members and probationers of the N. S., Conference, as constituted in 1874, will be found in Appendix C at the close of this volume.

As has been intimated, the N. S. Conference started, in 1874, with six Districts. In 1876, the Yarmouth District was formed from a portion of the Liverpool District. In 1886, Bermuda was cut off from Halifax and formed into a separate District. In 1895, two more Districts were organized, Windsor being formed from a portion of Halifax and one circuit from Annapolis. The Guysboro and Cape Breton District was divided, one portion being called Guysboro and the other Sydney, making ten Districts in the Conference.

The Nova Scotia Conference began its work in 1874 with seventy-seven circuits, on which were six thousand, nine hundred and fifty-nine church members with five hundred and ninety-six on trial. These were cared for by ninety-four ministers, of whom fifty-six were ordained, seventeen were supernumeraries and twenty-one probationers for the ministry. Ten years later, at the union of 1884, there were eighty-five circuits, on which there were ten thousand and eight communicants, with five hundred and three on trial, whose spiritual interests were attended to by 108 ministers, twenty of whom were supernumeraries and sixteen probationers. It will be seen that those ten years were fruitful in bringing many new members into the Church. After deductions from deaths, removals, and other causes the net increase in full membership was three thousand and forty-nine. Many gracious revivals took place and it is doubtful if in any other ten years of the history of the Conference such proportional progress has been made.

A few comparisons here may be of interest. In 1874, there were seventy-seven circuits and missions on the station-sheet. In 1924, there were one hundred and six. In the former year there were eight appointments to be supplied; in the latter year there were seventeen. In 1874, with a smaller conference, there were more than twenty probationers; in 1924, there were only eight, showing that fewer young men were offering for the ministry. Seventeen places in 1924 were supplied by local preachers or left vacant. In 1924, seventeen of the stations in the Minutes were United Presbyterian and Methodist charges, eight of which were

supplied by Methodist Ministers and eight by Presbyterians, whilst one (Shelburne) had two ministers, one Presbyterian and one Methodist. In 1924, there were 142 ministers, forty-six were superannuated, eight were probationers, three professors, four missionaries in China, one in Japan; two on leave of absence, one Superintendent of Missions, one Conference evangelist, leaving seventy-six ordained men in circuit work. The membership in each ten years was as follows (full members): 1874, six thousand nine hundred and fifty-nine; in 1884, ten thousand and eight; in 1894, thirteen thousand, seven hundred and twenty three; in 1904, sixteen thousand and twenty; in 1914, sixteen thousand, three hundred and thirty-one; in 1924, eighteen thousand and twenty. It will be seen that in the ten years from 1904 to 1914 few were added to the Church and that the last decade does not compare favorably with earlier decades. The first of these two decades was immediately before the war; the second beginning with the war. It might be an interesting study to account for those lean years. Immediately before the war, materialism prevailed perhaps as never before; the gospel of salvation by social reform was being currently preached; special evangelistic work and special appeal to the individual conscience were lessened. During and since the war there have been many unsettling influences and "to Your Knees, O Israel," would seem to be an appropriate motto for the present moment. It is of interest to note that the reports of the decades in the N. B., and P. E. I., Conference show corresponding results.

HALIFAX DISTRICT

Halifax—Following the Revolutionary war, and the Military and naval occupation of Halifax, laxity of moral sentiment and irreligion prevailed to an alarming degree. So William Black found it on his first visit on June 11th, 1782. He wrote: "Few seemed to care for their souls. There was scarce the shadow of religion to be seen." As he attempted to preach at the house of a Mr. Wells, "Many mocked most of the time, and kept up such a continual noise that few could hear what the preacher attempted to say." In the fall of the same year, he again visited the city and found that two persons had been converted as the result of his previous visit. "These, with a few others, probably from the country, he formed into a little Church."

Rev. Freeborn Garrettson, of the United States, arrived in Halifax in 1785 and received a warm welcome from Marchinton, (a well-off United Empire Loyalist who came from the United States after the Revolution and who, for a time, was a leader of the little Methodist band) and the few Methodists of the city. The historian says: "In a house capable of containing three hundred hearers, rented by Marchinton at ten dollars per month, and fitted up with seats and a pulpit, Garrettson commenced his ministry in Halifax. Services were held very frequently through the week and three times on the Sabbath. The room was soon filled and on Sabbath evenings many had to return home, unable to obtain seats. The people listened with attention and solemnity, and seven or eight persons were formed into a class." Occasionally, the services were disturbed by the ruder sort by shouting and throwing stones.

As the cause grew and Marchinton prospered he proceeded, in the spring of 1786, to erect a Church, capable of accommodating one thousand hearers, on his own property in Argyle Street, at the head of Bell's Lane. As Marchinton's wealth increased his piety waned until, at length, he had to be disciplined for unchristian conduct, so that the Methodists were refused the use of his church which they had occupied for several years. Driven out, they decided to build a church and, meanwhile, they hired a building known afterwards as the 'Duke of Kent's theatre.' In May, 1792, a lot of land, for a Church, was secured on the western side of Argyle street. Methodist soldiers, under the leadership of John Watts, a devoted sergeant of the 21st regiment, dug the foundation. Those who could not contribute money or materials gave their labor towards the building, and the church was formally opened on Sunday, November 25th, 1792. On that joyous occasion, the Rev. Wm. Jessop preached from the text "The sun was risen on the earth when Lot entered into Zoar." Henceforth, the new building was known as 'Zoar Chapel.' This church accommodated about nine hundred hearers. At the Conference of 1798, the membership consisted of one hundred and twenty members, some of whom were of 'the excellent ones of the earth.'

Brunswick Street—As the cause grew, Zoar became too small to accommodate the Congregation, and, in 1833, the site of Brunswick Street Church was purchased, at a cost of £1000, and the contract was given for a church to seat 1000 persons at a cost of £3,000. The dedication took place on Sunday, September 14th,

1834, the preachers being Revs. James Knowlan, Richard Knight and Matthew Richey.

This was a trying time in the history of the city. Asiatic Cholera was epidemic, and five days before the opening of the new Church "Bishop" Black fell a victim to its ravages. Times were bad and money scarce but by heroic self-denial the heavy expenditure was met and debts gradually wiped out.

In 1858, under the Rev. John Marshall, a gracious revival added many members to the Church. The Sabbath School was organized about this time, with Thomas Croskill as first superintendent, who was succeeded by David Rankine, Francis Johnson, Joseph Bell.

In 1857, Brunswick Street Church was enlarged and renovated at a cost of ten thousand dollars. In 1859-60, a new front with tower was completed. In 1865, the Infant Class room was erected at a cost of twelve hundred dollars. In 1894, a new pipe organ was installed at a cost of six thousand, one-hundred dollars, and in 1909 a large addition, at heavy expense, was made to the rear of the Church containing many rooms for Sunday School and Social Church work.

The spiritual history of this fine old church has had many inspiring chapters. A great revival occurred, in 1869, under the powerful ministry of George S. Milligan. Many other seasons of special blessing have been experienced by this Church.

In 1867, a Young Men's Wesleyan Institute was organized, not only for mutual improvement, but also to extend the work of the Church and build up the cause of God in the growing suburbs of the city. Through the devotion and enterprise of the lay workers of this Church the Kaye Street, Charles Street (J. Wesley Smith Memorial), and Beech Street (now Oxford St.) Churches were organized. The names of Hugh Bell, J. H. Anderson, Francis Johnson, Archibald Morton, James B. Morrow, Joseph Bell, W. B. McNutt, Herbert Harris, J. Wesley and E. G. Smith. John and D. Henry Starr, C. H. M. and Martin P. Black, John A. and Joseph Bell, Edward Jost, Major Theakston, Thomas Knight, R. W. Fraser, A. M. Bell, Rufus J. Sweet, Charles DeWolfe, W. A. Conard. John McInnis, W. H. Webb, M. H. Richey, Samuel Borcham. John D. Longard, Edward Boak, W. G. Ray, John Woodill, C. W. Wright and S. Whiston, are amongst those who took a prominent place in the work and support of the Church. Being dead they yet speak and their good works follow them.

Among the elect ladies who had much to do in the spiritual interests of the Church, Mrs. James Sweet, class-leader, prayer-leader, earnest evangelist, held a very influential place. Other class-leaders of long standing were: Mrs. (Rev.) A. McNutt, Mrs. (Rev.) S. F. Huestis, Mrs. J. B. Morrow and Mrs. Joseph Bell. Mrs. S. Whiston was also a devoted worker especially in missionary enterprise and as Superintendent of the primary department of the Sunday School. Mrs. R. F. Fraser was one of the most devoted workers in the Church.

The following interesting Sunday School history is from "Memoranda of facts or interesting incidents connected with Wesleyan Sabbath Schools in Halifax." (in handwriting of Mr. Jos. Bell). A society was formed 17th April, 1824, called the Halifax Wesleyan Sunday School Institution, and the Argyle St. Sunday School commenced. It met at first in the gallery of Zoar Chapel. Rev. Robert Lusher was at that time the Wesleyan Minister of the Circuit and took an active part in the formation of the School and Society. A subscription of seven shillings and sixpence per annum constituted membership. The Society was under the management of nine gentlemen called Directors. In 1825 these were Alex. Anderson, M. G. Black, Hugh Bell, David Hare, David Starr, Samuel Black, John McNeill, James Black, John Parker; Treasurer, J. N. Shannon; Superintendent, John Leander Starr; Secretaries John Harvie and John H. Anderson. The Argyle Street School House was built about 1827-28. Brunswick St. School was commenced about 1840 by Rev. Charles Dewolfe, at that time junior minister on the circuit. Mr. Thomas Crosskill was first Superintendent and Mrs. Crosskill took charge of the girls.

Mr. David Rankin succeeded Mr. Crosskill as Superintendent in (date not given). Upon Mr. Rankin's retirement in the beginning of 1847, Mr. Francis Latimer acted as Supt. for a few weeks but on the 17th of April 1847, Mr. Francis Johnson was appointed Supt. from which time the school prospered rapidly."

The following is the list of Sunday School Superintendents, beginning with 1840:—Thomas Crosskill, David Rankin, Francis Johnson, Joseph Bell, F. Johnson (2nd term), Joseph Bell (2nd term), Wm. B. McNutt, Herbert Harris, Henry H. Bell, John A. Hancock, George Graydon, John E. Hills, Dr. Frank Woodbury and Wm. A. Hart. F. Johnson, J. Bell, H. Harris, and Dr. Woodbury held long terms of office and accomplished much good for the Church and the Kingdom of God.

Among the very early Methodists who was to leave a beneficent and permanent influence upon the church in Halifax was Mrs. Samuel Bell, who came out from Ireland in 1782. Her son Hugh Bell had to do with the building of both Brunswick St. and Grafton St. Churches. He was a class-leader and local-preacher, became a member of the Legislative Council, and was one of the first mayors of the city. His son, Joseph Bell, was a class-leader and local-preacher, and Supt. of Brunswick St. Sunday School for the long period of thirty-eight years. His wife was also a class leader. Their sons, the late Andrew M. Bell, so long the splendid leader of Sunday School work in Charles St. Church, Charles Bell, class-leader, local-preacher and recording steward, still happily among us, and the late Alfred Bell, always deeply interested in the church, proved worthy successors to their godly parents, as did the daughters, the late Mrs. W. A. Black, and the Misses Bell still actively engaged in missionary and other church work. Perhaps the most influential spiritual force ever connected with this grand old church was Francis Johnson, for many years local-preacher and Sunday School Superintendent. He was a man of remarkable mental and spiritual power with great magnetic influence over other men and was the means of leading many of the leaders in Christian work into the membership of the Church. Amongst those whom he influenced was John S. D. Thompson who afterwards became a Roman Catholic and Premier of Canada. He met in Class in Brunswick St. and taught for some time in the Sunday School.

While there have been many seasons of spiritual refreshing in this Church perhaps the greatest revival was at the beginning of the pastorate of George S. Milligan. It began in the Sunday School and swept the whole Church and reached out into other Churches, so that many influential men and women were brought into the active Christian service.

Amongst the young men from this congregation who entered the ministry were Benjamin Hills, Fred H. Wright and Matthew R. Knight, natives of the city, and Thomas E. McLennan and Gordon Jolliffe recommended by its official board. Mrs. Robert H. Ross (Miss Lillie Starr) was for nine years (1896-1906) a missionary in the French Methodist institute under the W. M. S. and Miss Bertha Starr was a class-leader. The jubilee of this noted Church was celebrated on Sunday, Sept. 14th, 1884, during the pastorate of B. C. Borden, the preachers being Revs. J. Lathern and J. A. Rogers, followed on Monday by addresses

from Lieut. Gov. Richey, Sheriff J. A. Bell, Hon. S. L. Shannon and Revs. R. A. Temple, T. Watson Smith, S. F. Huestis, and B. C. Borden, the pastor.

Being central in location, this Church has often, on great occasions, been utilized for mass meetings of a religious and patriotic character, and many a magnificent audience has been gathered within its walls. It had a large number of the influential and representative families of the city, but during later years, through the building of other churches and the removal of supporters to other parts of the city this good old church has suffered greatly and has to face serious problems in carrying on its work.

The building was much damaged in the great disaster of December 6th, 1917, when a munition ship loaded with deadly chemicals exploded in the harbor, but its brave officials courageously set to work to effect its restoration.

Up to 1867, Halifax formed but one circuit, having two churches and one official board. The two pastors alternated between Brunswick Street and Grafton Street Churches in pulpit ministry and week-night services. In 1867, the circuit was divided into separate charges, at which time Rev. George S. Milligan, M.A., was appointed to Brunswick Street Church.

The following is the list of ministers since the formation of the Eastern British America Conference, in 1855, first to the old Halifax circuit, and then to Brunswick Street; 1855, John B. Brownell and James England; 1856, Charles Churchill, James England and Samuel Avery; 1857, C. Churchill, J. England and Robt. Duncan; 1858, Roland Morton and Samuel W. Sprague; 1859, S. W. Sprague, J. Brewster and R. Pratt; 1861, John S. Addy and John Brewster, 1862-63, J. S. Addy and John Lathern; 1864, Edmund Botterell and J. Lathern; 1865-66, E. Botterell and R. A. Temple. Halifax North (Brunswick St. and mission Churches) began as a separate board in 1867 with G. S. Milligan. (The names of assistant ministers will be given in connection with Kaye St. and Charles St. Churches as they appear although for a number of years they belonged to one official board.) 1870, Jabez A. Rogers; 1873, J. Lathern; 1876, R. Brecken; 1877, S. F. Huestis; 1880, R. Brecken; 1883, B. C. Borden; 1885, J. J. Teasdale, 1888, J. A. Rogers; 1891, G. J. Bond; 1894, F. H. Wright; 1897, W. H. Heartz; 1901, W. H. Langille; 1905, J. W. Aikens; 1909, Geo. M. Young; 1912, Jabez Appleby; 1916, Robert C. Tait; 1920, Edwin E. Graham; 1923, Charles E. Crowell.

Halifax South (Grafton Street)—Extensive revivals having taken place from 1841 to 1852, the work so expanded that it was decided to build a new Church at the south end to supersede old Zoar. The latter was closed in 1852 and from that year dates the opening of Grafton Street Church, thus keeping up a direct sanctuary succession. The Church was erected on the front of the old Methodist burial ground, with graves and tombstones in the rear. (The gravestone of William Black stood for a long time beside the door leading to the minister's vestry.) The original building was most graceful in exterior architecture, but disappointing in its interior proportions, one-third of the space being partitioned off for Sunday School and social services. With increasing demand for space, the audience room was extended to the full capacity of the building, and a new brick building was erected on an adjacent site for Sunday School and other purposes. The transformed Church, spacious and beautiful, was reopened in June 1866 and on February 23rd, 1868, it was laid in ashes by a destructive fire which broke out on Sunday evening when the people were preparing for church. Through the generous liberality of George Herbert Starr and other prominent members, and the united effort of the congregation, a beautiful new Gothic Church was soon erected on the same site at a cost of thirty-six thousand dollars. The new Church was dedicated on May 7th, 1868, and continues till this present.

The mission workers' band, organized after the rebuilding of the Church, erected and maintained a hall on Coburg Road which later developed into Robie St. Church.

Grafton St. has been the Church home of many prominent citizens some of whom were most generous supporters of missionary and other connexional causes. Amongst these departed worthies might be mentioned George H. Starr, the Harts (Jairus, Reuben I and Levi), Hon. S. L. Shannon, Dr. R. S. Black, W. J. Coleman, H. G. Laurilliard, R. Saunders, Joseph S. Belcher, Edward Lloyd, S. S. B. Smith, Arnold Doane, John F. Muncey, Drs. Hibbert and Frank Woodbury, William Crowe, S. M. Brookfield, Mrs. T. A. Anderson, Mrs. S. N. Binney, Mrs. (Dr.) Parker, Mrs. Geo. H. Starr, Mrs. W. F. McCoy, Miss Nordbeck, and other devoted Christian workers. Like Brunswick St. Church, this Church, because of its situation and the removal of many families to other parts of the city, has suffered greatly, and during the year 1924 entered unto union with Robie Street Church one pastor serving both Churches, the morning service being held

in Grafton St. and the evening worship in Robie St. Church, the purpose being to erect a new Church for the combined congregation.

The following have been the pastors of the Halifax South and Grafton Street circuit since the old Halifax circuit was divided: 1867, Alfred W. Turner; 1870, John A. Clark; 1872, John Read; (The names of the assistant ministers beginning with 1875 will appear in connection with Robie Street.); 1876, W. H. Hearatz; 1879, S. B. Dunn; 1881, J. J. Teasdale; 1884, R. Brecken; 1887, J. Strothard; 1890, E. B. Moore; 1893, J. A. Rogers; 1896, W. Dobson; 1901, F. H. Wright; 1902, R. W. Weddall; 1905, Selby Jefferson; 1908, W. M. Ryan; 1911, G. J. Bond; 1915, A. S. Rogers; 1919, R. G. Fulton; 1921, G. J. Bond; 1923, W. H. Langille (Spy's Supply); 1924, H. B. Clarke (united with Robie Street). Methodist services ceased being held in this Church on the last Sunday in March, 1925, and the building leased to the anti-union Presbyterian congregation of the city, which congregation afterwards purchased the Church and hall for thirty-thousand dollars.

Robie Street—This attractive church, on the corner of Robie Street and Coburg Road, was the outcome of a Band of Hope and Sunday School conducted by Major Theakston, Methodist city Missionary, in 1872, in the kitchen of Mrs. McCurdy who lived on Henry Street. The Coburg Road mission church was opened in 1874 and was occupied till 1886 when it was sold to the Presbyterians and the New Robie Street Church occupied in the same year, during the pastorate of the Rev. John Wier. It was dedicated on Thursday, May 13th. Rev. Thomas Angwin presided and addresses were made by Revs. J. Wier, T. Watson Smith, J. J. Teasdale, F. H. W. Pickles, Wm. Brown and Leander Daniel. The preachers on the first Sunday (16th) were Revs. Ralph Brecken and J. J. Teasdale, the Sunday afternoon speakers being Jos. S. Belcher, Herbert Harris, A. M. Bell, C.H. Longard, Major Theakston, and S. M. Brookfield, the builder. The church cost eight thousand dollars. Larger accommodation for the Sunday School was soon seen to be necessary and an addition was made to the main structure in 1887.

The following have been the Sunday School superintendents—Major Theakston, 72-74; J. S. Belcher, 74-92; Roland Mellish, 93-94; G. A. Burbidge, 1894—G. Tozer—; J. T. Wilson, 1907—Robie Street Church continued as part of the Halifax South cir-

cuit, with a young unmarried man as pastor, until 1890 when it became a separate circuit. The first parsonage was purchased on Seymour Street and the second, a fine new house on Vernon Street. This church, occupying a commanding site, has made continued progress. In 1924, union took place with Grafton Street, under one pastor, the morning service being held in Grafton St. and the evening in Robie St. Church. This was preliminary to the erection of a new Church for the united congregation.

The following have been the pastors: 1875, Wm. Purvis; 1877, W. L. Cunningham; 1878, S. B. Dunn; 1879, W. Arthur Black; 1880, G. O. Robinson; 1881, J. E. Donkin; 1882, J. M. Pike (sup'v); 1883, J. L. Batty; 1885, J. Weir; 1888, J. L. Dawson; 1891, T. Watson Smith; 1894, Supply; 1895, J. E. Hughson; 1898, R. S. Stevens; 1900, J. L. Batty; 1903, G. W. F. Glendenning; 1907, D. B. Hemmeon, 1911, R. McArthur; 1914, F. E. Barrett; 1918, J. W. McConnell; 1922, W. H. Langille (Sup'y supply); 1923, H. B. Clarke. In 1925, this United Church made a further union with St. Andrew's, former Presbyterian, and took the name of St. Andrews of the United Church of Canada, with H. B. Clarke as pastor.

J. Wesley Smith Memorial (Charles Street)—The beginning of Charles Street Church, which has had such a splendid career, will ever be associated with the name of Major Theakston, leader of a consecrated band of mission workers connected with Brunswick Street Church, who held services first in a hall on Gerrish Street. In 1870, Edward Jost donated the site for a Church and on November 5th, 1871, the dedication took place. It measured 30 by 40 ft. and cost two thousand five hundred dollars free from debt. James Strothard was the first pastor. The congregation and Sunday School developed very rapidly. In 1874, forty feet were added to the main auditorum, and a transept of forty by sixteen feet attached. In 1881 the transept was enlarged. In 1884, wings were added to the main building. In 1887, additional land was bought and the vestry again enlarged. In 1895, the parsonage was built and in 1903, the fine new Church, made possible by the splendid liberality of J. Wesley Smith, was erected at a cost of thirty thousand dollars. Much credit has been awarded to Rev. G. W. F. Glendenning, the pastor, for his courage and enterprise in securing this Church's erection. The dedication took place on May 31st, 1903, the preachers being Revs. A. Hockin, President of the Conference,

and W. H. Langille, a love-feast being held in the afternoon led by the venerable Rev. Richard Smith. During the day sixty-five new members were added to the Church. At this time the name of the Church was changed from Charles Street to J. Wesley Smith Memorial.

The terrible explosion of December 6th, 1917, played havoc with this Church and its parsonage but prompt measures were taken for their restoration. This Church, which has made steady growth from its beginning, has a membership of eight hundred, and one of the largest Sunday Schools in Nova Scotia. Much of the success of the Church, through the Sunday School, is due to splendid superintendents J. Wesley Smith and A. M. Bell, continued through many years of singular devotion, and to their worthy successors.

Charles Street was part of the Halifax North circuit till 1882 when it became a separate circuit under the name of Halifax West.

The following is the list of pastors: 1874, James Strothard; 1875, W. J. Johnson; 1876, D. W. Johnson; 1877, James Sharp; 1879, Wm. H. Evans; 1882, F. H. W. Pickles; 1885, William Brown; 1888, Joseph Gaetz; 1891, J. L. Dawson; 1894, A. C. Borden; 1896, Wm. Ainley; 1899, G. W. F. Glendenning; 1903, J. L. Batty; 1906, C. E. Crowell; 1910, G. W. Glendenning; 1914, H. Wigle; 1917, H. Tomkinson; 1918, John W. Bartlett; 1923, W. J. Dean.

Kaye Street—About the close of the year 1867, the mission workers of Brunswick Street Church rented a room in Bilby Street, north end of the city, in which Methodist services were held. A plot of ground was secured on Kaye Street, and largely through the efforts of the Brunswick Street congregation a handsome Church was erected at a cost of seven thousand dollars and was dedicated on August 1st. 1869. It became a separate charge in 1881 and for five years afterwards received a grant from Brunswick Street, when it became self-supporting. The fine Sunday School Hall was completed in 1888. Extensive renovation and improvements were made in 1915.

On December 6th, 1917, a munition ship, laden with five thousand tons of most violent explosives was rammed by another ship coming out of Bedford Basin causing a terrible explosion, almost directly opposite Kaye Street Church. Sixteen hundred people were killed outright, many blinded and seriously wound-

ed, and two thousand homes destroyed. The Kaye Street Church and Parsonage were utterly destroyed and the wife and eldest child of the pastor, W. J. W. Swetnam, killed. Nearly all the homes of the congregation were destroyed and many of the members killed, amongst them being Alexander Bond, the circuit steward, a most influential member. Grove Street Presbyterian Church, further north, was also destroyed with many of its people. The remnants of the two congregations decided to unite, a temporary tabernacle was erected and a splendid new Church, called the United Memorial Kaye-Grove Church was built on the site of the Kaye Street Church. The dedication took place on September 18th, 1921, the preachers being Revs. C. E. Crowell President of the Methodist Conference, and Dr. C. W. Gordon (Ralph Connor), of Winnipeg. C. J. Crowdis, pastor of the destroyed Grove Church, became the first pastor of the United Church.

The following is the list of pastors of Kaye Street Church: 1868, John A. Clark; 1870, Wm. Sargent; 1873, R. McArthur; 1874, R. Brecken; 1876, E. Brunyate; 1878, C. M. Tyler; 1881, W. G. Lane; 1884, J. J. Teasdale; 1885, F. H. W. Pickles; 1888, S. R. Ackman; 1891, J. A. Rogers; 1893, A. Hockin; 1898, J. Craig; 1902, Alban Daniel; 1906, Leander Daniel; 1910, J. Gee; 1914, W. J. W. Swetnam; 1918—19, Supply; 1920, Kaye-Grove united, C. J. Crowdis (Presbyterian).

Oxford Street—This Church situated in the new residential portion of the city, facing the Northwest Arm, had its origin in what was known as the Beech Street Mission. In the year 1871 cottage meetings were held in Leahyville in the home of Thomas Bell by the lay-workers of Brunswick Street Church, under the supervision of the late Mr. Major Theakston. It was situated some distance north of the present Oxford St. site. Being not far from Charles St. Church and the community to the south growing rapidly, the building was removed to the present location. This was followed by the erection of a modest new Church, the old building being used for Sunday School and prayer-meeting purposes. In 1905, J. Wesley Smith, of Charles St. Church, donated \$250, towards the enlargement of the Sunday School Hall and about one thousand five-hundred dollars was expended for this purpose. In the terrible explosion of 1917 the church was very badly wrecked. With commendable courage and zeal, Mr. Roe, the then pastor, and his board, faced the situation and prac-

tically rebuilt and enlarged the edifice, so that it had a seating capacity of 650 people. A new pipe organ was also installed. The reopening took place on December 8th, 1918, and, with new inspiration, the pastor and congregation entered upon a year of much success, in this rapidly growing part of the city.

But, alas, a little more than a year had elapsed, when, on Sunday morning, February 1st, 1920, the good church was completely destroyed by fire, the blaze bursting out as the morning service was closing. The Sunday School Hall adjoining was saved in a damaged condition. The loss was about \$50,000 with only \$12,000 insurance. What was to be done? Whatever churches may be superfluous in Halifax, Oxford Street was not one of them. The situation and the community, growing more rapidly than any other part of the city, demanded its continuance and it was determined to rebuild, notwithstanding the great sacrifice it would entail upon the congregation. The school room was saved and services were continued, without interruption, in it. The corner-stone of a new Church was laid on Nov. 8th, 1920, by Governor Grant and Mayor Parker, and the splendid new church was erected at a cost of about \$75,000; entailing the carrying of a heavy debt. The dedication took place in 1922, the Revs. C. E. Crowell, President of Conference, and H. T. Roe, a former pastor, being the preachers, and Rev. F. Friggens the pastor.

The following have been the pastors of Beech Street and (later) Oxford Street Church. Beech St. was, at first, connected with Brunswick St., then with Halifax West (Charles Street) and became a separate charge in 1895.

Pastors: Supplied from Brunswick St. and Charles St. from 1871 till 1884; 1884, Leander Daniel; 1887, J. B. Buttrick; 1888, R. Smith (Sup'y Supply); 1891, J. H. Toole; 1892, James E. Hughson; moved to Oxford Street 1893; made separate circuit with unmarried man 1895. W. F. Gaetz; 1898, F. W. W. DesBarres; 1901, A. S. Rogers; 1902, Supply; 1903, H. B. Clarke; 1904, H. H. McNeill; 1907, W. H. Watts; 1908, became married man's circuit with Robt. Williams; 1912, W. J. Wright; 1916, H. T. Roe; 1921, F. Friggens; 1925, H. T. Roe (2nd. term).

Dartmouth—Methodist services in Dartmouth began in the old Quaker meeting house on the site of the present Central School. The first Methodist church, which was dedicated in 1853, was made possible by the generosity of George H. Starr, of

Halifax, who donated the site and half the cost of the building. The pews were bought from the old "Tabernacle". Nathaniel Russell, father of Mr. Justice Russell and Mrs. (Judge) S. A. Chesley, and grandfather of Rev. E. W. Forbes, was an esteemed local preacher and was largely responsible for the services in the early history of the church. Services were also supplied from Halifax beginning as regular appointments in 1847. In 1852, Charles (Dr.) Stewart, then a candidate, was sent to Dartmouth which was part of a circuit extending to "Musquodoboit Harbor and Shubenacadie", which was the title of the circuit. Dartmouth first appeared as a circuit title in 1856, with John Winterbotham as pastor.

In 1877, during the pastorate of Godfrey Shore, the church was enlarged and two steeples erected. It was extensively renovated in 1905 and new pews placed in it, this time purchased from Chalmers church, Halifax, thus its seatings had formerly been Baptist and Presbyterian, good solid foundations. The new parsonage, adjoining the church, was built in 1893, during the pastorate of D. W. Johnson. The church was greatly damaged by the terrible explosion of December 6th, 1917. Services were held for a time in the basement but the building was condemned by inspectors and torn down for the building of the splendid edifice which now adorns the site. During the building the congregation worshipped in the assembly hall of the Greenvale town school. The dedication of the new church took place on November 14th, 1920, the preachers being Revs. B. C. Borden, D. W. Johnson, and F. Friggens, President of Conference. Much credit was given A. B. Higgins, the pastor, for his untiring labors in securing the erection of this beautiful temple. The Sunday School is one of the strong and inspiring features of this Church, under the splendid leadership of W. L. Tuttle and his predecessors W. B. Rankine and Dr. Frank Woodbury.

The following ministers have been stationed at Dartmouth: 1856, John Winterbotham; 1858, John S. Phinney; 1859, John Cassidy; 1860, Theophilus S. Richey; 1862, supplied from Halifax; 1863, J. G. Angwin; 1866, Howard Sprague; 1867, J. A. Rogers; 1870, C. H. Paisley; 1872, A. W. Nicolson; 1873, J. G. Angwin; 1874, I. E. Thurlow; 1876, Godfrey Shore; 1879, I. M. Mellish; 1880, H. P. Doane; 1883, J. L. Sponagle; 1886, W. C. Brown; 1889, Geo. F. Johnson; 1892, D. W. Johnson; 1895, J. Lathern; 1899, O. Gronlund; 1900, Wm. Ryan; 1901, W. I. Croft; 1905, A. Hockin, Snr.; 1909, J. Appleby; 1912, Wm. Phillips;



1915, A. B. Higgins; 1921, H. T. Roe; 1925, H. S. Bland.

In earlier days, the names of Russell, Chittick, Young, Angwin, Smallwood, Black, Beck, Thomas, Leadley, Pearce, Stanley, Short, Woodbury, Erb, Rankin, Hutt, Gaetz, Storey and Wolfe found prominent place in the history of this church. Here the venerable Rev. Thomas Angwin spent the years of his retirement and here, in later years, Rev. Joseph Hale has been a great assistance to the pastor.

Sambro and St. Margaret's Bay (Glen Margaret)—As these two communities, though far separated, have sometimes been worked as one field, we place them together. Smith's History says: "Sambro, settled originally by fishermen from Cape Negro, most of whom were Methodists, had been visited in 1821 by William Black, who formed a class of eighteen persons, some of whom had been members of a class previously dissolved by the removal of their leader. Early in the century the same minister had preached at St. Margaret's Bay, where some families of Huguenot descent had found a home, but no sympathetic attention had been given them until the appointment of Wm. Luther to the city. At St. Margaret's Bay, a neat little church was built as early as 1824, and at Sambro another was put up in 1830; and in 1832 these places were set off as a distinct circuit, but years elapsed before the number of preachers permitted any proper supply.

Unfortunately the supply of this field has always been intermittent, sometimes each community having a minister, sometimes one for both, and sometimes none for either. Under such circumstances little stable progress could be expected.

The following is the record of ministers for Sambro: 1884, Supply; 1885, B. E. Bond; 1887-8, Supply; 1889, H. S. Theakston; 1890-95, Supply; 1895, W. R. Turner; 1898, J. Blesedell; 1901, T. D. Hart; 1905-12, Supply; 1913, A. J. Reynolds; 1914, Supply; 1915, C. W. Porter-Shirley; 1917, J. W. Hird; 1918, J. Blesedell; 1921, H. S. Bird; 1924, Supply (A. Armitage).

The Glen Margaret record is: 1890, Supply (D. Herd); 1892, R. M. Jost; 1893, C. M. Mack; 1894, Supply; 1895, W. C. Perry; 1897, Supply; 1898, C. H. Johnson; 1899, F. B. Curry; 1900, H. P. Patterson; 1902, W. R. Tratt; 1904-5, Supply; 1906, C. G. Hockin; 1907-12, Supply (D. K. S. 10 and 11); 1913, F. J. Scoates; 1914, Supply; 1915, C. H. C. McLarren; 1918, W. Colind; 1919, Supply; 1925, Supply, James Blesedell, Superannuate.

Woodlawn—This mission was first known as "Lawrencetown" and all the territory in it was first worked from Dartmouth including Cole Harbor and Woodlawn. When Dartmouth became a separate charge the missionary on the outlying sections also visited Waverly. Lawrencetown appeared on the station sheet in 1877 with Robert Williams as pastor. Then followed: 1878, G. A. Huestis; 1879, J. Wier; 1882, A. F. Weldon; 1883-86, supplied from Dartmouth; 1887, J. W. Howie; 1890, F. W. W. DesBarres; 1891, J. E. Hughson; 1892, Supply; 1893, D. B. Hemmeon; 1895, D. K. Smith (Supply); 1900, J. H. Davis; 1904, J. Sharp; 1907, Joseph Hale; 1910, J. B. Heal; 1914, J. Adamson; 1917, E. Plowman; 1920, R. M. Browne; 1922, H. P. Patterson; 1924, H. D. Townsend; 1925, H. H. McNeill. Cooperation with the Presbyterians began in 1924. The name of the mission was changed to Woodlawn in 1891, where, a few years afterwards, a comfortable parsonage was erected, situated about three miles from Dartmouth.

Bedford and Waverley—These neighboring communities of Halifax and Dartmouth have received intermittent attention from the Methodist church, sometimes worked together, sometimes with Waverley connected with Woodlawn and sometimes left without any Supply, until during the last few years cooperation with the Presbyterian Church has left them in their care, whilst the Methodist Church has cared for Woodlawn, Cole's Harbor and Lawrencetown. The pastoral record is as follows: 1890, W. C. Perry; 1892, B. Seaboyer; 1894, H. D. Townsend; 1895, Supply; 1896, W. C. Schlichter; 1897, G. P. Allen; 1898, B. J. Porter; 1900, Supply and later union of Waverley with Woodlawn.

Musquodoboit Harbor—Some Methodists of German descent, converts under Orth of Lunenburg in 1822, settled in this community in 1827. "In their new home they sought to benefit irreligious neighbors, and Heaven had smiled on their efforts. After some years of isolation a monthly visit from a Methodist preacher was secured, and in January, 1855, a small church was dedicated." Leonard Gaetz, the faithful spiritual leader of these settlers, passed away in 1864, his wife and eleven children having all professed allegiance to Christ, three of the sons—Thomas, Joseph and Leonard—becoming ministers of more than ordinary ability and influence, Thomas dying early in Newfoundland,

Joseph spending a few years in Newfoundland and the rest of his ministry in Nova Scotia, and Leonard occupying a prominent place in Nova Scotia, New Brunswick, Montreal, London and Winnipeg, ending his days at Red Deer, Alberta, of which he was the first settler. Another brother, Isaac, was for many years an able and influential local preacher. The following is the ministerial list since 1855: Hezekiah McKeown; 1856, C. Gaskin; 1857, Jos. Sutcliffe; 1858, Alex S. Tuttle; 1859, supplied from Halifax; 1860, Robert Wasson; 1861, S. B. Martin; 1863, Robert Taylor; 1865, R. O'B. Johnson; 1867, A. LePage; 1869, C. W. Dockrill; 1872, R. S. Crisp; 1874, W. G. Lane; 1875, R. O'B. Johnson; 1878, J. M. Fisher; 1881, G. F. Day; 1883, R. D. Beals; 1884, R. B. Mack; 1887, H. P. Doane; 1888, F. J. Pentelow; 1891, I. M. Mellish; 1893, J. Phalen; 1896, Thomas Wootton; 1899, J. A. Hart; 1900, G. F. Mitchell; 1903, R. M. Browne; 1904, W. R. Tratt; 1907, Supply (D. K. S.); 1910, A. M. Angus; 1912, C. G. Hockin; 1915, A. R. Wallis; 1918, Percy Johnson; 1920, W. Nightingale; 1922-24, Supply; 1925, E. Plowman.

Middle Musquodoboit—In the year 1855, Rev. Hezekiah McKeown, the popular young preacher of Musquodoboit Harbor, introduced Methodist services at Middle Musquodoboit, where in a few months the erection of a church was undertaken. As time went on services were established at Meagher's Grant, Higginsville, Upper Musquodoboit and in the neighboring gold mine communities. A new church was dedicated at Upper Musquodoboit on January 19th, 1896, during the pastorate of G. W. Whitman, the Rev. W. H. Hartz being the preacher. A new church was opened at Higginsville on February 23rd, 1890, during the pastorate of W. I. Croft, the preachers being Revs. E. B. Moore and Jos. Gaetz. The cost was \$1,400.

In 1859, a mission house, partially furnished, was purchased at Middle Musquodoboit and a new church was under construction. Mr. and Mrs. William Layton were for many years very influential and useful members of the church there. Rev. A. B. Higgins, of the Nova Scotia Conference, was born on this circuit.

The ministerial record is as follows: Supplied from Musquodoboit from 1855-57; 1858, William C. McKinnon; 1861, Henry Holland; 1862, John J. Teasdale; 1865, Leonard Gaetz; 1868, Samuel B. Martin; 1870, Albert S. DesBrisay; 1872, James Tweedy; 1875, John A. Mosher; 1878, Wm. G. Lane; 1881, J. Hiram Davis; 1884, H. P. Doane; 1887, R. B. Mack; 1888, W. I.

Croft; 1891, R. A. Daniel; 1894, G. W. Whitman; 1897, W. C. Perry; 1902, A. Lund; 1905, C. H. C. McLarren; 1908, W. J. Layton; 1909, W. J. Wright; 1912, R. M. Browne; 1915, W. Owen; 1916, G. W. Mitchell; 1918, A. F. Baker; 1921, J. Blesedell; 1923, United Presbyterian and Methodist, W. K. Reid (Pr.).

WINDSOR DISTRICT

Windsor—Methodism came to Windsor through some families who emigrated from Yarm, in Yorkshire, England, in 1773, the leader of whom was John Smith, who established meetings for prayer and Christian fellowship among his neighbors. In 1782, William Black visited Windsor and found a prepared soil for the seed of the kingdom. He organized a class and appointed Mr. Smith as its leader. Ever since, Windsor has occupied a prominent and honored place in the Methodist history of the province. For some years the services were held in private dwellings, the court-house, and in a workshop. In 1792, it was decided to build a church and the shell was put up and the building occupied in the summer time, the winter meetings being held in a work-shop. The church was not finished for several years. Because of its central position, Windsor was frequently selected as the meeting place of the early Conferences. Windsor was first connected with the Halifax circuit, and sometimes after it was part of a circuit the minister of which resided at Newport and sometimes at Horton. Occasionally a minister would spend several months at Windsor. Thus it was early visited by Black, Garrettson and Cromwell. It was part of John Mann's circuit when, in 1798, he was stationed at Newport. James Priestley was found at Windsor in 1810. Then on its records are found the names of Wm. Croscombe, Wm. Bennett and Wm. Burt who were stationed at Horton and must have had Windsor as one of its appointments.

Under the superintendence of William Croscombe, who later was buried at Windsor, the church built in 1792, which was a half-a-mile from the village, was moved to a site nearly opposite the present church.

During the pastorate of Roland Morton a new church was built in 1855 which endured until the great fire of October 17th, 1897, when church and parsonage were both swept away in the general conflagration which destroyed the greater part of the

town. This was during the pastorate of F. H. Wright. Prompt measures were taken to rebuild and the beautiful new church of the present was dedicated on April 8th, 1900, the preachers being Revs. E. E. England (President Conference), F. H. Wright and Ralph Brecken. Revs. G. J. Bond and T. Watson Smith assisted in the services of the day. The church cost \$15,000.

Quite a number of ministers have gone out into the work from this circuit, amongst whom were Thomas Watson Smith, William C. Brown, David B. Scott and John J. Teasdale.

The names of Smith, Scott, Black, Allison, Chandler, Webb, Curren, Shand, Mosher, Kilcup, Dill, Curry, Murphy, Card, Graham, Dakin, Roach, Anslow and McIlhiney have held a prominent place in the Methodist history of the town. Windsor has frequently been chosen by retiring ministers as a congenial home for the evening time of life.

Dr. Smith's History says: "The first minister stationed at Windsor, which in 1822 became the head of a circuit, was George Jackson who had come from the West Indies the previous autumn." He was followed by Robert Alder in 1823 who remained one year. The following two years are uncertain. The name of William Bennett appears in the circuit records, but as he superannuated in 1820, residing at Newport, in all probability there was no stationed minister at Windsor and it was supplied by Mr. Bennett as opportunity afforded. Following him we have this record fairly well verified: 1826, Robert Young; 1829, Stephen Bamford; 1830, William Croscombe; 1833, S. Bamford; 1836, A. W. McLeod; 1838, Wm. Webb; 1839, Wm. Croscombe; 1841, J. B. Strong; 1843, Wm. Smith; 1845, Charles DeWolfe; 1847, Wm. Croscombe; 1849, John Marshall; 1851, Henry Pope, Senior, assisted by F. W. Moore; 1854, James England; 1855, Roland Morton; 1858, Charles Stewart, assisted by J. B. Likely; 1860, Henry Pope, Jr., assisted by Richard Johnson; 1863, James England; 1866, Elias Brettle; 1869, A. W. Nicolson; 1872, Albert S. DesBrisay; 1874, S. F. Huestis; 1877, Ralph Brecken; 1880, J. M. Pike; 1882, J. Lathern; 1885, J. A. Rogers; 1888, Wm. Brown; 1891, J. S. Coffin; 1894, J. L. Dawson; 1897, F. H. Wright, assisted one year by J. W. Aikens; 1898, Wm. Phillips; 1901, Wm. Dobson; 1904, D. W. Johnson; 1907, W. H. Langille; 1911, Wofford M. Ryan; 1914, E. W. Forbes; 1918, F. J. Armitage; 1922, J. W. McConnell; 1923, F. E. Barrett.

Chester Road (Waterville)—Chester Road, South of Wind-

sor, appeared on the minutes early as "To be Supplied" and continued thus for many years. In 1889, Mr. Benjamin Bond, an esteemed local preacher, was put in charge and continued for a long number of years to do faithful service at Chester Road, Wile Settlement and other neighborhoods. In 1915, A. G. Pentz was stationed there and since then it has been supplied from Windsor.

Hantsport—Extensive revivals during 1839-43 so strengthened the work in Hants and Kings Counties as to call for the formation of new circuits. Falmouth and Hantsport (Half-way River, as it was called) were supplied by the second man at Windsor until 1864 when Falmouth appears as the head of a circuit with Andrew Gray as pastor, then follow 1866, Charles B. Pitblado; 1869, Geo. M. Barratt; 1872, James G. Hennigar; in 1873 the circuit name was changed to Hantsport; 1874 J. McMurray; 1875, Caleb Parker; 1877, A. D. Morton; 1880, Wm. Ryan; 1882, G. O. Huestis; 1884, Wm. Ainley; 1887, W. G. Lane; 1889, P. H. Robinson; 1890, A. Hockin; 1893, W. Phillips; 1896, J. M. Fisher; 1899, E. E. England; 1900, J. W. Aikens; 1902, E. B. Moore; 1905, J. M. Fisher; 1906, F. E. Barrett; 1910, E. W. Forbes; 1911, J. W. O'Brien; 1914, A. Daniel, 1917, T. W. Hodgson; 1921, A. B. Higgins; 1925, H. T. Gornall. The appointments on this circuit are Hantsport, Falmouth, Mt. Densort and Lockhartville.

Hantsport seems to have a special attraction for retired ministers for here settled Revs. J. G. Bigney, J. M. Fisher, I. E. Thurlow, W. A. Outerbridge and J. W. Prestwood.

Horton—Early and frequent mention is made of Horton in the records of Methodism in Nova Scotia. Sometimes it is uncertain as to the exact locality meant as besides Lower Horton, now generally meant by "Horton", Wolfville was called Upper Horton and Kentville was known as Horton Corner. The old Horton circuit extended into Cornwallis. Some of the early conferences, 1805 and 1806 being mentioned, were held at Horton. The latter was attended by the rugged old Scots soldier, Rev. Duncan McColl of St. Stephen's. William Black rode into Horton on May 30th, 1782, where he was able to speak "with freedom, fervency and power. Many cried for mercy, while others shouted Hosannas to the Son of David." Rev. Freeborn Garrettson met with much favor and success in Horton and, in 1786,

Jonathan Crane, Esq., and his brother-in-law, James Noble Shannon, Esq., offered him two hundred dollars towards the erection of a church at Horton. Mrs. Crane was an Allison, kindred of the Allisons of Mt. Allison, whose family came from Londonderry, Ireland, about 1770, and, about 1775, she became a member of the first classes formed in the county of Kings. During another pastorate of Garrettson at Horton a wide-spread revival took place. In March of 1787, he wrote "I have had a blessed winter among them." In 1792 James Boyd also had a gracious revival there.

William Croscombe was one of the early pastors at Horton. He was very youthful in appearance when he came out from England in 1810. He tells of preaching at Falmouth on his way to Granville at attend Conference in 1812 and when he was through he saw a tall young man going round amongst the people with his hat in his hand and was surprised when he came and presented him with more than thirty shillings. Sometimes, in recent days, ministers have had interesting times with the stationing committee. At this Conference there were six present besides himself and they were all on the stationing committee. Three of them wanted him to go to Shelburne and three to go to Horton. They had the grace to give him his choice and he went to Horton. During a second pastorate there in 1838, assisted by Peter Sleep, he held special services in Lower Horton, the first convert being Robert E. Crane who afterwards became a useful and beloved minister of the Methodist Church. Considering the list of pastors, there is uncertainty about the earliest settled ministers. Nearly all the pioneers visited Horton. Free-born Garrettson spent a winter there, James Boyd was stationed there in 1792 and Wm. Croscombe in 1812. Wm. Bennett and Robert Alder were there in 1817 and Wm. Burt was there from 1819 to 21 inclusive, and in the latter year was assisted by John Pope. Burt had lived with the Pope family in England and when the first son of John Pope was born he called him William Burt Pope. John Pope returned to England and the son, William Burt Pope, D.D., became one of the most distinguished theologians of his day, and in 1877-78 was president of the British Wesleyan Conference. He was born in the house now occupied by Rev. Dr. A. C. Borden, Grand Pre. Henry, Pope, Snr., a most beloved minister, father of the late Rev. Dr. Henry Pope, so beloved in St. John, N. B., was an elder brother of John Pope. Then follows some unknown till 1824 when we find John B. Strong; 1827, Geo.

Millar; 1829, R. H. Crane; John Snowball, 1831 (grandfather of W. B. Snowball, M. P., Chatham, and Rev. J. W. Bartlett, Amherst); 1834, Wm. Temple (father of Rev. R. Alder Temple). William Temple, Senior, had a clubfoot and the story is told that long ago, when several ministers used to unite to hold week night missionary meetings, in a church, of which he was pastor, such a meeting was held. One of the ministers was deaf, one had but one eye, one stammered, and he was lame. In those days each stanza of a hymn was first read and then sung. He began by the use of the hymn beginning "O for a thousand tongues to sing". The fifth stanza reads:

"Hear him, ye deaf; his praise ye dumb,
Your loosen'd tongues employ;
Ye blind, behold your Saviour come,
And leap, ye lame, for joy."

As he uttered the last line he hopped from the floor to the platform. It is needless to say that there was some smiling in the audience. This good man must have had a keen sense of humor for it is related of him that, passing along a street in St. John, late one summer night, he saw some men in a basement room playing cards, and as the window, on a level with the street, was open he shoved his club-foot through it to the alarm of the players who thought it belonged to the evil one.

He was followed at Horton in 1835 by John Marshall; 1838, Wm. Crocombe; 1839, Henry Pope, Snr., (an elder brother of John, father of Dr. Henry Pope. He was a great temperance worker and had a very gracious revival at Lockhartville, now an appointment on the Hantsport circuit); 1842, Richard Knight (grand-father of Rev. M. R. Knight). He was an able preacher and administrator, was superintendent of missions, and had a fine grasp of public affairs. He had J. V. Jost as a colleague in 1843. Richard Weddall (father of Rev. R. W. Weddall) followed in 1847 and had a great revival at Lower Horton; 1849, Thos. H. Davies; J. R. Narraway (an able preacher and writer who became deaf) was stationed on the Cornwallis part of the circuit in 1850; 1852, Frederick Smallwood (powerful preacher and revivalist); 1856, J. G. Hennigar; 1859, Thomas Angwin (assisted in .60 and .61 by F. H. W. Pickles); 1862, Henry Daniel and W. W. Colpitts; 1864, S. W. Sprague, (assisted by A. S. DesBrisay in .64 and .65 and by R.B. Mack in .66); 1867, Christopher Lockhart and H. P. Cowperthwaite; 1870, S. F. Huestis; 1873, W. H.

Heartz (assisted in .74 and .75 by D. W. Johnson); 1876, J. S. Coffin (assisted by F. H. Wright in .76 and by I. M. Mellish in .77 and .78); 1879, Thos. Rogers (assisted by Benj Hills in .79 and .80 and by C. M. Tyler in .81); 1882, J. S. Coffin and F. A. Buckley; 1883, W. C. Brown (assisted by J. B. Buttrick in .83 and T. A. Wilson in .84 and .85); 1886, D. W. Johnson (assisted by T. A. Wilson and J. A. Smith in .86, F. Friggens in .87, and P. C. L. Harris and Supply in 1888); 1889, C. Jost (assisted by J. W. Turner in .89 and W. R. Turner in .90 and .91); 1892, F. H. Wright; 1894, W. Brown; 1897, W. H. Langille; 1901, F. Friggens; 1905, R. W. Weddall; 1909, A. C. Borden; 1913, A. Hockin; 1917, W. M. Ryan; 1920, G. W. Whitman; 1924, Wilfred A. Burbidge, who afterward went to Korea.

The Horton circuit has contributed quite a number of able ministers to the Methodist Church. Besides Robert E. Crane, already mentioned, Samuel Avery, a young man of promise was received in 1854, and after a brief ministry died in 1861, aged only twenty-nine years. Robert H. Taylor and Dr. Byron C. Borden came from the Avonport appointment; Rev. Professor J. Alfred Faulkner, D. D., of Drew Theological Seminary, was baptized and received into the church, at Lower Horton, by Rev. S. F. Huestis in 1871, one of the greatest revivals on record in the Valley being vouchsafed to Mr. Huestis at that time. At Wolfville, in the winter of 1873-4, Rev. Dr. A. C. Borden, successful pastor and some time missionary in Japan, was led into the kingdom during the fruitful ministry of W. H. Heartz. Rev. Dr. D. B. Hemmeon, worthy son of the manse, was received into the church at Wolfville during the second pastorate of D. W. Johnson. P. J. P. Neary, who spent some years in the ministry in the United States, came from the Greenwich appointment.

In 1892 Wolfville and Greenwich were cut off the Horton circuit to form the Wolfville circuit, leaving Lower Horton, Avonport and Long Island as the component parts of the Horton circuit.

The date of the building of the first church is uncertain. We noted that, in 1786, two hundred dollars were offered by two men towards such a building. Smith's History says: "At Lower Horton, on the last Lord's day in May, 1821, a new church was opened, the old one having been drawn across the road to be converted into a parsonage." All old Horton pastors remember with pleasure the fine band of stalwart laymen and women who

assisted them in their labors. The names of Armstrong, Black, Bowser, Crane, Brown (Miss), Curry, Chipman (Dr.), Dennison, Faulkner (father of Prof. J. Alfred Faulkner of Drew), Fuller, Harris, Patterson (Principal of Acacia Villa School), Parker (Avonport), Rathburn, Simson, and Trenholm. Numbers of these were prayer-leaders of great fervency and power. This circuit was long favored with the godly presence of Rev. and Mrs. George Johnson, who spent the years of their retirement at Grand Pre. Rev. and Mrs. Arthur C. Borden also superannuated at Grand Pre.

Wolfville—On June 3rd, 1782, William Black preached in the Baptist church, Horton. As Wolfville was then called Upper Horton, in all probability it was at Wolfville he preached on that occasion. He wrote: "Many were enabled to rejoice, while others mourned." In 1819, William Burt, residing at Lower Horton, frequently preached in the dwelling of T. A. S. DeWolf who sometimes assisted him as an exhorter. Wolfville and Greenwich were appointments of the Horton circuit until 1892 when Wolfville became the head of a separate circuit. Beginning with the second year (1874) of the Horton pastorate of W. H. Heartz, a second man was appointed to the circuit to reside at Wolfville, when morning and evening services were begun.

The following have been the appointments: 1874, D. W. Johnson; 1876, F. H. Wright; 1877, I. M. Mellish; 1879, B. Hills; 1881, C. M. Tyler; 1882, F. A. Buckley; 1883, J. B. Buttrick; 1884, T. A. Wilson; 1886, J. A. Smith; 1887, F. Friggens; 1888, P. C. L. Harris (part of year); 1889, J. W. Turner; 1890, W. R. Turner; 1892, O. Gronlund; 1895, Jos. Hale; 1898, J. E. Donkin; 1901, Geo. F. Johnson; 1905, E. B. Moore; 1909, J. W. Prestwood; 1912, W. H. Rackham; 1915, F. J. Armitage; 1921, D. B. Hemmeon. On the first Sunday in December, 1923, the Presbyterian and Methodist congregations united with D. B. Hemmeon as pastor and the Presbyterian church and manse occupied by the minister and congregation. The Methodist parsonage was sold. A new church was erected at Greenwich in the Conference year of 1909-10.

The names of Caldwell, DeWolfe, Eagles, Elder, Elderkin, Follett, Forsyth, Johnson, Longard, Rounsefell, Woodman, Woodworth and Young are gratefully remembered because of their devotion to the cause of God. John Rounsefell and Jas. Elder were local preachers of great usefulness. The life of the venerable T.

A. S. DeWolfe was a benediction. J. W. Caldwell threw all his fine energy into every department of the work of the church. Besides these devoted laymen, the Revs. Chas. DeWolfe, D. D., George W. Tuttle, J. B. Hemmeon and George F. Day and their families, for shorter or longer periods, in retirement, added strength to the cause. Here Rev. E. E. England found his wife (Miss Woodman), as did also Rev. P. J. P. Neary (Miss Longard), Rev. R. W. Weddall (Miss Neary), and Rev. D. B. Hemmeon (Miss Caldwell).

Canning—The whole Cornwallis country was once connected with the Horton circuit until about 1855 when Cornwallis became a circuit including what are now the Canning and Berwick circuits with the following appointments: 1855, Thos. Harris; 1856, James Taylor; 1857, J. Taylor and J. Lathern (the latter at Berwick); 1859, Wm. Smithson and Geo. Butcher. In 1860, Cornwallis was divided into Cornwallis East and Cornwallis West. The East was afterwards called the Canning circuit. William Black left Cumberland in May, 1782, to visit Windsor but was too late for the packet at Parrsboro. He secured passage to Cornwallis and was entertained by Gideon Sherman and invited to preach in the Baptist church which he did three times with very gracious results. At the close of the year, the first watch-night service in Cornwallis was held at Nathaniel Smith's and Joseph Johnson "found this the time of deliverance." Mr. Black said a more impressive service he had not attended since his own conversion. In 1786, Garrettson formed a society or twelve "deeply awakened" persons at Cornwallis. In the township, in 1786, five hundred dollars were subscribed towards the building of a church. The house of Captain Bowen of Cornwallis was for years the preaching place as well as a home for the itinerant preachers.

The following were the pastors of the Cornwallis East Circuit: 1860, Wm. Smithson; 1862, J. G. Hennigar; 1866, R. Weddall; 1867, R. Smith; beginning with 1869 the circuit was called Canning with R. Smith as pastor; 1870, G. O. Huestis; 1873, F. H. W. Pickles; 1876, J. J. Teasdale; 1878, J. Strothard; 1881, R. A. Daniel; 1884, W. G. Lane; 1887, Wm. Ainley; 1890, D. Hicksey; 1893, J. M. Fisher; circuit transferred from Annapolis to Windsor District; 1896, A. B. Higgins; 1899, J. Johnson; 1901, Wilfred F. Gaetz; 1903, Thos. A. Wilson; 1907, J. Seller; 1909, A. Hockin, Snr.; 1913, A. C. Borden; 1917, F. Friggens; 1921, Thos. W. Hodgson.

The church at Canning was burned, with all its contents, on February 8th, 1909. The new church was dedicated on February 13th, 1910, the preachers being Revs. D. Hickey, A. B. Higgins and W. H. Heartz, and the pastor being A. Hockin. The church cost \$7,500. The pulpit furniture was presented by Mrs. J. H. Clarke.

On their retirement, the Revs. J. G. Hennigar and William Ainley settled here and strengthened the cause. The pastors on this circuit have had the support of many devoted Christian men and women workers.

Scott's Bay—This mission first appeared in the minutes of 1874 followed by "One to be sent." This community had been visited from Cornwallis and was an appointment of the Canning circuit. The following were stationed there: 1875, Arthur Black, 1876, J. W. Shepherdson; 1877, J. Hiram Davis; 1878 and 79, Supply; 1880, Starr Black; 1881, A. Daniel. It disappeared from the Minutes in 1882, and became again an appointment of the Canning circuit.

Kentville—In Smith's History we find a reference to William Burt who was stationed at Lower Horton from 1819 to 22 which says: "At Horton Corner, as Kentville was called until 1820, he found the frame of a church, which, before his removal, was formally opened for worship." Kentville and neighboring appointments continued to be connected with Horton for many years. Sometimes, besides the superintendent who resided at Lower Horton, a young colleague would reside at Greenwich or Kentville. Among these latter were F. H. W. Pickles, W. W. Colpitts, Albert S. DesBrisay, R. B. Mack, and H. P. Cowperthwaite. Kentville first appears as a separate circuit with A. D. Morton as pastor, to exchange once a month with Horton. The circuit sometime included Greenwich, Kentville, Canaan Mountain, Sheffield's Mills, Woodville and Cambridge. Greenwich was afterwards connected with Horton and later with the Wolfville circuit.

A new church was dedicated at Kentville on March 7th, 1897, during the pastorate of R. S. Stevens, the preachers being Revs. Wm. Dobson (11 and 7) and G. O. Huestis at 3 p. m. The church cost \$2300; a dollar would go a great deal farther than it will today and the building was very neat and attractive. The fine new parsonage was considerably damaged by fire on January 3rd, 1898.

In 1923, preparations were being made for the erection of a new church when negotiations began between the Methodist and Presbyterian congregations for union, which was consummated, the Presbyterian church being chosen as the place of worship, the Methodist church to be used as a hall for church and other purposes. The two pastors, Revs. R. B. Layton (P.) and B. J. Porter (M.) remained in joint charge until the Conference of 1924 when both resigned according to agreement, the United Church being supplied during the remainder of 1924.

The following is the ministerial record since Kentville became a separate circuit in 1870: A. D. Morton; 1871, R. W. Weddall; 1873, W. J. Johnson; 1875, A. H. Clayton; 1876, I. E. Thurlow; 1879, Paul Prestwood; 1881, R. Wasson; 1883, W. H. Langille; 1885, Wm. Ryan; 1886, J. A. Mosher; 1887, C. M. Tyler; 1889, T. A. Wilson; 1890, W. F. Cann; 1892, F. W. W. DesBarres; 1893, S. R. Ackman; 1896, R. S. Stevens; 1898, W. F. Gaetz; 1901, R. Williams; 1904, J. W. Turner; 1906, W. R. Turner; 1909, W. A. Outerbridge; 1912, R. C. Tait; 1913, Supply; 1914, C. B. Sinden; 1915, J. G. Stones; 1916, P. Pollitt; 1917, A. C. Borden; 1920, B. J. Porter; 1924, United St. Andrews and St. Stephen's, Presbyterian and Methodist (To be supplied); 1925, (United Presbyterian and Methodist), A. A. McLeod, Presbyterian. Rev. J. W. Turner died at Kentville while stationed there. H. W. Outerbridge, Japan, is connected with Kentville.

Newport—With Windsor, Newport was one of the first communities in Canada to receive Methodist settlers. Among the Methodist immigrants who came to Windsor from Yarm, Yorkshire, England, in 1773, the leader was John Smith, who, we are told, "left the main body, and settled upon a farm which had been offered him in Newport." This man, who had more than once acted as precentor for Wesley, when the latter had preached in the market place of his native town, became the first class leader in Windsor, if not in Canada. John Allison, one of the early settlers of Cornwallis, who married a sister of Rev. Hugh Graham, the Presbyterian minister of the township, by the reading of Fletcher's works became an Arminian in belief and he and his wife, acting in accordance with their conscientious convictions, became members of the Methodist church. "From Cornwallis, he removed to Horton, and thence, in 1804, to the 'Mantua' farm at Newport, where he continued to reside until his death in 1821. For many years he represented the township of

Newport in the House of Assembly." This man was the ancestor of the Allison of Mt. Allison, St. John, Halifax and other parts of these provinces.

It was at Newport that the Rev. John Mann's family found their last settled home. Many joined the church under John Mann's preaching, but some years afterwards "many left the society, fell into Antinomian delusion and joined the Newlights, while others fell into open sin, which caused him many painful and sorrowful hours."

In July, 1794, a lot was donated for a church and the building was erected during that year.

In 1812, Croscombe found the church at Newport composed of experienced Christians and much enjoyed their fellowship, Newport was Wm. Burt's first appointment. He buried John Mann, who died in the triumphs of the gospel. Under Burt's inspiring preaching, in 1816, "Conversions took place at Oakland, large numbers entered the societies at Kempt and Kennetcook."

Following Burt, in 1817, Adam Clarke Avard had great success in winning souls into the Kingdom. In the family of Anthony Shaw, four sons and a nephew were converted. One of the Shaws entered the ministry and was sent to the West Indies where his health failed and he returned to die. Another son became a useful local preacher, and the nephew, Robert Salter, who became a class leader, school teacher, and for many years a valued official in the Methodist church at Carleton, St. John, N. B. "The ministry at Newport of Henry Pope, Sr., whose three years' term there commenced in 1833, was one of much usefulness. When the shadows of fourscore years had fallen over his path, he spoke of his residence at Newport as among the pleasantest terms of a very long service."

Newport and Windsor formed parts of one circuit for a long period. Beginning with 1855, we have the following record of ministers: Thomas H. Davies and Joseph Hart; 1856, A. McNutt; 1859, J. G. Hennigar; 1862, Wm. Smithson; 1865, James Taylor; 1868, H. McKeown (he was at Avondale, somewhat then connected with Newport for three previous years); 1869, Alex. B. Black; 1870, J. McMurray; 1873, R. A. Temple; 1876, E. B. Moore; 1878, E. Brettie (he retired and died here); 1879, F. H. W. Pickles; 1882, Alex. S. Tuttle; 1885, W. Alcorn; 1888, J. Astbury; 1891, J. Sharp; 1894, John Johnson; 1896, A. Daniel; 1899, R. O. Armstrong; 1902, W. R. Turner; 1906, H. Burgess; 1908, H. D. Townsend; 1911, H. R. Baker; 1913, P. M. Hartley; 1916,

J. M. Fisher; 1917, J. Baxter; 1920, W. B. M. Parker; 1923, C. A. Munro, United Methodist and Presbyterian. During the pastorate of R. A. Temple (1873-76) a handsome new church was built at Newport.

In the union with the Presbyterians, in 1923, the Methodist congregation at Ellerhouse became connected with the St. Croix Presbyterian circuit.

Avondale—This circuit, the head of which is just across the harbor from Windsor the post office address of which is Newport Landing, once famous for its ship-building, was for many years identified with the old Windsor and Newport circuits, sharing in their evangelistic history.

Avondale appears for the first time in the Minutes, as a separate circuit, in 1865 with Hezekiah McKeown as minister. Then follow: 1868, M. Richey, D.D.; 1869, J. G. Hennigar; 1872, C. Jost; 1875 J. Strothard; 1878, R. A. Daniel; 1881, R. McArthur; 1884, E. B. Moore; 1887, D. Hickey; 1890, C. M. Tyler; 1893, J. H. Davis; 1896, W. M. Ryan; 1899, A. Daniel; 1902, L. Daniel; 1906, H. J. Indoe; 1910, J. G. Hockin; 1914, J. Gee; 1916, G. W. Whitman; 1920, W. I. Croft; 1924, W. S. Loring.

A new church was built at Poplar Grove during the pastorate of J. H. Davis and dedicated on July 22nd, 1894, the preachers being Revs. Richard Smith and John Johnson. Amongst the prominent names connected with this community were Allison, Curry, Harvey, Mosher, Mounce, Bennett and Chambers. On retirement Revs. E. Brettle, M. R. Knight, M. A., and Geo. T. Bryant settled in this circuit.

Burlington (Kempt)—The circuit name Kempt first appears in the Minutes of 1857. In 1871 it was called Burlington and Kempt and in 1873 the Kempt part of the title was dropped. The ministers have been as follows: 1857, Jos. Hart; 1858, G. B. Payson; 1860, W. Alcorn; 1863, R'd. Johnson; 1864, Wm. Tweedy; 1867, J. A. Mosher; 1870, J. Johnson; 1873, E. B. Moore; 1876, G. F. Day; 1879, G. O. Huestis; 1882, T. D. Hart; 1885, J. Gee; 1888, J. Johnson; 1891, Wm. Ryan; 1894, J. G. Angwin; 1897, G. W. Whitman; 1901, C. M. Tyler; 1905, G. F. Johnson; 1907, J. M. Fisher; 1911, H. P. Patterson; 1913, F. G. Brown; 1916, J. Baxter; 1917, H. J. Indoe; 1919, A. Lund; 1921, G. T. Bryant; 1922, W. Fraser Munro; 1925, G. W. Whitman.

All the territory of the Avondale and Burlington circuits was once connected with the old Newport circuit. The parson-

age of the Burlington circuit was formerly at Kempt and Centre Burlington became the head of the circuit during the first pastorate of John Johnson.

While Cheverie belonged to the Burlington circuit, a new church was built there and dedicated on November 23rd, 1890, during the pastorate of J. Johnson, at a cost of \$4,200. The preachers of the day were Revs. J. Gee, G. E. Weathers (Bpt.), and J. A. Mosher. A Methodist Hall was dedicated at Riverside on January 1st, 1888, during the pastorate of John Gee.

Walton—The name of this mission first appeared on the Minutes in 1877 with "To be Supplied" after it, and that appears to have been its most common experience. It was connected with Burlington. The first separate pastorate occurred in 1878 where W. A. Outerbridge began his useful ministry; 1883 found W. Nightingale in charge and in 1884 T. A. Wilson. Then occurs the indefinite word "Supply" till 1890 when H. S. Theakston was pastor, followed by Supply till 1896 when the name of D. Walker appears, followed by J. B. Hemmeon 1897 and 1898; 1899, W. B. M. Parker; 1900, Supply; 1901, H. H. Irish; 1902, Supply; 1903 and 1904, D. G. Guest; 1905, Supply; 1906-07, C. W. Wright; 1908, Supply; 1909-10, A. F. Baker; 1911, J. Baxter; 1912-14, Supply; 1915, W. F. Munro; 1917, R. L. Roach; 1918-19, Supply. 1920, W. A. Burbidge; 1921, Supply; 1922, G. E. Mossman; 1923, Supply; 1924, Arthur Organ.

The present appointments are Walton, Pembroke, Brookville, Cheverie, and Tennycap, the latter being transferred from Maitland in 1924. Some years previously Cheverie was transferred from Burlington and Cogmagun transferred to Burlington.

A new church was dedicated at Walton on October 6th, 1895, Revs. T. Watson Smith, J. G. Angwin and G. F. Mitchell taking part.

TRURO DISTRICT

Truro—Previous to 1834, occasional Methodist ministers passing through Truro tarried to preach in the court-house. Amongst these the names of John Snowball and R. H. Crane are mentioned. In that year, Rev. John McMurray, stationed on the wide-spread Shubenacadie circuit, visited the town and preached in the new Baptist Church with such power as to create a consid-

erable interest and the conversion of a young man, Samuel Scott Nelson, who afterward became prominent in the Church. After holding several services in the Baptist Church, the Masonic hall was secured for alternate Sundays and services were also held at Onslow, North River and Greenfield. In January, 1835, James Buckley, a young preacher, just beginning his ministry, was sent to the assistance of Mr. McMurray and thirty members were gathered during the year from the various communities mentioned. An effort was made to secure a permanent resident pastorate but men were scarce and much delay followed before a man was settled at Truro. Thomas Smith, from Bermuda, followed Mr. McMurray on the Shubenacadie circuit and visited Truro as opportunity offered. This promising opening was neglected until 1843 when through the efforts of Rev. Roland Morton a lot was secured and a building erected so that it could be occupied but which was not completed and formally opened until 1848. Through the attractive and powerful preaching of James R. Narraway, who came to the town in 1847, the church was crowded and the cause strengthened, so that, by an arrangement made between Mr. Narraway of Subenacadie and G. O. Huestis of Maitland, regular monthly appointments were secured. In 1848, the unwieldy Shubenacadie circuit was divided and to Mr. Narraway was given the work between Truro and Pictou, taking in River John. This circuit arrangement continued till 1855, when River John was made the head of a circuit and Truro included several outlying appointments.

The following is the list of ministerial appointments to Truro, beginning with 1855; G. O. Huestis; 1857, J. M. McMurray (assisted by Richard Johnson in 1857 and by Wm. Perkin in 1858); 1859, T. H. Davies; 1861, Thomas Smith; 1863, Alex. B. Black; 1866, Roland Morton; 1869, J. Read; 1872, Job Shenton (assisted at Onslow by W. H. Ibbitson in .72 and W. Ainley in .73); in 1874 Onslow became a separate mission and Mr. Shenton remained at Truro; 1876, J. A. Rogers; 1879, R. A. Temple; 1881, S. B. Dunn; 1884, R. A. Daniel; 1887, E. B. Moore; 1890, Wm. Ainley (with this year assistants began to supply at Brunswick Street and the names will be found under Brunswick St. notes); 1893, W. H. Heartz; 1896, J. A. Rogers; 1899, A. D. Morton; 1902, J. W. Aikens; 1905, W. M. Ryan; 1908, C. M. Mack; 1912, John P. Anthony; 1913, J. Strothard; 1917, G. W. F. Glendenning; 1919, W. J. Dean; 1923, L. E. G. Davies. Rev. John P. Anthony died following an operation for appendicitis only six months after his

arrival on the circuit, much lamented. Rev. D. Hickey, then retired, supplied for the remainder of the year.

During the pastorate of John Read (1869-72) a great revival occurred, which affected the whole town, and the old church on Prince Street became too small. A large and fine new site was secured on Pleasant Street and a new Church and parsonage were built, the latter facing on Dominion Street. The church was dedicated on Dec. 24th, 1871, the preachers being Revs. Dr. Richey, S. F. Huestis and A. W. Nicolson. In December, 1896, the trustee board took action toward the erection of a new Sunday School building, but before the plans could be put into execution a disastrous fire greatly damaged the church and, in the reconstruction, it was decided that the church should be extended so that church and school should form one structure. At heavy cost this was accomplished making the church plant one of the most commodious and convenient in the Conference. The congregation during the rebuilding, worshipped for nine months in the Y. M. C. A. hall. The reopening took place on Oct. 17th, 1897, in the pastorate of J. A. Rogers, the preacher of the day being Rev. Dr. Carman, General Superintendent.

From this Church two ladies have gone to foreign mission work—Miss Agnes Killer to South Africa and Miss Isabella S. Blackmore to Japan and several have gone as wives of ministers to grace the parsonages of the home land. Frederick E. Barrett and George W. Beck of the Nova Scotia Conference entered the ministry from this congregation.

In the more than seventy years of Methodist Sunday School history there have been but nine superintendents: Joseph Crowe, James W. Killer, Samuel Rettie, Dr. W. E. McRobert, G. O. Fulton, John Suckling, Rev. R. B. Mack, and Professor John M. Trueman.

On the walls of Pleasant Street Church are two tablets, one to the memory of Rev. Thomas Smith the first settled pastor of the circuit of which Truro formed a part, who had a second term at Truro, and who lived there when he became a supernumerary and died there. The other is to the memory of prominent office-bearers of the church in its early history: James W. Killer, Samuel S. Nelson, Samuel R. Rettie, S. G. W. Archibald. Anthony Shaw, Dr. George Hyde, Leander J. Crowe, and Israel Longworth. To these might be added James W. Johnson and Dr. W. E. McRobert, since deceased. These worthies have been succeeded by a fine band of devoted men and women.

The Wesleyan was published in Truro for eleven years during which time the Editor, Rev. D. W. Johnson, resided there. Rev. and Mrs. R. B. Mack, on their retirement from circuit work made their home in Truro.

Pleasant Street (Methodist) and St. Andrew's (Presbyterian) united in 1925, using St. Andrew's Church and Pleasant St. parsonage, with L. E. G. Davies as pastor.

Truro (Brunswick Street)—About the year 1878, R. A. Temple, then stationed at Truro; in visiting the east end of the town, learned from the people that the distance from Pleasant Street Church was too great for regular attendance at all its Sunday services and he invited Mr. R. K. Livingston to attempt the holding of cottage prayer meetings in the community. This was done, the first being held at the home of Robert Bennett. After some months, Mr. Samuel Rettie gave the little band permission to meet in a room of a house he owned in that part of the town. For several years, under the courageous leadership of Mr. Livingston, the services continued until the official board began to take serious notice of the situation and during the pastorate of E. B. Moore (1887-90) a splendid lot of land, facing on three streets, was secured and a neat hall was erected, so that, beginning with 1890, an assistant preacher was appointed to Truro who devoted himself to the work in the last end. Messrs. Longworth, McMullen, Thomas and Beck gave generous financial assistance in purchasing the site and erecting the hall. In the following pastorate of W. H. Heartz, as superintendent, the remaining debt was wiped out and the cause grew so that soon the building had to be enlarged making a church capable of holding two hundred and fifty people, with class rooms on either side.

From this Church Frederick E. Barrett went into the ministry and several young ministers found their wives there. The Maritime Home for Girls is in the vicinity of this church and the officers and girls form a considerable part of the morning congregation. Situated in the growing part of the town, the outlook for this church is most hopeful.

As the associate pastors were generally probationers the changes in pastors were very frequent. Many of them have reached positions of high honor in the church. The following is the list: 1890, H. M. Tory; 1891, C. E. Crowell; 1892, W. F. Cann; 1893, R. M. Jost; 1894, W. M. Ryan; 1895, A. M. Sanford; 1897, A. D. Richard; 1898, W. Q. Genge; 1899, Aubrey S.

Tuttle; 1900, Supply, (C. Jost, Sup'y); 1901, A. Hockin, Jr., 1902, Supplies and W. J. W. Swetnam; 1903, J. N. Ritcey; 1904, H. B. Clarke; 1905, G. T. Bryant; 1906, P. T. Meek; 1907, W. H. Hughes; 1908, Supplies; 1909, C. E. Hellens; 1910, R. L. Norsworthy; 1912, H. T. Gornall; 1913, H. S. Bland; 1914, J. J. Sidey. In 1914, separate official board was organized. Then follow 1916, T. W. Hodgson; 1917, F. J. Neal; 1918, I. F. Nix; 1919, Supplied by J. B. Heal (Sup'y); 1920, L. M. Outerbridge.

At the close of 1921 conference year it was decided to have an ordained, married man and in 1922, Harry T. Jones became pastor; 1924, B. J. Porter; 1925, Harold S. Bishop.

Belmont (Onslow)—In the years 1834 and 35, when the Methodist minister from Shubenacadie began to visit Truro, occasional services were also held at Onslow, North River, East Mountain and Greenfield. When Truro became a circuit these were appointments of it. As the work developed, a second man was appointed to Truro who had special responsibility for these outlying places.

In 1874, Onslow became a separate mission with W. Ainley, who had been assistant at Truro in the previous year as pastor; 1875, Robt. W. Smith; 1876, W. L. Cunningham; 1877, Byron C. Borden; 1878, W. H. Langille; 1879, F. H. Wright; 1880, P. H. Robinson; 1883, H. P. Doane; 1884, J. H. Davis; 1887, J. W. Shepherdson; 1889, J. G. Bigney; 1891, C. W. Swallow; 1894, R. B. Mack; 1898, R. M. Jost; 1901, Wm. J. Bartlett; 1904, R. M. Browne; 1908, H. R. Baker; 1911, H. G. Bandey; 1912, H. J. Indoe; 1914, Josiah Martin; 1917, F. J. Scoates; 1921, W. H. Palmer; 1924, C. Tavener; 1925, W. Boyd Parker.

The parsonage was first at North River. A new house was built there during the pastorate of R. M. Browne in 1904. In 1913, Londonderry was added to the circuit. In 1915, the parsonage at North River was sold and a more central house purchased at Belmont. In 1918, the name of the circuit was changed to Belmont.

Robert O'B. Johnson entered the ministry from the Onslow mission, his sister married Rev. W. H. Langille and here Rev. Wm. Ainley found his wife (Miss Turnbull).

Londonderry (Acadia Mines)—This community, about twenty miles from Truro, was once in a flourishing condition because of the iron-mining and manufacture of iron pipes and other com-

modities. Of late years the whole iron industry has ceased and the plant has been dismantled so that much of the population has removed. Acadia Mines first appeared on the Minutes in 1875 with James Sharp as pastor; 1876, J. B. Giles; 1878, R. B. Mack; 1881, B. Hills; 1883, J. A. Mosher; 1886, J. E. Donkin; 1889, J. Tweedy; 1892, G. F. Day; 1895, J. B. Heal; 1898, T. A. Wilson; 1899, S. R. Ackman; 1901, Supply; 1902, D. B. Scott; 1903, C. H. Johnson; the name was changed to Londonderry in 1903; 1904, Supply; 1905, J. W. Shepherdson; 1909, C. M. Tyler; 1912, H. J. Indoe (Londonderry was joined to Onslow and minister lived at Londonderry); 1914, Josiah Martin (minister moved to parsonage at Belmont 1915); for continuance see Belmont.

At Acadia Mines, a new Church was dedicated on January 1st, 1882, during the pastorate of B. Hills, the preachers being Revs. Prof. J. Burwash and S. F. Huestis. The church cost eleven hundred dollars. A parsonage was bought at Acadia Mines in 1889 during the first year of the pastorate of James Tweedy. The church was also moved to the adjoining lot.

A church at East Mines was dedicated on Nov. 30th, 1887, during the pastorate of J. E. Donkin, the preachers being Revs. J. B. Giles and J. A. Logan (Presbyterian).

During recent years Londonderry has been conducted as a Co-operative Church as the Presbyterian Church was burnt down and the Methodist building was large enough to accommodate the united congregation.

Pictou—During the early half of the 19th century there existed in the town of Pictou an offshoot from Presbyterianism known as the Morrisonian Church which erected a place of worship at the east end of the town. This congregation, in 1868, petitioned the Methodist Conference of Eastern British America to receive it into the connexion and to station a minister among them. As there were a few Methodists in the town, who had been visited at irregular intervals, the Conference agreed to the proposition and sent the Rev. Leonard Gaetz to the congregation. His popular ministry soon crowded the church and a fairly strong cause was established. He was followed by W. C. Brown in 1871, and the succession has been 1875, C. Jost; 1877, J. G. Angwin; 1881, W. C. Brown; 1883, Thos. Rogers; 1886, E. E. England; 1889, B. Hills; 1892, W. G. Lane; 1895, R. McArthur; 1898, R. B. Mack; 1899, F. H. Wright; 1901, J. Sharp; 1904, J. Astbury; 1908, D. Hickey; 1912, R. Williams, 1915, C.

A. Munroe; 1917, J. Strothard; 1921, Supplied by J. Strothard as Sup'y: On account of decrease of population from the old shipping and ship-building days, two of the three Presbyterian Churches united, and the Methodist congregation which had lost heavily through removals and deaths disbanded in 1924 after fifty five years of useful service. The advent of the Methodist Church and the Y. M. C. A. had much to do in bringing the three Presbyterian congregations, of diverse views, into cordial relationship.

An excellent Methodist parsonage was built in 1879, during the pastorate of J. G. Angwin. The Rev. W. Fraser Munro, of the Nova Scotia Conference, is a worthy contribution to the Methodist ministry from this congregation. A lady from this congregation also graces the home of the Rev. J. Astbury.

The first Methodist District Meeting to be held in Pictou took place in 1874 remaining over Sunday. On the previous Sunday announcement was made in the Presbyterian Church on the hill, by Mr. Ross, the pastor: "A Methodist gathering is to be held in this town this week and, next Sunday, this pulpit will be occupied by two of its ministers. These Methodists are lively preachers but that is no reason why you should become Methodists."

As majorities in both the Presbyterian Churches voted against Church Union, the minorities of both Churches, including the larger part of their active workers, united and took possession of the Methodist Church, making a fine congregation of active Christian workers. Rev. F. J. Armitage, former Methodist, became the first pastor of the United Church.

After their retirement, Rev. and Mrs. James Strothard continued, for some years, to reside at Pictou.

Stellarton—Early mention is made of Albion Mines, as Stellarton was formerly known, in the itinerancy of Methodist ministers from the old Truro-River John circuit. English Methodist coal-miners found their way to this community and naturally desired ministration from preachers of their own communion. William Webb visited this village in July of 1828 and spent one Lord's-day there. The historian says: "Under the morning sermon many 'seemed to feel the power of the word.' In the afternoon he worshipped in the Presbyterian Church, in which he was to preach in the evening. The candid Presbyterian brother amused him by an announcement of the intended service, to which he ap-

pended the remark that he did not like it very well, though in view of the kindness shown him by the Methodists he could not deny it."

In 1845, in response to a request from the General Mining Association, among whose employees were a number of Methodist Englishmen, Richard Weddall was sent to Albion Mines. There is no further record of appointments to that place until it was made a circuit in 1861.

The first Methodist Church in Stellarton was built, in 1862, during the ministry of John Cassidy. In the Minutes of 1860, after the circuit title of River John and Pictou, appear the names of S. Humphrey and John Cassidy, Brother Cassidy to reside at Pictou. In the next year (1861) Mr. Cassidy became the first Methodist minister regularly stationed at Albion Mines. From this centre, Westville, Eureka, New Glasgow, and Piedmont Valley were, in after years, visited and causes established. New Glasgow was detached in 1888 and became the head of a circuit. Eureka, French River and Piedmont became a mission in 1895; and in 1912 Westville was separated. After a few years Eureka was again connected with Stellarton and Piedmont was dropped.

The name of Albion Mines was changed to Stellarton in 1873.

The following is the list of ministers: 1861, J. Cassidy; 1864, D. Chapman; 1867, J. V. Jost; 1869, R. Morton; 1871, A. D. Morton; 1874, W. H. Evans; 1875, Geo. W. Tuttle; 1877, Fletcher A. Weldon; 1880, I. E. Thurlow; 1883, J. Hale; 1886, J. Tweedy; 1889, R. A. Daniel; 1890, D. B. Scott; 1893, W. Nightingale; 1896, J. Johnson; 1899, D. Farquhar; 1901, R. M. Jost; 1905, W. A. Outerbridge; 1909, W. R. Turner; 1912, J. Phalen; 1916, W. A. Outerbridge; 1920, J. Adamson; 1924, H. T. Jones.

Westville—This charge was separated from Stellarton in 1912. The pastors have been as follows: 1912, M. K. Charman; 1913, R. C. Tait; 1915, R. Williams; 1917, J. Adamson; 1920, W. R. Turner; 1922, A. R. Pentz; 1923, A. R. Wallis.

During the pastorate of J. Adamson this church was practically rebuilt, enlarged and beautified. With commendable enterprise an excellent parsonage was also secured. This congregation is largely composed of men connected with the coal mining industry, many of them being of Old Country origin with warm Methodist traditions.

Before Westville was separated from Stellarton, the latter

circuit sometimes had two men, the second man residing at Westville. This was the case in the following years: 1902, W. F. Wright; 1904, W. J. W. Swetnam; 1909 and 10, C. B. Sinden.

Eureka—This circuit name appears bracketed with Stellarton in 1894, with one wanted for this section. At that time this was a flourishing community with woolen mills at Eureka and steel-works at Ferrona which adjoined it. Both industries have since removed which accounts for the contraction of church work in that section. French River and Piedmont Valley, far distant, were for some time connected with this mission. It appeared as a separate mission in 1895. The corner stone of the church at Eureka was laid on June 16th, 1893, D. B. Scott being pastor at Stellarton. Mrs. J. Wesley Smith, of Halifax, laid the corner stone. At 2.30 p. m., Dr. C. Stewart preached in the open air and W. G. Lane lectured, in the evening, on "A trip to Sweden." The church was completed and dedicated on Tuesday evening, Nov. 28, 1893, Revs. W. H. Heartz, W. Purvis, W. G. Lane, and W. Nightingale taking part. The church at Piedmont was dedicated on Dec. 29th, 1884, Revs. Thos. Rogers and Jos. Hale being the preachers.

The following is the list of pastors: 1895, W. B. Jost; 1897, F. E. Barrett; 1899, C. H. Johnson; 1900, C. H. Morris; 1901; from this date Eureka has been supplied from Stellarton and sometimes from Westville.

New Glasgow—Probably the first Methodists of New Glasgow were the family of Mitchell Burns, a potter by trade, who came from the north of Ireland. This family gave two ministers to the Methodist Church. Rev. F. E. Barrett, of Nova Scotia, is a great-grandson. The family moved to River John in 1847.

It is to a young woman from River John that New Glasgow Methodism owes its existence. A Miss Ellen Harbourne from that circuit married a Mr. Walker and went to New Glasgow to live. She was a loyal Methodist and joined the church at Stellarton. At her request the minister from Stellarton frequently preached in a hall in New Glasgow. Douglas Chapman was probably the first to do so, but no serious attempt was made to establish a Methodist Church in New Glasgow until the time of Isaac Thurlow (1880-83) when the old Knox Free Church building and lot were offered for sale, and Mr. Thurlow and Mrs. Walker agreed to buy the property for seven hundred dollars. This

was in October, 1881. New Glasgow became a separate mission in 1888 with F. Friggens as its pastor. An excellent parsonage was built on the adjoining lot. In the following pastorate of Wm. Purvis (1891-94) the church was remodelled and made attractive at an expense of three thousand dollars. The dedication of the reconstructed church took place on January 1st, 1893, Rev. Dr. Lathern preaching at 11 and 7, and Revs. Messrs. Robertson, Thurlow, J. Tweedy, Friggens and Purvis speaking in the afternoon.

On May 21st, 1905, a tablet to the memory of Mrs. Ellen Walker, the "Mother of Methodism" in New Glasgow was unveiled. During the devoted ministry of E. E. England the circuit became independent in 1901.

In the Conference year 1869-70 there were four members of the Methodist Church in New Glasgow. In 1913, the whole Nova Scotia Conference was entertained by this enterprising church. But again the borders became too straitened and the present site was so central it was decided to so reconstruct and enlarge (with a fine light basement) the church as to make practically a new building, brick faced with stone trimming. The corner-stone was laid on August 5th, 1918, by Rev. G. W. Whitman, President of the Conference, and the dedication took place on November 11th, 1918, the preachers being Revs. D. W. Johnson and Dr. Hartz, the pastor being Rev. B. J. Porter.

The pastors have been as follows: 1888, F. Friggens; 1891, W. Purvis; 1894, W. I. Croft; 1897, A. W. Nicolson; 1900, E. E. England; 1904, C. E. Crowell; 1906, R. McArthur; 1910, F. E. Barrett; 1914, G. W. F. Glendenning; 1917, B. J. Porter; 1920, C. E. Hellens; 1921, J. W. Prestwood; 1922, T. A. Mosley. On account of the unsettled conditions in New Glasgow over church union, the Methodist Church was left with a "Supply" pastor for 1925, pending a more permanent settlement.

Trenton—This is an offshoot from New Glasgow situated near the steel and other works. The trustees of the Piedmont Valley Church, which was no longer in use, donated it and its furnishings to Trenton. It was taken down and removed, and on January 17th, 1904, was dedicated for worship at Trenton. A large new church was erected and dedicated on May 17th, 1914, under the superintendence of F. E. Barrett of New Glasgow, the preachers being Revs. E. E. England and W. H. Hartz, assisted by T. W. Hodgson, the pastor. The building was encumbered

with a debt beyond the ability of the people to meet and large assistance had to be secured from outside sources.

The pastors have been as follows: 1913, T. W. Hodgson; 1914, B. Cooper; 1915, F. J. Neal; 1917, Supply; 1918, R. L. Roach; 1919, G. W. Beck; 1921, A. R. Pentz; 1922, T. J. Wilkinson (Supply) received into connection with the Conference in 1924.

River John—Christopher J. Perrin may be called the Father of River John Methodism. He was of Swiss origin and was above the average of those days in education. He was capable in exhortation and prayer and gathered his neighbors for worship in his own home. Mainly with the aid of his own sons, he built the first Methodist Church and he entertained the minister until the parsonage was built during Mr. Black's pastorate (1855-57). For some time, River John was part of the Truro circuit; later it ran from Albion Mines to Bay-Head near Wallace. In later years, the circuit included River John, Barriswa, Back Road, Tata-magouche, and Tatamagouche Mt.

From Smith's History we learn that William Webb was sent to River John in 1828. Others of the earlier ministers were Thos. Taylor, R. Cooney, Jas. Buckley, R. Weddall, J. R. Narraway, and J. G. Hennigar. Since the formation of the E. B. A. Conference, the following is the ministerial record: 1855, Alex. B. Black; 1857, G. S. Milligan; 1860, S. Humphrey and J. Cassidy (the latter residing in Pictou); 1861, Wm. Tweedy; 1864, J. V. Jost; 1867, Geo. W. Tuttle; 1869, J. Tweedy; 1872, R. B. Mack; 1875, D. B. Scott; 1878, J. Astbury; 1881, J. Tweedy, 2nd term; 1883, F. A. Buckley; 1885, C. W. Swallow; 1888, G. W. Whitman; 1891, Wm. Nightingale; 1893, J. B. Heal; 1895, D. Farquhar; 1899, C. M. Mack; 1903, C. H. C. McLarren; 1905, H. R. Baker; 1908, supply in summer (C. W. Wright) and H. C. McNeill; 1909, G. J. Bond; 1911, H. D. Townsend; 1914, E. Plowman; 1917, W. B. M. Parker; 1920, Supply (R. Bennett); 1924, F. J. Scoates. The residence of the pastor was changed, during the pastorate of W. B. M. Parker, from River John to Tatamagouche.

Noted revivals occurred at various times in the earlier history of the circuit. In 1875 and 1888, great interdenominational evangelistic services were held at River John in which Rev. D. B. Scott and Rev. C. W. Swallow took a worthy part.

From River John have gone out into the Methodist ministry the following, in the order named, James Burns (1853); John

G. Bigney (1861); W. H. Burns (1867), who became prominent as Presiding Elder in Chicago; D. W. Johnson (1874); W. H. Langille (1878). From Bay Head, then the western end of the circuit, there also went into the ministry the three worthy brothers John, Levi S., and Geo. F. Johnson.

A new church, nearer the heart of the village than the old one, was dedicated on April 24th, 1872, during the pastorate of James Tweedy. At Barraswa, a new church was opened on Sept. 1st, 1889, during the pastorate of Geo. W. Whitman, the preachers being Revs. E. B. Moore and C. W. Swallow. For many years Oliver Langille (father of Rev. W. H.) was a devoted Sunday School Supt. and class leader at River John.

Maitland—During the pastorate of John Snowball at Newport (1824-26) he was called to preach at Kennetcook and Maitland. Smith's History says: "A sermon preached by that minister at the house of Colonel William Smith, an Irish settler, on the Kennetcook, was heard by a fellow "Churchman" from the Gore settlement, who for the sake of a Methodist wife offered his own dwelling to the preacher as a temporary chapel. In December, 1824, the same minister formed a small society near Maitland; and at their next annual meeting his brethren requested him to visit the settlements in that section of country at least four times in the year-----Of the eleven children of William Smith three sons became Methodists. Nathan Smith and his wife united with the first class formed at Maitland. Richard Smith decided to be a Methodist after an unexpected interview with Matthew Richey. In response, in part, to the request of Richard and Nathan Smith, who had commenced a small church near Maitland, Thos. Crosthwaite was sent in 1830 to the Shubenacadie circuit, a field forty miles in extent." In 1834, John McMurray was appointed to that field, and in the autumn of that year a revival took place at Maitland, at the close of which the converts were placed under the care of Richard Smith as leader, for which position the revival had been to him a precious preparation. It was from this place and stock that the late revered Rev. Richard Smith entered the ministry in 1841.

Concerning the list of ministers we find note of Thomas Smith from 1836 to 38 and R. Morton from 1842 to 44. Beginning with 1851 we have the following unbroken succession: 1851, H. Pope, Jr.; 1853, Geo. W. Tuttle; 1856, Wm. Tweedy; 1859, R. E. Crane; 1862, Joshua Jordan (assisted by Leonard Gaetz in 1862); 1864, G. M. Barratt; 1866, D. B. Scott; 1869, Robt. Tweedy; 1870, J. A. Mosher; 1873, J. Johnson; 1876, G. O. Hues-

tis; 1879, T. D. Hart; 1882, P. Prestwood; 1885, C. M. Tyler; 1887, D. B. Scott; 1890, J. W. Prestwood; 1893, A. Daniel; 1896, H. C. McNeill; 1899, R. B. Mack; 1903, H. R. Baker; 1905, J. B. Heal; 1907, W. Nightingale; 1911, J. Mader; 1913, Supply; 1914, J. G. Hockin; 1916, G. T. Bryant; 1917, J. H. Davis; 1921, A. F. Baker; 1924, Supply. On December 26th, 1875, a neat new church was opened at Moose Brook, with no debt. Rev. John Johnson was the pastor.

Sheet Harbor—This is a lumber milling and fishing settlement at the mouth of the East River, Halifax Co. About 1870 some Methodist families became connected with the mills and a small church was built and in 1873, J. W. Shepherdson, a young man just out from England, was appointed as pastor, visiting other harbors along the coast. Then follow supply services till 1880, when W. H. Langille was stationed there followed by 1881, J. L. Dawson; 1882, Supply; 1883, T. C. Hooper; 1884, A. Daniel; 1886, W. Shears; 1887, Supply; 1889, F. W. W. DesBarres; 1890, H. C. McElhiney (Supply); 1891, J. Phalen; 1893-97, Supply; 1898, H. H. McNeill; from that date it was occasionally supplied until in 1902 the name disappeared from the Minutes. Methodist families interested in or working at the mills removed from the community and the mission was dropped.

Shubenacadie—This is one of the early circuit names, representing a widely extended rural territory, from which in the passing years several circuits were formed. It was allied with the Newport circuit on one side and with Maitland on the other. Its early ministers visited Truro and introduced Methodism there. In more recent years it included Shubenacadie, Enfield, Nine Mile River, part of the distant Rawdon country, and other small settlements.

Beginning with 1867 the following have been its ministers: Joseph Gaetz; 1870, R. E. Crane; 1871, J. W. Howie; 1874, R. O' B. Johnson; 1875, E. E. England; 1877, J. R. Hart; 1879, G. F. Day; 1881, J. W. Shepherdson; 1884, W. Nightingale; 1886, J. G. Bigney; 1889, W. A. Outerbridge; 1892, W. R. Turner; 1895, R. M. Jost; 1898, J. Mader; 1901, A. Kinney; 1905, H. C. McNeill; 1908, J. Astbury; 1911, H. Burgess; 1914, J. Blesedell; 1918, M. R. Knight; 1921, M. K. Charman; 1923, Supply; 1924, Presbyterian and Methodist co-operation, H. P. Upham (P'n).

A devoted layman by the name of Blackburn, of Shubenacadie, left a considerable legacy for Methodist Church purposes.

CUMBERLAND DISTRICT

Amherst—This name suggests the beginnings of organized Methodism in Canada for in this vicinity William Black was converted and from here he went out, in 1781, as the leader of the great evangelistic movement which established Methodism in the country. It is a little singular that Methodism should have had such a trial and set-back here, where it may be said to have started, while it speedily gathered strength at Point de Bute and other places, so that whilst churches were built at Point de Bute in 1788 and at Sackville in 1790, it was not till January 31st, 1841, that a Methodist Church was built and dedicated at Amherst. Shortly after Wm. Black started on his great mission, and left Cumberland, Henry Alline, a hyper-Calvinist, of strong antinomian tendencies, leader of what was known as the "New-lights," spent a month in Cumberland, and, under his powerful appeals, persuaded nearly seventy members of Methodist societies to withdraw, and a spirit of strife and bitterness was created which was inimical to the spiritual life of the people and the pernicious influence of which was felt for many years. Thus are some good men sometimes unwittingly made instruments of evil. Wm. Early visited Cumberland in 1791 but reported that he found but little to encourage him. The society had become so affected that the record of 1824 said "At Amherst was neither Methodist Church building nor organized membership." Services in Amherst were held in the court-house.

Smith's History says: "A second attempt to erect a church at Amherst, made in 1839, proved so successful that in January, 1841, William Wilson, the preacher in charge of the Parrsboro' and Maccan circuit, reported the opening, free from debt, of a neat little sanctuary. In 1843, under the very successful superintendence of William Webb, the erection of a parsonage was begun in the village, and in 1847 Amherst became the head of the circuit, a distinction from which, however, it reaped slight advantage. The occupant of its parsonage was still superintendent of a circuit which covered a large section of Cumberland county, assisted sometimes by a junior preacher at Parrsboro'; at other times dependent upon the visits of the earnest local preachers, Edward Wood and Edward Dixon, of Sackville, or the ready help of the tireless and always-welcomed Matthew Lodge, of Maccan Mountain." This church was situated at the extreme east end of the town which built in the other direction so that it was not

at all central. Encouraged by the generous offer of \$2,000, from Gilbert Pugsley, towards a new church, a lot was secured on Havelock Street and a new church was built and dedicated in August, 1876, to seat three hundred and fifty people. A parsonage was also built directly across the street. Twelve years later, during the pastorate of W. H. Heartz (1887-90), the church was greatly enlarged so as to accommodate seven hundred.

A boom time having come to the town, through the erection of many factories, the population greatly increased and a demand was made for a still larger church. The corner-stone of the present splendid brick Trinity Church was laid on August 22nd, 1906, during the pastorate of W. F. Gaetz. During the erection, on Oct. 23rd, a large part of one wall, fifty six ft. high by thirty ft. wide, fell with a crash carrying the floor into the cellar, smashing girders like kindling wood. The dedication of the completed building took place on Sept. 22nd, 1907, Dr. Carman, General Superintendent, being the preacher, morning and evening. In the afternoon, a memorial window in honor of William Black was unveiled, the address being given by Dr. Heartz. Many ministers, and other church leaders, were present during the day. Mt. Allison was represented by Drs. Allison, B. C. Borden, and Andrews. The main audience room seats nine hundred, the gallery three hundred, and the Sunday School hall, capable of opening into the auditorium, four hundred. The cost of the church exceeded \$60,000. The parsonage was moved and sold, a commodions house, with grounds, being purchased on Victoria Street.

A mission church started at "The Highlands" was dedicated in 1905. A separate history of it will be given.

Gradually the old Amherst circuit was divided, forming other circuits, until it became one charge, some outplaces being connected with the second church, which became the head of another circuit.

A number of ministers, beginning with Wm. Black, have gone out from this church, among them being Alex. B. Black and two sons, G. W. F. Glendenning and J. E. Donkin, and Miss Glendenning became the wife of Rev. J. W. Shepherdson. Many gracious revivals have occurred on this circuit. Strong laymen, as local preachers, Sunday School superintendents, and trustees, have ably supported its ministers. The following is the long list of ministers who have been identified with the circuit: 1781, Wm. Black; 1786, W. Grandin; 1800, W. Bennett; 1810, S. Bamford; 1821, M. Richey; 1824, J. Snowball; 1827, Albert Des

Brisay; 1828, W. Temple; 1830, R. H. Crane; 1832, J. G. Hennigar; 1834, W. Smith; 1837, H. Pope, Snr.; 1839, W. Wilson; 1843, W. Webb; 1846, J. B. Strong; 1847, T. H. Davies; 1849, W. Croscombe; 1851, W. C. Beals; 1854, R. Smith; 1856, W. McCarty; 1859, F. Smallwood; 1860, W. T. Cardy; 1862, A. M. DesBrisay; 1865, C. Stewart; 1866, Ingham Sutcliffe; 1869, E. Brette; 1870, J. Burns; 1871, J. Waterhouse; 1873, R. Tweedy; 1876, R. A. Temple; 1879, J. A. Rogers; 1883, Jos. Gaetz; 1885, J. Lathern; 1887, J. S. Coffin (part of year when Dr. Lathern went to Wesleyan Office); 1887, W. H. Heartz; 1890, J. Strothard; 1893, R. Williams; 1896, J. L. Batty; 1900, A. W. Nicolson; 1901, A. Hockin; 1905, W. F. Gaetz; 1908, W. H. Heartz and H. B. Clarke; 1909, J. W. Aikens; 1910, H. Wigle; 1914, J. W. McConnell; 1918, R. E. Fairbairn; 1919, A. S. Rogers; 1923, J. W. Bartlett.

For many years Amherst has been favored with the effective support of Rev. W. H. Heartz, who retired from circuit work in 1909 but did not become a supernumerary being given the title of Conference Evangelist. He has continued in active service considerably past the four-score years, travelling all over the Conference and beyond, helping the churches, without fee, in evangelistic work, anniversaries and church-openings. He has some bricks in almost every church built within the Conference for many years, and has, in all probability taken part in more church dedications than any of his brethren. Dr. Heartz has long been held in high honor by his brethren and has filled the Presidential chair five times, including four terms in succession. He has also had the unique experience of being a member of the General Missionary Board of the Church for the unprecedented period of forty-two years. Dr. Heartz was elected fraternal delegate to the Methodist Episcopal General Conference in the United States in 1910.

Rev. and Mrs. William Brown, on retirement from a long and useful ministry, also made their home in Amherst and continued to take an active interest in the work of the church. On failure of health, Rev. J. E. Donkin, with his family, returned to this his native place and here, after a few years, passed to the reward of the faithful laborer.

Besides those already mentioned, who entered the ministry from Amherst, the brothers W. H. and George Rackham have done so, the former being in the N. S. Conference and the latter more recently going out of the mission field in West China. His

wife (Miss Tait) also belongs to Amherst and her sister has also gone out as a missionary. Mrs. (Rev.) John Gee and her daughter have made their home in Amherst since the decease of Mr. Gee, who died in the active service of a devoted ministry in 1915, at Avondale.

Amherst (United)—As the town of Amherst began to build rapidly about 1900 it was considered desirable to have church accommodation in the "Highlands" and a Methodist Mission Church was erected and dedicated on Oct. 15th, 1905, by Rev. Dr. Hartz, he and Rev. Wm. Brown being the preachers. This building was enlarged during the pastorate of L. A. Buckley and reopened on Nov. 10th, 1912, Rev. H. Wigle and H. B. Clarke being the preachers. In the Conference year 1908-9 H. B. Clarke was associated on the Amherst circuit and J. H. Beazley was assistant in 1909. In ten and eleven Highlands was supplied from Mt. Allison and otherwise. In 1912 and 13, L. A. Buckley was pastor. In 1914, Grace Church appears as the head of a separate circuit, taking in Fort Lawrence on one side and Brookdale on the other, with the following appointments: 1914, J. H. Freestone; 1916, H. T. Jones; 1917, B. Cooper; 1918, J. W. Hird; 1919 (United) C. M. Mack; 1921, H. S. Bland; 1925, John W. Bent.

At a united meeting of Grace Methodist and St. Paul's Presbyterian Church, held on March 17th, 1919, it was decided to unite the two congregations. Grace Methodist Church was sold and the proceeds were used for the enlargement of St. Paul's, to be used by the united congregation. A parsonage was also bought. The cost of reconstruction was about \$4,000 and the church was opened practically free from debt. At the reopening Dr. Clarence McKinnon, Dr. Wigle, Dr. Hartz, W. Brown, A. S. Rogers, P. A. Walker, and H. S. Bland, the pastor, were the speakers. This happy consummation was made possible largely by the enterprise and liberality of Dr. Hartz.

After worshipping for several years in a school house at Brookdale a modern and beautiful little church was erected and dedicated on Nov. 23rd, 1924, in the pastorate of H. S. Bland, the preachers being Revs. J. W. Bartlett and Wm. Brown, Drs. Steele and Hartz and Rev. P. A. Walker giving addresses in the afternoon. The site was donated by Mr. and Mrs. H. B. Reed and the pulpit and furnishings by Mrs. Fred Shipley. The cost of the church was \$2,100 and at the dedication the expense was fully provided for, as well as the necessary insurance.

Amherst Head—This circuit, comprised of Amherst Head, Shinimicas, Truemanville and Chapman Settlement, was formerly part of the the Amherst circuit. In 1875, Amherst had W. L. Cunningham as second man and, in 1876, had James Sharp. These young men devoted their attention largely to this field. In 1877, Warren (including this territory) appeared as a separate circuit. The circuit name was changed to Amherst Head in 1884. Beginning with the separate circuit organization the ministers have been as follows: 1877, C. W. Swallow; 1879, Wm. Purvis; 1882, J. Gee; 1885, W. I. Croft; 1888, W. Nightingale; 1891, J. Astbury; 1892, W. H. Edyvean; 1895, D. B. Scott; 1897, C. W. Swallow; 1900, R. M. Browne; 1903, J. M. Fisher; 1905, H. P. Patterson; 1908, H. Burgess; 1911, J. E. Donkin; 1914, W. B. M. Parker; 1917, G. T. Bryant; 1920, Supply; 1921, H. D. Townsend; 1924, C. L. Gesner.

A new church was dedicated at Amherst Head on December 6th, 1891, in the pastorate of J. Astbury, the preachers being Revs. W. H. Evans, J. Strothard, and Levi S. Johnson.

Nappan—This circuit, composed of Nappan, Maccan, Fenwick, and Upper Nappan, was formerly connected with the Amherst circuit and portions of it with the former Parrsboro and Maccan circuit. Early services were held at Nappan in the home of Mr. Pike. Amherst had, as second men, in 1865 and 66, W. Sargent and in 1867 and 68, R. B. Mack, whose services were specially devoted to this section of country. Nappan appears as a separate circuit in 1869 with John M. Pike as pastor, followed by 1870, Alex. S. Tuttle; 1871, J. M. Pike; 1873, J. A. Mosher; 1875, R. B. Mack; 1878, J. B. Giles; 1881, J. R. Borden; 1884, R. McArthur; 1887, R. A. Daniel; 1888, C. W. Swallow; 1891, J. Johnson; 1894, W. H. Evans; 1898, R. McArthur; 1903, W. Brown; 1906, A. Daniel; 1910, G. F. Day; 1912, W. A. Outerbridge; 1916, J. H. Freestone; 1919, S. J. Boyce; 1923, T. E. McLennan.

At Nappan, the first church was built in 1855 during the pastorate of Richard Smith at Amherst. The present church, on a new site, was dedicated on January 21st, 1912 during the pastorate of Geo. F. Johnson, the preachers being the Revs. Dr. G. M. Campbell and Dr. W. H. Heartz. The dedicatory service was conducted by Rev. J. W. Shepherdson, Chairman of the District. The church cost \$5,000. The old parsonage was sold and a commodious new house erected adjoining the church. A new

church at Fenwick was dedicated during the pastorate of R. McArthur (1898-03).

River Hebert—This name first appears as the head of circuit in 1886. It formerly belonged to the Nappan circuit. It includes River Hebert, Minudie.

Joggins Mines was once an appointment but a few years ago it was made a united charge with the Presbyterians, the latter supplying the minister.

A parsonage was built at River Hebert and occupied in January, 1900, during the pastorate of W. F. Cann.

The following ministers have been stationed here: 1886, Thos. Wootton; 1887, A. Daniel; 1890, A. B. Higgins; 1893, P. H. Robinson; 1895, W. M. Ryan; 1896, W. F. Cann; 1900, C. W. Swallow; 1903, T. A. Bowen; 1906, J. Mader; 1909, J. A. Smith; 1913, H. T. Gornall; 1916, C. L. Gesner; 1919, W. J. Hird; 1921, Supplied from Mt Allison; 1922, J. W. Bent; 1925, Supply.

Wallace—This community, early known by its Indian name Ramsheg, was settled in 1784 by Loyalists, who, in the absence of religious services, became dissipated and inattentive to all moral and religious duties. Shortly after the settlement had been scourged with disease and death, it was visited, in 1791, by William Grandin, a Methodist preacher, in company with Mr. Donkin, a Christian layman, from River Philp. On the night of their arrival a dance was to be held at the home of Thomas Huestis and Grandin asked the privilege of preaching to the assembly which was granted. A deep impression was made and, on the following night, at the home of Stephen Canfield, several were converted. This was the beginning of a great change in the community and the establishment of Methodism in all the settlements round about. William Black visited the village during the next year and was greatly pleased at the conditions which he found there, a great reformation having taken place among the people. In the year 1806 great revivals took place in many parts of the provinces and at Wallace, under the ministry of Stephen Bamford, between thirty and forty were added to the church. When James Dunbar was on the Cumberland circuit (1815-18) and visited Wallace "Four societies had been formed, eight or ten dwellings had been opened for religious services, and a small church at Wallace, built about 1808, had been made the property of the Connexion. From the

leaders and members of this section a strong appeal had been made to the ministers assembled at Point de Bute, for more satisfactory pastoral supervision. Late in the autumn of 1816, Thomas Payne, just from England, reported at Sackville, whence Dunbar sent him to Wallace. During his eight months' stay in that part of the country, he received into church fellowship several persons whose influence, with that of their descendants, has been of great value to the Methodist Church in various parts of the Lower Provinces."

Stephen Canfield, already mentioned, became the first class-leader in the community, and his home the welcomed resting place of the visiting ministers. The well-known names of Huestis, Fulton and Tuttle appear amongst the early additions to the church in Wallace and vicinity.

Seven or eight circuits are now found within the boundaries of the old Wallace circuit. Many waves of religious power have swept over that section of Nova Scotia. Perhaps none have excelled in influence the great revivals vouchsafed to the inspired ministry of Wesley C. Beals, commencing in March, 1848, and continuing till his departure in 1851, during which time nearly six hundred persons had professed conversion during his four years' ministry on the circuit. Several of these became ministers of the gospel, as did the sons of others.

The following men entered the ministry from this circuit: George O. Huestis, Stephen T. Teed, Alexander S. Tuttle, Stephen F. Huestis, Jotham McC. Fulton, Silas Fulton, George M. Campbell, John F. Betts, J. Mayhew Fisher, Bamford Tuttle, C. Fisher, George A. Huestis, Lamert Stevens, M. David. The brothers, John, Levi S. and George F. Johnson, went from Bay Head, only a few miles away but at that time that place was connected with the River John circuit. Charles W. Swallow entered the ministry from Wentworth, then included in the Wallace circuit.

A new church was dedicated at Wallace on Thursday, November 24th, 1904, during the pastorate of J. B. Heal. The preacher was Rev. G. M. Campbell, assisted by Dr. S. F. Huestis and A. Hockin, Chairman of the District. A platform meeting in the evening was addressed by Revs. G. O. Huestis, S. F. Huestis, G. M. Campbell, Silas Fulton (all natives of Wallace), J. S. Coffin, D. Farquhar, E. W. Forbes and A. Hockin. J. S. Coffin was the preacher on the first Sunday.

A reconstructed church at Malagash was dedicated on June

14th, 1891, in the pastorate of G. F. Day, the Rev. J. B. Giles being the preacher.

The parsonage at Wallace was destroyed by fire, in November, 1876, during the pastorate of A. D. Morton and was replaced by a commodious house on the same site.

The record of ministers on this field includes the names of most who labored on the original Cumberland District, including Wm. Black, W. Grandin, Benj. Wilson, D. Fidler, J. Marsden, J. Knowlan, Stephen Bamford, Jas. Dunbar, Thos. Payne, G. Millar, J. Snowball, M. Richey, J. G. Hennigar, T. H. Davies, J. V. Jost, R. Weddall, W. C. Beals. Beginning with 1851, the list is as follows: 1851, Richard Smith; 1853, W. McCarty; 1856, R. A. Temple and D. Chapman; 1858, R. A. Temple and F. H. W. Pickles; 1859, William Allen with J. S. Allen assistant in 1861; 1862, R. E. Crane; 1865, Geo. Johnson; 1868, T. Watson Smith; 1871, Robt. Wasson; 1874, A. D. Morton; 1877, Jos. Hale; 1880, J. A. Mosher; 1883, J. Tweedy; 1886, A. D. Morton; 1889, G. F. Day; 1891, W. A. Outerbridge; 1895, J. Astbury; 1898, J. W. Shepherdson; 1901, J. B. Heal; 1905, D. Farquhar; 1908, F. J. Pentelow; 1912, W. I. Croft; 1916, F. J. Pentelow; 1920, E. Plowman; 1923, A. M. Angus; 1924, A. Thorpe.

Pugwash—This circuit, which now comprises Pugwash, Wallace Bay, Middleboro and Pugwash River, was formerly part of the Wallace circuit, which also included Wentworth. In the minutes of 1857 a circuit named "Wallace and Pugwash" appeared in the Charlottetown District, with two ministers, the second one, Douglas Chapman, residing at Pugwash. Then followed F. H. W. Pickles in 1858. In 1859 Pugwash appeared as a separate circuit, in the Truro District, with Wm. Ryan as pastor; 1860, J. R. Hart; 1861, J. J. Teasdale; 1862-67 it was united with Wallace, the second men living at Pugwash, who were in 1862, H. P. Cowperthwaite; 1864, C. Jost; 1866, C. H. Paisley. In 1868, Pugwash again appeared as a separate circuit with the following: 1868, J. J. Colter; 1871, D. W. LeLacheur; 1873, R. A. Daniel; 1875, James England and E. R. Brunyate; 1876, T. D. Hart; 1879, I. E. Thurlow; 1880, E. E. England; 1883, A. D. Morton; 1886, G. F. Johnson; 1889, J. B. Giles; 1892, B. Hills; 1896, R. Williams; 1901, D. Farquhar; 1905, C. M. Mack; 1908, W. I. Croft; 1912, G. W. Whitman; 1916, A. Lund; 1919, A. M. Angus; 1922, L. Daniel; 1923, W. B. M. Parker; 1925, W. J. W. Swetnam. During the pastorate of W. C. Beals, in Wallace,

(1847-51), a church was dedicated at Pugwash free from debt. A remarkable revival took place at Pugwash, in 1865, during the pastorate of Cranswick Jost, in which the whole community was deeply moved. In those early days, Levi Borden, a devoted local preacher, led the services in the absence of the pastor. Benny Jones, a Welshman, residing at Dougherty Creek, was a man of remarkable power in prayer and exhortation, whose quaint sayings are still quoted in the community. A Mr. Tuttle, father of the late Rev. Alex. S. Tuttle, was also a useful local preacher. Revs. Geo. W. Tuttle, Alex. S. Tuttle, and Aubrey S. Tuttle entered the ministry from this circuit, and here Rev. R. A. Daniel found his wife (Miss Bent). A church at Port Howe was opened on March 15, 1885, the preachers being A. D. Morton (the pastor), W. S. Darragh (Presbyterian), and Rev. Mr. Vickery (Baptist).

River Philip--This section of country was first part of the old Cumberland circuit. Then it became part of the Wallace field, and became the circuit name of a separate field in 1851. In 1852, Joseph Herbert Starr was sent there to take charge of a pastorate extending from Westchester to Maccan, with a visit to Londonderry once in each month. It also took in what are now the Oxford and Leicester circuits. Sometimes it had two men. The names of noted lay helpers are found to be prominent in the early history, amongst them appearing Black, Donkin, Oxley, and others.

In 1877, Oxford was set off as a separate circuit. The parsonage was at River Philip for many years, the old one being burned and replaced by a much more commodious one, which latterly was sold and a fine new residence erected at Collingwood. A new church was erected at Glenville, and dedicated on January 25th, 1885, the preachers being Revs. J. Cassidy and E. E. England. A new church was dedicated at Collingwood on February 4th, 1906, the Revs. W. G. Watson and E. B. Moore being the preachers, and J. H. Davis the pastor.

The ministers on this circuit have been as follows: 1852, J. H. Starr; 1855, R. E. Crane; 1859, Alex. M. DesBrisay; 1862, J. L. Sponagle; 1865, J. R. Hart; 1867, W. Wilson; 1868, Wm. Tweedy; 1871, Geo. Harrison; 1874, Wm. Alcorn (assisted by Richey Bird, who lived at Oxford, in .75 and .76); 1877, Geo. W. Tuttle; 1880, A. D. Morton; 1883, J. Craig; 1886, D. Hickey; 1890, H. Burgess; 1893, F. J. Pentelow; 1896, W. Nightingale;

1900, J. Gee; 1904, J. H. Davis; 1907, C. H. Johnson; 1910, H. J. Indoe; 1912, P. M. Hartley; 1913, H. C. McNeill; 1915, G. F. Mitchell; 1916, L. E. G. Davies; 1919, F. J. Neal; 1921, F. J. Scoates; 1924, J. A. Hart.

Oxford—This community was first known as the "Head of the Tide." Early Methodist services were held in the homes of Richard Thompson and Levi Brundage. In 1855, the first church was built during the pastorate of R. E. Crane, on the River Philip and Pugwash circuit. In the years 1875-76, when woollen mills were erected and Oxford began to grow, Richey Bird, a probationer, was appointed assistant on the River Philip circuit and lived at Oxford. In 1877, Oxford was made a separate circuit with Oxford, East and West Leicester, Gray's Road, Thompson Station and Mt. Pleasant at its appointments, and D. W. Johnson was appointed as its first, resident, ordained minister. A parsonage was built in 1878. An extensive revival occurred at East Leicester in 1878, when many were added to the church. A great revival spread through Oxford during the first pastorate of J. L. Dawson (1885-88). A beautiful new church was dedicated at Oxford on February 6th, 1887, J. L. Dawson being pastor, and the preachers being Revs. C. Jost (President), Geo. F. Johnson, and Prof. J. Burwash of Mt. Allison. In 1916, it was thoroughly renovated. During the pastorate of W. H. Evans (1888-91), East and West Leicester and Mt. Pleasant were made a separate mission. In its early history of separate organization Oxford had a fine band of stalwart laymen who most efficiently conducted Sunday morning and other religious services. The names of Thompson, Oxley, Davis, Wells, Hewson, Wood, Black recall them. The Nova Scotia Conference was held at Oxford in 1909.

The following is the list of ministers: 1877, D. W. Johnson; 1880, E. R. Brunyate (Lamert Stevens supplied in the latter part of 1881-2); 1882, J. Cassidy; 1885, J. L. Dawson; 1888, W. H. Evans; 1891, Jos. Gaetz; 1894, W. H. Langille; 1897, J. L. Dawson; 1900, C. E. Crowell; 1904, E. W. Forbes; 1907, A. B. Higgins; 1911, W. H. Watts; 1915, W. J. Wright; 1918, J. W. O'Brien; 1922, F. J. Armitage.

Leicester—This mission was set apart from the Oxford circuit in 1889 and had connected with it East and West Leicester, Hastings, and Mt. Pleasant. A parsonage was built at East Lei-

chester in 1893 at a cost of \$1400. It was destroyed by fire in 1923.

The following is the list of ministers: 1889, H. C. McNeill; 1890, T. A. Wilson; 1893, H. Burgess; 1896, L. Daniel; 1899, H. C. McNeill; 1903, C. W. Swallow; 1905, J. A. Smith; 1909, J. W. Shepherdson; 1912, J. A. Hart; 1915, W. R. Tratt; 1917-23, Supply from Mount Allison; 1924, H. J. Wilkes; 1925, Supply.

Wentworth—This community was long connected with the old Cumberland and Wallace circuits and later with Pugwash. A church was erected and dedicated at Wentworth by Richard Smith in 1851. The names of Bigney, Purdy, and Tuttle are found amongst the active lay-workers of this community. A wide spread revival occurred in 1865, under the ministry of R. E. Crane and C. Jost. C. H. Paisley, who followed C. Jost, also found this a fruitful field of labor.

In 1871, Wallace and Wentworth was the title of a circuit with T. H. James in 1871, and Wm. Harrison, .72 and .73, resident at Wentworth. In 1874, Wentworth appeared as a separate mission with "One to be sent" following it. The after record is, 1875, J. C. Ogden; 1876, W. G. Lane; 1878, F. H. Wright; 1879, James Sharp; 1880, A. F. Weldon; 1882, G. W. F. Glendenning; 1883, G. W. Whitman; 1885, Supply; 1886, R. O. Johnson; 1888, T. Wootton; 1891, F. Friggens; 1894, J. W. Turner; 1897, C. E. Crowell; 1898, J. B. Heal; 1901, J. A. Smith; 1905, C. W. Swallow; 1907, Supply; 1908, H. G. Bandey; 1911, Supply; 1912, W. R. Tratt; 1915, C. H. Johnson; 1918, W. S. Loring; 1921, J. W. Hird; 1924, Supply (J. W. Hughes); 1925, J. W. Hughes. Revs. C. W. Swallow and W. R. Tratt, retired ministers, made their homes at Wentworth and have rendered valuable assistance to the work. A new church was dedicated at Lake Road on June 4th, 1901, during the pastorate of J. B. Heal, Revs. R. McArthur (President,) and Wm. Brown being the preachers.

A new parsonage was occupied in September 1889.

Parrsboro'—This district of country was early organized into what was known as the Parrsboro' and Maccan circuit, which was one hundred and twenty miles in length. Though Parrsboro' appeared as the first name of the circuit the principal church and the parsonage were at Maccan thirty miles distant. The first Methodist Church at Parrsboro was built about two miles out, at the Cross Roads. In the early autumn of 1835, a settlement

near the church was visited by two colored Methodists from Halifax, one of whom was a man of unusual power in prayer. Such a religious interest was aroused that William Smith, the minister in charge, visited the community and assisted in the movement, so that many were converted some of whom became pillars in the church. In the intervals of the minister's visits, John Lockhart, a devoted leader, assisted by others, maintained regular Sunday services and for several months converts were made in nearly every service. Amongst the latter was Christopher Lockhart, son of a leader, who afterwards entered the ministry and became one of the most successful of the early Methodist evangelists. The converts numbered more than a hundred.

A parsonage was purchased at the Cross Roads in 1856 and the first minister to occupy it was James Buckley. Here Wm. Ryan brought his bride from Bermuda in 1862.

The Bible that was used in the first church, presented by Mr. Martin Black of Halifax, in 1827, is now preserved in the archives at Mt. Allison.

The first Methodist Church in the town was built during the pastorate of Richard Weddall, Snr., and dedicated on June 5th, 1859, the preachers being Revs. Dr. Pickard and J. R. Narraway. A parsonage was erected adjoining the church. A new parsonage, on a different site, was built during the pastorate of W. H. Evans (1891-94). The need of a new church was long felt and through the enterprise and effort of Rev. James Sharp, a fine new lot was secured, and a beautiful church erected which was dedicated on August 1st, 1897, the preacher of the day being Rev. J. A. Rogers. The dedication was conducted by Rev. W. H. Evans, Chairman of Cumberland District, assisted by Revs. J. Johnson and J. Blasedell.

Shortly after the opening, special evangelistic services were conducted by Crossley and Hunter, a great spiritual uplift coming to the town. Much credit is due the Rev. W. G. Lane through whose untiring efforts the heavy debt was largely liquidated. In his pastorate (1898-1902), the circuit became independent.

The following is the list of ministers beginning with 1853; R. E. Crane; 1855, J. Buckley; 1858, R'd Weddall and James Tweedy; 1860, J. S. Sponagle, assisted by C. S. Lane in .60 and J. Shenton in .61; 1862, Wm. Ryan and J. Shenton; 1863, J. Read and E. Slackford in .63, .64 and W. W. Colpitts in .65; 1866, R. Tweedy and D. W. LeLacheur in .66 and R. O'B. Johnson in .67, .68; 1869, Wm. Alcorn and J. Seller in .69, W. J.

Fraser in .70 and J. F. Betts in .71; 1872, D. B. Scott and J. F. Betts in .72, .73 and W. F. Penny in .73; 1874, D. B. Scott; 1875, R. A. Daniel; 1878, J. B. Hemmeon; 1880, W. Alcorn; 1883, D. Hickey; 1886, C. Jost; 1889, A. D. Morton; 1890, S. B. Dunn; 1891, W. H. Evans; 1894, J. Sharp and in .97, W. B. M. Parker; 1898, W. G. Lane and E. W. Forbes in .98; 1902, J. E. Hughson; 1903, W. F. Gaetz; 1904, J. S. Coffin; 1907, J. E. Donkin; 1911, W. J. W. Swetnam; 1914, B. J. Porter; 1917, A. Daniel; 1921, W. J. Wright; 1925, A. R. Reynolds. Rev. and Mrs. Joseph Seller are spending the evening of their day in this town, Mrs. Seller's native place.

Port Greville—This territory formed part of the Parrsboro circuit till 1899 when it was formed into a separate circuit. It built a commodious parsonage and erected an excellent new church at Port Greville, which was dedicated on July 29th, 1900, during the pastorate of T. A. Wilson, at a cost of \$5,000. The preachers at the dedication were Revs. Jos. Seller and A. D. Morton.

The following have been the stationed ministers: 1899, T. A. Wilson; 1903, H. C. McNeill; 1905, C. M. Tyler; 1909, E. E. England; 1912, C. H. C. McLarren; 1915, D. Farquhar; 1918, H. D. Townsend; 1921, T. A. Mosley; 1922, C. L. Gesner; 1924, Cyril M. Curtis.

Southampton—This community was, for a long time, part of the old Parrsboro and Maccan circuit. Indeed, for many years the parsonage was situated there. In 1874, a circuit appears under the name Maccan and Five Islands, with "One to be sent." In 1877, the name was changed to Southampton. A new church was built at Southampton and dedicated on Nov. 7th, 1875, during the pastorate of Geo. F. Johnson, the preachers being Revs. J. Shenton and R. Tweedy. It was opened free from debt. Much of the credit of the new church was given to the enterprise of Mr. Charles Lawrence. A new parsonage was occupied in December, 1884.

This circuit includes Southampton, Athol, Canaan, Mapleton (Maccan Mt.), Halfway River, Leamington, and West Brook.

Maccan Mountain (Mapleton), a small rural community, has made a notable contribution to Methodism. Here resided Matthew Lodge, a local preacher of rare eloquence and devotion

whose services were welcomed over a large extent of country and from whose home went out Revs. W. W. Lodge, D. H. Lodge, and Mrs. (Rev.) Job Shenton. From this community also Rev. William Brown, of eloquent speech, and Rev. Richey Bird, of great devotion, whose career was cut short by tuberculosis, entered the ministry, and yet some people carp at the expense of domestic missions from which many of our most useful ministers have come. Methodism at Mapleton grew out of the fact that amongst the early settlers were Joseph Lodge and Harry Bird, English Methodists, and Peter Nelson, a Methodist from Denmark. The first church at Mapleton was erected during the Parrsboro' pastorate of James Buckley (1855-58). In the year 1866, a great revival took place at Mapleton under the Rev. D. W. Le Laucheur, out of which, within a mile and a half of the church, the four ministers mentioned were recruited for service. Henry Mills, an English Methodist of devoted life, and some of his descendants were vital factors in Sunday School and prayer-meeting services. James Sproul of Westbrook, a local preacher of ability contributed a worthy support to the cause of God on this wide field. Canaan Mountain gave Michael Atkinson to the ministry. At Athol, the Dodsworths and Elderkins gave of their influence and substance for the extension of Methodism and from this community Hibbert R. Baker, entered the ministry rendering faithful service extending over many years.

The following is the list of ministers since the separate circuit first appears on the Minutes: 1875, Geo. F. Johnson; 1876, W. D. Baines; 1877, J. Craig; 1880, F. H. Wright; 1883, B. Hills; 1886, J. B. Giles; 1889, J. Craig; 1892, J. Astbury; 1896, G. F. Johnson; 1898, J. Seller; 1901, G. W. Whitman; 1905, J. Lumsden; 1908, C. H. C. McLarren; 1912, J. W. Prestwood; 1914, H. D. Townsend; 1918, Supply; 1919, H. Cook; 1922, A. Mitchell; 1923, M. K. Charman. Mrs. (Rev.) G. F. Johnson is a native of Southampton.

Five Islands—This community was visited by the early Methodist ministers stationed at Maccan. In 1838, a class was formed there by William Wilson. For some time a place of worship was found in the house of John Fulmer, at whose suggestion Robert Cooney first visited the settlement. This and another settlement or two along that shore were supplied irregularly from Southampton and sometimes from Parrsboro. Five Islands and Halfway River appear in the Minutes of 1884 with "One to be sent." Later were the following appointments: 1888, O. Gron-

lund; 1889, B. Seaboyer; 1890, J. H. Toole; 1891, R. M. Browne; 1892-93, Supply (Jos. Simpson); 1894, C. M. Mack; 1895, H. D. Townsend; 1896, W. B. M. Parker; 1897, J. Blesedell; 1899, Supply (T. D. Hart, Sup'y); 1900, W. J. Wright; 1902, W. J. Layton. From 1903 it is marked "To be supplied," till about 1920 when this territory was united to the Presbyterians in co-operative service. A new church was dedicated at Lynn on January 15, 1888, the preachers being Revs. C. Jost and J. B. Giles.

A new church was dedicated, during the supply of Rev. T. D. Hart, on Oct. 18th, 1899, the opening services being conducted by Rev. R. McArthur, Chairman of District, the preachers being Revs. J. L. Batty and W. G. Lane.

Springhill—The name of this circuit was formerly 'Athol,' and earlier the whole territory was part of the Parrsboro' and Maccan circuit. It appears as a separate circuit in 1874 and as the Springhill coal mines were developing that place became the head of the circuit and its name became Springhill Mines in 1884, the mines portion being later dropped from the name. The first Methodist church in this region was situated at Miller's Corner, a mile and a half from the town, and was built long before the opening of the coal mines. The first Methodist church in the town, was built in 1874, during the pastorate of Joseph Hale, on a lot donated by Nathan Boss. This church was moved, in 1882, to a more central site donated by the Springhill Mines Co., during the pastorate of John Craig. An addition was made in 1884, during the first term of Eben E. England, and a large ell was added in 1888 during A. W. Nicolson's pastorate.

A neat little mission church was erected at Miller's Corner, during the pastorate of D. W. Johnson, and was dedicated on June 26th, 1892, the Rev. Richard Smith being the preacher.

A parsonage was built in 1886 during the first pastorate of E. E. England. Athol was taken from this circuit and connected with Southampton. The present costly church was built during the pastorate of H. B. Clarke, at an expense of \$17,000. The corner-stone was laid by R. H. Cooper, for many years treasurer of the church, on July 16th, 1913, and the dedication took place on March 29th, 1914, the preachers being Revs. J. W. Prestwood (President) and Dr. W. H. Heartz.

The following is the list of ministers: 1874, Jos. Hale; 1877, W. Alcorn; 1880, J. Craig; 1883, E. E. England; 1886, A. W.

Nicolson; 1889, D. W. Johnson; 1892, E. E. England; 1896, W. H. Hartz; 1897, J. Gee; 1900, Wm. Brown; 1903, J. W. Prestwood; 1906, W. Ainley; 1909, W. J. Layton; 1912, H. B. Clarke; 1915, W. H. Rackham; 1918, H. Tomkinson; 1920, R. L. Norsworthy; 1924, B. J. Warr. The names of Boss, Cove (Dr.), Cooper, Hall, Bennett, Humphries, Cargeeg, Proctor and Hayes are intimately connected with the building up of this cause.

Advocate—This circuit was formerly connected with the Parrsboro' and Maccan circuit. An extensive revival at Advocate Harbor led to the organization of a church at that place in 1839 by William Wilson then at Maccan. Among the prominent lay-workers were John E. Suthergreen, for many years class leader and circuit steward, William Fields, leader at Apple River, David and George Loomer, Nathan Duff, Morton Ward, and Douglas Allen of Allenville. About 1906 the churches were badly shaken by the agitation of a sect calling themselves the Free Church who set themselves to annihilate the denominations.

The appointments on this circuit are Advocate, Apple River, Allenville and New Salem, Spencer's Island, and Fraserville. A new church was built at Apple River during the pastorate of Richey Bird (1877-79).

The parsonage was built forty years ago.

At least four methodist ministers married ladies from this circuit—William Brown (Albina Morris), J. M. Fisher (Adelia Suthergreen), Alban Daniel (Lottie McCabe), and J. W. McConnell (Minnie A. Spicer).

Advocate first appeared as the head of a circuit in 1867 with D. W. Le Lacheur as pastor. Then follow 1868, J. Seller; 1869, A. F. Weldon; 1870 G. F. Day; 1872, J. M. Fisher; 1874, W. Brown; 1876, R. W. Smith; 1877, R. Bird; 1879, C. W. Swallow; 1882, J. W. Howie; 1885, G. W. Whitman; 1888, H. Burgess; 1890, J. Appleby; 1893, F. W. W. DesBarres; 1896, F. J. Pentelow; 1899, L. Daniel; 1902, F. E. Barrett; 1906, G. F. Mitchell; 1909, H. C. McNeill; 1911, R. C. Tait; 1912, W. J. Dean; 1916, A. M. Angus; 1919, C. L. Gesner; 1922, H. Cook.

GUYSBORO DISTRICT

Guyssboro'—A large number of loyalists and disbanded troops, who had reached Nova Scotia at the close of the Ameri-

can war, had settled at Guysboro', Manchester, and other portions of Guysboro county. A letter was sent to Wm. Black requesting him to send a minister among them but the remoteness of the district and the scarcity of preachers prevented him from doing so till 1808 when James Mann spent six weeks among them, when a class-meeting was formed at Guysboro. In 1809, Wm. Bennett made a visit, in connection with which many were spiritually blessed. Few following visits were made until in April, 1816, two young preachers came out from England and one of them, John Fishpool, a powerful but eccentric preacher, was sent to what appeared on the Minutes as "Manchester and the Eastern part of the Province." An itinerant by the name of Armstrong appears to have labored there in 1817. In 1819, a small church was built at Cook's Cove. In 1821, Charlotte Ann Newton became a resident of Guysboro and became a great inspiration to the little Methodist cause. In 1882, Arthur McNutt arrived and met with such gracious results in his work that he went to Halifax to report to the assembled ministers who appointed him to that field where he remained for two years. "Two weeks out of six were spent at Guysboro," the remaining four weeks being devoted to journeys, generally on foot, along the shore between Guysboro and Canso." He was succeeded by William Murray just accepted as a candidate. A small Sunday School was commenced by Christian women in 1822.

In early August, 1828, Revs. J. G. Hennigar and Wm. Webb visited Guysboro and proposed the building of a church, which met with the prompt offer of subscriptions and the donation of a suitable site. When the young ministers reported to the Chairman, he instructed Webb to take up his residence at Guysboro.' "On Nov. 1st, 1829, the dedicatory services were conducted by the young pastor assisted by Revs. J. G. Hennigar and Matthew Cranswick. Ninety members were added to the church in the early months of 1834. Among these were Joseph and Charlotte Hart, from whose fireside three sons and one daughter went into the itinerancy, fourth son becoming a local preacher." The Anglican clergymen here, as was true in many other places, persecuted the young preachers, but the doughty Alex. W. McLeod, in a series of letters on "The Methodist Ministry Defended," put a stop to his unwarranted pretensions to lordship over others than those of his own communion.

Nearly all parts of this extensive circuit were blessed with revivals in 1851-52 under the ministry of Wm. McCarty, and

about that time churches were built at Canso, the Intervale, and Manchester. Farther gracious revivals occurred in Guysboro' in 1855 under the ministry of James R. Narraway.

From the original extended circuit has grown five other circuits. The present circuit includes Guysboro', Cook's Cove, Roachvale, and Dortt's Cove. This old circuit has made a notable contribution to the ranks of the Methodist ministry in the persons of Joseph, James R., and Thomas D. Hart, Cranswick Jost, Geo. W. Whitman, F. W. W. DesBarres, and Henry M. Tory. It also gave wives to Revs. William Smith, J. J. Teasdale, Geo. W. Tuttle, Thomas Gaetz, Isaac E. Thurlow and William Purvis.

The original church was superseded by a new one which was dedicated on August 28th, 1859, during the pastorate of G. O. Huestis. The architect was Rev. George Butcher. This church was thoroughly renovated and rededicated in the fall of 1908, the Revs. C. Jost and J. J. Teasdale being the preachers, and A. D. Morton the pastor.

The following have been the pastors since 1830: 1830, Wm. Smith; 1833, M. Cranswick; 1835, T. H. Davies; 1837, Robt. Cooney; 1838, A. W. McLeod; 1841, John Marshall; 1844, J. V. Jost; 1847, J. Buckley; 1850, R. Smith; 1851, Wm. McCarty; 1854, J. R. Narraway. The names of the assistants before this date we cannot find. The work had so developed on this wide field that three preachers were required the others besides the superintendent, mentioned first, residing at Manchester, Canso and other places. Resuming at 1855, we find J. R. Narraway, Thos. Gaetz, and W. C. McKinnon; 1856, J. R. Narraway, T. Gaetz, Geo. Butcher, S. T. Teed; 1857, G. O. Huestis, W. Perkin, J. Howie; 1858, G. O. Huestis, Jos. Sutcliffe, J. J. Teasdale; 1859, G. O. Huestis, S. F. Huestis, J. J. Teasdale; 1860, G. S. Milligan, I. E. Thurlow, R. M. Smith; 1861, G. S. Milligan, R. Morton, I. E. Thurlow; 1862, G. W. Tuttle, R. Morton, J. B. Hemmeon; 1863, G. W. Tuttle, J. Johnson, J. B. Hemmeon; 1864, G. W. Tuttle, J. Johnson, T. J. Deinstadt; 1865, J. Burns, T. J. Deinstadt; 1866, J. Burns, W. W. Lodge; 1868, Geo. Johnson, Levi S. Johnson; 1870, J. Cassidy, W. Dobson; 1872, J. V. Jost, Thos. H. James; 1873, E. Brettle, R. Bird. As circuits were cut off the number of ministers on the Guysboro circuit decreased; 1874, E. Brettle; 1875, J. R. Borden; 1878, J. Tweedy; 1881, P. Prestwood; 1882, W. Purvis; 1885, W. H. Evans; 1888, J. Sharp; 1891, J. G. Angwin; 1894, W. Purvis; 1897, W. I. Croft; 1901, J. Seller;

1904, J. Gee; 1907, A. D. Morton; 1911, W. H. Evans; 1914, J. B. Heal; 1917, L. Daniel; 1922, E. W. Forbes; 1923, John Phalen.

Canso—The earliest attempts at Protestant public religious worship in Canso date back to 1815 when Abraham Whitman, a recent settler from Chester, endeavoured to secure the observance of the Sabbath and the institution of public worship. Associated with him was David Barss, who carried on an extensive fish business. These two men, Mr. Whitman, a Congregationalist, and Mr. Barss, a Methodist, conducted religious worship on alternate Sundays until the death of Mr. Barss, in 1820, put an end to this co-partnership in religious effort.

Mainly through the effort of Mr. Whitman, a Congregationalist church was built in 1824 and any Protestant minister visiting the place was invited to preach in it. The first Methodist Church was built in 1851 on a site donated by Mr. A. N. Whitman. For some time previous to this Canso had been visited by itinerant Methodist preachers and this community was made part of the Guysboro' circuit, a young man residing here under the superintendence of the Guysboro' minister.

In 1874, Canso, Crow Harbor (Queensport) and White Head were formed into a separate circuit, with Jesse B. Giles as the first resident ordained minister, and in 1875 a parsonage was built.

In 1887, Canso attained the dignity of financial independence and in 1889 it was made a separate charge being disassociated from Queensport and White Head. The growth of the congregation rendered necessary a larger church and during the fruitful pastorate of William Ryan an excellent and handsome church, seating six hundred people, was erected, at a cost of \$7,800, the dedication taking place in 1890, the preacher being Rev. J. S. Coffin, President of the Conference. The names of David Barss, James Tate, J. W. Young, Hector Gordon, Joshua Whitney, A. W. Hart, and I. J. Whitman are intimately associated with the early establishment of Methodism here. Later strong support was given to the cause by Henry R. Narraway, formerly of Pictou, and by officials of the Cable Station and their families, notably the Dunhams, Chitticks, McLeans and Newnhams, and, at this time of writing (1924), by the superintendent Mr. Cameron, Mr. Walter Chittick and Mr. J. J. McKenzie rendered long and faithful service as superintendents of the Sunday

School. A band of devoted women greatly helped to build up the church.

The following is the list of ministers since 1874, Jesse B. Giles; 1876, J. G. Bigney; 1879, J. W. Howie; 1882, J. Astbury; 1885, F. A. Buckley; 1888, W. Ryan; 1891, A. C. Borden; 1894, G. J. Bond; 1895, D. W. Johnson; 1898, A. Hockin; 1901, W. M. Ryan; 1904, J. E. Donkin; 1907, E. W. Forbes; 1910, C. E. Crowell; 1911, J. S. Coffin; 1912, B. Hills; 1913, H. Tomkinson (Walter Black, Supply during part of 1915-16, during war service of pastor, and D. Hickey, Sup'y, supply in 1916); 1917, P. M. Hartley; 1919, L. E. G. Davies; 1923, E. E. Graham.

A commodious new parsonage was built in 1910. In 1924, extensive reconstruction and renovation were done to the church and the steeple removed. The reopening and Jubilee of the circuit's separate existence were duly celebrated on Nov. 9th, 1924, Rev. D. W. Johnson a former pastor, being the preacher.

Whitehead and New Harbor—In 1889, Whitehead, Queensport, Tor Bay and New Harbor were formed into a separate mission. A church was built at Whitehead in 1881. A new church was built at Tor Bay and dedicated March 1923, the preacher being E. W. Forbes. The following is the list of pastors: 1889, W. F. Cann; 1890, A. J. Reynolds; 1891, R. O. Armstrong. New Harbor was worked as a separate mission in 1891 with A. J. Reynolds as pastor for two years and 1893 by H. B. Baird, then it was re-united to Whitehead in 1894 with R. M. Jost, pastor; 1895, Supply; 1896, G. F. Mitchell. In 1897, W. C. Schlichter, and 1898, C. W. Mack were at Whitehead, and in the same years (1897) H. P. Patterson and (1898) Aubrey S. Tuttle were at New Harbor. After that they continued to be united as follows: 1899, Supply (D. K. Smith); 1904, H. G. Bandey; 1906, Supply; 1909, C. G. Hockin; 1912, Supply; 1913, J. Adamson; 1914, J. Mader; 1915, F. J. Scoates; 1917, D. G. Deal; 1918 to .25, Supplies.

Liscomb and Country Harbor—This region of country, formerly of the old Guysboro' circuit, appears under a variety of names in the Minutes—Goldenville, Country Harbor, Stormont, Liscomb and Country Harbor respectively. At Goldenville, once flourishing for a short time as a gold mining centre, a mission was started in 1871 with Augustus B. Morris as pastor; 1872, Supply; 1873, John Craig; 1874, R. Bird. Under the name Country Harbor, it continued, 1875, J. H. Davis; 1876, H. P. Doane; 1877,

Starr Black; 1878, R. Williams; 1879, W. H. Langille; 1880, Geo. Johnson (B); 1881 to '84, "One Wanted". It then drops out till 1895 when C. A. Munro was appointed, the circuit name appearing as "Stormout"; 1896, J. A. Hart; 1899, A. Lund (with parsonage at Liscomb); 1902, H. P. Patterson; 1905, C. W. Porter-Shirley; 1907, Percy Johnson; 1910, E. E. Graham; 1911, To be supplied; 1913, E. Plowman; 1914, Supply; 1915, W. J. Hird; 1916, name Liscomb and Country Harbor, supply; 1917, J. Collind; 1918, A. D. Embree; 1920 and 21, Supply; 1922, N. J. Thomas; 1923, Supply.

A church was erected at Country Harbor Cross Roads and dedicated on March 18th, 1894, Rev. J. G. Angwin being the preacher.

In the autumn of 1892, Mr. and Mrs. Wm. McDonald, whole-hearted Methodists, returned from the United States to Liscomb, which was an Anglican community, and invited others to join with them in religious worship. Rev. C. A. Munro visited them in Dec., 1894, and met with Anglican opposition. With the Conference Year of 1895 fortnightly services were begun and fourteen members joined in class. In the winter of 1895-96, Mr. Munro was assisted by Mr. Herd in evangelistic services, and J. A. Hart, his successor was assisted by Alex. S. Tuttle in similar services so that the cause was greatly strengthened. A neat church was built and dedicated on January 30th, 1898, Rev. D. W. Johnson, President of the Conference, being the preacher.

Boylston (Manchester)—The circuit name of Manchester, an offshoot from Guysboro', appears first in the minutes of 1865. Churches were built at Manchester and the Intervale about 1851-52 when a wide-spread revival occurred in that region under William McCarty's ministry. Services had previously been held for years in a dwelling house and on Summer Sundays in the open air.

The following were stationed here: 1865, J. G. Bigney; 1868, I. E. Thurlow; 1871, E. Mills; 1873, T. D. Hart (assisted in '75 by J. W. Shepherdson); 1876, J. R. Hart; 1877, E. E. England; 1880, Joseph Hale; 1883, W. Alcorn; 1885, H. Burgess; 1886, Wm. Nightingale. The circuit name was changed to Boylston in 1887, and the parsonage built there. 1888, R. B. Mack; 1891, F. J. Pentelow; 1893, H. C. McNeill; 1896, S. R. Ackman; 1897, G. F. Day; 1900, H. D. Townsend; 1904, Supply (D. K. S.), 1907, W. R. Tratt; 1910, W. H. Rackham; 1912, G. F. Mitchell; 1915,

R. M. Browne; 1918, G. F. Mitchell; 1922, F. L. Rice; 1923, Supply; 1925, J. W. Hird.

This circuit includes Boylston, Intervale, Manchester and Port Shoreham.

Mulgrave—The Methodist cause here was started by the ministers from Guysboro and, later, Boylston. In the year 1863 a church almost ready for use was completely destroyed in a furious gale. After a decade another church was started but it with two other churches were swept down by the great gale of August 25th, 1873. Another church was built and on August 18th, 1878, it was dedicated, the preachers being Revs. J. Cassidy, J. A. Mosher, and Eben E. England, of Boylston, the pastor. The present church was built in about the centre of the town in 1911 and was dedicated on January 7th, 1912, at a cost of \$3,000, the pastor being J. N. Ritcey, and the preachers Revs. J. N. Ritcey, J. Astbury and W. H. Rackham.

The comfortable parsonage, adjoining the church, was built during the pastorate of R. O. Armstrong, being occupied in Dec. 1897. The church at Bayfield was built about 1876 and the church at Milford in 1910, through the efforts of Mrs. William Critchett.

The appointments on this circuit are Mulgrave, Bayfield and Melford.

The following is the list of pastors: 1895, J. Mader; 1896, R. O. Armstrong; 1899, S. Jefferson; 1902, W. B. M. Parker; 1905, A. Lund; 1908, Supply; 1909, J. N. Ritcey; 1912, E. Plowman; 1913, J. Mader; 1914, A. J. Reynolds; 1917, J. B. Heal; 1918, J. Sharp; 1920, F. J. Pentelow. 1925, Supply.

Port Hood—Port Hood circuit is the only Protestant cause on the western shore of Cape Breton between Hastings and Mabou, a distance of 40 miles. It is the only Methodist cause on this shore between Hawkesbury and Ingonish, a distance of 100 miles. Methodism near here first took root at North East Margaree. The little Methodist Church still stands on the wooded hillside that looks down upon beautiful Margaree Valley. It is used once every second Sunday by the Congregationalists who have a stationed minister in that district. But for a number of years the Methodist Church has not touched this point.

Port Hood Methodism owes its origin, and early growth largely to "A mother in Israel." Ann Ross of North East Mar-

garee, 85 years ago, married John Smith of Port Hood Island and settled there. The Smiths who were U. E. L. and had come from Cape Cod were Presbyterians. Ann Ross brought with her from her Methodist home in Margaree an undying love of the Methodist Church and its traditions,—and from the time of its inception at Port Hood nursed and cherished it with unwearied hands and unfaltering courage. The sons who settled here caught the contagion of the mother's example. No cause ever felt its loss more distinctly than this lone cause when in the winter of 1924, the two oldest sons, Joshua and Hezekiah, within 12 days of each other, went up to their coronation.

The first record of any Quarterly Official Board Meeting was in the year 1878. George Johnson (B) was pastor, Joshua Smith was Rec. Steward. The appropriation for salary was \$231. Mr. Johnson actually received for that year \$151. There were at this time fourteen members on the Island, nine on the Mainland and seven at Margaree. That the spirit of Methodism is the spirit of Missions we are reminded, for the record of a missionary meeting held the following year is given. Rev. J. A. Mosher was present, read the 72nd Psalm, opened the meeting with prayer and gave the address of the evening. He closed his remarks with the story of a boy who caught a fox and gave the proceeds to the cause of missions.

During the early eighties there appears to have been some spirited discussions in the Q. O. B. over the division of the Circuit. Margaree, which was 50 miles distant, wanted a minister of her own. About this time Baddeck appears in the minutes as a new appointment, thus forming a charge with the shiretowns of Inverness and Victoria Counties as its southern and northern boundaries. A strongly worded protest was made to Conference against the arrangement and a request that the territory be divided into two circuits. At a later meeting it was resolved that unless the re-adjustment asked for was granted the support to the minister would be withdrawn. The reason was that it was a physical impossibility for one man to cover such an area and begin to do justice to his work. About this time the Methodists of Port Hood withdrew from the old Union Church where they had worshipped and built the present structure. The present parsonage was purchased about the same time. This was during the pastorate of Rev. R. S. Stevens. The church was dedicated on September 5th, 1886, at a cost of \$2,700, free from debt. The preachers were Revs. J. S. Coffin and J. Astbury. At this time

appears the name of E. D. Tremaine, Esq., as chairman of the Building Committee. For nearly half a century Mr. Tremaine was a valued member of the Q. O. B. Unerring in his business instinct, his counsel was always sought in matters of importance. While all his life a member of the Anglican Church he was loyal to Port Hood Methodism. The Methodist pastor ministered to him in his last hours, and the funeral was held from the church where he had always been a worshipper and communicant by the same pastor. He died in the winter of 1924 a little previous to the passing of the Smith brothers.

A new church at Port Hood Island was dedicated on March 27th, 1904, at a cost of \$2,000, during the second pastorate of R. S. Stevens, the preachers being Revs. J. Seller and R. M. Browne, several ministers taking part in the afternoon service.

When the mines ceased operations, the Presbyterian minister withdrew. For a time their Sunday School was continued but, in 1923, the Methodists and Presbyterians became a United Church in spirit if not in formal organization and a fine spirit of co-operation prevailed among the people.

The following is the list of ministers: 1874, Wm. Purvis; 1875, W. G. Lane; 1876, Supply; 1877, Michael Atkinson; 1878, Geo. Johnson (B.); 1880, W. A. Outerbridge; 1882, Thos. Wooten; 1884, R. S. Stevens; 1887, C. H. Huestis; 1890, J. B. Hemmeon; 1892, James Tweedy; 1897, R. M. Browne; 1900, R. S. Stevens; 1904, F. J. Pentelow; 1908, J. Blesedell; 1911, Josiah Martin; 1914, J. H. Davis; 1917, R. Williams; 1919, P. M. Hartley; 1922, A. M. Angus; 1923, A. J. Reynolds.

Port Hawkesbury—This community, formerly known as Ship Harbor, was early visited by Jersey and Guernsey merchants who established an extensive fish-curing station there. Andrew le Bracy, local agent for the firm, with the aid of several others, had, in 1828, built a small church, which they offered to the Wesleyan Missionary Society on condition that a minister should at once be sent to occupy it. J. G. Hennigar, a young minister who afterwards became much beloved and honored, was sent from Sydney and entered upon a fruitful ministry so that, in a few months, he had gathered twenty members into the Church. He also visited the neighboring communities.

Tradition has it that one of the earliest Methodists to reach Ship Harbor was Benjamin Chappell, local preacher, and first Methodist in Prince Edward Island, whilst visiting the Jersey

firm on business. Soon after, two brothers, James and William Buck, also from P. E. Island, the former of whom was a local preacher, came to the Strait and held evangelistic services at Plaster Cove, now Port Hastings, creating considerable interest. A parsonage was provided at Ship Harbor in 1852, but the breaking up, soon afterwards, of the principal business establishments, and the removal of several members, led to the partial abandonment of the mission for several years, so that it was very irregularly supplied. In 1848 the church was loaned to the Congregationalists, but on the formation of the Eastern British American Conference the mission was resumed to be steadily continued.

The old 1828 church did service till 1883 when a new church was erected, during the pastorate of C. W. Swallow, and dedicated on January 13th, 1883, the Rev. Geo. W. Tuttle, Mr. Swallow's immediate predecessor, being the preacher. The building cost \$3,000 and was opened free from debt. A new church was dedicated at Sunnyside, on December 17th, 1893, during the pastorate of R. B. Mack, the Rev. J. G. Angwin, Chairman of District, being the preacher. A new church was dedicated at Melville on May 3rd, 1902, during the pastorate of W. F. Cann. During the term of R. McArthur, 1903-06, a chancel was built on the north end of the Hawkesbury church and the walls of the main church sheathed over the plaster. In 1923, a new concrete foundation was placed under the whole church.

The appointments on this circuit are Port Hawkesbury, Sunnyside, Port Malcolm, and Melville.

The following is the list of ministers: 1829, J. G. Hennigar; 1830, Matthew Cranswick; 1833, Thos. Crosthwaite; 1835, Thos. H. Davies; 1838, A. W. McLeod; no regular Supply from 1840 to 1854; 1854, W. G. T. Jarvis; 1857, Charles Gaskin; 1858, S. F. Huestis; 1859, Jos. Sutcliffe; 1861, John Johnson; 1862, J. W. Howie; 1865, E. Slackford; 1868, J. G. Bigney; 1869, A. E. LePage; 1872, A. F. Weldon; 1875, Jos. B. Hemmeon; 1878, J. A. Mosher; 1880, G. W. Tuttle; 1882, C. W. Swallow; 1885, J. Astbury; 1888, F. A. Buckley; 1891, R. B. Mack; 1894, C. W. Swallow; 1897, W. Purvis; 1900, W. F. Cann; 1903, R. McArthur; 1906, D. Hickey; 1907, W. H. Evans; 1911, J. Astbury; 1915, J. Sharp; 1918, C. H. C. McLarren; 1922, N. Coll; 1924, R. L. Roach.

Margaree—Smith's History says: "From Margaree an earnest request was forwarded in 1833 for the appointment of a

minister to that part of the island, but the Committee could give no response to this appeal until 1836, when a minister was directed by the chairman to spend two thirds of his time at Ship Harbor (Hawkesbury) and Arichat and the remaining third at Margaree. Even this arrangement was but temporary."

Beginning with 1855, we find the following record of ministerial supply: 1855, James Burns; 1856, A. W. Nicolson; 1857, S. I. Teed; 1858, J. W. Howie; 1859, I. E. Thurlow; 1860, J. J. Teasdale; 1861, A. S. Tuttle; 1862, J. Johnson.

The Margaree region was afterwards supplied from Port Hood, Hawkesbury, or Baddeck.

SYDNEY DISTRICT

Sydney—When the Conference of Eastern British America was organized, in 1855, there were only two circuits in Cape Breton reported in the Minutes—Sydney and Margaree—and they were connected with the Charlottetown District and, combined, had a membership of 126. In 1924 there were eleven circuits with 1179 full members and 113 catechumen members and a Sunday School attendance of 1800. For convenience, two of the Cape Breton circuits—Port Hood and Port Hawkesbury—are connected with the Guysboro District and the other nine form the Sydney District.

In Cape Breton, as in many other places, the first Methodist workers were laymen. John Watts, a devout Methodist sergeant, was at Sydney in 1789 and carried on a gracious ministry amongst the soldiers of the 21st regiment and others in cottage services, but it was through the influence of John George Marshall, Chief-Justice of Cape Breton, that Methodism made its official entry to Sydney. Brought up as an Anglican he became dissatisfied with the then rector and, being an earnest student of the word of God and having found the joy of salvation, he began to conduct religious services in private houses associated with Thomas Crawley, Andrew Sellon and Peter de Lisle, the house of the last mentioned being the most frequent place of meeting. These men planned for and with little delay erected a small meeting house. They first tried to secure a Congregationalist establishment but, failing in that, Chief Justice Marshall visited Halifax in 1829 at the time of the meeting of the Methodist District meeting and so strong was his appeal that

James G. Hennigar, a young man then in his probation, was immediately sent to Sydney to "hold the fort" until a minister could be secured from England. This he did with great success, his pleasing ways and inspiring ministry winning many friends and converts. On the arrival of Matthew Cranswick from England, who carried on the good work with ability and success, Mr. Hennigar was transferred to Ship Harbor (Hawkesbury). In the first year at Sydney 36 members were reported and crowded congregations. Among the converts was John McKinnon, a lieutenant of the 104th regiment, whose son, William C. McKinnon, became a most devoted minister in the Methodist church, his very promising career being cut short by death after only nine years of service. The early ministers at Sydney visited all the surrounding communities on both sides of the harbor and constrained men and women to enter the Kingdom of God.

Gracious revivals have, from time to time, visited this community. Of more modern special visitations reference is made of an evangelistic campaign carried on, in 1877, by the co-operation of several pastors of the town and the Y. M. C. A., when the whole town was deeply moved.

In 1866, the old chapel was superseded by a new church adjoining it, the situation being on the west side of Charlotte street, near to the Park Gate. This newer church (Jubilee), was moved, in 1880, from the original site to a more central position on the corner of Dorchester and George Streets, and at the same time it was altered, enlarged and beautified. In 1895, it was enlarged and again in 1901 to accommodate the growing congregation and Sunday School. In 1910, a new parsonage was built. On October 17th, 1920, during the pastorate of C. E. Crowell, the corner-stone of a splendid new church was laid on George Street, and on June 26th, 1921, it was dedicated, the morning and evening preacher being Rev. Dr. Chown, General Superintendent, the afternoon platform service being addressed by Rev. Dr. H. Wigle and Rev. Dr. J. M. McIntosh, Presbyterian. This church was erected at a cost of nearly \$100,000.

Besides W. C. McKinnon, already mentioned, John W. and Isaac Howie, brothers, entered the ministry from the "Forks", a short distance from Sydney, the first entering the work in 1857 and the second in 1861, a daughter of the latter, the widow of the late Arthur Hockin, Jnr., who laid down his life in serving the famine stricken people of China, is carrying on, in that distant land, the holy work of her sainted husband.

This and neighboring communities are materially affected by the fluctuations of business in connection with the great steel and coal operations carried on in the vicinity.

The names of Burchell, Brookman, Burns, Jost, Liscomb, Lorway, Morley, Muggah, Harrington and Young have been influentially associated with the history of this church. Rev. J. G. Angwin has spent many years of retirement in Sydney and has rendered most helpful service to the church.

The following is the list of pastors: 1829, James G. Hennigar; 1829, Matthew Cranswick; 1830, Wm. Webb; 1831, John Marshall; 1834, John Snowball; 1836, Wm. Webb; 1838, J. McMurray; 1839, S. D. Rice; 1840, T. H. Davies; 1843, J. Buckley; 1847, J. V. Jost; 1851, R. E. Crane; 1853, A. McL. DesBrisay; 1855, J. H. Starr; 1857, F. W. Moore; 1860, G. O. Huestis; 1863, Roland Morton; 1866, P. Prestwood; 1869, J. V. Jost; 1872, W. Alcorn; 1874, J. G. Angwin; 1877, J. Cassidy; 1879, J. S. Coffin; 1882, W. H. Evans; 1885, W. Purvis; 1888, J. S. Coffin; 1891, F. A. Buckley; 1893, D. Hickey; 1896, C. Jost; 1899, C. H. Huestis; 1903, F. W. W. DesBarres; 1906, J. L. Batty; 1910, J. W. McConnell; 1914, J. W. Bartlett; 1918, C. E. Crowell; 1923, A. S. Rogers.

Sydney (Victoria Road)—The establishment of a great steel plant in Sydney so increased the population and extended the settlement that to meet the needs of the people a site was purchased in the Whitney Pier section and a church built, during the pastorate of A. D. Richard. It was dedicated on November 3rd, 1901, Rev. C. H. Huestis of Jubilee Church conducting the service and Rev. D. W. Johnson being the preacher. The building had besides the auditorium, reading rooms, a shower bath, and other rooms for social service work. This was the pioneer institutional church of Cape Breton. The work developed finely and after a few years assistance from Jubilee Church it became independent. A parsonage was secured and a married man stationed there in 1919.

The following have served as pastors: 1901, A. D. Richard; 1904, J. N. Ritcey; 1905, W. J. W. Swetnam; 1906, D. H. Corley; 1908, H. T. Gornall; 1909, H. Tomkinson; 1910, C. E. Hellens; 1911, E. W. Forbes; 1914, L. A. Buckley; 1917, A. W. Dycer; 1919, E. Baines; 1922, J. G. Stone; 1925, E. W. Forbes. This church, in association with local Presbyterian pastors, has done much good social service work in the community.

Italian Mission—For a few years, beginning with 1912, a mission for work among the many Italian laborers connected with the steel works was established and an Italian missionary appointed, but as the populace was of fluctuating and uncertain character that special work was dropped or merged into a United Mission for work among all foreigners in the district supported by the missionary societies of the Presbyterian and Methodist churches.

North Sydney—This community has long been a place of interest because of its splendid harbor, a good shelter in time of storm, and also because it is the shipping port of the Sydney Mines Coal and Steel products. The few Methodists who first gathered here were visited by the Sydney minister, services being held in the old "Bethel", which for many years was the only church occupied by the Protestant denominations. In 1876, each of the four Protestant communions began to build a separate place of worship. The neat Methodist church was dedicated on February 2nd, 1879, the preachers being J. Cassidy and W. L. Cunningham. This church was greatly enlarged during the pastorate of Geo. F. Johnson. The parsonage was built during the pastorate of Joseph Hale (1886-89) and enlarged during the term of James Sharp (1898-1901). To make room for the rebuilding and enlarging of the church, the parsonage was moved in 1901, in the term of D. W. Johnson.

Beginning with the construction work of the great steel plant many people flocked into the Sydneys, so that the North Sydney church could not accommodate the congregation and the church was greatly enlarged and practically rebuilt in 1901-02, during the pastorate of D. W. Johnson. It was dedicated on May 25th, 1902, the preachers being Rev. W. G. Lane (President) and Rev. Geo. F. Johnson, both former pastors. During the pastorate of B. J. Warr, the basement was finished and additional room made for Sunday School and social work.

North Sydney became a separate circuit in 1881. The names of Morley, Moffatt, Nesbitt, Hackett, and Salter are mentioned in connection with the early history and struggles of the church.

The following is a list of the pastors; 1872, Wm. Tippitt; 1873, W. Baines; 1875, J. Astbury; 1876, W. A. Bennett; 1878, W. L. Cunningham; 1879, D. Hickey; 1881, J. B. Giles; 1883, F. H. Wright; 1886, J. Hale; 1889, G. W. F. Glendenning; 1892, G. F. Johnson; 1895, W. G. Lane; 1898, J. Sharp; 1901, D. W.

Johnson; 1904, J. Seller; 1907, T. A. Wilson; 1910, J. Phalen; 1912, W. R. Turner; 1916, J. Appleby; 1920, B. J. Warr; 1924, W. R. Seeley.

In 1925 following Church Union this congregation amalgamated with the former Presbyterian congregation, the church of the latter being chosen as the place of worship.

Sydney Mines—Early attention was directed towards this community by the discovery there of great coal beds, the operations of the General Mining Association, and later by the large developments made there by the Nova Scotia Steel and Coal Company. Among the early settlers were a few Methodist English miners. Tradition has a story that the first religious service held among them was conducted, in 1813, by a pious corporal connected with a company of soldiers then stationed at a block-house situated in that place. The community was visited in 1829 by J. G. Hennigar, the first Methodist minister located at Sydney. He made his first visit by crossing the harbor in a canoe and landing at Indian Cove. His successors at Sydney frequently rode around the head of the Arm on horseback, some twenty miles, to minister to the pioneers of this settlement. A small church was begun at the Mines in 1837 and finished in 1840. This building was practically rebuilt and was re-dedicated on May 22nd, 1881, by Rev. Joseph S. Coffin.

When North Sydney became a separate circuit the Mines became a regular appointment and continued so until, the population greatly increasing, it was resolved, soon after 1900, to form it into a separate charge and C. H. Johnson was appointed as its first settled pastor in 1902. In 1903, B. J. Porter, an ordained married man, was appointed and a parsonage was built in 1904. The corner-stone of a fine new church, on a new site, was laid on July 14th, 1906, and on November 25th, of the same year, the church was dedicated, the preachers being Revs. Dr. Heartz and Jos. Seller, a mass platform meeting being held in the afternoon, conducted by B. J. Porter, the pastor, and addressed by the Baptist and Presbyterian ministers and others.

The following is the list of ministers: 1902, Chas. H. Johnson; 1903, B. J. Porter; 1907, A. S. Rogers; 1911, A. R. Reynolds; 1914, J. W. Prestwood; 1917, R. E. Fairbairn; 1918, C. E. Helms; 1920, W. R. Seeley; 1924, J. Adamson.

Gabarouse—The first English settlers of this remote com-

munity were discharged soldiers. For a long time they were entirely without any religious ordinances until a strange Providence led William Charlton to become a messenger of God to them. English born, he had been a wanderer, spending some years on the coast of Labrador. Then working southward he for a time took up his residence at Gabarouse, and after marrying in Louisburg he removed to Boston. There he was converted and, as he pondered over the spiritual destitution at Gabarouse, he was impelled by the Spirit to return to that people to witness for Christ among them and to call them to repentance. This he did. In his first service, in the conversion of one person, he received an earnest of greater blessing, for in the second service sixteen others surrendered, and the gracious work prevailed until soon forty-five names of believers were enrolled. In 1829, Hennigar, the zealous young minister at Sydney, tramped through the long woods to Gabarouse and found Charlton and his little company of believers holding fast to their faith. As Angwin, in his "Methodism in Cape Breton", says: "For twelve successive years the faithful under shepherd led his flock, preaching to them on the Sabbaths and daily lived before them the faith he taught. The people of the present hold his memory in honor and have erected in their church a tablet which reads: 'This tablet is erected in loving memory of William Charlton who came from Boston A. D. 1826 and here labored as a local preacher until his death, 1838. The righteous shall be had in everlasting remembrance.'"

A very memorable revival of religion occurred in Gabarouse during the pastorate of Frederic W. Moore (1857-60) at Sydney, when that minister spent several weeks at Gabarouse in evangelistic services.

This circuit was detached from Sydney in 1866, and, at that time, it included Gabarouse, the Cape, Fourchu, and Louisburg. This being a fishing and small farming community, the growth has been small, but it has a devoted people attached to their Church and loyal to the best traditions of their fathers. The parsonage was built in 1872. In 1924, the Methodists and Presbyterians united with a Methodist pastor.

The following is the list of ministers: 1858, S. T. Teed; 1860, James A. Richey; 1862, J. G. Bigney; 1863, C. Jost; 1864, Geo. Harrison; 1865, E. Slackford; 1866, A. E. LePage; 1867, J. W. Howie; 1871, H. J. Clarke; 1873, G. F. Day; 1875, J. Astbury; 1878, R. O'B. Johnson; 1880, Jas. Scott; 1882, W. A. Outerbridge; 1884, G. W. F. Glendenning; 1887, W. H. Edyvean;

1890, J. W. Howie; 1892, W. I. Croft; 1895, F. Friggens; 1897, J. W. Turner; 1900, W. Purvis; 1903, J. A. Hart; 1906, T. A. Bowen; 1907, J. W. Hobbs; 1910, J. Lumsden; 1913, F. J. Pentelow; 1916, W. Nightingale; 1920, H. Burgess; 1923, E. Plowman; 1925, Supply.

Louisburg—This historic community, of recent years the winter shipping port of the Dominion Steel and Coal Company, has but a small population, but has a devoted little band of Methodists who, by liberality and self-sacrifice, have maintained an excellent church and parsonage, much to their credit and the comfort of their minister. It became a separate mission in 1889, but, because of its isolated position, it has but the one appointment. The first church was built about 1855, or seventy years ago.

A fine new church was dedicated on January 9th, 1916, during the pastorate of Rev. C. M. Tyler, the preachers being Revs. Dr. Heartz, J. W. Prestwood (Chairman of District), and A. D. Morton. The site of this church was donated by Z. W. Townsend and the church was made possible by Mrs. Townsend's splendid gift towards the building. The new church was called St. James, in memory of a former pastor, the saintly James Tweedy, who, on the 14th of September, 1898, led his prayer meeting there, with his usual vigor and earnestness, and who, before the morning, "was not for God took him." The parsonage was built in 1901, during the pastorate of Rev. D. B. Scott.

The following is the list of ministers: 1890, D. Farquhar; 1892, J. Mader; 1895, R. M. Browne; 1897, James Tweedy (T. D. Hart supplied after death of Mr. Tweedy in Sept., 1898); 1899, F. J. Pentelow; 1900, D. B. Scott; 1902, Selby Jefferson; 1905, J. Mader; 1906, A. Kinney; 1907, J. S. Coffin; 1911, A. D. Morton; 1913, C. M. Tyler; 1916, J. Hale; 1920, A. R. Wallis; 1922, R. M. Jost; 1925, H. D. Townsend.

Rev. Howard D. Townsend, of the Nova Scotia Conference, entered the ministry from this congregation.

Dominions and New Aberdeen—In the colliery regions about Glace Bay there has been great fluctuation of population. Sometimes a lot of old country Methodist miners, employed at one of the Dominions, or other adjacent communities, of sufficient numbers to demand attention from our ministry, led to the formation of missions and the erection of churches and afterwards

the people either migrated to some other place, or were transferred to some other section of the mining operations. This has caused much embarrassment financially and otherwise and little stability or permanent progress.

At Dominion No. 1 a church was dedicated on May 13th, 1900, during the pastorate of F. J. Pentelow, the preachers being Revs. E. E. England (President), Mr. McGlashen (Presbyterian) and G. J. Bond. At New Aberdeen, a new church was dedicated on December 6th, 1903, during the Glace Bay pastorate of W. Q. Genge, the preachers being Revs. D. W. Johnson (Chairman of District) and F. W. W. DesBarres.

At New Waterford, services began in a small hall. A small church was built and dedicated on February 26th, 1911, during the pastorate of Percy Johnson, the preachers being Revs. J. S. Coffin and W. H. Heartz.

New Aberdeen was supplied from Glace Bay till 1909 when it became a separate mission with W. H. Rackham as pastor followed by: 1910, R. B. Thomas; 1912, F. J. Pentelow; 1913, Supply; 1914, A. Thorpe (with circuit name The Dominions and New Aberdeen); 1918, H. Burgess; 1920, N. Cole; 1922, C. A. Munro; 1923, T. Constable; 1924, Supply (Richard Bennett); 1925, United Presbyterian and Methodist, J. G. Stones.

In the 1900 Minutes the name of J. A. Hart appears at Dominion No. 1., and in 1901 with W. Q. Genge associated with him, the latter remaining at No. 1 in 1902. Then follow 1903, H. H. Irish; 1904, A. Hockin, Jnr.; then comes a break till 1909, with S. J. Boyce and in 1911, A. Lund.

New Waterford appears on the Minutes in 1910, Percy Johnson; 1914, A. F. Baker; 1917, H. P. Patterson; 1918, F. J. Neal, and ends there.

A circuit title Dominion 6 appeared in the Minutes of 1909 with H. T. Jones, and in 1911 with W. H. Hughes and then ended.

Glace Bay—In the Minutes of 1894 appeared the circuit title of Little Glace Bay and Louisburg, with Joel Mader, and 1895, J. A. Smith. In 1902, Glace Bay appears with the following pastors: 1902, J. A. Hart; 1903, W. G. Genge; 1904, J. Blese-dell; 1908, W. J. W. Swetnam; 1911, W. H. Langille; 1914, C. W. Porter—Shirley; 1916, A. W. Dycer; 1917, M. Ewing; 1918, W. H. Palmer; 1920, W. J. W. Swetnam; 1923, S. J. Boyce.

Baddeck and Margaree—"The Big Baddeck and Margaree

sections of this mission were early visited. Indeed there was a time when Sydney and Margaree were the only two circuit names in Cape Breton on the Minutes. Later, Margaree was a strong country appointment forming part of the Port Hood mission, but the passing changes in population and distances from centres weakened the cause of Methodism. Baddeck became connected with Methodism through disaffection in another communion. A Methodist church was organized at Baddeck in 1885 with 30 members. The first appointment to Baddeck and Margaree was in 1896 with H. B. Baird. Then followed 1897, A. Kinney; 1901, J. Blesedell; 1904, H. D. Townsend; 1908, J. Lumsden; 1910, G. F. Mitchell; 1913, Summer Supply. The mission was dropped in 1915.

Ingonish and Aspy Bay—These fishing and farming settlements in the North of Cape Breton are of special interest. "Here there are landscape and seascape for all the brushes of all the artists, and beauty and grandeur enough to fill the souls of all the poets." How Methodism came to reach Ingonish is thus described by Mr. Angwin: "The Methodist preacher in Sydney, Rev. Wm. Webb, heard of the place and its people, and for him to hear was to plan and to act. Accordingly, during the summer of 1838, he made his way to Ingonish and found a people prepared of the Lord. All but one of the Protestant families associated themselves with Methodism, and a Society of ten members was formed with William Warren as leader. William Warren was an Englishman of good family. He came to Cape Breton as a midshipman of H. M. S. "Queen Charlotte" and attracted by a maiden of this community he left the sea and became a merchant and trader. His education and knowledge of music fitted him to be a leader in the little church with which he identified himself and to whose welfare he gladly committed himself until he was summoned to his reward in 1849. The first church was erected in 1845, and a new church was dedicated on January 14th, 1885, with a seating capacity of 200.

Rev. R. O. Armstrong married Miss Burke of this place.

Aspy Bay (Dingwall) is twenty-eight miles distant. These settlements have generally been served by probationers as the adherents have not been numerous enough to support a married man. They are so far apart that each community has occasionally had a supply but generally they have been worked as one. No mention should be made of Aspy Bay without reference to

Duncan McDonald, who, for many years, has rendered splendid service to the church and community as a local preacher.

The following have been stationed on this field: 1873, Wm. Purvis; 1874, J. Astbury; 1875, A. F. Weldon; 1876, Wm. Brown; 1877, J. M. Fisher; 1878, J. H. Davis; 1879, R. Williams; 1881, G. W. Whitman; 1883, Supply; 1884, W. I. Croft; 1885, F. J. Pentelow; 1886, Jabez Appleby; 1888, D. Farquhar; 1890, W. F. Gaetz; 1892 and 1893, Supplied from Aspy Bay; 1894, Supply; 1896, C. A. Munro; 1897, D. Walker; 1898 and 1899, Supplied from Aspy Bay; 1900, W. R. Tratt; 1902, H. H. Irish; 1903, W. J. Layton; 1904 to 1908, Supplied from Aspy Bay; 1908, D. H. Corley; 1909, A. R. Wallis; 1910, Supply; 1911, J. G. Stones; 1912, P. Pollitt; 1913, Supply; 1914, W. H. Palmer; 1915, N. Coll; 1916 and 1917, Supply; 1918, D. G. Deal; 1919, Supply.

Aspy Bay had the following separate appointments, but sometimes supplying Ingonish: 1891, O. Gronlund; 1892, H. C. McNeill; 1896, A. D. Richard; 1897, F. B. Curry; 1898, C. H. C. McLarren.

ANNAPOLIS DISTRICT

Annapolis—Frequent mention of Annapolis, valley and town, is made in the early history of Methodism in the Maritime Provinces. William Black made his first visit to the town on July 3rd, 1782, his sermons making a deep impression. Visiting it again in September he found much hardness. He again visited it in 1785 and in 1798 laid the corner stone of the first Methodist church. In 1792, the cause there had a setback through the imprudent conduct of a young preacher from which it never fully recovered. In 1832, a gracious revival visited the community. A new church, capable of seating 400 persons, was built in 1846. A church was built at Clements in 1835. Mention is made of John Vroom and "Major" Douw Ditmars as great helpers in the work at the latter settlement.

In 1831, a strong request was sent to the District Meeting for a resident minister, and Michael Pickles, colleague of Samuel Joll, was stationed there. He found very few members, but makes special mention of Sergeant McIntosh, R. A., and his wife as numbered among the "most holy, zealous Methodists of these parts." Unfortunately they soon after sailed for England. The old Annapolis circuit extended from Wilmot to Digby Neck over

territory in which there are now six circuits. From this territory went out the Eatons, Bents, Hendersons, and others to enrich the Methodism of St. John, N. B.

In 1832, Andrew Henderson (see Bridgetown notes) moved from Bridgetown to Annapolis and became a tower of strength to the Methodist cause, as did his son George in Digby. Mr. Henderson established a boarding-school at Albion Vale, on the west side of Allen's Creek, which became famous for the sound preparatory training which it afforded to young men for public and professional life. Mr. Henderson took an active and influential interest in the work of the church and the general interests of the town. In later years he held the responsible positions of magistrate and post-master, and in all positions he adorned his profession as a Christian, so that his memory is still fondly cherished in the community.

In later years, William V. Vroom held a very useful and influential official relation to the church at Clementsport. One of his daughters married the Rev. C. E. Crowell, who is also a native of Clementsport.

The present handsome brick and stone church was erected during the pastorate of C. W. Porter-Shirley and was dedicated on December 31st, 1911, the morning and evening preacher being Rev. Dr. Heartz, Leander Daniel (Chairman of District) taking the afternoon service. The St. George's Methodist and St. Andrew's Presbyterian congregations united in August of 1919, during the pastorate of C. A. Munro. In 1922 he was succeeded by Major H. McIntosh, Presbyterian. The Methodist church and parsonage were chosen for occupancy.

The following is the list of preachers since 1855: Geo. M. Barratt; 1856, F. Smallwood; 1859, J. Taylor; 1862, C. Lockhart assisted by F. H. W. Pickles in .62, R. Wasson in .63 and E. B. Moore in .64; 1865, Joseph Hart, assisted by W. H. Heartz in .65 and .66, and Thos. Rogers in .67; 1868, James England, assisted by J. McC. Fulton in .68, R. A. Daniel in .69, and L. S. Johnson in .70; 1871, G. W. Tuttle (Granville Ferry circuit was cut off in 1871); 1874, C. Lockhart; 1876, R. Smith; 1879, A. W. Nicolson; 1881, E. B. Moore; 1884, S. B. Dunn; 1887, J. Cassidy; 1890, R. McArthur; 1893, J. Strothard; 1896, E. B. Moore; 1899, W. M. Ryan; 1900, J. S. Coffin; 1904, D. B. Hemmeon; 1907, H. H. McNeill; 1910, C. W. Porter-Shirley; 1914, W. H. Langille; 1916, C. A. Munro; in 1920, United Methodist and Presbyterian; 1922, Major H. McIntosh (Presbyterian); 1925, E. A. Kirker.

Granville Ferry—This circuit name first appears in 1871. Previous to that its territory was part of the Annapolis circuit which up to that date had, for some years, two ministers, the second man residing at Granville Ferry. Among these, beginning with 1862, were F. H. W. Pickles, Robt. Wasson, E. B. Moore, W. H. Heartz (2 years), T. Rogers, J. M. Fulton, R. A. Daniel, and L. S. Johnson. This circuit includes Granville Ferry, Parker's Cove, Lower Granville and Port Wade.

About 1830, the few Methodists in this community purchased a small unused building, 20 by 30 ft., and moved it to a suitable site. This was used for several years when a larger building, 30 by 40 ft., with two stories was erected, which, in 1856, was enlarged by sixteen feet, a tower erected and a bell installed. In 1879, during the pastorate of W. H. Heartz, a fine new church, with basement, was erected and dedicated on December 14th, 1879, the preachers being Revs. S. F. Huestis, Caleb Parker, and A. W. Nicolson. The church which cost \$4,400 was opened free from debt.

The pastors, since the organization as a separate circuit, have been: 1871, Jos. Hart; 1873, James R. Hart; 1876, J. L. Sponagle; 1878, J. M. Pike; 1879, W. H. Heartz; 1881, J. Strothard; 1884, J. M. Fisher; 1887, S. B. Dunn; 1890, W. Phillips; 1893, L. Daniel; 1897, J. B. Giles; 1899, J. Appleby; 1902, W. C. Perry; 1905, A. Kinney; 1906, G. W. Whitman; 1910, J. H. Davis; 1914, H. J. Indoe; 1916, J. A. Smith; 1918, H. P. Patterson; 1922, R. B. Thomas.

In the ship building days this was a busy community and the church was stronger than in later years. The names Amberman, Irvine, Gilliatt, Delap, Pickup, Troop, Weatherspoon, Anthony, Bogart, Johnson and Wade had a prominent place in the history of this circuit.

Bridgetown—This is the name of a circuit in a community which was early visited by William Black and his associates. At Granville, about four miles down the river, was early established the headquarters of a very widely extended circuit. Here a parsonage was built and a church erected before 1800. We find Marsden there in 1802 with such a company of devoted hearers that he preached and administered the Sacrament out of doors. In 1813, Wm. Croscombe brought his warm evangelism. In 1818, both Sampson Busby and John Snowball were there, followed by Stephen Bamford in 1819. In 1824, Sampson Busby resided

at Granville and circuit extended from Berwick to Sandy Cove.

About that time the village of Bridgetown was rapidly growing, and, also, about that time, the first Methodist resident took up his abode there. His influence for good soon began to manifest itself. Andrew Henderson, an educated man from the North of Ireland, landed in St. John in 1818 and, after remaining there a year or two, he, with his wife and child, crossed the Bay to take the position of school teacher at Wilmot, where he found congenial Christian communion. Smith's History says: "At Lawrencetown, in 1821, he taught a Sunday school, said to have been the first to be opened in the country. In April, 1824, when he removed to Bridgetown, no Methodist resided there. Soon after his arrival, he secured the use of the Baptist church for Sampson Busby, and a little later (1826) he saw the erection of a Methodist church and formation of a society. Prayer and class meetings were held in his own dwelling, under his own management." The residence of the superintendent minister was moved from Granville to Bridgetown during the pastorate of Rev. Albert DesBrisay (1827-30). In 1833, the great circuit was divided, Bridgetown and Aylesford being included in the eastern and Annapolis and Digby in the western end. In 1840, the eastern circuit was again divided into Aylesford and Wilmot at one end and Bridgetown and Lawrencetown at the other. In 1859, Lawrencetown was taken to help make up the Wilmot circuit, afterwards known as Middleton. The Bridgetown circuit then came to include Bridgetown, Granville, on the north side, and Bentville (or Tuppersville) on the south side of the river, and some mission appointments on the North and South Mountains.

At the coming to Bridgetown of Rev. W. H. Heartz, in 1870, the small Methodist church was on a side street and was too small for the congregation. Under his inspiration it was decided to secure a central site and erect a new church which was dedicated in January, 1872, at a cost of \$6,000, free from debt. In the same year, the old parsonage was sold and one much more commodious, with beautiful grounds, was purchased.

In the early days at Tuppersville the itinerant preached in the house of Capt. Willett, a church being in course of erection in 1831.

Andrew Henderson was the first Sunday School superintendent at Bridgetown. Others who served long and faithfully in that office are George Murdock, John E. Sancton and John Hicks (the latter from 1888 to the present, 1924).

This circuit has long been blessed with stalwart laymen suggested by the names of Armstrong, Bath, Bent, Davis, Dodge, Fellows, Fowler, Currell, Chesley, Foster, Hicks, Ingles, Murdock, Longley, Kent, Parker, Troop, Tupper, Ray, Willett and Wheelock.

The following is the list of ministers from 1824: Sampson Busby; 1827, Albert DesBrisay; 1830, Michael Pickles and S. Joll; 1833, R'd Williams; 1834, Geo. Millar; 1836, Wm. Temple; 1838, Geo. Johnson; 1840, J. G. Hennigar; 1845, Wm. Smithson; 1847, Wm. Temple; 1849, A. McNutt; 1852, M. Pickles; 1855, W. Wilson; 1858, M. Pickles; 1861, T. H. Davies; 1864, H. Daniel; 1867, J. S. Addy; 1870, W. H. Heartz assisted by E. E. England in .71 and .72; 1873, S. F. Huestis, assisted by J. B. Giles in .73 and C. Nicklin in .74; 1875, A. S. DesBrisay, assisted by J. Craig; 1877, Caleb Parker; 1880, D. W. Johnson; 1883, C. Jost; 1886, J. G. Angwin; 1889, F. H. Wright; 1892, J. B. Giles; 1896, J. Strothard; 1899, E. B. Moore; 1902, B. Hills; 1905, W. H. Langille; 1907, G. F. Johnson; 1910, B. J. Porter; 1914, A. R. Reynolds; 1918, W. J. W. Swetnam; 1920, G. T. Bryant; 1921, United Methodist and Presbyterian, J. H. Freestone (Meth.); 1925, A. D. McKinnon (Pres.).

The Nova Scotia Conference of 1924 met at Bridgetown.

This may be a fitting place to refer to the men who entered the ministry from the old Annapolis—Granville—Bridgetown—Aylesford Circuit. The first native born youth to find his way into the Methodist ministry in the Maritime Provinces was Robert H. Crane, of Aylesford, N. S., who was received as a probationer for the ministry, at Halifax, in 1818. Joseph Fletcher Bent, of Granville, was received in 1828 and after a long and faithful ministry he retired, living near the place of his birth. During a "four days revival meeting," held in West Aylesford, in 1836, several young men, who drove over from Nictaux, were converted and entered the ministry. They were Whitfield Wheelock, who was sent as a missionary to the West Indies and died after a short but fruitful ministry; William Allen, who rendered excellent service for twenty years; Samuel McKeown, who became a Free-will Baptist preacher in the United States, but, at a later period, with his congregation, entered the Methodist Episcopal church. Two of his brothers, Dr. Andrew McKeown (a noted M. E. preacher in New England) and Hezekiah McKeown, of eloquent ministry in Nova Scotia and New Brunswick, later, entered the Methodist ministry. Wesley Charlton

Beals, of Lawrencetown, was received in 1835. He was favored with a remarkable work of grace on the Wallace circuit throughout his whole pastorate there (1841-51) when hundreds of people professed conversion, several of whom entered the ministry. Jesse Wheelock from Bridgetown was received in 1836 and after a very brief ministry returned to his native place to die. Whether Peter Sleep was a native of Annapolis Valley, or not, we do not know, but, after he had been assisting in evangelistic services on the Annapolis-Bridgetown circuit, he was received as a probationer for the ministry in 1834. Although neither eloquent nor profound, an unusual power attended his preaching, and his presence was in great demand in evangelistic services. His rather remarkable ministry only continued for eight years, his death occurring at Coverdale, N. B., caused by a malignant fever, which swept away numerous residents in that section of the province.

Robert Ainslie Chesley (father of Judge S. A. Chesley), of Granville, was received into the ministry in 1842, and after some years in New Brunswick was sent to Newfoundland, where his memory is still precious, and where he died, after a few days illness, in the fortieth year of his age, greatly lamented. Gilbert Bent, born near Bridgetown, became a useful minister in the United States.

Among entrants from the present Bridgetown circuit appear the names of C. Leonard Gesner and John W. Bent, both from the Granville congregation, in recent years.

Mountain Mission—This mission station appeared on the Minutes in 1877 with P. H. Robinson as pastor, followed by 1878, G. W. F. Glendenning; 1879, Supply; 1880, W. A. Black (part of year). For many years afterwards it was supplied by students, supernumerary ministers and local preachers from Bridgetown till 1895 when there came John P. Anthony and following, 1896, A. Lund; 1897, Aubrey S. Tuttle; 1898, F. B. Curry; 1900, etc., Supply.

Middleton (Wilmot)—As the work developed in Annapolis Valley the old original circuit was gradually divided and subdivided until eight or nine new circuits have been formed. Wilmot, now the territory of the Middleton and Lawrencetown circuits, first appears in the Minutes as a circuit name in 1858, with Samuel W. Avery, a devoted young minister, who afterwards

died at the early age of twenty-nine years, as its pastor. The circuit name continued to be "Wilmot" until 1877 when it was changed to Middleton.

At Wilmot resided Colonel Samuel Vetch Bayard of the Royal Nova Scotia regiment who, when it was disbanded in 1802, retired on half-pay, retaining his rank, and removing to a large tract of land granted him by the government in this township. His home became a favorite resort for the wealthy and the gay and he was given to great profanity and dissipation. Visiting the old Baptist church at Nictaux for no laudable purpose he was pricked to the heart by the sermon of the preacher and through the reading of Wesley's sermons, loaned him by a lawyer friend, he found the way to a conscious and triumphant salvation. Then through the reading of Fletcher's "Checks" he resolved to connect himself with the Methodist church. His conversion made a great sensation, but it was real and permanent, and his devoted Christian life became a blessing to the whole Valley through which his influence extended. He became the warm friend of the itinerant preachers and frequently entertained them at his home which became an inspiring centre of evangelistic influence. His very presence became a benediction and so beautiful was his sanctified life that he was spoken of as the "John Fletcher of Nova Scotia."

Another loyalist home that became a centre of gracious influence was that of John Slocumb, of Hanley Mountain.

Many revivals of religion occurred throughout this territory. What were called "Four days' meetings" were held at Nictaux and other communities at which large assemblies gathered and many were converted and brought into the Church.

The population of Middleton began to centre at the "Corner", about a mile from the Methodist church and parsonage, and at length it was resolved to move the church which was done in 1896, and, being thoroughly renovated, was rededicated on October 18th of that year. Later, the brick parsonage was sold and a commodious house purchased near to the removed church.

As the work extended Middleton became a two men circuit, including Middleton, Nictaux, Torbrook, Farmington, Victoria, Lawrencetown, Inglesville, Hanley Mountain and Port George until 1891 when Lawrencetown appears as the head of a circuit including the names here following it.

A new church at Torbrook was dedicated on January 17th, 1900, and later the Methodists of Torbrook purchased the small

Presbyterian church on Nictaux Mountain and moved it to a site near their own church for church and community purposes.

In September, 1923, the Methodists and Presbyterians of Middleton decided to unite and to use the Methodist church. The formal union took place on October 21st, 1923, Rev. J. A. Ramsay, of Moncton, being the special preacher. Rev. J. G. Hockin remained in charge of the united congregation. The church was thoroughly renovated and reopened in November, 1924.

The following is the list of ministers stationed on the Wilmot (Middleton) circuit: 1858, Samuel W. Avery; 1860, A. B. Black; 1863, R. Weddall, Snr.; 1866, G. M. Barratt; 1869, J. L. Sponagle; 1872, P. Prestwood and J. E. Jubb; 1873, J. J. Teasdale assisted in .73 by W. H. Evans and in .75 by Jos. Robson; 1876, Jos. Gaetz, assisted by J. Robson in .76 and J. Gee in .77 and .78; 1879, R. Smith, assisted in .79 by F. A. Buckley, in .80 by I. M. Mellish, and in .81 by Starr Black; 1882, Thos. Rogers and J. E. Donkin; 1883, G. F. Johnson, assisted in .83 by Lamert Stevens, in .84 by W. Phillips, and in .85 by J. L. Batty; 1886, P. H. Robinson, assisted in .86 by J. L. Batty, in .87 by T. Wooten, and in .88 by C. E. Crowell; 1889, J. C. Hooper, assisted in .89 by C. McElhiney (supply), and in .90 by J. R. Downing (supply); Lawrencetown became separate in 1891; 1891, J. Gee; 1894, J. Gaetz; 1897, Wm. Brown; 1900, A. B. Higgins; 1903, J. P. Anthony; 1905, W. I. Croft; 1908, W. Phillips; 1912, J. N. Ritcey; 1916, W. R. Turner; 1920, J. Appleby; 1921, J. G. Hockin; 1923, United Methodist and Presbyterian, J. G. Hockin; 1925, P. A. Walker (United Church of Canada).

Lawrencetown—This circuit name first appears in 1891 with Lawrencetown, Inglesville, Paradise, Hanley Mountain and Port George as its appointments. The second man on the Middleton circuit (see list) had resided at Lawrencetown beginning in 1872. Its early history was identified with that of the old Annapolis and Granville circuits.

In December, 1884, the church at Lawrencetown was destroyed by fire. It was built in 1844 and there had been a small church previous to that. A new church, costing \$3,000, was dedicated on May 1st, 1887, during the pastorate of P. H. Robinson and J. L. Batty, the preachers being Revs. W. H. Heartz, J. Lathern, and J. J. Teasdale.

A wide-spread revival occurred on this circuit in the winter of 1886-87.

Lamert Stevens, a talented young minister, died at Lawrencetown in 1883 of typhoid fever.

The following have been stationed at Lawrencetown since 1892: J. R. Downing (Supply); 1893. C. M. Tyler; 1895, J. H. Toole; 1898, J. Astbury; 1901, J. Gaetz; 1904, E. E. England; 1906, W. Brown; 1909, J. A. Hart; 1912, F. J. Armitage; 1915, S. J. Boyce; 1919, H. T. Jones; 1922, W. H. Rackham; 1925, A. B. Higgins.

Rev. R. S. Longley, B.D., of Paradise, went as a missionary to China in 1907.

Aylesford—The early history of this circuit is identified with that of the old Annapolis and Granville circuits, but Aylesford was the head of a circuit as far back as 1855. Previous to 1894, it consisted of the following appointments: Aylesford, North Kingston, Melvern Square, Margaretville, Greenwood (Union Church), Nicholsville, Lake George, Lake Paul, Fairview (now called Kelly Villa), and Morden, and was worked by an ordained man and a probationer. In 1894 the circuit was divided, the first part retaining the name Aylesford, and including the first four places mentioned. The other six were grouped under the name of Nicholsville. In 1924, another change took place, the Aylesford appointment and the Nicholsville appointments being constituted a circuit, whilst the Kingston circuit was organized, including Kingston, Melvern Square and Margaretville of the old Aylesford circuit and Wilmot and Torbrook taken from the Middleton circuit.

During the past forty years, the congregations of this circuit have erected several excellent churches. That at Margaretville, begun in 1881, under Joseph Gaetz, was completed and dedicated during the pastorate of William Ryan, on November 12th, 1882, at a cost of \$2,250, free from debt. The preachers were Revs. J. Gaetz and James Taylor. In 1883, in Mr. Ryan's term, the church at Aylesford was practically rebuilt with a tower added. A new church was dedicated at Melvern Square, on February 7th, 1891, during the pastorate of Wm. Brown, the preachers being Revs. G. O. Huestis, Jas. Taylor and W. Brown. A new church was dedicated at North Kingston on July 17th, 1898, during the pastorate of Joseph Gaetz, the preachers being Revs. W. Ryan, J. Strothard and G. J. Bond. This church was consumed by fire on December 7th, 1913, and had no insurance. This was replaced by a handsome new church erected at Kingston village

and dedicated March 28th, 1915, during the pastorate of Wm. Brown, the preachers being Revs. H. T. Roe, morning and evening, and Mr. Wheeler (Bpt.) in the afternoon.

At Aylesford, on January 6th, 1918, during the pastorate of J. G. Hockin, a beautiful and commodious new church was dedicated, at a cost of \$7,000. Rev. Dr. Chown was the preacher of the day, a platform meeting in the afternoon engaging a number of speakers. The bell was donated by F. B. Jacques, a former resident of Aylesford, and the pulpit set was donated by Henry W. Patterson, of Boston, formerly of Aylesford.

Some of the worthy men who early went into the ministry from this territory are reported in the Bridgetown notes. In more recent years, Rupert O. Armstrong, J. Holmes Toole, Harry P. Patterson, G. O. Robinson, and James E. Hughson, valued contributions to the ranks of the ministry went out from this circuit. Mr. Robinson passed away very early. Rupert O. Armstrong, after rendering excellent service for some years in Nova Scotia, went to Manitoba where he was highly esteemed as a preacher, a specialist in young people's work and as a newspaper correspondent. He passed away suddenly in 1924 much lamented. Miss Mary Foster, of North Kingston, went out to China, as a trained nurse in 1896 and rendered faithful service till 1907, when she returned to her native land in impaired health and died in June of 1921, during the sitting of the Nova Scotia Conference at Berwick which sent a delegation to attend her funeral. Revs. Joseph Donkin and Fraser Munro found their wives on this circuit.

The first parsonage, called the Wesleyan Mission house, was purchased about the year 1855 and was occupied by the ministers till about 1877 when it was sold to Mr. Patterson (father of Rev. Harry P.) and the present parsonage was bought at Auburn.

In 1887, a very extensive revival occurred during the pastorate of Alexander S. Tuttle and many were added to the churches throughout the circuit.

The following is the list of ministers since 1855: Wesley C. Beals; 1856, Thos. Angwin, assisted by T. Watson Smith in .57; 1859, G. W. Tuttle; 1862, W. McCarty; 1865, R. E. Crane; 1868, J. Taylor; 1871, W. Tweedy; 1874, J. S. Addy; 1876, Alex. S. Tuttle; 1879, Jos. Gaetz, assisted in .80 by Lamert Stevens and in .81 by W. H. Langille; 1882, Wm. Ryan and W. H. Langille; 1885, Alex. S. Tuttle, assisted in .86 by W. Phillips and in .87 by H. Burgess; 1888, J. Gee, assisted in .88 by J. A. Smith, .89 and

.90 by J. Phalen; 1891, W. Brown, assisted by T. A. Bowen in .91 and by W. F. Gaetz in .92 and .93; Nicholsville was set off in 1894; 1894, J. S. Coffin; 1897, J. Gaetz; 1901, W. Phillips; 1905, J. Craig; 1908, D. Farquhar; 1912, W. Brown; 1916, J. G. Hockin; H. H. McNeill; 1925, Ernest Baines.

Kingston—See Aylesford notes: Pastors 1924, L. E. Distant; 1925, W. H. Watts.

Nicholsville—This mission was formed out of the Aylesford circuit in 1894 and, as will be seen in Aylesford notes, returned to it in 1924. About 1877, a substantial and imposing church was erected at Nicholsville. A new church was dedicated at Morden on June 28th, 1903, during the ministry of J. R. K. Seller.

The following is the list of preachers: 1894, Wm. Ryan; 1898, J. P. Anthony; 1900, J. R. K. Seller; 1902, Supply; 1904, G. T. Bryant; 1905, Supply; 1907, P. B. L. Seller; 1908, Supply; 1909, G. W. Beck; 1910, H. L. Eisenhaur; 1912, Supply; 1914, H. J. Tucker; 1915, Supply; 1916, G. E. Mossman; 1918, Supply; 1919, Supply (H. J. T.).

Berwick—What is now the Berwick circuit was originally West Cornwallis, and was a part of the Aylesford and Wilmot circuit. West Cornwallis included all that part of Cornwallis township west of Kentville, and nearly all of it, north of the old French (now the Post) road from Halifax to Annapolis, was known as Pleasant Valley. About the year 1835 there was a general religious awakening in Pleasant Valley as the result of Methodist preaching. Quite a number of Methodists had settled there. Among them was John Buckley, whose son, James Buckley, was a preacher in the Nova Scotia Conference. He entered the ministry in 1835 and died at Halifax in 1890. John Buckley was born in Scotland, but was brought up in Belfast, Ireland. With his wife and family he was wrecked on Sable Island, on his way to the United States to make his home there. He and his family were brought to Halifax by a British cutter, and he settled in Pleasant Valley, at what is now Grafton but for many years was known as Buckley's Corner, where until his death he conducted a store.

Following the religious awakening in 1835, the people of Pleasant Valley decided to build a Methodist church. Mr. Buckley gave the land and the church was erected in 1838. This is the

old church at Grafton, which is still used as a place of worship on the Waterville—Woodville united charge. (It is said that this church gave the name Grafton to the community in which it stands. Some seventy-two years ago to meet the demands for increased seating capacity, it was enlarged by cutting it in two in the centre, and grafting on the addition.)

Following the opening of the new church (1838), Rev. Peter Sleep, of the Aylesford—Wilmot circuit began revival services in 1839. This revival was one long remembered. It is said that there were over one hundred conversions, and in a sparsely settled community. One of the converts was Samuel Tupper, who entered the ministry in the United States.

Soon after this revival (it is impossible to learn the exact date) West Cornwallis was taken from the Aylesford and Wilmot circuit and joined to the Horton and Cornwallis east circuit and the Valley Church was supplied by preachers from the latter. In 1847, Revs. Richard Weddall and Richard Smith were the ministers on the Horton Cornwallis circuit. (Mr. Weddall was probably the supt.). In the winter of 1849, Messrs. Weddall and Smith held revival services in the Pleasant Valley (Grafton) Church which were attended with very marked results, and increased the membership of the church by some forty persons.

In 1856, Cornwallis (east and west) was separated from Horton, and became a circuit, Rev. Jas. Taylor, at that time in the full vigor of his manhood, was appointed superintendent of the new circuit. At this time what is now the town of Berwick was a mere cross roads village. It was known as Curry's Corner, up to 1850, when it was given its present name. In that year a new temperance hall was built. Rev. James Narraway was one of the speakers on the occasion of opening the new Hall, and made such a favorable impression that he was invited to preach in it. From that on there was regular Methodist preaching services held in it till the new church was built.

In 1846, Mr. Edward C. Foster, a native of Bridgetown, came to live at Curry's Corner (Berwick). He was brought up a Baptist, but married a Miss Murdock who belonged to a staunch Methodist family, and he himself became a very ardent Methodist. In 1856, Mr. Foster, with the encouragement of Rev. Jas. Taylor, began to work for the erection of a church at Berwick, with the result that it was finished and opened for worship January 31, 1858, with Rev. Jas. Hennigar as the special preacher for the occasion. The church cost a little over \$4,000 but when

opened was entirely free of debt. In 1890 during the pastorate of Eben E. England, the church was renovated and improved at a cost of \$3,000, and it is still in good condition. In the spring of 1924 a pipe organ was installed.

While Rev. Jas. Taylor was the superintendent of the Cornwallis circuit, at the time the church was built, his assistant, Rev. John Lathern, had charge of the Pleasant Valley end, and boarded just a few miles out of Berwick. Mr. Lathern held revival services, and over one hundred persons were taken into the church at Harborville, Berwick, Grafton and Prospect.

In 1859, the Cornwallis circuit was divided. The east end was called the Canning, and the west end the Berwick circuit, Berwick circuit included Berwick, Grafton, Harborville, Woodville, Somerset, Weston, Welsford, Waterville and Prospect.

The first ordained minister on the Berwick circuit was the Rev. Geo. Butcher. During his pastorate the church at Harborville was built, and opened for worship in 1860. He was succeeded in 1862 by the Rev. Richard Smith, during whose pastorate the present parsonage was built in Berwick.

During the pastorate of Mr. Glendenning there was an extensive revival and over 260 persons were taken into the church on the different parts of the circuit.

From this circuit, the following entered the ministry—James Buckley, Samuel Tupper, Hubert C. and Harry H. McNeill, J. Holmes Toole, and John Anthony.

In June, 1921, the Nova Scotia Conference was held in Berwick, with dinner and tea served to the delegates every day at the church.

In the latter part of the year 1921-22, during the pastorate of C. H. Johnson, negotiations were made for a union of the Methodists and Presbyterians on this broad field and it was agreed that the Presbyterians in the west end of the circuit should go in with the Methodists at Berwick and the eastern end Methodists with the Presbyterians with Waterville as the head of the circuit, Grafton and Woodville to be connected with Waterville. This was done and in 1921 Berwick appeared on the Minutes as United Methodist and Presbyterian with Methodist minister and Waterville United Presbyterian and Methodist with Presbyterian minister. This was followed by the building of a new and commodious United Church at Woodville at a cost of \$20,000. It was dedicated on Feb. 5, 1922, the services being conducted by A. R. Reynolds, acting pastor from Berwick, the

preachers being Revs. C. E. Crowell (President of Methodist Conference) and Dr. Clark, of St. Matthew's Presbyterian Church, Halifax. The dedication service at 3 p. m. was in charge of Rev. R. B. Layton (Presbyterian) assisted by several other ministers.

The following have been stationed at Cornwallis West (later Berwick): 1860, Geo. Butcher; 1862, R. Smith; 1864, T. H. Davies; 1866, J. Read; 1869, F. H. W. Pickles; 1871, J. Prince; 1872, J. S. Addy; 1874, Geo. Payson, assisted in .74 by R. Williams and in .75 by C. Nicklin; 1876, C. Lockhart; 1879, J. Cassidy; 1882, J. Johnson; 1885, T. D. Hart; 1888, A. S. Tuttle; 1889, E. E. England; 1892, J. Craig; 1895, G. W. F. Glendenning, assisted in .96 and .97 by W. Q. Genge and in .98 by A. D. Richard; 1899, J. W. Prestwood, assisted in .99 and 1900 by E. W. Forbes in 1901 by W. J. Layton, and in 1902 by D. G. Guest; 1903, J. Phalen, assisted in .04 and .05 by A. R. Reynolds; 1907, J. Gee; 1910, G. T. Bryant; 1913, J. A. Smith; 1917, A. Hockin, Snr.; 1918, C. H. Johnson; 1921, A. R. Reynolds, United Methodist and Presbyterian; 1925, J. G. Hockin.

Berwick Camp Meeting—In the summer of 1871, Edward C. Foster, while visiting in Hamilton, Mass., attended a Camp-meeting which was in session there. He was deeply impressed, and, on his return home, he began an agitation for the holding of a similar camp-meeting at Berwick, and in the winter of 1872 a committee was appointed to make arrangements for the holding of such a meeting during the following summer. This committee consisted of E. C. Foster, A. N. Bent, Robert Collins, H. E. Jefferson, Enoch Collins, Benjamin Morris and Lewis Morris, Mr. Foster being secretary and Mr. Jefferson treasurer.

A beautiful grove, at the outskirts of the village, was rented for one year from deacon W. H. Webster and, after the first Camp, it was decided to make it a yearly event and the grounds, consisting of twenty-three acres, were purchased by E. C. Foster, of Berwick, and Edward Jost, of Halifax, for Camp Meeting purposes, for the sum of \$750.

Men from all over the circuit assembled and cleared up the grounds. Plank seats were made to accommodate 5,000 people and temporary tents were erected. A Mr. Furnace, of Boston, donated the preachers' stand. A dining room was erected. The Revs. John and Fletcher Pickles and Alexander S. Tuttle took a prominent part in the services of the first Camp Meeting held

in August of 1872 at which there were many converts. These Camp Meetings have continued from summer to summer, in unbroken succession till the present. Many noted preachers and evangelists from different parts of Canada and the United States have been secured as special speakers and many of the ministers of the Nova Scotia and N. B. and P. E. I. Conferences have assisted. Special singers have also been engaged.

At the first Camp Meeting some difficulty was experienced in the maintenance of good order and much trouble arose from shanties and booths erected near the grounds for the sale of provisions, tobacco and beverages, but legislation was secured which remedied these difficulties the grounds and vicinity being made a special police district with all necessary regulations to ensure order and the prevention of such neighboring booths as are not sanctioned by the Camp Meeting Association. At first an effort was made to finance the meetings by the taking of collections at the services, but the amounts received proving inadequate the grounds were fenced and an entrance fee taken at the gates. For the first few years the Camp was carried on by a committee of ministers and laymen and when its permanence was secured, Messrs. Foster and Jost, who purchased the property, made it over to a regularly organized Camp Meeting Association which secured legislative incorporation.

The splendid grove is lighted by electricity. It has a pavilion of 750 seating capacity and open air seats for several thousands, a children's temple, two dormitories, dining hall, business office and other buildings and there are more than one hundred cottages owned by private individuals. Two artesian wells give an abundant supply of pure water.

Bear River—This circuit, sometime known as Hillsburg, was originally part of the old Annapolis circuit. Rev. Daniel Fidler's diary of June 29th, 1794, said: "I preached at Capt. Beeler's, near Bear River. Found the class much alive to God. I had hardly seen such a time of power since I came to Nova Scotia. I added two to the class." The first Methodist Church was built in 1840 and a new and much larger one was begun in 1857 and completed and dedicated 1859 during the pastorate of F. Smallwood. The preachers were Revs. J. G. Hennigar and G. W. Tuttle. Bear River became a separate circuit in 1865 with J. S. Coffin as pastor. Before this, in 1862, F. H. W. Pickles, and in '63 and '64 R. Wasson, second men on the Annapolis circuit, lived at

Bear River. The new circuit included Bear River, Waldeck Line, Hessian Line, Clementsvalle, Digby Road, and Milford Corner.

The jubilee of the present church was celebrated in 1909, in the pastorate of C. Jost, the preachers being Revs. D. W. Johnson, C. Jost, and J. S. Coffin, the latter the oldest living pastor. This pleasant community has been visited by frequent seasons of refreshing and revival during its history.

A few years ago the church was renovated at large expense making one of the most attractive sanctuaries in the Conference. The Conference has been hospitably entertained here on two occasions. The following is the list of ministers since the separation from Annapolis: 1865, Jos. S. Coffin; 1868, F. W. Harrison; 1870, W. McCarty; 1872, G. M. Barratt; 1874, J. L. Sponagle; 1876, W. Sargent (this devoted minister died during the year greatly lamented); 1877, C. Jost; 1880, C. Parker; 1882, R. Tweedy (his health failed early in the year and he retired to Hampton, N. B., where he died. Rev. C. Lockhart finished out the year); 1883, D. W. Johnson; 1886, F. H. Wright; 1889, W. C. Brown; 1892, J. Hale; 1895, J. Craig; 1898, G. F. Johnson; 1901, J. E. Donkin; 1904, A. S. Rogers; 1907, J. Phalen; 1910, A. Daniel; 1914, J. W. O'Brien; 1918, W. J. Wright; 1921, C. M. Mack.

This circuit has the reputation of most loyally supporting its pastors. The names of Marshall, Hardwick, Vroom, Milbury, Nichols, Purdy, Rice, Tupper, Troop, Turnbull, Wade, Harris, Bishop, Henshaw, Alcorn and Jefferson are influentially connected with its history.

Digby—This community was visited by the earliest itinerants but for various causes, especially opposition from Anglican loyalists, Methodism made slow progress. Wm. Black, Freeborn Garrettson and Daniel Fidler refer to their visits. Garrettson found no appetite for religion among the people. Sampson Busby came to the village from Annapolis in 1818 and in 1819 began the erection of a small church but it remained unfinished for a long time. Michael Pickles found it so in 1831 and set to work to have it completed. Mr. Busby also had a building erected at Broad Cove which served the double purpose of a place of worship and a school-room. Buildings were erected at Sandy Cove and Weymouth, both of which were connected with the Digby circuit about 1850 or 51. Sampson Busby, on retirement, settled in Digby and during the six years of his stay the cause was en-

couraged by his sympathy and co-operation. He died in 1848 and was buried in St. John. In 1857, Mr. Gilbert Ray, who had removed to St. John, gave an acre of land in a central position on which a new church was built. It was dedicated in July, 1860. This church was enlarged in the pastorate of R. Wasson (1878-81).

A new church was dedicated at Smith's Cove, on January 25th, 1885, during the pastorate of W. H. Heartz, the preachers being Revs. D. W. Johnson, W. Ainley, and the pastor. A generous Baptist friend donated the site. A new church was also dedicated at Broad Cove, on November 21st, 1886, during W. H. Heartz's pastorate, free from debt. The preachers were Revs. James Taylor and F. H. Wright. At Digby, a fine new Church Hall was erected by W. H. Heartz and was dedicated on Dec. 29th, 1884, the speakers being Revs. D. W. Johnson and C. Jost.

The church at Digby was remodelled and beautified in 1897, and was reopened in July, during the first pastorate of Wm. Phillips, the preachers being Revs. J. S. Coffin, Mr. Thomas (Bpt.) and E. B. Moore. A window to the memory of Mrs. George Henderson was unveiled. A legacy from the late Mrs. J. E. Jones assisted in the reconstruction. A new and commodious parsonage was erected during the pastorate of W. H. Evans, and occupied in Dec. 1900.

The following have been the pastors since 1855: R. A. Chesley; 1856, G. W. Tuttle; 1859, W. McCarty, assisted in .61 by Benjamin Johnson; Digby Neck was made a separate mission in 1862; 1862, J. Taylor; 1865, S. F. Huestis, assisted in .67 by E. B. Moore; 1868, W. C. Brown, assisted in .68 by E. B. Moore; 1871, James England; 1875, Elias Brettle; 1878, R. Wasson; 1881, W. Ainley; 1884, W. H. Heartz; 1887, R. McArthur; 1890, J. M. Fisher; 1893, J. W. Prestwood; 1896, W. Phillips; 1898, W. H. Evans; 1903, A. B. Higgins; 1907, G. W. F. Glendenning; 1910, L. Daniel; 1914, R. McArthur; 1916, W. I. Croft; 1920, W. Phillips; 1921, W. H. Watts; 1925, J. Appleby.

Weymouth—This community was occasionally visited from Annapolis and later more frequently from Digby. Somewhere about 1850 the first Methodist Church was built. The circuit included Weymouth, Barton, Plympton, and North Range. It appears as a separate circuit in 1868. A new church was dedicated at Plympton on July 28th, 1878, during the pastorate of W. H. Evans, the preachers being Revs. Caleb Parker and R. Wasson.

The cost was \$2,000. The church at Barton and Brighton was re-constructed and re-opened on Nov. 12th, 1893, the preachers being Revs. J. Strothard and J. W. Shepherdson.

The church at Weymouth was destroyed by fire on August 4th, 1909, having only \$1,000 insurance. The corner-stone of a new church was laid on Oct. 8th, and the completed attractive building was dedicated on Feb. 20th, 1910, during the pastorate of C. A. Munro, the preacher being the Rev. Dr. W. H. Heartz. The new building cost \$4,000.

The ministers since Weymouth became a separate charge have been as follows: 1868, E. B. Moore; 1869, J. M. Fulton; 1870, Fred M. Pickles; 1871, L. S. Johnson; 1872, G. F. Day; 1873, E. E. England; 1874, J. Craig; 1875, R. Williams; 1876, C. Nicklin; 1877, W. H. Evans; 1879, W. Ainley; 1881, G. F. Johnson; 1883, J. W. Prestwood; 1884, W. Shears; 1885, Supply; 1886, T. C. Hooper; 1889, J. E. Donkin; 1892, J. W. Shepherdson; 1895, C. M. Tyler; 1898, W. R. Turner; 1902, R. O. Armstrong; 1904, J. G. Hockin; 1907, C. A. Munro; 1911, W. Nightingale; 1914, H. Burgess; 1918, D. Farquhar; 1921, Supply (W. D. Brown); 1922, C. H. Young; 1923, A. H. Pentz.

Digby Neck.—This mission, like all the circuits in Annapolis and Digby counties, sprung from the old Granville—Annapolis circuit. Digby Neck was early visited, the first Methodist Church at Sandy Cove being built about 1850. Digby Neck first appears as a circuit name in 1862. At one time inducements were made to establish a circuit on Brier Island and E. R. Brunyate was sent to Westport in 1874, followed by D. Hickey in 1875. It was then for a short time supplied from Digby Neck. The appointments are Sandy Cove, Centreville and Culloden.

Mrs. (Rev.) Wm. Dobson, Mrs. (Rev.) T. C. Hooper and some other ministers' wives came from this circuit. Rev. E. E. Graham entered the ministry from Centreville.

The following have been the ministers: 1862, Benj. J. Johnson; 1863, C. W. Dutcher; 1865, A. E. LePage; 1866, T. J. Deinstadt; 1868, A. F. Weldon; 1869, Thos. Allen; 1870, Supply; 1871, J. B. Giles; 1872, W. Dobson; 1874, W. Robson; 1875, D. Hickey; 1876, R. Williams; 1877, Geo. Johnson; 1878, P. H. Robinson; 1880, J. Sharp; 1882, R. O. B. Johnson; 1884, T. C. Hooper; 1892, F. J. Pentelow; 1888, J. Appleby; 1890, Supply; 1892, S. C. Leonard; 1894, A. Lund; 1896, J. A. Smith; 1899, Supply; 1900, C. H. C. McLarren; 1903, R. B. Mack; 1907, G. T. Bryant;

1908, R. M. Browne; 1912, J. Hale; 1916, M. R. Knight; 1918, J. Craig; 1919, W. Owen; 1921, H. C. McNeill; 1923, Supply.

LIVERPOOL DISTRICT

Liverpool—Frequent mention of Liverpool is made in the early history of Methodism in the province. William Black visited it in May 28th, 1783, and received a very cordial hearing. He remained five days and several were converted under his preaching. A prayer-meeting held in the home of Capt. Ephraim Dean was of such absorbing interest that it could not be closed until after midnight. He again visited it in 1784 and many were awakened to serious concern for their souls, and a goodly number found peace with God." Garrettson visited Liverpool in July, 1785, remaining four weeks and preached many times. John Mann, aided by Cromwell, earlier in the year, had formed a society of twenty members. When Garrettson left the number was increased to forty. Mr. Black visited the community in those early years and always expressed his great appreciation of the development of the work there. In 1786, James Mann, who was teaching school in Liverpool, and who had often officiated in "Old Zion," in the absence of a regular minister, was persuaded to enter the itinerant ministry, and Garrettson placed him in charge at Barrington. His ministry was attended with much success. In 1787, John Mann was favored with a gracious revival. The names Wray, Grandin and Fidler are mentioned as other ministers who were greatly instrumental in building up the cause. Considerable conflict arose with the Newlights over the occupancy of a deserted Congregationalist church and the Methodists decided to build a church of their own, several leading Congregationalists uniting with them in the effort. On the 9th of June, 1793, they held their first service in the shell of the new church. The minister in charge, at that time, was Daniel Fidler. To indicate the change which has taken place in the customs of the people it may be noted that several entries in the church building accounts referred to "rum" which was furnished for the workmen.

This first church continued, with divers repairs, until 1863, when it was removed in three sections and converted into dwelling houses some of which exist to-day. A new church was built the same year at a cost of £1200 during the pastorate of Joseph

Hart. This building was destroyed by a disastrous fire which swept over a large portion of the town in 1865. The present church was erected in 1866, during the pastorate of D. D. Currie, who collected funds for that purpose throughout the Conference and the New England States. In 1919, F. E. Barrett, pastor, the church was thoroughly renovated at a cost of \$6,000, making it one of the best church plants in the province.

In 1795, Joshua Newton, as Collector of Customs, was transferred to Liverpool from Charlottetown. A gifted and godly man, he soon became a power for good in the town and surrounding communities being a great encouragement to the ministers. His brother Francis, who had been studying for four years preparatory to entering the Anglican ministry, soon followed him and connected himself with the Methodist Church, and Black, in visiting the town, persuaded him to join the itinerant ranks, and left him in charge at Liverpool, where he met with great favor and was the means of leading many into the church. The career of this brilliant young preacher was brief. On the 26th of July, 1796, he preached his farewell sermon at Liverpool, and soon after sailed from Halifax, for the United States, to meet Rev. Dr. Coke. Shortly after sailing, a severe storm arose during which it was supposed the ship foundered. His friends waited long for tidings, but in vain. Joshua Newton was spared to be a pillar in the church for many years. He was also collector of customs for fifty-five years, and for many years the chief magistrate in the County of Queens.

A reaction took place in the religious life of the shire town about 1798, when much gaiety and worldiness prevailed, when the merchants engaged in privateering, chiefly manned from the neighborhood, all connected with which was unfavorable to religious thought and practice.

In 1804, a Sunday School was started which perhaps was the first Methodist School to be instituted in the provinces.

In 1820, the annual Conference met for the first time in Liverpool and was a time of great refreshing. Not long after a revival broke out under the leadership of Rev. Wm. W. Ashley, an eloquent preacher of the "Open-Communion" Baptists. Sampson Busby joined him in the services which continued for several months until nearly every dwelling at Liverpool became a place of prayer, and all the neighboring communities were greatly stirred. From this revival came such influential local preachers as James Barss and Hugh Houston, such a valiant minister of the

gospel as Arthur McNutt, and such a gracious influence as the sanctified life of Thomas Andrew Strange DeWolfe of Wolfville and Halifax.

In 1854, the Liverpool circuit reached Mill Village in the east, north to Caledonia, and west to Sable River and Little Harbor. In 1855, the Mill Village circuit was cut off, Port Mouton circuit in 1858, and Caledonia circuit in 1866.

On May 27th, 1923, the Methodist Church, at Liverpool, celebrated the 140th anniversary of the beginning of Methodism in the town, the venerable Dr. W. H. Heartz being the special preacher and F. E. Barrett the pastor.

The list of pastors (with some uncertainty about the exact date of several of the earlier pastorates) after influential visits made by Black, Garrettson and others is as follows: 1786, John Mann; 1789, Wm. Jessop; 1790, James Wray; 1791, Wm. Grandin; 1792, James Boyd; 1793, Daniel Fidler; 1796, James Mann; 1797, D. Fidler; 1799, James Mann; 1803, Joshua Marsden; 1804, Wm. Sutcliffe; 1808, James Knowlan; 1809, Stephen Bamford; 1812, Wm. Sutcliffe; 1813, Wm. Croscombe; 1814, James Priestly; 1815, J. Knowlan; 1817, W. Croscombe; 1819, James Mann; 1822, Wm. Temple; 1824, R. L. Lusher; 1827, John Marshall; 1829, Henry Pope, Snr.; 1831, Geo. Millar; 1833, Wm. McDonald; 1834, Robt. Cooney; 1835, Matthew Cranswick; 1836, Wm. Smith; 1839, R'd Knight; 1842, H. Pope, Snr.; 1846, J. McMurray; 1850, R'd Weddall; 1852, Roland Morton; 1855, Ingham Sutcliffe, assisted in .55 by Samuel Avery and in .56 by Thomas Harris; 1857, J. S. Addy, assisted in 57 by J. L. Sponagle; 1860, Geo. Johnson, assisted in .61 by S. Avery; 1862, Joseph Hart, assisted in .63 and .64 by J. S. Coffin; 1865, D. D. Currie, assisted in .65 by E. B. Moore; 1868, H. Daniel; 1870, J. J. Teasdale; 1873, J. Gaetz; 1876, J. Shenton; 1878, W. C. Brown; 1880, C. Jost; 1883, J. G. Angwin; 1886, J. C. Ogden; 1889, A. W. Nicolson; 1892, G. W. F. Glendenning; 1895, J. E. Donkin; 1898, J. Hale; 1899, D. Hickey; 1902, W. A. Outerbridge; 1905, F. Friggens; 1909, W. F. Gaetz; 1910, H. B. Clarke; 1912, C. M. Mack; 1915, W. H. Watts; 1918, F. E. Barrett; 1923, E. W. Forbes; 1925, B. J. Porter.

Wm. J. Wright and H. T. Wright entered the ministry from Liverpool. Mrs. (Rev.) Leander Daniel (Miss Marshall), Mrs. (Rev.) James Lumsden, and Mrs. (Rev.) J. B. Heal came from there. Rev. James B. Heal, shortly after well-earned retirement, made his home at Liverpool and died there. On superannuat-

ing, Rev. Leander Daniel and family made their home there.

Caledonia—The village of Caledonia, Queen's Co., was settled by Scotchmen in the first decade of 1800. They were of Presbyterian stock and the nearest church of their name was forty miles away so that the most of them became Baptists. Pleasant River, fourteen miles away, was settled a little later by South Queen's people. Amongst the settlers were a few Methodists as a class of twenty members was established there in 1821. The leader was a Mr. Busby, a farmer brother of the Rev. Sampson Busby. By 1841, this class had become scattered and because of inability to furnish regular Methodist services the people became connected with either the Baptist or the Congregational Church.

Outside the Pleasant River group, the first Methodists in North Queen's were from Annapolis and King's County. The first preaching services were held by local preachers who came through the woods from the old Annapolis circuit via the Nictaux road. There is a tradition that one of these devoted men died on one of these visits, during a great typhoid epidemic, and that he was buried in an unmarked grave in the old North Brookfield cemetery. Gradually a number of Liverpool Methodist families moved into the northern district and were visited occasionally by ministers from Liverpool. In 1853, Rev. Charles Stewart, then about a year out from Scotland, and stationed at Liverpool as assistant, was sent by Roland Morton to visit Caledonia and vicinity at least quarterly. There were only about half-a-dozen members in a territory of twenty miles but the cause had more support than the number of members would indicate for several families who had been connected with the Congregational services, now discontinued, came to our support. Two of these men are worthy of special note. George Middlemas, the first child born in Caledonia, continued in his heart an adherent of his parents' church (the Presbyterian) till his death. In all else, including richness of Christian experience, he was a Methodist and, dying in peace, he endowed the circuit to the extent of \$2,000. Richard Telfer, head of a numerous connection, was his sturdy helper in welcoming Methodism. Of the original members, one was the mother of the late Rev. John S. Sponagle.

As the name Hibernia suggests, a number of settlers of Irish extraction found their way to this district.

A few years after the introduction of Methodism into these

communities they seem, for a time, to have been connected with Mill Village. Then they again became connected with Liverpool, under Joseph Hart and his assistant Jos. S. Coffin (1863-64). A recent pastor says: "Bro. Coffin, who had particular charge of the country work, was first welcomed by all, but as a movement set in toward the Methodists the doors of the union church were shut against him. This resulted only for good. Within a year the frame of the Caledonia church was erected. During the next five years three fine churches were built, Caledonia, Brookfield and Maitland. The church at Brookfield never could have been built but for the self-sacrifice of Richard Hunt, M. P. P., the circuit steward. An interesting event in the early history of the circuit was the baptism of the late Zoheth Whitman, a man of rare sweetness of character. He belonged to a prominent Baptist family but finally came to the Methodist minister and offered himself for membership and it was announced that on the following Sunday there would be a baptism at the Caledonia Lake. A great crowd assembled to see the Methodist minister immerse, but Mr. Whitman, walking out a little in the water, as the preacher repeated the words "and they went down into the water," knelt, and the preacher, taking a bowl, poured water upon his head and then repeated, as they turned toward the shore, "and they went up out of the water," and the service was at an end. This was followed by many others joining the church.

Two new churches, one at Northfield and one at Molega Mines (Union), were dedicated during the pastorate of J. Hiram Davis (1891-92). The church at Caledonia was thoroughly renovated and reopened on Sept. 26th, 1897, the preacher being Rev. E. B. Moore, who was the first minister to be settled there when Caledonia became a separate circuit.

From this circuit went out into the ministry Revs. C. A. Munro, Donald Farquhar, and Mr. Dukeshire, a prominent member of the East Maine Conference. Mr. J. Farquhar also went out as a local preacher to supply several missions. At least three ladies went from this circuit as ministers wives—Mrs. J. H. Davis, Mrs. J. Allen and Mrs. W. H. Palmer.

Caledonia first appears as the head of a circuit in 1866 with E. B. Moore as pastor; then follow 1867, C. W. Dutcher; 1869, W. Sargent; 1870, W. W. Lodge; 1871, Supply; 1872, C. Parker; 1875, R. McArthur; 1878, W. Purvis; 1879, J. G. Bigney; 1881, R. Williams; 1884, J. W. Shepherdson; 1887, R. S. Stevens; 1890, J. H. Davis; 1893, A. S. Tuttle; 1894, J. C. Ogden; 1895, T. A.

Bowen; 1898, W. A. Outerbridge; 1899, Alex. S. Tuttle; 1900, F. J. Pentelow; 1904, C. H. Johnson; 1907, C. W. Porter—Shirley; 1910, W. B. M. Parker; 1914, J. Craig; 1918, H. H. McNeill; 1920, W. H. Palmer; 1921, J. Phalen; 1923, Supply, 1924, J. Norman Ritcey.

Port Mouton—This community, first settled by disbanded British soldiers, and lying between Liverpool and Shelburne, was naturally visited by the early Methodist preachers in passing from the one to the other. Also, some of the early converts in these two centres, in visiting outside settlements carried the good tidings of salvation with them. They began to hold meetings among themselves, till Rev. Francis Newton went from Liverpool to their settlement with such power that many were converted. Among the number was Neil Campbell who, for thirty years, well sustained the office of class-leader in that community. In 1797, Fidler, after a visit to Port Mouton, wrote "A blessed reformation has taken place since I was there two or three years ago." A church was erected at Port Mouton in 1816 under the Liverpool pastorate of James Knowlan. A new church was erected at Port Mouton during the pastorate of J. Lumsden and was dedicated on May 9th, 1895, the preachers being Revs. R. McArthur and G. W. F. Glendenning. The cost was \$1,300. This church was re-constructed during the pastorate of Wm. Owen (1913-14), and was reopened on January 5th, 1914, the preacher being Rev. Dr. Hartz. A new church was dedicated at South West Port Mouton on December 27th, 1903, during the pastorate of H. J. Indoe, Revs. C. A. Munro and H. J. Indoe being the preachers. A revival occurred in the previous year during services held in the school-house.

Port Mouton first appears as a separate circuit in 1858 with J. L. Sponagle as minister. Then follow 1859, J. W. Howie; 1862, I. E. Thurlow; 1865, R. Wasson; 1868, J. Johnson; 1870, S. B. Martin; 1872, J. B. Giles; 1873, J. G. Bigney; 1876, J. Johnson; 1879, J. W. Shepherdson; 1881, J. G. Bigney; 1884, D. B. Scott; 1887, B. E. Bond; 1889, J. B. Heal; 1890, J. Blesedell (Supply); 1893, J. Lumsden; 1895, W. H. Edyvean; 1899, C. A. Munro; 1903, H. J. Indoe, assisted by A. W. Westhaver; 1906, J. A. Hart; 1909, G. F. Mitchell; 1910, W. R. Tratt; 1912, Supply; 1913, W. Owen; 1914, H. H. McNeill; 1918, Supply; 1920, F. L. Rice; 1922, C. H. C. McLarren.

Mill Village—This community, ten miles east of Liverpool, was early visited by ministers from that town. During the pastorate of James Knowlan, in 1816, a church was commenced there. Smith's History says that at Mill Village, at that time, there had been a solitary member of the Methodist church, a woman of deep piety and much energy. Human agency could not be traced in her conversion, but on becoming a child of God she sought communion with the Methodists at Liverpool, and opened her dwelling for worship. Her husband, a Roman Catholic, consented to her gift of a site for a church, and the wife, in the firm belief that her Lord could raise up a people to praise Him, set out to secure the erection of a small sanctuary. Early in 1818, Croscombe reported the completion of the exterior of the building and the addition of seven persons to the membership."

In 1840, Henry Pope, Snr., stationed at Liverpool, secured an effective helper in Richard Smith. They began a special effort in Mill Village with very gracious results greatly strengthening the church. Seven years later, during the pastorate of John McMurray, another ingathering took place. In 1854, a comfortable parsonage was built, and in 1855 Mill Village was made the head of a circuit with Frederick W. Moore as pastor.

The appointments include Mill Village, Port Medway, Vogler's Cove, East Port Midway, and Middleton, Queens Co.

A new church was dedicated at Mill Village on November 14th, 1897, during the pastorate of James Lumsden. The E. D. Davison and Sons, lumber operators of Bridgewater, agreed to donate half as much as would be raised by subscription and the church was opened free from debt. Dr. Parkhurst, of Zion's Herald, Boston, donated a handsome Bible and hymn book. The special preacher of the day was Rev. J. S. Coffin, and in the afternoon addresses were given by Anglican, Congregationalist, Baptist, Free Baptist, and Methodist ministers.

At East Port Medway a church was built at about 1835. A new one was dedicated on January 31st, 1904, during the pastorate of J. W. Shepherdson, the preachers being Rev. A. D. Morton, Mr. Siddall (Free Bpst.) and J. W. Shepherdson. Mr. Simcoe Cohoon donated the site. At Middleton, on July 8th, 1904, during the pastorate of J. W. Shepherdson, a new church was dedicated, the preachers being Revs. A. D. Morton, Jos. Hale, and L. M. McCreery (Lutheran). Judge Chesley also took part. At Vogler's Cove extensive repairs took place and reopening of

the church on January 17, 1915, the preachers being Revs. A. Lund and M. R. Knight, the pastor.

The following is the list of pastors: 1855, F. W. Moore; 1857, A. B. Black; 1860, J. Burns; 1863, Thos. Smith; 1866, F. H. W. Pickles; 1869, J. R. Hart; 1871, J. J. Colter; 1874, Alex. S. Tuttle; 1876, J. S. Addy; 1878, D. B. Scott; 1881, J. M. Fisher; 1884, A. Hockin; 1887, G. O. Huestis; 1889, J. G. Angwin; 1891, S. R. Ackman; 1893, T. Wooton; 1896, J. Lumsden; 1901, J. W. Shepherdson; 1905, B. Hills; 1909, W. C. Perry; 1912, M. R. Knight; 1916, W. H. Palmer; 1918, R. M. Browne; 1920, J. N. Ritcey; 1924, H. S. Bird.

Vogler's Cove—This circuit name appeared in 1891 with "One to be sent." In 1892 and 1893, W. Alcorn was stationed there and died on February 18th, 1894, after a long and faithful ministry. In 1894, *Vogler's Cove* was again connected with Mill Village.

Petite Riviere—This community was visited early by Methodist ministers from Liverpool and later from Lunenburg. In 1817 a neat chapel and small dwelling place were conveyed to the Conference by Richard Taylor, who came to Nova Scotia from Newfoundland, on the condition that a preacher should be sent there as soon as possible. Rev. James Knowlan, in 1817, spent a few months there and, on his removal, Thomas Brady, an Irish local preacher, discharged for some time the duties of preacher and pastor. Wm. Black visited it in 1821 and found several persons "alive to God." This community, greatly blessed through the ministry of William Webb, in 1842, was made the head of a separate circuit in 1853, under the pastoral care of George W. Tuttle. The circuit included *Petite Riviere*, *La Have*, *W. Dublin*, *LaHave Islands*, *Crousetown*, *Cherry Hill*, *Broad Cove*, *Mount Pleasant*, and *Italy Cross*. The first Methodist church at *LaHave Islands* was built in 1881 and occupied but was not finished till 1884, under C. M. Tyler, being dedicated on April 11th of that year. It became too small and a new church was built, under Geo. W. Whitman, and was dedicated on October 12th, 1913, the preachers being Revs. J. S. Coffin, G. W. Whitman and A. Lund. The church cost \$2,500. A new church was dedicated at *West Dublin* on March 6th, 1892, under J. C. Ogden, the Rev. J. J. Teasdale being the preacher. A church was opened at *Cherry Hill* on March 16th, 1898, the preachers

being Revs. O. Gronlund and J. Lumsden. A new church was dedicated at Italy Cross on June 10th, 1900, J. S. Coffin, pastor, and Rev. G. J. Bond the preacher, assisted by H. Burgess. A church was dedicated at Broad Cove on April 5th, 1903, with W. Nightingale as pastor, and Rev. A. D. Morton as preacher. After extensive renovation the church at Petite Riviere was reopened on Nov. 3rd, 1912, Dr. Heartz being the preacher.

A unique recommendation from the Liverpool District came before the Nova Scotia Conference in 1881. A single statement in the District Minutes covered the case of two young men, from Petite Riviere, recommended for reception as candidates for the ministry. These two young men, Alban and Leander Daniel, were twin brothers, fine specimens of physical vigor, and so resembling each other as quite to perplex those not intimately acquainted with them. The intellectual resemblance, strange to say, was found by the usual examinations to be equally strong. But strangest of all was the fact that on one evening, during special services, each, unknown to the other, reached a decision to enter upon the Christian life. Both of these men rendered long and fruitful service to the church.

Rev. and Mrs. Joseph S. Coffin, after a very long, and earnest ministry, settled in this pleasant community, where he continued to render great assistance to the pastors and finished his course in triumphant faith. Rev. and Mrs. Robert Williams, also, after long and faithful service are making this the home of the evening of their day of life.

The following is the list of pastors: 1853, G. W. Tuttle; 1855, H. Pope, Snr.; 1857, Charles DeWolf; 1860, J. S. Addy; 1861, Jas. Hart; 1862, Geo. Johnson; 1865, C. Lockhart; 1867, J. J. Teasdale; 1870, S. W. Sprague; 1873, T. Rogers; 1876, P. Prestwood; 1879, J. Johnson; 1882, C. W. Tyler; 1885, J. Sharp; 1888, W. Purvis; 1891, J. C. Ogden and H. S. Theakston; 1894, J. Gee, assisted by J. W. Aikens in .95 and .96; 1897, J. S. Coffin, assisted in .97 by G. F. Mitchell, .98 by J. G. Hockin, and in .99 by F. E. Barrett; 1900, W. Nightingale, assisted in 1900 by A. S. Rogers and in .01 by J. W. O'Brien; 1903, J. Hale, assisted in .04 by C. W. Porter—Shirley and in .06 by W. H. Rackham; 1907, J. H. Davis, assisted in .07 by Roy C. Buckley and in .09 by E. E. Graham; 1910, G. W. Whitman, assisted in .11 by H. A. Hambley; 1912, A. Lund, assisted in .13 by P. L. Findlay and in .14 and .15 by J. W. Bent; 1916, W. J. Dean; 1919, R. E. Fairbairn; 1921, G. W. Beck; 1924, A. S. Adams.

LaHave—At the Conference of 1919, LaHave, West Dublin, Mount Pleasant and LaHave Islands were separated from Petite Riviere to form a new circuit, an excellent parsonage, purchased in 1919, being at Pentz. LaHave had, at least, one visit from William Black which was attended by several conversions. Following this, cottage meetings were organized in the community. The Petite Riviere and LaHave communities were connected with the Lunenburg circuit until 1842. In those days it was common for people from LaHave to cross the West LaHave Ferry and, carrying their shoes in their hands, to walk to Lunenburg to attend the Sunday services.

In 1875, the LaHave Church was built at Pentz, on a site donated by Michael Wilkie, during the Petite Riviere pastorate of Thomas Rogers, the trustees being David Wilkie, George Boehner, George Shader, James Remby, John Richard, and Wm. Parnette. A beautiful memorial pulpit was dedicated in Sept. 1920, a brass tablet bearing the names of the young men of the congregation who sacrificed their lives for the liberty of the world in the great war. From this congregation Rev. A. D. Richard (1924 President of the Alberta Conference) entered the ministry. Here also Rev. Arthur Hockin, Snr., found his esteemed wife (Miss Boenher). At West Dublin, the Methodists worshipped for a long time in a union church until, during the pastorate of William Purvis, an excellent Methodist Church was begun in 1889 and dedicated in the following year. The names of Bailey, Sperry, Bushen, Croft, Remby and Sponagle are mentioned as being prominent workers in the church.

The late Rev. John L. Sponagle was born at West Dublin in 1824, the wives of Revs. W. H. Rackham and J. W. Bent (Sponagle sisters) and of Rev. Percy Johnson (Miss Remby) of Alberta came from this community.

At Mount Pleasant a union church was occupied by Anglicans and Methodists for a long time. During the pastorate, at Petite Riviere, of Rev. C. Lockhart (1864-67) a very gracious revival occurred at Mount Pleasant and the Methodists decided to build a church for themselves and the present church was erected. The fifty percent Methodist interest in the union church was given over free of charge to their neighbors of the Church of England.

Since LaHave became a separate circuit the pastors have been as follows: 1919, H. B. Clarke; 1920, C. B. Sinden; 1922, N. Cole.

LaHave was first visited by Methodist ministers from Petite Riviere services being held on every fifth Sunday until 1879 when Rev. John Johnson began to hold services there every third Sunday in a school house. A gracious revival, during his pastorate, led to the building of a church which, although not internally finished, was opened for worship on Dec. 18th, 1881, Mr. Johnson being the preacher. A Sunday School was organized with Mrs. W. T. Greene as superintendent, seven teachers and fifty-six scholars. A class-meeting of thirty members was also organized with Mrs. Greene as leader.

The church was finished internally in 1884 and reopened on April 11th, during the pastorate of C. M. Tyler, the preacher being the Rev. Jos. G. Angwin. An Epworth League was organized during the term of Wm. Purvis (1888-91). In 1891, two men were appointed to the circuit and the Islands now had a preaching service every Sunday.

A new church was dedicated on Oct. 12th, 1913, during the pastorate of A. Lund, the preachers being Revs. J. S. Coffin, G. W. Whitman and A. Lund.

Lunenburg—William Black visited Lunenburg in 1783. He reported that a few persons were awakened and resolved to lead a religious life. There is no record of any other ministerial visit until 1815 when George Orth, a German school teacher, began to preach. At the following District Meeting he offered as a candidate and was accepted and was sent to Lunenburg. The few that Mr. Black had led to Christ thirty-two years before must have had meetings among themselves for the number had increased to thirty before Mr. Orth was sent there in 1816. He preached in both German and English and was very successful in turning many to righteousness. In 1820, the number of members had increased to 89. Mr. Orth continued there till 1825. In that year Mr. Black visited the town and preached in English, Mr. Orth repeating the sermons in German for some of the people who could not understand English.

During 1826, the circuit was without a preacher except for a few weeks in which the eloquent Matthew Richey tarried there making a profound impression upon the people. He was followed in 1827 by Thomas H. Davies, who, not understanding German, found considerable difficulty in carrying on the work. In these early days the Lunenburg congregation was somewhat unique in Maritime Methodism in that German was generally

preached, the first preachers remained for eight years, and the preachers wore the gown until 1850.

Mr. Davies was followed in 1828 by John Marshall; 1829, George Miller; 1831, Henry Pope, Snr.; 1833, John Snowball; 1835, J. Marshall; 1837, W. E. Shenstone; 1840, W. Webb; in 1842, great revivals took place at Ritcey's Cove and Petite Riviere; 1843, T. H. Davies; 1846, W. Wilson; 1849, R. Morton; 1852, R. Weddall; 1855, J. F. Bent; 1858, Jas. Hart; 1861, Charles Stewart, assisted in .61 by J. G. Bigney and in .62 by A. Gray; 1863, James Buckley assisted in .63 by A. Gray and in .64 by R. O'B. Johnson; 1865, J. J. Teasdale; 1867, G. O. Huestis; 1870, Jos. Gaetz, assisted in .72 by J. T. Baxendale; 1873, R. Smith, assisted in .73 by J. T. Baxendale, and in .74 and .75 by A. Hockin; 1876, Thos. Rogers, assisted in .76 by J. H. Davis and in .77 and .78 by J. W. Shepherdson; 1879, Alex. S. Tuttle; 1882, Wm. Brown; 1885, J. Johnson; 1888, W. H. Langille; 1891, J. J. Teasdale; 1893, J. L. Batty; 1896, B. Hills and C. H. C. McLarren; 1899, J. A. Rogers; 1902, J. Craig; 1905, J. Appleby; 1909, J. P. Anthony; 1912, D. Farquhar; 1915, C. E. Crowell; 1918, A. R. Reynolds; 1921, J. Appleby; 1925, P. M. Hartley.

Up till 1855, Lunenburg was part of the Petite Riviere circuit. The old church on the hill was twice enlarged and after the new church was opened, in 1885, the old one was torn down. The old parsonage was built about the same time as the old church. It was destroyed by fire on January 24th, 1885, during the pastorate of Wm. Brown. Arthur Etter was killed by the falling of a chimney. A new parsonage was built during the same year. During the pastorate of William Brown a splendid and large new church was erected and dedicated on March 15th, 1885, the preachers being Revs. J. Gaetz, J. J. Teasdale, and G. O. Huestis. In 1890, David Smith presented the church with a pipe organ, and, in 1904, a new organ was installed. The Nova Scotia Conference was held in the new church in 1885, and subsequently in 1892, 1901, and 1914.

Many revivals have occurred at Lunenburg and its various appointments. A great work of grace occurred in 1897 when the pastor, B. Hills, was assisted by Messrs. Crossley and Hunter in an evangelistic campaign which added two hundred and forty-four to the membership of the church. In 1879, Ritcey's Cove, afterwards called Riverport, was set off as the head of a new circuit. Mahone Bay was set off as a separate circuit in 1883 with "One to be sent" and, in 1885, with A. C. Borden as its pastor.

Lunenburg has for many years been strengthened by able and devoted laymen among whom Judge S. A. Chesley, a worthy son of the parsonage, has occupied a most useful and influential place. Here the genial, sunny Rev. G. O. Huestis, superannuated, ended his long and inspiring ministry.

Chester—This mission, which has been somewhat irregularly served, and for a long time discontinued, first appeared in the Minutes of 1880 with "To be Supplied," followed by 1881, L. Daniel; '82 to '89, Supply; 1890, J. A. Hart; 1892, W. C. Perry; 1894, R. M. Browne; 1895, H. B. Baird; 1896, A. W. Nicolson; 1897, C. A. Munro; 1899, H. H. McNeill; 1900, T. D. Hart; 1901-5, Supply; 1906, W. H. Watts; 1907, Supply; 1909, J. B. Heal; 1910, Supply; 1912, C. L. Gesner.

In 1880, the few Methodists in the community decided to build a small church and the six male members went to the woods and got out the frame. The church was dedicated on Feb. 10th, 1881, the preachers being Revs. R. Smith (President) and A. S. Tuttle of Lunenburg. Two adults were baptized in the afternoon and, with them, twelve received into the membership of the Church. The Methodists were so few and the distance so great from other Methodist communities that, of late years, no ministerial appointments have been made to this mission.

Mahone Bay—The appointments of this circuit were for many years connected with Lunenburg. They include Mahone Bay, Blockhouse, Indian Point, and Mader's Cove. The present church at Mahone Bay was dedicated on April 12th, 1874, the Rev. Thomas Rogers being the preacher. Mahone Bay first appears in the Minutes as the title of a mission, in 1883 with "One to be sent" after it. In the year previous, however, Alban Daniel, then a probationer, was sent for summer supply to Mahone Bay and Chester, residing at the former. The mission was supplied from 1883 to '85 by the venerable Christopher Lockhart, then a supernumerary, and was followed by 1885, A. C. Borden; 1887, J. L. Batty; 1890, R. Williams; 1893, R. McArthur; 1895, G. F. Day; 1897, F. Friggens; 1901, J. Astbury; 1904, R. Williams (2nd term); 1908, J. Craig; 1911, J. Sharp; 1912, Supply; 1913, H. T. Roe; 1916, J. N. Ritcey; 1920, J. Phalen; 1921, Alban Daniel; 1925, Cater Windsor.

Prominent names in connection with the history of the circuit are Kedy, Westhaver, Mader, Strum, and MacLean. From

this circuit, Joel Mader and Guy Mossman entered the ministry, and Miss Leone Winters entered the Deaconess work of the Methodist Church.

After extensive renovation, the building of a chancel, installing of furnace and electric light, the church at Mahone Bay was reopened on Feb. 5th, 1905, during the pastorate of R. Williams, the preachers being Revs. A. D. Morton and Jos. Gaetz, with addresses in the afternoon by Rev. Mr. Ramsay (P.), Rev. Mr. Brown (Bpt.) and Rev. J. Gaetz.

Riverport (formerly Ritcey's Cove)—The first Methodist preaching in this community was held in a school house in 1819 the preacher being Rev. G. Orth of Lunenburg. Services continued to be thus held till 1843 when a small church was erected. A larger one was built at Rose Bay and dedicated by Rev. G. O. Huestis in 1867. In 1879, Ritcey's Cove became the head of a separate circuit. In that year a parsonage was built and was first occupied by Arthur Hockin. For some time before this the assistant unordained preacher of the Lunenburg circuit resided here. The present splendid church at Rose Bay was erected in 1897, at a cost of more than \$10,000, during the pastorate of O. Gronlund. The old church was converted into a very well arranged Sunday School and social service hall and connected with the new edifice, completing one of the finest church plants in the conference. The dedication took place on November 14th, 1897, the preachers being Revs. J. L. Batty, B. Hills, and Jos. Gaetz. The people take great pride in their church and keep it in the best of order. It is well equipped with indirect lighting and an excellent pipe organ. Large congregations attend the services. Capt. Sam Risser held the office of circuit steward for about thirty years and Jacob Ritcey that of superintendent of Sunday School for forty years.

A new church at Feltzen South was built and dedicated in March of 1889, the preacher being the Rev. Robt. Williams. It has a seating capacity of two hundred.

At Middle LaHave a new church was built in 1872 under the pastorate of Rev. Richard Smith at Lunenburg. It has a seating capacity of two hundred and fifty.

The following is the list of ministers: 1879, A. Hockin; 1881, D. B. Scott; 1884, G. O. Huestis; 1887, R. Williams; 1890, J. L. Batty; 1893, W. Ainley; 1895, O. Gronlund; 1899, J. M. Fisher; 1902, J. Appleby; in 1904 the name was changed to Riverport;

1905, W. C. Perry; 1909, W. Brown; 1912, J. W. Hobbs; 1914, W. Nightingale; 1916, H. T. Gornall; 1918, W. H. Rackham; 1922, P. M. Hartley; 1925, W. J. Wright. Mr. Hobbs died on January 9th, 1914, after an operation for appendicitis. He was a gifted Welshman, of great promise, but his sun went down while it was yet noon at the age of 37 years, greatly lamented. J. Norman Ritcey, of the Nova Scotia Conference, entered the ministry from this circuit.

New Germany—This extensive circuit, formerly connected with Lunenburg, first appears in the Minutes in 1863 with Samuel Martin as pastor followed by 1865, John Johnson; 1867, Benj. J. Johnson; 1869 and '70, supplied from Lunenburg; 1871, C. Parker; 1872, James Scott; 1875, W. D. Baines; 1876, A. Hockin; 1879, J. Gee; 1882, J. Sharp; 1885, J. W. Howie; 1887, Supply (J. R. Downey); 1890, W. H. Edyvean; 1892, J. B. Hemmeon; 1893, J. R. Downey; 1897, A. S. Tuttle; 1899, J. H. Davis; 1900, J. W. Turner; 1904, W. J. Bartlett; 1907, J. W. O'Brien; 1911, P. T. Meek; 1912, E. Baines; 1913, Supply; 1914, Percy Johnson; 1918, A. R. Wallis; 1920, A. J. Reynolds; 1923, J. W. Hird; 1924, G. W. Beck.

This circuit includes New Germany, Barss' Corner, Northfield, Springfield, New Canada, and Ohio (Simpson's Corner). In the year 1891 Northfield appeared as a separate mission with H. C. McNeill, but it was re-united to New Germany in 1893.

For a time there also appeared the LaHave Lumbering or Crossburn mission, as follows: 1906, A. D. Morton; 1907, Supply; 1908, J. B. Heal, 1909, discontinued.

A new church was dedicated at New Canada on April 28th, 1878, during the pastorate of A. Hockin by Rev. J. S. Addy (Chairman). It cost \$1,400, was free from debt, and seated two hundred and fifty. A new church was dedicated at Northfield, during the term of John Gee, on June 12th, 1881, the preachers being Rev. John Johnson, who introduced Methodism to that community, and Rev. A. Hockin. A new church was dedicated at Barss' Corner, during the pastorate of J. W. Turner, on May 10th, 1903, the preachers being Revs. A. D. Morton, G. O. Huestis, and A. Hockin (President).

Bridgewater—There is a tradition that William Black preached here in May, 1783. No doubt some of the early itinerants in passing through tarried long enough to preach occasional ser-

mons. In 1855, Joseph F. Bent, stationed in Lunenburg, preached here sometimes and in 1861, Charles Stewart made it a regular preaching appointment of the Lunenburg circuit.

DesBrisay's history of Lunenburg County says that a Methodist Church was commenced in 1873 and finished in 1876.

Before this time services were held in the old school house and in the Temperance Hall, and a Mr. Henry Meister also held services in what was called the Meister Hall.

Mr. Edward Artz, the oldest living resident in Bridgewater, kept a record of events, and his record shows that the Methodist Church was commenced in 1875 but in the Autumn of that year the frame was blown down during a very heavy gale. The people went to work again on January 22nd, 1876, and built the Church which was opened on August 23rd, 1876. This record is more reliable than the other. The Rev. Arthur Hockin was present at the opening services. The Rev. John Cassidy preached in the morning from Matt. 27, 51: "The veil of the Temple was rent in twain," and in the afternoon from Nehemiah 8:4 & 8: "And Ezra the scribe stood upon a pulpit of wood," &c.

At that time the Circuit consisted of the following appointments: Bridgewater, Summerside (New Dayspring), Baker's Settlement, Chelsea, Pentz Settlement, and Conquerall Bank.

Concerning the Summerside appointment, a record shows that Henry and Elizabeth Newcombe gave a piece of land and contributed money for the building of a Temperance Hall, the lower part of which was to be used for Worship. Before this time, services were held in the attic of the Newcombe home on rainy days and on the lawn on fine days. The Hall was built in 1881. Concerning the Conquerall Bank appointment, a Union Church was built here by the Baptists and Methodists. Mrs. J. N. Rafuse was the collector and one of the leading workers. One incident worthy of note was her appeal to the blacksmith for money. He was so pleased that he gave her all the money he had in his possession and the Church was eventually built on the site of the shop where he worked.

About 1859 a Sewing Circle was organized, which rendered good service and which continues until this present.

In 1865, Edward Doran Davison came to Bridgewater from Mill Village. It is said that no one ever went away from his house in need of anything that he could give. DesBrisay's history says that Mr. Davison gave more in 25 years toward the erection of Churches than any other 20 men in the country. He

told Solomon Mackay of Northfield that it was the Church he attended and the doctrine he believed in when asked for support in building the Northfield Church.

During the pastorate of the Rev. J. R. Borden, in 1884, he built and presented to the N. S. Conference a new Parsonage, a commodious house, the one still in use. The three sons, Henry, Frank and Edward all showed our cause much kindness. The outside appointments were gradually dropped. Baker's Settlement became part of the New Germany Circuit. Pentz Settlement became part of the Petite Riviere circuit and flourished until it became the head of the LaHave circuit. Dayspring was dropped during the pastorate of J. Sharp, practically all the Methodists having left the place. Conquerall Bank Church was burned in 1920. Bridgewater has grown until it is now an important charge of one appointment. The old Church was destroyed by fire on March 17th, 1919, nothing saved, insurance \$1,500. During the building of a new church the services were held in Empire Theatre. A handsome new brick church was erected on a different site and was dedicated on January 4th, 1920, during the pastorate of J. G. Stones, at a cost of \$30,000. A new \$4,000 pipe organ was also installed. The preachers at the dedication were Revs. F. W. W. DesBarres and H. B. Clarke. This Church was thought worthy of a place in the Architectural number of the Christian Guardian.

The pastors of Bridgewater have been A. H. Clayton, part of 1873 and whole of 1874 Conference year, followed by 1875, C. W. Swallow; 1876, J. Cassidy; 1877, Wm. Brown; 1879, Godfrey Shore (Supply part of second year); 1881, D. Hickey; 1883, J. C. Ogden; 1884, J. R. Borden; 1887, J. W. Prestwood; 1890, C. H. Huestis; 1893, R. S. Stevens; 1896, F. A. Buckley; 1899, H. Burgess; 1902, A. D. Morton; 1906, F. W. W. DesBarres; 1907, J. G. Hockin; 1910, W. Ainley; 1912, J. Sharp; 1915, C. E. Hellens; 1918, J. G. Stones; 1922, E. Baines; 1925, T. A. Mosley.

YARMOUTH DISTRICT

Yarmouth—In the year 1808 there arrived in Yarmouth a man named Anthony Landers, who appears to have been the first Methodist in that part of the Province. He arrived from England in a sailing vessel of one hundred tons and returned with a

cargo of lumber. While in London he purchased from a person there quite a large area of land near Yarmouth and returning he engaged in farming and shipbuilding. In 1810, he began holding meetings in a part of his large house at Hebron and soon after began the building of a church. In answer to his earnest appeal for a preacher, the assembled Wesleyan ministers sent Robert Alder, a talented young preacher just out from England, to Yarmouth, in 1816, Captain Landers guaranteeing his expenses. The latter was in England on Mr. Alder's arrival and the young preacher was for a time thrown on his own resources. He preached the first Methodist sermon in the community in the house of Waitstill Lewis at the foot of Lewis' Lane. He only remained a few months but twelve members were received into church fellowship. Amongst these appear the names of Lewis and Dane both representing influential church workers in after days.

Smith's History says: "In the absence of an immediate successor to Robert Alder, Captain Landers, on his return from England, fitted up a dwelling and invited Thomas D. Stokoe, of Fredericton, to remove to Yarmouth as a preacher and school teacher. For a time Stokoe's ministry proved a blessing. During the autumn of 1817, William Croscombe, then at Liverpool, visited the little church, baptizing ten persons and administering the Lord's-supper. On the arrival of Thomas Payne, in 1818, arrangements were made for the purchase of a building previously used as a workshop, which was converted into a church. In this sanctuary, enlarged in 1819, and subsequently furnished with pews and galleries, the Methodists of Yarmouth continued to worship, until increased numbers and wealth enabled them to substitute for it the larger and more elegant Providence Church." This new church was dedicated on August 5th, 1860, the preachers of the day being Revs. Ingham Sutcliffe, J. B. Likely and Michael Pickles, the first two being the pastors and Mr. Pickles a former pastor.

At the north end (Milton) a chapel was opened on December 8th, 1839, at the corner of Elm and Main Sts. The dedication took place in 1840. The present Wesley Church was begun in 1864. On Dec. 12th, a heavy gale blew down the spire, in course of erection, and a tower was built instead. The church was dedicated on Oct. 22nd, 1865, the preachers being Revs. Dr. C. De-Wolfe and C. B. Pitblado.

The following have been the ministers: 1816, R. Alder; 1817, Supplied by T. D. Stokoe; 1818, Thos. Payne; 1919, J. Snowball;

1920, R. H. Crane; 1921, Geo. Millar. For seven years, up till 1828, the church was supplied by a popular preacher, William W. Ashley, who was not regularly connected with the Conference, and whose removal caused some friction. Then follow 1828, William Smith; for a year and a half Yarmouth was supplied, on every third Sunday, by T. H. Davies from Barrington; 1832, W. McDonald; 1834, Wm. Webb; 1836, J. McMurray; 1839, C. DeWolfe; 1841, C. Churchill; 1844, R. Morton; 1846, H. Pope, Snr.; 1849, R. Weddall; 1850, Richard Williams; 1851, W. Wilson; 1855, M. Pickles; 1856, M. Pickles and C. DeWolf; 1857, M. Pickles; 1858, James England and Thomas B. Smith; 1859, Geo. Johnson and Theo. S. Richey; 1860, Ingham Sutcliffe and in .60 and .61 J. B. Likely and .62 C. B. Pitblado; 1863, J. Prince and in .63 W. C. Brown and in .64 J. R. Hart.

In 1865 the circuit was divided into Yarmouth North and Yarmouth South.

Yarmouth North (Wesley)—The appointments to Wesley Church, after it became a separate charge, were 1865, W. W. Perkins; 1867, H. Daniel; 1868, Jas. Hart; 1871, J. Lathern; 1873, J. A. Rogers; 1876, J. Read; 1879, J. Lathern, 1882, J. A. Rogers; 1885, Jos. Gaetz; 1888, J. J. Teasdale; 1891, W. H. Langille; 1894, T. J. Deinstadt; 1898, D. W. Johnson; 1901, W. H. Hartz; 1905, W. G. Lane; 1909, J. Seller; 1911, A. S. Rogers; 1915, C. B. Sinden; 1917, W. H. Langille; 1921, H. T. Gornall; 1925, John H. Freestone. The new Wesley Church was dedicated on Oct. 22nd, 1865, the preachers being Revs. C. DeWolfe, W. W. Perkins (pastor) and C. B. Pitblado.

Amongst the names influentially connected with this congregation were Killam, Cann, Lovitt, Allen, Burrell, Young, Dudman, Corning, Crowell, Law, Cook, Murphy, Gardner, Attwood, Bryant, Vickery, Davis, Johnson and Hood. Mr. C. H. Bryant and Mr. Edward Allen were, for many years, in turn, superintendent of the Sunday School.

From this congregation Miss (Dr.) Maud Killam, afterwards Mrs. (Rev.) J. Neave, went to China as a missionary and, after rendering splendid service, died in that far-away field. Miss Ada Killam, her sister, has, for many years, been an efficient missionary worker in Japan. In this congregation Rev. Dr. Hartz found his devoted wife (Miss Julia Killam), aunt of the two missionaries.

Yarmouth South (Providence)—This church was dedicated in August, 1860, the preachers being Revs. I. Sutcliffe, J. B. Likely and Mr. Pickles. It was enlarged in 1883-4, having fourteen feet and a chancel added to it, at a cost of \$4,000, free from debt. It was reopened on January 27th, 1884, during the pastorate of J. A. Rogers, the preachers being Revs. J. Shenton and J. J. Teasdale. A splendid new parsonage was built during the pastorate of W. H. Heartz and occupied in December, 1891. The lot, valued at \$700, was donated by a lady of the congregation. On Easter Sunday 1893, W. H. Heartz baptised thirty adults and received 63 into the church.

Providence Church was destroyed by fire on Feb. 27th, 1921, during the pastorate of J. G. Hockin. Services were continued in the Y. M. C. A. hall. Negotiations for a union of the Providence congregation with the Presbyterian and Congregational Churches failed, but Providence and the Congregationalists united, using the church of the latter R. M. Jost (Methodist) being the first pastor. The union took place on July 10th, 1921.

The following were the pastors since Providence became a separate charge: 1865, J. Prince; 1866, J. G. Hennigar; 1869, J. Shenton; 1872, J. L. Sponagle; 1874, L. Gaetz; 1875, J. M. Pike; 1878, J. J. Teasdale; 1881, W. H. Heartz; 1884, J. Strothard; 1887, J. M. Fisher; 1890, W. H. Heartz; 1893, E. B. Moore; 1896, E. E. England; 1899, B. Hills; 1902, W. G. Lane; 1905, J. P. Anthony; 1909, R. M. Jost; 1911, C. E. Crowell; 1915, W. Phillips; 1920, J. G. Hockin; 1921, united Methodist and Congregationalist, R. M. Jost; 1922, J. W. O'Brien.

Mrs. (Rev.) James R. Hart (Miss Robertson) was a native of Yarmouth. From this congregation Bradford J. Porter and Douglas G. Guest entered the ministry of the Nova Scotia Conference, Mr. Guest, later, going to the United States. Miss Fuller (daughter of Dr. Fuller) of this congregation became the wife of Rev. Frank Dickenson, missionary to China. Amongst the prominent names of this congregation were Lewis, Stoneman, Dane, Davison, Crosby, Robins, Guest, Rogers, Myers, Moses, Flint, Cook, Lovitt, Chipman, Fuller, Richards.

Arcadia—This community was connected with the old Yarmouth circuit until 1870 when the Yarmouth East circuit, afterwards called Arcadia, was organized with Thomas Rogers as minister. The church at Arcadia was dedicated on July 9th, 1871. The parsonage was built during the pastorate of C. M. Tyler.

The church at Tusket was dedicated on Feb. 3rd, 1878, during the pastorate of Robert Tweedy, the preachers being Revs. James Taylor and John Read.

At Central Argyle Methodist services were begun by B. C. Borden in 1881. A church was dedicated there on Dec. 13th, 1891, during the pastorate of Thomas D. Hart, the preachers being Revs. W. H. Heartz, A. F. Brown (Bpt.) and T. D. Hart. A church was also built at Plymouth during the pastorate of T. D. Hart and was opened, free from debt, on January 12th, 1892, the preachers being Revs. P. H. Robinson, J. W. Shepherdson and W. H. Langille. The Brooklyn church was commenced in 1875 but was not finished until 1893, the services being held in the basement before the superstructure was completed. It was dedicated on Nov. 19th, 1893, during the pastorate of J. E. Donkin, by Rev. E. B. Moore, the preachers on the following Sunday being Rev. J. A. Rogers (11 and 7) and Rev. E. B. Moore at 3.

The following is the list of pastors: 1870, Thomas Rogers; 1873, J. M. Pike; 1875, Godfrey Shore; 1877, Robt. Tweedy; 1878, James Tweedy; 1880, B. C. Borden; 1883, P. H. Robinson; 1886, J. Craig; 1889, T. D. Hart; 1892, J. E. Donkin; 1895, J. W. Shepherdson; 1898, C. M. Tyler; 1901, J. Lumsden; 1905, R. M. Jost; 1909, B. Hills; 1912, E. E. Graham; 1915, C. M. Mack; 1919, F. G. Brown; 1921, R. L. Roach; 1924, A. F. Baker.

Hebron—Early mention is made of this community. Here Captain Anthony Landers, from England, the first Methodist to come to Yarmouth, purchased land and engaged in shipbuilding. In 1815, he commenced the building of a large church at Hebron which remained unfinished, services being held in it in the summer time. After Robt. Alder came to Yarmouth he occupied this church and when winter came a large room in the second story of Hebron House, the residence of Capt. Landers, was fitted up with pulpit and benches for public worship.

Hebron, with its neighboring settlements, was first connected with Yarmouth and later with the Yarmouth East (Arcadia) circuit. It appeared as the name of a separate mission in 1872 with "One to be sent." The first appointment to it as a separate circuit was made in 1875 W. H. Evans being the pastor. Then followed 1877, F. H. Wright; 1878, J. L. Dawson; 1879, G. F. Johnson; 1881, I. M. Mellish; 1884, W. A. Outerbridge; 1886, C. H. Huestis; 1887, L. Daniel; 1889, J. A. Smith; 1892, P. H. Robinson; 1893, A. B. Higgins; 1896, F. W. W. DesBarres; 1898, J.

H. Toole; 1900, D. B. Hemmeon; 1904, W. M. Ryan; 1905, W. B. M. Parker; 1907, J. Sharp; 1911, H. C. McNeill; 1913, F. Friggens, assisted by A. B. Dewberry in .13, Geo. Rackham in .14 and J. W. Hughes in .15; 1917, W. R. Seeley; 1920, J. Baxter; 1924, R. C. White.

An attractive new church was dedicated at Hebron on July 28th, 1878, during the pastorate of J. L. Dawson, the preachers being Revs. J. Taylor (President), J. Read, and J. J. Teasdale. The cost was \$2,500. This church was destroyed by fire on Dec. 8th, 1890. The vestry of the new church was occupied on Nov. 21st, 1891 and in the following year the church was completed.

Brenton and other places were detached from Hebron in 1884, forming a separate mission, and after a few years joined up with Port Maitland, but both were re-connected with Hebron in 1911 so that the Hebron circuit included Hebron, Pembroke, Lake Darling, Brenton and Port Maitland.

Brenton—This place, cut off from Hebron, became the head of a mission in 1884 with I. M. Mellish as pastor. It was supplied by D. K. Smith from 1887 to .89; 1891, C. A. Munro; 1894, Supply; 1895, C. M. Mack; 1896, H. D. Townsend. In 1897 it was connected with Port Maitland. Mrs. (Rev.) B. J. Porter (Miss Clements) was born at Brenton.

Port Maitland—By the invitation of Reformed Baptists and others, Methodist services were begun here in 1894, Jabez Appleby being appointed pastor. In 1897, the mission took the name of Port Maitland and Brenton. Then follow 1899, J. W. Aikens; 1900, J. P. Anthony; 1903, G. F. Mitchell; 1906, W. J. Wright; 1909, H. B. Clarke; 1910, S. Jefferson. This mission was discontinued in 1911 its appointments being connected with Hebron.

Barrington—This community was visited by the intrepid Freeborn Garrettson in 1786. He, with a companion, went there on foot from Shelburne, through the woods, "Indian file," over swamps without causeway, and over rivers and brooks unbridged save by a windfall, through mud and water. The people had been warned against him. A Calvinist minister wrote them that there was "One Garrettson going through the country who was a dangerous Arminian." Reaching the head of the harbor they announced that Garrettson would preach in the Old Meeting

House on that day an hour before sunset. This old church, the frame of which was brought from New England in 1765, is still standing, and is one of the very oldest church buildings in Canada. It was built by the earliest settlers, nearly all of whom were Congregationalists. It is four-square, with small windows, high pulpit, and galleries, with box pews enclosed by doors. Only twenty came to hear Garrettson and none of them were cordial enough to invite the strangers to their homes, but, after the dispersion, a kind woman who subsequently became a most devoted and useful member of the church returned and invited them to her home. On the following Sunday, a hundred listened to the preacher but still "looked very coldly" upon him. After visiting some neighboring settlements, during the week, he came back the next Sunday, a large congregation assembling, and such a work of grace began as touched almost every family. A church of fifty members was organized and four leaders and two stewards were appointed to watch over the interests of the society. Thus Methodism came to Barrington. Among these early converts were Doanes, Coffins, Sargents, men of talent and education, who (or their sons), as magistrates, legislators, or local preachers, made a powerful impress for good upon the community and the country to which they belonged. One of these, William Sargent, a grandson of John Sargent, one of the first converts and son of Winthrop Sargent, Esq., a noted local-preacher, entered the Methodist ministry. He was a preacher and pastor of much promise but his career was soon cut short by tuberculosis which ended his earthly life while stationed at Bear River, on March 3rd, 1877, in the 36th year of his age, and the twelfth of his ministry. Howard P. Doane also entered the Nova Scotia Conference from this circuit and after years of faithful service removed to the United States.

This community was the scene of several wide-spread revivals of religion. In 1786-7, under the ministry of James Mann, fifty members were added to the church. In 1807, Mr. Mann was privileged to receive a large number into the church. Extensive revivals took place under Matthew Richey in 1828 and under John McMurray in 1844.

The Methodists worshipped in the Old Meeting House referred to for about thirty years, until 1816 when they erected a church of their own. This was superseded by the present building opened in January, 1866. A new parsonage was built during the pastorate of Robert Wasson (1868-71).

In referring to the old chapel built in 1816, Rev. Edwin Crowell says: "One piece of its furniture was a brass chandelier presented by the famous John Wesley. This was unsuitable for the lighting of the later chapel, and it was laid aside, but, with the introduction of electric lighting recently at Barrington Head, the Wesley chandelier was found to serve the purpose and accordingly was installed again."

At least two ministers died at Barrington during their pastorate there. The first was W. H. Edyvean on September 3rd, 1901, at the age of 48, in the 26th year of his ministry. The second was James Lumsden who passed away on April 25th, 1915, aged 61, in the 34th year of his ministry. Both of these devoted ministers were highly esteemed.

It is difficult to give an exact list of the ministers previous to 1855, as in the earlier years the appointments included such a wide range of territory as is comprised in the whole of Yarmouth and Shelburne Counties. The following were either stationed at Barrington or supplied it from Shelburne: Garrettson, Cromwell, James Mann, Wm. Jessop, John Mann, Richard Stockoe; Daniel Fidler, Wm. Bennett, John Cooper, A. C. Avard, J. Knowlan, George Millar; Henry Pope, M. Richey, T. H. Davies, W. Webb. Some of these were at Barrington or Shelburne more than once. Beginning with 1839, William E. Shenstone was stationed at Barrington and remained four years. Then follow 1843-46, John McMurray and Henry Pope, Jr., 1844-46; 1846, Roland Morton; 1849, W. Wilson; 1851, J. V. Jost; 1854, R. Weddall; 1855, C. Lockhart; 1858, Robt. Duncan; 1861, J. Buckley, assisted in .62 by R. M. Smith; 1863, Elias Brettle, assisted in .64 by W. W. Colpitts, in .65 by C. W. Dutcher; 1866, Thomas Smith, assisted in .66 by C. W. Dutcher and in .67 by Wm. Sargent; 1868, Robt. Wasson, assisted in 1868 by Wm. Sargent and in .69 by R. B. Mack who resided at Port La Tour, which became a separate circuit in 1870; 1871, Jotham M. Fulton; 1873, J. S. Coffin; 1876, F. H. W. Pickles; 1879, Jas. R. Hart; 1882, Richard Smith; 1885, John Cassidy; 1887, J. R. Borden; 1889, J. Hale; 1892, C. Jost; 1896, C. H. Huestis; 1899, W. H. Edyvean; 1901, John Johnson; 1902, D. Hickey; 1906, J. W. Prestwood; 1909, F. Friggins; 1913, J. Lumsden; 1915, J. Astbury; 1919, H. T. Gornall; 1921, W. S. Loring; 1924, W. I. Croft.

The appointments on this circuit are Barrington Head (the parsonage is there), Barrington Passage (neat M. church), Bear Point (formerly Bare Point, Union church), and Shag Harbor

(good M. church). Seal Island, about twenty miles off the Barrington Passage shore, is visited annually. In the lobster fishing season it is well peopled and the different ministers spend a week on it remaining over one Sunday. Mr. and Mrs. John Crowell, light-house keepers, have generously entertained the ministers for many yearly visits.

The Rev. David Hickey and his esteemed wife, after a devoted ministry, are spending the evening of their day at Barrington, where they were happily stationed from 1902 to 1906.

Port La Tour—In 1869, Robert Wasson, stationed at Barrington, had R. B. Mack as assistant and resident at Port La Tour. In 1870, Port La Tour appears on the Minutes as the head of a circuit, and the following have been its ministers: 1870, R. B. Mack; 1872, J. R. Borden; 1875, J. Tweedy; 1878, R. McArthur; 1881, A. Hockin; 1884, R. Williams; 1887, I. M. Melish; 1890, A. Daniel; 1893, J. Appleby; 1896, J. H. Davies; 1899, J. Phalen; 1903, W. Nightingale; 1907, W. B. M. Parker; 1910, H. H. McNeill; 1914, H. P. Patterson; 1917, A. J. Reynolds; 1920, A. Thorpe; 1924, W. H. Palmer; 1925, Jabez R. Saint.

This circuit includes Baccaro, Upper Port La Tour, Cape Negro, Port Clyde and Blanche. Some of these communities were visited by the earliest itinerants. Garrettson visited Cape Negro and the ten families resident there were much impressed, and during his stay sixteen persons were organized into a class-meeting. Cromwell also visited these settlements in 1786 and was favored with "a blessed revival." The names of Crowell, Smith, Snow, Swain and Nickerson find a prominent place in the history of this circuit of devoted Methodist people.

A new church was built at Port Clyde and dedicated on January 20th, 1878, J. Tweedy being the pastor, and the preachers being Revs. J. Taylor, F. H. W. Pickles and J. Scott. A fine new church was dedicated at Baccaro, on December 9th, 1923, during the pastorate of A. Thorpe, the preachers being Revs. Dr. Hartz (11 and 7) and W. S. Loring at 3.

North East Harbor—There were a few members at Roseway in Garrettson's time. Smith's History says: "In January, 1844, the circuit preacher (John McMurray), assisted by Hugh F. Houston (local preacher), commenced special effort at North East Harbor, which with brief intervals, and aided by other local preachers, was reported at various appointments, the meetings

being thus continued until May, when hundreds had professed conversion. Further results were seen in the erection of several new churches at an early date."

The first Methodist church at Roseway was built about 1825. In the year 1877, a new church was built, the old one being moved and used as a public hall. A new church was dedicated at Roseway on May 6th, 1883, at a cost of \$3,550. Revs. R. Smith and A. Hockin were the preachers and J. C. Ogden the pastor. This church was destroyed by a fire which swept the village in the summer of 1911. A new church was dedicated on February 16th, 1913, at a cost of \$2,500, Rev. F. Friggens, Chairman, being the preacher. A new church was dedicated at Black Point on October 26th, 1890, during the pastorate of J. W. Shepherdson, the Rev. J. J. Teasdale, Chairman, being the preacher. The church at N. E. Harbor was destroyed by fire on February 17th, 1907, and a new church was dedicated on February 16th, 1908, H. G. Bandey, pastor, and Rev. Dr. Heartz, the special preacher.

This circuit includes North East Harbor, Roseway, Black Point and Carleton Village on the mainland, and two island appointments—Cape Negro Island and McNutt's Island. Carleton Village and McNutt's Island were for many years connected with this mission but, in 1910, the Methodists there united with the Presbyterians and continued to be ministered to by the Clyde River Presbyterian minister until September, 1924, when Port Saxon was separated from the North East Harbor mission and added to the Presbyterian cause, and Carleton Village and McNutt's Island were returned to the North East Harbor Methodist mission. In 1914, the old parsonage, located at N. E. Harbor, was disposed of and a new one built at Ingomar in the immediate vicinity of the Black Point church.

During the pastorate of W. A. Outerbridge, in 1886, a general revival of religion took place on this mission.

The following is the list of pastors: North East Harbor appears in 1862 bracketed with Shelburne with C. W. Dutcher assistant and resident at N. E. Harbor. In 1863, it appears as a separate circuit with F. H. W. Pickles. Then follow 1865, T. D. Hart; 1868, R. H. Taylor; 1871, W. W. Lodge; 1874, J. W. Howie; 1877, J. Scott; 1880, J. C. Ogden; 1883, J. E. Donkin; 1886, W. A. Outerbridge; 1889, J. W. Shepherdson; 1892, D. Farquhar; 1895, J. Lumsden; 1896, J. Phalen; 1899, J. A. Smith; 1901, T. A. Bowen; 1903, G. F. Day; 1906, H. G. Bandey; 1908,

A. R. Reynolds; 1911, A. W. Dycer; 1913, A. M. Angus; 1917, J. G. Stones; 1918, A. Thorpe; 1920, Supply (A. Armitage); 1922, G. F. Mitchell.

Shelburne—At the end of the American revolutionary war, in the spring of 1783, ten thousand loyalists and disbanded troops landed at the head of the harbor of Port Razoir and began the erection of a town which they named Shelburne. Amongst the early settlers was Robert Barry, a man of influence, and a devoted Methodist who was destined to exercise a power for good in that and other communities on the South Shore of the province. In June of that first year (1783) William Black visited this unsettled town and preached the first Methodist sermon among the stumps in front of Robert Barry's tent, having a table for his pulpit. Charles White, another Methodist leader among the new settlers and who afterwards returned to the United States, placed a room in a large building, which he erected for business purposes, at the disposal of the Methodists for public worship. After Wm. Black's visit regular services were for some time conducted by John Mann, one of the earliest itinerant preachers.

Mr. Black visited Burchtown, a large negro settlement, six miles from Shelburne, and was much pleased with the Christian life which he found among them. Their local spiritual leader was "Old Moses", a crippled colored preacher who had a marvellous native eloquence. This colony, at the failure of the adventure of establishing a large town at Shelburne, was transported to Sierra Leone, Africa, in 1791, and it is supposed that "Old Moses" went with them. They carried the Christian religion with them into the dark continent from which their fathers were taken as slaves.

The eloquent Freeborn Garrettson arrived at Shelburne in August of 1785 and the meeting room becoming too small, the Anglican rector, who had been allowed the use of the Methodist room whilst his own church was being built, invited Garrettson to preach in it, which he did for three Sundays, when the vestry men objected and Garrettson, driven from the church, took his stand upon a rock which is still pointed out at the Cove, below the town. In a short time White's building was enlarged to accommodate four hundred persons, but it was still too small and Garrettson proposed to the colored people to build a small place of worship for themselves at the north end of the town. During

the six weeks spent by Garrettson at Shelburne, he received one hundred and fifty persons into the membership. His work there was not carried on without considerable opposition and sometimes offensive interference but the more the opposition the greater became the success of his endeavor. The winter of 1785-86 found Cromwell as pastor at Shelburne. In 1789, both Garrettson and Cromwell, who had rendered such splendid service to Methodism in the province, returned to the United States. Boyd, Fisler, and Jessop are names of Methodist ministers which visited Shelburne and neighboring communities in the early following years. In 1797, Daniel Fidler was appointed to Shelburne and labored there with much success for nearly two years. He formed a church of thirty members at Sable River, following a gracious revival.

When the project to build a large town at Shelburne failed a general exodus from the place took place which, of course, greatly depleted the membership of the church, but Robert Barry remained and became the leader of the little band which continued to meet in the sail-loft in Ann street, fitted up for the purpose with pulpit and benches.

On the 4th of September, 1804, John Mann laid the foundation stone of the first Methodist church erected in Shelburne. It was dedicated on February 16th, 1806, James Mann preaching to a large congregation. For some years following the cause was small and irregularly supplied, but under the care of John Pope, sent there in 1822, the church was strengthened, only to be again weakened by the irregular service given it for several years. In 1839, arrangements were made to have it visited at regular intervals from Barrington.

This circuit, in recent years, included Middle Ohio, Lower Ohio, Sandy Point, Jordan Ferry, East Jordan, Jordan Falls, and Shelburne. At the first five places the churches are union, open to all denominations. There are Methodist churches at Jordan Falls and Shelburne. The latter was built in 1873-74 and the former in 1874-5, both during the pastorate of the Rev. Paul Prestwood. The church at Jordan Ferry was opened in 1876, the preachers officiating being J. R. Borden (M.), E. D. Miller (P.), and Mr. Goudy (B.).

There are three marble tablets on the vestry walls of the Shelburne church. One is to the memory of Rev. James Mann, who died at North East Harbor on Christmas Day, 1820, aged 70 years, and in the 34th year of his ministry. The second is in

memory of Rev. William McKinnon, who died at Shelburne, March 26th, 1862, aged 33 years, in the 9th year of his ministry. The third is in memory of Robert G. Irwin, who for upwards of forty years was a devoted and active official member, steward, trustee, and Sabbath School Superintendent. He passed away in 1905, in the 73rd year of his age.

The Methodists and Presbyterians of Shelburne united on April 6th, 1923, the special preachers, on the occasion, being Rev. J. W. A. Nicholson (P.), of Dartmouth, and Rev. A. S. Rogers, President of the Nova Scotia Conference. The two pastors, G. R. McKean (P.), and M. R. Ewing (M.), remained in associate charge for some time after the union.

At a joint meeting of committees from the Methodist Yarmouth District and the Presbytery of Lunenburg and Yarmouth, held at Shelburne, on January 28th, 1923, it was recommended that the Methodist churches of Lockeport and Shelburne should unite as soon as possible; that the Presbyterian people of Barrington Passage go in with the Methodists and that the Presbyterian church be used for worship; that the communities of Clyde River, Port Clyde, and Port Saxon constitute a pastoral charge; that Carleton Village and McNutt's Island be added to the North East Harbor circuit, and that Port La Tour receive a grant from Sustentation and Missionary funds as compensation for the loss of Port Clyde.

The following is the list of pastors since 1855: J. L. Sponagle; 1857, Samuel Avery; 1858, R. Tweedy; 1861, Wm. McKinnon and R. Mitchell Smith; 1862, C. DeWolf; 1863, James Burns; 1865, T. Watson Smith; 1868, T. D. Hart; 1870, J. S. Coffin; 1873, P. Prestwood; 1876, J. Taylor; 1878, J. R. Borden; 1881, R. B. Mack; 1884, J. G. Bigney; 1886, A. Daniel; 1887, J. H. Davis; 1890, L. Daniel; 1893, F. A. Buckley; 1896, A. D. Morton; 1899, W. A. Outerbridge; 1902, H. Burgess; 1906, W. Phillips; 1908, A. Lund; 1911, J. Craig; 1914, L. Daniel; 1917, J. W. Prestwood; 1921, F. G. Brown; 1921, Merton R. Ewing; 1924, United Methodist and Presbyterian, M. R. Ewing (M.), and G. R. McKean (P.).

Lockeport—Previous to the formation of this circuit, the community was visited by Methodist ministers from Shelburne, who preached in the old Presbyterian Kirk. Lockeport became the head of a separate mission in 1875 with William Sargent as pastor but who only remained for one year removing to Bear

River where he died in March, 1877, at the early age of 36. He was succeeded by William Ainley during whose pastorate the church was begun but not finished until the pastorate of William Brown who followed him. It is said there was no well at the rented parsonage and that Mr. Brown took off his coat and digged one and stoned it. John L. Dawson followed and notice having been given by the missionary authorities that grants would not be continued for rent of parsonage, a movement was set on foot to build one which was accomplished so that W. H. Langille, who succeeded Mr. Dawson, was able to occupy it when he went to the circuit in 1885. Extended revivals occurred during the pastorates of Mr. Dawson and Mr. Langille.

During the pastorate of the latter the Methodist church at Allendale was built. There was already a church there, known as a Union Church (Baptist and Methodist), but in some way the Baptists took full possession and the Methodists were left out in the cold. By the splendid encouragement of Mr. J. R. Ruggles, of Lockeport, the church was built. The whole interior was lathed in one day by Messrs. Ruggles, Langille, and men from the community. As a sort of prophecy of union, the pulpit and seats of the old Presbyterian Kirk of Lockeport were secured for this church. The family of George Wall gave splendid assistance to the cause in this community.

The largest outside appointment, on this circuit, is Little Harbor, much older as a Methodist field than Lockeport. It was early connected with Liverpool, and the ministers would come to Sable River and swim their horses across and then drive on to Little Harbor. Mr. Peter Spearwater, a talented local preacher, resided here and kept the fires burning in the absence of the ministers. He was also for a time a member of the provincial legislature. Late in life he removed to Mahone Bay where he died. The minutes of the quarterly official board, of March 14th, 1889, record that J. Arthur Hart was licensed as a local preacher and George Wall was appointed an exhorter.

In April of 1924, the Methodists and Presbyterians of Lockeport united and a fine spirit of unity prevails.

Dr. Frank Irwin held the offices of recording Steward and Sunday School Superintendent for nine years; J. R. Ruggles the latter office for four years and Wm. L. Ringer has held the position for twenty-two years. Dr. T. C. Lockwood has held the position of circuit Steward from 1899 to the present time. For more than forty years, Dr. T. C. Lockwood and Mr. J. R. Ruggles,

both old Mount Allison men, have lived at Lockeport and have been most loyal supporters and inspiring leaders in the Church. and both occupy prominent places on the Board of the newly organized church.

The following is the list of pastors: 1875, Wm. Sargent; 1876, Wm. Ainley; 1879, Wm. Brown; 1882, J. L. Dawson; 1885, W. H. Langille; 1888, T. D. Hart; 1889, A. C. Borden; 1891, G. W. Whitman, 1894, C. E. Crowell; 1897, D. B. Hemmeon; 1900, G. F. Day; 1903, C. A. Munro; 1907, B. J. Porter; 1910, J. W. Hobbs; 1912, R. B. Thomas; 1913, E. Baines; 1916, J. Phalen; 1920, H. S. Bird (part of year supplied by Guy Mossman); 1921, Cater Windsor; 1924, United Methodist and Presbyterian, C. Windsor; 1925, W. H. Rackham.

CHAPTER III

NEW BRUNSWICK AND PRINCE EDWARD ISLAND
CONFERENCE

In the organization of the N. B. and P. E. I. Conference, which took place at the close of the last Conference of Eastern British America, in Charlottetown, on Friday, July 3rd, 1874, Rev. Henry Pope, Jr., was elected President and Rev. Duncan D. Currie, Secretary. The Conference had five districts as follows: St. John, Fredericton, Sackville, St. Stephen, and Prince Edward Island, whose respective Chairmen were Revs. H. Pope, H. McKeown, W. McCarty, J. Prince, and D. D. Currie, with Fin. Secretaries—Revs. R. Duncan, R. Wilson, Joseph Hart, Jas. Taylor, and H. P. Cowperthwaite.

The ministers elected to the first General Conference were Revs. H. Pope, Jr., H. Pickard, C. Stewart, J. Taylor, D. D. Currie, Jos. Hart, J. Prince and H. McKeown.

It was reported that the Districts had elected the following laymen to General Conference: Edward E. Lockhart, Z. Chipman, Hon. L. A. Wilmot, A. Rowley, D. Allison, R. Luttrell, Hon. W. G. Strong, and G. R. Beer. Rev. H. Pickard was elected to the Missionary Board and Rev. R. Duncan to the Transfer Committee.

Other prominent laymen appointed to committees were Ralph Brecken, Mariner Wood, Hon. Judge Young, Joseph Prichard, Wm. A. Robertson, A. C. A. Salter, S. D. McPherson, J. B. Snowball, A. A. Stockton, William E. Dawson, C. H. B. Fisher.

This Conference entered upon its career with sixty-seven circuits, on which there were 5,813 members with 1,218 on trial, fifty-nine ministers, of whom eight were supernumeraries and twenty-two probationers. In ten years these figures had increased so that at the second union, in 1884, there were seventy-eight circuits with 8,045 members, and four hundred and ninety-four on trial, eighty-nine ministers, ten of them being supernumeraries and six probationers. In the union of 1884, four ministers, 548 members and fifteen on trial, previously belonging to the Bible Christian Church of Prince Edward Island, came into the

Conference so that, at the close of the Conference, the figures stood as eighty-two circuits 8,593 members and five hundred and nine on trial, ninety-three ministers, of whom eleven were supernumeraries and six probationers. Many gracious revivals had occurred during the decade, the year 1876 being specially fruitful. During April of that year many accessions were made to nearly all the St. John churches.

Reference was made above to the five Districts with which the Conference began in 1874. In 1875, the Miramichi District was constituted by setting off certain circuits from the Fredericton District, and in 1898 the name of this new District was changed to Chatham. In 1893, the P. E. I. District was divided into two, named respectively Charlottetown and Summerside, and in 1894 the Woodstock District was constituted from a portion of the Fredericton District. In 1894, the Sackville District was divided into the Sackville and Moncton Districts, but both were so small they were reunited in the following year under the original name. Thus the Districts were increased to eight.

The names of the members and probationers of this Conference, as it was constituted in 1874, will be found in Appendix C.

It may be of interest to note the increase of membership by decades. The record is as follows, only full members being given: 1874, 5,813; in 1884, 8,045; in 1894, 11,952 (this includes 548 who came in from the Bible Christians in 1884); in 1904, 13,544; in 1914, 14,381; in 1924, 16,023. It will be noted that as it was in Nova Scotia, so it was in this Conference. The earlier decades were more fruitful than the latter ones and the decade before the war was the leanest of the lot, the last being next to it in that respect. See comment in similar notes on the Nova Scotia Conference.

In 1924, there were one hundred and sixteen ministers and probationers in the Conference of whom twenty-four were supernumeraries, fourteen probationers. Of the seventy-eight remaining, three had leave of absence, two are Professors, one a missionary to Japan and one Editor of The Wesleyan, leaving seventy-one in active circuit work.

ST. JOHN DISTRICT

St. John—From an old Wesleyan we gain the following in-

teresting account of the establishment of Methodism in St. John: "Among the loyalists who, on the 18th day of May, in the year 1783, landed on the rugged shore where now is the market slip of the city of St. John, N. B., there was a New Jersey Methodist whose name was Stephen Humbert. Through his earnest solicitations several Methodist ministers visited the growing town in its early years. The first residents of St. John were chiefly adherents of the Church of England. Henry Alline, and a few other so-called non-conformist preachers, came, tarried a brief period, held services, and went on their way. On the 24th of September, 1791, Rev. Abraham John Bishop arrived at St. John. On the first Sunday after his arrival he preached. On the first Sabbath in October (1791) he organized a class-meeting in a house owned by a Mr. John Kelly, on the corner of Charlotte and Princess Streets. Mrs. Cynthia Kelly, his wife, was appointed leader of the class. This was the beginning of Methodism in St. John.

In November, 1791, Rev. William Black, then stationed in Halifax, visited St. John. He desired to preach but the chief magistrate, sometimes called the mayor, threatened him with imprisonment in the county jail if he should thus officiate without first obtaining special permission from the Governor of the Province.

Germain Street (Queen Square)—In the early part of 1792, the few Methodists of the town purchased (for £200) a building on the west side of Germain Street, between Duke and Queen Streets. This building was used for a number of years as the local City Hall and Court House. In this building the services of the Church of England were held previous to the completion of Trinity Church in 1791.

The erection of the Germain Street Methodist Church was attended with serious difficulties. The adherents of the cause were few, and those few possessed but limited financial resources. A site was secured on the north-east corner of Germain and Horsefield Streets. In the winter of 1807, the timber for the frame of a church forty-two by sixty feet was placed upon the ground. In April of that year, Rev. Joshua Marsden held an open-air service, on the site, standing on a small rock in the midst of the frame ready to be raised. His text was: "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." Some of the towns-people of that day laughed

at the small band of praying Methodists, for having attempted, in that enterprise, to do what they thought could never be accomplished. The church was completed in the following year, and on Christmas day, 1808, it was dedicated. The Rev. William Bennett preached the sermon and conducted the dedicatory services. This was the second place of worship built in St. John. The old Trinity was the first. The old St. Andrew's Kirk was the third.

The Germain Street Church was enlarged, by the addition to its length of twenty feet, during the incumbency of Rev. Sampson Busby, in 1834. The school-room, about twenty-two by eighty feet, was built at the same time. On the occasion of the coronation of Queen Victoria, in 1838, this school room was the largest public hall for social or secular meetings in St. John. On the day of the coronation of Victoria an enthusiastic meeting was held there with Judge Parker in the chair. Rev. Stephen Bamford and other prominent public men of the city were the speakers of the day."

It will thus be seen that Queen Square, formerly Germain Street, is the mother Church of Methodism in St. John, not only because it was the first, but also because it was through the energy and consecration of its members that Centenary and other churches were inspired and erected. Prior to acquiring the use of the hall occupied previous to 1808, the congregation met in private houses, and it is interesting to note that the old mahogany table from which the first sacrament was administered, a century and a quarter ago, is still in possession of the church and is highly prized as a most interesting link with the past it being the first altar of Methodism in the city. This table was brought from New York by John Kelly who was among the Loyalists who landed in St. John, in 1783, and in whose house the first Methodist services in the city were held.

The Church, dedicated in 1808, continued to be used until the terrible fire of June, 1877, swept it away also consuming the great majority of the homes of its people. After the fire, the congregation met for some time in Exmouth St. Church and later in Ring's Hall. Meanwhile a new lot was purchased on Queen Square and in 1878 the Sunday School Hall was finished and occupied. The church was completed in 1879, the dedication taking place on Sunday, October 5th, a most fitting day, as it was on the first Sunday in October that the Rev. Mr. Bishop held the first Methodist service in the city. Rev. John Read was the

pastor. A morning prayer meeting was conducted by Rev. J. S. Addy. The preachers of the day were Revs. Charles Stewart, D.D., Hezekiah McKeown (President of the Conference), and D. D. Currie. The Rev. Prof. John Burwash, D.D., was the preacher on the second Sunday. The organ was presented by Mr. Joseph Bullock.

In 1809, George Taylor, school-teacher and local preacher, organized, in old Germain Street Church, the first Sunday School in the city. In the early days of Methodism there were quite a number of most devoted and efficient local preachers. Such as George Taylor, John Ferguson, William Till, Samuel Hanford McKee, Matthew Thomas, William Nesbit, Thomas Furness, Peter Sleep, Thomas Hutchings and others, who proved themselves to be strong supporters of the pastors especially in the outlying portions of the city. This devoted congregation continues to emulate the enterprise and zeal of its founders.

Amongst its later lay workers might be mentioned Jas. and Denis Sullivan, Wm. A. Robertson, Andrew Gilmour, John B. Gaynor, John N. Moore, J. R. Woodburn, J. Williard and R. Duncan Smith, T. C. Humbert, Hon. G. E. King, Harry G. Jordan, and Joseph Bullock.

The Sunday School Superintendents of this Church have been, in order, as follows: Geo. Taylor, Alex. McLeod, Wm. Till, Wm. Nesbit, Geo. A. Lockhart, Gilbert Ray, Geo. Whittaker, Edward E. Lockhart, T. C. Humbert, J. R. Woodburn, J. W. Potts, J. R. Woodburn, J. Willard Smith, F. S. Thompson, R. Duncan Smith, Henry Thomas, R. D. Smith, T. J. Gunn, C. M. Lingley, R. D. Smith, N. A. Rogers.

The following have been class-leaders: Capt. Joseph Prichard, Harmon Trueman, John Benson, James Hale, Chas. Robinson, Thomas Gilmour, Jacob Wilson, Mrs. Wm. Smith, Mrs. (Rev.) Hennigar, Mrs. Benson, Mrs. Stewart, Henry Maxwell.

In a revival in 1806, under Joshua Marsden, one hundred were added to the church at a time when the population of the city was only 3,000. Cottage meetings held by David Collins resulted in a great revival, and in evangelistic services held by Rev. Howard Sprague in 1876 many were added to the Church.

From this Church Misses Minnie and Grace Robertson went as missionaries to Japan. Walter S. Thompson is engaged in mission work in England and Egbert Thompson is a medical Missionary. The centenary of this church was celebrated in 1891 and that of the Sunday School in 1909.

The first pastor (1791) was Abraham John Bishop. Then some itinerants were visitors for a longer or shorter period, so that it is difficult to determine who were regularly stationed and who only temporarily occupied the charge. The English minutes cannot be depended on, as the stations were made a year before they became effective and meanwhile, deaths or contingencies arose which led the District members to make changes as they were empowered to do. Amongst the visitors were Wm. Black, Wm. Earley, James Boyd, Wm. Grandine, Duncan McColl, Wm. Jessop, Daniel Fidler, James Mann, Thomas Oliphant, Wm. Bennett. Perhaps the stationed men began with Joshua Marsden in 1806, and the dates of some of the following, known to have been in St. John, are uncertain, but may have come in this order: Stephen Bamford, J. Knowlan, W. Crosscombe, S. Bamford (2nd time), J. Priestly, R. Alder, J. Priestly (2nd time), R. Alder (2nd time), Rd. Williams, J. B. Strong, E. Wood (had three terms 1829-32; 1836-39; 1842-46), A. DesBrisay, Simon Joll, S. Busby, W. Smithson, A. McNutt, Rd. Shepherd, W. Temple, G. Millar, D. Jennings, F. Smallwood, H. Daniel, Rd. Knight, R. Cooney. This brings us to 1855 when Germain, Centenary and Exmouth Streets Churches were one circuit with the following pastors:—1855, J. G. Hennigar, Wm. T. Cardy, C. Stewart; 1856-57, E. Botterell, T. M. Albrighton, C. Stewart; 1858, E. Botterell, Wm. Wilson, T. M. Albrighton; 1859, J. McMurray, W. Wilson, J. Lathern; 1860, J. McMurray, W. Wilson, J. R. Narraway; 1861, J. McMurray, M. Richey, J. Lathern; 1862-63, M. Richey, J. R. Narraway, A. W. Nicolson; 1864, J. S. Addy, J. R. Narraway, J. Brewster; 1865, J. S. Addy, J. R. Narraway, J. L. Sponagle; 1866, James England, J. S. Addy, J. L. Sponagle.

In 1867, the circuit was divided and the following were the succeeding pastors of Germain St. (Queen Square from 1879):—1867, Charles Stewart; 1870, Henry Pope, Jnr.; 1873, Howard Sprague; 1876, John A. Clark; 1877, Benj. Chappell; 1879, John Read; 1882, Job Shenton; 1885, H. P. Cowperthwaite; 1888, Robt. Wilson; 1891, Job Shenton; 1894, Thomas Marshall; 1897, R. W. Weddall; 1902, Howard Sprague; 1905, Geo. M. Campbell; 1907, H. D. Marr; 1910, W. F. Gaetz; 1914, Hammond Johnson; 1918, George Morris; 1920, Neil McLauchlan; 1925, H. C. Rice.

Centenary—During the popular and fruitful ministry of the Rev. Enoch Wood, old Germain Street Church, notwithstanding its length of 80 ft. and gallery on four sides, became too small

to accommodate the crowds which thronged its services. Led by their pastor, a few brave spirits determined on the building of a second church. Three lots were purchased and a fourth donated by Mr. John B. Gaynor, at the corner of Wentworth and St. George Streets, and work began. Smith's History says: "On Sunday afternoon of July 16th, 1838, Enoch Wood preached from the floor of the building to about two thousand hearers a sermon from 1 Cor. 1: 23, 24. A large company, gathered on the grounds the next day, witnessed the laying of the cornerstone by John Ferguson, Esq., one of the earliest Methodists of the city, to whom, more than any other layman, the building of the old church in Germain Street was due."

The new church was completed and dedicated on August 18th, 1839, at a cost, inclusive of land, of £4,174. As this was the centennial year of Methodism, the new church was given the name of Centenary. The preachers, at the dedication, were Revs. Matthew Richey, William Croscombe, and Robert Alder. "In 1841, the school room and class rooms were finished, and on the morning of Christmas of that year the new bell, the heaviest in the city, rang out in its rich, deep tenor its first joyous peals." In the year 1865, the church was damaged by fire but the loss was fully covered by insurance. In 1875, extensive repairs were made at a cost of \$6,789. This church was destroyed by the terrible fire which swept over the city in June of 1877, when three Methodist Churches and two parsonages were consumed, Centenary in the number. Notwithstanding that 20,000 of the 30,000 people of the city, including nine-tenths of the Centenary congregation, were burnt out of house and home, prompt and heroic measures were taken to rebuild, the congregation meanwhile worshipping in the Sunday School room of Exmouth Street Church. Two new lots were purchased and added to the former site. On November 17th, 1878, the spacious School Room was opened for service, the preachers being Rev. Joseph Hart, President of the Conference, in the morning, Rev. Mr. Mitchell, of St. Andrews, in the evening, and Rev. John Allison, a former pastor, in the afternoon. The magnificent stone Church, of Cathedral size and appearance, built at a cost of \$65,000, was finished and dedicated on August 22nd, 1882. It was announced that the Rev. Dr. George Douglas, D.D., the famous blind preacher, would be one of the preachers, but he was prevented coming by illness. The morning preacher was the Rev. Dr. J. Lathern, the evening service being taken by the Rev. D. D.

Currie, who was the pastor. In the afternoon, the speakers were Revs. Dr. H. Pope Jnr., John Read, Job Shenton, and W. W. Lodge. A special semi-centennial celebration was held, beginning on the 19th of August, 1889, continuing through the week and the next Sunday. The preachers, on the first Sunday, were Revs. William Dobson and Howard Sprague, and, on the second, Bishop Newman of the Methodist Episcopal Church of the United States. At one of the meetings Mr. George A. Henderson gave an historical address on early Methodism in the city. Mr. Richard W. Thorne, senior trustee and Mr. James Sullivan, senior member of the quarterly official board, presented a jubilee memorial tablet inscribed: "This tablet is erected on the occasion of the jubilee celebration in grateful recognition of the faithful services of the pastors who for fifty years have ministered unto this congregation."

Many important and impressive patriotic and public religious services have been held in this spacious Church. Among them were the revival services conducted by Crossley and Hunter the effects of which were felt through the whole city; the Centennial celebration of the landing of the Loyalists, and the midnight services which ushered in the 20th century. During the pastorate of Rev. G. M. Campbell, a large picture of the church and its ministers was unveiled and now hangs upon the wall of the Sunday School hall. The ministers who have served in the pastorate of the church are as follows: 1839, F. Smallwood; 1841, S. D. Rice; 1842, Enoch Wood; 1846, Ingham Sutcliffe; 1849, Robert Cooney; 1852, John Allison; 1853, W. T. Cardy; 1856, T. M. Albrighton; 1859, William Wilson; 1863, Matthew Richey; 1864, J. R. Narraway; 1866, James England; 1868, John Lathern; 1871, D. D. Currie; 1873, Henry Pope, Jnr.; 1876, Howard Sprague; 1879, Joseph Hart; 1880, D. D. Currie; 1883, William Dobson; 1886, W. W. Brewer; 1889, Edwin Evans; 1891, Howard Sprague; 1895, J. J. Teasdale; 1896, John Read; 1901, G. M. Campbell; 1905 Howard Sprague; 1908, C. R. Flanders; 1912, J. L. Dawson; 1913, W. H. Barraclough; 1917, H. A. Goodwin; 1921, Robt. G. Fulton.

On December 5th, 1899, a splendid new organ was dedicated.

Mr. Joseph Allison, of Manchester, Robertson, and Allison, purchased the fine former residence of Gilbert Murdock, on Princess St., and presented it, as a parsonage, to the Church. This was occupied till 1924 when it was sold and another house secured on Leinster Street.

The following laymen have been prominent in the life of this church: John Ferguson, John B. Gaynor, William Till, David Collins, Henry Marshall, Edward Lloyd, Peter Lesner, Dennis and James Sullivan, John Fraser, Wm. and R. Whiteside, E. T. Knowles, G. T. Roy, Aaron Eaton, John and Samuel Gardner, James Smith, R. W. Thorne, Mark Varley, George King, Wm. Hamilton, Joseph Prichard, J. J. Munro, Samuel Bayard, George Whittaker, Jacob Wilson, J. Dougan, G. A. Lockhart, John Jenkins, Gilbert Bent, J. V. Troop, Wm. Wright, Edwin Frost, J. McA. Hutchings, J. E. Irvine, Joseph Allison, Judge Henderson, D. J. McLaughlin and many worthy successors.

Exmouth Street—As early as 1820, the site on which the church and parsonage stand was secured by trustees for the Wesleyan Methodist Church, but it was not till August, 1855, that, under the direction of Rev. Charles Stewart, definite steps were taken towards the erection of a Church. The corner-stone was laid on January 12th by Rev. Dr. M. Richey, assisted by Revs. R'd Knight, John McMurray and Charles Stewart. During the building of the church, services were held in many places in the homes of the people and in Benevolent Hall, on Waterloo Street, provided by D. J. McLaughlin of Centenary Church. The Church was finished and dedicated on January 30th, 1857, Rev. Dr. Richey being the preacher. In 1864, chiefly through the efforts of Aaron Eaton, the present parsonage was erected at a cost of \$2,558. The church became a separate circuit in 1867 with the Rev. W. H. Hartz as pastor. In 1872, during the pastorate of Rev. T. J. Deinstadt, extensive alterations were made, the church being raised and a basement built at a cost of \$7,161. The church escaped the fire of 1877 and for a time the congregations of Germain St. and Centenary Churches worshipped there. During the pastorate of Rev. Hezekiah McKeown, branch Sunday Schools and preaching services were revived at Drury Cove, Cold Brook, and Golden Grove, and during the pastorate of Rev. R. Wilson, in 1887, evangelistic work was undertaken at Marsh Bridge. A Sunday School was organized there in 1859 and was afterwards held in the gallery of the church, and later on Brussels Street in a school room built in 1862 for the purpose. William Warwick was the first superintendent. This church has given eight men to the Christian ministry—John Ellis, W. C. Matthews, C. H. Manaton, W. J. Buchanan, Wm. Bennett, Wm. Vaudell, W. B. Tennant, and H. E. Thomas.

During the pastorate of Rev. H. E. Thomas extensive improvements were made, the Mission Hall being joined to the church and providing a rear entrance.

The following is the list of ministers, the first six having been associated with other ministers on the St. John South circuit: 1855, Charles Stewart; 1858, Thos. M. Albrighton; 1859, John Lathern; 1862, A. W. Nicolson; 1864, John Brewster; 1865, J. L. Sponagle; 1867, W. H. Heartz; 1870, T. J. Deinstadt; 1873, Edwin Evans; 1876, Joseph Hart; 1879, H. McKeown; 1882, John Read; 1885, Robert Wilson; 1888, T. J. Deinstadt; 1891, G. M. Campbell; 1894, Job Shenton; 1899, T. J. Deinstadt; 1903, W. C. Matthews; 1904, C. W. Hamilton; 1906, S. Howard; 1909, W. W. Lodge; 1910, W. W. Brewer; 1913, R. S. Crisp; 1914, W. G. Lane; 1917, G. F. Dawson; 1921, H. E. Thomas; 1924, E. E. Styles.

Amongst officials and prominent laymen have been the following: Chapel Stewards—Henry Graham, James T. Smith, J. E. White, J. E. Irvine, Geo. K. Cochrane, J. Frederickson, B. R. Lawrence, Joseph A. Likely, James Myles; Recording Stewards—Wm. Clawson, J. A. Likely, James T. and W. J. Magee, S. W. Kain, and the following: David and Dennis Collins, Hamilton Cochrane, Geo. McKie, Jeremiah Thompson, James Taylor, John Lawrence and John Hopkins, Andrew Myles, Justice McKeown, W. M. Kingston, H. P. Sandall.

Portland—In 1824, a number of the members of old Germain Street Church met at the home of John Evans, on Paradise Row, to consider the advisability of erecting a Methodist Church in that portion of St. John known as Portland and a Committee was appointed to proceed with the undertaking. A lot was donated by Hon. Chas. Symonds, the only stipulation being that a barrel of pepper-corns should be paid him every year and that the place should be used for religious purposes only. A neat church, capable of seating five hundred people, was erected and was dedicated on June 7th, 1829, the preachers being Revs. Richard Williams, Michael Pickles, and John B. Strong. The church made rapid progress and had soon to be enlarged. Harmony and prosperity prevailed until it was decided to install an organ, when Mr. Owens, who was of Puritan stock, so strongly opposed the innovation that he withdrew from the church and built Zion Church with his own means. In 1841 on August 26th, the Portland Church was destroyed by fire and left a debt of £1,400. On

the following Sunday the congregation worshipped in the open air with the Rev. W. Allen, the pastor, standing on a rock near where the parsonage was built. With heroic courage it was decided to rebuild and the new church was dedicated on June 5th, 1842, the preachers being Revs. Miller, Hennigar, and Bamford. Prosperity again prevailed and continued until October 20th, 1877, when both church and parsonage were destroyed by fire. Many other buildings were consumed and the circumstances were especially distressing coming so soon after the desolating fire of June, of the same year, when such a large portion of the city was destroyed. The Rev. S. T. Teed was the pastor and he and his stricken people found a sanctuary in Zion Church through the kindness of Mr. Robert Reed. But the brave people again said "Let us arise and build," and on the 19th of June, 1878, the corner-stone of another church was laid by Sir Leonard Tilley. The basement was finished and occupied on Dec. 29th, 1878, the preachers being Rev. Joseph Hart and Rev. Dr. Waters (Presbyterian), a platform service being held in the afternoon addressed by Revs. S. T. Teed, Benjamin Chappell, and Dr. Pope. The Church was completed, during the pastorate of Rev. B. Chappell, and was dedicated on October 19th, 1881, the preachers being Revs. Robert Duncan and Mr. Corey (Baptist), with afternoon addresses by Revs. J. S. Addy, A. T. Teed, Silas James and Thomas Marshall.

To Methodism belongs the honor of having built the first place of worship in Portland. The church has continued to grow until it occupies a large and influential place in the city. During H. B. Clarke's pastorate (1922) very extensive improvements were made at a cost of \$13,000, new heating and lighting being introduced. At the reopening the preachers were Revs. R. G. Fulton and J. W. McConnell, both of them being natives of St. John.

Previous to 1838, Portland was worked as part of the St. John North circuit. Since 1838, the pastoral record has been as follows: 1838, Enoch Wood; 1841, George Millar; 1842, Wm. Temple; 1843, M. Pickles; 1846, F. Smallwood; 1847, A. McNutt; 1849, Sampson Busby; 1850, Wm. Smith; 1853, Wm. Smithson; 1856, John Snowball; 1859, James England; 1861, John Prince; 1863, Ingham Sutcliffe; 1866, J. R. Narraway; 1869, Matthew Richey; 1870, Howard Sprague; 1873, Robt. Duncan; 1876, S. T. Teed; 1879, B. Chappell; 1882, R. S. Crisp; 1885, Edwin Evans; 1888, F. H. W. Pickles; 1891, Wm. Tippitt;

1894, W. Penna; 1897, Geo. Steel; 1902, S. Howard; 1906, Neil McLauchlan; 1910, H. D. Marr; 1912, Henry Pierce; 1914, M. E. Conron; 1916, Neil McLauchlan; 1920, H. B. Clarke; 1923, H. A. Goodwin.

The following laymen have been influentially connected with the history of this church: John Owens, James Jordan, John Edwards, Charles Eages, Gilbert and Thomas Jordan, Mr. Heans (leader of the choir), Bartlett Lingley (after whom Lingley Hall at Mt. Allison was called), Andrew Anderson; Wm. Murray (class leader), Andrew Myles, Dr. James Williams, Wm. McKee, Robert Maxwell, Joseph Lingley, Francis Stubbs (useful local preacher), Henry Pratt, Moses Tuck (father of Chief Justice Tuck), Wm. Ruddock, John Bradley, James Harris, and others whose names are in the Book of Life.

Carleton—In the early days, services were held in a union meeting house at the head of King Street. In May, 1842, a Sunday School was organized. In that year, Carleton and Long Reach appear as a circuit. Previous to that they were appointments of Portland. The first Methodist church was dedicated in 1881. When the Sunday School was organized there were eighty-three pupils and in three months they had increased to one hundred and seventy-three under the leadership of Robert Salter.

Laymen prominent in the life of the church are: Enoch Thompson, J. K. Taylor, Capt. Holder, Solomon Long, W. D. Baskin, H. J. Olive, Charles Brown, Dr. Day, Andrew Buist, Wm. Johnston, Beverley Belyea, John Lister.

Among the early ministers were Revs. S. D. Rice, Robert Cooney, and Henry Daniel. Beginning with 1857, they were as follows: R'd Smith; 1859, E. Botterell; 1860, J. R. Narraway; 1862, H. McKeown; 1865, G. O. Huestis; 1868, S. F. Huestis; 1870, R. Duncan; 1873, Samuel Sprague; 1876, S. R. Ackman; 1878, R. W. Weddall; 1881, W. W. Lodge; 1884, J. W. Wadman; 1887, Thomas Marshall; 1889, R. S. Crisp; 1892, C. H. Paisley; 1895, F. H. W. Pickles; 1897, Wm. Penna; 1901, Henry Penna; 1904, H. D. Marr; 1907, J. Heaney; 1911, H. E. Thomas; 1915, E. A. Westmoreland; 1919, J. Heaney; 1922, F. T. Bertram.

Zion—John Owens, the founder of Zion Church, was a wealthy citizen of Portland and a member of the church there but left it because of the introduction of instrumental music. Zion

was dedicated on July 25, 1858, the preacher being the Rev. Dr. Donald, of St. Andrews church. Trustees were appointed and empowered to employ ministers from any evangelical denomination. After a checkered career, it was used for some years as an art gallery until, by legislation, it passed to the Methodist church. Possession was taken on October 15th, 1893, when a Sunday School was organized, and public service held by Revs. G. M. Campbell, J. J. Teasdale, and Robt. Wilson. The Art collection was deposited at Mount Allison. In rearranging the building for public worship, Mrs. Thomas Robinson made most generous contribution. The dedication took place on June 14th, 1896, the preachers being Revs. J. J. Teasdale and Dr. Gates (Baptist). In the afternoon addresses were made by Revs. F. A. Wightman, J. Shenton, T. Marshall, W. Penna, and Robt. Wilson, the pastor. The ministers, since it was taken over by the Methodist church, have been as follows: 1893, R. Wilson; 1905, Thos. Pierce; 1906, James Crisp; 1909, T. J. Deinstadt; 1910, W. Lawson; 1914, J. B. Champion; 1916, Thos. Hicks; 1917, F. E. Boothroyd; 1919, M. E. Conron; 1920, S. Howard; 1921, J. K. King; 1923, G. Orman.

Carmarthen Street—This church is the result of a mission established in the south end of St. John under the inspiration and guidance of the Rev. C. Stewart, in which he found willing helpers from the older churches. This was in 1868-69. The first service was held in the open from the door step of a saloon with the consent of the owner. Other services were held in a hall on Wentworth Street until James Whiteside, of Centenary Church, donated a large piece of land on which a building was soon erected. Rev. Wm. Woods, who afterwards went to the United States, was the first pastor, and the church was largely attended. Evangelistic services, held by him and by Wm. Maggs and Wm. Lawson, his successors, were attended with much success. The Gospel of Jesus Christ has won many notable trophies in this mission. Miss Crombie, former missionary to Japan, went out from this church. Through its official board several preachers entered the ministry and went to the United States. Two of them were Alan Hudson and Wm. Woods, both men of much ability. One young man also went out into the Presbyterian ministry.

The first church was destroyed in the fire of 1877. The basement of the new church was occupied on October 6th, 1878,

the preachers being Revs. Dr. Sprague, J. R. Narraway and W. J. Kirby, the pastor. The new church was opened on June 13th, 1886, and the formal dedication took place on June 27th, 1886, A. D. McCully being the pastor. The original trustees were Edwin Fisher, Aaron Armstrong, Caleb Wetmore, Joshua L. Turner, J. C. Bowman, Wm. Hawker, G. P. Johnson, and Henry Rubins. Amongst others who have rendered great support to this cause were David Smiler, Robert Wills, J. E. Irvine, Henry Whiteside and Joseph Gaynor. The Superintendents of the Sunday School have been J. E. Irvine, C. H. Hutchins, Robert Wills, J. W. Cassidy, E. M. Robertson, G. W. Ellison, J. W. Rowley and G. M. Calhoun.

The list of pastors is as follows: 1869, William Woods; 1871, Wm. Maggs; 1874, Wm. Lawson; 1876, Benjamin Chappell; 1877, W. J. Kirby; 1879, Dr. Henry Pope; 1881, G. B. Payson; 1883, A. D. McCully; 1886, D. D. Moore; 1887, Wm. Lawson; 1890, George Steel; 1893, F. A. Wightman; 1896, James Crisp; 1899, G. A. Sellar; 1902, C. W. Hamilton; 1904, Thomas Marshall; 1907, C. W. Squires; 1910, T. J. Deinstadt; 1914, R. S. Crisp; 1917, H. Penna; 1920, E. E. Styles; 1924, Alex. D. McLeod.

Fairville—Methodism in Fairville dates back to 1858 when the Rev. Richard Smith, of Carleton, held a series of special services in the community. A society was formed with George A. Dill as leader. Services were held in houses and in a room over a barn owned by Robert Fair. Local preachers from the city held services on Sunday afternoons. The first church was dedicated in 1862, and the Methodist church was the first to be erected in the community. The building subscription was headed by Mr. Lewin, afterwards Senator, with a generous contribution. The church and community were named after Robert Fair. In 1892, both church and parsonage were destroyed by fire, during the pastorate of Rev. D. Chapman. The corner stone of a new church was laid by Senator Lewin on a new site, on May 16th, 1893. When the building was nearing completion it also was consumed. Rebuilding was hastened, Senator Lewin contributing largely. Meanwhile services were held in Orange Hall. The new church was dedicated on January 13th, 1895, the preachers being Revs. D. Chapman, Corey (Bpt.), and Thomas Marshall. Hon. J. D. Lewin presented the handsome pipe organ at a cost of \$1,500, the first to be installed in the community. In its earlier

history, this circuit included Fairville, Westfield, Grand Bay, South Bay, Pisarinco, Musquash, Lepreaux and St. George. In 1923 extensive repairs were made to the Fairville church at a cost of \$3,000.

The following ministers have been stationed at Fairville: 1859, R. Wilson; 1862, R. H. Taylor; 1863, J. Shenton; 1866, J. G. Angwin; 1868, D. Chapman; 1870, H. P. Cowperthwaite; 1873, J. Prince; 1874, S. T. Teed; 1876, J. S. Phinney; 1879, W. W. Lodge; 1881, J. Seller; 1884, T. Marshall; 1887, S. H. Rice; 1890, W. W. Lodge; 1892, D. Chapman; 1894, J. C. Berrie; 1896, G. W. Fisher; 1901, J. Shenton; 1902, W. J. Kirby; 1904, G. M. Young; 1905, T. J. Deinstadt; 1909, G. A. Ross; 1913, G. Earle; 1917, T. Marshall; 1921, J. M. Rice; 1925, J. J. Pinkerton.

From the beginning Fairville has been fortunate in the possession of earnest Christian men and women as able and willing helpers of its pastors. The following is the list of Sunday School Superintendents: Robert Fair, John Mealey, J. W. Stout (for about twenty-five years), Robert Irvine, Jeremiah Stout, S. A. Worrell, Harry Allingham, O. D. Hanson, David Linton, H. Marshall Stout, William McCavour.

Hon. J. D. Lewin's name and memory are ineffaceable from the history of the Fairville church. Jeremiah Stout was influentially associated with the church almost from its organization, filling many important offices but especially useful as a most efficient choir leader and musical director in the Sunday School. Through his splendid leadership the Fairville church became noted for the excellence of its music. His worthy sons, Stanley and Marshall, continued the fine service which he began. Mr. William McCavour has for many years been a cheerful and generous contributor to the success of the church as class-leader, Sunday School Superintendent, and active Christian worker, nor has his interest been confined to the local church. The missionary cause has always called forth his sympathy and generous support. Amongst other leaders, not already mentioned, appear the names of Perry Kelly, Benj. L. Ward, Harry L. C. Sweet, Samuel and W. J. Linton, Edward Kirkpatrick, S. T. Cogle, Wm. Bonnell, Walter Cooper, Grey Townsend, and Mesdames H. M. Stout, S. H. Shaw, J. A. Long, J. Johnston, Wm. McCavour, S. A. Wornell, David Linton, E. Kirkpatrick, Joshua Cheesman, Daniel Crosby, Misses Ella Lowry, Muriel Kirkpatrick, Audrey McColgan.

Leonard J. Wason, a native of Bath, England, united with

the Fairville church during the pastorate of S. H. Rice, became a local preacher, and entered the ministry of the N. B. and P. E. I. Conference. A noted revival occurred in this congregation during the pastorate of S. T. Teed, 1874-76.

Silver Falls—This circuit was first known as St. John County Mission and included Rothesay, Milledgeville, Crouchville, Red Head, Silver Falls, Golden Grove, Brookville, and Mispac. After a time it was called the Courtenay Bay circuit. In 1879, D. D. Moore was appointed as the first resident pastor. Mr. Thomas Stubbs, a devoted local preacher, had held services in those communities as early as 1871. In 1903, a parsonage was built at a cost of \$2,000. In 1911, the name of the circuit was changed to Silver Falls. The church at Silver Falls was dedicated on July 11th, 1886, when Rev. R. Opie was pastor. The preachers for the day were Revs. R. Wilson and J. Read. On January 15th, 1911, under the pastorate of Rev. J. B. Champion, a church at Brookville, which cost \$2,300, to seat 150, was dedicated, free from debt, the preachers being Revs. Dr. Flanders, W. W. Brewer, and Angus A. Graham. A new church was also dedicated at Little River, during the pastorate of Rev. J. J. Pinkerton, on July 5th, 1914, the preachers being Revs. H. E. Thomas and George Steel, afternoon addresses being delivered by Revs. J. J. Teasdale, W. H. Barraclough, and W. G. Lane.

The pastoral list is as follows: 1879, D. D. Moore; 1881, J. S. Gregg; 1882, T. Pierce; 1884, R. Opie; 1887, T. L. Williams; 1890, I. N. Parker; 1893, W. H. Bryenton; 1895, W. B. Tennant; 1900, G. Ayers; 1901, H. D. Marr; 1904, J. Heaney; 1907, A. E. Chapman; 1911, J. J. Pinkerton; 1915, G. N. Somers; 1918, J. B. Gough; 1921, L. J. Wason; 1924, Hugh Miller.

The trustee board in 1906 consisted of Samuel Creighton, E. J. Young, LeB. Jordan, C. H. Bustin, R. D. McLean, W. B. Tennant, Wm. Adams, Henry Anthony, Frederick Blacklock and E. T. C. Knowles.

Sussex—The Sussex Vale country was visited by Methodist itinerant preachers as early as 1792, one of the first being Wm. P. Earley, who met with much persecution, his life being threatened on more than one occasion so that he had to hide in barns and cellars to escape the godly (?) Anglicans who threatened to kill him for preaching the gospel of salvation. Had he been Episcopally ordained he might have known nothing about godli-

ness and yet had full liberty to preach, even though he proceeded to get drunk at the conclusion of the service. The arrogance and persecuting spirit of Anglicanism, with its attempted suppression of the free proclamation of the Gospel in this free country, is little to its credit.

In 1827, several places were grouped together in Sussex Vale to form a circuit with the Rev. Michael Pickles, a young man just recently out from England, as its first minister. For some years the work was carried on in an unfriendly atmosphere, but gradually better counsels prevailed and, during the year 1845-46, a gracious revival broke out during the ministry of Rev. William Allen followed by many additions to the church. There were now churches at Pleasant Valley, Smith's Creek, and Millstream, with other preaching appointments at five school-houses and as many private dwellings. In 1851 and 1854 successful camp-meetings were held at Sussex and Smith's Creek, the first adding 125 and the second 200 to the membership of the church. In 1846, during the pastorate of William Allen, the parsonage was built at a cost of £319. The church at Sussex was situated a mile above the town until the pastorate of Rev. W. W. Brewer, when it was moved into town and thoroughly renovated, at a cost of \$3,500, the reopening taking place on November 23rd, 1884, the preachers being Revs. R. Wilson, J. Prince, and Dr. Sprague. Later, improvements were made in 1905, the reopening taking place on December 19th, 1905.

This circuit, widely extended, had sometimes more than one minister. Amongst the assistant ministers were James Burns, W. Alcorn, James Tweedy, Theophilus Richey, H. P. Cowperthwaite, A. H. Webb, R. A. Daniel, G. M. Campbell, F. Frizzle, and J. E. Shanklin. The superintendent ministers were as follows: 1827, M. Pickles; 1829, Wm. Murray; 1831, J. F. Bent; 1832, Geo. Johnson; 1834, H. Daniel; 1835, M. Pickles; 1836, W. C. Beals; 1839, S. McMaster; 1841, Peter Sleep; 1842, D. Jennings; 1843-44, Supply; 1845, Wm. Allen; 1849, J. F. Bent; 1853, J. Prince; 1856, W. Allen; 1895, R'd Smith; 1862, D.D. Currie; 1865, G. B. Payson; 1868, W. McCarthy; 1870, C. Lockhart; 1872, C. W. Dutcher; 1875, J. Prince; 1878, J. F. Betts; 1881, H. McKeown; 1882, W. W. Brewer; 1885, J. C. Berrie; 1888, A. Lucas; 1891, James Crisp; 1894, W. Maggs; 1895, C. W. Hamilton; 1899, G. C. P. Palmer; 1902, J. B. Gough; 1906, J. A. Rogers; 1910, J. L. Dawson; 1913, H. C. Rice; 1917, J. M. Rice; 1921, Geo. F. Dawson.

Newtown—This was part of the Sussex circuit till 1906 when it appeared on the station sheet with T. S. Crisp as pastor. Its supply has been irregular, quite often having a summer supply. The following is the ministerial supply record: 1906, T. S. Crisp; 1907, Supply; 1908, E. Rowlands; 1909, S. C. Radcliffe; 1910, G. W. Tilley; 1911, Supply; 1912, W. J. Domville; 1913, J. Whitham; 1914, B. W. Turner; 1916, T. S. Crisp; 1918, G. Elliott; 1919-22, Supply; 1923, R. Vincent; 1924, Supply.

Apohaqui—During changes made in the Sussex Vale circuit in 1874, Millstream (now Berwick) was made the head of a circuit with the name of Apohaqui. On June 10th, 1883, the church at Apohaqui was dedicated, the preacher being the Rev. D. D. Currie. The Rev. Silas James was the pastor. The site was donated by James A. Sinnott. This church was renovated and rededicated on April 7th, 1907, during the pastorate of Rev. W. H. Spargo, the preachers of the day being Revs. Thomas Marshall, J. A. Rogers, and T. Marshall. The church at Mt. Hebron, on this circuit, was dedicated on Thursday, December 22nd, 1887, during the pastorate of W. J. Kirby, the preachers being Revs. W. Maggs and J. C. Berrie. The following ministers have served this circuit: 1874, W. W. Lodge; 1877, W. Tweedy; 1880, Silas James; 1884, W. Maggs; 1886, W. J. Kirby; 1889, W. Penna; 1891, G. F. Dawson; 1894, Thomas Pierce; 1898, T. J. Deinstadt; 1899, C. W. Hamilton; 1902, D. B. Bayley; 1906, W. H. Spargo; 1908, A. C. Bell; 1910, J. F. Rowley; 1915, L. H. Jewett; 1918, L. J. Leard; 1922, B. W. Turner; 1925, H. Harrison.

The appointments on this circuit, besides those already mentioned, are Snider Mountain and Carsonville. Rev. J. Spicer Gregg, of the N. B. and P. E. I. Conference, was born at Mount Hebron.

Springfield—Belleisle Corner, on this circuit, was first visited by the Rev. Robert Wilson, in 1862, while on the Kingston circuit. This community, which had been served for some time from Sussex and Springfield, became a circuit in 1887. The church at White's Corner was dedicated on Thursday, July 14th, 1887, the Rev. Robert Wilson, President of the Conference, preaching in the morning and delivering a lecture in the evening on "Typical Irishmen." On the following Sunday, the preachers were Revs. J. C. Berrie, Wm. Maggs and W. J. Kirby, who was the superintendent of the young man on the circuit. The church

at Irish Settlement was dedicated on Thursday, February 2nd, 1888, the preachers being Revs. W. Maggs and J. C. Berrie, Mr. Berrie also lecturing in the evening. The church at Belleisle Creek was opened on January 17th but not dedicated on that Sunday because of the storm. The preachers were Revs. C. Comben and D. B. Bailey, with an impressive evangelistic service in the evening.

The pastors have been as follows: 1887, Thos. R. Wright; 1888, R. J. Houghton; 1889, W. C. Matthews; 1890, J. B. Young; 1891, Supply; 1893, J. B. Howard; 1894, L. J. Leard; 1895, D. B. Bayley; 1898, F. H. W. Pickles; 1900, R. W. Clements; 1903, H. Penna; 1908, Fred Crisp; 1909, James Crisp; 1910, H. S. Young; 1914, E. Ramsay; 1918, J. E. Shanklin; 1923, F. W. Sawdon.

Hampton—The beginnings of Methodism at Hampton Station date to 1871 when it was visited by the Rev. J. B. Hemmeon. then stationed at Upham. For some years previously services had been held in the village, the courtesy of the Baptist people permitting the use of their church. Services were held at the Station in the old Athenaeum and later in Barnes' Hall. Hampton became the head of a separate circuit in 1874. This pleasant shiretown has attracted a number of supernumerary ministers to dwell within its borders, at different times, amongst them being Revs. Dr. Edwin Evans, S. W. Sprague, Wm. Tweedy, and J. A. Duke. In 1880, steps were taken to build a church which was dedicated by the Revs. D. D. Currie and Wm. Dobson.

The following is the list of ministers: 1874, S. R. Ackman; 1875, S. W. Sprague; 1876, Thos. Allen; from 1877 to 1882 connected with Upham with Thomas Allen and Chas. Comben as pastors; 1882, D. D. Moore; 1885, S. Howard; 1886, Wm. Tippet; 1888, Edwin Evans; 1889, C. H. Paisley; 1892, S. Howard; 1895, G. M. Young; 1897, Thos. Stebbings; 1900, W. W. Lodge; 1903, R. G. Fulton; 1906, G. A. Ross; 1909, H. C. Rice; 1913, E. H. Creed; 1915, R. F. Rowley; 1918, G. S. Helps; 1921, G. A. Ross. On October 31st, 1899, during the pastorate of Rev. Thomas Stebbings, the parsonage was destroyed by fire having caught from a neighboring barn.

When this field was organized as a separate circuit it had Rothesay, Nauwigewauk, Hampton and Passakeag as its appointments, Bloomfield appearing later. Amongst the names of persons prominent in the establishment of Methodism in this

community appear those of Barnes, Fowler, Horton, Frost, Flewelling, March, Humphrey, Bent, Hayward, and Whitaker. Mrs. Catherine Travis is also mentioned for her marked devotion to the work.

Upham (St. Martins)—This circuit title first appears in 1855. Societies had been formed in this region as early as 1825 by an English local preacher named William Tweedale who "kept his zeal in lively exercise." This circuit was identified with Hampton and St. Martins and in 1902 was merged into the St. Martins circuit. The ministers have been as follows: 1855, G. B. Payson; 1856, W. Allen; 1858, J. Holland; 1860, J. J. Colter; 1861, J. R. Hart; 1864, W. C. Brown; 1867, D. Chapman; 1868, G. Harrison; 1871, J. B. Hemmeon; 1873, S. R. Ackman; 1874, Supply; 1877, Thos. Allen; 1879, C. Comben; 1882, J. Crisp; 1884, J. A. Duke; 1886, H. J. Clarke; 1892, M. R. Knight; 1895, W. Wass; 1896, W. J. Buchanan; 1897, L. J. Wason; 1899, Supply; 1900, W. R. Pepper, Jr.; 1901, R. G. Fulton; 1903, Supply under Hampton minister; 1908, (St. Martins), W. B. Leard; 1910, Supply; 1911, G. W. Tilley; 1913, J. E. Shanklin; 1914, E. E. Fytche; 1915, T. S. Crisp; 1916, M. S. Linton; 1917-21, Supply; 1922, G. Stevens; 1923, Supply; 1924, D. L. Giddings; 1925, Supply.

Westfield—On July 20th, 1915, the Revs. W. H. Barraclough, Chairman of District, and G. Steel, Superintendent of Missions, attended a meeting at Brown's Flat for the purpose of organizing the new Westfield circuit, with Westfield, Jones Creek, Brown's Flat and Oak Point as the appointments, the circuit to raise \$900 for salary and \$100 for horse keep. A trustee board was formed and instructed to secure a parsonage at Westfield. Jones Creek is old Methodist ground a church having been built there about 1840 by Rev. D. D. Currie. Many of the people went to Maine and the cause became very small, but in recent years, under the inspiring influences of a young woman, Miss Amanda Bacon, the Sunday School was reorganized and the cause generally revived. The first pastor under the new organization, in 1915, was F. T. Bertram, followed, in 1917, by Robert Smart, who has continued beyond the regular term because of the special circumstances arising from the destruction of the church and parsonage by fire, in 1922, and the work of rebuilding still being continued.

On August 6, 1922, forest fires destroyed the church, the par-

sonage, and more than thirty other houses. The new parsonage was built in the summer of 1922, the new Sunday School portion of the church was opened on December 10th, 1922, and the church proper is being finished, by the heroic endeavors of the people, and the generosity of the other circuits of the conference. Westfield is a popular summer residence for St. John people and there are many transients in the congregation.

Long Reach—The first Methodist circuit in this region was called Greenwich of which Jerusalem and Kingston were appointments. In 1862, the circuit was divided, one portion being called Kingston, to which Robert Wilson was appointed as the first pastor. It had no parsonage, nor other suitable house available, and the preacher and his family of five had to spend the first year in a little house of one large room and a closet. The people had not expected a married man and were not prepared to receive him, but better days soon came. Revival work was engaged in with gratifying results and many devoted people rallied to the support of the minister. Concerning those days, Dr. Wilson wrote: "One of the memories of that time of awakening was that of seven brothers—Holders—sitting side by side singing "My God is Reconciled," some of them singing it for the first time as an experience, the others uniting with the newly converted in their song of thanksgiving." Mr. Wilson was followed by Leonard Gaetz and he by John J. Colter, both of whom rejoiced in many ingatherings to the church. Mrs. Colter, writing from Boston early in 1925, then 81 years of age and still engaged in Christian work, tells of special services at Land's End, on this circuit, in 1865, and the formation of a class with twenty-three members; of a revival at Sea Dog Cove (now Summerville) reached by a twelve mile drive through the woods. Here a class was formed and a neat church built. Revivals occurred at all the appointments but one. There have been seasons of refreshing since then justifying the faith which led to the establishment of this circuit. In 1917, the name was changed from Richmond to Long Reach.

The appointments are as follows: Long Reach, Summerville (Sea Dog Cove), Bayswater (formerly Milkish), Holderville, Gray's Mills (or Elmsdale), Carter's Point, Walton's Lake, and Reed's Point. Land's End, at the lower end of the peninsula was, as we have seen, an early appointment. Moss Glen, once a ship-building place, was also a preaching place until building

ceased and the people moved away. Largely through the influence of Cunningham Brien a church was built there. Daniel Dobson, a brother of the late Rev. Dr. Dobson, was also connected with it. Centreville was another appointment given up because of decline in population. William Parrette, a talented local preacher, who had charge of a church in the city of St. John in the early part of the last century, was one of the founders of the church at Long Reach. Other names of prominence in the history of this circuit are Holder, White, Kingston, Wightman, Davie, Barlow, Kirk and Linton.

From this circuit, F. A. Wightman, of the N. B. and P. E. I. Conference, and Kenneth Kingston, of the U. S. A., entered the ministry. In the pulpit of the Long Reach church is a bible from which every minister who has occupied it has proclaimed the Gospel. It bears the inscription "Wesleyan Chapel, Kingston Circuit, Long Reach, D. D. Currie, 1856", reminding those who read it of one who, whatever eclipse may have come to his sun, was honored in his early ministry by such success in winning many into the Kingdom as has been vouchsafed to very few of his successors.

The following is the list of pastors: 1862, Robt. Wilson; 1863, Leonard Gaetz; 1865, John J. Colter; 1868, E. Slackford; 1871, A. Fletcher Weldon; 1872, C. W. Dockrill; 1873, I. N. Parker; 1874, W. Maggs; 1877, G. B. Payson; 1880, James A. Duke; 1883, W. E. Johnson; 1886, Wm. R. Pepper; 1889, Henry J. Clarke; 1892, John Dunlop; 1893, Josiah B. Champion; 1895, Robt. G. Fulton; 1897, Albert E. Parkins; 1898, Supply; 1899, Levi J. Leard; 1902, Henry Pierce; 1906, H. S. Young; 1910, J. F. Estey; 1914, J. E. Shanklin; 1918, E. Ramsay; 1922, Harry Harrison; 1925, O. H. Peters.

Welsford—This circuit grew out of adjustments on the Jerusalem and Fairville circuits. By this arrangement Welsford, Coote Hill, Armstrong's Corner, Patterson, Juvenile, and Clarendon were detached from the former, and Westfield from the latter and the circuit was given the name of Welsford. Thus this circuit touched the four counties—Charlotte, Queens, Sunbury and Kings. Since Westfield was detached, in 1915, it touches three. The first church on this circuit was at Coote Hill and was dedicated on August 1st, 1845, by Rev. F. Smallwood. People are still alive who remember a notable debate which took place in this old church on "Predestination" during the pastorate of

James Burns (1857-60) between him and Rev. Mr. Sterling, Presbyterian. A new church was opened at Coote Hill on June 8th, 1884, during the pastorate of E. Slackford, the preachers of the day being Revs. Job Shenton and A. E. LePage. The church at Welsford was dedicated on June 5th, 1887, by the Rev. Robt. Wilson, during the pastorate of W. H. Spargo. The parsonage was built in 1877.

A new church was begun at Westfield in 1861, a former building having a somewhat lengthened history. The church at Juvenile was built in 1891. The renovated church at Patterson Settlement was reopened on September 4th, 1921, during the pastorate of E. Rowlands, with Revs. A. D. McLeod and A. E. Chapman as the preachers. The bell was presented by Alfred Kirkpatrick.

The following ministers have been stationed on this circuit: 1873, C. W. Dockrill; 1875, Levi S. Johnson; 1878, A. E. LePage; 1881, J. T. Baxendale; 1883, E. Slackford; 1886, W. H. Spargo; 1889, J. S. Estey; 1892, W. Wass; 1895, A. D. McCully; 1900, H. Penna; 1901, A. C. Bell; 1904, J. J. Pinkerton; 1908, Supply; 1909, J. K. King; 1912, J. S. Gregg; 1916, A. E. Chapman; 1920, E. Rowlands; 1924, L. J. Wason.

Jerusalem—For many years, before a minister was stationed there, this region of country was cared for by the preachers from St. John and Portland. After Carleton was set off by itself the Long Reach, as also the territory was called, was attached thereto. Previous to 1839, Wm. Parrette, a devoted local preacher, of St. John, had held services at various points on the St. John River. Among his hearers was an Irishman named Wm. Porter, who was so interested that he applied to Rev. Enoch Wood, Chairman of the District, for ministerial supply. He sent the Rev. Arthur McNutt to look over the ground and his report was favorable. In August of 1839, a company of the ministers, en route to Fredericton to attend the Centennial of Methodism, held an improvised District Meeting in the cabin of the steamer and discussed the situation, with the result that the Rev. David Jennings was assigned to that region in September, 1839. For the first year he travelled far and wide on foot and in the second year on horseback. He was followed by William Allen, under whom the first church at Jerusalem was built, in 1841, being dedicated by Revs. Enoch Wood and Wm. Allen. Allen was followed by Christopher Lockhart, Frederick Smallwood, James

Taylor, Wm. Tweedy, and Duncan D. Currie. Their labors were very successful and extensive revivals occurred especially under Messrs. Allen, Lockhart and Currie. Special mention is made of a remarkable work of grace in the first year of the latter's pastorate as out of that grew the old Greenwich circuit which included Welsford, Kingston, Jerusalem and other appointments, the circuit taking in points in Kings, Queens, and Sunbury counties.

Immediately after the building of the Jerusalem church, steps were taken to erect chapels at Jones' Creek and at J. McKeel's. Mr. McKeel undertook to build the latter at his own expense but it was never finished, nor deeded to the Methodist Connexion, but was diverted to some other purpose by his son who was an Episcopalian.

The ministers, since 1855, have been as follows: D. D. Currie; 1857, James Burns; 1860, S. T. Teed; 1863, D. B. Scott; 1866, Jos. Sutcliffe; 1867, J. S. Allen; 1870, I. N. Parker. In 1872, Jerusalem became the name of the circuit with Mr. Parker as minister; 1873, Thos. Allen; 1876, G. B. Payson; 1877, E. Bell; 1879, A. R. B. Shrewsbury; 1881, R. Opie; 1884, R. M. Tredrea; 1887, A. Lucas; 1888, H. Gilbert; 1891, F. Frizzle; 1894, L. R. MacDonald; 1895, R. J. Campbell; 1897, J. S. Gregg; 1898, J. B. Gough; 1902, W. E. Johnson; 1906, L. J. Leard; 1910, G. Earle; 1913, L. J. Wason; 1917, M. S. Linton; 1918, A. Whiteside; 1920, W. R. Pepper; 1923, J. E. Shanklin.

A new church at Greenwich was dedicated on July 4th, 1878, E. Bell, pastor, free from debt, and a balance on hand to pay for an organ. A new church was dedicated at Coote Hill on June 8th, 1884, J. M. Tredrea, pastor, and Job Shenton and A. LePage as the dedication preachers. A new church at Summer Hill was dedicated on July 3rd, 1887, A. Lucas, pastor, and S. T. Teed and F. M. Tredrea as the preachers, and a new church was dedicated at Jerusalem, on December 22nd, 1895, R. J. Campbell, pastor, under the superintendence of A. D. McCully, with J. J. Teasdale as the special preacher. The territory which up to 1873 was worked by one man is now covered by three or four.

A new church was dedicated at Olinville, on December 8th, 1883, R. Opie, pastor, and Rev. J. Read the dedication preacher, an impressive love feast being held in the afternoon.

FREDERICTON DISTRICT

Fredericton—The history of the establishment and develop-

ment of Methodism in the capital city of New Brunswick is very interesting. It was introduced in 1791 by the Rev. Abraham John Bishop, who was also the founder of Methodism in St. John. Bishop's stay was short. He was followed by Rev. William Grandin, who was persecuted and prosecuted by the Anglican clergyman, as was Wm. Earley, at Sussex, who was compelled to ride seven miles on horseback with his back towards the head of the horse. In all these provinces and in Newfoundland, and Bermuda, the Anglican church, with Pharisaic arrogance, sought to force itself upon them as an established church and persecuted, even to violence, fine, and imprisonment, Methodist ministers, for the crime of preaching Christ and His great salvation, even when it too often failed to do it itself. Fortunately, after sharp conflict, this determined effort to foist old world bondage upon this new country failed though only after a sulky surrender. Much credit for this liberty in New Brunswick must be given to that sturdy old Scotch soldier and preacher, Duncan McColl, who assailed the citadel of exclusiveness at Fredericton and kept his batteries in action until it surrendered.

Duncan Blair and his wife, with a few Christian soldiers, formed the nucleus of the first Methodist society in the city. The land on which the first Methodist church in Fredericton was built was donated by Duncan Blair and Mary, his wife, and the deed was dated May 16th, 1810, at which time the church had been completed. Fredericton first appears in the English minutes of Conference, as a circuit, in 1794, with William Grandin as the preacher. A local history says: "After the removal of Mr. Grandin, there was no resident Methodist minister in Fredericton until 1816, except Joseph Alexander, who resided there a short time in 1810, and Richard Armstrong, who resided there one year, from 1813 to 1814. During the twenty-two years ending in 1817, Fredericton was visited by several ministers, namely: James Mann, John Mann, Joshua Marsden, James Knowlan, William Croscombe, and others." Beginning with 1815, the following is the long succession of ministers, many of whom were mighty men of God: 1815, Thos. D. Stokoe; 1817, Wm. Burt; 1819, Thos. Payne; 1820, Adam Clarke Avar; 1821, Wm. Temple; 1822, John Marshall; 1826, Geo. Jackson; 1827, J. B. Strong; 1829, Wm. Smithson; 1830, Sampson Busby and A. McNutt; 1833, Enoch Wood (assisted by W. Bannister in 1834 and Geo. Jackson in 1835); 1836, H. Daniel (assisted in 1836 by Geo. Millar and in 1837 by F. Smallwood); 1839, R'd Shepherd; 1840, S. Busby

(assisted in 1840 by Wm. Leggett and in 1841 by S. McMasters); 1843, R'd Williams and W. Allen; 1844, Ingham Sutcliffe; 1846, Enoch Wood (assisted in 1846 by H. Pope, Jnr.); 1848, Wm. Temple; 1851, Henry Daniel; 1852, Chas. Churchill; 1856, John Brewster (assisted in 1856 by J. Lathern and in 1857-58 by Geo. Butcher); 1859, Thos. M. Albrighton and F. H. W. Pickles; 1860, Chas. Stewart and J. S. Coffin; 1861, James England; 1863, G. O. Huestis; 1865, John Lathern; 1868, D. D. Currie; 1871, Leonard Gaetz (assisted by C. M. Tyler in 1872); 1874, Hezekiah McKeown; 1877, W. W. Brewer; 1879, Edwin Evans (assisted by J. W. Wadman in 1881); 1882, Howard Sprague (assisted by J. W. Wadman in 1882 and W. Tippet in 1883); 1884, W. Tippet (assisted by S. Howard in 1884); 1886, Wm. Dobson (assisted by W. A. Taylor in 1886); 1889, Job Shenton; 1891, R. W. Weddall; 1895, Ralph Brecken; 1896, J. J. Teasdale; 1899, G. M. Campbell; 1901, Douglas Chapman; 1902, J. A. Rogers; 1906, J. W. McConnell; 1910, N. McLauchlan; 1914, Thos. Marshall; 1917, Geo. M. Young; 1922, F. H. Holmes.

From the beginning, Fredericton Methodism has been blessed with talented and devoted Christian laymen who have ably assisted the ministers in their work. By their free use as local preachers those parts of the country now included in the Marysville, Gibson (South Devon), Kingsclear and Lincoln, Nashwaak, Stanley, Keswick, and Gagetown circuits were visited and the good seed sown. From the ranks of these local preachers came such men into the ministry as T. Berton Smith, Humphrey Pickard, S. D. Rice, and others. Alexander McCausland was an able preacher and continued in the local ministry for thirty years with great acceptance. A Sunday School was begun in 1816 with summer sessions till 1821 when it became an all the year institution through the devoted efforts of Miss Catherine Dayton, a day school teacher. Joseph Gaynor was the first superintendent, followed by Robert Chestnut, John Humphreys, James Johnson, L. A. Wilmot, J. Humphreys (2nd term), George Thompson, S. D. McPherson, Hon. L. A. Wilmot (2nd term), S. D. McPherson (2nd term), Martin Lemont, Dr. J. R. Inch, W. J. Osborne.

Mrs. William Lemont was superintendent of the Primary department for more than thirty years. John J. Weddall held the office of recording steward for many years. The Hon. L. A. Wilmot, one of the ablest and most noted laymen of the Methodist church, in Canada, gave this church the benefits of his eloquence, commanding influence, and devoted Christian life with-

out stint, on the official boards, choir, and Sunday School of which he was the superintendent for twenty-five years. Samuel Duncan MacPherson was superintendent and associate for thirty-three years, and George A. Perley secretary of the Sabbath School for thirty-five years. A splendid succession of devoted laymen continues till the present day. Special mention is given, in local history, to a great revival in 1853, during the pastorate of Charles Churchill, and to the work of grace in connection with the visit of Crossley and Hunter in 1895, in the pastorate of Ralph Brecken, the revival flame continuing to burn brightly through the pastorate of J. J. Teasdale.

The first church having become too small, the second church, on the present site, was dedicated in January, 1832, by Revs. Arthur McNutt and Sampson Busby, the pastor. This church became too small, and in 1839 it was enlarged, and reopened on the first Sunday in January, 1840, the preachers being Revs. S. Busby, J. B. Strong, and Frederick Smallwood. "A peculiar consecration was given to the place by the presence at the evening service of men and women pleading for forgiveness of sins, and by the gathering of nearly three hundred others to receive the emblems of Christ's love."

On September 11th, 1850, both church and parsonage were destroyed by fire, but nothing daunted the congregation bravely faced the situation, and in December, 1852, the large new and beautiful sanctuary was dedicated the preachers being Rev. Richard Knight and C. Churchill, the pastor. It was shortly after the completion of this work of self-denial that the great work of grace referred to began, when hundreds were converted and the whole town and surrounding country profoundly stirred.

Thus the mourning of the congregation was turned into great rejoicing. During the history of this fine church, it has been, by generous expenditure of money, kept in good repair, maintaining its attractiveness as a place of worship though surrounded by more modern structures of brick and stone.

Marysville—The Nashwaak country was visited early by ministers and local preachers from Kingsclear and Fredericton. Rev. A. D. Morton was appointed, in 1868, as the first resident minister at Marysville. It was made the head of a separate circuit in 1872 with Rev. Robt. Wilson as pastor. Services were held in the school house until Alexander Gibson, head of great lumber operations, built and furnished a magnificent church, at

a cost of about \$65,000, which was dedicated on January 5th, 1873, the preachers being Revs. D. D. Currie, H. McKeown, and Leonard Gaetz. Mr. Gibson paid the entire upkeep, including all salaries, and no offerings were taken except for connexional funds. He also built and furnished the parsonage. The church was considered one of the most elaborate buildings of its size in Canada. On January 29th, 1911, after the Sunday morning service, this beautiful edifice was destroyed by fire. It was a noted coincidence that it was consumed on the 38th anniversary of its dedication. The insurance amounted to \$10,000. The cornerstone of a new, but modest, church was laid on September 6th, 1913, by the Rev. G. F. Dawson, President of the Conference, during the pastorate of Thos. Hicks, and the dedication took place on January 3rd, 1914.

The following ministers have been stationed at Marysville: 1868, A. D. Morton; 1870, Joseph Seller; 1871, S. C. Fulton; 1872, R. Wilson; 1875, E. Jenkins (he resided at Gibson); 1876, R. Duncan; 1879, W. W. Brewer; 1882, Edwin Evans; 1885, J. Read; 1888, H. Sprague; 1890, D. Chapman; 1892, W. W. Lodge; 1897, W. W. Brewer; 1900, W. Lawson; 1901, R. S. Crisp; 1905, W. B. Thomas; 1907, J. C. Berrie; 1912, T. Hicks; 1916, W. Harrison; 1919, J. J. Pinkerton; 1925, J. M. Rice.

Gibson—Methodism on this circuit is the outgrowth of the zeal of its ministers and devoted local preachers in Fredericton who visited all the neighboring communities on both sides of the river. The work on the other side of the river, however, was not organized until after the development of the town of Marysville, through the enterprise of the late Alexander Gibson. Following this, in 1873, the growing village of Gibson, as well as Lower St. Mary's and Douglas, became regular appointments of the Marysville circuit. Services were held at Robinson (Lower St. Mary's), in the house of John Gill, until 1875 when a small church was built there, the corner-stone being laid by Mrs. Gibson, mother of Alexander Gibson. The dedication took place in December, Rev. H. McKeown being the preacher, assisted by Revs. E. Jenkins and T. Stebbings. In 1875, Robert Wilson was appointed the first settled pastor but, by local arrangement, he remained at Marysville for another year, and Edward Jenkins, who was appointed to Marysville, resided at Gibson, Mr. Wilson coming to residence in Gibson in 1876.

As the Gibson centre grew some distance from Robinson,

the village services were held for some years in a room over the railroad depot and later in Phair's Hall. In 1879, steps were taken to build a church. The lot was donated by Robert and Joseph Macklin. Alexander Gibson, of Marysville, supplied the lumber, and, after the people had raised a few hundred dollars, he paid the rest of the bills and the church, which cost \$3,500, was opened free from debt. The dedication took place on July 17th, 1881, during the pastorate of J. S. Allen, the preachers being Revs. D. D. Currie, E. Evans, and J. S. Allen.

It may be noted that when this church was built there was no bridge uniting both sides of the river at this point. Moreover, at that time, there was no other church established on the east side in this community, so that the Methodist Church held a sort of community status and a constituency much larger than it could claim in later years when other churches were built and the high-way bridge gave free and easy access to the Fredericton Churches for those living at St. Mary's. This cutting up of the community, together with a disastrous fire, in 1893, which destroyed every house but one in the town, greatly crippled the church for a time but it gradually recovered and is now in a flourishing condition. It is worthy of note that the Gibson Church has been twice saved from destruction by fire as by a miracle. At the time of the great fire which destroyed the village in 1893 this Church and the house next to it were the only buildings saved. Then, in 1924, a fire started in the small vestry at the rear, probably from a spark falling from an over-heated pipe and igniting a book lying on the pew beneath. The pew was almost completely burned into two pieces, and then the fire, of itself, died out as mysteriously as it had begun. This double deliverance from destruction is difficult to explain on the mere caprice of chance.

The first parsonage, a free loan from Mr. Gibson, was acquired during the pastorate of J. S. Allen (1880-82), but as it was a mile away from the church a commodious new one was built, across the street from the church, at a cost of \$1700, during the pastorate of James Crisp, and was occupied in August, 1905, the old property reverting to the Gibson estate.

The construction of a basement under the whole church, and extensive repairs of the building, at Gibson, begun during the pastorate of A. D. McLeod, was completed during the term of H. E. Thomas, the reopening taking place in November, 1920, the preachers being Revs. G. M. Young and H. E. Thomas. Further

reconstruction and renovation took place under the ministry of F. A. Wightman, making the church very attractive, the preacher of the day being D. W. Johnson, ex-editor of *The Wesleyan*, assisted by Revs. R. W. Weddall, T. Marshall, A. D. McLeod, and the pastor.

A Church was built at Lower St. Mary's and dedicated on Dec. 28th, 1876, the preachers being Revs. H. McKeown and R. Wilson, the pastor. The people of this community depended for employment upon the lumber business carried on there, and when the mill ceased to operate the place was practically abandoned and church services were discontinued. After some years of disuse the building was sold and the proceeds devoted to the payment of the parsonage debt.

The first Church at Kingsley was built on the Royal Road, near the Estey Bridge, about 1835, and, until the organization of the Gibson circuit, was supplied from Fredericton. A new church was erected and dedicated, on another site, on Nov. 14th, 1897, during the pastorate of E. C. Turner, the preachers being Revs. J. J. Teasdale, W. W. Brewer, and E. C. Turner.

The church at Nashwaaksis (formerly called Douglas) was erected about 1870. The cause there grew out of services held in early days by class leaders and local preachers from Fredericton. For some years in the forties, Fredericton had two men, and the assistant resided at Douglas and visited other communities on the east side of the river. This Church continues to the present, and having been recently completed renovated, its fine proportions and chaste appearance attract admiration. It is the home of a devout and generous people.

The appointments on this circuit are Gibson (South Devon), Nashwaaksis, Kingsley, and Kingsclear. At the reopening of the Gibson Church, in Oct., 1924, it was announced that it would henceforth be known as the Gibson memorial Church, in honor of Alexander Gibson who made its erection possible.

The following is the list of ministers: 1875, E. Jenkins; 1876, R. Wilson; 1877, G. W. Fisher; 1879, M. R. Knight; 1880, J. S. Allen; 1882, W. W. Brewer; 1883, J. A. Clark; 1884, J. Seller; 1887, H. Sprague; 1888, C. H. Paisley; 1889, J. S. Phinney (Mr. Phinney died in July, 1891, and J. W. McConnell supplied for a year); 1892, Isaac Howie; 1895, J. Seller; 1897, E. C. Turner; 1902, J. Crisp; 1906, J. C. Berrie; 1908, Thos. Stebbings; 1912, C. Flemington; 1916, A. D. McLeod; 1920, H. E. Thomas; 1921, F. A. Wightman; 1925, J. B. Gough.

A number of worthy Christian workers have gone out from this circuit. Among them was the late Dr. Barker (Medical), who felt called to the ministry and entered the East Maine Conference, where he labored with much acceptance. One of his sons, who was born here, also entered the ministry. Rev. Ovid H. Peters, of the N. B. and P. E. I. Conference was born here and grew up in the Gibson congregation. His sister, Miss Eunice L. Peters, is one of our missionaries in China. Margaret Gill Currie, formerly Margaret Gill, the New Brunswick poetess, and the whole Gill family were prominent members of the Gibson circuit.

Kingsclear—The early settlers of this community were mostly Anglicans and Baptists, but there were some estimable people who could not see their way clear to join either communion, so that, when a Methodist minister appeared among them he was given a ready hearing. It came about in this way. In 1832, a young Mr. Kilborn, in visiting relatives in St. John, was led to attend the preaching of Rev. Enoch Wood, the first Methodist preacher he had ever heard, and he was so impressed both with the personality of the preacher and his message that he interviewed Mr. Wood and urged him to visit Kingsclear. It so happened that, on the following year—1833—Mr. Wood was removed to Fredericton and the young man renewed his invitation with the result that Mr. Wood made an early visit to Kingsclear and afterwards held a series of special services in which many were converted to God, resulting in the forming of a group, of appointments, in 1834, including Kingsclear and neighboring communities, which were, for many years, supplied by the assistant ministers of the Fredericton circuit and by able local preachers from that city. It appears first as a separate circuit in 1861, with Edwin Evans as its pastor. The Church at Kingsclear was built about 1834. Churches were also erected at Lake George and Long's Creek, Lincoln and Douglas were also for a season connected with Kingsclear.

For a time the circuit flourished. In November, 1880, a handsome church was dedicated at Lincoln, during the pastorate of H. J. Clarke, the preachers being Revs. E. Evans (President), D. D. Currie, and W. W. Brewer.

As time passed, this circuit suffered much from deaths and removals. The Lake George congregation was largely depleted by the closing of the antimony mines, and the few remaining Methodists went in with the Presbyterians, and sold their own

building. The Church at Long's Creek also suffered through declining population and when the Valley Railway was built the church, being on the right-of-way, was expropriated and never rebuilt. The parsonage at Kingsclear was destroyed by fire on Dec. 24th, 1897, during the pastorate of H. D. Marr. The circuit continued for a few years longer, and its appointments were filled by Supplies from 1901 to 1910, when the name disappears as the head of a circuit. At that time a rearrangement of the work was made on the Gagetown, Welsford, Jerusalem and Gibson circuits, Kingsclear and Lincoln being attached to Gibson. Lincoln was later joined to Oromocto.

A few years ago, the old Kingsclear Church was moved from the original site to a location some three miles nearer to Fredericton and thoroughly rebuilt. It continues to be the centre of a very good congregation.

The following have been the pastors of the Kingsclear circuit since its separation from Fredericton:—1861, Edwin Evans; 1863, C. B. Pitblado; 1864, W. H. Hartz; 1865, J. A. Clarke; 1868, Supply; 1869, R. O'B. Johnson; 1871, R. H. Taylor; 1873, R. W. Weddall; 1875, Supply; 1876, G. M. Campbell; 1878, C. H. Manaton; 1880, H. J. Clarke; 1882, J. K. King; 1884, T. Hicks; 1887, W. A. Taylor; 1888, Supply; 1889, W. F. Taylor; 1890, Supply; 1891, J. B. Gough; 1892, A. E. LePage; 1895, Supply; 1896, H. D. Marr; 1898, J. Dystant; 1899, J. S. Allen; from 1901 to 1910, Supply.

Nashwaak—This section of the province was visited early by Revs. Bishop, Grandin and Fidler. Among the converts was Alexander McLeod, whose son, A. W. McLeod, entered the ministry and was the first editor of *The Wesleyan*. He subsequently removed to Baltimore where he won distinction as a theologian and journalist. The first Methodist Church on this circuit was built in 1795, an unpretentious structure of logs, floored and ceiled with hand sawn boards. This pioneer church gave place to another in 1819, under the pastorate of Wm. Burt, and this to another in 1842. On June 3rd, 1871, the foundation stone of a new church was laid. A writer says "This was a gala day at Nashwaak village and a large crowd was in attendance. Rev. T. L. Williams conducted the service, assisted by the Rev. Mr. Wayson. Rev. Dr. Wilson gave an address on the Wesley Centennial and Methodism on the Nashwaak. Among the settlers along the Nashwaak were the disbanded soldiers of the 42nd

Highlanders, a sturdy lot of people, many of whom became valued members of the Methodist Church. Nashwaak appears in the minutes as a separate circuit in 1843. The Church at Durham was dedicated on July 25th, 1886, the preachers being Revs. J. Read and A. Lucas, the pastor. The Church at Upper Nashwaak was dedicated on Dec. 26th, 1880, in the pastorate of Levi S. Johnson, the preachers being Revs. E. Evans (President) and W. W. Brewer. The church was a model of beauty and convenience, and free from debt. The Nashwaak Church was thoroughly renovated and rededicated on July 26th, 1908, in the pastorate of E. Ramsay, the preachers being Revs. J. C. Berrie and Mr. Orchard. Under the pastorate of Rev. F. H. Holmes, an excellent new church was built at Taymouth, costing \$8,000. It was dedicated on Dec. 22nd, 1918, the preachers being Revs. G. M. Young (President), Geo. Steel, and H. E. Thomas.

The ministers on this circuit since 1844, have been as follows: 1844, W. C. Beals; 1847, John Allison; 1848, Supply; 1849, R. A. Temple; 1850, Supply; 1853, R. Tweedy; 1856, W. Perkins; 1858, W. C. Beals; 1859, J. Read; 1861, T. Watson Smith; 1863, G. Harrison; 1864, J. Sutcliffe; 1866, S. B. Martin; 1868, D. W. LeLacheur; 1871, J. Seller; 1874, W. W. Colpitts; 1876, R. W. Weddall; 1878, L. S. Johnson; 1881, J. Goldsmith; 1884, A. Lucas; 1887, T. Hicks; 1890, T. L. Williams; 1893, I. N. Parker; 1895, E. Bell; 1898, Thos. Pierce; 1901, A. D. McLeod; 1905, E. Ramsay; 1909, D. R. Chowen; 1913, J. K. King; 1915, F. H. M. Holmes; 1919, E. A. Westmoreland; 1923, L. J. Leard.

The Nashwaak circuit includes Taymouth, Nashwaak Village, Covered Bridge, Upper and Lower Durham, and Zionville. The parsonage was at Nashwaak Village until 1900 when a new one was built at Taymouth and the old one sold.

Rev. W. E. Smith of the Methodist Episcopal Church, Mass., U. S. A., was born at Nashwaak Village.

Stanley—Methodism, on this field, dates back some seventy-five years when it formed part of the Nashwaak circuit. Local preachers and supplies, together with an occasional visit from the Superintendent, covered the ground. Services were held in Stanley Hall, in school houses in Currieburg, Williamsburg and Green Hill. Prayer meetings were held in the homes of the people, and in winter the ministers would visit the lumber camps up the river. These were the days of hard drives, trying experiences but withal a congregation glad to hear the Gospel message.

In the year 1872 a church was built a few yards below where the present building now stands, and this became the nucleus of the Stanley circuit. Prominent among these early trustees was Major W. T. Howe who was the heart and soul of the movement. It is said of him that when the roof was being constructed that they ran short of lumber for the rafters, and some were for leaving it for the time being but Major Howe, shouldering his axe, with "Come on boys," marched off to the woods and it was not long before the pieces were ready and the building completed. Like Nehemiah of old he stayed by his task till the walls were finished. In 1913, the old church was moved and remodeled. A concrete base was put under it, and it stands to-day as a monument to the loyal Methodists of the community and a real asset to the town of Stanley.

The Green Hill church was erected some thirty-six years ago. The names of the trustees are—T. Cookson, John McNeil. James Flynn, John Merritt, Thomas Gilmore and John Bishop.

During the spring of 1888, the Williamsburg society made an attempt to build their church. They had the building framed when there came a severe gale and blew the whole structure down. The providential part of it was that a short time before the building collapsed the school children had been playing in and around the place and had just left for their homes. Nothing daunted the "Burghers," as they are called, went at the work again and to-day they have a very nice little church. Mr. John Dennison of the old Board still survives.

In the year 1884, Tay Creek church was built. Tay Creek was the strong place of the mission. Thomas Boulter, Asa Currie and William Boyd were men of strong Christian character and kept the Methodist fire burning. The fruit of their labors still remains.

Napadogan is a centre on the C. N. R. There is a union church at this appointment and Methodist services have been held here for the past fourteen years. It is now the centre of a new circuit for a young man having been made so by the action of Conference 1923.

In the Minutes of 1875, Stanley appears in brackets with Nashwaak. In 1876, it appears as a separate circuit and in some years it had a separate pastor and in others it was supplied from Nashwaak. It was not till 1888 that a separate official board was organized. In 1898, land was secured from J. Sands and a parsonage erected. The recording stewards, to date, have been—

T. Gilmore, Asa Currie, W. J. Howe, Edward Gilmore and Angus McMillan, all faithful and devoted men.

As Stanley was long a young man's, or probationer's, field, not a few who are now in the full ministry, or on the superannuation list, were tested and tried out here. A local writer says: "And they were in good hands. Their board usually cost them nothing, and as one of our now highly esteemed members said they got their fill even though at times it was hard scratching. It is interesting reading to go over the recommendations touching the case of several of these men. One young fellow purposed to evade the storms of winter by building a small shed over his sleigh. This served the purpose on fine roads but in the deep snow the protection became an obstruction and a painful inconvenience."

The circuit has given at least one of its sons to the ministry in the person of Rev. James T. Howe, son of Major W. T. Howe, and brother of Mrs. M. Sansom. Mr. Howe labored for a time as a missionary in Japan and in Y. M. C. A. work during the war, followed by similar work at the government sanitarium at Kentville, Nova Scotia.

The pastors on this circuit (where Supply appears meaning worked from Nashwaak) have been as follows: 1875, G. M. Campbell; 1876, W. J. Kirby; 1878, Supply; 1879, F. Freeman; 1880, Supply; 1881, Fred Black; 1882, Thos. Stebbings; 1883, Supply; 1884, H. J. Clark; 1887, J. B. G.; 1888, H. Warman; 1890, L. J. Wason; 1892, E. H. Gough; 1893, H. Harrison; 1895, H. E. Thomas; 1897, R. J. Campbell; 1898 J. S. Gregg; 1900, S. A. Bayley; 1902, H. S. Young; 1903, Supply; 1904, J. A. Ives; 1908, C. K. Hudson; 1912, H. Harrison; 1914, J. B. Young; 1918, A. D. McCully; 1923, J. F. Rowley; 1925, L. H. Jewett.

Boiestown—This extensive field, formerly connected with the old Nashwaak circuit includes Boiestown, Parker's Ridge, Ludlow, Doaktown, Upper Hayesville, Taxis River, New Bandon, Bloomfield, Avery's Portage, Hayesville, and Carroll's Crossing. The church at Boiestown was dedicated on May 27th, 1894, during the pastorate of Rev. E. Bell, the preachers of the day being Rev. W. W. Lodge, morning and evening, and Rev. A. Smith, Presbyterian, in the afternoon. A new church at Doaktown was dedicated on Nov. 13th, 1893, during the term of Rev. E. Bell, the preacher being the Rev. J. K. King. Boiestown became the head of a separate circuit in 1876, with W. W. Colpitts as minis-

ter, who, because of his work among the lumber camps had, during 1877-8 J. F. Estey as associate pastor. Then followed—1879, J. K. King; 1882, C. W. Hamilton; 1883, Henry Penna; 1886, Thomas Allen; 1889, W. Wass; 1892, E. Bell; 1895, R. W. J. Clements; 1898, M. R. Knight; 1902, E. Ramsay; 1905, J. K. King; 1909, W. R. Pepper; 1913, G. W. Tilley; 1917, H. T. Smith; 1920, J. S. Gregg; 1923, B. E. Carew; 1925, J. F. Rowley (co-operative).

From an old Wesleyan we cull the following item, sent from this circuit: "We have exchanged the old parsonage cow for one 7 to 8 years younger, and that one 9 or 10 years old. Some of the brethren will remember with interest the famous old cow."

At Bloomfield, a new church was dedicated on January 1st, 1882, the cost being \$2,000. Revs. E. Evans and W. W. Brewer were the preachers, and Rev. M. R. Knight the pastor. In 1925, Doaktown appears as co-operative with Presbyterian minister. In 1924, McGivney appeared on station list with "Supply."

Keswick—This circuit name first appears in the minutes of 1875 with R. W. Weddall as pastor, implying a rearrangement of the work as he was at Kingsclear the previous two years and Birdton, now connected with Keswick was part of the Kingsclear circuit. Then follow 1876, Thos. Marshall; 1879, J. Crisp; 1882, T. Allen; 1885, A. R. B. Shrewsbury; 1886, T. Pierce; 1888, G. F. Dawson; 1891, W. E. Johnson; 1893, W. A. Thompson; 1894, J. K. King; 1896, W. Wass; 1899, J. B. Young; 1902, M. R. Knight; 1906, A. Lucas; 1907, Supply; 1908, W. Rogers Pepper; 1911, E. Ramsay; 1914, J. F. Estey; 1916, B. W. Turner; 1918, W. Lawson; 1921, W. B. Leard; 1925, T. S. Crisp.

Sheffield—This interesting community was visited early by Bishop and other pioneer preachers. In 1792, it was visited by William Black and the first Methodist class-meeting in Sheffield was organized by him. Some pious Congregationalists, whose church was not prospering, joined it. The first Methodist Church there was finished in 1818 and was superseded by a larger and better one in 1829. Gracious revivals took place in 1819, 1826, 1829, and 1835. The mother of Rev. Dr. Humphrey Pickard was converted in one of these early revivals. In 1832, Sheffield and adjoining settlements became a distinct circuit. The circuit suffered much in the years beginning 1840 by the removal of numerous families to the up-river districts and other near towns.

Beginning with 1855, the pastoral record is as follows: Revs. Geo. Johnson; 1856, H. Daniel; 1857, R'd Knight; 1860, R'd Weddall, Snr., 1863, James Tweedy and T. J. Deinstadt; 1866, J. Shenton; 1869, R. Wilson; 1872, F. Harrison; 1874, E. Slackford; 1877, W. Dobson; 1880, R. S. Crisp; 1883, C. W. Hamilton; 1886, W. Maggs; 1889 Isaac Howie; 1892, A. D. McCully; 1895, Jos. Parkins; 1898, A. C. Bell; 1901, H. Harrison; 1905, W. R. Pepper; 1909, W. Wass; 1912, Supply; 1913, F. H. M. Holmes; 1915, O. H. Peters; 1918, B. W. Turner; 1922, F. W. Sawdon; 1923, J. S. Gregg. Included in this circuit are Sheffield, Lakeville, Clark's Corner, Douglas Harbor, Scotchtown, and Little River.

Interesting circuit records, dating back to 1831, are found on this circuit, in which appear the names of ministers—McNutt, Douglas, Murray, Albert DesBrisay, Smithson, Frame, Bent, and Wm. Smith. Barkers and Taylors appear among the official members as they do to-day. Itemized accounts of expenses of the ministers also appear. In 1836 the first child was born in the mission house (as the parsonage was called) and in the account appears the entry "1 child 1 qtr. 47/3" meaning that the child was born in the latter part of the Conference year and had one quarter's claim on the children's Fund. Another entry is "1 cradle 17/6."

Grand Lake—This community was frequently visited by the early itinerants and a gracious revival occurred there in 1829. In the absence of a minister, Daniel Stilwell, a Loyalist, who had been associated with the Methodists in New York was accustomed to read a sermon. He was a member of the first class-meeting at Grand Lake. The ministers from Sheffield held services there and for some years it was cared for from Sussex. Grand Lake appears for the first time, in the Minutes, as the head of a mission, in 1860, with "supplied from Sussex Vale." The church at Grand Lake was built in 1860. In 1861, the name is Grand Lake and Canaan with C. S. Lane as stationed preacher, followed in 1862 by J. A. Mosher, in 1864 by A. B. Waters, and in 1865 by George Harrison. During his term, which ended in 1868, a parsonage was bought at White's Cove.

The mission extended from Lower Jemseg to the east as far as Chipman and to English Settlement now on the Springfield circuit. About 1890 a new parsonage was built at Young's Cove and occupied by C. H. Manaton. During his pastorate a new

church was dedicated at Cumberland Bay, on Oct. 12th, 1890, Rev. Dr. Sprague being the preacher. A new church was dedicated at Cole's Island in April, 1897, during the pastorate of I. N. Parker.

The church at Young's Cove, built about 1860, was thoroughly renovated during the pastorate of Rev. C. Comben. This church is still in use and the previous church is now being used as a storehouse. The church at Jemseg was built about the year 1877 and that at White's Cove somewhat earlier. The church at the Narrows, commenced some years ago, remains unfinished and services are held in the basement.

The following is the list of pastors: 1861, C. S. Lane; 1862, J. A. Mosher; 1864, A. B. Waters; 1865, Geo. Harrison; 1868, J. B. Hemmeon; 1871, R. O'B. Johnson and J. Crisp; 1874, Geo. W. Fisher; 1877, Silas James; 1880, Wm. Tweedy; 1882, H. J. Clark; 1884, C. Comben; 1887, J. F. Estey; 1889, C. H. Manaton; 1892, Robt. W. J. Clements; 1895, I. N. Parker; 1899, L. J. Wason; 1903, Supply; 1904, A. C. Bell; 1908, J. S. Gregg; 1912, E. Rowlands; 1916, A. Whiteside; 1917, L. J. Wason; 1921, T. Spencer Crisp; 1925, C. F. Stebbings.

Gagetown—Methodism was introduced to this community in the summer of 1818 by the Rev. William Burt, an able minister, then stationed in Fredericton. No church or other building being opened to him, he preached from a cart on the main street from "Jesus and the resurrection," his address making such an impression that he was invited to come again and soon a class-meeting was organized forming the nucleus of a church. On account of the scarcity of preachers this opportunity, like many others of that early day, could not be followed up as promptly as was desirable, and irregular preaching services continued for some years supplied from Fredericton. In the year 1854, however, a circuit was organized with Burton as its head and Gagetown one of its appointments with the Rev. Geo. S. Milligan, M. A., a scholarly young Scotsman, as its minister. The services were for some time held in a union chapel, much success attending the work of the young minister, so that it was soon decided to build a Methodist Church, which was accomplished in 1854. The land was donated by the late W. F. Bonnell who afterwards became a leading member of the church. In 1858, Gagetown became the head of the circuit and a parsonage was secured and has continued to be occupied by a long succession of ministers

until the present. Many gracious revivals of religion have occurred in this time honored church. The boundaries of the circuit have several times changed as new circuits have been formed, the old Fredericton circuit once including Sheffield, Grand Lake, Gagetown, Oromocto, Burton, Nashwaak, Stanley, Marysville, Devon and other fields.

The following is the pastoral record of Burton and Gagetown: 1854, G. S. Milligan; 1856, H. McKeown; 1857, Henry Holland; 1858, W. Tweedy; 1859, W. C. Brown; 1860, D. B. Scott; 1861, J. Read; 1862, T. Watson Smith; 1864, A. S. Tuttle; 1865, J. S. Allen; 1866, J. Cassidy; 1868, G. B. Payson; 1871, E. Slackford; 1874, I. N. Parker; 1877, J. A. Duke; 1880, W. Harrison; 1883, S. James; 1886, C. H. Manaton; 1889, W. Maggs; 1891, A. C. Dennis (died in Gagetown); 1894, N. McLauchlan; 1899, I. N. Parker (2nd term); 1903, S. James (2nd term; died in parsonage); 1904, W. J. Kirby; 1908, H. Penna; 1912, J. K. King; 1913, W. W. Brewer (died in parsonage); 1914, H. Harrison; 1918, L. H. Jewett; 1921, H. Penna (2nd term); 1923, Thos. Hicks.

The circuit stewards of this circuit, since 1845, have been Edward Simpson, John Palmer (High Sheriff), Jotham P. Bulyea, and David Moore, all men of high standing long continued in office. The Sunday School superintendents have been (from 1864) James A. Bulyea, Wm. Kirkpatrick, John Palmer, Amos Corey, Jotham P. Bulyea, and A. Corey (2nd term). The Gagetown circuit has contributed a number of people to various fields of service of which any community may be proud. Amongst these may be mentioned John Palmer, High Sheriff of Queens County, and his two sons, the late Rev. G. C. P. Palmer and Dr. James M. Palmer, Principal of Mt. Allison Academy; James A. Bulyea, for many years a pillar in the church, and his sons Jotham P. and the Hon. George H. V. Bulyea, the first Lieutenant-Governor of Alberta. The first recording steward, the late Edward Simpson, had a worthy record and his children follow in his steps. One of them, Miss Ella Simpson, has for more than twenty years, been the efficient organist of the church. Mr. Frank Kirkpatrick present High Sheriff, is a grandson of Mr. Kirkpatrick the Sunday School Superintendent mentioned.

Burton—This circuit appears in the Minutes of 1855 with Geo. S. Milligan as pastor followed 1856, H. McKeown; 58 and 59, united with Gagetown; 1860, A. F. Weldon; 1861, F. Harri-

son; 1862, Geo. Harrison; 1863, J. J. Colter; 1864, B. J. Johnston. From this time it was merged with Gagetown.

Oromocto—Local preachers from Fredericton, for a lengthened period, rendered faithful service in this community. A church was built in 1840 but remained in an unfinished state for a number of years. It was connected with Sheffield and, afterwards, with the Gagetown circuit, until it appeared in the minutes of 1910 as the head of a circuit with "To be supplied" following it. The same appeared in 1911 and 12, then came the following record—1913, F. T. Bertram; 1915, F. E. Boothroyd; 1917, J. W. Howe; 1918, J. B. Young; 1922, A. D. McCully; 1924, A. E. Chapman. In forming the circuit Burton, Shirley and Oromocto were taken from Gagetown and Lincoln from the Gibson circuit.

In 1914, a parsonage was built free from debt. On Sept. 30th, 1919, during the pastorate of J. B. Young, the church and parsonage, as well as a large part of the village, were destroyed by fire, which called for the practical sympathy and assistance of the Conference in rebuilding. A new church was erected and dedicated on Dec. 26th, 1920, the preachers being Revs. G. M. Young, Geo. Steel, and D. R. Chowen, President, of the Conference.

A new Parsonage also was built and both are practically free from debt.

WOODSTOCK DISTRICT

Woodstock—Methodism was introduced into Carleton County by James Killen, an Irishman, who, with his wife, came from Miramichi. Rev. Wm. Temple visited Woodstock and vicinity in 1821 and, impressed with the necessities and opportunities of the community, sought to secure a young preacher for it. One was sent from England, a Mr. Snelgrove, but he was drowned on the way. In 1828, J. B. Strong visited that district, followed later by visits from Enoch Wood, Sampson Busby, and A. McNutt. The latter was appointed to that field in 1832 and his circuit included the whole country from Woodstock to Tobique on both sides of the river. Smith's History says: "An acre of ground was deeded to the Missionary Society in March, 1832, and a generous subscription list was deemed a sufficient warrant

for the immediate erection of a Methodist church. The spot selected was near the 'Lower Corner', some distance below the Meduxnekeag stream, along the banks of which only two or three houses then stood. . . . Nearly all the services at Woodstock were conducted by Mr. McNutt in a school-room, but, a short time before his removal in 1833, at the request of the relatives of a person who had died in the Lord through attention to the counsels given by the Methodist pastor, the floor of the unfinished church was swept, the workmen's benches were pushed aside and a very impressive sermon was preached to a crowded congregation, to several members of which it was believed to have proved the 'Savor of life unto life.'

The first church was burned in the fall of 1835 and immediate steps were taken to rebuild. The new church was dedicated during the pastorate of Michael Pickles, 1836-38. The parsonage, built in 1834-35, escaped the fire and was torn down a few years ago.

During the pastorate of George Johnson, who took charge in 1840, a great revival occurred when many were added to the church. During the pastorate of Arthur McNutt a young man was converted who afterward became Samuel Dwight Rice, D.D., General Superintendent of the Methodist Church of Canada.

The third church, built on the corner of Chapel and Green streets, was dedicated on June 6th, 1869, during the pastorate of A. W. Nicolson, the preachers being Revs. D. D. Currie and J. R. Narraway. Extensive repairs and alterations were made during the pastorates of G. M. Campbell (1884) and H. D. Marr (1898).

The Sunday School was organized in 1833 with J. M. Connell as Superintendent, succeeded in office by George F. Williams, Robert A. Hay, Lewis P. Fisher, D. J. Holder, James Watts, C. L. Smith, L. E. Young, Charles L. Smith, Daniel W. Kyle, A. Wilmot Hay, Alex. Sharp and F. C. Squires. These devoted men rendered noble service to the church some of them holding office for many years. Mr. Lewis P. Fisher, who had been superintendent for twenty-five years and who took a great interest in the choir, left many and large legacies, the chief being to erect and equip a free library, a hospital, and a new grammar school.

Quite a number of the members of this church have held high and influential positions in the councils of the State, amongst them being the Connells, father and sons, Lewis P. Fisher, K. C., Col. Baird (father of Mrs. (Rev.) Thomas Marshall), and Hon- orables Beveridge, Lindsay, White and Carvell.

In 1907, it was decided that a new and more modern church was required and, under the leadership of Rev. R. G. Fulton, the present beautiful and commodious church was erected. It was dedicated on April 5th, 1908, the services being conducted by Rev. E. C. Turner, Chairman of the District, the preacher being Rev. H. D. Marr, a previous pastor.

The large window on Chapel street was presented by Mr. B. B. Manzer and W. B. Belyea as a memorial to Mrs. B. B. Manzer and Mrs. R. B. Belyea. Memorial tablets were placed in the east window in memory of R. A. Hay and D. J. Holder, and one in the east window in memory of Hon. William Lindsay.

The following is the list of ministers: 1832, Arthur McNutt; 1833, Samuel Joll; 1835, Henry Daniel; 1836, Michael Pickles (assisted by S. McMasters in 37); 1838, Richard Douglas; 1840, George Johnson (assisted one year each by R. A. Chesley, Flynn. and Wm. Leggett); 1843, F. Smallwood; 1845, Wm. Temple and C. Lockhart; 1847, J. F. Bent; 1849, John Allison; 1851, A. McNutt; 1853, Wm. Temple and R. Duncan; 1854, Wm. Allen, assisted in 1855 by Wm. Alcorn; 1856, John Prince and J. Cassidy; 1857, J. Prince, W. C. Brown, and R. Wasson; 1858, J. Prince, R. Wasson and T. Watson Smith; 1859, R. A. Temple, D. D. Currie, and D. B. Scott; 1861, R. A. Temple, D. D. Currie, S. F. Huestis, and J. J. Colter; 1862, Wm. Wilson and J. G. Angwin; 1863, W. Wilson; 1864, G. S. Milligan; 1867, A. W. Nicolson and W. H. Burns; 1869, J. McMurray; 1870, J. S. Addy; 1872, H. McKeown; 1874, Jos. Seller; 1875, J. Taylor; 1876, C. H. Paisley; 1879, W. W. Colpitts; 1882, G. M. Campbell; 1885, T. J. Deinstadt; 1888, J. Shenton; 1889, Wm. Dobson; 1892, R. S. Crisp; 1893, Thos. Marshall; 1894, D. Chapman; 1898, H. D. Marr; 1901, J. C. Berrie; 1902, G. A. Ross; 1906, R. G. Fulton; 1909, R. W. Weddall; 1913, W. Penna; 1914, R. Opie; 1915, S. Howard; 1920, M. E. Conron; 1923, John T. Cavers.

Canterbury—In 1868, the name of Northampton appears on the minutes as the head of a mission, with W. H. Burns as pastor, followed, in 1869, by E. B. Moore. In 1870, the name of the mission was changed to Canterbury and continued thus until 1878 when Northampton and Benton appear as the name of one mission with E. C. Turner, pastor, and Canterbury as another with H. Penna as pastor. In 1879, they were united under the name of Northampton and Canterbury with two men, E. C. Turner and T. L. Williams. In 1880, the combined circuit was worked by

Wm. R. Pepper and in 1881, the name of the circuit appeared as Canterbury and has thus continued. The Benton mission merged into this and other circuits and Northampton was joined to Jacksonville. In 1882, the Canterbury circuit included Canterbury, Skiff Lake, North Lake, Green Mountain, Benton, Benton Ridge, Hay Settlement, Springfield, California Settlement and Eel River. In 1885, the latter two were dropped. In 1903, Pokiok, Meductic, Fosterville and Smith Corner were added. Fosterville and Benton Ridge were dropped in 1907 although there is a Methodist church in each place. Meductic was dropped in 1905 and Pokiok in 1917. The present appointments are Canterbury Skiff Lake, Hortin Settlement, Benton and Lower Woodstock, with some attention given to Springfield and Scot Siding.

The following is the list of pastors: 1868, W. H. Burns; 1869, E. B. Moore; 1870, F. W. Harrison; 1872, J. S. Allen; 1874, E. Bell; 1875, A. R. B. Shrewsbury; 1876, W. Wass; 1878, H. Penna; 1879, E. C. Turner and T. L. Williams; 1880, W. R. Pepper; 1883, A. R. B. Shrewsbury; 1885, Supply; 1886, I. Howie; 1889, C. W. Dutcher; 1890, M. R. Knight; 1892, C. H. Manaton; 1895, H. Harrison; 1898, R. W. Clements; 1900, G. A. Ross; 1902, C. Flemington; 1904, C. K. Hudson; 1905, Supply; 1906, J. F. Rowley; 1907, H. H. Marr; 1908, G. W. Tilley; 1909, F. T. Bertram; 1910, Supply; 1911, W. J. Domville; 1912, R. Dalzel; 1913, G. N. Somers; 1915, C. F. Stebbings; 1917, Supply; 1918, M. S. Linton; 1919, Supply; 1920, G. Readman; 1921, G. R. Fitzpatrick; 1923, J. Harold Rowley; 1924, R. Vincent; 1925, D. L. Giddings.

The church at Canterbury was dedicated on November 18th, 1906, Revs. H. Harrison and R. G. Fulton being the preachers.

Benton—This circuit title first appeared in 1874 with Thomas Marshall as pastor followed in 1876 by John Ellis. The circuit name does not appear in 1877 but in the Minutes of 1878 it is coupled with Northampton with E. C. Turner as pastor; 1880, W. R. Pepper. Both names now disappear from the Minutes. The circuit included Benton, Northampton and Lower Woodstock. These appointments became absorbed by the Jacksonville and Canterbury circuits.

Jacksonville—This circuit was cut off from the old widely-extended Woodstock circuit in 1862, and included Jacksonville, 6th and 7th Tier (Lindsay), Bloomfield, North and South Rich-

mond and Gesner Settlement. In 1876-77, Red Bridge was added, and in 1877-78, Waterville and Second Tier (Rosedale), and in 1884, Hartford. In 1885, there were eight appointments, with South Newbury added in 1886. The Richmond (or Debec) and Lindsay circuits absorbed some of these appointments, so that in 1906, the appointments left to the Jacksonville circuit were Jacksonville, Northampton, Waterville, Rosedale and Upper Woodstock. As will be seen by the record of pastors the circuit had for a number of years an assistant minister. The church at Waterville was rebuilt and dedicated on December 16th, 1888, during the pastorate of J. K. King, the preachers being Revs. Job Shenton, Mr. McDonald (Ref. Bpt.), and J. C. Berrie. This church was destroyed by fire in 1915, by a grass fire started by some children in the rear of the church. The Reformed Baptist church, on the other side of the street, was also destroyed. Neither one has been rebuilt. The church at Rosedale was dedicated on January 11th, 1891, in the pastorate of C. Comben, the preachers being Revs. D. Chapman, W. Dobson, and J. C. Berrie. The church at Northampton, after undergoing extensive repairs in the summer of 1915, was destroyed by fire on December 26th, of the same year, and had no insurance. Since the fire, services have been held in the Kirk at Riverside (Lower Northampton) and in Central Northampton in the school house. The church at Rosedale was sold some years ago to the Primitive Baptists, the greater number of the Methodist people having died or moved away. During the pastorate of J. K. King many members were added to the church and his ministry made a lasting impression on the circuit. Tradition has it that he had no need to preach any exciting sermons to his horse, a wonderful steed which required all the herculean strength of his master to control him as he swept through the country. A gracious revival also attended the ministry of George Ayers at Northampton. He was assisted by Mr. Charles Humbert of St. John. A series of evangelistic services, lasting a month, were conducted in the summer of 1923, under Mr. Fred Foster, the Farmer Evangelist of Maine. Methodists, Baptists, and Primitive Baptists united in these services which were very largely attended. On the last Sunday afternoon a united baptismal service was held at a brook across which a dam had been constructed. The day was fine and people were present from far and near. Seventeen candidates were baptized, some by immersion, by the Rev. L. A. Fenwick (Bapt.), and others by sprinkling by the Rev. H. S. Young, Methodist, the Methodist

part of the service being held inside the ropes which had been stretched to form an enclosure on the banks of the stream.

A legacy from the Hemphill estate at Northampton adds a yearly sum of \$32 to the circuit income. Another sum of \$800, proceeds of the sale of the Rosedale church, supplemented by a gift from the Orange Order at Waterville, after they had disposed of their hall, also assists the finances of the circuit.

Rev. George W. Tilley, son of Mr. and Mrs. Chipman Tilley, of Jacksonville, and Rev. Leon H. Jewett, of Waterville, entered the ministry from this circuit. Three ministers found their wives here; H. E. Thomas who married Miss Annie Good, H. C. Rice, Blanche Plummer, John Dystant, Edith Plummer. Miss Ruth A. Harper, daughter of Mr. and Mrs. John Harper, is a missionary in Japan, and Miss Ethel Estey is employed by the Methodist Episcopal Church of the United States as a missionary in India. Both of these Christian workers went out from this circuit.

The following have been the pastors: 1862, S. F. Huestis; 1865, F. Harrison; 1868, J. Cassidy; 1870, E. B. Moore; 1873, I. E. Thurlow; 1874, R. H. Taylor; 1875, W. Dobson and J. F. Estey; 1877, R. S. Crisp; 1880, M. R. Knight; 1883, J. C. Berrie; 1886, W. B. Thomas; 1887, J. K. King, assisted in .88 and .89 by G. M. Young and in .89-.90 by J. B. Young; 1890, C. Comben, assisted in .90 by A. E. Chapman, in .91 by B. Howard and in .92 by W. Buchanan; 1893, T. L. Williams, assisted in .93 by R. A. Colpitts, in .94 by W. E. Smith, and in .95 by H. C. Rice. 1896, W. H. Spargo; 1899, James Crisp; 1902, J. C. Berrie; 1906, E. C. Turner; 1910, G. Ayers; 1914, J. B. Gough; 1918, H. Harrison; 1922, H. S. Young.

A new parsonage was built in 1882. The church at Jacksonville was dedicated on December 26th, 1886, the preachers being the Revs. J. Read, T. J. Deinstadt, and W. Dobson, the Rev. W. B. Thomas being the pastor. The previous church had been in use for twenty-five years.

Hartland—This circuit first appeared in the minutes, in 1868, under the name of Knowlesville but was changed to Hartland in 1874. Argyle is one of the appointments. Through the kindness and solely at the expense of Murdock Matheson a commodious hall for preaching was opened on November 17th, 1873. A new church was dedicated at Hartland on October 7th, 1894, in the pastorate of H. S. Young, costing \$1,365, the preachers being Revs. D. Chapman, T. L. Williams, and F. H. W. Pickles.

The following ministers have been stationed on this circuit: 1868, E. Mills; 1871, C. W. Hamilton; 1873, Thomas Marshall; 1874, E. C. Turner; 1875, E. Bell; 1876, worked from Richmond; 1883, R. Clements; 1885, T. R. Wright; 1886, Supply; 1888, W. Howard; 1890, S. A. Bayley; 1891, E. H. Gough; 1892, Supply; 1893, H. S. Young; 1895, W. E. Smith; 1896, J. B. Gough; 1897, G. A. Ross; 1898, D. A. Bayley; 1899, J. A. Sellar; 1900, H. C. Rice; 1902, G. Ayers; 1904, B. O. Hartman; 1905, H. H. Marr; 1907, Supply; 1908, F. T. Bertram; 1909, G. N. Somers; 1910, Supply; 1911, H. T. Smith; 1912, P. A. Fitzpatrick; 1914, Supply; 1916, G. S. Helps; 1918, T. S. Crisp; 1920, J. K. King; 1921, T. Pierce; 1923, J. K. King (Sup'y).

Lindsay—At the Conference of 1897, Lindsay, Hartford, Oakville, Weston, and Belleville, of the Richmond circuit, were erected into a new circuit under the name of Lindsay. The following is the pastoral list: 1897, J. Dystant; 1898, Supply; 1899, J. J. Pinkerton; 1900, H. E. Thomas; 1901, H. C. Rice; 1902, J. A. Ives; 1903-09, Supply; 1910, F. H. Littlejohns; 1911, Supply; 1912, G. T. Metherall; 1913, C. F. Stebbings; 1916, Hartland and Lindsay; 1918, T. S. Crisp; 1920, Lindsay, T. S. Crisp; 1921, E. E. Fytche; 1923, H. C. Upton; 1924, M. S. Linton.

At the Conference of 1920, the Lindsay circuit, which had been connected with Hartland, was restored and made up of Lindsay, Weston, Oakville, Belleville, and Watson Settlement.

Debec (Richmond)—In 1877, North and South Richmond were taken from the Jacksonville circuit and Red Bridge was added to them to form a circuit called Richmond. Eel River was added later. Debec was then included in South Richmond, or McKenzie Corner. In 1920-21, North Richmond, or Watson Settlement, and Red Bridge were added to the Lindsay circuit, leaving Debec, McKenzie Corner and Elmwood to the older circuit, the name of which was now changed from Richmond to Debec. Eel River being well supplied by the Presbyterians the Methodists withdrew. For some years, Littleton, in Maine, was supplied by the Richmond minister.

In 1854, the first Methodist church at McKenzie Corner was erected, during the pastorate of Wm. Allen, the opening being followed by evangelistic services which accomplished much good. In 1879, a new church was begun at McKenzie Corner, in the last year of Wm. Harrison's pastorate and completed in 1880, in the

first year of E. C. Turner's term, the dedication preachers being Revs. Dr. Stewart, Wm. Harrison, and Mr. Hemscow of Houlton. The parsonage was built in 1884-85 during the pastorate of Isaac Howie.

Revivals of religion have been quite frequent on this field. In 1875-76, Wm. Dobson and his associate, J. F. Estey, held meetings of power, during which, in Richmond alone, there were from seventy-five to eighty converts. Alexander Harron, a devoted layman, who came from Ireland in 1863, gave most inspiring service to the church for twenty years as class-leader, Sunday School superintendent, and circuit steward.

Going further back, in 1858, Rev. John Prince, assisted by John Walsh (a converted Roman Catholic) held special services when many were brought into the Church. In 1860, R. Alder Temple, D. D. Currie, and D. B. Scott held revival services in a great tent about two miles west of Debec lasting between two and three weeks which were attended with great interest and power. In 1887, Messrs. Sterling and McLauchlan came to North Richmond and McKenzie Corner and held revival services which added many to the Church. Thomas Pierce and F. Frizzel, in their respective pastorates, also engaged in successful revival effort. In 1916, the churches at McKenzie Corner, led by evangelist George Anderson, engaged in united evangelistic services resulting in a gracious revival, and in the pastorate of G. A. Sellar, in 1924, services at Elmwood, continued for several weeks, resulted in additions to the Methodist, Presbyterian, and Baptist churches.

During the pastorate of Samuel Howard (1886-89) an auxiliary of the W. M. S. was organized by Mrs. Howard. This society has flourished and made very generous contributions to the missionary treasury. A number of its members are tithers.

The ministerial record is as follows:—1877, Wm. Harrison; 1880, E. C. Turner; 1883, I. Howie; 1886, S. Howard; 1889, H. R. Baker; 1891, Thos. Pierce; 1894, F. Frizzel; 1897, E. Slackford; 1900, Jos. Parkins; 1901, T. Stebbings; 1904, J. K. King; 1905, H. Harrison; 1909, E. Ramsay; 1911, A. J. Gould; 1915, H. T. Smith; 1917, E. C. Turner; 1919, W. J. Domville; 1923, G. A. Sellar.

Centreville (Upper Kent, Tobique)—All these names have been given to this circuit. Tobique first appeared on the minutes in 1872 with "One to be sent" following it; 1873, Edwin Turner;

1874, Silas James. The name of Upper Kent was given in 1877 with Wm. Penna as pastor, followed by 1880, Henry Penna; 1883, Thos. Stebbings; 1886, W. E. Johnson; 1889, G. C. P. Palmer; 1890, Supply; 1891, G. A. Sellar; 1895, A. E. LePage; 1898, Jos. Parkins. The circuit took the name Centreville in 1899 with W. H. Spargo; 1902, E. C. Turner; 1906, Geo. Ayers; 1910, H. Pierce; 1912, H. Penna; 1916, J. B. Champion; 1920, H. Miller; 1924, H. C. Upton; 1925, B. W. Turner.

A new church was dedicated at Centreville, on October 6th, 1884, during the pastorate of T. Stebbings at a cost of \$2,000. The preachers were Revs. E. Evans, J. C. Berrie, and G. M. Campbell. A new parsonage was erected in 1889.

Florenceville—This circuit was formed in 1862, the same year in which Jacksonville was formed, both from the wide-extended Woodstock circuit, and now includes East and West Florenceville, Summerfield, Bath and Wicklow. Referring to the work about Woodstock, Smith's History says: "At Florenceville, in 1851, meetings were held in a log school-house, from which John Allison, on a Sabbath during revival services withdrew to a position on the bank of the river to preach in the open-air to more than a thousand persons."

The church at Florenceville was dedicated on February 3rd, 1884, in the pastorate of A. E. LePage, and the preachers were Revs. E. Evans, I. Howie, and J. C. Berrie. A new parsonage was occupied on December 20th, 1907, in the pastorate of Thos. Pierce, which cost \$3,500.

A new church was dedicated at Bath, on July 3rd, 1904, in the pastorate of J. B. Young, the preachers being Revs. J. C. Berrie and E. Turner. The pulpit and platform chairs were presented by Mr. G. L. Raymond, of Boston, in memory of his grand-parents Jabesh and Martha Squires, the first Methodists in Bath. A memorial window was placed by Mr. and Mrs. E. D. R. Phillips.

The church at East Florenceville, after extensive alterations, was reopened on July 10th, 1919, the services of the day being taken by Rev. H. E. Thomas, President of Conference at 11 a. m. and Rev. F. E. Bishop (Bpt.), in the evening, assisted by F. A. Wightman (the pastor), E. C. Turner and S. Howard, a platform meeting being held in the afternoon. The first church at East Florenceville was erected in 1869.

The following is the list of pastors: 1862, Alex. S. Tuttle;

1865, John W. Howie; 1867, James R. Hart; 1869, Wm. W. Percival; 1872, Isaac Howie; 1875, Charles H. Paisley; 1876, John J. Colter; 1879, Edwin Mills; 1881, Alfred E. LePage; 1884, John K. King; 1887, Joseph Seller; 1889, Samuel Howard; 1892, Joseph Parkins; 1896, George A. Sellar, assisted in 1896 by J. A. Ives, and in '97 by L. J. Leard; 1899, Thomas Allen; 1902, John B. Young; 1906, Thomas Pierce; 1910, E. C. Turner; 1913, Geo. A. Ross; 1917, Frederick A. Wightman; 1921, Daniel R. Chowen; 1925, G. W. Tilley.

Andover—Smith's History speaking of the settlers who had moved to the Upper St. John, says: "Among these Arthur McNutt, in 1830, on the first visit of a Methodist minister as far north as Andover, found scattered disciples who had been converted under his predecessors at Fredericton and Sheffield, and who welcomed them to their homes. At their request he preached at Wakefield, Andover, and other points; and on his return, in 1832, they became the first members of local societies which have grown into the vigorous churches of the present day. A pious Scotch woman, Janet Johnson, removed with her husband from Fredericton to Andover in 1833, and by her establishment of a Sunday school, of which she was the principal manager and the circulation of the Scriptures, prepared the way for the Wesleyan missionary. In 1837 a small church was built there, and a year later a congregation of one hundred was reported, of whom fourteen were communicants.

In the little church British troops were billeted during the march to Canada at the time of the rebellion, and the stove which for many years gave comfort to the congregation was left there by the military authorities. Early in 1839 Arthur McNutt spent eight days at the place and its neighborhood, and thence made an earnest appeal to the Committee for the appointment of a missionary for that section of the county of Carleton." Robert A. Chesley was sent there in 1840, the first of a steady succession of preachers, and there in 1848 John Prince had seen an extensive revival. In the Minutes of 1851 Andover appeared as the headquarters of a distinct circuit, under the care of John S. Phinney, followed by 1854, C. Gaskin; 1856, Supply; 1857, J. Read; 1859, T. Watson Smith; 1861, D. B. Scott; 1863, D. W. LeLacheur; 1865, B. J. Johnson; 1868, W. W. Lodge; 1870, J. S. Allen; 1872, G. B. Payson; 1874, W. W. Brewer; 1876, J. Crisp; 1879, Thos. Allen; 1882, C. Comben; 1884, J. Goldsmith; 1886, A. B. Calder;

1887, R. W. Clements; 1889, W. E. Johnson; 1891, J. B. Young; 1894, W. R. Pepper; 1897, J. F. Estey; 1900, J. S. Gregg; 1903, J. A. Ives; 1904, H. G. Alder; 1905, C. W. Squires; 1907, Supply; 1908, J. A. Ives; 1912, A. C. Bell; 1916, C. Flemington; 1923, E. E. Fytche.

The appointments are Andover, Roostock, Carlingford, Bairdsville and Kilburn.

Arthurette—This title of a circuit appeared for the first time in 1877 with C. H. Manaton, as pastor, followed with 1878, R. Opie; 1881, A. R. B. Shrewsbury; 1882, W. Wass. In 1883 it was merged with Andover.

CHATHAM DISTRICT

Chatham—The Miramichi country was visited by Rev. J. B. Strong in 1828. He found several Methodists from the Old Country ready to welcome him and such gracious results attended the ministry of Rev. M. Pickles who followed him in 1830, it was promptly decided to proceed with a church building at Chatham which was dedicated by Enoch Wood on July 31st, 1831. "No regret was felt at removal from the hired room in the 'Old Hotel', though neatly fitted up with a pulpit and seats, to a church with accommodation for 600 persons and inferior to no Methodist house of worship in the province." This building was damaged by fire in 1845 and when restored rededicated. This was replaced by a fine brick church, which cost \$16,000, and was opened on August 22nd, 1886, during the pastorate of F. W. Harrison, the preachers being Revs. Dr. C. Stewart and Neil McKay (Presbyterian). An expensive Cassavant organ was dedicated on October 25th, 1903. During the pastorate of the Rev. R. G. Fulton, a spacious and splendidly equipped annex, called St. Luke's Hall, was erected, and dedicated on December 14, 1913, by Rev. G. F. Dawson, President of the Conference, assisted by Revs. Dr. Chapman and Dr. Wigle. This day of rejoicing occurred on the eleventh anniversary of a serious fire in the church.

The following is the pastoral record of the old Miramichi circuit—1830, M. Pickles; 1831, Enoch Wood and A. McNutt; 1832, E. Wood and H. Daniel; 1833, Albert DesBrisay and H. Daniel; 1834, R. Williams and P. Sleep; 1836, R. Williams and H. Pickard; 1837, M. Pickles, W. Bannister, and S. D. Rice;

1838, W. Temple, S. McMasters and H. Pickard; 1840, A. McNutt, J. Jennings and W. Allen; 1842, A. McNutt; 1843, R. Sheppard; 1846, G. Johnson; 1849, C. Lockhart; 1852, J. Snowball; 1856, W. Smith; 1859, G. Barratt; 1862, W. W. Perkins (assisted by W. H. Heartz in .62 and .63 and by C. B. Pitblado in 1864); 1866, E. Evans (assisted by A. D. Morton in 1866 and .67 and by C. H. Paisley in .68 and .69); 1870, I. Sutcliffe (assisted by A. B. Morris in .70 and by J. Strothard in .71); 1872, J. L. Spongale and A. H. Webb; 1873, John Waterhouse and J. Crisp.

Chatham appeared as a separate circuit in 1875 with J. Waterhouse pastor, followed by 1876, R. S. Crisp; 1876, H. McKeown; 1879, S. T. Teed; 1882, D. Chapman; 1884, N. McLauchlan; 1885, F. W. Harrison; 1888, R. S. Crisp; 1890, T. Marshall; 1893, Geo. Steel; 1897, G. M. Young; 1900, W. C. Matthews; 1903, J. Strothard; 1906, G. A. Sellar; 1908, G. F. Dawson; 1911, R. G. Fulton; 1915, J. J. Pinkerton; 1919, H. S. B. Strothard; 1921, F. H. Littlejohns; 1925, Geo. M. Young.

Newcastle—Methodism was introduced to Newcastle and Chatham on the same day in August, 1828, and by the same minister, the Rev. J. B. Strong. He had ridden on horseback from Fredericton, a three days' journey, preaching at Newcastle morning and evening, on his arrival, and at Chatham in the afternoon. On the following Monday he made his way up the north-west branch of the Miramichi and found there Robert Tweedy, his wife (the godly and courageous Isabel McLean, affectionately called the 'little wife'), and eight children. This good man was the leader of a little band of Irish immigrants who kept the altar fires burning and longed for the coming of one of their own missionaries. Three sons, Robert, James and William became devoted Methodist ministers. This community came under the ministry of the first settled pastor (Rev. M. Pickles) on the Miramichi circuit which extended from Chatham to Bathurst. Wonderful revivals were reported under A. McNutt and H. Pickard in 1841, spreading to Boiestown, and in 1862 to .64 under Revs. W. W. Percival, W. H. Heartz and C. B. Pitblado. It is said that the principal human agent in the revival at Newcastle was the wife of the Hon. Peter Mitchell, a most devoted Christian woman. In 1832, steps were taken to build a church and it was so far advanced that services began in it in November of that year. After the great revivals of 1862 the church became too small and a new one was built in 1866. It was remodelled and a

tower added in 1894. In 1920, extensive renovation took place and a school-room basement was constructed. Newcastle and Chatham continued as parts of the Miramichi circuit until 1875 when each became the head of a new circuit, with a married man at Chatham and a single man at Newcastle for the first few years. The Newcastle pastors, beginning with 1875, have been as follows: 1875, J. Crisp; 1876, E. Jenkins; 1878, G. M. Campbell; 1879, G. Steel; 1881, T. Pierce; 1884, F. W. Harrison; 1885, D. Chapman; 1886, S. H. Rice; 1887, J. A. Clark; 1890, G. Harrison; 1893, L. S. Johnson; 1894, J. Crisp; 1896, J. A. Clark; 1899, G. W. Fisher; 1900, F. H. W. Pickles; 1902, G. C. P. Palmer; 1903, H. Johnson; 1906, H. C. Rice; 1909, W. J. Dean; 1912, W. Harrison; 1916, C. W. Squires; 1918, F. T. Bertram; 1920, J. B. Champion; 1923, A. W. Brown.

A new parsonage was built in 1886 at a cost of \$1,600. The church was reconstructed during the pastorate of James Crisp (1894-96) the preachers at the reopening being Revs. J. Read and Mr. Aitkin (Presbyterian).

Maple Glen, ten miles northward, is the only outside appointment.

Derby—This field, formerly a part of the Newcastle circuit, first appears in the Minutes in 1881. The parsonage is at Millerton. A new church was dedicated at Derby on November 19th, 1893, H. Penna being pastor, and the preachers being Revs. L. S. Johnson and Geo. Steel. The church cost \$2,300. A new church at English Settlement, under the pastorate of E. Rowlands, was dedicated in June of 1920, the preachers being Revs. G. Steel, J. A. Ives, and W. H. Heartz, the latest of whom began his ministry here, as a part of the old Miramichi circuit, fifty-eight years previously. The new church cost about \$5,000.

The pastors have been as follows: 1881, I. N. Parker; 1884, C. S. Wells; 1886, H. R. Baker; 1889, T. Allen; 1892, H. Penna; 1896, W. B. Thomas; 1897, F. Frizzle; 1900, J. F. Estey; 1903, J. S. Gregg; 1907, J. F. Rowley; 1909, H. Harrison; 1912, J. A. Ives; 1916, E. Rowlands; 1920, H. Scott; 1924, R. M. Brodie.

English Settlement and Williamstown are appointments on this circuit.

The ministers of the old Miramichi circuit who visited English Settlement, half a century ago, all united to pay high tribute to the memory of Mrs. Shaddick, a most devoted Christian woman who came from Devonshire, England, with her husband and

two sons. Her chief treasures were her Bible and Hymn-book. For five years she conducted religious services in her home to which she invited her neighbors, until, in answer to her prayers, this community in the wilderness was visited by the Rev. S. D. Rice then (1837-40) stationed at Chatham. He was received by the good woman as an angel from Heaven. He found a people prepared of the Lord, through the agency of this godly woman, and English Settlement was put on the plan as a monthly appointment. "Dame Shaddick", as she was sometimes called, had a great affection for the ministers of the Gospel, and all who shared the hospitality of her home bear testimony to her great piety and zeal in planting the house of the Lord in a wilderness, and making it sacred by the Divine presence secured through her prayers of faith and labors of love.

Baie du Vin—This mission appeared in the Minutes of 1875 with "One to be sent"; 1876, T. L. Williams; 1877, W. B. Thomas; 1879, S. E. Colwell; 1880, C. S. Wells; 1881, S. Howard; 1882, S. B. Gregg. It does not appear after 1882.

Tabusintac—This mission appeared in the Minutes of 1878 with "One to be sent"; 1879, H. Penna; 1880-81, Supply; 1882, G. F. Dawson; 1884, J. W. Tait; 1885-1901, irregular Supply; 1902, H. Johnson; 1904, E. S. Weeks; 1906, Supply; 1907, G. S. Patterson; 1909, F. H. M. Holmes; 1910, C. F. Stebbings; 1911-17, Supply; 1918, W. B. Leard; 1919-23, Supply; 1924, Co-operation with Presbyterians.

Richibucto—Methodism was introduced to this community on the last Sunday in September, 1832, by Enoch Wood, who preached in the Court house. He was followed two months later by H. Daniel who formed a society with twelve members. It was visited more or less regularly till 1841 when it was formed into a circuit with F. Smallwood as pastor. Between 1840 and 1850 the names of H. Pickard, R'd Sheppard, R. A. Chesley, J. Taylor, and J. Prince are mentioned as ministering to this community. We then find the following as pastors: 1850, R. A. Temple; 1853, G. B. Payson; 1854, T. B. Smith; 1857, D. D. Curry; 1859, J. L. Sponagle; 1860, S. F. Huestis; 1861, D. Chapman; 1864, J. Cassidy; 1867, W. Tweedy; 1868, J. S. Coffin; 1870, C. Jost; 1872, R. W. Weddall; 1874, J. A. Duke; 1877, I. N. Parker; 1880, I. Howie; 1883, W. J. Kirby; 1886, S. James; 1889, J. Seller;

1892, J. S. Allen; 1896, W. Lawson; 1900, A. D. McLeod; 1902, H. R. Baker; 1903, J. F. Estey; 1906, J. B. Young; 1910, T. Pierce; 1914, A. Whiteside; 1915, B. O. Hartman; 1917, Supply; 1918, T. Pierce (Sup'y); 1920, G. Orman (Sup'y); 1923, W. R. Pepper (Sup'y); 1924, A. D. McCully (Sup'y).

A new church was dedicated at Molus River, in the pastorate of S. James, on February 5th, 1888, by the Rev. Dr. Stewart. The site was donated by John Miller.

Buctouche—Previous to 1891 this community was part of the Richibucto circuit. The new church was dedicated in October, 1889, during the Richibucto pastorate of J. Seller, at a cost of \$2,000. The preachers were Revs. J. A. Clark and G. M. Campbell.

Since it became a separate circuit the pastors have been: 1891, N. McLauchlan; 1894, E. Ramsay; 1897, C. H. Manaton; 1900, A. E. LePage; 1903, A. Lucas; 1906, R. Opie; 1910, J. B. Young; 1914, W. Lawson; 1918, J. L. Lund; 1922, G. A. D. Elliott.

The appointments on this circuit are Buctouche, Little River, Coatesville, and Notre Dame.

Harcourt—Weldford and several adjacent settlements were detached from Richibucto in 1886 to constitute a circuit under the name of Weldford and the circuit name was changed in 1892 to Harcourt. The pastors have been as follows: 1886, J. W. Tait; 1887, A. C. Bell; 1890, F. A. Wightman; 1893, J. W. McConnell; 1896, W. E. Johnson; 1899, D. B. Bayley; 1902, J. Goldsmith; 1905, J. B. Champion; 1907, C. H. Manaton; 1910, W. B. Thomas; 1911, E. H. Creed; 1913, A. D. McLeod; 1916, C. F. Stebbings; 1920, C. W. Kierstead; 1921, Supply; 1923, A. C. Bell (Sup'y).

A new church was dedicated at Harcourt on January 8, 1893, in the pastorate of F. A. Wightman, Revs. F. H. W. Pickles and W. J. Howard being the preachers. A parsonage was bought in 1889, during the pastorate of A. C. Bell. The property included twenty acres of land, part of which was set apart as a cemetery and part sold towards the debt of the church.

Extensive revivals occurred at Beersville and Clairville in the years from 1887 to 1890, during the pastorate of A. C. Bell and at Ford's Mills in 1890 under F. A. Wightman.

Bathurst—Methodism was introduced to this community by Rev. Michael Pickles in August of 1830, while on his way to visit a little colony of Irish Methodists settled at New Bandon. Arriving at Bathurst at 9 o'clock on Saturday night the gospel-hungry people urged him to preach which he did and also on Sunday morning, and afterwards was driven by Richard Dawson to New Bandon, where he was welcomed with great rejoicing. The community was visited by Enoch Wood and A. McNutt during the two following years and in 1832 Joseph F. Bent was appointed to this field which extended to Dalhousie (54 miles) and Campbellton (70 miles). A church was begun in 1832 and dedicated in March, 1834. This was replaced by a more commodious church in 1875, in the pastorate of J. S. Phinney. Another church was dedicated on January 19th, 1879, during the pastorate of I. Howie, the preachers being Revs. H. McKeown and W. W. Brewer. This church was enlarged and practically rebuilt during the pastorate of F. A. Wightman and was re-dedicated on May 13th, 1917, the special preacher being H. A. Goodwin. The Revs. A. E. Kinley, J. D. Carey (Bpt.) and W. M. Matthews (Presbytn.) also took part in the services of the day. A church at Teteagouche was dedicated on August 22, 1866. The church at New Bandon was dedicated on April 5th, 1885, Dr. Sprague, pastor, and R. W. Weddall, the preacher. A new church was dedicated at Salmon Beach on June 4th, 1911, Dr. Sprague (President of the Conference) and W. Harrison being the preachers, and J. M. Rice the pastor. Teteagouche, New Bandon, Salmon Beach, and Canobie are the outside appointments.

The pastors have been as follows: 1832, J. F. Bent; 1833, R. Douglas; 1835, W. Bannister; 1837, W. Leggett; 1840, A. McNutt; 1843, R. Sheppard; 1844, W. Leggett; 1846, R. A. Chesley; 1847, C. Lockhart; 1850, J. Prince; 1853, R. A. Temple; 1856, W. C. Beals; 1859, C. Gaskin; 1860, W. W. Perkins; 1862, W. Perkin; 1863, R. Tweedy; 1866, W. Alcorn; 1869, R. Weddall; 1872, C. H. Paisley; 1875, J. S. Phinney; 1876, W. W. Brewer; 1877, I. Howie; 1880, I. N. Parker; 1881, R. W. Weddall; 1884, H. Sprague; 1887, J. M. Tredrea; 1889, J. S. Allen; 1892, J. Seller; 1895, W. Harrison; 1900, J. Goldsmith; 1904, R. Opie; 1907, A. D. McCully; 1910, J. M. Rice; 1913, F. A. Wightman; 1917, G. A. Ross; 1921, H. C. Rice; 1925, Neil MacLauchlan.

Campbellton (formerly Dalhousie)—Methodism was introduced into Restigouche County by Robert A. Chesley in 1844.

Preachers from Bathurst and the Miramichi visited the place from time to time and held services in the house of Frank Malone. The first church was built in 1851 during the pastorate of John Prince at Bathurst. The first settled pastor was James Tweedy. During the pastorate of G. W. Fisher a new and larger church was erected on the same site. The corner-stone was laid by Douglas Chapman on May 4th, 1886. A church was also built at Deeside. At Eel River, services were held in the home of Robert Miller and later in a hall. In 1895, a new church was built at Escuminac during the pastorate of W. A. Thompson. In 1902, during the pastorate of H. E. Thomas, a parsonage was built adjoining the church. Both church and parsonage were destroyed by fire in the great conflagration that swept the town in June of 1910 during the pastorate of G. Morris. Notwithstanding the great loss and the destruction of so many of the homes of the people they laid the corner-stone of a new church on July 2nd of the same year and this was the first church in the burned town to rise above its foundation. Both church and parsonage were built and a fine organ installed in the church. Campbellton has given two men—Geo. F. Dawson and G. Elliott—to the ministry.

The following have been pastors at Campbellton: 1855, James Tweedy; 1857-60, Supplied from Bathurst; 1861, G. Harrison; 1862, J. J. Colter; 1863, I. N. Parker; 1866, R. H. Taylor; 1868-74, Supplied from Bathurst; 1875, J. Ellis; 1876, W. Penna. In 1877 name of circuit was changed from Dalhousie to Campbellton; 1877, W. Tippet; 1880, S. B. Gregg; 1881, C. S. Wells; 1884, C. W. Dutcher; 1885, G. W. Fisher; 1888, B. Chappell; 1889, W. Tippet; 1890, G. C. P. Palmer; 1892, J. W. McConnell; 1893, W. C. Matthews; 1894, W. A. Thompson; 1899, J. A. Ives; 1901, H. E. Thomas; 1905, W. A. Thompson; 1908, W. B. Thomas; 1910, G. Morris; 1912, C. W. Squires; 1916, G. M. Young; 1920, F. A. Boothroyd; 1924, W. S. Godfrey.

Gaspe and Cape Ozo—These communities are in the province of Quebec but because it was supposed they could be more easily supplied with ministers from the N. B. and P. E. I. Conference they were attached to that Conference. Sometimes they have been worked as separate missions and sometimes united. Unfortunately they have sometimes been left without an appointment. The preaching places are Cape Ozo, Grand Grève, Rose Bridge, Gaspe and Douglstown. There are two parson-

ages, one at Cape Ozo and one at Gaspé. The leading lay workers are Samuel LeHuquet, James Guignon, Moses Simon, William Simon, John LeHuquet and Charles Simpson. The little band of devoted Protestant Christians, living in this region are of French Huguenot blood and a large proportion of the older people came from Jersey, in the Channel Islands. They live in a most picturesque country and are a very worthy and industrious people.

Since they became connected with the N. B. and P. E. I. Conference the following have been stationed there: Gaspé—1907, Walter J. Dean; 1909, John J. Durrant; 1910, Edwin H. Creed; 1911, W. B. Thomas; 1912, Gaspé and Cape Ozo, W. B. Thomas; 1914, O. H. Peters; 1915, Willis B. Leard; 1916, A. Claire Motyer at Gaspé and W. B. Leard at Cape Ozo; 1917, W. B. Leard, both places combined; 1918, Henry Scott, resident at Cape Ozo; 1920, Gaspé, Summer Supply and Cape Ozo, Supply.

Cape Ozo—1909, Herbert F. Ball; 1910 and 1911, J. F. Rowley; 1916, W. B. Leard; 1921, Bruce Carew; 1923, W. Vey; 1924, R. Henry Baxter; 1925, H. C. Upton. For other years see where Gaspé and Cape Ozo were connected.

SACKVILLE DISTRICT

Sackville—Methodism in this church and college centre dates from 1772 when a number of English immigrants purchased lands and settled in the community. They had been converted under Wesley's ministry and welcomed the fellowship of other English Methodist settlers of Point de Bute. In 1781, and the two following years, William Black held evangelistic services in this and neighboring communities and many persons were converted. On his removal to other portions of his extended parish, which included all the Maritime Provinces, and beyond, he was succeeded, in 1787, by Wm. Grandin and he was followed by James Mann and later by James Wray. In 1790, the first Methodist church in the community, and the second in Canada, was erected and dedicated by James Mann. In 1809, John Fawcett was appointed leader of a class. In 1815, a weekly prayer meeting was organized by Joseph Avard, local preacher and class leader. Revivals of power occurred in 1823, 36, 39, and 41.

After being connected for years with the Cumberland and Westmorland circuits, the circuit was called Sackville in 1839.

Sackville had been the head of the circuit since 1812 when Wm. Bennett took up his abode in the newly erected stone parsonage. The following is the record of the church and parsonage building on the circuit: 1790, (July), opening of the first church on a site beside the old cemetery between Sackville and Middle Sackville. The preacher of the day was the pastor, Rev. James Mann. 1812, a brick Mission house or parsonage was built on the site of Mrs. H. Copp's home on Squire St. 1818, (Feb.), opening of a new chapel. It was a brick building and stood on a lot at the rear of the present Opera House in Sackville. The old chapel near Middle Sackville was taken down and rebuilt at Upper Sackville on a site deeded by Wm. Fawcett. 1838, (Jan.), opening of a third chapel, on the present site. Preacher at the services was Rev. Richard Williams, Supt. of District. 1842, (Oct.), re-opening of chapel after being enlarged to accommodate the students of the Male Academy. An addition of fifteen feet was made to the length, and side galleries were erected. Preacher for the day was Rev. E. Wood. 1852, the brick parsonage was replaced by a wooden building on the same site. 1857, the first organ used in the services—a Mason & Hamlin, which is still used in the primary department of the Sunday School. 1876, (Oct. 6), opening of the fourth church, on the present site. Preachers for the day, Rev. Dr. Douglas, Revs. J. R. Narraway and R. Duncan. The old church was moved down Main Street to a new site, where it was used as a hall until burned. The basement of the new church was used for services as early as January, 1875. 1877, the pipe-organ was placed in the church by "members of the family of the late Mariner Wood." 1866, present parsonage was built. The former parsonage was sold to Mr. H. Copp, the builder of the new one. 1898, (Dec. 11), re-opening of the church in its present form. Preachers for the day, Rev. Dr. Sprague and Rev. Wm. Dobson. (Dec. 18), preachers on a second Sunday, Rev. Dr. Brecken and Dr. Chapman.

The organ when replaced was thoroughly overhauled by its builder, Mr. Holbrook, of Boston. The bell was presented by Mrs. Joseph L. Black.

A church was built at Wood Point in 1838 and one at Cookville in June, 1877. A new church at Upper Sackville was dedicated by Dr. Knight in 1855. Sunday Schools at Sackville and Upper Sackville were organized in 1833. The names of Dixon, Fawcett, Trueman, Wood, Allison, Black and Bowser have long been influentially connected with Sackville Methodism.

The connection of Sackville with the Mount Allison Institutions will be referred to in a separate chapter.

The ministerial record is as follows: Wm. Black, James Mann, Thos. Whitehead, J. A. Bishop, Jas. Mann, Benj. Wilson; J. Cooper, Joshua Marsden, W. Bennett, T. Oliphant, 1811, Wm. Bennett; 1813, S. Bamford; 1816, J. Dunbar; 1818, Jas. Priestly; 1819, J. B. Strong; 1821, J. Priestly; 1823, S. Bamford and W. Murray; 1826, W. Temple; 1828, S. Busby; 1830, W. Smithson and A. W. McLeod; 1833, M. Pickles and R. Douglas; 1835, J. B. Strong; 1837, R. Williams, J. F. Bent and W. Bannister; 1839, H. Daniel; 1841, R. Sheppard; 1843, A. McNutt; 1846, W. Miller; 1849, J. G. Hennigar; 1853, John Allison and D. D. Currie; 1854, W. Temple; 1857, J. R. Narraway and H. Holland; 1858, J. R. Narraway and Stephen Humphrey; 1860, C. DeWolfe; 1861, J. Snowball; 1863, E. Botterell; 1864, A. W. Nicolson; 1867, S. W. Sprague; 1870, E. Brettle; 1873, Joseph Hart; 1876, H. Pickard; 1877, D. Chapman; 1880, W. W. Percival; 1881, Job Shenton; 1882, J. S. Phinney; 1884, R. W. Weddall; 1887, R. Brecken; 1888, J. S. Allen; 1889, F. W. Harrison; 1892, W. Harrison; 1895, S. Howard; 1899, H. Sprague; 1902, G. Steel; 1906, J. L. Dawson; 1910, J. A. Rogers; 1911, S. Howard; 1915, G. J. Bond; 1916, H. E. Thomas; 1920, W. M. Ryan; 1922, J. H. Philp.

Tantramar—The first appearance of this mission on the Minutes was in 1875 with Geo. Steel as pastor, under Joseph Hart, of Sackville, and he remained in 1876. It was supplied in .77 and .78 by H. J. Clarke; .79, by H. R. Pepper; .82, by A. R. B. Shrewsbury; .83 and .84, by J. A. Duke; .89, by E. S. Barker; 1897, D. W. Chowen; .98, by J. A. Ives; 99, by W. R. Pepper, Jr. In all other years it has been supplied from Sackville.

Point de Bute—Methodism came directly to this community from England and Point de Bute and Sackville (with surrounding communities in Cumberland), were the first places in which it was established in Canada. Methodist immigrants from Yorkshire arrived in 1772-3-4 and 5. They held services among themselves and Point de Bute Methodism became organized into a society in 1779. In 1788, the first Methodist church in Canada was erected here. The deed of the land was dated September 18th, 1788, sold to John Wesley for five shillings by Wm. Chapman. The church was built of stone, with thatched roof, and was situated in the present cemetery. It was built during the minis-

try of James Mann and dedicated by him. This community was visited frequently by Wm. Black, the Manns (Jas. and John), and all the early pioneer preachers. We find settled appointments reaching back to 1800 with Joshua Marsden as minister. Then follow 1803, W. Bennett; 1806, S. Bamford; 1809, J. Knowlan; 1812, W. Bennett; 1818, J. Priestly; 1823, S. Bamford; 1826, W. Temple; 1828, W. Webb; 1830, W. Smithson; 1833, A. McLeod; 1834, R. Douglas; 1836, J. F. Bent; 1838, R. Williams; 1840, W. Leggett; 1842, G. Miller; 1843, R. Williams; 1844, S. Busby; 1847, W. Smithson; 1850, Geo. Johnson; 1853, W. Smith; 1856, T. H. Davies; 1859, J. Snowball; 1861, M. Pickles; 1863, C. Stewart; 1865, Geo. Butcher; 1866, R. Duncan; 1868, W. Wilson; 1870, J. G. Angwin; 1873, D. Chapman; 1876, E. Mills; 1879, G. W. Fisher; 1882, T. Marshall; 1885, W. W. Lodge; 1887, J. Crisp; 1891, F. H. W. Pickles; 1894, J. A. Clark; 1896, T. L. Williams; 1897, J. Seller; 1898, D. Chapman; 1901, T. Marshall; 1904, C. Flemington; 1908, T. Hicks; 1912, W. J. Kirby; 1916, G. Ormon; 1920, J. F. Rowley; 1924, C. Flemington. Up till 1840 Point de Bute and Sackville were parts of one circuit. The first church was built in 1788, the second in 1822, close to the first, the third in 1881 on a new site. The present church was dedicated on December 18th, 1881, during the pastorate of G. W. Fisher and the preachers were Dr. Stewart, R. Duncan, W. Dobson, and J. Shenton, the services extending over Sunday and Monday. This church was renovated during the pastorate of Thomas Hicks (1908-12) and at the reopening Dr. Sprague and S. Howard were the preachers. Early in 1897, Rev. T. L. Williams, the pastor, and Richard Carter went gunning and both lost their lives. The body of Mr. Williams was found in the boat at Wood Point, but that of his companion was not found.

In 1909, an excellent bell was presented to the church by the Rev. Geo. W. Fisher, of St. John's, Quebec, in memory of his wife who died in 1888 and was buried at Point de Bute. It was rung for the first time on January 18th of 1909.

A new church was erected at Jolicure and dedicated on February 10th, 1884, during the pastorate of Thomas Marshall. The preachers were Rev. J. S. Phinney, W. Dobson and G. W. Fisher. About this time eight churches in eight years had been erected in Westmorland and Albert.

From this old Point de Bute circuit many men and women have gone out into positions of great usefulness both in church and state and have done high honor to the place of their birth

and the church which nurtured them. Amongst these is George J. Trueman, Ph.D., the honored President of Mount Allison University.

A ceremony of much interest occurred at Point de Bute on May 30th, 1925, when the members of both the Nova Scotia and the New Brunswick and Prince Edward Island Conferences, meeting respectively at Amherst and Sackville, assembled to unveil a handsome stone arched gateway fronting the spot on which the first Methodist church in Canada was erected. On either side of the arch is a bronze tablet, one commemorating the historic fact of the building of the church in 1788 and the other in memory of Rev. William Black, the pioneer Methodist preacher of Canada, who began his itinerant ministry in 1781. The Black tablet was donated by W. A. Black, Esq., M. P., of Halifax, a descendant of Rev. Wm. Black. This tablet was unveiled by Mrs. Trueman, the venerable mother of President Trueman of Mount Allison University, and the other by Hon. Dr. Josiah Wood, ex-Governor of New Brunswick. An interesting historic address was delivered by President Trueman.

Baie Verte—This community was first part of the Cumberland circuit and for many years connected with Point de Bute, but in 1858 Douglas Chapman was appointed second preacher with special reference to that section. It became a separate circuit in 1860 with James Tweedy as pastor. Referring to Rev. James Dunbar and his visits to Baie Verte, in 1818, it is written: "Dunbar now preached to them once in each fortnight, and saw the society grow to twice its previous number, with comfortable accommodation in a neat little church." A very gracious revival of religion was experienced at Point de Bute and Baie Verte in 1844. The second church was erected in 1839, and the present commodious church in 1883, in the pastorate of Robt. Wilson. It was dedicated on February 11th, the preachers being J. S. Phinney, W. J. Kirby and R. Wilson. A six hundred pound bell and a fine new organ were installed.

This circuit has contributed Messrs. J. K. King, C. W. Hamilton, E. C. Turner, W. Costain, and H. A. Goodwin, and probably others, to the ministry of the Methodist church.

When Joseph Avard, the able and devoted local preacher, whose ministry was made a blessing to many, throughout Cumberland and Westmorland had grown old, two other local preachers were raised up in this region to take his place. Gustavus

Hamilton arrived from Ireland in 1824. He was the ancestor of the late Rev. C. W. Hamilton and of Miss Gertrude Hamilton, missionary in Japan, and also of the Rev. Gustavus Colpitts of Manitoba. Edward Wood, grandson of a Yorkshire Methodist was, in 1831, recommended by the ministers of New Brunswick to the Missionary Committee in London as a candidate for the ministry, but his position as a widower with children led to his non-acceptance from financial reasons. For fifty years he rendered great service to Methodism. Through him a Methodist society was organized at Cape Tormentine. Traditions of his zeal still linger about Baie Verte. It was a common thing for him to work hard on his farm all the week and then on Saturday evening walk twenty miles to the Cape, preach all day Sunday and walk back home on Sunday night. He has numerous relatives living in Westmorland. His son Cyrus became a minister of the Methodist Episcopal Church in New York State.

A Church built at Lorneville in 1863 by Rev. A. S. Tuttle was renovated and reopened on June 10, 1906, the preachers being Revs. Prof. Watson and A. T. Fisher (Presbyterian). A new church was dedicated at Port Elgin, on Aug. 9th, 1891, during the pastorate of Levi S. Johnson, the preachers being Revs. S. T. Teed, J. W. Fraser (P) and W. Y. Chapman (P). This church was thoroughly renovated in 1922 by a generous bequest of \$1000 from the late Mr. Hazen Copp, and was reopened on Nov. 12th.

The following is the list of preachers since Baie Verte became a separate circuit: 1860, James Tweedy; 1863, W. Alcorn; 1866, Alex. S. Tuttle; 1868, Wm. Wilson; 1869, D. B. Scott, assisted in 1871 by G. W. Fisher; 1872, S. T. Teed, assisted in .72 by W. Baines and in .73 by John Ellis; 1874, George Harrison, assisted in .74 by J. Ellis, and in .75 and .76 by Thos. Hicks; 1878, J. S. Allen, assisted in .79 by A. D. McCully; 1880, R. Wilson; 1883, S. R. Ackman; 1885, S. T. Teed; 1888, D. Chapman; 1890, L. S. Johnson; 1893, W. B. Thomas; 1896, S. James; 1899, S. Howard; 1902, W. A. Thomson; 1905, B. O. Hartman; 1907, J. S. Gregg; 1908, A. E. Chapman; 1912, C. K. Hudson; 1916, H. Miller; 1920, A. E. Chapman; 1924, E. Rowlands.

Bayfield—Methodism in Bayfield owes much to Allen Wells, Richard Trenholm and John Rayworth. "At Bayfield in 1848-49 many persons were led to decision for God, and by similar subsequent revivals large numbers in other settlements were guided into church fellowship."

In 1872, Baie Verte was given a second preacher to live in the Bayfield section. This continued for eight years, the young men being John Ellis, Thos. Hicks, Thos. Stebbings and A. D. McCully. In 1880, Bayfield was made a separate circuit. The first Methodist Church in Bayfield village was erected about 1838. It was replaced by the present large and well-appointed building in 1888-89. The original church at Upper Cape, ten miles from Bayfield, was built at about the same time as the first Bayfield church (1838).

A new church was dedicated at Upper Cape on August 21st, 1892, in the pastorate of C. W. Hamilton, costing \$1800, the preachers being Revs. T. J. Deinstadt, W. Harrison, and L. S. Johnson.

A new church was also dedicated at Cadman's Corner, in the pastorate of Mr. Hamilton, on Oct. 7th, 1894, the preachers being Revs. J. A. Clark and C. W. Hamilton. The site was donated by James Anderson. The first and only church at Cape Spear is the present one which was erected in 1886.

Congregations on the Bayfield circuit represent a "sprinkling" of Presbyterians, Baptists, Anglicans, but the Methodists out-number all these put together. There is a Baptist church at Cape Tormentine (one and a half miles from Bayfield) but it has not had a regular supply for several years. The Car Ferry crossing from Cape Tormentine to Point Borden (P. E. I.) has made the Bayfield circuit more important than hitherto as Cape Tormentine has become a popular summer resort, where scores of people spend their vacations.

The present excellent parsonage property at Bayfield was secured during the pastorate of W. J. Kirby (1880-83).

The following is the list of pastors, since this circuit was separated from Baie Verte: 1880, W. J. Kirby; 1883, W. Penna; 1886, T. Stebbings; 1889, A. D. McCully; 1892, C. W. Hamilton; 1895, A. C. Bell; 1897, E. Ramsay; 1902, J. B. Champion; 1904, W. Lawson; 1907, E. E. Styles; 1909, M. R. Knight; 1912, B. O. Hartman; 1915, A. Whiteside; 1917, J. A. Ives; 1919, W. B. Leard; 1921, E. S. Weeks.

Moncton—The old Shepody and Petitcodiac circuit included the whole of Albert County and a considerable part of Westmorland, and "The Bend," or Moncton (in earliest minutes Monkton), was one of its appointments. In 1839, a parsonage was built at Coverdale which for years was the head of the circuit.

Subsequent to 1821 the history of Methodism in Moncton was closely associated with the old meeting-house that stood at the head of Steadman Street. In that year Wm. Steadman, a prominent Baptist of the community, deeded to Ichabod Lewis and Solomon Trites, trustees, a lot of land on "the highway west of the school house, on which was to be built by the residents of The Bend a House of Worship to be called and known by the name of The Free Meeting House." Here the Methodist congregation worshipped for many years, and among the ministers who preached in the homes of the people and later in the Free Meeting-house were Revs. Michael Pickles, Sampson Busby, Joseph F. Bent, Wm. Murray, Arthur McNutt, Wesley C. Beals, Alex. W. McLeod, Peter Sleep, Wm. Tweedy, Wm. Allen, Samuel McMaster, Robert A. Chesley, Robert Tweedy, and others. In 1844, the Methodists began to think of building a church for themselves and a lot was secured on Maine Street and in 1848 a church was completed and dedicated under the pastorate of Robt. Chesley. A neat parsonage was built during the same year. The head of the circuit was now transferred to Moncton, the circuit including Moncton, Upper and Lower Coverdale, Dover, Lutz Mountain, North River, Shediac, and Shediac Road. Two men were appointed to the circuit one of them residing at Coverdale. In 1848, they were Robert Chesley and William Tweedy, followed by James Taylor. Beginning with 1855, the date of the formation of the old Eastern British American Conference, the list of pastors has been as follows: 1855, James Taylor; 1856, Alex. McL. DesBrisay and Robt. Tweedy; 1857, Wm. Temple and R. Tweedy; 1858, Wm. Temple. In 1858, Coverdale became a separate circuit, associated with Hopewell, so that Moncton appeared with only one minister. Then followed: 1859, Jeremiah V. Jost; 1862, Geo. M. Barratt; 1864, Thos. B. Smith; 1865, Wm. McCarty; 1868, Robt. Duncan; 1870, John Prince; 1871, I. E. Thurlow; 1873, Thos. J. Deinstadt; 1876, D. D. Currie; 1879, R. Duncan; 1885, R. S. Crisp; 1888, G. M. Campbell; 1891, J. Read. In 1891, Wesley Memorial was built and the circuit divided. Central Church continued with (1894) W. W. Brewer; 1897, W. W. Lodge; 1900, Geo. W. Fisher; 1903, J. W. McConnell; 1906, J. Strothard; 1910, J. L. Batty; 1913, H. A. Goodwin; 1917, Wm. Barraclough; 1921, E. Val Tilton; 1925, H. Irvine.

Various changes took place in the Moncton circuit. Coverdale, which, in 1858, was separated from Moncton, became identified with it again in 1867 and continued as the Moncton

and Coverdale circuit till 1874 when Coverdale and the Mountains became a separate circuit. In 1867, North River and Steeves Mountain were annexed to the Little River and Elgin circuit. In 1873, Shediak and Shediak Road separated from Moncton. In 1874, Moncton became self-supporting. The church erected in 1848 had been twice enlarged but became too small during the pastorate of T. J. Deinstadt. A site for a new church was secured on Church Street and a commodious new church was built and dedicated on Oct. 21st, 1877, in the pastorate of D. D. Currie, by John Prince, President of the Conference, the preachers being Revs. Dr. Ives of New York and Job Shenton. In response to the financial appeal of Dr. Ives the people, with enthusiastic liberality, subscribed more than enough to clear off the debt of \$5,300, leaving \$1,700 for the purchase of the organ and a balance sufficient to carpet the whole church and Sunday School room. A new parsonage was built, during the same year, adjoining the church. The old church and parsonage on Main Street were sold. In 1886, it was found necessary to build an addition of twenty feet to the school-room which was further enlarged in 1902. In 1889, the church again became too small and relief was found by the erection of Wesley Memorial Church in 1891.

The fire fiend seems to have had a spite on the Moncton Church property. In 1883, a fire did some damage to the Sunday School room. About 1899 a fire occurred in the library of the parsonage, destroying the library of Rev. W. W. Lodge. On Nov. 23rd, 1897, a disastrous fire occurred in Central Church, which completely destroyed the splendid pipe organ which had only been in use for four years, and did great damage to the interior of the Church. The school-room, which was but slightly damaged, was used until the church could be restored. It was reopened in 1898 and a new organ installed. On Nov. 24th, 1914, the church and school-room were completely destroyed by fire. The pastor, H. A. Goodwin, and his officials, heroically and promptly, decided to erect a large stone church and the cornerstone was laid on August 26, 1915, and the splendid new church dedicated on Oct. 22nd, 1916.

During the building of the new church the congregation held its Sunday services (until the completion of the S. S. Hall) in the Empress Hall and other services in the Reformed Episcopal Church. The Sunday School Hall was opened on April 2nd, 1916, the preachers being H. A. Goodwin (pastor) and Rev. Geo. J.

Bond, with special S. S. afternoon service. At the dedication, the Rev. Dr. S. D. Chown was the preacher for the day, assisted in the services by Revs. Thos. Hicks (President), R. Opie (Chairman), J. Strothard, W. Penna, and Thomas Stebbings.

In 1911, the parsonage was sold and removed, and a new brick and concrete house erected on the old site. This congregation has now one of the finest church plants in Canada, its officials devise liberal things, and its devoted membership well conserves the spiritual interests of the church.

Wesley Memorial—Moncton having become the headquarters of the Intercolonial Railroad, its population increased rapidly after 1870 and church accommodation became congested so that the different existing churches had to be enlarged or new buildings erected. The Methodist Church had been several times enlarged and, in 1890, was faced with the necessity of another enlargement. At this opportune time, Mr. George R. Sangster, whom God had prospered in his business, was led to consider how he might, in some practical way, express his gratitude. Realizing the necessity of greater church accommodation and considering the extension of the city population into new districts, he offered to furnish a site and erect and equip a church and parsonage on the corner of St. George and Cameron Sts. at his personal expense. The generous offer was gratefully accepted and the buildings were erected in 1891. A special meeting for the organization of the official board was held at the residence of Mr. Sangster, on August 11th, 1891, the Rev. T. J. Deinstadt, the first pastor, presiding. Thos. Fleetwood, John Williams, and W. T. Sands were elected class-leaders, with G. R. Sangster as assistant; A. McN. Shaw, Poor Steward; J. S. Rayworth, recording Steward, and Harvey Atkinson, Superintendent of the Sunday School.

A writer in the Moncton Times said:

"It was a memorable day in the experience of this new church and congregation when, with ninety-nine members transferred from Central Church and many others who united with Wesley Memorial Church, they met to hold their first service as a congregation.

It was in September, 1891, when the Rev. T. J. Deinstadt called his people together outside the building for an open air service. Standing on the stone steps of the church under erection. the work benches of the masons, planks across them, being used as seats, the people with joyful hearts listened to what might be

called the first sermon to those who would become regular worshippers with this congregation.

On the following Sunday, services were held by the pastor in the vestry, where the congregation continued to worship until the completion of the main building.

On Sunday November 8th, 1891, the Rev. Dr. Hamilton of the People's Church, Boston, Mass., preached to a filled church-house, the first sermon in that new Methodist Church, Moncton. No doubt, there are some still living in 1924, who can remember, with joy, the exercises and services of that delightful day. The offering for the day reaching \$1000.00 was devoted to the purchasing of furniture for the parsonage.

On Sunday, November 15th, the building was duly dedicated and set apart for public worship, Rev. G. M. Campbell preaching the sermon and conducting the ceremony of the Discipline.

The first organist was Miss Mary McCarthy, who had been organist previously of the Main Street and Church Street churches."

The recording stewards have been J. S. Rayworth, G. A. McWilliam, and John Stewart. The Sunday School Superintendents have been as follows: H. Atkinson, W. T. Sands, J. S. Rayworth, J. N. Harvey, W. T. Sands, J. E. Barss, J. S. Magee, F. G. Williams, G. H. Gorbell, F. G. Williams. The following have been its pastors: 1891, T. J. Deinstadt; 1894, John Read; 1896, R. S. Crisp; 1901, Wm. Penna; 1905, H. E. Thomas; 1907, J. J. Pinkerton; 1911, W. G. Lane; 1914, P. A. Fitzpatrick; 1918, Hammond Johnson; 1822, G. W. F. Glendenning. At the end of the first half year of this church's history it had a membership of 111 with six on trial. It has now (in 1924) a membership of 430. From the beginning this church has been characterized with much evangelistic activity and has abundantly justified the adventure of its generous founder.

Sunny Brae—This mission, neighboring Moncton, first appears on the Minutes in 1890 with "One to be sent;" 1891 (Supply, W. H. B.); 1892, J. B. Howard; 1893, J. C. Moore; 1894, one to be sent; 1895, G. A. Ross; 1897, H. E. Thomas; 1898, B. H. Balderston; 1899, J. B. Champion; 1902, H. C. Rice; 1906, Supply; 1907, A. J. Gould; 1908, H. S. B. Strothard; 1911, J. E. Shanklin; 1913, Supply; 1914, J. Crisp; 1918, H. S. Young; 1922, J. L. Lund.

The first church at Sunny Brae was built in 1890 and enlarged in 1902. It was renovated and rededicated, on September 11th, 1921, during the pastorate of H. S. Young, the preachers being Revs. Hammond Johnson, H. A. Goodwin, and Geo. A. Ross, President of the Conference.

Shediac—This community was visited by clergymen at a very early date. As far back as March, 1830, the Rev. Wm. Smithson was a frequent visitor to the Methodists of this District—the first church being built in 1848. The deed of the land upon which the first church stood on the Western side of the Main Road leading from Dorchester to Richibucto is dated February 28, 1848, and is made between Philip Chapman and Sophia Melcorae, his wife, of the first part, and Robert Atkinson, Richard Hodgson of the Parish of Shediac, Robert A. Chesley, John Humphrey, Robert Dobson of the Parish of Moncton, Charles Black of the Parish of Moncton and Joseph Doherty of the Parish of Wellington, all of the Province of New Brunswick, of the second part. The agreement was made in consideration of ten shillings. However, by reference to the deed above mentioned, we note that on the 6th day of August, 1839, by a certain memorandum, the property was leased for the building of a Chapel or place of worship for the people called Methodists in the connection established by the late John Wesley." For some time previous to 1879, services were held in Smith's Hall.

A Church was built on the present site in 1879. The Trustees were Adam Tait, W. B. Deacon and D. S. Harper. This Church was destroyed by fire in 1891, while Rev. D. H. Lodge was minister. A beautiful memorial window to George Tait, son of Adam Tait, was placed in this building by his brother Alexander J. Tait. This was saved together with pulpit, desk and chairs.

The present church was built in 1894 during the pastorate of Rev. B. H. Balderston. Preachers at opening services were Revs. W. W. Brewer, W. W. Weeks and John Read.

For several years, in its earlier history, the church was connected with Moncton and Dorchester. Among the earlier Ministers are the following: Wm. Allen, J. V. Jost, G. B. Payson, John Prince, Wm. Temple, George Butcher, Wm. McCarty, Stephen Humphrey, Robert Duncan, I. E. Thurlow, G. M. Campbell.

In 1873, the circuit appears in the minutes with, "One to be sent." Beginning the year after, the ministerial record is as fol-

lows:—1874, B. Chappell; 1876, R. Opie; 1878, C. S. Wells; 1879, W. B. Thomas; 1880, T. Hicks; 1882, J. C. Berrie; 1883, B. Chappell; 1885, D. D. Moore; 1886, A. D. McCully; 1889, J. Pascoe; 1890, J. A. Clark; 1891, D. H. Lodge; 1894, B. H. Balderston; 1895, W. C. Matthews; 1898, Isaac Howie; 1901, T. Pierce; 1905, W. Penna; 1909, G. Earle; 1910, G. Steel; 1913, E. C. Turner; 1917, R. W. Weddall; 1922, J. A. Ives; 1925, W. Fraser Munro.

Dorchester—Some of the original Yorkshire immigrants settled in this community and were visited by Wm. Black and other pioneer preachers. Here resided Sarah Jane Chapman only sister of William Black. In 1781 a burial ground was given by John Weldon and on this same ground, a few years later, a Methodist Church was built. Numerous accessions were made to the church in 1829. On a Sunday morning in the autumn of that year, as Joseph Avard was about to preach, a fire broke out and destroyed the building, which was the only church in the community at that time. In December a new church was opened for worship with sermons by Sampson Busby and Joseph Avard. The historian says: "In 1851, from Dorchester came tidings of sad declension. There the unsatisfactory site of the church, and the gradual alienation, through the worldly influences of a county town, of the youth of Methodist families, resulted in a loss which earnest effort failed for years to arrest." The first Methodist preachers were non-resident, coming from Sackville. Afterward the assistant minister resided at Dorchester. Then the old Westmoreland circuit was divided, and Shediak and Dorchester formed a circuit until 1864 when Dorchester became the head of a circuit having in following years, Rockport, Taylor Settlement, Memramcook and Fairfield as outposts.

In the autumn of 1875, the first Methodist sermon was preached in Rockport by Geo. Steel in a dwelling house, followed by a sermon in the Baptist Church, by Rev. Joseph Hart, of Sackville. In the following winter George Steel, assistant to Mr. Hart, held a series of meetings at Rockport and Grand Ance, and Mr. and Mrs. Rufus C. Ward became devoted members of the Church. When the Methodist ministers were excluded from the Baptist Church, Mr. Ward and others fitted up an unoccupied house for service. It was known as "The old grey church." In June, 1877, a Sunday School was organized with R. C. Ward as superintendent. Benjamin King donated the

site for the new church which was dedicated on Dec. 12th, 1880. On Sept. 28th, 1911, a tablet was placed in the church in memory of Rufus C., and J. A. Ward by their sons and daughters. In 1921, the Rockport church was thoroughly renovated by Reuben Ward, in grateful memory of his parents Mr. and Mrs. Rufus Ward, the originators of the church. The re-opening preacher was Rev. George Steel, who had preached the first Methodist sermon in the settlement forty five years before. Rockport was supplied from Sackville and the Tantramar mission until 1890 when it was added to Dorchester.

The Dorchester list of ministers is as follows: 1864, Geo. Butcher; 1865, F. H. W. Pickles; 1866, C. Jost; 1867, W. C. Brown; 1868, J. G. Angwin; 1870, R. A. Temple; 1873, W. McCarty; 1876, C. Comben; 1879, T. Marshall; 1882, S. R. Ackman; 1883, W. Harrison; 1886, J. Pascoe; 1888, S. T. Teed; 1891, H. R. Baker; 1894, G. F. Dawson; 1897, W. B. Thomas; 1900, W. Harrison; 1904, C. H. Manaton; 1910, J. Crisp; 1914, K. Kingston; 1915, R. M. Brodie; 1916, C. K. Hudson; 1918, W. J. Kirby (Sup'y); 1921-25, Supply.

Albert (formerly Hopewell) — Hopewell, early connected with the Petitcodiac circuit, was visited by William Black and a society was established there in 1782. He wrote, in that year, that the 'zeal and love' of the members of the little church at Hopewell gave him 'increased satisfaction.' Rev. W. Earley spent the winter of 1791 there and at Hillsboro, travelling on foot, and suffering much from exposure. Two classes were formed at Hopewell in 1829. Then came a declension which continued for some time with services abandoned. "In 1838 a lot of land and a small sum of money were left by will for a Methodist Church on condition that the Methodists should be the first to build. The gift was accepted, but the church, which was the first in the newly formed county of Albert to boast of a spire, was not formally opened for worship until an early Sabbath in 1847. In the parish of Hopewell, in 1839, though two thousand persons were scattered over its twenty miles of country, there was no resident minister of any denomination. About that time Samuel McMasters (Methodist) began to give the parish one half of his Sunday labor. A little later he reported increasing congregations at Hillsboro', but wrote that at Hopewell persons were slow to unite in church fellowship because of unwillingness to submit to church discipline."

Beginning with 1855, the ministerial record is as follows: 1855, R. Weddall; 1858, J. Buckley; 1861, R. Tweedy; 1863, R. Wilson (Asa B. Waters assisting in 1865); 1866, J. Tweedy; 1869, A. S. Tuttle; 1870, J. M. Pike; 1871, S. R. Ackman; 1873, R. H. Taylor; 1874, W. Dobson; 1875, I. Howie; 1877, R. Wilson (S. C. Wells assisting in 1879); 1880, W. Dobson and W. E. Johnson; 1881, L. S. Johnson (assisted by C. Williams in .81 and J. W. Tait in .82); 1883, L. S. Johnson. The name of the circuit was changed in 1884 to Albert with D. D. Currie pastor; 1885, J. S. Allen; 1888, J. Embree; 1891, W. B. Thomas; 1893, W. E. Johnson; 1896, C. Comben; 1900, J. K. King; 1904, T. Hicks; 1908, W. J. Kirby; 1912, T. Stebbings; 1915, R. Opie; 1919, G. Sellar; 1923, E. Ramsay; 1925, Co-operative, Dr. Munroe, Presbyterian, pastor.

A church at Hopewell Hill was dedicated in 1865, the preachers being Revs. Dr. DeWolfe, J. R. Narraway and Dr. C. Stewart. It was renovated during the pastorate of Thomas Hicks and reopened on March 11th, 1906, the preachers being Revs. Geo. Steel and Mr. Brown (Bapt).

A church was dedicated at Harvey on Jan'y 17th, 1847, by Revs. F. Smallwood and Wm. Allen. The lot was donated by a Mr. Redpath. The opening was followed by evangelistic services which resulted in many conversions. Rev. E. Ramsay, minister on this circuit, died very suddenly on Sunday, Feb. 22, 1925.

Alma—This circuit is a branch of the old Hopewell circuit. It is not known when the first church was built. A new church was erected during the pastorate of T. L. Williams, (1884-87). Another church was dedicated at Point Wolfe in 1880. Before becoming a separate circuit, the following probationers were stationed here: S. C. Wells, W. E. Johnson, Clement Williams, and J. W. Tait. Alma appears as a separate circuit in 1883 with A. C. Bell as pastor; 1884, T. L. Williams; 1887, A. E. LePage; 1889, S. A. Bailey; 1890, G. M. Young; 1891, W. P. Read; 1892, A. D. McLeod; 1893, J. Dystant; 1894, A. E. Chapman; 1897, J. B. Gough; 1898, Supply; 1899, H. S. Young; 1902, J. N. Wilkinson; 1904, Supply; 1907, J. E. Shanklin; 1911, G. S. Helps; 1912-14, Supply; 1915, K. Kingston; 1918, J. Crisp; 1921, C. F. Stebbings; 1925, Co-operative.

A great revival occurred at Alma in 1883 during the pastorate of A. C. Bell. The appointments on this mission are Alma. West River, Point Wolfe and Hastings.

Hillsboro'—In Wm. Black's first visit, in 1781, to the Petitcodiac he preached to the German settlers at Hillsborough and converts among them were among the first fruits of his ministry. W. Earley spent the winter of 1791 in that region and he reported that intercourse with these German settlers gave him much satisfaction. Increasing congregations were reported in 1840.

The following ministers have been stationed at Hillsboro' since it became a separate circuit: 1866, I. N. Parker; 1867, S. Humphrey; 1870, D. Chapman; 1873, C. Comben; 1876, C. W. Dutcher; 1880, C. W. Hamilton; 1882, Geo. W. Fisher; 1885, C. H. Paisley; 1888, T. Pierce; 1891, J. C. Berrie; 1894, D. H. Lodge; 1895, Thos. Allen; 1899, S. James; 1903, I. N. Parker; 1907, W. Lawson; 1910, A. D. McLeod; 1914, H. Pierce; 1917, G. W. Tilley; 1921, J. B. Gough; 1925, D. R. Chowen.

A new church was dedicated at Curryville, on November 12th, 1905, at a cost of \$2,400, during the second pastorate of I. N. Parker, the preachers being Rev. W. W. Lodge, A. Addison (Bpt.) and George Steel.

Coverdale—Mention of this community is made in the early annals of Methodism in New Brunswick, as will be seen in notes on other circuits in Albert County. It was for some time the head of the old Moncton-Coverdale circuit. It appeared first in the Minutes, as the name of a circuit, in 1858.

This is the ministerial record: 1858, I. E. Thurlow; 1859, Supply; 1860, T. D. Hart; 1861, E. Slackford; 1863, Benj. J. Johnson; 1864, J. J. Colter; 1865, R. M. Smith; 1866, A. B. Waters; 1867, united with Moncton and continued thus till 1874 when Coverdale and the Mountains became a separate mission.

Petitcodiac—The settlements along the Petitcodiac were visited early by William Black and his associates. It was on his first visit, in 1781, that he was prompted by the lack of variety in his addresses, for the first time, with fear and trembling to make use of a text of Scripture on which to found his discourse. Some of his greatest successes in winning souls for Christ occurred in these communities. The old Petitcodiac was several times divided into what now make up seven or eight circuits.

The present church was built during the pastorate of Aquila Lucas (1878-81) and the parsonage in the pastorate of Wm. Lawson (1881-84). I. N. Parker was the first pastor to occupy the parsonage, which was in 1884.

The following is the list of pastors since 1865: D. W. LeLacheur; 1866, C. W. Dockrill; 1867, I. N. Parker; 1870, T. Allen; 1873, E. Mills; 1876, H. R. Baker; 1878, A. Lucas; 1881, W. Lawson; 1884, I. N. Parker; 1887, C. Comben; 1890, A. C. Bell; 1892, W. A. Thompson; 1894, W. C. Matthews; 1895, T. Stebbings; 1897, H. R. Baker; 1901, I. Howie; 1904, E. Bell; 1908, C. Flemington; 1912, A. E. Chapman; 1916, J. S. Gregg; 1920, A. C. Bell; 1923, W. J. Domville.

Havelock—This community was organized into a mission in 1864 and given a preacher in 1865 and continued until 1881 when it was amalgamated with Petitcodiac.

Salisbury—This circuit, which includes Salisbury, Lewis Mountain, Coverdale, Colpitts, and Allison, was the scene of great revivals in the early days. A remarkable work of grace took place at Upper Coverdale, in 1828, under Wm. Murray, and a small church, begun in 1826, was completed. This was the first Methodist church to be erected between St. John and Dorchester. In 1838, a second great revival took place at Coverdale and a parsonage was built at that place in 1839. A church was also built at Salisbury about 1841 which was afterwards transformed into a parsonage. A new church was dedicated at Salisbury on January 2nd, 1876, during the pastorate of J. F. Betts, the preachers being Revs. Dr. C. Stewart, Mr. Hogg (Presbytn), assisted by Mr. Corey (Bpt.). The cost of the church was \$2,600. At Fredericton Road a new church was dedicated, free from debt, on March 4th, 1877, Dr. Stewart and H. R. Baker being the preachers. A new church was also dedicated at Little River on July 20th, 1873, the preachers being G. W. Fisher (the pastor) and Rev. Mr. Steadman (Bpt.). Rev. H. Daniel was prevented by sickness from expected service on the occasion.

The first church at Colpitts was built in 1874, during the pastorate of J. F. Betts. It was rebuilt during the pastorate of C. K. Hudson, and re-dedicated, the preachers being C. K. Hudson, W. H. Barraclough, and R. S. Crisp. A church at Allison, nine miles from Moncton, was dedicated on July 10th, 1892, during the pastorate of W. J. Howard. The preachers were Revs. T. J. Deinstadt, S. T. Teed, and Mr. Read, a student from Mount Allison. Douglas Steeves donated the land. A new church was also dedicated at Lower Coverdale on January 29th, 1882, free from debt, the family of the late Lewis Smith having contributed

nearly half the cost. The preachers were Revs. R. Duncan, W. Lawson, and G. W. Fisher. Wm. Penna was the pastor.

The following is the record of pastors: 1867, J. B. Hemmeon; 1868, G. F. Day; 1870, Supply; 1872, G. W. Fisher; 1874, J. F. Betts; 1877, W. W. Lodge; 1879, J. J. Colter; 1880, W. Penna; 1883, R. Wilson; 1885, J. Crisp; 1888, W. W. Lodge; 1890, W. J. Howard; 1893, R. S. Crisp; 1896, J. K. King; 1900, C. H. Manaton; 1904, I. Howie; 1907, C. W. Hamilton; 1911, J. B. Champion; 1914, A. D. McCully; 1918, C. K. Hudson; 1922, J. B. Young.

ST. STEPHEN DISTRICT

St. Stephen—This town and surrounding country are of special interest to Methodists as the scene of the remarkable ministry of Duncan McColl, a doughty Scotch soldier of the 74th regiment, who was converted whilst with his regiment at Jamaica, Long Island, and who, when the revolutionary war was over, came to St. Stephen and settled there. While on his way from the United States to Halifax the vessel was driven by storm to Bermuda where the three hundred passengers were obliged to remain for the winter. From one of these, a young woman, previously connected with the Methodists in Philadelphia and New York, and who afterwards became his wife, he learned much of Methodism. When he arrived at St. Stephen he found the people destitute of any spiritual care and he was constrained to call them together in his own home for the worship of God. On the first Sabbath six neighbors came, with whom he read the scriptures and knelt in prayer. On the next Sabbath sixty came and the interest continued to grow until he was convinced that God was calling him to preach the gospel, which he proceeded to do, with much success, forming a society as nearly in accordance with the Methodist system as his limited knowledge of Methodism would permit. The story of his remarkable career is told in Smith's History of Methodism. In 1790 he built a church at a cost of £83 with a debt of £60 which was all paid off in four years. He also built a mission house in 1796 at a cost of £96. This was replaced in 1816 by a church which cost £999, not being fully completed till June 30th, 1818. That church was moved in 1869 and a fine brick church erected in 1870 at a cost of \$22,000 of which \$10,000 was donated by Zachariah Chipman.

In 1875, this church was partially destroyed by fire, without insurance, but was promptly rebuilt.

Mr. McColl was not subject to the itinerancy, but, whilst making many extended missionary visits, made his permanent headquarters at St. Stephen. He died on December 17, 1830, aged 76 years, having been the means of leading many souls into the kingdom of God.

In 1801 a church was built at St. David's.

The following is the list of ministers who have labored at St. Stephen: 1785-1829, Duncan McColl; 1829, R'd Williams; 1832, J. B. Strong; 1835, S. Busby; 1837, M. Pickles; 1840, Wm. Smithson; 1843, H. Daniel; 1846, A. McNutt; 1849, G. M. Barratt; 1852, I. Sutcliffe; 1855, J. V. Jost; 1856, J. B. Brownell; 1859, H. McKeown; 1862, R. A. Temple; 1865, T. B. Smith; 1867, A. B. Black; 1869, H. McKeown; 1872, J. A. Clark; 1874, J. Prince; 1876, E. Evans; 1879, H. Sprague; 1882, R. Duncan; 1885, G. M. Campbell; 1888, R. W. Weddall; 1891, W. Penna; 1894, H. Sprague; 1897, T. Marshall; 1901, J. Read; 1904, W. J. Howard; 1905, G. M. Young; 1909, S. Howard; 1911, G. F. Dawson; 1915, H. S. B. Strothard; 1919, F. H. M. Holmes; 1922, J. Heaney.

In 1813, a great work of grace occurred at St. Stephen in connection with which, from March to December, one hundred and twenty persons were added to the membership of the St. Stephen church. Another great revival in 1835-36 wonderfully strengthened the church and led to the division of the field into two circuits, the one known as the St. Stephen and St. David's, and the other as the Milltown, circuit. St. Andrew's had previously been made the head of a circuit. Notwithstanding this division of labor, from 1844 to 1853 there were five churches and several other preaching places connected with the St. Stephen circuit, when as the work at St. Stephen increased, further divisions were made. The people of this congregation have always been characterized by enterprise and devotion to the interests of the church and to hearty co-operation with their pastors. The N. B. and P. E. I. Conference has been entertained here three times—in 1891, 1899 and 1907.

Milltown—Methodism in Milltown goes back to the early days of Duncan McColl's fruitful ministry throughout this portion of New Brunswick. A flourishing society was found here in 1816 and a church building in occupation, which was replaced

by a finer one in 1836. The church was greatly strengthened by an extensive revival in 1833-34. In 1838, Milltown became the head of a circuit with Sampson Busby as its pastor. Not long after, a serious division occurred on account of church discipline and many influential members of the church and congregation retired and finally united with the Congregationalists and Universalists. In September of 1844, the church, one of the finest in the province, was destroyed by an incendiary fire. On the following day, amid the smouldering ruins, the brave people decided to rebuild, and on the following Sunday, the Rev. George Johnson, the pastor, preached from the charred remnants of the pulpit bible and on Monday went out to solicit help towards rebuilding. "One morning in January, 1846, a new bell of rich tone summoned worshippers to the new sanctuary." A notable revival occurred during the pastorate of Howard Sprague (1867-70).

A new and commodious vestry and Sunday School hall was opened on March 23rd, 1884. What was practically a new, rebuilt church was dedicated in November, 1904, at a cost of \$3,800. Whilst through deaths, removals, and business conditions, this church is not as strong as in its palmy days, it still has a devoted membership and is accomplishing good work.

The following is the list of pastors: 1838, S. Busby; 1839, W. Smithson; 1841, H. Daniel; 1843, G. Johnson; 1845, J. G. Hennigar; 1848, G. Millar; 1849, I. Sutcliffe; 1852, R. Cooney; 1855, E. Botterell; 1856, W. Smithson; 1859, W. Smith; 1862, T. Angwin; 1864, W. Wilson; 1867, H. Sprague; 1870, R'd Smith; 1873, J. Taylor; 1875, W. W. Percival; 1878, S. R. Ackman; 1879, C. W. Dutcher; 1882, A. Lucas; 1884, L. S. Johnson; 1887, R. W. Weddall; 1888, J. C. Berrie; 1891, J. A. Clark; 1894, S. H. Rice; 1899, W. J. Kirby; 1901, W. Lawson; 1903, G. W. Fisher; 1905, R. S. Crisp; 1909, W. Penna; 1913, D. R. Chowen; 1917, B. O. Hartman; 1919, R. Opie; 1922, G. M. Young; 1925, F. A. Wightman, co-operative.

St. Andrews—This community was one of the first in the province to receive Methodist preaching, through the ministry of Duncan McColl, the pioneer missionary of Charlotte county. He went to St. Andrew's on a business venture in 1784 and in the following year settled in St. Stephen and began preaching to the people in 1785. In this latter year he began to visit St. Andrew's, sixteen miles distant, and to preach there. In 1794, the Rev. Wil-

liam Jessup, of St. John, visited McColl at St. Stephen and St. Andrew's, and had a somewhat strenuous time. Writing concerning his visit, he said: "I returned to my home worn out with preaching and travelling." In 1830, sufficient progress had been made in St. Andrew's and vicinity to justify the appointment of a minister and the formation of a separate circuit. It included St. Andrew's, Bocabec, Digdewash, and St. Patrick. Henry Daniel was the first resident pastor and this was the first year of his distinguished ministry. On his arrival, he found no organized society, no place of worship, and but six persons upon whom he could look as members. Upon the young minister's departure in less than two years, his successor found a new church, opened in 1831, and two classes each of fifteen members. In 1833-34, Joseph F. Bent was stationed at St. Stephen and St. David's and had a young minister, Alex. W. McLeod, who resided at St. Andrew's, associated with him. Mr. Bent went to Newfoundland for one year, and in 1835 was back to St. Andrew's and St. David's. He was followed by Richard Sheppard and he by W. Smithson and he by Albert DesBrisay, who was much beloved and under whom the circuit greatly prospered, a gracious revival in 1841 adding many to the membership.

The earlier married ministers resided in a rented house, till 1846, when a comfortable parsonage was purchased. During the pastorate of Arthur McNutt, 1853-56, a debt of about ninety pounds, which had been carried for a long time, was wiped out. The pastorate of John B. Brownell, 1859-62, was attended with much prosperity, the membership was increased, missionary givings enlarged, and a Ladies' Aid society established. In 1864, steps were taken towards the building of a new church, but it was not until 1867 that it was finished and dedicated. After serving a useful purpose for more than thirty years, the old church was sold and used for many years as a school room. In 1876, the outside appointments were formed into a separate mission and the St. Andrew's charge confined to the one appointment.

The following is the ministerial record: 1830, Henry Daniel; 1833, A. W. McLeod; 1835, J. F. Bent; 1836, R. Sheppard; 1837, W. Smithson; 1840, Albert DesBrisay; 1843, R. Douglas; 1846, M. Pickles; 1849, G. Millar; 1851, W. Temple; 1853, A. McNutt; 1856, Geo. Johnson; 1859, J. B. Brownell; 1862, W. Smith; 1863, F. W. Moore; 1865, G. W. Tuttle; 1866, R. Wilson; 1869, C. B. Pitblado; 1872, C. Lockhart; 1874, W. Tweedy; 1877, F. W. Harrison; 1880, D. Chapman; 1883, C. W. Dutcher; 1884,

J. A. Clark; 1887, L. S. Johnson; 1890, S. H. Rice; 1893, C. Comben; 1896, J. C. Berrie; 1901, J. S. Allen; 1905, J. Parkins; 1907, W. W. Lodge; 1909, R. S. Crisp; 1913, R. W. Weddall; 1917, Thos. Hicks; 1921, T. Marshall; 1922, Richard Opie.

Oak Bay (formerly St. David's)—This region was part of the extensive territory over which Duncan McColl travelled. He had much difficulty with certain new-light teachers and records instances of great immorality among them. His record here was one of great hardship. Nevertheless, not a few converts were made. A chapel, 46 by 38 ft., was built in 1801. Up to 1856 this section of country was worked from St. Stephen, when a division was made. In 1906, the circuit included Oak Bay, Dufferin, The Ledge, Moore's Mills, and St. David's Hill. A new church was built at The Ledge and dedicated on October 16th, 1887, during the pastorate of W. Penna, the preachers being Revs. R. W. Weddall, G. M. Campbell, and H. Penna.

The following ministers have been stationed here: 1856, J. V. Jost; 1859, W. Tweedy; 1862, G. B. Payson; 1865, I. E. Thurlow; 1867, J. L. Sponagle; 1869, C. W. Dutcher; 1872, W. W. Percival; 1875, F. W. Harrison; 1877, G. Harrison; 1880, E. Slackford; 1883, C. H. Manaton; 1886, W. Penna; 1889, H. Penna; 1892, T. Allen; 1895, I. Howie; 1898, E. Bell; 1902, W. H. Spargo; 1907, J. F. Estey; 1910, R. Opie; in 1911 the name was changed to Oak Bay; 1914, T. Pierce; 1916, A. C. Bell; 1920, A. D. McLeod; 1924, H. Scott.

A new church was dedicated at Oak Bay on October 28th, 1888, during the pastorate of Wm. Penna. The preachers were Revs. R. W. Weddall (chairman), J. C. Berrie, and the Baptist minister. The parsonage and barn at Oak Bay were destroyed by fire on April 1st, 1918, the pastor, A. C. Bell, losing his library. The church books, containing the history of the circuit were also destroyed.

The Rev. H. Stanley Young, B.A., of the N. B. and P. E. I. Conference was born at Oak Bay. The present appointments are Oak Bay, Ledge, Crocker Hill, Bay Road, St. David's Ridge, Moore's Mills.

Upper Mills, known as Old Ridge till 1904, was made the head of a circuit in 1889, and had the following ministers: 1889, N. McLauchlan; 1891, I. Dunlop; 1892, H. A. Gillespie; 1893, J. A. Ives; 1896, H. C. Rice; 1898, H. Johnson; 1900, J. A. Seller;

1901, H. C. McNeill; 1902, J. M. Rice; 1906, W. Rogers Pepper; 1908, T. S. Crisp; 1909, L. H. Jewett; 1911, C. F. Stebbings. In 1913, part of this field was connected with Milltown and part with St. James.

St. James—This circuit was formed in 1869 and the following year R. W. Weddall became its minister. The appointments include Oak Hill, Old Ridge, Lynfield, DeWolfe, Pomeroy, and Canouse, including Beaconsfield. A new church was dedicated at Lynfield on May 25, 1884. The parsonage was built at Oak Hill during the pastorate of Henry Penna (1886-89).

The following have been its ministers: 1870, R. W. Weddall; 1871, Wm. Woods; 1872, W. F. Penny; 1873, H. R. Baker; 1875, J. Tinling; 1877, Supply; 1878, J. T. Baxendale; 1880, S. E. Colwell; 1882, C. H. Manaton; 1883, W. B. Thomas; 1886, H. Penna; 1889, T. Stebbings; 1892, A. C. Bell; 1895, M. R. Knight; 1898, H. Harrison; 1901, D. R. Chowen; 1905, W. Wass; 1909, A. D. McLeod; 1913, W. R. Pepper; 1917, D. R. Chowen; 1921, L. H. Jewett; 1925, W. B. Leard.

Bocabec—This district was connected with St. Andrews until 1876 when Bocabec, Digdeguash, Whittier Ridge, Dumbarton, Laurence Station, and Pleasant Ridge were formed into a separate circuit. Tyon also appears as connected with it. The McCallums of Digdeguash claim relation to Flora McDonald who played so important a part in the concealment of Prince Charlie after his defeat at Colloden and subsequent escape to France.

A new church was dedicated at Whittier Ridge on October 13th, 1889, the preachers being Revs. J. Shenton and L. S. Johnson, Chairman of the District.

The following ministers have been stationed on this circuit: 1876, S. E. Colwill; 1877, W. R. Pepper; 1879, W. Wass; 1882, W. B. Thomas; 1883, A. P. Taylor; 1884, T. Pierce; 1886, Supply; 1887, F. A. Wightman; 1888, H. Harrison; 1889, R. J. Haughton; 1890, J. B. Gough; 1891, A. E. Chapman; 1892, Supply (W. A. B.); 1893, H. J. Clark; 1895, H. D. Marr; 1896, B. H. Balderston; 1898, D. R. Chowen; 1901, C. Flemington; 1902, H. C. McNeill; 1903, L. H. Jewett; 1905, W. R. Pepper, Jr.; 1907, Supply; 1908, P. A. Fitzpatrick; 1909, B. W. Turner; 1911, Supply; 1912, T. S. Crisp; 1915, Supply; 1916, J. H. McLellan; 1917-1925, Supply.

Deer Island—Methodism was introduced to Deer Island by the late Rev. Christopher Lockhart in a most unexpected manner. Stationed at St. Andrews he was asked to visit Grand Manan in the year 1873 and was returning when a storm drove him for shelter to Deer Island. He preached on Sunday several times in a church of the Baptist Association of Maine, U. S., which had been without a regular minister for some years. Several people had been to the Methodist Camp Meeting at Machias, Maine, and thought they would like to have a Methodist minister preach to them and Mr. Lockhart said he would visit them as often as his other duties would allow. This did not satisfy them, so they sent a petition by him to the Conference for a man to be sent as soon as possible. In September of that year, John Gee and William Lawson landed in Halifax, from England, as candidates for the ministry, Mr. Gee being retained in Nova Scotia and Mr. Lawson ordered to report himself to Mr. Lockhart at St. Andrews who would direct his way to Deer Island. The young Englishman had an interesting introduction to his first field of labor.

Leaving St. Andrews in a small mail-boat, a heavy storm of wind and rain came on so that the boat had to anchor in a cove for several hours and it was midnight when Fairhaven, his landing place, was reached. The captain put the boat as near the beach as possible and then asked the athletic little preacher if he was a good jumper which he proved to be, as he landed on the shore, his luggage being tossed after him. He was directed to follow the path through the woods to the first house. As he had never been in a woods before this midnight adventure through the rain gave him thrills long to be remembered, but he soon reached the hospitable home of Capt. Calder and a warm welcome. On the following day he found his way to Cummings Cove and cordial entertainment at the home of Mr. and Mrs. McDonald. He preached in the church that night and a man who had been a teacher and local preacher, but a backslider, was reclaimed and became an earnest Christian worker. Thus Methodism came to Deer Island and made a fine beginning. During the year many were converted, more than fifty being baptized at one time, the young probationer calling upon Rev. J. Mitchell to baptize the candidates.

After the lapse of a few years there were two good churches and a parsonage on the Island. Congregations were large and the fine singing of the people became a noted feature of their worship. Then a great change took place. When the sardine factories

opened at Eastport, Me., many of the people, single and married, moved there to take employment, and the upper end of the island was largely stripped of its population. The people of the lower end, who remained, were ministered to by the "Disciple Church".

During the pastorate of Mr. Estey occurred the notable conversion of a man who had been the leader in sin and violence but who became equally energetic in righteousness, a great Christian. When the church at St. Leonards was closed against the Methodists, this man fitted up for worship a building which he owned and then proceeded to build a beautiful and well equipped new church which was dedicated with great rejoicing. Mrs. Wm. Conley, a devoted woman, efficiently superintended the Sunday School for over twenty years. Deer Island and Grand Manan have had varied relations to each other, sometimes being worked separately and sometimes together, and the supply has not been constant to either. The first appearance of them in the Minutes occurs in the year 1873 as "Deer Island and Grand Manan, One to be sent." It was in this year that Mr. Lawson arrived there. In 1874, they appear as separate missions, with J. T. Baxendale at Deer Island and "One wanted" opposite Grand Manan. In 1880-82 Grand Manan does not appear on the Minutes. In 1883, it is mentioned with "One to be sent."

The following are the Deer Island appointments: 1873, William Lawson; 1874, J. T. Baxendale; 1875, W. Harrison; 1877, T. Hicks; 1880, A. C. Bell; 1881, J. F. Estey; 1884, W. Lawson; 1887, W. B. Thomas; 1890, W. C. Matthews; 1892, W. R. Pepper; 1894, R. A. Colpitts; 1895, L. J. Wason; 1897, Supply; 1898, S. A. Bayley; 1900, R. J. Campbell; 1901, J. Heaney; 1902, E. C. Hennigar; 1903, W. Lawson; 1904, H. S. B. Strothard; 1906, C. F. Stebbings; 1907, J. T. Costain; 1909, C. Graham; 1911, Supply; 1912, G. Sparks; 1913-24, Summer Supply.

During the pastorate of Thomas Hicks a goodly number were added to the church. There is a tradition that he was present at a baptismal service by immersion and that being requested to suggest a hymn suitable to the occasion he, with his well-known gentle smile and the slight disposition to stutter, replied "I would s-suggest 'Pull for the Shore, Sailor, Pull for the Shore.'"

At Cummings' Cove, on Deer Island, a new church was dedicated on July 16th, 1882, by the Rev. Douglas Chapman.

William Lawson, notwithstanding his leap in the dark, must

have been enamored of his first circuit as it will be seen that he was stationed at three different periods at Deer Island.

Grand Manan—Smith's History says that Rev. Arthur McNutt visited Grand Manan in June, 1838. In 1835, the Missionary Committee had appointed a missionary to the island but he failed to reach it. "For some years Grand Manan was visited occasionally by Methodist preachers stationed in Charlotte County. In 1874, a theological student spent the vacation there; but it was not until 1884, when its grand cliff and seashore scenery had begun to attract visitors, that it became a regular station."

A new church at Woodward's Cove was dedicated on Saturday, December 31st, 1893, the preachers on Sunday being Revs. W. R. Pepper and S. H. Rice, Revs. Messrs. DeWitt, Harvey (Bpt.), and Baker (Reformed Bpt.), assisting. A former church while in course of construction was destroyed by a storm.

The following is the pastoral record: 1884, J. F. Estey; 1885, Supply, F. E. Witham and H. Leonard; 1886, A. D. McLeod; 1888, A. C. Dennis; 1890, F. Frizzle; 1891-92, Supply; 1893, S. H. Rice; 1894-95, Supplied from Deer Island; 1896, S. A. Bayley; 1898, L. J. Leard; 1899, R. G. Fulton; 1901, L. R. McDonald; 1902-24, Supply or connected with Deer Island.

The first and only Methodist church on the Island was begun during the pastorate of A. D. McLeod (1887) when he was stricken with pneumonia and had to rest for a year. The Adventists came to the part of the Island where the Methodist mission was when the latter had no supply there and took possession. After some time the little Methodist church was sold. Mrs. (Rev.) R. G. Fulton was a Miss Frazer of Grand Manan.

PRINCE EDWARD ISLAND

CHARLOTTETOWN DISTRICT

Charlottetown—Many interesting references to the early history of Methodism in the Island are found in Smith's History of Methodism. Mr. Henry Smith, of Charlottetown, has placed Methodism under obligation for his careful preservation of important incidents, and we are indebted to him and to Rev. Dr. H. E. Thomas, a former pastor at Charlottetown, for most of the historical synopsis of Charlottetown Methodism which follows.

Among the early settlers, who came out from England, there were a number of Methodists. Among these were Benjamin Chappell who came in 1775. He was a convert and friend of John Wesley. He was the great-grandfather of the Rev. Dr. Benjamin Chappell of Japan, and others of the name in Charlottetown. Thomas Dawson came out in 1801. As a local preacher he held services in every settlement on the Island. He was an ancestor of the Dawsons of Tryon, grandfather of Dr. Dawson and Richard Heartz, and great-grandfather of Rev. Dr. Heartz, Henry Smith, and Dr. H. D. Johnson. Joshua Newton, an early collector of customs, was an active Methodist. Joseph Avar, an English Methodist local preacher, landed in Charlottetown in 1806 and took an active interest in the work of the church. He preached every Sabbath in the city or in one of the outlying districts. His descendants, of the third and fourth generation, are still devoted members of the Methodist church in Charlottetown.

As a result of the urgent appeal of Joseph Avar, the Rev. James Bulpitt was sent and arrived in 1807. He continued to reside on the Island until his death in 1849. A memorial window in the Charlottetown church perpetuates the memory of this first Methodist Minister stationed on Prince Edward Island. Services were first held in Charlottetown in the Court house on the west-ern corner of Queen and King streets.

On October 5th, 1810, one half of town lot, number 53, in the second hundred of town lots, was granted to the Wesleyan Methodist Society for the purpose of erecting a preaching place. This land is situated on the north side of Richmond Street, be-

tween Queen and Pownal streets. In August, 1815, Rev. John Hicks succeeded Mr. Bulpitt, and under his ministry Bedeque and Tryon were made preaching places in connection with Charlottetown. In 1816, Mr. Hicks preached for the first time in the unfinished chapel in Charlottetown. Rev. J. B. Strong came in 1816 and was assisted by Rev. Sampson Busby who resided at Murray Harbor, then part of the Charlottetown circuit. The first Methodist church on the Island was erected at Murray Harbor and was opened by Rev. Mr. Hicks, soon after his arrival in 1815. Adam Clark Avard, who had been educated for a lawyer, entered the Wesleyan ministry in 1818 as the first candidate from the Charlottetown circuit.

Rev. John Fishpool succeeded Mr. Strong and was followed by Robert Alder, during whose ministry preaching places were established at Little York, West River, Pownal, and Fullerton's Marsh. During the pastorate of Rev. Mr. Burt a parsonage was erected adjacent to the chapel on Richmond St. The chapel premises having become too small it was decided to purchase a piece of land on the corner of Prince and Richmond Streets for a new building, which was erected in 1834-35, during the pastorate of Rev. J. P. Hetherington, a former member of the Irish Wesleyan Conference. The dedication took place on July 9th, 1835, the preachers being Revs. J. P. Hetherington, Wm. Wilson, and Richard Knight. In 1836, additional land was purchased and a new mission house (parsonage) was built. In 1837, during the pastorate of Mr. Knight, it was found necessary to enlarge the church which was done by adding thirty feet to its length.

In July, 1846, Rev. Wm. Webb succeeded J. B. Strong, and, during Mr. Webb's pastorate, it was again necessary to enlarge the church which was done by adding a large wing which brought the total seating capacity up to twelve hundred. Rev. Wm. Webb died just as he was about to enter the second year of his pastorate and the Rev. Charles DeWolfe, afterwards Dean of Theology at Mount Allison, filled the pastorate for the balance of the year.

Many gracious seasons of revivals were experienced in this church from its small beginnings through its many enlargements. Notable revivals occurred under Rev. F. Smallwood in 1851 and J. McMurray in 1855. Dr. and Mrs. Palmer, of the United States, held successful evangelistic services during the fall of 1858, and during the pastorate of Rev. Henry Daniel, in 1860, an American revivalist, Mr. Goreham, held a series of services and many additions were made to the church membership.

On May 25th, 1863, the corner-stone of a new church was laid by Lady Dundas, wife of the Lieut.-Governor, in the presence of a large concourse of people. Rev. John Brewster was the pastor and delivered an oration eminently suitable to the occasion. The dedication took place on November 13th, 1864, the preachers being Revs. Dr. Richey, Henry Pope and Charles Stewart. On the second Sunday the Revs. Thos. Duncan (Presbytn), Howard Sprague, and Richard Smith were the speakers.

Very successful revival services were held in 1865 by Rev. Howard Sprague. During the pastorate of Rev. D. D. Currie, in 1874, the old parsonage was sold and moved across the street and a new one was erected. During the pastorate of Rev. G. M. Campbell (1894-99), the interior of the church was completely changed. The old plaster ceiling was removed and the old windows were replaced by more modern styles. The late Richard Heartz having left \$11,000 to be used in memory of his deceased son, Benjamin, Frank R. Heartz, the son of the latter, added \$6,000 to that amount and the splendid Benjamin Heartz Memorial Hall was constructed in connection with the church plant for Sunday School and the social services of the church. The ladies collected \$4,000 for the organ and furnishing. Rev. Dr. Heartz and his sisters, Mrs. Perkins and Mrs. Taylor, presented the platform furnishings. The dedication took place on July 4th, 1911. An historic address was delivered by Rev. Dr. Heartz and leading laymen took part in the opening ceremonies. The pastor, Rev. H. E. Thomas, presided. Kensington Hall, designed for Sunday School and social services, was erected on a site donated by L. L. Beer. The opening took place on November 17th, 1889, Rev. J. Read presiding and the special address being given by Rev. W. W. Brewer. During the pastorate of R. G. Fulton (1915-19), the brick church was thoroughly renovated and internally changed and beautified making it one of the most splendid auditoriums in Methodism.

The following is the pastoral record: 1807, James Bulpitt; 1815, John Hicks; 1817, J. B. Strong; 1818, Wm. Fishpool; 1819, R. Alder; 1821, S. Bamford; 1823, Wm. Burt; 1826, H. Pope; 1828, W. Temple; 1829, M. Richey; 1830, W. McDonald; 1831, S. Bamford; 1833, Wm. Dowson; 1834, J. P. Hetherington; 1836, R. Knight; 1839, W. Smith; 1843, J. B. Strong; 1846, W. Webb; 1847, C. DeWolfe; 1848, E. Batterell; 1850, F. Smallwood; 1852, Ephraim Evans; 1854, J. McMurray; 1857, I. Sutcliffe; 1860, H. Daniel; 1862, J. Brewster; 1864, Dr. M. Richey; 1867, H.

Pope, Jnr.; 1870, G. S. Milligan; 1871, J. Taylor; 1873, D. D. Currie; 1876, J. Lathern; 1879, H. P. Cowperthwaite; 1882, J. Burwash; 1885, J. Shenton; 1888, J. Read; 1891, W. W. Brewer; 1894, G. M. Campbell; 1899, J. J. Teasdale; 1900, G. M. Young; 1904, Wm. Dobson; 1907, H. E. Thomas; 1911, J. Heaney; 1914, J. L. Dawson; 1915, R. G. Fulton; 1919, G. W. F. Glendenning; 1922, W. M. Ryan.

Charlottetown (Grace)—In 1871, Rev. James Taylor had associated with him Robert McArthur who, in 1871, took charge of the second Methodist Church which was opened in the old Free Church building at the head of Prince Street. After the union of 1884, the Bible Christian Church was sold and Grace Church was enlarged 300 sittings being added so that it seated 700. The reopening took place on August 3rd, 1884, the preachers being Revs. J. Read and W. E. Reynolds. On Monday evening addresses were made by Revs. J. Burwash, J. McLeod (Presbyterian) and E. Whitman (Bpt.).

This church had a history of much prosperity and usefulness, as a separate organization, till June, 1918, when its congregation united with the First Church, O. H. Peters becoming associate minister in 1918 and .19.

The Grace Church pastors were as follows: 1871, R. McArthur; 1873, Wm. Penna; 1874, R. S. Crisp; 1876, W. Fielder; 1877, Geo. Steel; 1879, G. M. Campbell; 1880, Supply; 1881, Wm. Tippet; 1883, J. W. Wadman; became a separate circuit in 1884 with S. H. Rice; 1886, W. Harrison; 1889, W. W. Brewer; 1891, C. W. Hamilton; 1892, G. C. P. Palmer; 1895, W. J. Kirby; 1899, J. W. McConnell; 1903, W. W. Lodge; 1907, Thos. Marshall; 1908, W. Harrison; 1912, T. Marshall; 1914, F. H. Littlejohns.

Cornwall—Cornwall and York, which had for a long time formed parts of the Charlottetown circuit, were formed into a separate circuit, in 1858, under the charge of Henry Pope, Jnr., and continued as one until 1876 when each became the head of a distinct circuit. During later years the Cornwall circuit included Cornwall, North Wiltshire, Kingston and Hampshire.

A new parsonage was built in 1898, during the pastorate of G. F. Dawson. A new church was dedicated on the Wiltshire Road on Nov. 27th, 1898, Revs. G. M. Campbell and Mr. Brown (Bpt.) officiating.

A new church was dedicated at Cornwall on Oct. 19th, 1902, during the pastorate of W. B. Thomas, the preachers being Revs. J. J. Teasdale, T. F. Fullerton (Presbyterian), and J. H. Miner (Bp.t) The cost of the church was \$3,600. The bell was the gift of Hon. D. Farquharson. The church at North Wiltshire was reconstructed and opened on January 2, 1921, in the pastorate of S. D. Webster. The preachers were Revs. W. Harrison and Mr. Jones (Anglican).

The following is the list of pastors: 1858, H. Pope, Jnr.; 1862, J. V. Jost; 1864, H. Pope, Jnr.; 1867, J. Winterbotham; 1870, E. Evans (assisted by W. W. Brewer in 1871 and '72); G. O. Huestis (assisted by A. Lucas in 1873 and '74 and by J. C. Berrie in 1875); 1876, separated into two circuits; 1876, H. P. Cowperthwaite; 1879, S. R. Ackman; 1882, H. P. Cowperthwaite; 1885, E. Evans; 1886, W. W. Lodge; 1888, D. D. Moore; 1890, E. C. Turner; 1893, S. H. Rice; 1894, H. R. Baker; 1897, G. F. Dawson; 1900, W. B. Thomas; 1904, W. Harrison; 1908, H. Miller; 1912, G. Orman; 1916, J. Heaney; 1919, S. D. Webster; 1921, H. Pierce.

York—This community, formerly known as Little York, became a regular appointment of the Charlottetown circuit in 1819. A neat little church was built there in 1824 during the pastorate of Wm. Burt. In 1857 Henry Pope, Jnr., was sent there and in 1858 Cornwall and York were made into a separate circuit with him in charge. In later years, the circuit included York, Brackley, Pleasant Grove, Stanhope and Cove Head.

A new church was dedicated at Stanhope and Cove Head in 1883 the preachers being Revs. H. P. Cowperthwaite, J. S. Allen; and G. Steel, the pastor. The church at York was remodelled and rededicated on Dec. 7th, 1919, during the pastorate of F. H. Littlejohns, the preachers being Revs. Dr. Steel and H. Pierce.

The pastors since 1876, when Cornwall and York were separated, have been 1876, J. C. Berrie; 1878, H. R. Baker; 1881, G. Steel; 1884, J. S. Phinney; 1886, M. R. Knight; 1889, W. H. Spargo; 1892, S. James; 1896, R. Opie; 1900, T. Hicks; 1904, G. F. Dawson; 1908, E. Bell; 1911, E. A. Westmorland; 1913, in this year Little York and Winsloe appear as one circuit, with two men, and continue thus till 1916, when they are listed as separate circuits; 1913, E. A. Westmorland and F. A. Littlejohns; 1914, E. A. W. and J. L. Lund; 1915, J. L. Dawson and J. L. L.; 1916, J. L. Dawson; 1918, F. H. Littlejohns; 1921, C. W. Keirstead; 1923, H. T. Smith.

Winsloe—This circuit name (spelled Winslow until 1886), first appeared in 1884, at the time of the union of the Bible Christians with the Methodist Church of Canada, with the Rev. W. H. Spargo as pastor; 1886, E. Slackford; 1889, W. J. Kirby; 1892, Thomas Stebbings; 1895, W. J. Howard; 1897, A. D. McLeod; 1900, J. Parkins; 1903, F. Frizzle; 1906, J. M. Rice; 1910, L. J. Wason; 1913, Winsloe worked in connection with Little York till 1916 (see York); 1916, Geo. Elliott, 1917, F. W. Sawdon; 1918, Supplied from Charlottetown; 1919, O. H. Peters; 1922, C. Graham; 1925, W. H. Palmer.

This circuit includes Winsloe South and North, Princetown, and Highfield.

A new church was dedicated on August 11th, 1889, W. J. Kirby pastor and Revs. John Read and W. J. K. the preachers.

Pownal—Early in 1800 Methodist services were commenced in the home of John Brehaut. Cottage services were frequently held by ministers and local preachers from Charlottetown. The first Pownal Church was built about 1820. The present church was dedicated in 1870. Pownal became a separate circuit in 1846. The appointments of this circuit are Pownal, Millview, Mt. Hebert, and Clifton.

The following ministers have been stationed here: 1846, J. Prince; 1848, W. McCarty; 1850, H. Pope, Jr.; 1852, H. Starr; 1853, A. B. Black; 1855, T. M. Albrighton; 1856, G. S. Milligan; 1857, A. M. DesBrisay; 1859, R. Morton; 1861, R. Duncan; 1863, W. Ryan; 1866, F. W. Moore; 1868, J. Burns; 1870, J. Winterbotham; 1871, W. W. Colpitts; 1874, J. S. Allen; 1877, Wm. Maggs; 1880, G. M. Campbell; 1882, W. W. Colpitts; 1883, G. Harrison; 1885, J. J. Colter; 1887, G. Steel; 1890, G. M. Fisher; 1893, E. C. Turner; 1897, W. J. Howard; 1900, R. Opie; 1904, W. B. Thomas; 1905, D. R. Chowen; 1909, E. E. Styles; 1913, E. S. Weeks; 1917, H. Pierce; 1921, G. W. Tilley; 1925, F. H. Littlejohns.

Vernon River—This fertile community was settled by United Empire Loyalists. It was occasionally visited by the Methodist itinerants and local preachers from Charlottetown. Mr. Metherall, the pioneer Bible Christian minister, found such encouragement there that he made it his place of residence. In 1834, Mr. James Laird gave twelve acres of land for the use of the missionary and a parsonage was erected which continued to

be occupied by the Bible Christian missionaries until 1880. In 1840, Mrs. Metherrall, who led the singing, conducted class and prayer-meetings, and visited the sick, in the absence of her husband, died very suddenly, much lamented. A great revival began at Vernon River in October, 1842, and spread to all the surrounding country. Two classes were formed with Jeremiah Enman and J. Fletcher as leaders. One was held at the house of John Van Iderstine. Rev. Wm. Harris of the Bible Christian Church, a devoted evangelist, died in 1846 and was buried at Vernon River. After spending fifteen years resident at Vernon River, Mr. Metherrall removed to West Cape in 1847. After his departure divisions sprang up and hindered the work and both the Bible Christian and Wesleyan Methodist causes were rather weak in that region reaching into Murray Harbor, so that the union of 1884 was generally welcomed and the united causes began to prosper.

The following is the list of pastors since that event, the parsonage being then located at Vernon River Bridge: 1884, Geo. Steel; 1887, R. Opie; 1890, C. W. Dutcher; 1893, John Goldsmith; 1896, J. W. McConnell; 1899, Wm. Wass; 1902, S. H. Rice; 1905, C. K. Hudson; 1908, F. H. W. Holmes; 1910, Geo. Orman; 1912, H. A. Brown; 1915, A. J. Gould; 1917, Wm. R. Pepper; 1920, R. M. Brodie; 1923, E. A. Westmoreland. Cherry Valley is an important appointment on this circuit. The names of Mutch and Irving are influential.

Montague—This circuit name appears for the first time in 1877. Previously the community was served from Murray Harbor. It includes Montague, Lower Montague, Union Road, and Sturgeon. The following is the list of pastors: 1877, D. H. Lodge; 1879, E. Bell; 1881, J. C. Berrie; 1882, Supply; 1883, W. Wass; 1885, J. F. Estey; 1887, J. Goldsmith; 1890, R. Opie; 1893, W. Lawson; 1896, H. Penna; 1900, F. Frizzle; 1903, L. J. Wason; 1907, F. A. Wightman; 1910, B. O. Hartman; 1912, H. Miller; 1916, W. J. Domville; 1919, C. Graham; 1902, H. A. Brown; 1924, H. J. Rowley; 1925, Supply.

At Lower Montague, the Presbyterians and Methodists built a union church which was dedicated on Sept. 24th, 1922. Rev. Dr. J. Keir Thomson, Buffalo, N. Y., was the morning preacher. The dedication took place in the afternoon conducted by Rev. H. A. Brown (Meth.) and D. Mackenzie (Pr.), the preacher being Rev. Ross C. Eaton (Bpt). The evening preacher was Rev. Mr. McLellan (Pr). This is the first church of its kind in The Island. It will seat 500 people.

A new church was dedicated at Montague on Oct. 15th, 1888, during the pastorate of J. Goldsmith, the preachers being Revs. J. Read and W. H. Spencer (Presbyterian). An overflow meeting was held in the old church.

Murray Harbor—Thomas Dawson, the famous local preacher who reached Charlottetown in June, 1801, soon began to explore outside communities, provided with a pocket compass and often guided by blazed paths. Among the places early visited was Murray Harbor where his gospel message was gladly welcomed. The first Methodist Church on The Island was opened there by the Rev. John Hick in August, 1815. Of the two class-meetings held there in 1824 one was conducted in the French language; there was also an English class at Three Rivers. Among the early ministers was John Snowball, a Yorkshire Englishman, who reached Halifax in 1817, labored at Murray Harbor in 1822. He was the father of the late Lieut-Governor Snowball of New Brunswick. Rev. Robert Cooney, who, when a young man, was converted from Romanism, was the minister in 1834, when he narrowly escaped death by breaking through the ice on the harbor, when on his way to visit some sick members of his congregation. This circuit includes Murray Harbor, Cape Bear, and White Sands.

The late Senator Prowse left \$1500 to connexional funds besides a liberal bequest to the church.

The following ministers, following several predecessors who visited Murray Harbor, were stationed there: 1822, J. Snowball; 1824, Robert Crane; 1826, T. H. Davies; 1828, W. Webb; 1831, R. Cooney; 1837, J. V. Jost; 1838, Jas. Buckley; 1861, R. Wason; 1864, J. G. Bigney; 1865, J. A. Mosher; 1867, W. W. Percival; 1868, W. W. Colpitts; 1871, G. B. Payson; 1872, R. Tweedy; 1873, H. J. Clarke; 1875, A. E. LePage (who in 1876 worked Montague as well); 1878, J. C. Berrie; 1881, E. Bell; 1884, W. E. Reynolds; 1886, J. S. Phinney; 1889, S. James; 1892, W. H. Spargo; 1896, J. S. Allen; 1899, W. C. Matthews; 1900, A. D. McCully; 1903, J. Parkins; 1904, Supply; 1905, A. E. Chapman; 1908, G. A. Sellar; 1911, L. H. Jewett; 1915, H. A. Brown; 1917, E. S. Weeks; 1921, S. Howard; 1925, C. Graham.

Souris—Through the appeal of an English Methodist, employed in a shipyard at Souris, Rev. W. Burt, of Charlottetown, sixty miles distant, was led to visit it in 1824. Smith's History

says: "As soon as the winter travelling would permit, Burt set off for Souris, accompanied by a gentleman who had volunteered as guide. At the head of Souris harbor they called at the home of a Methodist brother whose wife had persistently opposed his religious opinions and practices. The wife, who was nursing an apparently dying child, gave the visitors a cool reception; but words of sympathy and a prayer offered for mother and child soon and forever dispelled the evident prejudice. The child at once began to improve, and the mother, seeing in this fact an answer to the prayer of the unwelcomed preacher, ceased, to the great joy of her husband, to show any further opposition. At Souris he found several persons who had anxiously awaited the arrival of a minister; and with these and their neighbors he spent nearly a fortnight in preaching, visiting, baptizing their children, and forming a class." Souris was visited irregularly and for some time had various connections with Morrell, Murray Harbor and other fields.

In 1872 it appeared as the head of a separate mission, Mario and Dundas, being other appointments. The following is the list of pastors: 1872, A. Lucas; 1873, J. C. Berrie; 1874, Supply; 1875, Harrison B. Lodge; 1876, D. H. Lodge; 1877, M. R. Knight; 1878, A. Hagarty; 1880, T. Stebbings; 1882, J. J. Colter; 1885, W. Wass; 1887, D. H. Lodge; 1890, J. Goldsmith; 1893, C. W. Dutcher; 1894, Supply; 1895, J. F. Estey; 1897, J. A. Ives; 1898, W. C. Matthews; 1899, S. H. Rice; 1902, E. Bell; 1904, A. E. Chapman; 1905, R. W. J. Clements; 1906, W. E. Johnson; 1910, F. A. Wightman; 1913, E. E. Styles; 1917, H. A. Brown; 1921, J. F. Denney; 1923, R. M. Brodie; 1924, Supply.

On Nov. 20, 1909, the church was badly damaged by fire and the use of a vacant Baptist Church was secured. The re-opening took place on July 31st, 1910, Rev. W. Harrison being the preacher and F. A. Wightman, the pastor.

Mount Stewart—In the Minutes of 1859 there appears the circuit name of Morell and Mt. Stewart to be visited from Charlottetown. In 1862, the name is Souris and Mt. Stewart with W. C. Brown as minister. At one time Mt. Stewart was visited from Pownal and Murray Harbor each once in six weeks. In 1876 it appears as a circuit of some permanency and the following is the list of ministers: 1876, J. Goldsmith; 1878, W. Lawson; 1881, D. H. Lodge; 1884, E. Bell; 1886, J. Goldsmith; 1887, G. C. P. Palmer; 1889, E. Slackford; 1892, J. B. Gough; 1893, W. J.

Howard; 1895, A. D. McLeod; 1897, J. Heaney; 1899, H. Pierce; 1902, W. Wass; 1905-06, Supply; 1907, L. J. Wason; 1910, E. S. Weeks; 1913, J. L. Dawson; 1914, F. W. Sawdon; 1917, B. Car-ew; 1918, K. Kingston; 1919, R. M. Brodie; 1920, Supply; 1921, H. A. Brown; 1922-24, Supply.

This circuit includes Mt. Stewart, Marie, Dunstaffnage, and Black River. The church at Dunstaffnage was practically rebuilt and re-dedicated on Sept. 24th, 1916, Rev. F. H. Littlejohns and F. W. Sawdon being the preachers.

SUMMERSIDE DISTRICT

Summerside—The Summerside Methodist Church was an offshoot of the Bedeque Congregation. Rev. G. O. Huestis and Rev. W. C. Beals at first conducted services in the old western school building, situated at the corner of Second and Duke Streets and in Strong's Hall on Water Street. The old western school building was occupied as a preaching place by different Protestant bodies before Churches were built.

In 1854 the late Joseph Green, father of Mrs. James Reid, donated a piece of land on First St. for a church site. This church was formally opened in 1860 and now forms part of St. Paul's Hall. The building committee were Wm. G. Strong, George Doull, Edward Henry, and Joseph Green. The preachers at the opening services were Rev. J. B. Strong and Rev. Inghan Sutcliffe. In 1866 the Summerside Methodists withdrew from the Bedeque congregation and formed a separate circuit. The first minister was the Rev. W. W. Percival and the second Rev. A. S. DesBrisay. The Sunday School was organized in 1863 with R. A. Strong, Superintendent and Joseph Bertram, Secretary. Some time previous to 1874 this church had been enlarged, and though it was still a small church, it had a debt of \$550. The larger number of the ministers in charge were young, unordained men. An ordained minister was sent here in 1877 and a parsonage was rented. "Notwithstanding the fact that we received help from the Missionary Society, difficulties were so great, that we were threatened with legal proceeding because of our inability to pay rent." In 1882, the homestead of the late John R. Gardner on Market St. was purchased for a parsonage, and the Ladies' Aid, the faithful ally of the church,

was formed. In 1870, the late John Cudmore built a hall on Spring St. for the use of that branch of the church known as Bible Christian. This hall is now the vestry of Epworth Hall. Rev. J. H. Collins conducted services first in the hall and later in the church after its erection. This hall was used as a private day school by Rev. Mr. Tonkin, Bible Christian Minister in charge. The Methodist and Bible Christian churches, up to time of union, were in debt and had a hard struggle to meet their obligations. When the question of the Union of the different branches of the Methodist Churches in Canada came before the Official Board of the Summerside Methodist Church on February 26, 1883, it was resolved unanimously to accept the basis of Union without amendment. This Union, which has been blessed of God, was consummated in 1884. The Methodist church and parsonage were sold, debts were adjusted and the Bible Christian church and parsonage were occupied. Shortly after the Union, the property on the west side of Epworth Hall was purchased at a cost of \$600.

In 1865, under the ministry of Rev. Benjamin Chappell, the W. M. S. was organized and is still going strong with some of the charter members interested as ever in Missions. Since the Union of 1884, steady progress has been made. Under the ministry of Rev. Wm. Maggs, a large ingathering took place. The Sunday School, which met in the church, found their quarters cramped and not suited to their work and an agitation was started to build a new schoolroom. This agitation resulted in the purchase of the land and the building of the present church in 1893 at a cost of over \$7,000. The building committee was composed of Messrs Wm. G. Strong, E. H. Wright, Leonard Morris, Wm. P. Baker, John W. Clark, Thomas Frizzle and J. A. Brace. The church was opened and dedicated on August 12th, 1894, during the ministry of Rev. R. W. Weddall, and the special preacher for the occasion was Rev. G. M. Campbell. On the occupation of the new church, the pews were taken out of the old church which was given over for Sunday school purposes. Under the ministry of Rev. Hammond Johnson, in 1909, a pipe organ was installed at a cost of about \$2500. In 1910, it was resolved to sell the old parsonage and build a new one. This was completed under the ministry of Rev. James Strothard, at an outlay of about \$2,000. In 1914, under the ministry of Rev. J. M. Rice, alterations and additions were made to Epworth Hall at a cost of about \$5300, due largely to the enterprise and devotion of J. A. Brace, the recording Stew-

ard. Summerside has become one of the strong circuits of the Conference.

Since 1866, when Summerside became a separate circuit the following have been the pastors: 1866, W. W. Percival; 1867, A. S. DesBrisay; 1870, J. McC. Fulton; 1871, J. C. Berrie; 1873, W. W. Brewer; 1874, A. R. B. Shrewsbury; 1875, C. W. Hamilton; 1877, J. F. Betts; 1879, T. J. Deinstadt; 1882, J. S. Allen; 1885, B. Chappell; 1888, G. C. P. Palmer; 1889, C. W. Hamilton; 1891, W. Maggs; 1894, R. W. Weddall; 1897, Dr. H. Sprague; 1899, N. McLauchlan; 1903, A. D. McCully; 1906, H. Johnson; 1910, J. Strothard; 1913, J. M. Rice; 1917, H. C. Rice; 1921, G. Morris; 1923, J. F. Denny; 1924, F. E. Boothroyd.

Bedeque—This community was visited by the earliest Methodist missionaries in the Island. In 1815, Rev. John Hick made it a regular appointment of the Charlottetown circuit and formed a society of six persons at Bedeque. Rev. J. B. Strong's first sermon at that place was preached in Nathaniel Wright's barn, and was followed by one visit to the section of the island in each six weeks. In December, 1816, he took steps towards the building of a small church at Bedeque. Bedeque and Tryon were made a separate circuit in 1817 with John Fishpool as pastor, and in 1818, through the efforts of John Pope and his few associates the previously planned church at Bedeque was erected. This was followed by spiritual progress and accessions to the membership. Smith's History says: In 1828 John Snowball was appointed to Bedeque. While superintending the transfer of his property to the shore, he fell over the side of the boat, but by grasping a floating trunk and then an oar flung to him by Wm. Temple, he escaped drowning. The parsonage at Bedeque, into which he led his family, was a log house, only a single room in which was finished. At the several settlements in the circuit some valuable accessions to the membership had been received from emigration from Britain and removals from a provincial circuit or two.

The first church, erected in 1818, is now a warehouse in the rear of the store of Mr. Bowness. The second church was built in 1848, and, after being used for about 40 years was sold and moved three miles to Ferry-wharf to be used as a warehouse. The third church was dedicated on January 8th, 1888, during the pastorate of E. C. Turner, the preachers being Revs. Job Shenton (morning and evening) and C. W. Hamilton in the afternoon.

The parsonage was completed in 1875 and was first occupied by Rev. Joseph Seller. The appointments on this circuit are Bedeque, Searletown, and Cape Traverse.

A new church was built at Cape Traverse in 1889, costing \$2,000, during the pastorate of W. Harrison.

The following were stationed on the old Bedeque and Tryon circuit: 1817, J. Fishpool; 1818, J. B. Strong; 1819, G. Miller; 1822, T. Payne; 1824, G. Jackson; 1827, Wm. Smith; 1828, J. Snowball; 1831, Wm. Webb; 1834, Wm. Wilson; 1836, T. H. Davies; the list from this to 1851 is uncertain; 1851, G. O. Huestis; 1853, W. C. Beals; 1855, C. DeWolfe and A. M. DesBrisay; 1856, G. M. Barratt and W. C. McKinnon 56 and 57; 1859, J. Prince; 1861, S. W. Sprague; 1864, R'd Smith; 1867, R'd Weddall; beginning with 1868 two men were appointed, the junior living at Tryon; 1868, R. Weddall and T. J. Deinstadt; 1869, P. Prestwood (assisted by T. J. D. in 1869 and R. A. Daniel in 1870 and 71); 1872, J. S. Phinney and John Ellis; in 1873, Bedeque and Tryon were made separate circuits with J. S. Phinney at Bedeque; 1875, J. Sellar; 1878, W. W. Percival; 1880, G. Harrison; 1883, J. Pascoe; 1886, E. C. Turner; 1889, W. Harrison; 1892, W. J. Kirby; 1895, G. C. P. Palmer; 1899, F. A. Wightman; 1903, N. McLauchlan; 1906, G. Steel; 1910, H. Johnson; 1914, G. Ayers; 1918, G. N. Somers; 1922, P. A. Fitzpatrick.

Tryon—This community was visited by Rev. Wm. Grandin in the spring of 1792 and many were brought into the kingdom of God. Wm. Black visited it in 1794 and settled the faith of some who had been drawn away by antinomian teachers. In 1815, Tryon and Bedeque became regular appointments, once in six weeks, of the Charlottetown circuit. The first chapel was built in 1816 but not completed inside for several years. Bedeque and Tryon became a separate circuit with headquarters at Bedeque. Beginning with 1868, two men were appointed to the circuit, the young men living at Tryon. This continued till 1873 when Tryon was made a separate circuit. The young men, from 1868 to 73, were T. J. Deinstadt, R. A. Daniel, and John Ellis. Up till 1873, the superintendent ministers were the same as in Bedeque.

During the pastorate of George Jackson (1826) a very gracious revival occurred at Tryon and Crapaud and a log chapel was built at the latter. A revival of unusual power occurred in 1830 during the pastorate of John Snowball.

Smith's History has an interesting item concerning the first

church stating that its pulpit was put up at the expense of a Roman Catholic priest. In a foot-note it says: "The 'facetious' Father Fitzgerald, an elderly Franciscan, reached the island from Newfoundland about 1822. He informed William Temple, when that minister was stationed at Charlottetown, in 1828-29, that he had known Mr. Wesley very well. Mr. Temple says of him: 'He kindly offered me the loan of any of his books, which, however, with the works of St. Thomas in Latin, did not amount to more than fifty sorry volumes. Father Fitzgerald is, however, a liberal man. He built the pulpit in our chapel at Tryon at his own expense, and offered me twenty shillings towards a bell for our chapel here, as he thought we ought to have one.'"

The first chapel in Tryon was used till 1839 when it was superseded by a better one. A new church at Victoria village was dedicated on Oct. 21st, 1877, during the pastorate of T. J. Deinstadt, the preachers being Revs. Dr. Lathern, H. P. Cowperthwaite, and Dr. Isaac Murray (Presbyterian). This was one of the finest country churches. Three Methodist Churches stand within a radius of two miles from a certain center. The cornerstone of a new church at Tryon was laid on Aug. 11th, 1881, by Mrs. (Hon.) W. W. Lord, during the pastorate of J. S. Phinney.

The following is the list of ministers since Tryon became a separate circuit: 1873, H. P. Cowperthwaite; 1876, T. J. Deinstadt; 1877, T. J. D. and C. S. Wells; 1879, J. S. Phinney; 1882, S. T. Teed; 1885, G. Harrison; 1888, H. P. Cowperthwaite; 1890, J. K. King; 1893, G. W. Fisher; 1896, T. Hicks; 1900, G. F. Dawson; 1904, T. Stebbings; 1908, W. A. Thomson; 1912, G. M. Young; 1916, G. Morris; 1918, P. A. Fitzpatrick; 1922, G. N. Somers.

The appointments on this circuit are Tryon, Victoria, Cra-paud, Augustine Cove, and Hampton.

Margate—This name first appeared as the head of a circuit in 1858. The community had frequently been visited before that from Charlottetown and also from Bedeque. In the early years, the appointments were Margate, Granville, Stanley Bridge, Bowness School House, Summerside, Port Hill and Fifteen Point. In the early seventies, the appointments were Margate, Irishtown, Granville, Pleasant Valley and Stanley Bridge. In 1893, the latter three were cut off to help in forming the Granville circuit, and Freetown was taken from Bedeque and added to Margate. At present (1924) the appointments are Margate, Kensington,

Freetown, Wilmot and Clinton. The parsonage was located at Margate until 1906 when a new house was built at Kensington. The Freetown Church was built in 1862. A new church was dedicated at Kensington on Sept. 30th, 1889, during the pastorate of E. C. Turner, the preachers being Revs. H. P. Cowperthwaite, J. W. McLeod (Presbyterian), and C. W. Hamilton in whose pastorate the building was begun. A new church was dedicated at Margate on Oct. 9th, 1898, during the pastorate of F. A. Wightman, costing \$2,350, the preachers being Revs. R. Brecken (President), Chas. McKay (Presbyterian), and Dr. Sprague. The men who entered the ministry from this circuit are Albert C. Dennis, B.A., who died Sept. 30th, 1894, aged 36 years, and Jacob Heaney, B.A., of the N. B. and P. E. I. Conference.

The following is the list of ministers: 1858, R'd Johnson; 1860, B. J. Johnston; 1861 J. S. Coffin; 1862, H. Sprague; 1864, E. Evans; 1866, W. W. Colpitts; 1869, W. Ryan; 1870, R. Tweedy; 1872, J. G. Bigney; 1873, A. E. LePage; 1875, H. J. Clarke; 1877, E. Slackford (assisted in 78 by W. Wass and in 79 by J. W. Wadman); 1880, W. Maggs (assisted by T. Pierce in 1880 and J. W. Tait in 81); 1883 H. R. Baker; 1886, C. W. Hamilton; 1889, E. C. Turner; 1890, T. Hicks; 1893, R. Opie; 1896, F. A. Wightman; 1899, W. A. Thomson; 1902, J. Dystant; 1903, H. S. Young; 1906, J. B. Gough; 1910, W. E. Johnson; 1912, Geo. Morris; 1916, G. A. Sellar; 1919, J. A. Ives; 1922, G. Ayers.

Granville—In 1893, Granville and Hunter River appeared as the title of a new circuit and continued thus until 1899 when the title became simply Granville. The circuit was formed by taking Granville, Pleasant Valley and Stanley Bridge from the Margate circuit and adding Hunter River and Wheatley River.

The ministers have been as follows: 1893, A. D. McLeod; 1895, H. Pierce; 1899, J. Dystant; 1902, G. A. Sellar; 1906, H. Pierce; 1910, J. B. Gough; 1914, L. J. Leard; 1918, G. Ayers; 1922, O. H. Peters; 1925, R. H. Baxter.

Egmont—The name of Egmont appears as the head of a circuit in 1873 with "One Wanted;" 1874 "One to be sent;" 1875, F. Freeman; 1876 and 77, H. Penna. In 1878 the name disappears.

Bideford—This circuit name first appears in 1878 with J. Goldsmith as pastor, followed in 1881 by W. E. Johnson; 1883,

E. C. Turner; 1886, E. Bell; 1889, R. W. J. Clements; 1892, J. F. Estey; 1895, C. H. Manaton; 1897, W. R. Pepper; 1901, A. E. Chapman; 1905, Supply; 1907, E. S. Weeks; 1910, L. J. Leard; 1914, H. S. Young; 1918, F. W. Sawdon; 1922, C. N. Brown; 1925, Bruce Carew.

A new church at Bideford was dedicated on October 24th, 1886, during the pastorate of E. Bell, the preacher being C. W. Hamilton. A new church was opened at Fifteen Point on November 10th, 1878, the preachers being Rev. F. Moore, Hon. W. G. Strong, and Rev. J. F. Betts. A new church was dedicated at Wellington on September 30th, 1888, the preachers being Rev. H. P. Cowperthwaite, Hon. W. G. Strong, and Rev. Thos. Corbett (Presbyterian). This was the first Protestant church in the neighborhood. Revival services followed the opening.

Alberton—The West Cape district was supplied from Bedeque (although Robert Wilson spent the Conference year 1858-9 there) until 1860, when it was formed into a mission with W. C. Brown pastor; 1862, R'd Pratt; 1864, R. M. Smith. In this same year Cascumpec appears as a separate mission with R. Pratt as pastor, while 1865 has West Cape and Cascumpec bracketed with Mr. Pratt, and 1866 has only "One wanted" for both. In 1867, the single title West Cape appears with C. W. Dockrill; 1869, J. G. Bigney. In 1870, the title West Cape disappears and is replaced by Alberton with Mr. Bigney remaining as pastor. Then follow: 1872, L. S. Johnson; 1875, A. Lucas; 1878, J. Seller; 1881, H. R. Baker and D. D. Moore; 1882, H. R. Baker; 1883, M. R. Knight; 1886, W. E. Reynolds; 1888, G. W. Fisher; 1890, W. Lawson; 1893, T. Hicks; 1896, J. Goldsmith; 1900, W. J. Howard; 1903, F. A. Wightman; 1907, E. A. Westmorland; 1911, H. S. B. Strothard; 1915, G. F. Dawson; 1917, E. E. Styles; 1920, W. S. Godfrey; 1924, H. A. Brown.

This circuit includes Alberton, West Devon, Cascumpec, Montrose, and Miminigash. A new church was built at the latter place in 1881 and a new parsonage at Alberton in the same year.

Cape Wolfe and O'Leary—West Cape which was the name of an early circuit and became merged in Alberton (see Alberton) appears again in the Minutes of 1884, as the title of a circuit, with the following ministerial record: 1884, D. H. Lodge; 1887, W. Wass; 1889, E. Bell; 1892, E. Slackford; 1897, A. E.

Chapman; 1901, W. R. Pepper; 1902, name changed to Cape Wolfe and O'Leary, separate circuits, with W. R. Pepper in charge at Cape Wolfe; 1905, A. D. McLeod; (O'Leary was marked "To be supplied" each year from 1902 till 1906 when H. Miller served two years and James W. Howe one, 1908-9.); in 1909, the two are combined as Cape Wolfe and O'Leary with H. A. Brown; 1912, G. A. Sellar; 1916, R. M. Brodie; 1919, J. E. Whitham; 1920, H. T. Smith; 1924, G. S. Stevens.

This circuit includes Cape Wolfe, Bethel, Milburn, O'Leary and Knutsford. Knutsford and O'Leary amalgamated congregations and moved the church to O'Leary, a growing center.

Names of men who entered the Methodist ministry from Prince Edward Island:—

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|--|----------------------------|
| 1818—Adam Clarke Avar | 1879—Daniel D. Moore |
| 1822—Albert DesBrisay | 1880—Thomas Pierce |
| 1844—John W. Butcher | 1881—Samuel Howard |
| 1844—James Whitlock | 1883—Robert W. J. Clements |
| (The last two entered the Bible Christian Church.) | 1884—Neil McLauchlan |
| 1851—Frederick W. Moore | 1886—Frank Frizzle |
| 1852—Alex. M. DesBrisay | 1887—Albert C. Dennis |
| 1853—Robt. Wilson | 1887—Alexander D. McLeod |
| 1854—James R. Narraway | 1888—William J. Howard |
| 1856—George Butcher | 1888—John B. Gough |
| 1857—Richard Johnson | 1891—George A. Sellar |
| 1857—William Perkin | 1891—Edmund Ramsay |
| 1861—Samuel B. Martin | 1891—William A. Thomson |
| 1861—Charles Ladner | 1893—Cyrus H. Rice |
| 1861—William W. Percival | 1893—Josiah Champion |
| 1861—Elias Slackford | 1893—John A. Ives |
| 1862—William H. Heartz | 1893—Henry Pierce |
| 1863—David LeLacheur | 1893—John Dystant |
| 1864—Alfred LePage | 1894—Hedley B. Balderston |
| 1864—Ezra B. Moore | 1894—Levi J. Leard |
| 1865—Thomas Rogers | 1895—George A. Ross |
| 1866—Joseph Seller | 1896—Daniel R. Chown |
| 1867—Edwin Mills | 1896—Richard J. Campbell |
| 1869—Ralph Brecken | 1897—Jacob Heaney |
| 1870—William Dobson | 1898—Hammond Johnson |
| 1874—Benjamin Chappell | 1899—J. Artemas Seller |
| 1875—Septimus E. Colwell | 1902—George Ayers |
| 1875—David Hickey | 1903—George Morris |
| 1877—Peter Robinson | 1903—Herbert R. Vessey |
| 1877—Wallace B. Thomas | 1904—Ernest S. Weeks |
| 1877—Isaac M. Melish | 1908—Frederick T. Bertram |
| 1878—John L. Dawson | 1909—Benjamin W. Turner |
| 1878—Artemus C. Bell | 1912—George T. Metherall |
| 1879—John W. Wadman | 1913—Bruce Carew |
| | 1921—Arthur Haberlin |

"BIBLE CHRISTIANS" IN PRINCE EDWARD ISLAND

The Bible Christian Connection was a body founded in 1815 by William O'Bryan, a Wesleyan local preacher in Cornwall, England. In doctrine, the "Bryanites," as they were sometimes called, were thoroughly Wesleyan. Their work spread somewhat rapidly in the south-west of England until, representing over two thousand members, they held their first Conference in 1819. In 1821, they formed a Missionary Society. In 1831, they became formally organized into a Christian denomination with a legally secured name and polity.

It was at this Conference that they decided to send out their first missionaries. Some of their people had emigrated to Canada West and a few to Prince Edward Island, and at their earnest request John Glass was sent to Canada West (Ontario) and Francis Metherall to Prince Edward Island.

Mr. Metherall, after a perilous voyage, arrived, with his family, at Bedeque, on June 26th, 1832. After some difficulty, he found a few friends at Union Road, Winslow Road, and the neighborhood of Charlottetown, and commenced services in dwelling houses, barns, and in the open-air, as opportunity offered. He was an indefatigable worker, making long journeys on foot, and enduring much hardship. At the end of the first year he had enrolled forty-seven members. At the close of the second year he returned sixty members, with thirty-six preaching places, and the work so extended that, in the following year, 1834, an assistant, Philip James, was sent to the Island. A small log church, erected on the Princetown road and occupied for forty-five years, was the first Bible Christian house of worship on the Island. Others were soon added, but some of them long remained in an unfinished state.

For some years the work of these devoted evangelists met with much success. In the years 1842 to '44 great revivals occurred at Vernon River and neighboring communities reaching to Murray Harbor and vicinity, adding three hundred and fifty to the membership. This extension of the work led to the sending of Messrs. Calloway, Harris, and Gale, from England, to the assistance of Mr. Metherall. William Harris soon sickened and died. Two native missionaries, John W. Butcher and James Whitlock, were led into the ministry about this time, who became specially helpful in the work.

An attempt to form a Bible Christian Society at Charlotte-

town was first made in 1845, but in a few months it was abandoned, not to be repeated for twelve years. Elsewhere in the Island the impulse given by the revival of 1842 caused general growth, but in 1847 signs of decline became evident. The age of the superintendent—Metherall—the frequent changes in the ministerial list by death, removals, and withdrawals; as well as the heavy loss by emigration to Ontario and the United States, contributed greatly to the reduction of numbers. Subsequent special effort, and entrance into new localities again enlarged the membership but the growth was small and at the union of all the Methodist bodies of Canada, in 1884, the Bible Christian membership in Prince Edward Island was less than six hundred.

Worn by the incessant toil of twenty-five years, Mr. Metherall resigned the superintendence of the work in 1856 and was succeeded by Cephas Barker, who came out from England for that purpose, and who carried on an aggressive evangelism for nine years, during which a good church was built at Charlottetown, and others at different places. In 1865, Mr. Barker was transferred to Ontario and was succeeded by John Chapple, but under his supervision the work was not sustained as it had been under Mr. Barker. In 1870, he was succeeded by George Webber, under whose five years of aggressive work burdensome debts were paid off, churches and membership increased, and the cause revived. He was followed by W. S. Pascoe and John Harris, until the union of 1884 when the Bible Society Communion of Prince Edward Island united with the New Brunswick and Prince Edward Island Conference of The Methodist Church bringing into it four ministers—Revs. S. H. Rice, J. M. Tredrea, W. H. Spargo, and W. E. Reynolds, who brought with them 548 members and fifteen on trial. This union worked to the advantage of all parties concerned and also for the advancement of the cause of God on the Island.

CHAPTER IV

NEWFOUNDLAND

The early settlement and development of Newfoundland, Britain's oldest colony, were attended with much of romance and heroism, bordering on tragedy. First visited by adventurous fishermen, it was looked upon as a great mother-ship, moored in mid-ocean, from which the smaller ships might carry on their summer fishing operations. Permanent settlement was discouraged and, for a time, prohibited. In a 'Charter,' issued by the English Government in 1674, it was ordered that no inhabitant should be allowed to reside within six miles of the coast from Cape Race to Bonavista. An officer was sent with orders to remove all persons settled upon the forbidden grounds, and to destroy their buildings. Partial obedience to these cruel orders produced much misery, but such selfish conditions could not long continue, and amended legislation forbade interference with those already settled along the shores. At the same time, the owners of all vessels were strictly forbidden to take out 'emigrants, or any person to settle in Newfoundland.' As those who came into the country had to do so by stealth, it is easy to see that no provision would be made for their spiritual welfare. The results were most disastrous. The people were like sheep without a shepherd. No man cared for their souls and demoralization speedily followed.

As Smith's history says: "It was not to the advantage of the English merchants—who were growing wealthy through the toil of the fishermen whose huts stood near their large establishments, and who were transporting their wealth to Britain as fast as it was accumulated—to pay any attention to the intellectual and spiritual interests of the increasing numbers, for whom, in a certain sense, they were accountable. Had it not been for the presence of one or two missionaries, sent out and, in part, supported by the 'Society for the Propagation of the Gospel in Foreign Parts', the darkness in Newfoundland would have been total."

This brings us to Laurence Coughlan and the beginnings of Methodism in Newfoundland. Coughlan was one of the many Irish converts of Wesley, like Strawbridge and Embury, who

were to become so influential in spreading the evangel of salvation in the 'New World' of the west. He was received on trial as a Methodist preacher, by Wesley, in 1755, and immediately met with success in winning souls for Christ. Mr. Wesley made very appreciative reference to his ministry, and, when Wesley felt the necessity of having more ordained helpers, he had Coughlan and others ordained, in 1764, by Erasmus, a bishop of the Greek Church, then visiting in England. Charles Wesley was greatly offended at this action of his brother, and made such a commotion that those who had been ordained, other than by an Anglican bishop, were required either to refrain from the exercise of their newly-conferred ministerial functions, or to submit to removal from the connexion. Coughlan, now nine years in the itinerancy, resigned, but he did not lose much time in finding other Christian service, for in 1765, the very next year, we find him at Conception Bay, in Newfoundland, preaching the glad Gospel of salvation to a very needy people: what immediate influences led him to Newfoundland are not known. Perhaps he had adopted Wesley's motto—The World is my parish—and having in some way learned of the spiritual destitution of Newfoundland had, with splendid heroism, unsupported by any church or institution, resolved to carry to them the Gospel. He found that two Episcopal clergymen, one at St. John's and one at Trinity, were the only ministers on the Island, and he found more than five thousand people, in the bounds of Conception Bay, entirely deprived of Christian ordinances, and, at Harbor Grace and Carbonear, he began his eventful missionary labors.

After the lapse of more than a year, the people of Harbor Grace and Carbonear sent a petition to the Society for the Propagation of the Gospel, London, asking for his appointment among them as a missionary, in the service of that Society. The request was granted, and, after a visit to England, when he was ordained by the Bishop of London, he returned to Newfoundland in September, 1767, to resume his labors. For three years, he met with little encouragement in his work, but just when he was ready to give up in despair, a great work of grace began among the people in Harbor Grace, Carbonear, Blackhead, and other communities about the Bay. As in all cases where the devil's kingdom is shaken, persecution followed this revival and Coughlan's faith and courage were severely tested. However, the good work grew, for he wrote to Wesley in 1772 reporting two hundred communicants in the congregations about Conception

Bay. Coughlan left Newfoundland at the close of 1773, having spent between seven and eight years of arduous toil on the Island.

Now, as Coughlan was employed by the Society for the Propagation of the Gospel, and as he was ordained by an Anglican Bishop, it may be asked How can Methodism claim him and count his work as the beginning of Methodism in Newfoundland? The answer is easy. A Methodist itinerant preacher for nearly ten years, highly esteemed by John Wesley, but through the High Church notions of Charles Wesley restrained from exercising the functions of an ordained minister, he resigned and took service as an agent of the Society mentioned, but in his work in Newfoundland he kept in correspondence with John Wesley and wrote "I am and do confess myself to be a Methodist. The name I love, and hope I ever shall. The plan which you first taught me, I have followed, both as to doctrine and discipline."

Coughlan formed societies and appointed local preachers and, for some years after his departure, these devoted laymen carried on the work, as their opportunities permitted, the chief among whom were Thomas Pottle at Carbonear, Arthur Thomey and John Stretton at Harbor Grace, and John Hoskins, teacher and preacher, at Old Perlican. These men suffered persecution patiently for the cause of Christ and kept the torch burning brightly until missionaries could be obtained from Wesley. The chief of these lay agents was John Stretton, who, when the successor of Coughlan, as agent of the Propagation Society, refused the use of the church to the dissenters and Methodists, as he called them, after holding services from house to house for some time, built a church at his own expense. As the result of his earnest appeal to Mr. Wesley for a minister, he received the glad tidings, early in 1785, that John McGeary, an ordained minister of some experience, like Coughlan an Irishman, would be sent forthwith and in that year the island was placed on the Minutes with this single laborer appended. In 1786, John Clark and William Hammett sailed with Dr. Coke to join McGeary in Newfoundland but a fierce storm drove the ship towards the West Indies and, reaching Antigua, Dr. Coke directed them to remain there, much to the loss of the work in Newfoundland. McGeary was disappointed at conditions in Newfoundland and could not accommodate himself to circumstances with the result that there came to be a lack of harmony between him and the lay leaders in the church. As both preacher and people were

disappointed, little progress could be made and the outlook was most discouraging. At this crisis, through the urgent request of both Wesley and Coke, William Black, with his varied greatness as preacher and administrator, visited the colony, landing at St. John's on August 10th, 1791, and proceeding next day to Carbonear. Both McGeary and the people received him with emotion and under his first sermon at Carbonear the power of God rested upon the congregation and continued to do so in the many services which he crowded into the visit of a month, and held at Port de Grave, Bay Roberts, Harbor Grace, Carbonear, Freshwater and Blackhead. It is recorded that not less than two hundred souls were converted to God during his brief visit to Conception Bay. This was not all. The people were encouraged, regular classes were formed, the church property was secured, the whole membership was inspired with spiritual life, a guarantee for the permanence of the work was obtained, and a foundation laid on which others might successfully build.

McGeary remained in Newfoundland but a few months after Black's departure and returned to England. Thus again the carrying on of the work fell upon the shoulders of devoted laymen, largely under the leadership of John Stretton. Added to the other names of godly lay workers that of George Vey of Port de Grave now came into prominence.

In 1794, George Smith came from England as a missionary, for more than a year confining his labors to Conception Bay. In 1796, he was joined by William Thoresby, who remained at Conception Bay while Smith went northward, forming societies at Greenspond, Trinity Bay, and Bonavista. Through exposure he contracted a serious illness and subsequently endured many hardships. After rendering good service for three years he returned to England in 1797. Thoresby was a man of talent and popular speech whose preaching was attended by crowded congregations. He returned to England in 1798.

In the spring of 1799, James Bulpit succeeded Thoresby in Conception Bay and remained till 1806 when he returned to England and later came to Prince Edward Island. Although generally popular he did not escape persecution. He came near losing his life at Carbonear having been locked up in a smoke house and was nearly suffocated when rescued by a friend.

Previous to Bulpit's departure, John Remmington, an Irish missionary, reached the island, and for two years was the only Methodist itinerant in the Colony. He was in labors abundant

and the work became so extended that, in 1808, he sailed for England to secure assistance and, succeeding, he returned in November accompanied by William Ellis and Samuel McDowell, two other Irishmen, of kindred spirit, who were destined to play an influential part in establishing Methodism on firm foundations in the land. It is of interest to note how large a part Irishmen had in introducing and building up Methodism in Newfoundland. Coughlan and McGeary, the first preachers, and John Stretton and Arthur Thomey, the great local preachers, were Irish, and Remmington, Ellis, and McDowell were of the same enterprising race. The latter three were providentially saved for this work. They had engaged passage from England in a fishing vessel which left without them and which never reached Newfoundland. She was, no doubt, lost on the way and had they been on board they also must have perished.

Reaching Newfoundland, Remmington allowed the newer men to remain in Conception Bay, whilst he went further north making Trinity his headquarters and branching out to Bonavista and other settlements, organizing new societies and establishing causes already begun. Under this "Irish Trio", the work of God greatly prospered all around Conception Bay, Trinity, Bonavista, and other districts. Societies were organized and churches built in many places and revival services led many into the membership of the church. Remmington abounded in labor till 1810 when he returned to Ireland, where he continued to labor effectively until 1834, when he became a supernumerary and died in 1838, aged sixty-six years. Ellis was the first missionary to make his permanent home in Newfoundland. Lench says "He loved the fishermen and labored amongst them for twenty-nine years." He died at Harbor Grace, September 21st, 1830, aged fifty years, the first Methodist missionary to be buried in the "Ancient Colony". He preached the first sermons in the churches erected at Grate's Cove, Bonavista, and Bird Island Cove, and the name of the last mentioned place has been changed to Elliston in memory of him. He was the means of turning many to righteousness. McDowell was a man of more than ordinary ability both as a preacher and organizer, and was permitted to lead many into the Kingdom, especially at Western Bay and Island Cove. Having severely cut his leg by falling through the ice at the latter place and not being able to travel, but able to stand, he began a series of special services which developed into a wonderful work of grace. In 1814, broken in health, McDowell returned to Britain, after six

years of devoted service, and, after a rest, resumed ministerial work in Ireland. He finished his course in 1855, in the seventy-sixth year of his age and the forty-eighth of his ministry. The early records make brief reference to William Ward, a young missionary who was sent out to Newfoundland in 1810 and stationed at Bonavista until 1812, when he was drowned, with all the crew of a fishing-boat in which he had taken passage from Bonavista to St. John's.

To show what thoughtful care Dr. Coke had for his missionaries, the following item concerning Ward will be of interest. He wrote from Bolton to the Missionary Committee as follows: "I request that the Committee will provide brother Ward with a large quantity of flannel and fleece hosiery. If we do not, we may be, unintentionally, the cause of his death, for he is going to a part of Newfoundland which is most exquisitely cold. Be pleased, also, dear friend, to let him have very warm stockings and very warm clothes of every kind." Neither did he forget the "Irish trio", for he added: "If you send a very large roll of flannel as a present to the three other preachers, you will do very well. . . . I'll not slacken my hand in begging. . . . Let us go on, and God will bless and protect us."

In April, 1812, a vessel reached St. John's, on board of which were two missionaries bound for Nova Scotia but driven by storm and ice into St. John's. One was Richard Taylor, well advanced in years, and married, the other William Croscombe, very youthful in appearance. Taylor was persuaded to remain in Newfoundland and went to Carbonear where he acted in the double capacity of preacher and teacher, assisted in the duties of the latter position by his wife. His two years' incumbency ended unfortunately, through drink, both for himself and the cause. In the Minutes of 1813, a membership of 340 was reported from Newfoundland. About this time when ministers increased and missions, or circuits, were formed with separate boundaries, Newfoundland was constituted a District (in 1815) with William Ellis as its first Chairman. In 1813, Sampson Busby, a Yorkshireman, succeeded McDowell at Carbonear and his wife opened a school for young ladies in that town. They remained in Newfoundland for four years in fruitful labors and then removed to Prince Edward Island.

Smith's History has the following paragraph: "In January, 1816, an important meeting took place at Carbonear. Sermons were preached on the Sunday, and on Monday evening John

Gosse, Esq., presided at a gathering of the ministers and leading laymen. These unanimously recommended the appointment to Trinity of a minister who should visit the several harbors in Trinity Bay; of a second to Fortune Bay, where the inhabitants, about five thousand in number, and nearly all Protestants, had never had a minister or teacher; of a third, to take the oversight of a large number of neglected Protestants about Burin, in Placentia Bay; and of another, for the inhabitants of Bay Roberts and Spaniards' Bay. Attention was also called to the gross spiritual darkness of several other districts of the island.

As a proof of interest in the issue of their representations, several laymen forwarded nearly thirty-one pounds to the Missionary Committee, with a list of subscribers, which appeared in the report for 1817 as the first ever forwarded from a British colony."

At the English Conference of 1816 no less than six ministers were selected for service in Newfoundland. They were John Bell—successor to Ellis as chairman—George Cubitt and John Walsh, who had seen service at home and Ninian Barr, John Haigh, and Richard Knight, beginning their ministry. Ellis, Busby, James and Thomas Hickson, and John Pickavant were already in the country, the latter three arriving in 1815.

With the increase in missionaries in 1816, the work was more definitely divided into Stations, and in that year the following was the list:

St. John's—George Cubitt.
Carbonear—John Walsh.
Harbor Grace—Ninian Barr.
Blackhead—John Pickavant.
Western Bay—John Haigh.
Island Cove and Perlican—John Bell.
Port de Grave—James Hickson.
Bonavista—Thomas Hickson.
Trinity Harbor—William Ellis.
Fortune Bay—Richard Knight.
Hants Harbor—John Lewis.

This list does not agree with the station-sheet of the British Conference, but discretionary power was given to the District for the making of changes, and the above is the correct list for the year mentioned.

Having described the development of the work, thus far, from a general standpoint, we will now give, as far as possible, a

summary of the history of the circuits following the order of the Stations as found in the Year Book of 1924.

Before doing this, however, we will refer to the formation of the Newfoundland Conference in 1874 and give the statistics of that date, then of 1884, when the second union took place and then of the concluding year of the Methodist church (1924) before entering the United Church of Canada, in June, 1925.

At the final session of the Conference of Eastern British America, held at Charlottetown, in 1874, its territory was divided into three Conferences, Nova Scotia, New Brunswick and Prince Edward Island, and Newfoundland. The first two were organized at that time and it was ordered that the Newfoundland Conference should be organized as soon as practicable, at the call of the co-delegate of the old Conference, who was the Rev. George S. Milligan, M.A., of St. John's. The assembly took place on August 5th, 1874, in the beautiful new George Street church, St. John's. The Rev. Geo. S. Milligan was elected President, the Rev. Thomas Harris, Secretary, and the Rev. John Goodison, Journal Secretary, with Rev. George J. Bond, then a probationer, as his assistant, and who had the honor of writing up the Journal of the first session of the Conference. Thus the newly organized church court entered upon its sessions, formed its committees, laid plans for its year's work, and began a chapter in the history of Newfoundland Methodism which has been marked through succeeding years by progress and development practically uninterrupted. As in the other Conferences the stations for the year had been fixed before the dissolution of the old E. B. A. Conference.

The Newfoundland Conference began its career in 1874 with thirty-seven circuits, in which were 4,409 full members with 1,250 on trial. These were cared for by thirteen ordained ministers and twenty-four probationers. In 1884 the circuits had increased to fifty-two, on which there were 6,971 members, with 1,591 on trial. There were thirty-eight ministers, two of whom were Supernumeraries, and twenty-one probationers. During these ten years three ministers and one probationer had died, ten ministers and three probationers had been transferred out and two transferred in. Adding the twenty-four probationers above named, seventy-one candidates had been received. Of these, thirty-seven had been ordained, one had died, three had been transferred, and twenty-one remained on probation, leaving nine who had dropped in one way or another.

In 1924, fifty years from the organization of the Newfoundland Conference, there are seventy-eight stations manned by thirty-nine ordained men, twenty-two probationers and seventeen supplies. Besides these there are, as ordained men, three connexional officers, twelve superannuates, one missionary to China, five on leave of absence, and three at college. Besides these latter, there are thirty-three probationers at college. The total church membership is 13,361 and the total Sunday School force 21,368. The Methodist population of the Island, at the 1923 census was 74,152. The figures for the other communions were Roman Catholics 86,489, Church of England, 84,663, Salvation Army 13,084, Presbyterian 1,884, Congregationalist 1,018, all others 1,689.

The changes in the ministerial personnel of the Newfoundland Conference are much greater than in any of the other older Conferences because it has so many young, unmarried men's appointments necessitating the transfer of many men at, or shortly after, their ordination. Until recent years, the great majority of candidates for the ministry of this Conference came out from England. Whilst some still come from England a much larger proportion of candidates than formerly are now entering the ministry from the circuits of the native born young men. For many years the Newfoundland Conference was greatly indebted to Mr. Joseph Lawrence, of East Keswick, Yorkshire, England, for the selection and education of suitable young men for its ministry. In 1880 there were only two native ministers in the Conference. In the year of Union (1925) of a roll, including students, of about one hundred and forty there were one hundred native preachers, with few vacancies to supply.

The Newfoundland Conference began in 1874 with only two Districts—St. John's and Carbonear—covering the whole work. This continued till 1878 when the District of Bonavista was constituted, in 1887, Burin; in 1896, Twillingate; in 1921, Grand Falls, and in 1922, Wesleyville, making seven Districts as at present.

One well acquainted with the work in Newfoundland writes: "Any review of the work in Newfoundland should do justice to the faithful work of the godly laymen (Lay Readers) who carried on the work in the absence of ministers—sometimes for months and even for years when men were scarce. Class-leaders too, men and women, I knew who were veritable pastors of the flock, also Sunday School teachers and officers. Outside of Eng-

land, I never knew churches so well served by laymen. The young probationers are greatly helped by these devout, loyal, and true co-workers."

ST. JOHN'S DISTRICT

St. John's—Fifty years elapsed between Coughlan's coming to Harbor Grace and the appointment of the first Methodist minister to St. John's. Considering the commanding position St. John's occupies in the Colony, this may, at first thought, seem strange, but the relative importance of the city was not so great in those days, the population was less than ten thousand, and three quarters of the population were Roman Catholics, and, besides an Anglican church, there was an Independent or Congregational church which ministered to the so-called dissenters. It is also to be remembered that for twelve years after Coughlan's departure the work which he began was carried on by devoted laymen, and it was twenty years after Coughlan's coming before the first Wesleyan Methodist missionary was appointed to the Island. As the city grew and Methodist people moved in from Conception Bay and many temporary visits were made by shipmen and others to the harbor, the necessity for something more than the small Independent church was felt, and about 1813 earnest requests were being made for a settled minister in the city. In 1814, it was decided to proceed with the erection of a small church in the following spring, and in that year, 1815, St. John's first appeared among the stations of the Newfoundland District, founded in that year. This first church was built at Gower Street and completed on December 26th, 1815. In the autumn of that year, the appointed minister being delayed in his arrival from England, John Pickavant was transferred, by the Chairman of the District, from Port de Grave, and became the first stationed minister. Immediately success attended his ministry and sixteen persons were added to the membership, when, alas, in a conflagration which consumed a large section of the city, the little church was destroyed by fire on February 12th, 1816, only a few months after its dedication.

On September 17th, 1816, the foundation stone was laid for a new church which was opened on Christmas-day, 1816, and the outlook was becoming encouraging, when two devouring fires in November, only a fortnight separate in time, swept over the city

rendering two thousand people homeless and destroying much of the wealth of the people. The church was not burned, but the congregation was scattered and financially crippled with a large debt on the church hanging over them. As a large, new church at Carbonear was also destroyed by fire about this time, the Rev. John Pickavant was requested by the District to go to England and make an appeal for assistance. He received a most generous response, more than two thousand pounds being contributed. This was divided between St. John's and Carbonear, the former being enabled to pay off its debt and build a parsonage and the latter so assisted as to be able to rebuild. This help for St. John's was very opportune as another heavy fire in 1819 brought several of the church's supporters to the verge of ruin.

The people had been severely chastened but the cause prospered, every year adding considerable strength to the membership, so that, in the first pastorate of Pickavant and that of Cubitt, his successor, a church of seventy communicants had been gathered.

Through the influence of the talented young Methodist preacher, George Cubitt, Lieutenant Richard John Vickers, of the Imperial forces in St. John's, was converted and became a zealous Christian worker and local preacher, so that, besides others, more than eighty soldiers entered into Christian fellowship. Lieutenant Vickers became the father of Capt. Hedley Vickers, the godly soldier of Crimean renown, leader of "Vicars' Saints" of heroic fame, and who was killed when repelling a night attack by the Russians, on March 22nd, 1855.

As the work grew in St. John's and calls for service came from Quidi Vidy, Portugal Cove, Petty Harbor, Topsail, Pouch Cove, and other communities, the task was too great for one man, and although he was assisted by such acceptable local preachers as Christopher Vey and David Rogers, quite a few people in one community, who were Protestants, wearied of waiting for a preacher, became Roman Catholics. Occasionally two preachers were associated in the city but the supply of candidates for the ministry was not sufficient to meet the demand and the Missionary Committee had to turn a deaf ear to urgent appeals for more men.

In 1852, no seats could be obtained in the one Methodist church of the town, and measures were taken for the erection of a second, but financial reverses caused a further delay of five years. In 1857, the brick church, so widely known as "Old Gower

St.", was built. To make room for its erection the old wooden chapel was "launched" from its site to a spot on the opposite side of Gower Street and the Sunday services were held in it until the new church was built. The new church was dedicated on November 29th, 1857, the Rev. Dr. Richey being the preacher of the day. Rev. Henry Daniel, who was then superintendent of the circuit, in a letter to the English missionary authorities stated: "At present nearly all the sittings are engaged. . . . The church is large, but hardly large enough for a rising community like St. John's." The erection of this church with its spacious and comfortable interior gave a great impetus to St. John's Methodism. His words soon came true. Methodists were obliged to build another church on George Street in the West End, at a cost of about \$30,000. This massive stone church, with a beautiful auditorium, splendid organ, and lofty and spacious basement was opened by the Rev. George S. Milligan, then superintendent of the St. John's circuit, on December 14th, 1873, and during its half century of history it has been the centre of a very vigorous and progressive Methodism. The name of the late Hon. C. R. Ayre is inseparably connected with the building, maintenance, and spiritual prosperity of this fine church. This church "swarmed" twice and had to build two other churches to "hive" its surplus congregation and provide for the expansion of Methodism in the west end of the city. The first of these, Alexander Street, was the outcome of the zeal and foresight of the late Rev. George Boyd whose name will long be remembered in St. John's. In 1884 he persuaded the trustees to purchase a small school house half a mile further west than George Street, established in it a Sunday School and made it a preaching place and in a short time a church was erected which soon had to be doubled in size.

The other erection was that of a church on the South Side where a Sunday School was established and where local preachers and other Christian workers found splendid opportunities for usefulness. Besides this a mission Sunday School was opened at Centenary Hall and a Sunday School established.

In a very few years after the building of the church on George Street, the need of a church in the east end of the city began to be felt, and accordingly in 1879 plans were chosen and a site selected at the head of Cochrane Street, one of the finest thoroughfares of the city, in close proximity to the government house and in a neighborhood almost exclusively residential. Here was opened in 1882 an exceedingly graceful structure of wood

with an auditorium capable of seating a thousand or more, finished beautifully in pitch pine, and so light and elegant in its proportions that it was particularly admired. A fine pipe organ was placed in its spacious choir, and it started on a career of growing usefulness.

On Sunday evening, January 18th, 1914, about an hour after the evening service, this beautiful edifice, in some unaccountable manner, fell a victim to fire and was totally destroyed. The courageous congregation soon started to rebuild, on the old site, a large and elegant church with special accommodation for Sunday School work. The corner-stone was laid by Rev. Dr. Chown, General Superintendent, on June 29th, 1914. This great modern church built of concrete and internally beautifully finished in natural wood, with its towering pillars and arched ceilings has a cathedral appearance. The ventilation is perfect. Unfortunately the acoustic properties are not good and the matter of applying a remedy has given much serious thought to the officials. The organ is one of the best in America, and the organist and choir render splendid music. The large Sunday School building attached to the rear was opened for Divine service on March 19, 1916, and the formal dedication of the completed building took place on June 18th, 1916, Rev. C. Howse, President of the Conference, presiding, and the preacher of the day being Rev. Dr. Cowperthwaite and Rev. C. A. Whitmarsh, the pastor. Hon. H. J. B. Woods was superintendent of the Sunday School of this church for thirty-three years.

"Old Gower St.", as the mother church had long been fondly called, was completely destroyed in the terrible fire which swept the city on the 8th of August, 1892.

The stricken congregation—most of them without home as well as church—met for a few Sundays at Fleming Street School Chapel, near the end of Monkstown Road. But a large temporary structure of wood, known as the "Tabernacle" was started on the 15th of September, and dedicated for worship on the 2nd of October, 1892. It stood on the site now occupied by Parade Street School, and was a marvel of neatness and comfort. It was used until the present Gower Street new brick church was opened in 1894.

Rev. Dr. Carman, General Superintendent of the Church of Canada, laid the foundation of the new Gower Street church, and Rev. Dr. Potts officiated at the opening. It stands on the site of the wooden chapel of 1816. The church has two galleries,

and is so large that it seats, on special occasions, sixteen hundred people. It has well equipped vestries, class rooms, church parlor, etc., a League room, and a fine Sunday School room, besides all the luxurious fittings of a modern church. It cost about \$75,000, and large outlays have been made since. Its interior is exceedingly comfortable and has fine acoustic properties. An Audiophone is attached to the pulpit for the benefit of any who are deaf.

In 1908, George Street church was enlarged increasing its seating capacity to twelve hundred. In 1913, the Hon. J. B. Ayre presented this church with a splendid new pipe organ. The old organ was donated by James Murray.

In 1909 the Alexander Street Circuit felt the need of more church accommodation, and began the erection of a new church at the junction of Lemarchant Road with Hamilton Street. Hon. Jas. S. Pitts, C.M.G., laid the foundation stone, and Rev. Dr. Carman, the veteran General Superintendent, opened it in the presence of a large audience which included no less than seventy ministers of the Conference which was then in session. This building was named Wesley Church at the suggestion of Rev. R. W. Freeman, then its pastor. It cost \$26,000. The congregation used the old church at Alexander Street for evangelistic services until 1910, when it was accidentally destroyed by fire. This church seats one thousand persons.

This comparatively small city has four splendid Methodist churches, equipped with excellent pipe organs, presided over by experts of unusual ability, accompanying choirs of great talent, and the preachers are inspired by large and attentive congregations.

The new Gospel Mission premises on Adelaide Street were dedicated in December, 1920, by Rev. Dr. Fenwick, President of the Conference, assisted by the city ministers.

The churches of this city have been visited with frequent revivals of great power, specially under the ministry of George S. Milligan and later under Humphrey P. Cowperthwaite. The evangelists, Crossley and Hunter, spent February and March of 1899 in the city and many were added to the membership. In 1920, under Mrs. Demorest and associates powerful services were also held.

A tablet, occupying a prominent place in Gower Street church reads: "This tablet commemorates the founding of the Methodist Church in the city of St. John's, in the year 1815, by

the Rev. John Pickavant, of Lancashire, Eng., and honors the memory of those faithful missionaries who, with him, have profoundly influenced the religious life of Newfoundland." From the appended list of pastors, it will be seen that several men have been stationed four, or more, times in the city, notably John Pickavant (in the early days of short terms), Geo. J. Bond, and H. P. Cowperthwaite. Perhaps the revered Dr. Cowperthwaite spent a longer period than any other in the pastoral work of the churches and none more influential for good. The ministry of Geo. S. Milligan was specially effective but he soon became identified with the educational work of the Colony as superintendent of Methodist schools.

No tablet needs to be erected to the memory of the devoted laymen who have so liberally contributed to the upbuilding of Methodism in the city. The splendid churches, college, college home, and orphanage are their enduring monuments. Special mention is made, in this respect, of such men as Hons. C. R. and J. B. Ayre, J. S. Pitts and Campbell McPherson by whose generosity liberal things could be devised and accomplished. Other prominent names of past worthies appear, such as J. J. Rogerson, J. E. P. Peters, James Angel, John Steer, E. White, J. Rooney, J. Withycombe, H. J. B. Woods, A. Marshall, and others who have entered into their rest and whose works follow them.

Any sketch of St. John's Methodism would be incomplete which omitted mention of the Methodist College. This institution which stands easily first among the highest educational forces of the colony is the fruit of the foresight and generosity of the Methodist people of the city and the development of a central institution begun many years ago in a small way, but now occupying an immensely important and strategic position as an educational and denominational centre. The first college, built of wood but large and thoroughly modern in equipment, was opened in 1886 and cost with its adjacent boarding Home some \$40,000. But it was one of the first buildings to be burned in the fire of 1892, and the Methodists of Newfoundland beheld their college, the pride and joy of the denomination and the object of so much faith and liberality go up in smoke.

Soon, however, they rallied from the shock and aided by generous contributions from the Methodists of the Dominion of Canada, erected a splendid building of brick which occupied the old site—loftier, ampler, more modern than its predecessor. Here under the care of Principal Holloway, whose success as an edu-

cator had been the great upbuilder of the college, a large number of teachers were employed, and between three and four hundred young people of both sexes trained in the different departments. The students continued to win great successes in the government examinations and in the matriculation examinations of the London University, frequently carrying off the highest prizes.

The Methodist College in St. John's was established in 1859 under the more unassuming name of the "Wesleyan Academy." Mr. Alexander S. Reid, M.A. (Edin.), was the first principal. After his resignation some ten years later, he was succeeded by William Edward Henry, Esq., M.A., a typical Irish gentleman, highly educated, a most brilliant lecturer, and an earnest Christian. He soon showed a remarkable gift as an organizer, and planned great things for the College. He was well assisted by E. Hancock, in Music and Language, and by J. W. Nichols in Art. Rev. J. Parkins acted for a brief period at that time as Junior Master before entering the ministry. The newly remodelled College became a great success from the very start, and easily took the lead educationally. But to the very deep regret of all who knew him, Mr. Henry's health suddenly broke down, and he returned home to Ireland to die.

Mr. R. E. Holloway, B.A., F.C.S., (Lond.), was the next Principal, and being a specialist in Science he ably filled the gap which Mr. Henry had hoped to see filled.

As the College continued to grow, a Model School was erected, and later a fine College was built in the grounds. This was lost in the fire of 1892, and the present larger structure put in its place in 1894. The College, with its fine Public Hall for lectures and similar purposes, together with the College Home and Principal's House, made unquestionably the most complete pile of educational buildings in Newfoundland. It included a laboratory, gymnasium, Art class-room, manual training department, and provision for every grade of student from the Kindergarten to the College proper. Its initial cost was \$80,000, and expensive additions were afterwards made. In the college hall there was a fine organ, the last gift of Hon. C. R. Ayre to the College. Principal Holloway died in September, 1904, greatly lamented. The splendid work so long directed by him is being worthily continued by the present Principal, S. Talbot Harrington, Esq., M.A. (Oxon). Connected with the College is the College Home, a boarding department where pupil-teachers for the Methodist Board Schools, the children of ministers, and the children of out-

port Methodists may receive home care during the years of their school-life in St. John's. The Home has been fortunate in the persons who have occupied the positions of Guardians and Chaplains—Revs. G. P. Story, Dr. M. Fenwick, Dr. T. B. Darby and their excellent and devoted wives.

Further extensions in the educational plant have been planned to be carried out so soon as financial conditions will justify the adventure. The history of Methodist educational development in the city, and throughout the island, is one of which our people may be justly proud. The liberality of the people of means, especially in the city, has been of the most commendable character.

Some years ago the Prince of Wales laid the corner-stone for a new college residence but circumstances have thus far prevented its erection.

The Methodist Orphanage, which is serving a most useful purpose, made possible by the noble bequest of the late Hon. C. R. Ayre, was formally opened in July of 1901.

On January 19th, 1924, since the above was written, the splendid Methodist College was destroyed by fire at a loss of \$200,000 with an insurance of \$92,000. The fine organ, portraits of benefactors, and invaluable records and furnishings were destroyed. This disaster, like many another calamity, seems destined to prove a blessing in disguise as it concentrated the attention of the people upon the educational needs of the city and led to the union of the Methodist, Presbyterian and Congregational churches in a common educational policy, promising the reorganization of the schools under their control and the rebuilding of the college. An intensive canvass for funds was made and the splendid sum of \$133,000 was subscribed in one week. This added to insurance and other funds, amounting to \$125,000, enabled them to commence the carrying out of a building program which will ultimately involve the expenditure of half a million dollars. The courage and liberality of the people have been most commendable. When the undenominational Junior College, provided for by the annual grant from the Carnegie Trust, becomes operative the educational facilities of the city will be of an high order.

The following is the list of pastors of the St. John's city churches the sub-heads showing when the divisions were made and separate stations formed:—

Under The British Conference

- | | |
|---------------------------------|---------------------------------|
| 1815-16—John Pickavant | 1836-39—William Faulkner |
| 1816-17—Ninian Barr, Assist. | 1839-41—John Pickavant |
| 1816-17—Richard Knight, Assist. | 1840—James England |
| 1816-18—George Cubitt | Supplied the Congregational |
| 1818-20—John Bell | Church by appointment of |
| 1820-21—John Pickavant | the District Meeting |
| 1820-21—William Wilson, Col. | 1841-42—John Snowball |
| 1821-24—John Walsh | 1843-44—Ingham Sutcliffe |
| 1824-25—Thomas Hickson | 1844-49—Richard Williams |
| 1825-27—William Croscombe | 1845-47—John Brewster, Col. |
| 1825-26—Ninian Barr, Col. | 1846-48—Adam Nightingale, Supy. |
| 1827-32—John Pickavant | 1848-51—Elias Brettle |
| 1831-32—John Tomkins, Col. | 1849-50—William Faulkner |
| 1832-34—John Haigh | 1850-55—Edmund Botterill |
| 1834-35—George Ellidge | 1851-53—John S. Addy |
| 1835-36—John Smithies | 1854-55—John S. Phinney |

Under The Eastern British American Conference

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|----------------------------------|-----------------------------------|
| 1855-56—Thomas Angwin | 1863-66—Paul Prestwood |
| 1855-56—Samuel W. Sprague, Col. | 1863-64—Charles Ladner, Assist. |
| 1856-7—Robert A. Chesley | 1864-67—Joseph Gaetz, Assist. |
| 1855-57—James Dove, Assist. | 1864-67—Alfred W. Turner, Assist. |
| 1857-60—Henry Daniel | 1866-69—John Prince |
| 1857-58—Thomas Smith, Col. | 1867-68—Charles Comben, Col. |
| 1858-60—John Winterbotham, | 1867-69—Samuel R. Ackman, Assist. |
| Assist. | 1869-72—James Dove |
| 1859-65—Adam Nightingale, Supy. | 1869-72—Stephen T. Teed, Col. |
| 1860-63—Edmund Botterill | 1870-71—Alfred W. Turner, Supy. |
| 1860-62—John Waterhouse, Assist. | 1872-73—Henry Loud Cranford |
| 1862-63—Joseph Pascoe, Assist. | |

Under The Newfoundland Conference

- | | |
|-------------------------------------|----------------------------------|
| 1873-75—Geo. Seaton Milligan, M.A. | St. John's East Circuit |
| 1872-73—Thos. Whitfield Atkinson | |
| Assist. | GOWER STREET CHURCH |
| 1872-74—James Nurse, Assist. | 1881-83—Wm. Webb Percival |
| 1873-75—Joseph Lister, Assist. | 1882-83—Geo. Noble, Assist. |
| 1874-75—Joseph Pascoe, Col. | 1884-86—Geo. J. Bond, B.A., |
| 1875-78—Thos. Harris | 1886-87—Geo. Vater |
| 1874-76—Geo. J. Bond, B.A., Assist. | 1887-89—Geo. Boyd |
| 1875-77—John Pratt, Assist. | |
| 1875-78—Simeon B. Dunn, Col. | COCHRANE STREET CHURCH |
| 1877-79—Wm. Kendall, Assist. | 1883-84—G. J. Bond, B.A. Assist. |
| 1877-78—Joseph A. Jackson, Assist. | 1884-86—Geo. Vater, Assist. |
| 1877-79—Geo. Paine, Assist. | 1886-88—J. Parkins, Assist. |
| 1878-81—Job Shenton | |
| 1878-81—Charles Ladner, Col. | GOWER STREET CIRCUIT |
| 1879-80—Geo. Philliskirk Story | 1890-92—H. P. Cowperthwaite, |
| Assist. | M.A. |
| 1880-81—James Wilson, Assist. | |

1893-95—Arthur Dwight Morton,
M.A.

1896-98—Levi Curtis, B.A.

1899-02—Geo. S. Milligan, M.A.,
LL.D. Supy.

1899-03—H. P. Cowperthwaite,
M.A., D.D.

1903-06—John L. Dawson, B.A.

1906-09—Walter T. D. Dunn

1910-11—H. P. Cowperthwaite,
M.A., D.D.

1911-..—H. P. Cowperthwaite,
M.A., D.D. Supy.

1911-13—Jabez Ayre Rogers, D.D.

1913-14—H. P. Cowperthwaite,
D.D.

1914-18—Douglas B. Hemmeon,
B.A.

1918-22—E. William Forbes, M.A.,

1922-..—Hammond Johnson

COCHRANE STREET CIRCUIT

1888-89—F. R. Duffill

1889-92—John Pratt

1892-95—Geo. Paine

1895-98—James Pincock

1898-01—Fred W. W. DesBarres,
B.A.

1901-03—H. P. Cowperthwaite,
D.D.

1903-07—Fred R. Matthews

1907-11—W. H. Webber

1911-16—C. A. Whitmarsh, M.A.,
B.D.

1916-21—Geo. J. Bond, LL.D.

1921-25—Charles H. Johnson,
B.D.

1925-..—E. C. French

St. John's West Circuit

GEORGE STREET CHURCH

1881-83—T. H. James

1881-82—Chas J. Duffill, Assist.

1884-86—George Boyd

1887-89—Geo. J. Bond, B.A.

1888-07—James Dove, D.D.
Supy.

1890-93—A. D. Morton, M.A.

1893-96—H. P. Cowperthwaite,
M.A.

1896-98—John T. Newman

1899-00—Geo. E. Heal

1900-02—J. L. Dawson, B.A.

ALEXANDER STREET CHURCH

(Assistants)

1885-86—Geo. C. Frazer

1887-88—John E. Manning

1889-90—W. H. Adams

1891-92—W. J. Hutcheson

1893-94—J. J. Blythe

1895-96—Geo. E. Heal

1899-01—S. J. Russell

GEORGE STREET CIRCUIT

1903-05—W. T. D. Dunn

1906-09—Charles Hackett

1910-14—John W. Bartlett

1914-18—N. M. Guy, M.A.

1918-21—D. B. Hemmeon, B.A.

1921-25—R. E. Fairbairn

1925-..—C. H. Johnson, B.D.

ALEXANDER STREET CIRCUIT

1902-06—Chas Lench

1906-08—R. W. Freeman

Name Changed to Wesley Circuit

1908-09—John Line, Assist.

1910-11—J. K. Curtis, B.A.

1911-13—F. R. Matthews, B.A.

1914-18—H. Royle

1918-22—W. B. Bugden, B.A.

1922-..—J. G. Joyce, B.A.

The Gospel Mission—For full fifty years there has been a voluntary Methodist organization in St. John's known as the Gospel Mission. Nearly that many years ago in a northern section of the town which was then building with small houses a Methodist school house was erected. A group of workers began to hold evangelistic services there. Their leader was John Taylor, a

native of Old Perlican. With him was associated a Mr. Knight. This was on Fleming Street. Sometime later the old Congregationalist meeting-house on Victoria Street was offered for sale after being used for some years as an Oddfellows hall. The late Archibald McPherson, Sr., bought the property and placed it at the disposal of the Mission. On his death, a change of arrangements had to be made. A house on New Gower Street had been willed to the conference. This was in a good situation for true mission work. So the partitions were taken out and services held there for a time. Later still The British Hall, a large building at the East end of town, was hired and finally some ten years ago a property at the chief junction of the street cars down town and bounded by three streets was bought for some \$20,000 by a properly organized City Mission Board and a hall erected on a vacant part of the property which was then leased to the group of workers.

Following Messrs Taylor and Knight, Mr. Vincent, a Cochran Street worker, became the chief leader and did very devoted work. After him came Mr. Kenneth Barnes of Wesley Church who has been greatly assisted by Mrs. Barnes, who is a very fine pianist. Rev. Edwin Moore was appointed to this mission in 1925.

Pouch Cove—This settlement lies eighteen miles north of St. John's on the extreme point between Conception Bay and the Atlantic. Its people are of Devon descent and came hither from the north side of Conception Bay. Between there and St. John's there is a large Roman Catholic population. Connected with Pouch Cove as a circuit, for a long time, was Portugal Cove, twelve miles from the city at right angles to the Pouch Cove Road and a long distance from the latter Cove. As soon as the development of the iron mines at Bell Island called for a minister there Portugal Cove was detached from Pouch Cove and connected with Bell Island from which it is separated by a regular ferry. Pouch Cove was supplied for many years from St. John's. Then it became the residence of the third man on the St. John's circuit. Among these were Messrs Atkinson, Nurse, Lister, Pratt, Paine, Bond and others, under whom noted revivals of religion were experienced. Special memory is cherished of a great work of grace during the term of Mr. Bond which commenced under an inspiring sermon preached by Mr. Lister. A large number of men from the crews of sealing schooners which were jammed in the

ice near Pouch Cove, waiting a chance to get north, came ashore to the services. One of these schooners, the *Water Witch*, was later lost with half of her crew.

William Kendall was the first married minister to reside at the Cove and he had the parsonage built in 1880. The present beautiful church was built during the pastorate of Jabez Hill (1900-03). The new parsonage was built during the term of W. H. Browning (1914-18) and a storey was added to the school building. The memory of Solomon Matthews, who was stationed here three times and whose ministry was attended with great ingatherings, is lovingly cherished on this circuit. He died at Pouch Cove in 1910 much lamented. The ministry of Hatcher and Browning was of a constructive character leaving permanent good results.

Several young men from Pouch Cove have entered the ministry, amongst them being Dr. Allan Hudson who died in Canada. Clement Eastabrook, a son of the old lay reader, and Wm. Pippy entered the ministry in Montana, Mrs. Eastabrook being a Miss Pippy from the Cove. Albert B. Hudson is stationed in Toronto and Berkley Noseworthy entered the ministry in the United States.

Pouch Cove has been blessed by strong and devoted lay workers. Joseph Baggs, School teacher, came from Broad Cove, Blackhead, and was a power for good as a lay-reader. He was succeeded by Aubrey Crocker, John Estabrook and Reuben Pippy all of whom, in turn, rendered splendid service. Others mentioned are Thomas and William Hudson, Nicholas Thistle George and Richard Noseworthy and the present leader W. Berkely Eastabrook, son of John. Miss Tryphenia Churchill, a saintly woman, taught school, and frequently occupied the pulpit to the delight of the people.

The other appointments on this circuit are Biscayan Cove and Bauline. Biscayan is a small inlet three miles from Pouch Cove. Thomas L. Hudson, who led the singing at Pouch Cove, has been light keeper at Biscayan for more than a quarter of a century and through his influence a school house was built there in 1912. William and Michael Mulley take turn in conducting service.

Bauline is seven miles from Pouch Cove over a high divide. It has a small but beautiful Church. Messrs. John King and Benjamin LeGrow were the first layreaders, and for forty years Isaac King has rendered excellent service as lay-reader and of

late years Bernard King has done good service. The first church in Bauline was built in 1887 and the new one during the pastorate of A. A. Holmes (1918-21). At the opening of the first church John Reay pastor, and Revs. T. Atkinson, L. Curtis and J. Pincock the preachers, a revival broke out and numbers were converted.

Looking through the bookshelves of Newfoundland's lay-readers the sermons of Wesley, Moody, Spurgeon, Talmadge, Banks and many others of such strong evangelistic flavor are found to occupy a prominent place.

The following is the list of pastors since the separation from St. John's: 1879, Wm. Kendall; 1881, Robert Bramfitt; 1884, Jesse Heyfield; 1887, John Reay; 1880, Solomon Matthews; 1893, H. C. Hatcher; 1896, Thos. W. Atkinson; 1899, S. Matthews; 1900, Jabez Hill; 1903, Anthony Hill, 1907, Edwin Moore; 1908, S. Matthews; 1910, Wm. H. Dotchon; 1914, W. H. Browning; 1918, A. A. Holmes; 1921, E. Moore, 1925, A. Young.

Bell Island and Portugal Cove—Portugal Cove, on the eastern side of Conception Bay, nine miles from St. John's, was joined to that city by the first road that was built in Newfoundland. The mails went through there for the whole north of the island, crossing the Bay to the Harbor Grace, thence across to Trinity Bay another twelve miles, thence to Trinity on the West side of that water. For the same reason long before that road was built there was a path. This path Wm. Black travelled in 1791 on his way to Harbor Grace the headquarters of the weak cause we had in Newfoundland. He preached on his way at the Cove and that night the fire fell. So he stayed several days. Methodism was then firmly established. In a very short time the church, which was torn down in the summer of 1924, was built. The cause there was cared for some years by an excellent local preacher named Curtis.

The type of Methodism that was found then has continued ever since. Portugal Cove is still a warm hearted centre. Millers, Hardings, Churchills, Mitchells, Hibbs, Somertons are among the chief names of our people. Several men from the Cove entered our work in the U. S. A. A Miss Churchill from the Cove was the first to bring the Salvation Army to Newfoundland. She was a woman of great zeal, typical of the village. The wisdom of the coming of the army to Newfoundland is greatly to be questioned, when the fact is remembered that denominational schools prevail

in Newfoundland and its coming into many small communities, especially of Methodist population, split up the schools and rendered many of them inefficient, while, at the time of its entry, the warmest kind of Gospel was already being preached in such communities. The foundation stone of a new church was laid at Portugal Cove by Dr. Cluney McPherson in October of 1923 and in the following year it was carried to completion.

Bell Island is on the South side of Conception Bay and is reached by ferry from Portugal Cove. It came into importance by the discovery that it contains vast deposits of iron ore the development of which began in 1895. It has a population of six or seven thousand and many hundreds of men find employment in the iron mines.

The Methodist Church was not slow in following the people to this growing centre. In 1900 it was attached to Topsail and in 1901 to Pouch Cove, there being sometimes two men on the field, the junior living at Bell Island. Of the latter we have this record: 1906, E. J. Pratt; 1907, Supply; 1908, Alfred Bishop; 1909, Supply; 1910, A. F. Bamford; 1911, J. V. Westlake; 1912, W. J. Arms; in 1913, the name was changed to Bell Island and Portugal Cove with W. J. Arms continued; 1914, Supply (Wm Swann, Supernumerary); 1918, W. R. Butler; 1920, Ira F. Curtis; 1922, W. T. D. Dunn; 1924, W. E. Cockram.

A large Methodist school was built in 1921 and a fine parsonage in 1922.

Topsail—The road around Conception Bay was commenced in the time of Governor Cochrane about 1825. The territory it passed through is one of the best farming districts in the Island and Robert Miller of Portuguese Cove and his brother-in-law, blacksmith Moyes, an Englishman, determined to take up land in the new district, seven or eight miles south (up the Bay) from their rocky village. They were the first settlers in Topsail, and they were soon joined by other Methodists named Downe, Towlow, Butler, and Allan, which names are still to be found in the village. These people were visited by Methodist ministers from St. John's and soon a Church was built at Topsail which was used for many years until superseded by the present neat building.

Rev. Joseph Gaetz, who was junior minister in St. John's (1864-67), ranged this shore and pushed forward the building of a church at the Gullies some miles farther up the Bay. His successors, not so sanguine, sold it to the Church of England

which still uses it for a school after occupying it as a church for years. Years later, Rev. George Boyd again found an entrance to the Gullies and built a small school which still stands and in which occasional preaching services are held. When the first church at Topsail was taken down the material was used to build a very pretty church at Long Pond which was equipped with furniture and seats from the West End St. John's Presbyterian Church when that was discontinued. Long Pond, through the lack of regular ministerial supply and the invasion of the Salvation Army, was lost to the Methodist Church.

The parsonage at Topsail was built during the pastorate of Mark Fenwick (1886-88). Of the early Methodist settlers mentioned, Robert Miller lived to be a very old man and died sitting in his chair with his finger marking his place in the book of Hebrews. He was scarcely ever seen in his later days without the bible in his hand. Miss Miller, probably the best known poet in Newfoundland, is a descendant of this old pioneer. Mr. Moyes was paralyzed, comparatively early in life, but lived as an invalid to a great age.

Mr. Isaac Morris, able local preacher and devoted Christian worker, was contributed to the Methodism of St. John's (Gower St.) by the Topsail community.

Topsail first appears as a separate circuit in the Minutes of 1886 with Mark Fenwick as pastor. He was succeeded as follows: 1888, W. H. Adams; 1889, S. Snowden; 1891, John Reay; 1894, A. Hill; 1897, F. G. Willey; in 1900 Bell Island appeared attached to Topsail with Jesse Heyfield as pastor assisted by Supply, but in 1901 Bell Isle was connected with Pouch Cove; 1904, F. G. Willey; 1908, James Nurse; in 1912, Mr. Nurse became a supernumerary but continued to reside at Topsail and carried on the work as a supply assisted by local preachers from the city. In 1924, a young preacher, named Povey, just out from Wales, and connected with Gower St., St. John's, as assistant, supplied Topsail and met with much encouragement but through a break in health was obliged to relinquish his work early in 1925 and return to England. There is still good stock in Topsail and a large population around the shore which should be cultivated by the appointment of a strong and zealous ministerial supply. In 1924, S. Vatcher was appointed as supply for this mission.

Brigus—To the Rev. C. Lench belongs great credit for searching out and setting in order much valuable Methodist his-

toric data touching our work in Newfoundland. In a recent letter to the St. John's press he says:

"The beginning of Methodist Church Life in Brigus began a few years before the dawn of the 19th Century. The Rev. William Thoresby made two visits to Brigus. That there was a Methodist Society there is evident by his records:

January 11, 1796, 'I met the Society at Brigus, and gave them tickets and joined some new members and back-sliders. We had a precious meeting.' On April 4th, 1797, he again visited Brigus and he says, 'I preached to a serious and well behaved audience, but at present they are busily engaged preparing for the seafishery.'

This is proof that Brigus at this time was Methodist, and it is likely that the person who accompanied him in his visits may have been John Percey, who may have then received his inspiration to look after the flock.

Brigus Methodism had a pioneer, John Percey, one who took the initiative in laying the foundation of the Methodist Church. That pioneer was acting as a shepherd of the flock, then residing between Turk's Gut and Clarke's Beach before the year 1803, and acted as preacher on the Sabbath and teacher on week days. We know he had a sister Mrs. Ann Munden, whose name has been handed down to this day as 'The Peace-Maker' of Brigus.

About 1803 John Percey went to London, and received ordination from the hands of the Rev. Dr. Thomas Coke, Nestor of Methodist Missions, and tradition says he was the first Newfoundlander to receive ordination. Mr. Percey returned as an ordained preacher, and continued his service from 1804 until 1820. He opened his Register, and kept his parish vital statistics accurately. This commenced February 16, 1804, when the first entry was made. He performed the functions of his office until 1819.

It is very likely that Parson Percey preached in the houses of his parishioners. Tradition says he taught school and also held class meetings. The first fellowship meeting was held in a house now destroyed, but well known as the first residence, with a chimney, built in Brigus. It was four years after his ordination that he records the fact of 'The opening of the Church on the same day.' How it was built and financed we know not. What it was in appearance is known to the belated travellers on the shores of time, who worshipped in both the past and present churches. It had a cottage roof, and had "Wesleyan Chapel" inscribed, in large letters over the main entrance. The church was

enlarged and repaired from time to time until after an honorable career of 67 years, the congregation moved into the present sanctuary."

It is rather remarkable that the name of Percey does not appear in either Wilson's history of "Newfoundland and its Missions," or Smith's "Methodism in Eastern British America," but Mr. Lench has discovered authentic documents to prove his identity and ministry.

The present spacious church was dedicated on May 23rd, 1875, the preachers being Revs. George S. Milligan (President), Charles Ladner, and James Dove. Rev. Thomas Harris was the pastor. A very old communion cup and a clerical gown, accustomed to be worn by the minister in earlier days, are still preserved in the Church.

For many years the Methodists found a true friend and liberal supporter in Charles Couzens, the principal merchant of the place and subsequently its stipendiary magistrate.

In 1824, Cupids became part of the circuit and soon afterwards a small church was erected there. Brigus was once a place of wealth and much more relative importance than it is now, but it still has very loyal supporters of Methodism.

The following is the list of pastors: 1819, Thomas Hickson; 1822, John Haigh; 1824, Richard Knight; 1827, Wm. Ellis; 1829, John Boyd; 1831, John Haigh; 1832, Geo. Ellidge; 1834, John Pickavant; 1838, James Hennigar; 1842, J. Pickavant; 1843, Wm. Faulkner; 1846, John S. Addy; 1849, John Snowball; 1852, W. E. Shenstone; 1855, John S. Phinney; 1856, Samuel W. Sprague; 1858, Thomas Smith; 1861, Adam Nightingale; 1862, Thos. Harris; 1865, Wm. E. Shenstone; 1868, John Waterhouse; 1871, John S. Peach; 1872, Thos. Harris; 1875, Charles Ladner, assisted in .75 and .76 by James B. Heal; 1878, Joseph Pascoe; 1881, C. Ladner; 1882, John Goodison; 1885, James Dove; 1888, Henry Lewis; 1891, John Pratt; 1892, W. T. D. Dunn; 1895, James Wilson; 1898, George Paine; 1903, Jabez Hill; 1904, James Nurse; 1908, Samuel Snowden; 1912, Robert H. Maddock; 1916, C. A. Whitemarsh; 1918, Oliver Jackson; 1923, Charles Lench.

Rev. John W. Bartlett of the Nova Scotia Conference is a native of Brigus.

The early days of the old Wesleyan Chapel were noted for the lively singing. They revelled in the old tunes and gloried in the stringed orchestra, the Cello, Violins and Flute, etc. The

people came from miles around to hear the singing of the Brigus choir. There is now a good pipe organ.

Cupids—In the early settlement of Newfoundland, because of the lack of Protestant preachers, many of the people were won over to Roman Catholicism. In the Evangelical Magazine of 1814 it was stated that "There is a place called Cubits, in Conception Bay, where it is said that more than five hundred persons have become Papists, who six years ago were Protestants."

In 1824, Cupids became part of the Brigus circuit and soon afterwards a small church was erected there.

This community, separated from Brigus, with Clarke's Beach was formed into a circuit in 1877 with George Boyd as pastor. Then followed 1879, John Reay; 1882, James Dove; 1885, John Pratt; 1888, George Paine; 1890, James Pincock, assisted at Clarke's Beach in 1892 by T. E. Roberts; 1893, Solomon Matthews, assisted in .93 by T. E. Roberts, in .94 by C. W. Follett, and in .95 by W. A. Palmer; in 1896, the name of the circuit was changed to Cupids and Clark's Beach, with Wm. Swann assisted by Wm. A. Palmer in .96 and .97 and by C. R. Durrant in .98; 1899, Thos. W. Atkinson, assisted by Supply in .99 and 1900, and in 1901 by H. G. Bandy; 1902, Wm. Harris, assisted in 1902 and 3 by Supply, in 1904 by Edwin J. Pratt and in 1905 by Supply; 1906, Thomas H. James, assisted in each year by Supply; 1910, Charles Hackett, assisted in 1910 by Charles W. Legge, and in .11 by Supply; L. E. G. Davies, assisted in .12 by A. V. Robb; 1913, the circuit was divided, Clarke's Beach becoming the head of one mission and Cupids a separate mission with but the one appointment: 1914, Thomas B. Darby; 1915, connected with Brigus, Thos. J. Pitt resident at Cupids; 1916, separated with Walter Ney; 1918, Supply (W. Swann); 1920, connected with Clarke's Beach; 1921, connected with Brigus.

In 1921, the grant was withdrawn and Brigus and Cupids were formed into one circuit, the minister residing at Brigus.

Previous to his entering the ministry, Thomas Fox, affectionately remembered as "Father Fox," who, although not great as a preacher, was mighty in faith and prayer, and led many souls into the Kingdom, spent some years at Cupids as teacher and local preacher. Pious fishermen from this community when away from home, at the fisheries, were the means of planting Methodism in some of the places they visited notably at Change Islands where a number of them eventually settled. William Le-

Drew, a faithful lay reader, rendered good service for years on the Fogo Mission. This community has made other valued contributions to the ranks of Christian workers in the wide world. The following have entered the ministry from Cupids—James Smith, B.A., Saskatchewan; W. G. Smith of Toronto; Sidney Smith, ex-President of the Newfoundland Conference and his brother William of the M. E. Church in the United States. Another brother, Robert, went to India as a missionary and has not been heard from for several years. Frank Rowe, prominent as a student at Mt. Allison, is a lawyer in some part of Canada. Others, as teachers, doctors, and business men, are holding prominent positions in other lands, so that this humble settlement by its own impoverishment has enriched other and larger communities.

Whilst no extensive revivals, such as have been witnessed in some other parts of Newfoundland, have occurred in Cupids, gracious seasons of refreshing are remembered in connection with the ministry of Thomas Fox, James Dove, William Swann, Walter Vey and others.

Clarke's Beach—This community was long connected with the Cupids circuit which, for a length of time, had two men, the juniors living at Clarke's Beach. These were as follows: 1893, T. E. Roberts; 1894, C. W. Follett; 1895, W. A. Palmer; 1898, C. R. Durrant; 1900, Supply; 1901, H. G. Bandey, 1902, Supply; 1904, E. J. Pratt; 1905, Supply; 1910, Charles W. Legge; 1911, Supply; 1912, A. V. Robb. In 1913, Clarke's Beach appeared as the head of a separate mission with Oliver Jackson as pastor. In 1915, it was connected with Brigus and Cupids with Clement Gaukrodger resident at Clarke's Beach, appearing again as separate in 1916 with Richard Gosse as pastor; 1919, W. J. Moores; Cupids and Clarke's Beach were linked together in 1920 with J. T. Clarke as pastor. 1921, separated with S. W. Francis; 1922, T. W. Tyson; 1923, Ernest Howse; 1924, H. L. Coole; 1925, R. E. Belbin.

The other appointments are Bareneed and Port de Grave. See separate notes on Port de Grave. Levi Hussey entered the ministry from Clarke's Beach, G. S. Morgan, Thomas Pitcher and Samuel Taylor from Port de Grave, and a Mr. Richards, a successful teacher, went from Bareneed. Revs. H. G. Bandey and O. Jackson married Noseworthy sisters from Clarke's Beach.

During the winter of 1874-75 a neat church was dedicated at Clarke's Beach.

Port de Grave—For the early history of this community which, for a long time, was the head of a circuit see notes on Bay Roberts, also see there list of early ministers. Following the division of the circuit, in 1874, the following were the pastors at Port de Grave: 1874, Jesse Heyfield; 1876, Geo. Bullen; 1877, Wm. H. Edyvean; 1879, Supply; 1880, Edgar Taylor; 1881, F. E. Willey; 1884, Wm. R. Tratt; in 1887, Port de Grave was added to Bay Roberts; 1891, it was connected with Cupids, and continued so until 1906 when it was again connected with Bay Roberts, finally becoming an appointment of the Clarke's Beach circuit.

A church was built at Port de Grave in the Conference year 1874-75, during the pastorate of Jesse Heyfield.

Bay Roberts—The communities of Port de Grave and Bay Roberts shared in the visitations of the early itinerants around Conception Bay. On August 21st, 1791, William Black preached at both places to large congregations. At Port de Grave, he found a class-meeting of twenty-seven members who had been gathered by the devoted local preacher, George Vey. At Black's visit four more were added to the class. In 1816, it was decided to appoint a resident missionary to Bay Roberts and Spaniard's Bay and James Hickson was the first appointment. The historian says: Port de Grave, at William Thoresby's return to England, in 1798, had seemed bright with promise, but in spite of some excellent members, under the leadership of George Vey, growth there failed for many years to correspond with the labor bestowed. 'The people of Bay Roberts,' a part of the Port de Grave circuit, Thoresby wrote in 1797, 'love the Gospel of Christ.' From that place in 1824, when a church had just been opened, the pastor reported 'a lively, zealous society.'"

The old circuit included Port de Grave, Bay Roberts, Bareneed, and Clarke's Beach. The present appointments are Bay Roberts, Coley's Point, Shearston, and Spaniard's Bay. There is a church at each place. A church was built at Spaniard's Bay in 1877. This was the head of a circuit for some time and a parsonage was built there, free from debt, in 1888. The church at Coley's Point was dedicated on February 21st, 1909, the services being conducted by Rev. Mark Fenwick (Chairman), the special

preacher being Rev. Levi Curtis, assisted by R. S. Smith, C. A. Whitmarsh, and C. H. Brown.

Previous to and during the early part of the second pastorate of the Rev. S. Snowden (1904-08) Bay Roberts had two churches, East and West. During his pastorate the present splendid Central church was built to take the place of the other two. It was dedicated on May 6th, 1906, the preachers being Revs. Levi Curtis, Solomon Matthews, and Mark Fenwick, assisted by Revs. J. Nurse, W. Harris, and J. Pincock. This splendid church seats a thousand people. One of the old churches was sold in 1908.

This circuit has made a rather remarkable contribution to the ministry of the Methodist Church. It has sent out the following: E. C. French, R. H. Mercer, Isaac French, W. E. Mercer, of the Newfoundland Conference; R. F. Mercer, Hamilton; A. J. Mercer, Saskatchewan, besides the following probationers: Robert Belbin, Gilbert Turtle, Wm. Bishop, and Harvey Russell. Rev. W. S. Mercer, who lost his life in a blizzard on the Fogo circuit, on February 4th, 1924, was also an honored native of Bay Roberts. Several ministers found their wives on this circuit.

Remarkable revivals of religion were experienced during the pastorates of Samuel Snowden and Solomon Matthews.

The following is the list of pastors, first of the old Port de Grave, Bay Roberts, and Clarke's Beach circuit, followed by the appointments of the separate Bay Roberts field: James Hickson, Richard Knight, Wm. Wilson, John Boyd, Wm. Ellis, Thomas Angwin, A. Nightingale, J. Snowball, Geo. Ellidge, S. W. Sprague, John S. Addy, Thomas Smith, 1854, A. Nightingale; 1858, Thos. Fox; 1859, James Dove; 1860, William E. Shenstone, Joseph Pascoe; 1865 and 1866, One to be sent; 1867, John Reay; 1868, John M. Pike; 1869, Isaac Howie; 1871, Thomas Fox; 1873, George Boyd. In 1874, the circuit was divided Port de Grave continuing the head of one circuit and Bay Roberts beginning as the head of another with the following pastors: 1874, Geo. Boyd; 1875, Joseph Lister; 1877, George Bullen; 1878, F. G. Willey; 1881, Edgar Taylor; 1884, Joseph Lister; 1886, S. Snowden, assisted in .87 by M. J. Stevens and in .88 by Albert Gale, the circuit then including Port de Grave; 1889, Levi Curtis, assisted in .89 by H. J. Indoe and an Agent and in .90 by C. Flemington and an Agent; 1891, W. T. D. Dunn assisted by C. Flemington and an Agent; 1892, F. G. Willey; 1895, C. Lench; 1898, John Pratt; 1900, Solomon Matthews; 1904, S. Snowden; in 1906, Port de Grave was taken from Cupids and Clarke's Harbor and added to Bay Rob-

erts, and a Supply assisted Mr. Snowden; 1908, C. A. White-marsh, assisted in 1908 by Chas. H. Brown, and in .09 by a Supply; 1912, William Grimes; 1916, Sydney Bennett; 1920, Samuel Baggs; 1924, Charles Howse.

Bay Bull's Arm—This community is at the lower end of Trinity Bay. There there is an isthmus of three or four miles width and the boundaries of the mission have often changed. The first railroad in Newfoundland was built from St. John's to Harbor Grace in 1884 and Whitbourne was the headquarters. This place and camps along the road were visited by Rev. Henry Lewis from Brigus. Before him, a Presbyterian layman by the name of Bethune held services. A few years after the start of the railroad, a Railroad Mission was arranged by the Methodist Conference with Chapel Arm as its centre and Mr. Reay worked along the road from Whitbourne to Blandford where he built a church not finished. He also started services at Glenwood. Wm. Ambrose, school-master at Whitbourne, entered the ministry and a Swede, converted there, entered the ministry in the United States. John Williams and J. Hutchins were lay readers at Bay Bull's Arm, and G. W. Gushue was a reader at Whitbourne. When the railway terminus was taken to St. John's, Whitbourne's population was decreased to a very small remnant and soon ceased to be the head of the mission although it had a parsonage and church, the minister residing at Bay Bull's Arm. In 1911, the name of the mission was changed from the former to the latter. The appointments on this mission are Bay Bull's Arm, Norman's Cove, Thornlea, Famish Cove, Trinny Cove, Whitbourne, and Come-By-Chance.

The Bensons were the first Methodist settlers at Bay Bull's Arm. A new church was dedicated there in 1911. Uriah Thorne was a lay reader at Thornlea for forty years. The Adams family were the first Methodists to settle at Come-by-Chance. James Gilbert was a lay-reader. At Famish Cove, the Cramms and Colletts were early settlers and John Cramm was a lay-reader. After Christopher Curtis had spent many years at Burgeo, he came to Famish and Trinny Coves as teacher and lay-reader. Norman's Cove was one of the first places in this mission visited by Methodists. Here lived the Pierceys and Smiths. Benjamin Piercey was a pioneer leader and his son, George, has been the mainstay of the work in pulpit, Sunday School and finance. Noah Smith, a native of the place, is teacher and lay-reader. William

T. Mercer went out as a probationer for the ministry from this mission.

The list of pastors is as follows: 1894, J. Reay; 1897, J. C. Sidey; 1900, F. G. Willey and Agent; 1905, name Whitbourne first appeared with Henry Scott; 1906, J. Reay; 1910, E. V. Young; 1911, name Bay Bull's Arm, Supply; 1912, S. J. Pike; 1914, Norman A. Janes; 1915, S. S. Milley; 1917, George Butt; 1918, Supply; 1919, G. Ivany; 1921, Supply; 1922, H. Russell; 1924, Eli Roberts; 1925, (M. Davis).

Sound Island and Haystack—In the 1840's, Sound and Woody Islands were visited about once a year from Burin ninety miles away. Small churches were erected at each of these places. In the late 40's John Hallett was stationed at these outlying places and for a couple of years previous to 1850 they were left without supply. Towards the close of that year, Chas. Downes, a devoted layman, recently out from England, was persuaded to go to Sound Island as a Methodist lay agent and teacher. From Sound Island he visited the numerous islands and coves in that part of Placentia Bay, and many of the people received great profit from his ministry. His usefulness was increased by the authorization to perform the rite of baptism and by a license to celebrate marriage granted him by Governor Bannerman on account of the isolation of the community. The people became strongly attached to him and to his equally zealous wife. In 1874 a young preacher was appointed to Sound Island and the venerable lay agent, after twenty-five years of fruitful service, removed to St. John's, to spend in that town the quiet evening of life. In 1875 and '76, Henry C. Hatcher was stationed there and then, for a few years, the field was supplied from Flat Islands by John Peters, James Wilson and Samuel Snowden. Beginning with 1884, the pastoral record is as follows: 1884, J. B. J. Smith; 1886, T. B. G. Howe; 1887, Supply; 1888, John Humphries; 1889, Supply; 1890, W. H. Dotchon; 1891, W. B. Ambrose; 1894, T. E. Roberts; 1895, G. Burry; 1896, E. Moore; 1899, C. K. Hudson; 1900, C. Squires; 1902, Sidney Chancey; 1905, A. Young; 1906, E. P. Ward and E. Codling; 1908, R. H. Mercer, assisted in '08 by J. W. Winsor, in '09 by W. M. Grandy and '10 by W. G. Day; 1912, G. B. Pickering.

Woody Island, North Harbour, Swift Current and Haystack are other appointments on this circuit. In 1903, Long Island, Famish Cove and Trinney Cove were taken from Whit-

bourne and attached to Sound Island. For three years, about that time, Long Island appeared as a separate mission with Chas. F. Davis, George Patten, and Hubert Wills as the succeeding pastors. Then the name of the combined mission became Sound Island and Haystack, with the following pastors: 1915, F. H. Philipson; 1916, C. Winsor, 1918, Arthur Brett; 1919, Baxter J. Warr; 1920, Geo. Patten; 1924, Leander G. Gillard; 1925, E. Roberts.

Flower's Cove—This is a mission station on the Newfoundland shore of the Strait of Belle Isle that generally has been supplied by an Agent, or local preacher. John P. Howell was stationed there in 1874 and 1875 and Henry Lewis in 1876 and 1877. Thomas Wilson was stationed there in 1884. Ever since it has had a Supply.

CARBONEAR DISTRICT

Carbonear—As Methodism in Newfoundland began in Conception Bay, references to Carbonear and other communities in the Bay will be found in our introductory notes concerning Newfoundland. After the departure of Coughlan, twelve years elapsed before McGeary was sent by Wesley to Newfoundland. During those years the work was carried on by godly laymen among whom John Stretton, at Harbor Grace, and Arthur Thomey, and Thomas Pottle at Carbonear, were leaders. McGeary took up his residence at Harbor Grace and after some years made Carbonear his headquarters. He opened the first church in Carbonear on August 1st, 1788, which was the third year of his ministry in the Colony. All the early missionaries were more or less connected with Carbonear, and several of them made it the centre of their operations. Samuel McDowell's ministry (1808-14) appears to have been very effective there and at Lower Island Cove and Western Bay. Lench, in his local history, says: "By 1815, Carbonear church had grown far too small for its ever-increasing worshippers. But following the guiding hand, they had accumulated a building fund of \$6,000, and the second church, with a small debt of \$2,000, was opened for divine worship on Christmas Day, 1816. But the bright outlook was dimmed the following year, when fire destroyed the beautiful sanctuary." Encouraged

by generous help from England (see general notes on Nfld.) the people took heart and went forward to erect their third church. Lench (to whom we are indebted for much material) again says: "This church, capable of seating 1,000 people, was opened in 1821. It went by the name of the 'Methodist Cathedral.' It underwent divers improvements and additions from time to time, until it would have puzzled the brain of Sir Christopher Wren to denominate its particular order of architecture." But it served a glorious day. Every kind of preacher administered in that sanctuary. The services were led by stringed instruments. The violins and bass vials were in evidence, and as they led the church song, how the congregation revelled in the old tunes. How that old cottage-roofed sanctuary rang again with the intense earnestness of the devout worshippers. They knew how to sing in those far away days." The present church was opened on January 23rd, 1876, during the ministry of James Dove, at a cost of \$10,000. Our church has a splendid property running back in one fine block on the hill, beginning with a commodious parsonage, a spacious school and academy building, with large assembly room, and a very large and comfortable church, with pipe organ and modern equipment of various kinds, the whole property reflecting great credit upon the people for their evident interest and liberality. Another large church and school are situated on the South Side of the harbor. The Sunday School of the main congregation was organized in 1810. The names of Arthur Peach, Arthur Taylor and Robert Simpson are cherished as skillful leaders of the song service of the church for many years.

Carbonear Methodism has never lacked men and women of sterling worth to co-operate with its ministers as leaders of the flock both in spiritual and financial undertakings. Lench says: The eighteenth century local preachers, Messrs. John Stretton, Arthur Thomey and Thomas Pottle, had worthy successors in the nineteenth century. Philip H. Gosse, afterward Fellow of the Royal Society, clerk of the firm of Slade, Elson and Co., was a talented local preacher. Samuel W. Sprague came under his personal influence, while clerk in the same office, and was recommended to the English Conference as a suitable candidate for the ministry by Rev. James G. Hennigar. Mr. Sprague began his ministry at Grand Bank in 1838. He was the father of the late Rev. Howard Sprague, D.D., Dean of Theology at Mount Allison. George Aspey was chief clerk of the same firm. Few men went through more hardships to serve the cause of God. He spent

his later years at South Side, Carbonear, as school teacher and local preacher. William Charles St. John became a school teacher and local preacher. His father was a surrogate judge of the Colony. Dr. Thompson administered to the bodily ailments of his patients and with intense love for the souls of perishing men administered the Balm of Gilead. Joseph Peters, J. P. and Thomas Burden were also active local preachers. These and others took long journeys and delighted to serve God in such an honored work." Besides these appear the names of McNeil, Rooke, Gould, Bemister, Penney, Guy, Taylor, Pike, Soper, and others of a goodly company of godly men and women who have rendered great service to the cause. The late Judge Penney was for thirty-seven years the devoted Sunday School superintendent and leader in every good work. William F. Penney, of this community, after graduating at Mount Allison in 1872, entered the ministry with much promise of usefulness, but lost his health and passed away at Liverpool, N. S., at the age of thirty years.

The story is told that Joey Osborn, of Carbonear, fished at Wolf Islands, Labrador, and that he was the means of building a little church there. It has long been a custom in Newfoundland to have a church flag (in places where regular services are not held) to run up to let the people know that worship is to be held. The old Carbonear flag bore a dove upon it. The present flag carries an olive branch. Now Joey wanted a flag for his little church, so, when at home one time, he prayed: "O Lord, put it into the hearts of the good ladies to give me a Call to Worship Flag for Wolf Islands, a nice one, Lord, with a dove on it." The next Sunday the flag was in Joey's pew.

The annual Conference has met a number of times at Carbonear. The session of 1904 was attended by a tragedy. On the main street there has been erected a monument to the memory of Triphoena Nichol, post-mistress, who lost her life on the night of June 25th, 1904, in arousing others in burning rooms above the post office. It was during the meeting of the Conference and Rev. Dr. Levi Curtis, who was her guest, was rescued by ladders with great difficulty.

Many gracious revivals of religion have been experienced in this community. Writing in April, 1881, George Boyd said: "At the last visitation of classes, I found over three hundred persons who had professed faith and desired to fellowship with the church. I had to form new classes. There are now fifty-three classes."

The following story is told of a unique incident which occurred at a great missionary meeting held at Carbonear, ninety years ago. In the midst of an animated address, the Rev. Ingham Sutcliffe made reference to a very popular picture in which some Cardinals tried in vain to extinguish a number of candles which represented the Reformation. In imitation of the Cardinal he took up a candle from the pulpit and accidentally blew it out. A voice from the gallery cried out "That's out, anyhow," but Mr. Sutcliffe quickly blew the candle into a flame again, exclaiming "It is not out," and in a most eloquent address proved that truth crushed to earth will rise again. The effect upon the audience was electrical and his associates remarked that they had never witnessed anything like it in all their lives.

The following is the list of pastors since 1855: Wm. E. Shenstone; 1858, Christopher Lockhart, assisted in 1858 by J. A. Duke and John Waterhouse and in .59 by J. Waterhouse; 1860, Elias Brettelle, assisted in .60 by Wm. S. Shenstone and in .61 by T. D. Hart; 1862, Paul Prestwood, assisted by J. Goodison; 1863, John Winterbotham, assisted, in 1863, by J. Goodison and in .64 by John S. Allen; 1865, John S. Peach, assisted in turn by J. S. Allen, Joseph Todhunter, and Thomas Allen; 1870, Charles Comben, assisted in .71 and .72 by Joseph Hale; 1873, James Dove, assisted in .73 and .74 by John G. Currie and in .75 by George Paine; 1876, John Goodison, assisted in turn by G. Paine, J. B. Heal, and J. A. Jackson; 1879, Geo. Boyd, assisted .79 and .80 by J. A. Jackson, and in .81 by Geo. Vater; 1882, Chas. Ladner and G. Vater; 1883, G. Vater and Geo. Noble; 1884, Wm. Kendall, assisted in .84 by Supply, in .85 by T. C. Simpson, and in .86 by C. Lenoh; John Goodison, assisted in .87 and .88 by J. W. Vickers, and in .89 by Supply; 1890, Thomas H. James, assisted in .90 by Silas J. Hull and in .91 and .92 by Supply; 1893, James Nurse, assisted in turn by F. G. Drake, G. E. Heal, and W. J. Luscombe; 1896, H. P. Cowperthwaite, assisted in .96 by Supply, and in .97 and .98 by F. R. Matthews; 1899, W. T. D. Dunn, assisted in .99 by Supply, in 1900 and 1901 by C. Hackett, and in 1902 by Walter J. Dean; 1903, A. A. Holmes, assisted in turn by W. J. Dean, Supply, and E. Baines; 1906, Thomas B. Darby, assisted in 1906 by E. Baines, and in three following years by Supplies; 1910, J. Pincock, assisted, in 1910, by Alfred Thorpe, and in the following years by Supplies; 1914, F. R. Matthews, assisted in 1914 and 1915 by Albert Johnson; 1918, Alex. V.

Robb; 1922, Wilbert B. Bugden, B.A., assisted in 1925 by R. Dryden (Supply).

Harbor Grace—This is the community in which Methodism began in Newfoundland, under the ministry of Coughlan. Its earliest history is noted in general remarks on Newfoundland. The first Methodist church was built by John Stretton, merchant and local preacher, at his own expense, and was opened on August 31st, 1788. Harbor Grace became the head of a separate circuit under Ninian Barr in 1817. In 1820, steps were taken to erect a new and larger church to take the place of that built by Stretton. In the old church, the first at Harbor Grace, one of the latest conversions was that of David Rogers, an intelligent Englishman, who became a useful class-leader and local-preacher. He was the father of the late revered Rev. Dr. Jabez A. Rogers, and grandfather of the Rev. Alfred S. Rogers, D.D., of the Nova Scotia Conference.

In 1829, fifty-six persons joined the church under Rev. John Corlett, among whom were several men who became influential members of the church.

In February, 1850, the neat and newly-repaired church was destroyed by fire and the faith and financial ability of the people was severely tested. Smith's History says: "At this critical moment, however, John Munn, Esq., a leading merchant, encouraged the hearts of his financially weaker neighbors, and the trustees entered into immediate arrangements for the erection of a larger church, of which the congregation took possession just a year from the date of their loss." "In the late John Munn, a Presbyterian, Wesleyan ministers found a staunch friend and their financial schemes a ready helper. Even after the establishment of a Presbyterian church at Harbor Grace, his hand often aided Methodist enterprises. For many years he was one of the trustees of the Methodist church property at Harbor Grace."

This third church was destroyed by fire on February 7th, 1904. After liabilities were met there was left, from insurance, the sum of \$2,000 towards rebuilding. The corner-stone of a new church was laid, on the same site, on July 28th, and on January 8th, 1905, the new church, with a seating capacity of five hundred and fifty, was opened.

Because of the greater opposition and persecution at Harbor Grace, in comparison with Carbonear, Blackhead and other places, the growth of Methodism there was not rapid, but, from

time to time, it shared in the seasons of refreshing which visited the communities surrounding Conception Bay.

The following is the list of pastors: 1855, One to be sent; 1856, John S. Phinney; 1858, Wm. E. Shenstone; 1860, Christopher Lockhart; 1862, E. Brettle; 1863, James Dove; 1866, J. S. Phinney; 1869, Thomas Harris; 1872, C. Ladner; 1875, Robt. W. Freeman; 1876, James Dove; 1879, John Goodison; 1882, Geo. Boyd; 1884, T. W. Atkinson; 1887, T. H. James; 1890, G. Paine; 1893, William Swann; 1896, W. T. D. Dunn; 1899, J. T. Newman; 1902, Anthony Hill; 1903, J. Pincock; 1907, H. P. Cowperthwaite; 1908, J. W. Bartlett; 1910, T. B. Darby; 1914, A. A. Holmes; 1918, W. H. Browning; 1923, Wm. Harris; 1925, George Pickering.

Victoria—This community was for many years connected with the Carbonear circuit which had more than one minister. The young man, or supply, for some years resided at Victoria. The Minutes of 1906 has "Supply" (to reside at Victoria); 1907, L. E. G. Davies; 1908, Robt. S. Smith; 1909, Supply (W. H. P.); 1910, Walter Cotton; 1911, Thos. B. Moody; 1912, Samuel Sergeant.

In 1913, Victoria appears as the head of a separate mission with Robert S. Smith as pastor; 1915, George B. Pickering; 1918, Chas. R. Blount; 1922, Frank D. Cotton; 1925, U. Laite.

The appointments are Victoria, Salmon Cove and Perry's Cove. There is a good church at each appointment. The church at Victoria was enlarged in 1906. The parsonage was built in 1913 but not completed till 1916. Ambrose Cole and Henry Burke were local preachers. Rev. N. Cole, of the Nova Scotia Conference, was born at Victoria and Rev. W. T. Kelloway, of Bay Quinte, is a native of Perry's Cove.

Victoria is a comparatively new community its whole history lying within the past fifty years. Its settlement was due to people moving back to the slightly better farming land and nearness to wood for firing. At first a collection of winter tilts then a few "liveyers" and at last a large community with fine church and three room school. Salmon Cove and Perry's Cove were the northern appointments of Freshwater for many years.

John Swaine, an Englishman, was an early lay-reader at Perry's Cove. Joseph King was for many years an efficient local lay-reader. This little village of fifty or sixty families was next faithfully served in the same way by Wm. Parsons and Edgar

Kelloway and the latter's nephew, Walter Kelloway, takes this responsibility to-day. For many years the folk worshipped in a school chapel. Rev. G. P. Story is specially remembered in overalls and jumper leading with the paint brush in the renovation of the old building. The fine little church went up in Rev. C. Lench's time. Special revival seasons took place under Father James who held meetings all day for the children in school hours. for the women at four, and again in the evening. In Mr. Freeman's time the good after effects of Hunter and Crossley's visit to Carbonear were conserved. In times of revival he tried to check the physical manifestations which had become so common in many parts of Newfoundland. When a number came to the communion rail and they, with their friends, began to cry aloud in a frenzied manner he is remembered as going from one to another saying "We are worshipping Elijah's God." "We do not need to cry nor shout, nor cut ourselves with knives and lancets." Powerful revivals occurred during the pastorates of J. Heyfield (1897), C. Lench (1908), and E. Broughton in 1915.

The first Methodist service in Salmon Cove was held by Joseph Jutson, of Ottenbury, now part of Freshwater circuit. He was born in Devonshire in 1783. He came to Newfoundland when nine years of age and reaching man's estate settled at Salmon Cove. About 1810 he began to hold services amongst the settlers. His son-in-law, James Case, an English settler, succeeded him as local preacher of the little cause. With him was often associated Martin Butt and when James Case died, full of years and good works, his son, S. A. Case, now of St. John's, took charge. Rich-ary Penny was raised up to assist and quite a group of earnest men now take in turn the duties of the Sabbath day—Edgar Case, another son of James, Michael Slade and George Parsons.

The first Methodist building at Salmon Cove was the usual school chapel. In Mr. Freeman's time the people started to build but the dedication was four years later, in the time of Mr. James. A new school was raised under Mr. Holmes and in five years time had to be enlarged. It is to-day one of the brightest and most attractive of the smaller outpost schools for two teachers.

Freshwater—This circuit, including Freshwater, Flat Rock. Otterbury and Blow-me-Down (Blomidon), was for a century connected with Carbonear. In 1883, it was formed into a separate circuit with J. B. Heal as its pastor who had a parsonage built. The work made progress and during the pastorate of R. W. Freeman (1897-1902) the circuit became independent.

Writing from Carbonear, in April of 1881, Rev. George Boyd said: "We have just finished pewing the body of the Freshwater church. Here God gave us one hundred souls. In less than twelve months the people, with their own hands, built a large and beautiful sanctuary for God and Methodism."

A holiness convention was held at Freshwater in December, 1888, at which the Rev. John Goodison received a great blessing. When this good man and beloved minister died suddenly, in his sleep, at Carbonear, in 1889, a special train from St. John's and a special steamer from Harbor Grace took many people to attend his funeral.

Freshwater has been blessed with splendid lay-helpers. Prominent among these names appear Noel, Homer, Parsons, Moore, Butts, Case, Vatcher, Soper, and John Evelyn.

Rev. John Haigh, one of the ablest of the early ministers, who spent twenty-one years in Newfoundland and then returned to England was married to Miss Catherine Parsons, of Freshwater.

The following is the list of pastors: 1883, James B. Heal; 1886, G. P. Story; 1888, Jabez Hill; 1891, Anthony Hill; 1894, Jesse Heyfield; 1897, Robt. W. Freeman; 1902, T. H. James; 1906, C. Lench; 1910, A. A. Holmes; 1914, Ezra Broughton; 1918, Harry Royle; 1920, Edwin Moore; 1921, J. T. Newman; 1923, Oliver Jackson, B.D.

From this circuit Maxwell Parsons, Charles F. Davis, and John T. Clarke entered the ministry and Joseph Somers went out as a circuit supply. Rev. W. J. Woolfrey married Ethel Davis of this place. A gracious revival occurred during the pastorate of A. A. Holmes (1910-14). During the pastorate of C. Lench wings were added to the Sunday School Hall. A new church is now in contemplation.

Blackhead—This is famous Methodist ground. Blackhead has had a notable Methodist history from the beginning. Coughlan had a special affection for its people in his day. He writes: "They proposed to me to point out a place where I would choose to build a church, which was agreed upon. Accordingly all hands went into the woods and cut down as much timber as they wanted, which they hauled out on what they call slides. When they had the timber upon the place, they sent for me, and I went, thinking there was not one stick hewn. However, they had made great progress in the work. The said church was made and cov-

ered in, in less than fourteen days. It contained four hundred people. God raised up here a precious people." When they had no preacher, they frequently attended the services at Carbonear and Harbor Grace, travelling a distance of eighteen miles by boat. Coughlan tells us that he had often known them "come over the mighty waters at the hazard of their lives."

The present church will hold three times four hundred.

In William Black's memorable visit to Newfoundland, he spent three or four days at Blackhead, greatly confirming the faith of the people. McDowell found a prosperous ministry here. In 1815, a new church was opened at Blackhead. Of the two thousand people in this community three fourths are Protestants ministered to exclusively by Methodism. In 1830, a great revival added many members to the church. At the district following, Richard Knight reported 340 additions to the membership of his circuit of which Blackhead was the centre. Blackhead was made the head of a circuit in 1816 with two ministers. It included Western Bay and several other points. Western Bay was made a separate circuit in 1817, with John Haigh as minister but only continued thus for one year, as scarcity of men for the extending work made it necessary to transfer Mr. Haigh elsewhere. Western Bay was reunited to Blackhead and continued thus for twelve years. John Walsh, a convert from Romanism, and Thomas Hickson, a flaming evangelist, were the first ministers in charge of the newly constituted Blackhead circuit. They were followed in turn, by John Pickavant, Wm. Ellis, Ninion Barr (a Scotchman, an able preacher, and possessed of remarkable talent as a singer), John Haigh, Richard Knight, George Ellidge, William Wilson (who wrote a History of Methodism in Nfld.), William Faulkner and Ingham Sutcliffe, Geo. Ellidge, Ingham Sutcliffe, John Snowball, James England, Thomas Angwin, James Norris, John S. Addy and Thomas Angwin. The following is the list since 1855, with dates: 1855, J. S. Addy; 1857, Elias Brettle; 1860, John S. Peach; 1865, John Waterhouse; 1868, Charles Comben; 1870, George Forsey; 1872, J. S. Peach, assisted in .74 by George Payne, and .75 by Anthony Hill; 1876, Jeremiah Embree, assisted in .76 by R. W. Freeman; 1879, James Dove; 1882, Wm. Swann; 1885, Henry Lewis; 1888, John Pratt; 1891, Robt. W. Freeman; 1894, S. Snowdon; 1897, Geo. C. Frazer; 1901, H. C. Hatcher; 1905, John T. Newman; 1909, C. Howse; 1913, Jabez R. Saint, assisted in .13 by Supply and in .14 by T. J. Pitt; 1917,

Elijah C. French, assisted in 1917 by Geo. Wilkinson; 1921, Geo Pickering; 1925, E. Broughton.

At Broad Cove, only a mile from Blackhead, a splendid modern church, of which any town might feel proud, was erected during the pastorate of Charles Howse (1909-13). Here Andrew Vatcher, Esq., J. P., has been a tower of strength in support of the minister. About this time large school buildings were erected at Blackhead and Adam's Cove.

Blackhead circuit has always been blessed with earnest and devoted lay helpers, men and women. With nearly fifty class-meetings to conduct, fine training ground has been afforded to Christian laymen. The names of Curtis, Hudson, Noftall, Butt, Lacey, Legrow, Moore, Martin, Baggs, Brennan, Flight are of frequent mention. Mr. John Curtis, esteemed local preacher, was the grand-father of Revs. Dr. Levi and J. K. Curtis, and of the worthy lay-agent Christopher Curtis.

Blackhead has the distinction of being the first circuit outside of St. John's to become self supporting. The people are justly proud of this honor and are determined that their independence shall continue. To this end the two churches (Blackhead and Broad Cove) have each an unusual gathering known locally as "The Day of Judgment." The Board at the first of the year, makes an exact estimate of the amount required to run the circuit for the year. So much is allotted to each single man and so much to each married man. On this special day the minister is seated in the center, with the pew steward at his left and the circuit steward at his right and the parishoners before them. Alphabetically the men come up to secure their pews for the coming year. But before the man can pay the pew rent he has to pay the circuit steward for the minister. If he is unable to pay the circuit steward the minister "forgives" him and the pew steward then gives him a free pew for the coming year. Blackhead circuit is unique in present Methodism in another respect. It has about seven hundred members and practically all of whom meet in class. May it long flourish and keep alive its splendid traditions.

Western Bay—This community was visited by the early Methodist missionaries. It was first a part of the Carbonear circuit, then for many years a part of the Blackhead circuit, being made a separate circuit for two brief intervals and then re-connected with Blackhead, until 1877 when it was permanently organized as a separate circuit, including Western Bay, Ochre-Pit-

Cove, and Western Bay North. Samuel McDowell visited Western Bay in 1811 and encouraged the people to build the first church there and at Ochre Pit Cove. A tablet to his memory stands on the wall of the Western Bay Church. A great work of grace occurred there in 1830-31, under the ministry of Adam Nightingale when 158 members were added to the church. In the pastorate of John Waterhouse (1865-68), another remarkable revival occurred in connection with which many professed conversion. Western Bay shared in the splendid history of the Black-head circuit.

Robert W. Freeman was the first superintendent of the separate circuit. By him the parsonage was made ready for occupancy and a new church begun at Ochre Pit Cove. He was stalwart both in body and soul and finished his earthly career at St. John's in 1908. Then followed in order, 1880, John Pratt; 1882, Thos. W. Atkinson; 1884, Solomon Matthews (the local historian says 'No man did more to bless the people of Western Bay'); 1887, James Pincock; 1890, H. C. Hatcher; 1893, William Kendall (a very able preacher); 1896, Jabez Hill; 1899, William Swann (a strong connexional man); 1902, John Reay; 1906, W. H. Browning (who built the new church and was favored with a gracious revival); 1910, Charles Lench (local historian, and great church builder, to whom we are greatly indebted); 1912, E. Pollett Ward; 1916, Robt. H. Mercer; 1920, John W. Winsor; 1924, Samuel Baggs.

On the 10th of December, 1911, Western Bay celebrated the completion of a hundred years of Methodism within its borders, a liberal thankoffering being taken towards wiping off the debt on the new church. A new parsonage was occupied in 1913.

Quite a number of young men have entered the ministry from this circuit. Amongst them were C. W. Follett, Samuel Halfyard and Mark Penney, the latter two going to the United States. Later John F. Bishop, Levi Halfyard and Elijah Coish became candidates for the ministry.

Amongst the active Christian lay-workers, mention is made of such names as Bishop, Crowley, Kennall, Milley, Cooper, Plucknett, Penney, Wilcox, Loveys, Tuff, Coish, Parsons, Halfyard, Duff, Pennell, Rose, Follett, Dalton, Butt, Moore, Walsh, Crummey, Kennedy, and Gillingham.

Lower Island Cove—In 1816, Island Cove and Old Perlican appeared on the Minutes as the name of a new circuit. It ex-

tended from Island Cove away to Trinity Bay and included Grate's Cove and Hant's Harbor. Tidings of the religious revival at Old Perlican led people from Island Cove, eight miles away, to visit Perlican and some of them were converted leading to services being held at the Cove. Soon (about 1780) a little church was built and a society of thirty members formed. A great revival occurred there in the winter of 1819-20, continuing for two months under James Hickson. A previous outpouring had taken place, as referred to in our general notes, under McDowell, in the winter of 1810-11. W. Wilson, the Methodist historian of Newfoundland, who succeeded Hickson in 1821 testifies to the genuineness of the reformation. In 1823 and following years we find Adam Nightingale, Simeon Noall, Charles Bates and John Smithies stationed at Island Cove. In 1835, a temporary change in boundaries was made, Island Cove being joined to Blackhead and Western Bay with two men, Wm. Faulkner and Ingham Sutcliffe, stationed on it, whilst Old Perlican and Hants' Harbor appeared as another circuit under Joseph F. Bent. In 1845, Island Cove appeared as a separate circuit under J. Norris and Perlican as another under Wm. Marshall. Early mention is made of the Garlands as being hospitable friends of the missionaries at Island Cove. John Lewis, Esq., was the most influential citizen and in full sympathy with the cause. Tradition surrounds the name of Elizabeth Locke with a halo because of her deep and practical piety and her efforts to get the people to cease from labor among their fish on the Lord's day.

Since the formation of the E. B. A. Conference in 1855 the pastoral record is as follows: 1855, One to be sent; 1856, Charles Comben (working both Island Cove and Perlican); 1857, John S. Peach; 1860, James Dove; 1863, W. E. Shenstone; 1865, Thos. Fox; 1868, J. S. Peach; 1871, Joseph Pascoe; 1873, One to be sent; 1874, R. W. Freeman; 1875, John G. Currie; 1878, Thos. H. James; 1881, W. Jennings; 1884, J. Reay; 1887, Wm. Kendall; 1890, Jesse Heyfield; 1893, W. R. Tratt; 1896, Samuel J. Russell; 1899, Thos. H. James; 1902, R. W. Freeman; 1906, Geo. Paine; 1910, W. H. Browning; 1914, C. R. Blount; 1918, Geo. Pickering; 1921, W. J. Morris; 1925, S. I. Murley.

At Caplin Cove, a new church was dedicated in Feb., 1918, during the pastorate of C. R. Blount. The dedication service was conducted by Rev. G. Pickering, the sermon being preached by the Rev. E. Moore.

Old Perlican—The pioneer of Old Perlican Methodism was John Hoskins. He came to this fishing town in the year 1775. For many years he taught school and ministered to the people in holy things. He extended his evangelistic efforts to neighboring communities and accomplished much good. At Trinity he met with persecution and his life was threatened. He was visited and encouraged by A. Thomey the devoted local preacher from Harbor Grace and when missionaries increased they found good foundations laid for their work in the communities in which Hoskins labored. The names of Waterhouse, Freeman, Bryant, Thomas Gaetz, and others are household words among the people. The latter two mentioned found their graves at Perlican. Thos. Gaetz was a brother of the Revs. Leonard and Joseph Gaetz of precious memory. His constitution was undermined by exposure and, after a most zealous and effective ministry of nine years, he died at Old Perlican on Oct. 24th, 1860, aged 29 years.

Wm. Thoresby wrote of preaching in the church on Feb 13th, 1797, but this was likely a church built under the society for the Propagation of Religion. The first Methodist Church was opened in 1809 built on land donated by Thomas Cooper. A church was built during the pastorate of C. Ladner (1869-72). An old citizen says: "It was a great day when with slides and horses and dogs all the men of the place gathered to go six miles to the great woods to bring out timbers. Now one would have to go sixty miles and then not find timbers large enough to frame a building." A parsonage was built during the pastorate of John Waterhouse (1862-65) and beautiful new parsonage during the term of E. P. Ward (1908-12). After the new church was built a great revival occurred under the faithful preaching of C. Ladner, many remarkable conversions taking place. John Burt was a devoted class-leader of that time and other leaders were George Howell, Stephen Cramm, Wm. March and Messrs. Rowe and Adams. Wm. Christian was a devoted teacher and afterwards magistrate and lay leader. George Mills and Charles Day were also later lay readers. When John Burt ceased his labors his son Levi took his class and Wm. March was followed by John March.

At Grate's Cove Elijah and Benjamin Benson, and later Joshua and Levi Benson, were lay readers and John Benson and his wife class-leaders of devotion. Gracious revivals occurred during the pastorates of Messrs. Bryant and Matthews.

At the close of his term at Perlican Rev. G. H. Bryant retired and died there in 1879, much esteemed. Rev. W. M. Muir also died at Old Perlican.

The following is the list of pastors since the formation of the Conference of Eastern British America: 1855, One to be sent; 1857, Alexander W. Nicolson; 1860, Thomas Gaetz and John Goodison; 1861, J. Goodison; 1862, J. Waterhouse; 1865, Thos. Harris; 1866, James A. Duke; 1869, C. Ladner; 1872, Thos. Fox; 1876, Geo. H. Bryant; 1879, Wm. Swann; 1882, G. Paine; 1885, J. Hill; 1888, A. Hill; 1891, S. Snowden; 1894, R. W. Freeman; 1897, J. Heyfield; 1900, J. Nurse; 1904, Solomon Matthews; 1908, E. P. Ward; 1912, W. M. Muir; 1915, Thos. B. Darby, B.A.; 1916, Edwin Moore; 1920, F. H. Philipson; 1921, Thomas Pitcher; 1925, G. Ivany.

Hants Harbor—This community, on the east side of Trinity Bay was settled early and in the days of wooden shipbuilding was a very busy place. Sometimes as many as seven schooners were built there in a single season. It was visited by the early Methodist ministers, among the first being John Lewis and John Bell in about 1817. John Barber, one of Hoskins' earliest converts had moved there from Old Perlican and had become the leader of a number of converts. James Hickson and six newly converted men from Island Cove visited Hants Harbor and the revival flame broke out amongst the people. Mr. Hickson was entertained by John Tilley, a rather remarkable man, who learned to read at twenty six and became a self-taught educated man of note.

Hants Harbor was the first off-shoot of the Old Perlican circuit which had covered the whole east side of Trinity Bay. The first church was built very much like a cottage without partitions. Richard Pelly was for fifty years one of the trustees of this building and its successor. His grandfather, of the same name, still, in effigy, watches the community in the establishment of which he took a large part, for his tombstone carries his bust made by a distinguished English sculptor. The young men who first worked this field boarded at his home or that of Mr. Ayer, and later with the latter's widow.

Among the early ministers, Paul Prestwood was long remembered for the particular attention he gave to the catechising of the children. His successor, Wm. P. Wells, migrated to Australia. Thomas Fox, in his pastorate, occupied a hired house. A

circuit parsonage was not built until the pastorate of Thomas H. James (1875-78). Rev. Wm. S. Shenstone, son of the Rev. W. E. Shenstone, who was a young man of great promise, died while stationed here of typhus fever. The second church was built during the pastorate of Mr. Fox, the builder being Stephen March of Old Perlican.

In a great revival under Mr. Fox, Mrs. Richard Pelly (second wife), who had been an Anglican, was converted and became a shining light. She was an aunt of the present Bishop of Newfoundland who is a very high churchman.

Hants Harbor is the original Nfld. home of the Mews family. James Mews came to Hants Harbor as representative of Slades of Liverpool, England, and did a great business. Afterwards he was magistrate at Old Perlican and then the family was for a space at Trinity. The grandsons are all in St. John's.

The Salvation Army, with its disruptive influence, came to Hants Harbor in Mr. Atkinson's term (1902-06), yet at that time the third church was built. The new school was built in Mr. Broughton's term (1918-22), and a new parsonage was bought in 1916. Ashton Adey, of the Montreal Conference, entered the ministry from Hants Harbor. Very gracious revivals occurred under Geo. P. Story (1880-83) and James Wilson (1892-95).

The succession of local preachers is as follows: the first John Husson, a schoolmaster, who was a native of Newton Abbot, England. With him, a little his junior, was John Pawley, also an Englishman, who served many years as local constable. Then came John Leawood and Samuel Maidment. After them arose a very gifted man who taught the local school for some eleven years, R. H. Parsons, a native of Ochre Pit Cove. He read with mighty unction and sometimes exhorted. He later removed to Channel and then to Burin. Next Thos. Seeley of Bare Need settled in Hants Harbor making it a headquarters from which to sell books. He was, though not so employed, a true colporteur and wherever Sunday found him preached, very often of course at home. Since then a group, of which Peter Tuck is the oldest and the others J. T. Green, Edward Gulliford and Malcom Short. take the services in rotation.

New Chelsea is only three miles from Hants Harbor but one has to cross a mountain to reach it. Its founders were Englishmen and a few families from Conception Bay. Settlers from England were still coming to Newfoundland as late as forty years ago. Robert Belbin, the schoolmaster, was one of these. Before

his time a good work had been done in New Chelsea by John Taggart, of Hants Harbor, who used to go every Sunday across the mountain to teach the children in Sunday School both to read and write, with the bible for a text book. After Robert Belbin Martin, a brother, took up the work and then have followed Jordan Harris, Elim Belbin and A. J. Harris.

The story is told that, in the long ago (1861), in the old church, Rev. Mr. Pascoe's hair once caught fire from one of the candles, much to the amusement of the children.

At New Melbourne, Moses Button of Old Perlican was the first standard bearer of Methodism. Like so many of the early leaders he was the local schoolmaster. Following him came Wm. Harris, John B. Mansfield and Alexander Harris.

Brownsdale (formerly Lance Cove) derived its present name from a young English lad of good family named Brown who, by a curious train of events, became a Newfoundlander. Taken to Trinity on a friend's ship he was hauled ashore from the rocks at the mouth of that harbor. The lad never found his way back to the old land. After a time, in Old Perlican, he became the pioneer of this village. After the Hants Harbor circuit was formed Brownsdale continued part of Old Perlican till the time of Mr. James. The first church was built some four or five years after that and continued till Mr. Wilson's time. Special times of revival occurred in the pastorates of James Wilson (1892-95) and Ezra Broughton (1918-22). The work has been carried on locally, in succession, by James Head, Azariah Sparks, and Wm. Brown. Isaac March, a native of this place, after nearly seven years as our agent, teaching and preaching, at Flower's Cove, on the Straights of Belle Isle, entered the regular work and went to the Canadian North West.

Sibley's Cove is only a mile and a half east of Brownsdale and has been settled about forty years by people from Old Perlican. The people at first worshipped at Brownsdale till a local church and school were built during the pastorate of James Wilson (1892-95). The local leaders were Azariah Sparks and Archibald Button. A new church was built in 1911 in the term of George Paine.

The pastors since 1855 have been Paul Prestwood; 1856, Wm. P. Wells; 1857, Thos. Fox; 1858, A. Nightingale; 1859, C. Comben; 1861, Wm. S. Shenstone and Joseph Pascoe; 1862, Jos. Sutcliffe; 1864, H. L. Cranford; 1866, J. M. Pike; 1868, T. Fox; 1871, S. B. Dunn; 1873, Jos. Hale; 1874, A. Hill; 1875, T. H.

James, assisted in .76 by D. Gwilym; 1878, C. Myers; 1880, Geo. P. Story; 1883, Jos. Parkins; 1886, Edgar Taylor; 1889, F. G. Willey; 1892, Jas. Wilson; 1895, W. T. D. Dunn; 1896, Wm. Kendall; 1899, W. Harris; 1902, T. W. Atkinson; 1906, H. Scott; 1910, George Paine, assisted by H. Craner in 1910, J. G. Joyce in 1911 and .12; 1914, T. H. James, assisted by C. Gaukrodger in 1914, G. C. Curtis in .15; 1916, R. H. Maddock, asst'd in .17 by Supply (R. S. Cooper); 1918, E. Broughton; asst'd in 19 by R. Gosse; 1922, Eli R. Anthony; 1924, B. Mallalieu; 1925, F. Cotton.

Heart's Content—This community was visited by the Methodist ministers at Hants Harbor nearly one hundred years ago. Services were held in the kitchens of Thos. Hopkins, Richard Penney and others. Mothers rode to Carbonear on horseback, twelve miles distant, to have their babies christened.

The arrival of the late Messrs S. S. Stentafor and A. A. Thomson, about 1870, then young men, to connect themselves with the Anglo-American Cable Staff had much to do with the building of a church and the establishment of a resident minister, the first of whom was Joseph Lister who arrived there in 1877. Messrs Richard Penney and Reuben Bemister were active workers in the church. The church was finished during the first term of Mr. Heyfield (in 1878). Mr. Paine, who arrived in 1879, was the first married minister on the circuit. He started the building of the parsonage which was first occupied by his successor, Henry Lewis, in 1882. For some years there was no organ in the church but Reuben Bemister was always on hand to raise the tunes.

The church was considerably enlarged in 1889 and a basement added. Rev. Jesse Heyfield, during his second pastorate, died here on Dec. 20th, 1910, and was buried in the yard adjoining the church. During the war the cable staff was greatly increased and the church strengthened so that the circuit became independent. Since the reduction of the staff to normal numbers the finances have suffered but loyal supporters give generously to the support of the cause.

The other appointments on this circuit are Winterton (formerly Scilly Cove), Heart's Delight, and New Perlican.

There have been three Methodist churches at Winterton. The first small building occupied land afterwards used as a cemetery. The second was built where the present one stands and

was erected about 1868. "The yearly rental of pews for church expenses was two shillings per pew, one shilling for half pew, which was paid in fish, 10 lbs. of fish for a pew and 5 lbs. for half. The minister's salary was paid in the same way—from 30 to 75 lbs. of fish from each pew-holder."

A great revival occurred during the term of Solomon Matthews (1887-90) and many were added to the membership. In 1905, Rev. James Wilson suggested the need of extensive repairs or a new church and the latter alternative was accepted and earnest preparation begun under Mr. Wilson's inspiration. On May 12th, 1912, the fine new church was opened, Robert S. Smith being pastor and the preachers of the day being Revs George Paine and James Wilson. The church, which cost \$7,000, was opened practically free from debt and is now valued at \$15,000, has good pipe organ, electric lighting, and excellent heating system.

The first church in New Perlican was opened in the year 1893 and is now used as a day school. The present church was opened in 1914. Before Methodism had any church or graveyard in this place, a corpse was carried on horseback to Carbonear, fifteen miles distant, for burial.

The early history of Methodism in Heart's Delight is that of a splendid layman. A Mr. Wiltshire, a Lower Island Cove man, went to that village when it was a solid Anglican community to build ships. Gradually he was led into business and from his own pocket built a beautiful little church in which he faithfully conducted service every Sunday when there was no minister and that was seven out of eight Sundays. Such faithfulness brought its sure reward and presently Jas Reid, a whole hearted but unconverted communicant of the Anglican Church, found the same strange warming Wesley discovered and on Wiltshire's death was ready to carry on. He in turn passed away but his son, Ellis, and his son-in-law, Headley Harnum today take turns keeping open the very beautiful building completed in Mr. Saint's pastorate (1920) that has taken the place of Wiltshire's Chapel, which still stands. Solomon Matthews was the chief pioneer, in the regular ministry, of this community.

The resident pastors of Heart's Content have been as follows: 1877, Joseph Lister; 1878, Jesse Heyfield; 1879, George Paine; 1882, Henry Lewis; 1885, John Goodison; 1887, Solomon Matthews; 1890, Thomas W. Atkinson; 1893, James Pincock; 1896, James Nurse; 1897, Anthony Hill; 1900, Samuel Snowden; 1904,

James Wilson; 1908, Jesse Heyfield; 1911, Geo. Forshaw; 1912, R. S. Smith; 1913, Henry Godfrey; 1917, J. R. Saint; 1922, Ezra Broughton; 1925, B. Mallalieu.

Green's Harbor—This settlement began about 1850 by the arrival of a number of families chiefly from Old Perlican most of whom were Methodists. The rough road from Conception Bay to New Harbor was not begun until twenty-five years afterwards. From New Harbor to Green's Harbor there was only a path as late as Mr. Nurse's time. He and his bride walked four miles of it through the woods to their first parsonage.

The history of this circuit is like that of believing emigrants in all lands. They carried their faith with them. Such were Edgar, William and John March and Naaman and Abner Green. Just a little later came Simon Reid also from Old Perlican who established the first school and at once took charge of the Sunday services and all marriages, baptisms and funerals. When in the fulness of years he passed away Hezekiah Burt and Samuel Brace were in readiness to take his place and were in turn followed by Josiah Taylor a native of Carbonear. The growth of the settlement was, at first, quite rapid and a parsonage was built in Geo. H. Bryant's term (1873-76). Green's Harbor became the head of a mission in 1873, under Mr. Bryant, and the revival fires burned brightly all over the circuit. Numbers of people from the Anglican communion volunteered to unite with the Methodists. During the pastorate of Anthony Hill revivals and church and school building occurred at every appointment. In Mr. Kendall's term (1890-93) the church at Green's Harbor was enlarged but not completed. In the term of James Wilson (1900-04) this building was converted into a school and a fine new church erected and dedicated by Edgar Taylor, his successor.

The Whiteway appointment of this mission was settled by folk from Heart's Content, some miles to the North East. A few of them were Methodists, such as Henry Burgess from Carbonear and Nathan Rowe. Though they were not all members of the church they did desire the form of service they had been used to and Moses George took up the task of a local preacher with great acceptance. He was followed by Richard Reid who has continued to this day. In Anthony Hill's time the small congregation was swelled by a rush of Anglican converts and a church was begun which was completed in Mr. Willey's time.

Cavendish appointment had its origin with a group of Lower

Island Cove people chiefly families by the name of Jackson. In the revival under Mr. Hill, Elias Jerrett, an Anglican of good ability, was baptised with fire and at once became the efficient local leader of the cause. The church was completed in Mr. Willey's time.

New Harbor is the oldest settlement at the bottom of Trinity Bay. The people had mostly come from Trinity and the Anglican services were so Rome like that an Anglican Reformed cause was started and, after some years, the building was made over to the Methodists and by them finished. Previous to this, Methodist services were held in a Lodge room. Moses Parsons was a faithful school teacher and local preacher.

A new parsonage was built at Green's Harbor during the pastorate of Isaac French (1920-24). This, with the handsome church, combines to make a splendid property. The following is the list of pastors beginning with 1873, George H. Bryant; 1876, James Nurse; 1878, G. Paine; 1879, H. C. Hatcher; 1881, An Agent; 1883, John Reay; 1884, Theo. Howe; 1885, A. Hill; 1888, H. Scott; 1890, Wm. Kendall; 1893, W. J. Bartlett; 1896, S. Matthews; 1899, Jabez Hill; 1900, James Wilson; 1904, Edgar Taylor; 1908, F. G. Willey; 1912, T. W. Atkinson; 1915, R. S. Smith; 1920, Isaac French; 1924, George Patten.

BONAVISTA DISTRICT

Bonavista—There is a tradition that Coughlin paid at least, one visit to Bonavista. John Hoskins, local preacher and teacher, of Old Perlican, also visited this community in 1784, after which he wrote to Mr. Wesley concerning the spiritual destitution of the people. Ten years passed by and, in 1794, the Rev. George Smith, who may rightly be called the pioneer Methodist missionary, appeared on the scene. His headquarters were at Carbonear, but he visited many other coves and communities. Through exposure in a fishing boat he was taken seriously ill and the boatmen put in to Bonavista carrying their now helpless charge into a tilt occupied by two poor men. "Happily John Bland, Esq., J. P., and Dr. Mayne took a great interest in the sick missionary and for a whole month administered to his wants, carefully nursing him to health and strength." On his recovery, he remained several months at Bonavista, preaching and visiting amongst the people, and opening a school for the children. Among

his converts were Charles Saint and Benjamin Cole of precious memory who were destined to become inspiring leaders in the local church. In 1810, Dr. Coke, at the earnest solicitation of John Bland, Esq., J. P., of Bonavista, sent William Ward to this community as its first formally appointed missionary. Two years later he was drowned on his way to St. John's. A tablet to his memory finds a place on the walls of the Bonavista Church. After his decease, the station remained vacant for a year, when, in 1813, William Ellis, an Irishman, the first missionary to remain in Newfoundland until his death, was appointed to the circuit. Mr. Smith had erected the skeleton of a church some thirteen years before but it was left to fall into decay. A new church was begun by Mr. Ward and Mr. Ellis preached in it in February, 1814, and the following summer it was completed. On Christmas day, 1813, the first sacramental service was held, when nineteen of the twenty-three members partook of the Lord's Supper for the first time in their lives. In the same year the first Watchnight service was held. In 1815, James Hickson became the pastor followed, in 1817, by his brother Thomas. Both these men are reported as being "great soul-winners."

By the year 1823 Methodism had secured a substantial foothold in Bonavista. In that year William Wilson reported a membership of 113, organized in five classes, the leaders being Philip Swyers, Benjamin Cole, Hannah Saint, Charles Saint, and Joseph Abbott. Ever since, Bonavista has been blessed with able and devoted leaders.

The local historian makes special mention of some of the early supporters of the cause. Giles Hosier, an educated Englishman, was a Bonavista merchant for many years. His wife was a mother in Israel, one daughter (Jane) married the Rev. Ninion Barr and another (Mary) the Rev. Richard Knight, grand-father of the Rev. Matthew R. Knight. The fine Hosier dwelling passed into possession of the Methodist Church and was occupied as its parsonage for thirty years. In 1858, during the ministry of Thomas Harris, it was replaced by a new house, and, in turn, this was replaced by an excellent new and modern house during the pastorate of Sidney Bennett in 1909-10. Honorable mention is made of John Bland, Esq., J. P., who although not a Methodist, petitioned Dr. Coke to send a missionary; of Samuel Mifflin, merchant, who rendered generous financial assistance; of Gerard Ford, stipendiary magistrate, who, at first opposed and then became the friend and supporter of Methodism. Spec-

ial mention is made of Charles Saint and his godly wife Hannah, both class-leaders and leaders in every department of the church's work. He and Thomas Bass were the first to receive Wesleyan Missionaries into their homes. The descendants of Charles Saint have ever since held a place of great usefulness in the Church. One John, entered the ministry but only served for two years, dying of a lingering disease at the early age of twenty-six years. Rev. Dr. Jabez Saint is also a descendant. The Rev. Joseph Gaetz married Sarah Beaumont Saint.

Benjamin Cole was a noble Coadjutor of Charles Saint, the elder, as local preacher and class-leader, and lived to extreme old age. Mention is also made of Wm. Alexander, the Strathie family, James Mouland, the Brown family, of which James was a devoted class leader and his son James a very useful man as local preacher and Sundaly School superintendent, with others of the name leading officials.

Space will not permit more than mention of other leaders—Reader, House, Abbott, Powell (from whom sprang Rev. Dr. Gideon Powell, of the U. S. A.). John Powell was for half a century precentor and for many years Sunday School Supt. and Class-leader.

Swyers (Robt A. Swyers of this family is a minister in Manitoba), Harris (Rev. Geo. C. Frazer married Miss Harris), Little, Fisher, Groves, Templeman, Tremblett, Hicks, Whiffen, Wells, Shirran, Cuff, Roll and Romaines.

Great revivals occurred under James and Thomas Hickson, Wm. Ellis (in 1834), Thomas Smith (in 1854), Thomas Harris, J. Embree, J. Pratt, W. H. Browning (in 1900), and Sidney Bennett (1909-13).

In the fifties, this circuit included Bonavista, Bird Island Cove, Great Catalina, Little Catalina, Newman's Cove, Salvage, Barrow Harbor and Flat Islands.

A new church was built during the pastorate of James England (1851-54). Another new church was built by Rev. John S. Phinney 1869-72.

The Rev. Charles Lench went to the circuit in 1916 and feeling the need of a new and better church began an agitation which resulted in the erection of one of the largest and most imposing church edifices on the Island. Its outside dimensions are 124 by 65 feet. It was dedicated on January 28th, 1923, with solemn and impressive ceremony, the members of the different fraternal societies in the town marching in full regalia to the

church in the afternoon. The preachers were Rev. C. Lench and Dr. Fenwick. A memorial tablet in honor of the twelve young men who sacrificed their lives in the Great War was unveiled by Hon. P. Templeman.

This great church is a monument to devotion and enterprise of the Rev. Charles Lench who has also put the Methodist Church greatly in his debt because of the histories which he has written of Methodism in three or four of the Districts of the Conference.

The following is the list of ministers who have been stationed at Bonavista:—1810, Wm. Ward; 1812, Wm. Ellis; 1815, James Hickson; 1817, Thomas Hickson; 1818, Richard Knight; 1820, W. Ellis; 1821, Ninian Barr; 1822, Wm. Wilson; 1823, James Hickson; 1824, John Boyd; 1826, Charles Bates; 1827, Adam Nightingale; 1828, John Thompkins; 1829, W. Wilson; 1832, W. Ellis; 1835, A. Nightingale (and John Snowball 6 mos), 1838, John Addy; 1840, Geo. E. Ellidge; 1843, Thos. Angwin; 1846, Jabez Ingham; 1848, A. Nightingale; 1851, James England; 1854, Thos. Smith; 1857, Thos. Harris; 1859, Paul Prestwood; 1862, James A. Duke assisted by Jabez A. Rogers; 1863, Charles Comben, assisted by J. A. Rogers in .63; 1866, James Dove; 1869, John S. Phinney; 1872, John Goodison; 1876, John Reay; 1879, Jeremiah Embree; 1882, John Pratt, assisted in .82 and .83 by Geo. Bullen and in .84 by F. R. Duffil; 1885, R. W. Freeman, assisted in .85 by F. R. Duffil, in .86 by J. T. Newman and in .87 by Geo. C. Frazer; 1888, Geo. C. Frazer, assisted by John E. Peters; 1890, James Nurse, assisted by H. Whitemore; 1893, Thos. W. Atkinson; 1896, James Pincock; 1898, Wm. H. Browning (Built 20th Century Hall); 1902, John T. Newman; 1905, Henry C. Hatcher; 1909, Sidney Bennett; 1913, Charles Howse; 1916, Charles Lench; 1923, Charles R. Blount.

Elliston—This community, formerly known as Bird Island Cove, five miles from Bonavista, was first visited by Wm. Ellis, in 1812 or 13, who preached the first sermon to its Protestant inhabitants. Eighty years later the name of the place was changed to Elliston in honor of this pioneer preacher. In 1822, there were but three members, but under the ministry of James Hickson came showers of blessing and in 1825 there were three classes and 71 members. The leaders of the classes were George Crewe, Thomas Minchens and Charles Sanger. Soon a little church was built, Lench says: "There was no stove, but their hearts were

warmed with God's love, and they were happy. Water brought in to baptize a baby was frozen before the time of the ceremony'.

A new church was built in 1858, during the pastorate of Thomas Harris. The present fine church was opened free from debt, on May 18th, 1902, Charles Lench pastor, the preachers being Revs. C. Lench, W. H. Browning, and Anthony Hill.

The singing of the Elliston choir was famous through the north. Before securing an organ, the violin, bass viol, and flute formed an assistant orchestra. In 1892, Elliston became a separate mission with S. J. Russell as its pastor. Its previous history was identified with the Bonavista circuit.

John Gough was a useful lay reader and his son James combined in himself lay-reader, S. S. Supt., and precentor. George Gough was a lay reader for thirty years. Elizabeth Crewe entertained the preachers at her house for fifty years. The names of Hobbs, Abbott, Trask, Cole, Baker, Oldford, and Tucker receive frequent mention.

Newman's Cove is an appointment on this circuit. It was first visited in 1859 by Paul Prestwood and a class formed with James Skiffington, Jnr., as leader, with seventeen members. The first church having served its day a new one was erected during the pastorate of Herbert Creasy. During the pastorate of W. H. Dotchon better Day and Sunday School accommodation was secured.

The following is the list of pastors since Elliston became a separate circuit:—1892, S. J. Russell; 1893, Edwin Moore; 1894, A. A. Holmes; 1895, J. J. Durrant; 1896, Henry Scott; 1898, C. Lench; 1902, H. J. Creasy; 1906, Wm. Harris; 1910, Thomas H. James; 1914, W. H. Dotchon; 1918, A. T. Nottle; 1919, W. W. Cotton; 1921, Stanley Williams; 1924, Isaac French.

Catalina—During the winter of 1814 the Rev. Wm. Ellis paid two visits to Catalina and the word ran and was glorified. In 1823, there were twenty-six members, in 1825 there were fifty-one. James Hickson was the preacher. Three classes were in operation led by John Hudson, Stephen Blunden, and George Diamond. In 1862, Jabez A. Rogers, a Harbor Grace youth of eighteen years, was received on trial and stationed at Bonavista with his headquarters at Catalina, who thus early gave promise of future greatness. When he had served two years, Catalina was made a separate circuit with John Goodison as its first superintendent (1864). Then followed 1866, Charles Comben; 1867,

Charles Ladner; 1869, Samuel Ackman; 1871, John Reay; 1873, One to be sent; 1874, John Pratt; 1875, James Alexander; 1876, Francis G. Willey; 1878, Joseph Parkins; 1880, Jabez Hill; 1883, Geo. P. Story; 1886, James B. Heal; 1889, E. Taylor; 1892, M. Fenwick; 1895, A. A. Holmes; 1897, Samuel Snowden; 1900, Anthony Hill; 1902, Wm. Swann; 1906, T. W. Atkinson; 1909, Henry C. Hatcher; 1911, R. H. Maddock; 1912, Supply (S.J.H.); 1913, S. J. Hillier; 1914, W. B. Bugden; 1918, E. P. Ward; 1920, W. T. D. Dunn; 1922, H. G. Coppin.

Mark Fenwick's term was interrupted in the second year when he was appointed Guardian and Chaplain of the Methodist College Home. To fill the vacancy A. A. Holmes was removed from Elliston. Samuel Snowden saw the work of God revived in Little Catalina and the Academy built. Henry C. Hatcher, while stationed here, died in 1911, and was buried among the people he had faithfully served. He was in the 58th year of his age, his end being hastened as the result of a fall. A worthy son, H. Gordon Hatcher, followed him into the ministry. In 1902, the parsonage being unfit for occupancy, a single man was stationed for three years. S. J. Hillier did noble work and saw the parsonage well on the way for residence. W. B. Bugden married Miss Snelgrove, of Catalina, and they were the first to occupy the new parsonage. Halfyard, Crocker, Snelgrove, Hudson, Blunden, Diamond, Courage, Lodge, and Pomeroy are among the leading historic names of this congregation, and Johnson, Dalton, of Little Catalina.

Methodist services have been established at Port Union and a fine two storey school building erected.

An excellent new church was dedicated at Little Catalina, on July 26th, 1885, during the pastorate of G. P. Story, the preachers being Revs. F. R. Duffill and G. P. Story.

Trinity—The first visit of a Methodist preacher to Trinity was made in 1780 when John Hoskins went over from Old Perlican. He was met with considerable opposition and abuse. It was visited by George Smith fourteen years later and thirteen years after that, in 1809, John Remington was stationed there. The cause thrived for a time but families died out and emigrated until it became considerably weakened.

Trinity was formed as a separate circuit in 1860, with Alfred W. Turner as its minister. Then followed 1862, Joseph Gaetz; 1864, C. Ladner; 1865, Supplied; 1866, George Forsey; from 1867

to 1874 it was supplied, part of the time from Catalina; 1874, John Dixon; 1876, Jesse Heyfield; 1878, Anthony Hill; 1880, George J. Bond; 1883, R. W. Freeman; 1885, George Paine; 1888, James Lumsden; 1891, Herbert Hooper; 1893, Geo. C. Frazer; 1894, Edgar Taylor; 1897, John Reay; 1899, W. R. Tratt; 1900, J. C. Sidey; 1904, Jesse Heyfield; 1908, James Wilson; 1912, Jabez R. Saint; 1913, Isaac French; 1916, J. C. Elliott; 1917, U. Laite; 1919, N. Cole; 1920, L. Hussey; 1921, Wm. Read; 1922, G. S. Johnston; 1923, Frank S. Hewitt; 1925, A. N. Holmes.

The present church was built during the pastorate of John Dixon (1874-76). The parsonage was built in the term of G. J. Bond. J. C. Sidey put a partition through the church and added a Sunday School. The parsonage was destroyed by fire during the term of Isaac French. Rev. W. J. Morris was born at Trinity.

English Harbor is the strongest appointment on the circuit. Bugden, Batson, and Ivany are names of prominent workers. Rev. Wilbert B. Bugden is a native of this place.

Other appointments are Dunfield, Princeton, Champneys, Summerville and Brooklyn. A church was dedicated at the last mentioned on February 8th, 1903.

Musgrave Town—This is one of the beauty spots of Terra Nova. The original names—Goose Bay and Muddy Hole—were not of equal beauty and so were changed to Musgrave Town and Musgrave Harbor.

The commencement of Methodism in Musgrave Town was the moving there of James Reader and John Oldford, both of Bonavista. A little later Elias Brown, of Bonavista, and a Mr. Perry, of Catalina, both of whom were also members of the church, joined them. They were followed by their pastors, as time progressed, and on a visit from Rev. Mr. Phinney from Bonavista, a great revival broke out. At the supper table, at the home of James Reader, he urged Caleb, one of the older sons, to attend the evening service but was refused. Afterward, like the young man in the parable, Caleb changed his mind and went to the preaching. That night he was converted and became at once a burning flame in the community for he was a very strong character. In the revival, which lasted all that spring, the foundations of the cause were laid. That fall Caleb Reader, returning from Labrador, was killed on his schooner but left a glorious memory.

Charlottetown and Bunyan's Cove, of the Port Blandford mission, were formerly connected with Musgrave Town. It now includes Brooklyn East, Lethbridge, and Portland.

The parsonage was destroyed by fire in 1896, during the pastorate of W. H. Dotchon. For several years young men took charge until a new parsonage was built. It was only occupied a few years when, in William Harris' term (1910-14), the church was destroyed by fire. Nothing daunted, the brave people proceeded to build a new church much superior to the former edifice, a great credit to the community. It was dedicated in 1913. Readers, Oldfords, and others make a splendid band of lay workers.

Musgrave Town was supplied from Bonavista until 1872 when it was formed into a mission under J. P. Bowell, with the following succession: 1874, W. B. Secombe; 1876, Alex. McGregor; 1877, J. A. Jackson; 1878, Samuel Snowden; 1880, Robert Bramfit; 1881, R. B. Hemlaw; 1882, W. H. Edyvean; 1884, S. Jennings; 1887, W. R. Tratt; 1890, Henry Scott; 1893, W. H. Dotchon; 1896, W. Patterson; 1897, S. A. Chancey; 1898, J. J. Durrant; 1900, E. Broughton; 1903, F. E. Boothroyd; 1904, S. Bennett; 1905, H. Royle; 1907, John Line; 1908, J. T. Begaria; 1910, Wm. Harris; 1914, Arminius Young; 1918, W. J. Wilson; 1921, Thomas J. Pitt. Two of these ministers, Mr. Snowden and Mr. Royle, and Rev. Mr. Moore of New England Conference, found their wives at Musgrave Town.

Probably the greatest revival in the history of the field was that in the time of Mr. Scott. Much of the present strength of the church of to-day was the fruit of that gracious time.

Across the bay to the south the old village of Goose Bay is now called Portland. The first house was built there in 1876 by John Reader, of Bonavista, a brother of James Reader, settled at Musgrave Town. As the settlement developed so did house to house prayer meetings. The chief leader was Philip Handcock who was succeeded by his son, George. The first school chapel was built in the time of Rev. J. P. Bowell (1872-74). Even before there was a stationed minister in the bay George Burton and other devout laymen came from Greenspond, sixty to seventy miles away, to hold a few services. Later leaders were Sansone Handcock and John Handcock. One of the original trustees was Isaac Hynes, a man of very sweet spirit. A fine church hall was erected about 1900 and a new church, after much effort, has but lately been completed.

Lethbridge was settled by folk from Catalina by that name. Wm. and James Lethbridge were the men who first lifted the Methodist banner. Their church was erected when Mr. Brough-

ton was on the field (1900-03). Brooklyn was also settled by Catalina folk a little later than the rest of Goose Bay district. Thos. Pye is affectionately remembered as the man who led the Methodist people in the absence of the minister. After much effort they secured a distinct church building about 1920.

Britannia and Foster's Point—Writing under date of May 1st, 1876, T. W. Atkinson said: "I preached in our new church at Britannia Cove for the first time yesterday. It is unfinished but the day being fine, the people wanted to have service in it. This is the sixth church or school house I have opened since I came to Random three years ago. In my part of the circuit seventy have been brought to Christ during the past three weeks."

A fine new parsonage was built during the pastorate of C. Flemington (1895-98). A new church was dedicated at Britannia Cove in November, 1902, the preachers being Revs. J. Pincock, Mr. Davis, and A. A. Holmes, the pastor. Mr. Churchill presented a site adjoining the church for a new school building. A new church was opened at Foster's Point in 1911.

The Minutes of 1920 said Britannia shall include all places on Random Island not included in the Shoal Harbor mission. These include Britannia, Foster's Point, Hickman's Harbor and Lady Cove.

The following is the list of pastors: 1883, Mark Fenwick; 1886, W. H. Browning; 1888, Jabez Moores; 1889, Wm. J. Hutcheson; 1891, S. J. Hull; 1892, Wm. Seeley; 1892, Supply; 1894, F. G. Drake; 1895, C. Flemington; 1898, W. J. Hutcheson; 1900, A. A. Holmes; 1903, J. E. Peters, assisted for three years by Geo. A. Steel and in fourth by Supply; 1907, S. Bennett, assisted by E. Woolley and S. Williams; 1909, J. T. Newman, assisted in turn by S. Williams, T. A. S., N. Cole, and K. Richards; 1913, A. S. Adams, assisted in turn by Supply, J. W. Parsons, W. J. Woolfrey, and B. Brown; 1919, Thos. Pitcher, assisted in 1917 and 1918 by B. B. Pardy and in 1919 by S. I. Murley; 1921, J. G. Joyce; 1922, W. W. Cotton; 1924, R. H. Mercer, assisted in 1925 by Supply (R. Taylor).

Among the lay-readers were David Currie at Britannia, John Leawood at Foster's Point, Norman March at Lady Cove, and Hezekiah Blunden at Hickman's Harbor.

Random South—Half way down the west side of Trinity Bay commences the South West Arm of Random some thirty

miles in length to within a few miles of the railway at Northern Bight, now called Hillview, the head of the circuit. A very few miles away northward lies the parallel Random Sound and still further north across Random Island the similar indentation called Smith Sound. The two latter waters are the scene of the Shoal Harbor and Britannia circuits.

The whole of the South West Arm of Random was settled from 1865 to 1880. At Northern Bight the first arrivals (in 1867), were James Styles and D. Benson, the former a Methodist, the latter an Anglican, both from Grates Cove. Other families, chiefly Methodists, soon came from the same place among whom were Matthias Martin and Nehemiah Frost who for a period of thirteen years conducted services from house to house. The story is that during that time they never had a visit from a minister. Evidently the question "Is due care taken to see that all the settlements about us are visited" was not quite upheld. Then a Union school was erected and this served the growing community for eight or nine years. The first Methodist building went up in 1878 and Edgar Taylor was appointed as the first resident pastor. The first church was erected in 1899 and the new church, much larger than its predecessor, in 1923. The succession of lay workers after the first worthies named has been Wm. Churchill, David Styles and Reuben Martin now of St. John's.

St. Jones Within was founded by Hezekiah Benson, of Grates Cove, and a Mr. Blunden, from Conception Bay. Both were Methodists and devout men. With them came Robert Miller, an Englishman, who was the first lay-reader. The settlement has always been purely Methodist. They progressed to the status of having a church in 1918. The lay reader today is Boyd King, who is highly respected.

Loreburn (Long Cove) is a growing subdivision of St. Jones Within. Its first church was built in 1914. For many years Elijah Price has been its dependable leader.

Queen's Cove owes its origin to men from Hants Harbor, especially Joseph and Newman Goobie. The little church commenced in 1905 was not finished till 1915.

Hatchett Cove is a small group of families gathered about a mill established by Eliezer Robbins and John Blunden, from St. Jones Within. Both men conduct services. Heart's Ease was settled by men from Grates Cove and the names of Eli Martin and Jonah Stringer will be held in grateful remembrance.

At Caplin Cove, Methodism owes everything, in its begin-

nings, to a faithful layman named Stringer. The conversion of Jacob Smith at Hodge's Cove marked an epoch there. A church building was secured in 1905.

Northwest Bay has a small group of families who hold service from house to house.

Long Beach was an Anglican community until Elias Avery went there to live. He also was a Grates Cove man and like all the men of that generation at once raised the flag for service in his own home. Presently Alfred Vey, a man of considerable means, was converted and at once, largely from his own resources, built a school chapel and invited the Methodist minister to come and take charge and himself led when the minister was not there. This was about 1900. This year (1925) a school house is being built. The group of folk is small and scattered.

Lee Bight was also founded by Hants Harbor people, their leader being Henry Adey. To-day his oldest son carries on the local work. They secured their church in 1915. At Deep Bight Charles Sanford left the impress of a godly life and saw the fruition of his labors in a church in about 1910. This is really almost one community.

It will be seen from these notes how many churches were completed during the war. This was due to the ready money that the fishermen received. Industrial conditions in Newfoundland have been very backward. Variations in settlement are also still in progress. For example the small group of families who have constituted Inglewood appointment for twenty years are removing in a body to Clarenville this year (1925).

The list of pastors has been as follows: 1878, Edgar Taylor; 1880, Thos. L. Eland; 1881, Supply; 1882, James Lumsden; 1883, Supply; 1884, F. G. Willey; 1886, A. McCausland; 1888, A. Brittain; 1889, A. Stoney; 1890, J. J. Durrant; 1892, Supply; 1893, Bramwell Peck; 1894, James Smith; 1895, Wm. Patterson; 1896, Geo. Stoney; 1897, C. K. Hudson; 1899, Supply; 1900, R. H. Maddock; 1901, Supply (T. B. W.); 1902, Edwin Lewis; 1903, A. Crossley; 1904, Supply (I. F.); 1905, Isaac French; 1906, H. G. Hatcher; 1907, Supply (H. B. P.); 1908, Supply (W. P. S.); 1909, Wm. P. Scarth; 1910, W. H. Palmer; 1911, L. G. Hudson; 1913, K. Richards; 1914, Cater Winsor; 1915, Isaac Davis; 1916, Geo. Butt; 1917, D. E. Freake; 1919, L. W. Blundon; 1920, Donald Vatcher; 1921, Supply (A. Abbott); 1922, Sydney Rowe; 1923, Supply (E. Roberts); 1924, Supply (A. N. Holmes); 1925, G. L. Morgan.

This is a young man's charge and it has no parsonage but at eleven places of the fourteen appointments there are neat churches all comparatively new.

Shoal Harbor—This mission first appeared in the Minutes in 1871 with "One to be sent." In 1872, it appeared with William Swann as pastor. He spent six months of 1871-72 on the mission. This community was settled by folk from Hants Harbor. The mission had thirty appointments, some places having monthly Sunday services and others being supplied through all days in the week. No two appointments were connected with roads and the missionary had many heroic and dangerous experiences in compassing the work on his mission. The only church then on the mission was at Shoal Harbor. At George's Brook, the saintly Wm. A. Palmer, who afterward entered the ministry, was brought into the church in Mr. Swann's time. Moses Tilley was a useful lay reader and Aaron Tilley played the melodeon. Caleb Tuck was, later, a lay-reader for many years. At Northern Bight, Nehemiah Frost and Mathias Martin, and at Hickman's Harbor, Hezekiah Blundon, were lay readers. Other lay readers were Alex. Tuck and James Butler at Shoal Harbor, Joseph Strong at Lower Shoal Harbor, Aaron Smith at Elliott's Cove, and Charles and Malcolm Pelly at George's Brook. Miss Palmer, a sister of Rev. W. A. Palmer, married Rev. Charles Howse. Their daughter is the latest W. M. S. missionary from Newfoundland and their son has entered the ministry.

In 1874, the circuit included the whole bottom of Trinity Bay with more than twenty appointments, supplied by two men, of whom Thomas W. Atkinson was one. He was a man of great physical strength and endurance. He collected money in England and St. John's, and secured a small steamer by the use of which he visited the many coves around the Bay. Once disabled, he was blown off the coast, and had to make shore by the use of blankets for sails. No successor could be found to carry on the work in that form.

During this period, a neat church was completed at George's Brook, one was made suitable for services at Lower Shoal Harbor, and several others were in course of erection. During his three years pastorate no less than six churches and school houses were built and many members were added to the church.

In 1878, Shoal Harbor was divided into the two missions—Random North and Random South—and later the former went

back to the title of Shoal Harbor. Several other missions were made out of portions of the old Shoal Harbor field. The present appointments are Shoal Harbor, Clarendville, George's Brook, Broad Cove and White Rock. A new church was dedicated at Shoal Harbor in January, 1885, free from debt, during the pastorate of Rev. E. Taylor. A church was dedicated early in 1903 at White Rock and another at Broad Cove in the pastorate of James Pincock, Rev. A. A. Holmes being the preacher. A new school house was erected at Shoal Bay in 1906. The corner stone of a new church at Clarendville was laid on August 13th, 1923, by H. G. Coppin, Chairman of District.

The following is the list of pastors: 1871, Wm. Swann; 1873, Thomas W. Atkinson and asst.; 1876, Samuel Snowden and W. H. Edyvean; 1877, Henry C. Hatcher and Edgar Taylor; 1878, mission divided, and H. C. Hatcher remained at Random North (Shoal Harbor); 1879, Thomas L. Eland; 1880, Henry Lewis; 1882, Jesse Heyfield; 1884, Edgar Taylor; 1886, James Wilson; 1889, W. H. Browning; 1892, John Pye; 1895, W. J. Hutcheson; 1898, J. J. Wheatley; 1901, James Pincock; 1903, Supply; 1904, William Kendall; 1905, Edwin Moore; 1907, Supply (N. G. S.); 1908, Edgar Taylor; 1912, John W. Winsor; 1916, E. Pollett Ward; 1918, Arminius Young; 1920, W. H. McKirdy; 1921, Isaac Davis.

Port Blandford—The original appointments of what is now Port Blandford mission were Bunyan's Cove and Charlottetown, both on Clode Sound, opposite each other, at a distance of a couple of miles but over water so rough that in winter it is seldom crossed either by boat or ice. They were a part of Musgrave Town mission.

When the railway went through, Port Blandford was reached from Whitbourne and a cause established there and when a man was stationed the two appointments were taken from Musgrave Town.

The field now is Port Blandford with church and one room school—twenty-five families and as many families of C. of E. and S. A. When the preacher is away there is no service in the church at all.

Bunyan's Cove whither the preacher goes once in four weeks with the mail man, was formerly Bryan's Hole. We have a school—twenty-five families and as many families of C. of E. and finished this year (1925) after being ten years under way.

At Charlottetown there are twenty-five Methodist families. During Mr. Broughton's term the church was burnt down under circumstances which strongly pointed to incendiarism. A new church was erected to take its place. Thomas Mills, formerly of Bonavista, Wm. Ford, of Cupids, and Alexander Spracklin are the leaders in this community in the absence of the minister.

Gambo, forty miles west on the Railway, is a community of one thousand. There are R. C., C. of E. and S. A. there and we have a small school chapel with fifteen families and no one to lead a service in the absence of the preacher.

At Benton, seventeen miles further west on the railway, are seven or eight families for whom the first Sunday service ever held took place during the winter of 1924.

This mission first appeared in the Minutes in 1905, with "One to be sent"; 1906, James Bright; 1907, Supply (F. H. P.); 1908, C. W. Legge; 1910, Supply; 1912, F. Gordon Weir; 1914, Supply; 1915, Watson Boyes; 1916, H. W. Martin; 1917, S. Edgcombe; 1918, Herbert Moores; 1919, Supply; 1921, R. Vatcher; 1922, Supply; 1923, R. Belbin; 1924, Supply (R. Taylor); 1925, (F. Cook).

Glovertown—This community, formerly known as Flat Island, was detached from Greenspond in 1883, and made the head of a separate mission, with W. H. Browning, just out from England, as its first settled pastor. He was succeeded by John C. Sidey, who built a church at Gooseberry Island. A church was completed at Traytown during the pastorate of Herbert Moores.

The names of Burry, Diamond, Janes, Pomeroy, and Powell appear amongst the lay-workers.

The following is the list of pastors: 1883, W. H. Browning; 1885, J. C. Sidey; 1888, A. McCausland; 1890, Wm. Patterson; 1892, Supply; 1893, W. J. Luscombe; 1895, Eugene Forsey; 1896, Supply; 1898, J. R. Saint; 1900, Supply; 1902, Hugh Miller; 1904, Supply; 1906, Wm. H. Pike; 1907, Supply; 1908, Garland G. Burton and Allan S. Adams; 1909, J. Hurst and Supply; 1911, Supply; 1913, Nathaniel Cole; 1914, W. Vey; 1916, R. C. White; 1917, Herbert Moores; 1918, S. S. Milley; 1919, Eli Anthony; 1922, Albert Abbott; 1924, H. G. Turtle; 1925, W. H. G. Williams.

The appointments are Glovertown, Traytown, Saunder's Cove, and Happy Adventure.

WESLEYVILLE DISTRICT

Change Islands and Indian Islands—This mission has its head at Change Island where a narrow water passage serves almost as a street, the settlement running for a couple of miles along both sides of a deep water way across which one could almost toss the proverbial biscuit. Indian Islands in an almost exactly similiar community some fifteen miles away. The third appointment is Stag Harbour, a new community on the western shore of Fogo Island, which was settled by Indian Island folk.

Perry's Island and Eastern Cove are also appointments. This mission has had a chequered career. We find it in the Minutes of 1875 connected with Fogo, in .78 with Herring Neck, then back to Fogo, and afterwards, for many years, connected with Herring Neck. It is also found connected with different Districts as if true to its name. It appears as a separate mission in 1902 with Wm. Patterson as pastor. The present name of the mission is Change Islands and Indian Islands. The building of the church at Change Islands was begun by Wm. Harris (1894-97) and completed in the term of A. A. Holmes (1897- 1900). The parsonage was built during the pastorate of W. J. Morris (1906). In his Bonavista District history, Lench speaks very highly of the Change Islands people, making special mention of the Watermans, Taylors, and Roberts', "Father Taylor" and Solomon Roberts, J. P., were lay readers as was also the son of the former. Bertram Waterman of the Alberta Conference entered the ministry from this place. Wm. LeDrew was one of the early lay readers.

The pastors, since the mission became separated from Herring Neck, have been as follows: 1902, Wm. Patterson; 1903, E. Westmoreland; 1904, Supply; 1905, Wm. H. Pike; 1906, W. J. Morris; 1907, G. W. Bryant; 1910, H. G. Coppin; 1911, A. Young; 1914, L. E. G. Davies; 1916, J. A. Wilkinson; 1920, W. R. Butler; 1922, R. T. Moores; 1923, Samuel Taylor; 1925, W. J. Woolfrey.

Fogo—This circuit name first appears in the Minutes of 1862, with Thomas Fox as minister. Methodism had found a footing there long before that. Its growth in the District of Fogo and Twillingate was remarkably fast. In 1836, there were only 45 Methodists in that region. In 1858, there were 2,000 adherents and in 1884, there were 10,000 thus enrolled. In the latter

period of twenty-seven years the general population had increased rather more than twice the previous figures, but, in the same period, the adherents of Methodism had increased five-fold.

Barred Islands, Joe Batt's Arm and Seldom-Come-By are among its appointments. The last mentioned was sometime a separate mission. At this place there is a splendid church.

The names of Scott, Duder, Malcolm, Lucas, Hodge, Freake, Decker, Godden, Perry, Holmes, Hoddinott, and Penny are mentioned among the workers on this field. John G. Lucas was a noted local preacher.

The following have been the pastors: 1862, Thomas Fox; 1865, C. Ladner; 1867, Geo. Forsey; 1868, Joseph Pascoe; 1871, Isaac Howie; 1872, Supply; 1873, Wm. Swann; 1876, T. W. Atkinson; 1879, Geo. J. Bond; 1880, Anthony Hill; 1883, Jabez Hill; 1885, J. Embree; 1888, Geo. Bullen; 1889, H. Abraham; 1892, J. J. Wheatley; 1895, W. H. Browning; 1898, Jas. Wilson; 1900, J. J. Durrant; 1903, J. W. Bartlett; 1904, Chas. Hackett; 1906, J. R. Saint; 1910, Thomas B. Moody; 1911, Elijah C. French; 1914, Henry Scott; 1918, Frank D. Cotton; 1922, Wm. S. Mercer; 1924, Supply; 1925, Thomas Pitcher.

Horwood—This mission was formed in 1917 and includes Horwood, Port Albert, Victoria Cove, Gander Bay, Long Point and Beaverton. Horwood was formerly known as Dog Bay. Horwood and Beaverton appointments were taken from the Herring Neck circuit and Victoria Cove; Long Point and Gander Bay from Carmanville. Some of these appointments were for a time supplied from Change Islands. At Horwood, in the absence of a minister, Mrs. Troke, a talented and devoted woman, led the Sunday services for many years.

The following is the list of pastors: 1917, Supply (F. Mouland); 1918, John T. Clarke; 1920, Supply (Sidney Garland); 1921, Bond Brown; 1923, Sidney Rowe; 1924, Supply; 1925, (E. J. Davis).

Carmanville—The former name of this community was Rocky Bay. It was colonized by John Hicks and his large family originally from Bonavista. The appointments on this wide field are Carmanville (North and South), Noggin Cove and Frederickton. The fine church at Carmanville was destroyed by fire in January, 1919. A new parsonage was completed in 1924.

Rocky Bay appears in 1902 as the name of a mission with

the preacher to reside at Carmanville. The pastors have been as follows: 1902, Sidney Bennett; 1904, H. G. Coppin; 1905, T. D. Jones; 1906, S. H. Soper; 1907, name of mission becomes Carmanville with W. B. Bugden; 1909, F. W. Sawdon; 1910, Supply (G. M.); 1911, R. A. Brook; 1912, N. Cole; 1913, C. F. Davis; 1914, Supply; 1915, John W. Parsons; 1916, Supply (U. Laite); 1917, Stanley Williams; 1918, Supply (W. Reid); 1919, S. J. Hillier; 1923, J. Sweetapple; 1924, Supply (E. H. King); 1925, J. T. Clarke. Amongst the active lay workers were Israel W. Hicks and Stephen Chalk.

Musgrave Harbor—This community, formerly known as Muddy Hole, was colonized by people from Bonavista and Western Bay. They were visited by Methodist preachers from Greenspond. From 1870 to 1874, Solomon Matthews did faithful pioneer work there. It was made a separate mission in 1874 with Henry Lewis as its first superintendent. John B. Wheeler, Esq., J. P., was, for many years, the leading lay worker combining in himself local preacher, superintendent of the Sunday School, circuit steward and other offices both civil and religious. He was a most acceptable local preacher. The people of this charge are noted for their cordial co-operation with their ministers. Solomon Hann and Ernest W. Moulant entered the ministry from this circuit, and others fill honored positions in the civil life of the Island and other lands.

Apsey Cove, Ladle Cove, and Milford are the appointments.

The following is the list of pastors: 1874, Henry Lewis; 1876, W. R. Tratt; 1877, S. Snowden; 1878, Robt. Bramfitt; 1880, J. B. Heal; 1883, James Wilson; 1884, A. Cheeseman; 1885, Wm. Rex; 1886, F. R. Duffill; 1887, W. T. D. Dunn; 1888, H. Hooper; 1891, A. A. Holmes; 1894, T. B. Darby; 1897, Edgar Taylor; 1898, J. Pye; 1900, Wm. A. Palmer; 1902, Fred R. Matthews; 1906, H. J. Creasy; 1908, E. C. French; 1911, Wm. Grimes; 1912, R. H. Mercer; 1916, J. W. Winsor; 1920, Thos. J. Pitt; 1921, L. G. Hudson; 1922, W. R. Butler.

Solomon P. Whiteway, Principal of the Normal School at St. John's, came from this community. Noah Whiteway is an acceptable lay reader.

Wadham Island is an appointment of this circuit during the summer when fishermen from other islands attend. Under the leadership of Charles H. Prowse, for many years light-house keeper, a neat little church was built there.

Newtown and Lumsden—This circuit, including Newtown, Templeman, Pinchard's Island, Cape Island, Cape Cove, and Lumsden (formerly Cat Harbor) North and South, was detached from Wesleyville in 1912. For a little while before that there were two men on the Wesleyville circuit, the probationer residing at Newtown. Lench says: "There are no finer people in the Colony than are to be found on the Newtown circuit. The men are nature's true gentlemen." Special mention is made of the names Barbour, Garrett, Howell, Ridout, Blackmore, Gibbons, Parsons and Goodyear. Rev. Samuel Baggs married a Miss Barbour of Newtown. We presume the place name of Lumsden was given in memory of the Rev. James Lumsden, one of the early pastors, who, after a faithful ministry, died at Barrington, Nova Scotia.

The following is the list of pastors: 1912, Wm. J. Wilson; 1914, F. H. Philipson; 1915, B. C. Henderson and J. T. Clarke; 1916, J. W. Parsons and J. H. Way; 1917, Samuel Baggs; 1920, Isaac Davis; 1921, A. R. Baggs; 1922, Gilbert Turtle; 1923, J. C. Lewis; 1924, Levi Hussey; 1925, Supply.

Lumsden was only visited occasionally till about 1872 when a great revival took place and the people all practically became Methodists and A. L. Vincent, of Cape Island, was sent there to conserve the work.

Wesleyville—Fifty years ago Wesleyville was known as Coal Harbor and boasted not more than two families, but just across Swain's Tickle were three well peopled islands, Outer, Middle and Inner Swain, whose folk were mostly Devonshire men and members of the Anglican Communion. Among them there came blazing a strange fire. John Winsor had heard Todhunter at Greenspond, six miles away, and had heard for Eternity. Immediately his house was opened for cottage prayer meetings to which his neighbors were faithfully invited. But now a change was taking place in the community life. Wm. Winsor was one of the first to move to the mainland. John soon followed. John Hann and his son, George, who had welcomed Todhunter at Cape Freels, came to the new settlement. To-day there is not a house on the Swain Islands but Wesleyville takes their place. About 1882 or 1883 these three men as leaders built the first Methodist School and as soon as that was completed went to the woods and with the assistance of many willing friends brought out the frame of the first church. This answered for eight or ten years when

the old building was cut in two and a longer nave and transepts inserted. This in turn served this growing community until 1912: when a fine new church, with excellent pipe organ, was dedicated on January 20th, in the pastorate of J. R. Saint, the preacher being A. A. Holmes, President of the Conference, under whom the building was begun. The first parsonage was first occupied by William Harris (1891-94), and rebuilt in the term of A. A. Holmes (1906-10). The Superior School was built under R. H. Mercer (1920-23). Periods of special grace were experienced under Bullen, Harris, Holmes and Saint.

From the commencement of the settlement, James Bishop, a native of the community has been the local occupant of the pulpit, sometimes reading, sometimes preaching, in the absence of the minister. For some twenty years George House has increasingly assisted until now he has most of this work to do. Twenty odd years ago there were many political applicants for the newly needed post of Customs Officer at Wesleyville, and the sitting member, a native of the town, who was also a member of the cabinet, passed them all over and, though himself a member of the Anglican Church, appointed Mr. Bishop. He said, in justification of his action: "Mr. Bishop has been a fisherman for fifty years but he has been more. He has been a Son of Consolation to our sorrowing, a hero in our pestilence, a faithful watchman against sin, our best citizen and more than any man in the community deserves the place." In 1925 he was pensioned but lives on in serene old age loved by every one as "Uncle Jim."

At Brookfield, most of the folk came from Cape Freels about the same time as Wesleyville began. The man who first threw his energy into Methodism here was Capt. Abram Kean, now of St. John's. Since his removal, the church has looked up with confidence, first to Peter Gaulton, then to Ambrose Davis, a son of Isaac Davis who was the first fruits of Methodism on the Valleyfield appointment. The church at Brookfield was erected during the term of W. T. D. Dunn (1888-91) and a fine two-roomed school, with hall overhead, was built in about 1812, largely through the efforts of Capt. Job Kean.

Valleyfield congregation had its origin on the islands off shore. At Poole's Island, in the Methodist School chapel, service was held for nearly a score of years after Todhunter's time by Methodist preachers and, in their absence, chiefly by Isaac Davis who was honored in his own country, his brothers, Jacob and Alfred being his chief helpers. These and other men moved to

the main land and made Valleyfield. For ten years, in their place, Cator Wells a native of the Gooseberry Islands, who found Christ at a Salvation Army barracks, has been the local leader. There are still a few Methodists on the Island and when Newtown was given a preacher of its own Pound Cove, a small village near Wesleyville, was given regular service.

From this circuit have gone into our ministry Messrs John and Cator Winsor, Peter and Charles Tiller, Davis in the Canadian West, and Hubert Wells to New England. Rev. Sidney Bennett found there his consecrated and efficient helpmate. The list of pastors is as follows: 1884, Geo. Bullen; 1885, James Lumsden (the name Cat Island was changed to Lumsden in his memory); 1888, W. T. D. Dunn; 1891, Wm. Harris; 1894, Jabez Hill; 1896, W. R. Pratt; 1899, Henry J. Indoe; 1903, Geo. Paine and R. L. Biggs 1906, A. A. Holmes and Supply in 1906, assisted in 1907 by Simon Edwards, in 1908 by L. E. G. Davies and in 1909 by (W. C.); 1910, J. R. Saint; 1912, Ed. Moore; 1916, Charles Howse; 1920, R. H. Mercer; 1923, S. J. Hillier.

Greenspond—The northern point of Bonavista Bay is Cape Freels. Beyond that stretches the Straight Shore, sixty odd miles of roadless cliffs with scarce an indentation save the suggestive Deadman's Bay. South of this Cape runs a long chain of islands ending far to the south and off shore in Gooseberry. The largest of the line is Greenspond. The town of the same name built there was the centre for all the trade of that district for many years. All the original settlers came from England and on the then wooded islands near to the fisheries all the settlements were made. The chain of Methodist appointments, from north to south, is Cape Island, Newtown, Templeman, Pound Cove, Wesleyville, Brookfield, Valleyfield, Safe Harbor, Greenspond and Shambler's Cove. These have been divided into three circuits—Greenspond (the oldest), Wesleyville, and Newtown. When Wesleyville became a circuit Greenspond was able to give regular service to Shambler's Cove. The solid foundations of the Methodist cause in the territory were laid by Todhunter, although before that there had been good work done. These things happened in 1865.

Almost at once the first church was built. The second much larger church was finished in Embree's last year on the circuit. The new parsonage was purchased in Wm. Harris' pastorate. When Mr. Duffill was on the field the fine Sunday School and

social hall was erected and about 1895 the new school house. So that now there is a very fine property suffering mostly from want of occupants so many have moved away. In the early days of this field there was a great deal of intense personal work. Men like the three Burton brothers, Wm., Stephen, and George, with Malachi Meadus and others, went from house to house exhorting their acquaintances and always closing the visit with prayer. Almost without a break every winter had seen the church opened for from four to six weeks of special effort and often, especially in the terms of Matthews and Broughton, there had been a gracious ingathering of those who had reached middle age in addition to the hosts of new young people. It has been noted by good observers that, especially among the fruits of those earlier days, there was very little loss. The succession of local leaders runs as follows: Benj. Burry, Jas. Burry, Jos. Butler, Job Wornall, Samuel Hoddinott and Mr. Crummy. Into the itinerant ranks have gone Eli Manuel, George Burry, Charles A. Whitemarsh, Wm. Wornall, Garland Burton, John Pitman, and Isaac Davis. Greenspond circuit now consists of the town of the same name, Loo Cove, Shambler's Cove, and Safe Harbor, all in a narrow compass.

Practically, from the commencement of our work in Shambler's Cove, Arthur Vivian has been the local leader. For many years too the congregation there was blessed by the presence of a very pious, wealthy, and generous old captain by the name of Samuel Bragg, who died about 1920. Men who shipped with him for the fishery testify that under all circumstances he kept certain hours of devotion. Coming from his cabin his face shone with an inward light. Never under any provocation was his voice raised in anger. Almost like a quaker he addressed every man including the members of his crew as brother and all commands and requests were made to "Brother such an one" no matter how wicked that person might be known to be. A middle aged woman tells how her mother and herself once met him in Greenspond when the sea was very rough and said "Surely you are not crossing to Shambler's Cove alone." "No," at once replied the venerable old skipper, "Me and Father are going."

The history of Methodism on the north side of Bonavista could never be faithfully written without giving much honor to Elizabeth Whitemarsh who was indeed a nursing mother to the cause in its infancy. The progress of Methodism in the Greenspond region has been very marked. Sixty years ago, there were

30 members with 26 on trial. Now, on the same ground, there are four or five separate missions, spacious churches and parsonages and well on to a thousand members. Many gracious revivals have occurred in this territory. Mr. Darby records such a season of blessing during his term (1897-1900).

Returning to the pastoral list, Todhunter was followed by Isaac Howie. William Dutton, who followed him, came from England and before Christmas he sickened and died. Then came Solomon Matthews, 'earnest evangelist and soul winner,' who rendered splendid pioneer work for four years. He was followed by Jeremiah Embree, who had a revival on every circuit. After this the mission had two men, Charles Myers and Thomas Eland, followed by Joseph Lister and George Vater. In 1881, Mr. Matthews returned. In the interval he had married Miss White of Greenspond. Rev. Henry Lewis married her sister. In 1874, Musgrave Harbor was detached; in 1883, Flat Island Mission was formed and in 1884, Wesleyville was detached.

After Mr. Matthews there came the following pastors: 1884, Wm. Jennings; 1887, F. R. Duffill; 1889, J. Parkins; 1892, C. Lench; 1895, F. G. Willey; 1897, T. B. Darby; 1900, John E. Peters; 1903, J. J. Durrant; 1907,, James Pincock; 1910, Ezra Broughton; 1914, E. C. French; 1917, J. C. Elliott; 1918, Wm. Harris; 1922, Geo. L. Mercer.

In F. R. Duffill's pastorate (1887-89) a new lecture hall was completed and there was presented to it the pulpit of the old Gower St. Church, St. John's, of the pre-92 fire days, the only relic of that fine old church. In the pastorate of E. Broughton (1910-14) the church was enlarged, a tower and vestry added.

Deer Island—This mission consists of a small group of islands in the North side of Bonavista Bay, Deer Island, Flat Island, Gooseberry island, and Bragg's Island, in a compass of some twelve miles. In the winter it is often possible to go from one to the other on the ice.

Methodist work is oldest at Gooseberry Islands where it is now weakest. Mrs. Wells, who was a Miss Saint from Bonavista, was the first Methodist in the community. This was some forty years ago. Her home was at once opened for cottage meetings held by any itinerant who might come that way. She was a woman mighty in prayer. It shocked the folk of that village to hear a woman pray at all. Mrs. Thomas Hayward came to this village from Pool's Island. Ambrose Janes of Grates Cove, be-

gan to do business here. He was a pious and well educated leader. The cause made good progress, visited first from Greenspond, then from Gambo, until for a little it looked as though this would be the head of a circuit when the church was opened. Job Howse became the lay reader and was succeeded by John Parsons. But before the church was erected the Salvation Army had entered the place and our work began to decline in their favor. We still have a school but there is only a congregation when the minister can get there from Deer Island. From this place there went into our work Job Howse, a nephew of the old leader, and Charles Howse, an ex-president of the Newfoundland Conference.

Flat Island, like Gooseberry Islands, was originally a solid Anglican community, connected with Salvage Parish on the mainland. Both were quite large villages but were very seldom visited. This, with the coming of a few enthusiastic Methodist laymen and equally elect lay women, gave Methodism a footing. Here also a Miss Saint of Bonavista (Mrs. Joseph Hicks), a sister of Mrs. Wells of Gooseberry Islands, was the pioneer. Thos Butt was one of the first of our laymen. The present Church was erected about 1900. Deer Island became a separate mission in 1912.

The pastors have been as follows: 1912, Samuel Baggs; 1914, Fred M. Sellars; 1915, A. T. Nofle; 1916, E. W. Moulard; 1917, R. T. Moore; 1919, Lorenzo Dawe; 1920, A. R. Baggs; 1921; Sidney Garland; 1922, Supply; 1925, A. Jackson.

TWILLINGATE DISTRICT

Twillingate—The first missionary, sent by the London Missionary Society, reached Twillingate in the spring of 1799. His name was John Hillyard, who was favorably impressed with the devoutness of the people. After three years, he removed to conception Bay, and was succeeded by Rutton Morris for a short time. Dissenters, so-called, became absorbed in the Anglican Church, with the exception of ten or twelve. In passing, John Pickavant, Methodist missionary, held a few services there in 1830, sowing seed which led to fruit in after years. In 1841, John S. Addy, "visiting missionary," called there. About this time a few Methodist families removed from Conception Bay to Green Bay as the whole community was known. At Twillingate, said properly to be Toulinguet, there was a large settlement. After

the District meeting of 1842, William Marshall and his young wife sailed from St. John's for Green Bay and reaching Twillingate found circumstances very discouraging but, early in 1843 the joy of harvest was realized by the patient evangelist, and, by May, the ten or twelve families of his first congregations were joined by twenty others and more than thirty persons were gathered into the membership. This success aroused opposition and persecution but the cause continued to grow.

The following interesting story is told about the building of the first church in May, 1843. Mr. Marshall, on Sunday, requested the men to meet on the next afternoon to set up the frame on a vacant lot on which he had received permission to build. On Monday morning, a hostile merchant, with several others, entered the house of the collector of customs, a bigoted "Churchman" to announce a new scheme for the annoyance of the Methodist preacher. "You know," said the merchant, "that Marshall's going to put up a building on —'s lot. I find we've a claim in it. We'll let them go on and then we'll take it." It appears, when they opened the door, that the wind blew nearly to a close the door of a closet in which the mistress of the house, unknown to her husband, was busy at the moment, and she overheard the plot. Fortunately, the arrival of a vessel cut short their call and the woman, who was inclined to favor the Methodists, informed Mr. Marshall of the plot. On gathering at the proposed spot, in the afternoon, the men were told, to their great surprise, as well as to the chagrin of their opponents, that the frame was to be put on another spot. A fisherman upon conversion, confessed that he and others had placed a keg of powder under the little church, and that only fear of personal injury had prevented its destruction. So the cause advanced, opposition died out, and even the bigoted "Churchman" died a Methodist as did also many of its early persecutors.

In 1845, there were 104 members on the circuit and 800 attendants. Early in 1846, after severe illness, brought about by excessive toil and privation, Mr. Marshall passed away greatly lamented. Marshall Hall, erected in his memory, keeps his name honored amongst the people until this day. His early successors in the mission were John S. Peach, John Brewster, Thomas Fox, and Paul Prestwood. The name of the circuit was changed from Green Bay to Twillingate in 1859. Since the ministers have been as follows: 1859, Thomas Harris; 1861, Charles Comben; 1863, James A. Duke; 1866, John Goodison; 1869, Henry L. Cranford;

1872, James Dove; 1873, John Reay; 1876, William Swann; 1879, Thomas W. Atkinson; 1882, Jeremiah Embree, assisted in .82 and 83 by J. J. Duffill and in 84 by W. T. D. Dunn; 1885, Geo. Bullen, assisted in .85 and .86 by J. W. Vickers and in .87 by W. Harris; 1888, R. W. Freeman, assisted in .88 by W. Harris and in .89 and .90 by J. K. Kelley; 1891, Jabez Hill, assisted in .91 by J. K. Kelley and in .93 by T. W. Harwood; 1894, Levi Curtis, assisted in .94 by W. W. Edmondson and in .95 by A. Hoskins; 1896, Thomas H. James and Supply; 1899, H. C. Hatcher; 1901, Geo. C. Frazer; 1902, Charles Howse, assisted in .02 by F. E. Boothroyd, in .03 by Supply, and .04 by J. Line; 1906, J. K. Curtis, assisted in .06 by J. Line, in .07 by W. J. Mumford, and .08 by Supply; 1909, T. W. Atkinson and Supply; 1912, Geo. A. Steel and in .12 Ira K. Curtis; 1913, Sidney Bennett; 1916, A. V. Robb; 1918, W. H. Dotchon, assisted in .18 and .19 by U. Laite; 1920, J. A. Wilkinson and Supply; 1924, John W. Windsor.

In no section of the Island has the Methodist growth been so wonderfully rapid. Great revivals have been experienced on this wide field, especially under T. W. Atkinson, Levi Curtis and, as late as 1906-7, under J. K. Curtis.

The appointments on the circuit are Twillingate North, with a new church, seating 600; Twillingate South, where the parsonage is and a fine church, seating 1000, Little Harbor, Crow Head, Bluff Head Cove, Gillard's Cove. Reginald White, of the Nova Scotia Conference, and his wife are natives of Twillingate, as is also Baxter J. Warr of the same Conference. Revs. William Marshall, George C. Frazer, and Jabez Hill noted for their saintly character and evangelistic zeal lie buried side by side at Twillingate. The men of even half-a-century ago were cast in heroic mould and endured amazing hardships in the prosecution of glorious work. Rev. John Reay tells how he and William Swann made a trip of 180 miles in 18 days, on snowshoes, for missionary meetings across the frozen bays. Twice, on that trip, their lives were in danger, once by thin new ice and once by storm.

Herring Neck—This community was once connected with Change Islands. The appointments are Herring Neck, Cole's Arm, Merritt's Harbor, Burnt Cove and Salt Pans. It once had a married minister and the old parsonage remains but it is now occupied by a probationer. John Reay started the work at Herring Neck, a little better than fifty years ago, holding service in the house of Esau Blandford. It happened that Wm. Swann was with Mr. Reay and preached the first sermon there.

Herring Neck first appears as the head of a mission in 1875 with "One to be Sent." After a few years the title was Herring Neck and Change Islands and later Herring Neck with Change Islands and Indian Islands as a separate mission. The pastoral list is as follows: 1876, W. Jennings; 1878, T. L. Eland; 1879, W. H. Edyvean; 1882, W. T. D. Dunn; 1884, R. Bramfitt; 1887, Wm. Rex; 1890, C. Lench; 1892, A. Stoney; 1894, W. Harris; 1897, A. A. Holmes; 1900, W. Patterson; 1902, Supply; 1905, J. W. Guy; 1906, F. J. Haden; 1907, Supply; 1909, H. Royle; 1910, P. LeGrow; 1911, Isaac French; 1913, Eli Anthony; 1914, Supply; 1919, G. Butt, 1920, Supply; in 1921 the name of the mission was Herring Neck and Summerford with Gilbert Turtle pastor; 1922, Supply; 1923, George L. Morgan; 1925, W. G. Jones.

Summerford—This mission was cut off from Herring Neck and appeared as a separate mission in 1923, with F. J. Little as pastor, 1924, Supply; 1925, (Supply,—Berry). The appointments are Summerford, Cattle's Island; Chanceporte; Carter's Cove and Virgin Arm. There is a new church at Summerford. This mission is on New World Island to the south and a new era for education is dawning with the reconstruction and building of school houses.

Moreton's Harbor—This mission is distant seven or eight miles from Twillingate but on another island. The appointments are Morteon's Harbor, Tizzard's Harbor, and Trump Island. It used to include Merrit's Harbor now connected with the Change Island field. These communities were early visited from Twillingate and were afterwards long connected with the widely-extended Exploits circuit. In the early days, Hedley Brett, Jabez Small and Walt Brett were associated as lay-readers, and later Mark Osmond took up the work. The church at Tizzard's Harbor was occupied a long time before its completion. Mr. Burt was lay-reader there. A parsonage was erected at Moreton's Harbor in 1875, and a new church commenced there in 1893-94 during the pastorate of S. J. Russell. A new parsonage has recently been built.

The following is the pastoral list—1880, J. Nurse; 1881, J. Pincock; 1884, H. C. Hatcher; 1887, Jesse Heyfield; 1890, W. R. Tratt; 1893, S. J. Russell; 1896, W. J. Bartlett; 1899, Wm. Kendall; 1902, W. H. Dotchon, assisted in 1904 by R. H. Mercer, and in .05 by Supply; 1906, S. A. Chancey, assisted in .09

by F. D. Cotton; 1910, H. Scott, assisted in .13 by A. Patterson; 1914, Wm. Harris and Supply; 1918, Geo. L. Mercer and Supply; R. C. White; 1924, W. H. Dotchon.

The names of Brett, Osmond, Small, French, are prominent among the supporters of this cause.

Exploits and New Bay—In 1841, John S. Addy was sent by the District Meeting on a prospecting missionary tour. He left Trinity in a trading vessel and called at Change Islands, Shoe Cove, Nipper's Harbor and Exploits, which latter place was visited once or twice in each year by the Episcopal minister of Twillingate. "Only a fortnight before, at the consecration of a church built in great measure through the exertions of the three Methodist families of the place and announcement has been made that no other minister than such as were appointed by the bishop should be permitted to preach within its walls; the three 'precious services' held at Exploits on the Lord's-day were therefore held in the school-room." The three Methodist families must have been of heroic mold as it was reported at the District Meeting of 1842 that they had erected the frame of a church.

This circuit once included what is now the Botwood and Laurencetown missions. The present appointments are Exploits, New Bay, Black Island, Point Leamington, Leading Tickles and Osmonton. A good church and parsonage are found at the head of the mission. From this circuit Elihu Manuel (of B. C.), J. N. Sceviour, and Fred Purchase (of Sask.) entered the ministry. At Exploits, Samuel Manuel and Matthew Dalton were useful lay-readers.

This mission first appeared in the Minutes in 1859, under the title Exploits and Little Bay Islands. The following is the list of pastors: 1859, J. A. Duke; 1862, A. W. Turner; 1864, Jabez A. Rogers; 1866, H. L. Cranford; 1868, Thos. Allen and Francis Scott; 1869, F. Scott; 1870, C. Pickles; 1872, F. G. Willey and C. Myers; 1873, S. B. Dunn; 1875, C. Myers; 1876, J. Alexander; 1877, J. Pratt; 1880, J. Parkins; 1883, A. Hill; 1885, W. Swann; 1887, J. Nurse; 1890, G. C. Frazer; 1893, H. Scott; 1896, S. Jefferson; 1899, W. J. Bartlett; 1901, Edgar Taylor; 1904, R. H. Maddock asst'd in .07 by R. S. Smith; 1908, A. Young, asst'd in .09 by J. T. Stapleton, in .10 by Supply, and in .11 by K. Richards; 1912, W. J. Morris, asst'd in .12 by B. F. Parsons, and in .13 and 14 by Supply; 1916, I. French; 1920, W. H. Dotchon; 1924, R. E. Belbin; 1925, F. Doherty.

This mission has suffered greatly from emigration, so that whilst for a long time it had ordained ministers, and often the chairman of the District, it is now united with New Bay under one probationer.

Pilley's Island—This name first appears on the station sheet in 1892, in connection with Little Bay Island, which continued for years to have two men, the second man living at Pilley's Island. The record of the second man is as follows: 1891, Edwin Moore; 1893, Edgar Jones; 1895, C. Squires; 1896, Supply; 1897, J. W. Bartlett; 1898, R. H. Maddock; 1900, Supply; 1905, Elijah French; 1906, Supply; 1907, A. W. Dycer; 1908, Supply; 1911, the circuit name was Little Bay Islands, Long Island and Pilley's Island, with three men, the third being Henry Allenby; 1912, A. J. Waterman; in 1913, Long Island and Pilley's Island were separated from Little Bay Islands and had two men, Ernest Davis at Pilley's. In 1914, the three places are again together with J. N. Sceviot at Pilley's; in 1916, all three are separated and Pilley's Island appears as head of a mission with Supply (J. A. Spencer); 1917, E. S. Moulard; 1919, Supply (S. R. Cooper); 1920, Supply (J. Osmond); 1921, E. Lacey; 1922, Supply (F. J. Little); 1923, G. S. Johnson; 1924, Wm. S. Bishop; 1925, L. A. W. Curtis. The appointments on Pilley's Island are Triton, Card's Hbr., Robert's Arm, Brighton, Sunday Cove Island. Baxter Warr, of the N. S. Conference entered the ministry from Pilley's Island. Dr. Grenfell has a hospital on this island.

Little Bay Islands—These communities were supplied from Exploits previous to 1873 when this mission name appears on the Minutes with Charles Myers as its pastor. Sometimes Pilley's Island and Long Island missions were connected with Little Bay Islands and sometimes worked separately. Long Island is now connected with L. B. I. The present appointments are Lush's Bight, where a new church was built in 1921, Cutwell's Arm, Ward's Harbor, Wellman's Cove, Mile's Cove, Port Anson, Long Island and Beaumont, where a new church was built in 1924. Two churches were erected on Little Bay Islands in 1875 and a fine new parsonage in 1923. A new church was dedicated on March 1st, 1885, free from debt, the preachers being Revs. J. N. Vickers and G. Noble. Walter G. Jones, Harold Parsons, Wm. Grimes, and W. J. Morris entered the ministry from this mission and here Cyril Curtis found his wife (Miss Strong).

At Little Bay Islands, Levi March, J. P., was a great supporter of the church, and other prominent members included Frank Oldford, Duncan Parsons, George Jones and James Strong.

The following is the list of pastors: 1873, C. Myers; 1875, J. Pincock; 1876, R. Bramfitt; 1878, Wm. Jennings; 1881, Joseph Lister; 1885, J. Pincock; 1887, H. C. Hatcher; 1890, Wm. Rex; 1893, W. J. Hutcheson; 1895, J. J. Wheatley; 1898, C. Flemington; 1901, H. Scott; 1905, J. C. Sidey; 1908, R. H. Maddock; 1911, E. Baines; 1912, H. G. Coppin; 1913, Little Bay Islands appears as a separate mission from Pilley's Island with Thomas Pitcher pastor; 1917, E. Davis; 1921, Cyril Curtis, 1924, Jesse L. Reynolds.

Springdale—This mission name first appears in the Minutes of 1906 with Supply. It was long connected with Little Bay Islands. Its appointments are Springdale, Birchville, Boot Harbor, Little Bay, Woodford's Cove, Wild Bight, Southern Arm and Shoal Arm. The pastoral list is as follows: 1907, H. G. Hatcher; 1908, J. C. Sidey; 1909, A. O. Birchenough; 1910, F. W. Sawdon; 1911, F. G. Martin; 1912, W. H. McKirdy; 1914, A. D. Roberts; 1915, W. Stanley Williams; 1917, W. F. Kelloway; 1918, Ira F. Curtis; 1920, L. W. Blundon; 1922, R. Atkinson; 1923, R. W. Gough; 1924, Supply (A. T. Young); 1925, A. H. Boyles. In 1905 fire destroyed the church and the homes of numbers of the people. A new church was dedicated on Dec. 25th, 1906.

King's Point—For a long time there was a Little Bay as well as a Little Bay Islands mission. Little Bay appeared in the Minutes in 1883 with 'One to be sent.' Then followed 1884, with J. W. Vickers; 1885, H. Hooper; 1886, H. Abraham; 1889, J. E. Manning; 1891, J. Lumsden; 1892, W. M. Browning; 1895, John Pye; 1898, H. Scott; 1901-06, Supply; 1907, F. Dickenson; 1908, G. B. Pickering; 1909, Supply; in 1911 the circuit name was changed to King's Point with R. H. Ball; 1912, Supply; 1915, R. White; 1916, W. Woolfrey; 1917, Elijah Mercer; 1918, Geo. Butt; 1919, W. F. Kelloway; 1920, Supply; 1921, H. R. Bursey; 1923, E. Lacey; 1924, Supply; 1925, L. Perry. This mission includes King's Point, Rattling Brook, Jackson's Cove, Harry's Harbor, Three Arms and Mansfield's Point.

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Nipper's Harbor—Some say this community received its

name from the sharp-biting mosquitoes which infest it and others that it is derived from the shape of the harbor entrance. It first appeared as the head of a mission in 1885 associated with Little Bay Islands. It was also sometimes associated with Tilt Cove and White Bay.

The pastoral record is as follows: 1885, Supply; 1886, J. E. Manning; 1887, S. Jennings; 1890, Mark Fenwick, J. E. Peters and an Agent; 1892, C. Flemington and J. J. Blythe (at Tilt Cove); 1893, Supply; 1894, J. C. Sidey and E. Moore and in 1896, W. B. Ambrose; 1897, W. Harris and W. B. Ambrose; 1899, W. H. Dotchon and C. Howse; 1901, C. W. Dotchon; 1902, Supply; 1903, W. J. Morris; 1904, J. T. Begarie; 1906, H. T. Coppin; 1910, S. Chancey; 1912, F. H. Phillipson; 1914, F. D. Cotton; 1918, J. C. Elliott; 1920, Stanley Williams; 1921, J. Sweetapple; 1923, F. Doherty; 1925, G. Taylor.

The appointments are Nipper's Harbor, where there is church and parsonage, the church erected in 1914, Stocking Harbor, Rouge Harbor, Green Cove, Round Harbor, Indian Burying Place, Roger's Harbor, Smith's Harbor, Burlington (N. W. Arm) and Middle Arm.

Wm. Harris had a gracious revival in 1897-99 and a more recent work of grace occurred in 1922-23 under James Sweetapple. Arminius Young entered the ministry from Burlington. Joseph Morgan was a useful lay reader. Other names influentially connected with the church are Batstone, Nobles, Starks, Share and Bowers; Henry Knight at Jackson's Corner and James White at Harry's Harbor when these latter places were connected with the circuit. At Burlington, Andrew Roberts, Reuben Mercer, William Lush, Wm. Bartlett and Eli Jennings are mentioned as active workers in the church. Elijah Mercer and Philip Lash of the Maine Conference went from this place. The first church erected here blew down while in an unfinished state. Another was commenced and was, after long years, finished in 1923.

La Scie—The discovery of copper ore in Tilt Cove and Bett's Cove led to large gatherings of people in those communities. Tilt Cove ore was discovered in 1857 and was operated until 1918 when the ore became exhausted. The Bett's Cove mine was opened in 1874 and closed in 1885. At Bett's Cove three hundred men were employed and large congregations assembled. Tilt Cove appeared as a station in 1874 with S. Snowden as pastor, followed by 1876, J. Dixon; 1877, Geo. J. Bond and Lewis Richings; 1878,

Geo. Bullen; in 1880, it united with Bett's Cove. The Bett's Cove record is 1878, J. B. Heal; 1880, Geo. Bullen and John Peters; 1881, C. Myers; 1882, J. J. Mawson; 1883, H. Abraham; 1884, Geo. Noble.

In 1885, the works closing at Bett's Cove the circuit name dropped out and Tilt Cove became connected with Nipper's Harbor till 1901 when Tilt Cove appears again at the head of a mission with the following pastoral record: 1901, Chas. Howse; 1902, J. R. Curtis; 1906, F. R. Matthews; 1907, W. J. Morris; in 1908 La Scie became connected in the title with James Leach and W. J. Mumford, the latter residing at La Scie; 1909, T. Pitcher and Supply; 1910, Supply and A. E. Stephenson; 1911, Alfred Pollard; 1912, Baxter Warr; 1913, S. Williams; 1915, J. A. Wilkinson; in 1916, the name of the mission became shortened to La Scie with H. H. Gillingham pastor; 1918, W. T. Eddy; 1919, Eugene Vaters; 1920, Max. Parsons; 1921, Supply (J. Austin); 1922, R. W. Gough; 1923, W. S. Bishop; 1924, S. Spurrell; 1925, E. H. King.

At Tilt Cove, in 1875, a church and parsonage were erected. In 1894, Edwin Moore had an extensive revival there. John Howse and Wm. Bartlett were devoted Christian lay readers. Ward Richards, one of the assistant managers, was converted and became an excellent lay reader.

The appointments are La Scie, Tilt Cove, Shoe Cove and Snook's Arm.

The village of La Scie had no school of any sort till 1894. Then, under the inspiration of the member of the House of Assembly for that District (St. Barbe), Alexander Parsons, Esq., of St. John's, a public meeting was held and it was decided that there should be a united school which would be attended by all denominations and that the Methodists, having the largest number of people, should be in permanent charge. This arrangement has worked ever since with complete good will and Roman Catholics and Anglicans have been good enough to praise our fairness. One of the original supporters of the plan was D. Dugan, the local magistrate, who was a Romanist.

Pacquet—White Bay appears on the Minutes as the head of a mission in 1884 with H. Hooper, pastor; then follow, 1885, Supply; 1886, W. J. Bartlett; 1887, Supply; 1888, A. Stoney; 1889, Supply; 1892, A. N. Antle; 1893, Supply (S. I. M.); 1894, J. Opie; 1896, Geo. Burry; 1898, S. A. Chancey; 1900-06, Supply.

In 1906, White Bay mission was divided into White Bay South and North. The south section was called Pacquet and the north called Englee. The Pacquet pastors have been as follows: 1907, J. W. Winsor; 1908, Supply (W. M. G.); 1909, J. G. Boyles; 1911, F. Purchase; 1912, W. R. Butler; 1913, C. Melindy; 1914, Supply; the name is given as Baie Verte in 1915 and 1916 with R. Moores as Supply; 1917, Supply (B. Crewe); 1919, A. C. LeGrow; 1920, Supply (E. Lacey); 1921, Supply (F. J. Little); 1922, A. McK. Rose; 1924, Supply (W. T. Mercer); 1925, (G. Lacey).

The appointments are Pacquet, Woodstock, St. Barbe, Mingo, Wild Cove, Seal Cove, Southern Arm, Hampden, Sop's Island, and Jackson's Arm. There are churches at Pacquet and St. Barbe, and others are in building at Woodstock and Wild Cove. The remaining places have school chapels.

Englee—This mission was connected with White Bay mission until 1906 when the latter was divided into White Bay South and North, the latter taking the name of Englee, with the following pastoral record: 1906, Supply; 1908, L. Halfyard; 1910, J. C. Elliott; 1912-14, Supply; 1915, W. S. Eddy; 1916, A. T. Nottle; 1917, Supply; 1919, D. E. Freake; 1920, Supply (R. Belbin); 1922, S. Spurrell; 1924, Supply; 1925, M. H. LeGrow.

Englee was visited by Rev. Alexander MacGregor, from St. Anthony, fifty miles north, in the winter of 1873-74, accompanied by Henry F. Moore, a godly lay reader. They remained three weeks. Among the converts was a woman who was the means of the conversion of her eldest son, who soon gathered a class of a score. He became a lay reader and held services for many years. Hooping Harbor is on this mission.

St. Anthony—Methodism at this point owes everything to the fidelity, aggressiveness and, best of all, piety of one man. In the fall of 1867, Henry F. Moore, a native of Carbonear, commenced business on what was a very sparsely settled shore visited twice a year by an Anglican minister, or priest, as he preferred to call himself. The only other Methodist in all the region was Archibald Taylor, a native of Harbor Grace, who was established twenty miles away to the north at Quirpon; but at that time Mr. Taylor was not particularly interested in church matters.

On the first Sunday of his stay in his new home Mr. Moore hoisted the flag, which answers to the ringing of the church bell

in Canada. For fifty years, till the Moore family removed, father and son, John, to Glory, and Frederick and Joseph to St. John's, that flag never failed to salute the Sabbath morn and service never failed though sometimes but two persons outside the family were present.

Such fire and enthusiasm were contagious and it was but a little while till across the harbor, at St. Anthony Bight, the home of Richard Pilgrim was opened for preaching. He was also a native of Carbonear. Soon he was converted and began in turn to lead services. At Saint Anthony, under the fiery exhortations of Mr. Moore, who was an extempore preacher of the best, a young Englishman by the name of Boyles made a full surrender and, having great talents, afterward divided with his spiritual father the work of lay preaching.

The pleadings of Mr. Moore at last secured a man to be stationed at Saint Anthony and Alex. McGregor, the Scot, with a highlander's love of learning and the Methodist fervor, was sent to open his commission. His was a great ministry. Mr. Moore, when winter closed in, left his business in the hands of the young men of his home and toured the whole coast with the preacher. Coming back at Christmas time, they had a glorious tale to tell of revival fire burning everywhere. Then the newly built church-school at Saint Anthony was opened for service and from New Year's to Mid-Summer was never closed for a single evening. The country side was changed as the winter covered Rockies are browned by the swift movement of the Chinook winds. The patriarchs who still grace many a home from Cook's Harbor, near the entrance of the Straits, to Englee, half way down White Bay, a distance of one hundred miles, still rejoice at the memories of those days.

In 1877, Mr. Moore being greatly prospered in the things of this world, as well as those of the Kingdom of Heaven, began to use a schooner as a floating store visiting all this coast. Everywhere he spent the Lord's Day the flag was flown as though he had been at home and everywhere crowds attended to buy from the zealous grocer and dry goods man the wine and milk which are without price. This was a wonderful assistance to the stationed preacher and when Henry F. Moore, full of years, honors and glory preached his last sermon, Joseph, who succeeded to the chief place in the business, took his father's place.

A church was begun at Quirpon in the time of Rev. W. B. Secombe, who was a Cornishman connected with the Newfound-

land Conference for a short time. There, too, Archibald Taylor found Christ and for years proudly confessed him and uplifted him before the congregation when there was no preacher. When age laid him aside John Guy, a native of Cape Freels, was raised up to fill the vacancy.

The Saint Anthony circuit was trisected at length by men being sent the same year to Englee to the South and St. Leonard's at the North.

St. Anthony consisted of the village of that name. Its story is as above. St. Anthony Bight had a school chapel built in 1893. At Big Brehat Henry Dean held the fort for many years. At Little Brehat, the name of Jesse Richards will always be remembered. Goose Cove was nurtured by Elihu Powell, a local preacher, from that home of grand Methodist lay workers, Carbonear. Ireland Bight touched a strong Roman settlement for the benefit of a few Protestant families.

St. Leonard's is often known as Griguet. They are really two ends of the same village, only a mile apart. It is twenty miles north of St. Anthony. There Charles Foley was one of the first and staunchest of the Methodist converts and became a lay reader whose devoted work was followed by Albert Bursey, Wm. J. Bursey and John Compton. Quirpon was next in this circuit. A section of the same district was Noddy Bay. This was really a section of Quirpon, but in its own school chapel. Is. Bartlett, a native of the village, made good proof that his true native air was Heaven. At Ship Cove, in Brother Martin's time, a church was begun. He died while at college at Toronto, a man filled with the Holy Ghost, if ever those words were applicable to a man. At the memorial service in the Newfoundland Conference man after man broke down as they spoke of this brother whose years of probation were cut short by a celestial graduation. Henry Bowfield, first, and then Henry Deckers successfully worked as leaders with many faithful followers to bring spiritual success. At the hamlet of Raleigh there were never more than four or five Methodist families but from them came the only travelling preacher from the coast, John C. Elliott now of one of the New England Conferences.

In addition to the mighty work under MacGregor and the deeply spiritual movement under Martin, there were great scenes in the time of Dr. Curtis and again under Edgar Jones, who afterwards became an Anglican clergyman. The original church built at St. Anthony by Henry Moore was blown down in 1894

and several hundreds of dollars collected for its rebuilding lost in the bank crash of that year. The three Moore brothers built the new church on their own land, being their own building committee. Some dozen years ago, on retiring to St. John's to end their days, they deeded the property to the Conference.

Saint Anthony had a married ordained man for a few terms. Wm. Harris was the first. There never was a parsonage. It was also found that the division of the circuit was too costly to the Missionary Society. In all churches, history shows that evangelistic zeal runs ahead of ministerial support. It is probable that the large Methodist population built up here on such foundations will add to their faith this virtue also of a greater generosity and that some day this will be a self supporting field.

St. Anthony is Dr. Grenfell's northern headquarters and the mission folk are always very sympathetic towards our work.

The following is the list of pastors: 1873, Alexander MacGregor; 1876, Wm. B. Secombe; 1878, Lewis Richings; 1879, Wm. R. Tratt; 1882, W. W. Rider; 1883, Levi Curtis; 1885, Supply; 1886, A. A. Holmes; 1887, James Smith; 1889, Wm. Harris; 1893, H. Clegg; 1894, C. Squires; 1895, Edgar Jones; 1896, Supply; 1897, R. M. Biele; 1899, Supply; 1900, C. A. Whitemarsh; 1901, E. Lewis; 1902, W. J. Morris; 1903, H. G. Coppin; 1904, S. H. Soper; 1906, W. H. Webber; 1907, Supply; 1908, W. M. Muir; 1909, J. C. Sidey and Jos. Jones; 1910, J. A. Williamson and F. D. Cotton; 1911, Supply; 1912, H. Allenby; 1913, Supply; 1914, B. C. Henderson; 1915, C. A. Francis; 1917, H. W. Martin; 1920, A. C. LeGrow; 1921, H. W. Martin, till college opened; 1922, J. C. Lewis; 1924, L. L. Burry; 1925, I. L. Barry.

GRAND FALLS DISTRICT

Grand Falls—This is one of the new circuits developed by the great pulp and paper manufacturies which have been established in that region of country in recent years. Grand Falls, Bishop's Falls, Norris Arm, Millerton and Botwood were connected until, in a few years, the town of Grand Falls became large enough to support its own church and minister. An excellent church plant has been erected.

The circuit name first appeared as Grand Falls and Millerton with more than one preacher. The second and third names appear in connection with Bishop's Falls and Millerton.

The pastors have been as follows: 1908, J. J. Durrant; 1909, W. M. Muir. In 1910, Glenwood was connected with A. S. Doggett as pastor. Norris Arm appeared on the station-list in 1911 with B. J. Warr, and in 1912 and 1913 with E. Davis as pastor. The name then disappeared and Bishop's Falls appeared (which see). From 1912 the pastors at Grand Falls have been as follows: 1912, N. M. Guy; 1914, W. T. D. Dunn; 1920, Sidney Bennett.

Bishop's Falls—This is one of the new missions created through the lumber and pulp developments. It was connected with Grand Falls and Millertown, then for a little time a separate mission, then connected with Millertown, and finally as a separate mission. The pastors have been 1914, W. B. Barnes; 1916, E. Vater; 1917, Supplies; 1922, S. W. Francis; 1923, T. W. Tyson; 1924, Supply.

It includes Norris Arm North and South. In 1920, Glenwood was joined to Lewisporte.

Millertown and Badger—Millertown was for some years connected with Grand and Bishop's Falls, and sometimes had Norris Arm in its title. It separated from Grand Falls in 1916. The pastors have been as follows: 1908, W. P. Wornell; 1910, Supply (H. A. M.); 1911, Baxter J. Warr; 1912, E. Davis; 1914, T. G. Seeley; 1916, W. S. Eddy; 1917, A. T. Nofle; 1918, G. Wilkinson; 1919, B. P. Pardy; 1921, A. C. LeGrow; 1922, S. Garland; 1923, H. E. Parsons. In 1920, Norris Arm appeared connected and in 1921, Bishop's Falls.

Botwood—This mission first appears in the Minutes as Botwoodville, in 1898, with W. J. Luscombe as pastor, followed in 1899 with F. S. Hallett; 1902, Wm. A. Palmer; 1904, W. M. Muir; 1905, C. R. Durrant. Laurencetown was added to the circuit name in 1906; in 1907, J. J. Durrant; 1908, W. J. Morris; 1912, W. H. Webber; 1913, J. T. Newman; 1917, H. G. Coppin; 1922, Ira F. Curtis; 1924, W. E. Mercer.

Northern Arm is an appointment of this circuit. In Mr. Nurse's term at Exploits (1887-90), S. J. Russell built a small church at Botwood in which Methodism began in that community. Luke Manuel had a mill there and was a lay reader and a strong supporter of the cause. He used to leave home for a week at a time to accompany the minister to the lumber camps and help in the services held there.

Laurencetown—In the Minutes of 1889, on the station list, appeared Laurencetown and Burnt Bay with one to be sent, followed in 1890 with S. W. Russell as pastor. In 1891, the name was changed to Laurencetown and Marshallville (later Lewisporte), with the following pastors: 1891, H. Whitmore; 1892, Edwin Moore; 1893, Supply; 1894, Selby Jefferson; 1896, J. J. Durrant; 1897, J. K. Curtis. In 1898, the name Laurencetown disappears for some years, and Botwoodville appeared. In 1906, the title is Botwoodville and Laurencetown with two men, the Supply or probationer, as the case might be, residing at Laurencetown. Amongst these latter were, in 1908, F. J. Armitage; 1912 and 1913, T. M. Gillingham; 1914, Isaac Davis; 1915 and 1916, W. Boyes. In 1918, Laurencetown appears as a separate mission with Watson Boyes; 1919, W. H. McKirdy; 1920, S. R. Cooper; 1921, W. Thistle; 1923, James P. Kay; 1924, Stanley Tiller; 1925, (H. V. Parfitt). The former name of Laurencetown was Kite Cove. The appointments on this mission are Laurencetown, Burnt Arm South, Point of the Bay, Brown's Arm, Porterville, and Charles Brook.

Lewisporte—This mission, formerly known as Marshall ville, appears in the Minutes of 1900. The appointments are Lewisporte, South Side, Stanhope (Scissors Cove), Salt Pond, and Little Burnt Bay. In 1905, forest fires destroyed almost all the buildings in Lewisporte, including the parsonage which had only been built in the previous year. Rev. Edwin Moore saved some of his books by burying them. Little else was saved. Mrs. Moore never recovered from the shock and died at Shoal Harbor, their next appointment.

Wm. G. Woolfrey and Aquila Woolfrey were lay readers on this circuit. J. W. Guy entered the ministry from this community.

The pastoral list is as follows: 1900, Supply (R. W. B.); 1901, C. A. Whitemarsh; 1902, Edwin Moore; 1905, C. R. Blount; 1906, W. H. Dotchon; 1910, W. T. D. Dunn; 1914, W. J. Wilson; 1918, W. E. Mercer; 1924, J. A. Wilkinson.

Campbellton—This mission includes Birchy Cove, Loon Bay, Comfort Cove and Little Burnt Bay. Campbellton was formerly known as Indian Arm. In 1905, fire destroyed everything except the Methodist church. A new church was dedicated at Campbellton on April 14, 1907, by Rev. W. H. Dotchon. Thomas Janes was an excellent lay reader. Francis Boone, a

young man converted at Lewisporte, was sent to Loon Bay to start its first school and also to do some preaching with the result that a great reformation took place. Campbellton was supplied by an Agent in 1909; Supplies till 1915 when J. H. Way was pastor; 1916, Supply (W. D. S.); 1917, Supply (E. E. Rideout); 1919, W. Reid; 1921, Supply; 1922, R. Belbin; 1923, L. W. Blundon; 1924, R. Atkinson; 1925, Supply. Glenwood was sometimes connected with Lewisporte and sometimes with Grand Falls. From 1906 to 1913 it appeared as the head of a mission, in several years with Supply and in 1910 with A. S. Doggett and in 1912 with W. Vey as pastor.

Bonne Bay—This mission first appeared in the Minutes in 1881 with W. B. Seccombe as pastor. He was one hundred and twenty miles away from the nearest Methodist minister at St. George's and in the other direction one hundred and fifty miles from St. Anthony. The appointments are Curzon Village ("The Point"), Shoal Brook, Rocky Harbor, Trout River, and French Point. A church at Shoal Brook which was left in an unfinished state for several years was completed in 1887 during the pastorate of T. B. Darby. New churches have recently been built at Shoal Brook and Curzon Village. In the early days, Henry Halfyard and John Campbell were lay readers and in more recent times Reuben Moores at Shoal Brook and Mr. Tuff at Curzon Village have rendered good service as lay readers. Gracious revivals were experienced in the pastorates of H. Scott and T. B. Darby.

For ten years, beginning with 1887, a lay Agent was employed by the Methodist church to traverse the one hundred and fifty miles between Bonne Bay at St. Anthony, the British American Tract Society also employing him as its agent. His name was Campbell. He assisted Mr. Darby in evangelistic services on that shore. At one place they overheard one man say to another "I never saw anyone pray without a book before;" and at another place "He must be a good man for he prays." They had been warned against them as bad men. At one place a man said "We'll know now when to expect the Church of England man." He was asked "How he knew" and was answered "Oh, he will be along the week after you Methodists. They do not care if we go to Rome but they do hate you Methodists."

The following is the list of pastors: 1881, W. B. Seccombe; 1882, S. Jennings; 1884, H. Scott; 1886, T. B. Darby; 1888, J. C.

Sidey; up to this time Bay of Islands formed part of the title of the mission; 1889, J. Pye; 1892, G. E. Heal; 1894, J. C. B. Peck; 1895, J. K. Curtis; 1897, T. E. Roberts; 1899, W. A. Ambrose; 1901, E. B. Ward; 1903, T. D. Jones; 1905, W. M. Muir; 1906, Supply; 1908, N. M. Guy; 1909, W. B. Bugden; 1910, P. Williams; 1911, Supply; 1912, J. W. Baggs, assisted in 1913 and 1914 by an Agent; 1915, N. A. Janes; 1916, Geo. Wilkinson and Supply; 1917, Jesse Reynolds; 1918, A. M. Boyles; 1919, I. Davis; 1920, E. Vaters; 1921, W. J. Moores (summer supply); 1922, Supply (W. Fermer); 1923, Supply (A. Dinney); 1924, A. McK. Rose; 1925, A. T. Young.

Bay of Islands—It will be seen from the pastoral record appended that this mission was connected with Bonne Bay and then with St. George's Bay. There was little practical organization until 1889 when Rev. J. T. Newman, stationed at St. George, and being superintendent of this mission, secured a small piece of land and induced the people to commence the erection of a "School Chapel", although it was never used as a school. A few years later a piece of land was secured at Petrie's Crossing, which provided a cemetery and a site for a school building. This building, after some enlargements, served its purpose for twenty years. The Methodists were few and the Presbyterians had a well supported church which was attended by our people.

In 1903, a young Scotchman in the person of Peter Bryce, just out from the heather, now holding a position of much influence in Toronto Methodism, was sent to Bay of Islands, and immediately the cause began to strengthen. Congregations so increased that the church had soon to be enlarged. A small church was also built at Humbermouth, about three miles east where the railroad had its Eastern Divisional Point and people began to settle there. A small church was built at Wood's Island and one commenced at Lark Harbor about twenty miles from Curling at the mouth of the Bay. Mr. Bryce's stay of three years made a fine preparation for the growth of this cause so accelerated by the increasing population of the past few years. The first official quarterly board was constituted in January, 1904, with Mr. Bryce, presiding; Levi March, J. P., recording steward; A. M. Peters, financial steward, and W. K. Angwin and Richard Hilliard present. At that meeting it was resolved to enter upon the following financial year without asking any assistance from the missionary fund. It was resolved to enlarge, and practically

rebuild the church at a cost of \$1200. The building started at Lark Harbor was not finished as the proposal to erect a whaling establishment in that community was not carried out. At River Head a small school chapel was erected which has become entirely inadequate for church and school purposes and arrangements have been made to erect, in 1925, a combined school and church building to cost more than \$10,000.

In 1924, under co-operation with the Presbyterians, Rev. E. Davis, of Curling, became pastor of the united cause.

The development of great pulp and paper-making works has caused the sudden growth of a large town at Corner Brook and plans are being completed to erect such buildings as will meet the religious needs of the people. The first of such buildings was completed in March, 1925. A news item for the press said: "The first adventure in a 'United Church' in Newfoundland took concrete form on Sunday, March 15th, at the new Paper Town of Corner Brook, when was opened for Divine service and for the fostering of the religious, social and intellectual interests of the people, a new 'Church Hall' recently erected and now almost completed."

A manse and main church edifice are also projected. The preachers at the opening of the splendid Hall were Dr. Pringle (Pres.) of Sydney, C. B., and Dr. Levi Curtis of St. John's, assisted by Rev. E. Davis, the pastor, and Mr. Morrison (Pres.) from Grand Falls. The parsonage at Curling was rented in Mr. Boothroyd's term and a house, owned by the circuit, was built during Mr. Royle's pastorate (1911) at a cost of about \$2,000.

In 1912, John Clark and Hubert Wells, day-school teachers, were appointed local preachers with a view of entering the ministry. Walter McWherter, of Humbermouth, was killed at Gallipoli during the Great War. Rev. W. W. Cotton, the pastor, (1914-16), also went to the war and was seriously wounded but returned to the war until the end.

Owing to the removal of the Methodist adherents from Wood's Island the building owned by the church was sold.

The following have made themselves useful as lay readers: Levi March, W. K. Angwin, W. J. Scott, S. M., George Allen, Tobias Howell, W. J. Milley and R. S. Hunt.

The churches at Humbermouth and Corner Brook are only a mile and a quarter apart but a large population is developing through the paper-making industries and more accommodation will soon be needed.

The following is the list of pastors: Bay of Islands appeared on the station list of 1872 with One wanted; 1873, Bay of Islands and Bonne Bay, "One to be sent" and after Conference Jabez Hill went there. In 1874, the title is Bonne Bay and Bay of Islands and the latter was supplied from the former till 1886, the pastors being 1876, J. Pincock; 1878, John Peters; 1880, Wm. B. Seccombe; 1882, Samuel Jennings; 1884, Henry Scott. In 1886, the connection is made with St. George's, One to be sent, to reside six months at St. George's Bay and six at Bay of Islands; 1887, H. J. Indoe; 1889, J. T. Newman and Agent at Bay of Islands; 1892, T. B. Darby and Supply; 1894, J. K. Kelly at St. George's and R. M. Bickle at Bay of Islands; 1905, S. Halfyard at Bay of Islands; 1896, W. H. Dotchon at St. George's and S. A. Chancey (Supply) at Bay of Islands; 1897, united under W. H. Dotchon; 1899, Edwin Moore; 1901, Supply (F. M.) at Bay of Islands; then follow 1902, J. W. Bartlett at St. George's and Bay of Islands with R. L. Rowe; 1903, Peter Bryce; 1906, R. C. Tait; 1908, F. E. Boothroyd; 1910, Harry Royle; 1914, W. W. Cotton; 1916, Wm. J. Morris; 1921, E. Davis, assisted in 1925 by H. Cox.

Deer Lake—On the station sheet of 1924 appears the following: Deer Island (comprising all points from Howley to Humbermouth, exclusive). Under co-operation with the Presbyterians, supplied by the Presbyterian church; 1925, S. Tiller.

BURIN DISTRICT

Burin—This circuit includes Burin, Great Burin, Stepsaside, Pardy's Island and Path End. Methodism was introduced into this community by the Rev. J. Lewis in 1817. The first church was built at Parson's Point and used until 1840 when it was taken down and erected on the other side of the harbor at Church Rock. In 1863, during the pastorate of Stephen T. Teed, it was decided to build a new church and a schooner was sent to Cape Breton for lumber. It was finished in George Forsey's term, and used until January 18th, 1904, when it was taken down. The corner-stone for a new church was laid on August 8th, 1904, by the Hon. R. K. Bishop, who is a native of the place. Rev. T. B. Darby, who is another honored native of Burin, read a paper on the history of Burin and the Methodist Church.

The centenary of Burin's Methodism was duly celebrated in

1917. In 1817, John Lewis visited all the settlements now comprised in, at least, the four circuits of Burin, Epworth, Flat Islands, and Sound Island.

Frank Hollett, of North Dakota Conference, entered the ministry from this circuit. Martha P. Wagg became a missionary in western Canada and Hattie Inkpen entered upon Deaconess work and became an official of the training school in Toronto. At least two ministers, J. W. Winsor and Isaac Davis, found their wives at Burin, in each case a Miss Hollett.

The following is the list of ministers since 1855: Elias Brettle; 1857, James Dove; 1859, John S. Phinney; 1863, Samuel T. Teed; 1866, Thomas Harris; 1869, James A. Duke; 1872, George Forsey; 1875, Joseph Pascoe; 1878, Solomon Matthews; 1881, Wm. Kendall; 1884, James Nurse; 1887, Thos. W. Atkinson, assisted in 1887 and 1888 by J. J. Wheatley and in 1889 by Geo. C. Carter; 1890, Wm. Swann, assisted by J. Lewis and in 1891 by W. H. Dotchon; 1893, T. H. James; 1896, H. C. Hatcher; 1899, J. Reay; 1902, W. H. Browning; 1906, C. Howse; 1909, H. Godfrey; 1913, H. G. Coppin; 1917, J. T. Newman; 1921, E. C. French; 1925, W. J. Morris.

During the pastorate of W. H. Browning (1902-06) a remarkable revival of religion occurred at Great Burin and Collins Cove. He was assisted by T. B. Darby, of the Epworth circuit, and the people came from far and near. Six hundred persons are reported to have been converted.

Among the local preachers of this circuit were George and Dan Bishop, Benjamin Hollett, Jacob Street, and Simon Avery.

Epworth—This community, formerly known as Spoon Cove, with Burin Bay Arm, Lansec'eau, Lewin Cove and Creston, became a separate mission in 1894. It was formerly connected with Burin. A new church was built at Burin Bay Arm in 1924, and a new church at Creston about 1910. Samuel I. Murley entered the ministry from this mission.

The following is the list of pastors: 1894, C. Howse; 1895, R. M. Bickle; 1896, Supply; 1897, H. J. Indoe; 1899, F. R. Matthews; 1900, H. C. Bandy; 1901, T. B. Darby; 1902, the name was changed to Epworth; 1904, Supply; 1905, Archie Wallace; 1907, E. Pugh; 1908, F. G. Philipson; 1909, Supply; 1910, Elijah Coish; 1911, H. Godfrey; 1912, Supply; 1913, John G. Myers; 1914, B. Mallalieu; 1916, Norman A. Janes; 1918, Jesse Rey-

nolds; 1919, J. C. Hudson; 1920, Arthur M. Boyles; 1922, M. W. Parsons; 1924, Supply (C. E. Peacock); Supply (Awlcroft).

A widespread revival occurred in 1919-20 during the pastorate of A. M. Boyles, which extended into Garnish and other circuits. W. F. N. Bugden and George Roberts, esteemed local preachers, rendered admirable service.

Flat Islands—This mission was formed in 1873 with Thomas H. James as its first settled pastor. The appointments are Flat Islands, Hay Cove, Boat Harbor and Baine Harbor. In 1924, it is still a young man's station under the superintendence of Burin from which it was taken. This mission, at some time, also included Oderin, Paradise Sound and Mortier Bay. There is a good church at Flat Islands built during the pastorate of James Wilson (1878-80). There is also a parsonage. There is also a neat church at Hay Cove.

The following is the list of ministers: 1873, T. H. James; 1875 and 1876, Supplied; 1877, John Peters; 1878, James Wilson; 1880, Samuel Snowden; 1883, Supply; 1884, C. Lench; 1885, M. J. Stevens; 1886, Supply; 1888, John Pye; 1889, J. C. Sidey; 1890, W. J. Bartlett; 1893, C. Squires; 1894, A. E. Rowson; 1896, James Smith; 1898, E. Taylor; 1901, C. R. Durrant; 1905, H. Godfrey; 1909, Geo. E. Steel; 1912, Jas. Wilson; 1916, F. H. Phillipson; 1919, J. C. Hudson; 1920, J. C. Elliott; 1923, Josiah Osmond; 1924, James P. Kay; 1925, C. E. Peacock.

Fortune—The first settler of Fortune, John Lake, was a Methodist and held services in his house, which was soon visited by the missionary from Grand Bank and made a regular appointment of that circuit. From 1869 to 1872, probationers, assistants to the Grand Bank minister, resided at Fortune. They were John G. Currie, Charles Meering, and Charles Myers. For the three following years, the young man was withdrawn, and then William Kendall assisted Mr. Matthews until 1877. In 1877, the third church, in turn, was completed and opened on November 25th, by Revs. Solomon Matthews and Wm. Kendall. In 1878, Fortune became a separate station under Jabez Hill. The parsonage was built during his term and was first occupied by his successor, Robt. W. Freeman, in 1880. He was followed in 1883 by Samuel Snowden under whom there was a great revival which added many to the church. In his second year, on account of illness, he visited England, and Charles Lench supplied for him for

six months. The new school and hall for Sunday School and week-night services was erected in 1889-90 during the term of James Wilson and was completed in the time of his successor, J. T. Newman, in 1892. During the term of William Swann (1906-10), the building of a beautiful new church was well advanced. It was finished in the term of his successor, C. R. Blount, and dedicated on Thursday, March 9th, 1911. Rev. E. Moore preached in the morning. In the afternoon a platform meeting was held with A. W. Lake as Chairman, the speakers being Dr. McDonald, G. A. Buffett, S. Harris, Revs. E. Moore and C. R. Blount. A memorial window in honor of Mrs. (Rev.) William Swann was placed in this new church.

Fortune Methodism suffered some from the invasion of the Salvation Army and from emigration but its liberal supporters have continued to well sustain the work. George Purchase, of the Toronto Conference, and Frank S. Hewitt entered the ministry from this circuit.

The names of Lake, Bennett, Collier, Elford, Burton, Tuck, Wetherill, Spencer and King are frequently mentioned amongst the Christian workers of this circuit. The name of James Hadson will long be cherished in the memories of the people. He filled the position of school teacher from 1869 to 1913, the unique period of forty-four years. He was also the inspiring leader of the music of the church for an equal number of years. He introduced the organ and played it for many years.

An excellent new parsonage was built in 1922.

The following is the list of ministers since 1877: 1878, Jabez Hill; 1880, R. W. Freeman; 1883, S. Snowden; 1886, F. G. Willey; 1889, J. Wilson; 1893, Geo. Paine; 1895, John Pratt; 1898, J. Smith; 1901, J. J. Wheatley; 1904, T. B. Darby; 1906, W. Swann; 1910, C. R. Blount; 1914, J. Pincock; 1917, Allan S. Adams; 1921, Arminius Young; 1925, Wm. Reid.

Grand Bank—For fifty years the Methodist pioneers confined their labors to Conception and Trinity Bays and no Wesleyan missionary had worked south of St. John's previous to 1816. News of the spiritual destitution of Placentia and Fortune Bays and the Western Coast led the assembled missionaries about Conception Bay to adopt the following resolution: "That this meeting having heard that there are 5,000 inhabitants in Fortune Bay, nearly all Protestants, who are now and ever have been without a preacher of any denomination, it is the wish of the

meeting that a missionary should be sent there in the ensuing Spring."

In response to this and other appeals six young men were sent out from England, that year, to reinforce the missionary staff in Newfoundland. One of these men, Richard Knight, was appointed to Fortune Bay and reached Grand Bank, his headquarters, late in 1816. On the fly-leaf of the first church register is the following: "This record book was opened by Mr. Ambrose Forward, December, 1816, and is set apart for christenings, marriages, and burials, for the use of Grand Bank, and everything relating to the place of worship now erecting, in aid of which the following subscriptions have been received." Mr. Forward would appear to have been the first recording steward.

The Fortune Bay mission, in the early days, was very extended, embracing all available points from Lamaline to Port aux Basques, and Fortune and Hermitage Bay. The reports of the early missionaries are full of records of heroic endeavors, in spite of great difficulty and danger, to carry the Gospel to these long-neglected communities.

The people of Grand Bank were accustomed to speak of Mr. Knight as "The light bringer." He had a good work of grace and gathered many souls into the church, a substantial nucleus of greater things to come. Classes were formed at both Grand Bank and Fortune. The first church was completed in 1817. He was followed by John Haigh (1818-20). He married a Miss Parsons of Freshwater, whose mother was a convert of Laurence Coughlan. Then came John Oliver (1820-22). Thomas Hickson (1822-23), William Wilson (1823-25), George Ellidge (1825-26), Simeon Noall (1826-28), Adam Nightingale (1828-30), Richard Shepherd (1830-32), Thomas Angwin (1832-34), Ingham Sutcliffe (1834-36), John S. Addy (1836-37), James G. Hennigar, (1837-38), Samuel W. Sprague (1838-40), William Marshall (1840-41) whose name is still as 'ointment poured forth' in Grand Bank, Jabez Ingham (1841-42), John S. Peach (1842-44) who married a daughter of William Evans, Grand Bank, Adam Nightingale (1844-48). This was his second term and he was the first to remain four years on the circuit, twice the length of any predecessor. During his term the second church was erected and opened in 1846. The first church was turned into a Day School and also used for Sunday School and social services. The first parsonage was built during Mr. Nightingale's term. He did much to strengthen the work so well begun.

To Thomas Fox (1848-51) was given the honor of witnessing the greatest revival ever known on the Grand Bank circuit, Elias Brettle (1851-54); John S. Peach (1854-57, second term), Thomas Gaetz (1857-60), who carried a flaming evangel and lightened many into the Kingdom in his brief but effective ministry; John Winterbotham (1860-63), John S. Phinney (1863-66). He was a hard worker. The circuit became fully independent, and other places in the Bay being cared for the Grand Bank ministers now confined their labors to Grand Bank and Fortune; Stephen T. Teed (1866-69), John Goodison (1869-72), assisted by Charles Mearing in 1869, John G. Currie in 1870 and Charles Myers in 1871, James A. Duke (1872-74), Charles Pickles (1874-75), Solomon Matthews (1875-78), assisted by Wm. Kendall. During his term the third and present splendid church was erected on land donated by Mr. Hickman. It was opened on Oct. 4th, 1876, the preacher being the Rev. Dr. Milligan. The second parsonage was also built in Mr. Matthews' term. He led many into the kingdom and a large number of young men into the ministry.

He was followed by Thomas Harris (1878-81) a highly revered name, James Nurse (1881-84), a man eager for knowledge and possessed of a keen intellect, to whom was granted a great revival, T. H. James (1884-87), a tireless toiler, William Swann (1887-90), who long held an influential place among his brethren as a wise connexional man. During his term a fine Day School building was erected at a cost of \$3,000 and paid for. George J. Bond (1890-91), preacher, editor, writer, traveller, a native of St. John's, to which he has done honor followed Mr. Swann. He had towers and steeples erected on the Grand Bank Church, in one of which Messrs. G. A. Buffett and Samuel Harris placed a clock visible throughout the community. Then came Levi Curtis (1891-94), another honored son of the Colony, for many years Superintendent of Methodist Schools in the Island. He made an alteration in the Church, adding a choir loft and installing a new pipe organ. The Saintly Geo. C. Frazer followed and "Frazer Hall" commemorates the high esteem in which his memory is held; James Nurse (1897-1900) second term; John Pratt, (1900-04,) a strong preacher, who carried on a vigorous ministry at Grand Bank notwithstanding he was in ill health during most of his term, passing away in 1904. Then came another honored son of the Island, John W. Bartlett (1904-08) a native of Brigus. The worthy successors have been as follows: 1908, Edwin Moore;

1912, Charles Lench; 1916, Wm. Grimes; 1920, C. Howse; 1924, Ira F. Curtis.

The Newfoundland Conference has met four times at Grand Bank—in 1892, 1907, 1916, and 1922.

Garnish—The name of Fortune Bay first appears as the head of a mission in 1866, but it has a Methodist history reaching back much farther. In the report of Rev. J. S. Addy of Grand Bank, for 1836, he says: "On the 24th (July), I walked to Garnish where I preached in the evening and baptized two children. On the 25th, I preached three times to attentive congregations. There were about forty adults at Garnish." This place had not been visited by a minister for three years. In 1839, S. W. Sprague visited Garnish. Afterwards for some years it was not visited. Later some attention was given to it from Burin. In 1884, Rev. C. Lench went to Garnish and tarried several days preaching in the Orange hall. "The District, hearing my report, instructed me to pay them a quarterly visit the following year. The people were eager for the word and overcrowded the meeting place." In 1885, the people of Grand Bank made an offer to help support a young minister at Garnish if one should be sent there. This was done in 1866 and the mission was formed with Garnish, Grand Beach and Frenchman's Cove as appointments. A fine new church was dedicated in 1907 during the pastorate of Solomon Hann, and an excellent two storied school and hall was erected in 1911, and a new organ purchased. This cause made rapid progress after its permanent organization. Revs. Samuel Baggs and Eli Anthony found their wives at Garnish, the bride, in each case, being a Miss Lorenzon.

The list of pastors is as follows: 1886, One to be sent; 1887, W. J. Bartlett; 1888, John Lewis; 1890, W. Seeley; 1893, C. W. Follett; 1895, R. K. Peck, name changed to Garnish and Jersey Harbor; 1896, James Opie; 1897, C. R. Durrant; 1898, Geo. Stoney; 1899, Supply; 1904, W. A. Harrison; 1905, Solomon Hann; 1908, J. F. Bishop; 1909, Ananias Mercer; 1910, W. H. Norman; 1911, Eli Anthony; 1913, Supply; 1914, J. H. Way; 1915, Wm. S. Howell; 1917, Supply (W. Reid); 1918, Supply (Arthur Blundon); 1919, Herbert Moores; 1920, Hayward Martin; 1921, Benj. Bowering; 1923, Chas. L. Mitchell; 1924, J. Osmond; 1925, (M. Williams).

James H. Grandy is a useful lay reader at Garnish. There is no parsonage on this mission.

Burgeo—From 1839 to '41, William Marshall was appointed a "visiting missionary" to the Western Shore, with his headquarters at Hermitage Bay. Fifty-two coves and harbors were visited some of which had never seen a minister before. On one occasion he spent sixteen days at Burgeo among an "affectionate people" and opened a Sunday School with thirty-four scholars. In 1842, he was succeeded by John S. Peach, who at the end of a year was withdrawn, to have no successor until after the formation of the Eastern British American Conference in 1855. Burgeo was connected with Fortune until 1880, when it became a separate mission under Charles Myers. The first Methodist Church was built in 1882 during the pastorate of Henry Abraham, which was followed by a great revival resulting in many being added to the membership of the Church. A beautiful new church was dedicated in May, 1924, at a cost of \$3,650, during the pastorate of H. R. Bursey, the special preacher being Rev. Mark Fenwick, D.D. The people are both loyal and liberal. The appointments are Burgeo, Romeo and Otter's Point, the latter being twenty-five miles distant from Burgeo. Christopher Curtis, brother of Revs. Dr. Levi and John K. Curtis, spent twenty-eight years as local teacher and preacher at Burgeo, accomplishing a most useful work. Samuel I. Murley entered the ministry from this circuit.

The following is the list of pastors:—1880, Charles Myers; 1881, Supply; 1882, Henry Abraham; 1883, Samuel Reid, 1885, J. B. J. Smith; 1887, W. H. Adams; 1888, An Agent (C. C.); 1915, Charles A. Adey; 1917, Samuel I. Murley; 1919, A. M. Boyles; 1920, Supply (B. Bowering); 1921, Supply (E. Howse); 1922, E. Howse; 1923, Supply (W. G. Jones); 1924, Charles L. Mitchell; 1925, W. March.

Petites and Grand Bruit—These communities were visited as early as 1840 by William Marshall. Father Fox also prospected the whole western shore. More or less attention was received from Grand Bank. Classes were formed and interest increased until, in 1859, the circuit name *Petites and Western Shore* appeared in the Minutes with "To be Supplied." In 1860, Joseph Gaetz, just received on probation, was sent there and, at the end of the year, reported thirty members with four on probation.

This mission includes *Petites*, *Grand Bruit*, *Western Point*, *La Plant*, *La Poile*, *Bay de Nord*, and *Bay d' Est*. Widespread re-

vivals were reported during the pastorate of Messrs. Frazer, Freeman, and Newman.

In John Reay's term, 1868-69, his nearest ministerial neighbor east was at Grand Bank 120 miles away and there was none on the north-west. Channel was visited once a quarter. On the east side of La Poile Bay there was no minister of any denomination until the time of Joseph Pascoe in 1865. During the pastorate of Mr. Gaetz, with the support of Mr. Sorsoliel, a Jersey merchant, a church was built but so large as to cause a heavy debt and much division. Joseph Pike was a lay reader at Petites, John Hayward at Garia, and William Stone, a fine old Englishman, at West Point. The most of the people of Garia moved away to Anticosti.

The following is the list of pastors: 1860, Joseph Gaetz; 1861, Charles Ladner; 1863, John M. Pike; 1865, Joseph Pascoe; 1868, John Reay; from 1870 to 1873, inclusive, Petites appears to have been supplied from Port aux Basques, which had two men, the juniors being G. W. Willey, J. G. Currie, and Jeremiah Embree; 1874, Solomon Matthews; 1875, Joseph Parkins; 1878, James Pincock; 1881, J. P. Bowell; 1883, One to be sent; 1884, G. C. Frazer; 1885, C. Lench; 1886, H. Scott; 1888, W. H. Browning; 1889, James Smith; 1890, A. C. Skinner; 1891, Supply; 1893, E. Forsey; 1895, C. Howse; 1896, S. Halfyard; 1898, H. J. Creasy; 1900, Supply; 1901, R. L. Rowe; 1902, H. Godfrey; 1903, E. P. Ward; 1904, Supply; 1909, J. F. Bishop; 1910, Supply; 1911, W. R. Seeley; 1912, Elijah Mercer; 1913, J. G. Joyce; 1914, C. A. Adey; this circuit does not appear in the Station Sheet of 1915 but reappears in 1916 with S. I. Murley; 1917, John C. Hudson; 1919, A. E. Blundon; 1921, Roger W. Gough; 1922, Supply; 1925, J. Burden.

Channel and St. Georges—Channel first appears on the Minutes in 1861 with Joseph Gaetz as pastor; 1862, Thomas D. Hart; 1864, Isaac Howie; 1866—69, Supplied from Petites; 1870, included in Port aux Basques, J. Reay and F. G. Willey; 1871, F. G. Willey; 1872, C. Pickels; 1874, James Nurse; 1876, Jabez Hill; 1877, Geo. P. Story; 1879, Jesse Heyfield; 1882, W. R. Tratt; 1884, W. H. Edyvean; 1887, C. Lench; 1890, A. McCausland; 1891, J. J. Wheatley; 1893, J. T. Newman; 1896, J. E. Peters; 1900, Supply; 1901, H. Miller; 1902, Supply; 1903, J. R. Saint; 1906, Wm. Grimes; 1907, F. E. Boothroyd; 1908, C. R. Blount; 1910, J. T. Begarie; 1911, W. J. Wilson; 1912, Ed. Tay-

lor; 1915, Geo. L. Mercer; 1918, S. Williams; 1920, B. Mallalieu; 1924, Uriah Laite; 1925, R. M. Baggs.

The appointments on this circuit are Channel, St. George's, Boswarlis, Heatherton and Port aux Basques.

The boundaries of the missions in this region were frequently changed and St. George's was sometimes connected with Bay of Islands. A good Church was built at Boswarlis during the term of E. Broughton at St. George's (1906-09). A new church was dedicated at Channel on May 21st, 1899, J. E. Peters being the pastor. A Bible was presented to the church by Mrs. Henry Knight. It contained the following inscription: "Presented by the Bishop of Newfoundland to Mr. Henry Knight in acknowledgment of his kind and valuable services in rescuing the Newfoundland Church ship from a reef of rocks off Ward's Harbor on 3rd of September, 1857." A new parsonage was erected at Channel in 1906. The founder of Methodism in Boswarlis was Capt. Andrew Harvey, a Welshman, who came there as mine manager for the old Steel Co. He gave the place its name. Richard Hooper was Sunday School Superintendent there for years.

At St. George's, Samuel Butt was a very able local preacher and Alex. Hudson, once a probationer for the ministry, also conducted services. George Butt was a lay reader at Heatherton. Mr. Evans was a lay reader at Port aux Basques.

St. George's Bay appeared on the Minutes in 1884 with Wm. Rex pastor followed by 1885, W. H. Browning; 1886, Supply; 1888, H. J. Indoe, with Bay of Islands added; 1889, J. T. Newman; 1892, T. B. Darby; 1894, separate from Bay of Islands, J. K. Kelley; 1896, W. H. Dotchon (connected with B. of I. in 1897); 1899, Edwin Moore; 1902, J. W. Bartlett and R. L. Rowe; 1903, separate again, W. Hollingsworth; 1904, Supply; 1906, E. Broughton; 1910, W. Swann; 1913, Edgar Mercer; 1915, Hubert Wells; 1916, Jesse Reynolds; 1917, Geo. Patten; 1920, added to Channel.

St. Pierre—In the year 1873 it was thought desirable to organize a mission among the Protestants living on St. Pierre and Miquelon, and Joseph Parkins, who had come from England to teach in the Methodist College, St. John's, and who spoke French was induced to leave the college to engage in this work. A building was fitted up as a temporary church and the services were largely attended by all denominations of Protestants. A Sunday School was organized which was attended by nearly all the Pro-

testant children in the place. In 1874, the same minister was re-appointed, but he was soon informed by the committee controlling the building, used for worship, that the Episcopaleans, the most numerous section of the Protestant inhabitants, would require the room for services to be conducted by an Episcopal minister, obtained through the bishop of Newfoundland. "As no suitable room was available for Methodist services, the Newfoundland Conference, after much deliberation and some criticism respecting the good faith of certain individuals, decided to suspend operations for the time being in a place in which they nevertheless felt that an important work remained to be done." A sum of money, amounting to some fourteen hundred dollars, had been collected in St. John's towards the erection of a church at St. Pierre, and this money is still held in trust subject to the call of the Conference. Mr. Parkins took work in Newfoundland for several years. He had a considerable knowledge of medicine and was able to alleviate much suffering in some of the outposts, for which he received the gratitude of all classes of the people. One applicant for help told him "I've suffered beyant. I've had nine charms, three mustard plaisters and a blister. I've suffered beyant."

LABRADOR

Moravian missionaries found their way to Labrador in 1770 and established several stations along the northern shore. South of them, between Hopedale and the Straits of Belle Isle, lay a coast-line of three hundred miles, along which the Eskimo roamed in savage wildness. The Wesleyan Missionary Committee had, for some time, contemplated a mission to these people living south of the Moravian field of work. In 1820, Adam Clarke Avard, a devoted and talented young minister, then stationed at Fredericton, N. B., was directed to proceed, in 1821, to commence the mission, but before the time came for his mission, his short but useful earthly career had ended. The commencement of the work was then entrusted to the Newfoundland District but, because of scarcity of men, nothing was done for three years. At length, Thomas Hickson, about to return to England, went to the coast for a few weeks, accompanied by a special pilot. His observations convinced him that missionary effort was not more needed for the 'poor, benighted Esquimaux,' than among the half-

breeds, and Europeans, leading dissolute lives along that shore. He reported that there were many opportunities for usefulness amongst the people. In 1825, Richard Knight spent some summer weeks in the same district and was as firmly convinced as Hickson that a permanent Labrador mission should be immediately undertaken. George Ellidge was chosen, against his inclination, for this post, but during the following year he returned with a discouraging report and advised the relinquishment of the mission. William Wilson and his wife, then at Burin, volunteered to go and reside on the Labrador, and his appointment was made in 1828, but meanwhile Charles Bate had been sent on a summer tour and on his return brought a report similar to that of Mr. Ellidge advising the abandonment of the mission. In the missionary report of 1829, the statement appears: "The Labrador mission is for the present abandoned, principally in consequence of the removal of the Esquimaux tribes from the coast into the interior of the country, and their general dispersion."

In 1844, the Labrador was visited by the minister from Harbor Grace, and by J. S. Addy of Brigus in 1845. Then, for many years, no missionary spent a summer on the Labrador. Meanwhile the white population and half-breeds increased and in 1858, Rev. John S. Peach spent several weeks on the coast, and he was followed in 1859 by Charles Comben, in .60 and .61 by Thomas Fox, in .62 and .63 by John Goodison, in .64 and .65 by John S. Allen, .66 by Joseph Todhunter, in .67 by Thomas Allen, in .68 and .69 by George Forsey, and .70 by Isaac Howie; in .71 and .72 by Joseph Hale, in .73 and .74 by John G. Currie, in .75 and .76 by George Paine. In 1878, encouraged by a promise of \$300 per year from the Methodist Sunday-School committee in St. John's towards the support of a married minister, the Conference sent John P. Bowell to Red Bay, where a Church had been built in 1862. He remained three years and travelled for hundreds of miles along this bleak coast, in the summer by means of boat, and in winter by dog-team and on snow-shoes. He was followed by a long succession of brave and hardy men who despised not the humble work committed to them and who won many into the Kingdom. These were 1881, H. C. Hatcher; 1884, J. Wilson; 1886, T. W. Wilson; 1888, Mark Fenwick; 1890, J. C. Sidey; 1893, A. N. Antle; 1894, A. S. Stoney; 1897, Geo. Stoney; 1898, Wm. Patterson; 1900, J. Saint; 1901, S. A. Chancey; 1902, R. W. Bell; 1904, Wm. Grimes; 1906, A. G. Young; 1907,

Supply; 1908, W. C. Mercer; 1909, J. W. Noseworthy; 1910, Isaac French; 1911, A. J. Waterman; 1912, A. S. Adams; 1913, Supply; 1914, G. S. Curtis.

This mission extends from Blanc Sablon to Green Bay in the north. There are only two appointments of any size—Red Bay and Forteau. All the others have dwindled from never more than eight or ten to one or two families. There is a church and school at Red Bay. Robert Moores has been for more than thirty years Sunday School Superintendent and lay leader, assisted by J. T. Pike and Allan Moores. There are about thirty Methodist families. At Forteau there is also a church and school and about twenty families. Charles Harris has been the Sunday School superintendent for many years; Arthur Bell has also been a useful lay worker.

Hamilton Inlet—In 1884, the Conference asked for a volunteer for Hamilton Inlet, much farther north than Red Bay, and John T. Newman, a consecrated young minister, just one year out from England, responded and for two years did splendid work, laying good foundations for his successors and winning many souls into the kingdom.

What Arminius Young, one of his successors, wrote of Mr. Newman will apply to others of the heroic men, who have braved the rigors of that semi-arctic climate and the desolation of the country. He says: "Cast on the desolate shore, with no friend, no home, no church, among those swarthy half-breeds and Eskimos, to eat their food, live in their log huts, sleep on the floors in a seal-skin bag, travel a thousand miles by Komatik and foot during the cold and stormy winter, to receive no word from home from October till July, was the prospect which presented itself to this devoted missionary as he entered upon his work in Labrador and from which he did not shrink. He was succeeded, in 1886, by W. J. Stevens whose health so failed that he could only remain one year. Next went Albert A. Holmes, a hardy Newfoundlander, who remained two years. A mission house was secured at Lester's Point which was made his headquarters. Here he erected a neat little church. He encountered many hardships and on one occasion nearly lost his life. While crossing a bay in company with a half-breed, they encountered ice through which they could not row and were carried out to sea but succeeded in reaching an uninhabited island seven miles from shore, which afforded but little shelter from the cold of a Labrador winter's

night. In the morning, seeing open water, they attempted to reach the mainland but failed after drifting helplessly for twenty-five miles or more. At dusk, when the wind abated they were fifteen miles from Cape Porcupine. They spent the night in the boat and in the morning they found the ice of the one cold night just sufficient to hold them, and, leaving their boat, and fastening a rope to each other in case either went through the ice they started on their long and perilous journey. As the ice was too weak to walk on they had to crawl practically the whole distance. It was a terrible experience. "At 4 p. m., weary and stiff they reached Cape Porcupine. When they landed they had only three biscuits in their pockets. Almost immediately a gust of wind from the north carried all the ice off. How providential their escape seemed! In the hospitable home of Mr. James Davis they found shelter for the night." The dogs, which attempted to follow their heroic masters, fell through the ice and were drowned.

The next missionary was Jabez Moore (.89-91) who afterwards went to the United States and became a presiding elder of influence in North Dakota. He was followed by Selby Jefferson, a quiet, scholarly man, who afterwards, in Nova Scotia, Bermuda, and Ontario made for himself a record of much usefulness. He was followed, by Frank S. Hollett, who after one year married, and remained six years on the mission, greatly assisted by his wife in accomplishing much good. In 1899, they returned to Newfoundland and were succeeded by John J. Sparks who remained three years and was followed by Isaac French, who was contemplating entering the ministry and who remained till 1903, followed by Arminius Young, who has written an interesting booklet entitled "A Methodist Missionary in Labrador." He had his share of adventure and hardship and tells the story well. He was succeeded by Ezra Broughton, of heroic mould, and since President of his Conference. Sandwich now appears as an appointment. Broughton was followed by J. W. Guy in 1906, Thomas S. Alty in 1908, in 1909, W. H. Webber, and F. H. Purchase; 1911, R. F. Mercer and F. G. Weir; 1912, W. S. Mercer and George B. Patten.

NEWFOUNDLAND EDUCATIONAL SYSTEM

The educational system of Newfoundland is denominational. Each communion has its own Board of Education and a Superintendent of its schools, the latter being appointed by the Government on recommendation of the denomination to which he belongs. Besides this, there is a Council of Higher Education whose function is to promote the higher attainment of students and to stimulate a healthy rivalry among the schools by a competitive system of examinations and by the offering of scholarships, prizes, and grades to successful students. The examination papers are prepared in England and the papers written are sent to England for marking. Thus common standards and impartial awards admit of no unfairness. The yearly exams. are events of great interest especially among the students of the three colleges—Roman Catholic, Anglican and Methodist.

In some respects this system has worked well, but in smaller communities, where each denomination in them has a separate school it is impossible to have any kind of a satisfactory graded school. However, there does not appear to be any prospect of closer co-operation among the three chief denominations, although efforts are being made to accomplish this in connection with the first two years of university education.

From the beginning Methodism has earnestly devoted herself to the education of her children and in many places first erected school chapels, buildings which were used for day schools, Sunday Schools and the preaching services, but erecting separate buildings as soon as financial conditions would permit. This system entails much responsibility upon the ministers, but also affords them opportunity for impressing great moral lessons upon the pupils through sympathetic and cordial co-operation with the teachers.

The Methodist Church has been most fortunate in the character and ability of the men who have superintended its schools during the past fifty years, in the persons of Rev. George S. Miligan, M. A., LL.D., and Rev. Levi Curtis, M. A., D.D. Dr. Miligan was an able scholar, a persuasive evangelist, a courteous Christian gentleman and a wise administrator. For the long period of twenty five years he directed the educational activities of his Church with such efficiency and wisdom as to commend himself and his work to the high approval of the Government and the fullest confidence and esteem of his Church, which on four oc-

casions elected him as President of its Annual Conference. He retired at the Conference of 1899 and in the night of Jan'y 22nd, 1902, he suddenly passed to his reward, in the 73rd year of his age and the 48th of his ministry, highly esteemed and greatly lamented.

Rev. Levi Curtis, B.A., a native of Newfoundland, an honor graduate of Mount Allison, an able preacher and administrator, afterwards honored with the degrees of M. A. and D.D., succeeded Dr. Milligan in 1899, and has continued till the present (1925) the responsible duties of Superintendent of Education to the great credit of himself and the satisfaction of all concerned.

We should have earlier said that the denominational schools of Newfoundland receive government grants according to the number of adherents belonging to each denomination as determined by the census.

For reference to Methodist College work in Newfoundland the reader is directed to notes on St. John's, as found in this volume.

CHAPTER V

BERMUDA

The introduction of Methodism to Bermuda was attended with both romance and tragedy. Dr. Coke, the first and noted superintendent of Methodist foreign missionary work, took a great interest in the West Indies and early sought an opportunity for entrance to Bermuda, having learned of the serious lack of religious life amongst its people and also of the pitiable condition of the African slaves on the islands. It is noticeable that Whitefield, the famous preacher, who was for a time intimately associated with Wesley, during an extended stay in the United States, made a visit to Bermuda in 1848 remaining there for ten or twelve weeks and creating much interest by his eloquent preaching, but leaving no permanent spiritual impression upon the people. It is also of interest to note that Duncan McColl, who afterwards became the apostle of Methodism at St. Stephen, made an unintended visit to Bermuda and spent a winter there. A sailing vessel, in which he and about three hundred others had taken passage, in December, 1783, from New York for Halifax, was caught in a violent storm which drove her far out of her course and caused her to seek refuge, in a damaged condition, at St. George's, Bermuda, and obliged her to remain there for the winter. McColl, who had previously been converted, held his peace for sometime, but after conversation with several Methodists among the passengers, he resolved, in February, to speak publicly on spiritual matters to the ship's company and others who might listen. That he was interested in other affairs of the heart is evident from the fact that, during that winter, he met the lady who afterwards became his wife. Subsequent to McColl's visit, Captain Travise, a zealous Methodist of Baltimore, called at the islands several times, and used every opportunity of visiting from house to house, and holding meetings for prayer and exhortation. The efforts of the zealous captain met with the approbation of many, who in attendance at his meetings found a blessing.

Dr. Coke did not forget Bermuda and, in 1799, he was gladdened by the volunteer offer of John Stephenson for missionary work among those islands. Stephenson was an experienced preacher, aged about fifty years, and had been in ministerial

service for ten years in Ireland. Arriving in Bermuda in May, to his surprise, he was given a very hostile reception. He was an Irishman and there had been recent rebellion in Ireland; he was a Methodist and Wesley and his followers were denouncers of slavery, so the Bermudians said "He is an Irishman, a rebel, and a Methodist; and will put all kinds of evil into the minds of the blacks" and they resented his interference. Besides this, the early settlers were Anglicans, who with pharisaic intolerance, as in every other Colony, persecuted all preachers of the Gospel who could not claim Anglican ordination. The early Anglican colonists of Bermuda took Episcopal Chaplains with them and, soon after their arrival, they drew up and subscribed an agreement, by which they bound themselves to stand in defence of the Church of England, against 'all Heretikes and Sectaries whatsoever, dissenting from the said word and faith.' So when Stephenson began to preach and his hearers increased, and some white sinners were converted, and he shook hands with blacks and told them they also could be saved he was persecuted, for had he not even preached in the house of a mulatto.

A bill was hastily submitted to the House "to prevent persons pretending, or having pretended, to be ministers of the Gospel, or missionaries from any religious societies whatever, and not invested with holy orders, according to the rites and ceremonies of the Church of England, or that of Scotland, from acting as preachers."

By this act, which was expeditiously passed, it was enacted that 'no person, not regularly invested with holy orders according to the rites of the Church of England, or the Church of Scotland, should be allowed to preach in these islands, any doctrine of the gospel, by writing or printing, or by speaking to, teaching or in any wise lecturing to, or exhorting any public or collected audience whatever? The penalties attached to any violation of the law were very severe; consisting of a fine of fifty pounds, and imprisonment for six months without bail or deliverance. It was, at the same time, enacted that any person opening his dwelling for any service prohibited by this law should be subject to the same penalty. Mr. Stephenson, like the apostles, felt that he must obey God rather than man, and two of his people, Mr. Cameron and Mr. Pallas, opening their houses for him, he preached both morning and evening on the following Sunday. He was arrested, condemned, and imprisoned at St. George's. Many of the better thinking people of the colony were ashamed of this high-

handed injustice and disgrace brought upon the colony and the grand jury, at its next gathering, presented the Act as a violation of the rights of the subject, and five hundred signatures of respectable parties were in a short time appended to a petition to be forwarded to England, asking its disallowance. Meanwhile, the unworthy Governor seems to have had some uneasy moments over the matter for, five weeks after the commencement of the imprisonment, he sent a message to Stephenson, offering him his freedom on condition of his departure from the islands within sixty days, but he refused liberty on such conditions and he continued in prison until the full term expired on June 6th, 1801. For many years, visitors could read, on the cedar floor of the room, an inscription cut by the prisoner:—

John Stephenson,
Methodist Missionary,
Was imprisoned in this jail six months,
and fined fifty pounds,
For preaching the Gospel of Jesus Christ to African
blacks and Captive negroes,
St. George's Bermuda,
June, 1801.

Broken in health by the trials and confinement through which he had passed and finding little opportunity for Christian work he was recalled by the Missionary Committee and early in 1802 he returned to Ireland. He was appointed to a circuit but the shock to his constitution had been too severe for recovery and he was obliged to retire from the active work of the ministry at the end of one year.

Dr. Coke had no notion of neglecting Bermuda nor of allowing the enemies of righteousness to prevent the preaching of the gospel to the negroes of the colony or any others who might wish to receive it. He was heartened in his purpose by learning that one of the very men who had helped to draw up the infamous Act which had imprisoned Stephenson had himself come under Methodist influence while on a visit to England and had been "born from above." On returning home, he at once set about breaking the very law he had helped to frame, by holding religious services in his own house. Some of those who took advantage of these quiet gatherings became the backbone of Bermudian Methodism. Coke tried to prevail on several men to go to Bermuda but without success and, at length, he fixed his mind on William Black as the one eminently fitted to grapple with the

situation and securing his consent Black's name appeared in connection with Bermuda in the Minutes of 1804, but he failed to reach the islands. Smith's History says: "He proceeded to Boston, and thence to New York. At the latter place he engaged his passage and took his trunk aboard a vessel bound for his destination, but several Bermudians, who had been associated with the persecutors of Stephenson, refused to proceed in the vessel if he were permitted to go. The captain yielded to their solicitations, and sent the missionary's trunk on shore. No other opportunity having offered, Black consulted with the ministers in New York, and in August, 1804, returned to Halifax." In 1806, Coke again urged Black to go to Bermuda and he consented but the ministers of the Nova Scotia District were so convinced of the necessity of Black remaining in the Lower Provinces that they petitioned the Missionary Committee for his retention and their plea prevailed so that the second attempt to secure Black for service in Bermuda failed.

At this crisis, a most fitting evangelist for Bermuda was found in the person of Joshua Marsden, then stationed in St. John, N. B., laboring there with much zeal and success in his ministry. His health had become impaired through exposure and he had expressed a desire to return to England but signified that if no other missionary could be found for the Somers Islands he was willing to go. In November, 1807, he received word from the authorities of the British Conference of his appointment to Bermuda and early in April, 1808, he and his wife set sail in a schooner bound to the Bahamas, the captain having agreed to call at Bermuda to land them. Arriving at St. George's he received a cold and even hostile reception so that he was almost prevented landing. The angered captain urged Marsden to remain on the schooner, offering him passage to the Bahamas and return, and exclaiming: "They are not worth a Missionary; let them die in their sins." But Marsden was not such as are easily discouraged and making his way to the Governor, a man of finer stamp than the persecutor of Stephenson, he presented his credentials accompanied with a letter from Colonel Bayard, of Nova Scotia, who was a friend of the Governor, and received an assurance that he would not be molested and "with the liberty to preach," provided he could get any place to preach in, and any congregation to preach to. After much difficulty two rooms were secured, which had been occupied by a military officer now ordered to Halifax, from Daniel Melliroy, a free man of color, and the

following Sunday morning Marsden entered on his crusade for Christ, preaching in these rooms to ten persons, four of whom were of the schooner's crew, four or five of the freed-man's family, and one the preacher's wife.

At first the little company which Marsden gathered around him were called, in derision, the "Negro Club", and the "Negro Preacher" was the name given him in some such spirit as the name Nazarene was given to the first Preacher of that Galilean Gospel which is Good Tidings to the poor. With wisdom, tact, and zeal, Marsden kept on his way until the better-thinking white people began to notice and appreciate his work, until his services were thronged with earnest hearers of the Gospel which is needed as much by white, as by poor black, sinners. Soon invitations to hold services came from all parts of the Islands. With wise foresight, he decided to make the growing new town of Hamilton the strategic centre of his work, and he hired a long room over some stores to preach in. Soon the place was full to overflowing, and Marsden conceived the audacious project of building a chapel in the very centre of the recent persecution of his predecessor. He drew up a form of subscription and, with a friend, went from house to house with a canvass for funds and, in a few days, to his amazement he attained nearly six hundred dollars. "Greatly encouraged, he went further, approaching the Mayor of the very town which had only a few years before banished Stephenson, and asking of the Corporation a site. This, too, was given, and an adjoining site for a parsonage was offered at a merely nominal figure." "Would you think," he joyously wrote a Nova Scotia friend, "that some of the same magistrates who sent Stephenson to prison for preaching the Gospel should give me a lot of land to build the chapel upon to preach the Gospel in? And yet it is so."

In March of 1810, Zion Chapel, the first Methodist church in Bermuda, built at a cost of £1100 Bermudean currency, and seating between four and five hundred people, was opened for Divine worship, a generous collection of £43 being taken at the services. From the first, the church continued to be filled from Sunday to Sunday, and some of the most substantial people of the colony connected themselves with its membership.

Some opposition was aroused against Marsden by his earnest ministry to the colored people, but thoughtful people began to see that a moral improvement was manifest among them and hostile feeling was allayed. Some of the colored men became

exhorters and local preachers and accomplished much good amongst their kindred. The labors of Marsden extended over the most of the colony and when the toil-worn warrior sailed for England in February, 1812, he left behind him a most hopeful cause of one hundred and thirty-eight members and hundreds of appreciative adherents.

Before Marsden left, his successor, James Dunbar, had arrived. He was an organizer, and disciplinarian, fitly following an evangelist, and proceeded to establish methodical financial arrangements, with regularly constituted stewards' meetings and official boards. Notwithstanding a rather severe pruning there was a steady increase in membership. A mission house (parsonage) was completed in 1813 at a cost of six hundred pounds. A wooden church was erected in St. George's and opened in August of 1814. For twenty years it was used and witnessed many seasons of grace and revival power.

As the work advanced a colleague was needed and William Wilson came from the West Indies to assist Dunbar. The following winter saw Dunbar's removal to Nova Scotia, and in March, Moses Raynor came out from England to serve with Wilson. A church was erected at Bailey's Bay in 1816, the site and generous financial assistance being given by a friend to the cause. Late in 1817, William Sutcliff came to relieve Wilson and in 1819 he, in turn, was relieved by the return of Dunbar. During those years the dreaded yellow fever had swept the islands, carrying many to their graves, and Mr. Sutcliff and his family were sick for a long time. Dunbar's second term continued for four years, till 1823, when he was forced for health's sake to seek a change. During this term the work of God prospered, prejudice largely disappeared, and the cause became firmly established.

At Port Royal, although, in 1820, a church had not been erected, a hundred and twenty pounds a year were being contributed to ministerial support and an auxiliary missionary society had been organized.

About 1820, the Anglican church increased its clergymen in the colony, some of whom were of the evangelical type, and in 1821, a ship which had been terribly buffeted by storms put in to St. George's for repairs. On board were a Baptist and a Presbyterian minister who, out of the depths of grateful hearts began to tell of the wonderful deliverance which had been given them, so that the hearts of their hearers were touched beginning a revival which spread over the islands strengthening the cause of God.

Among the noted converts of early Methodism in Bermuda was Edward Frazer, a young colored slave, at about the age of twenty. He had exceptional ability and rare eloquence. Set free by his owner he went to England where he mightily moved great audiences as he pleaded the cause of his people. Later he was appointed a missionary to the West Indies where he had a very successful career as a preacher of the Gospel.

A church was opened at Warwick in 1827. The site was donated by James C. Esten, Chief Justice, who always appreciated the work being done by Methodism. The building was erected largely through the willing toil of slaves, both men and women in their spare hours. Richard Higgs and James Cox were devoted local preachers, who rendered good service throughout the islands, the latter becoming a useful minister in the West Indies.

In 1828, Rev. James Horne, a sturdy Scotsman, came to Bermuda from Jamaica and was honored with much success in his ministry. John Crofts arrived in 1830 as associated minister and after his coming, Somerset, St. David's and Tucker's Town were made regular appointments. The cause was prospering now, there being twenty-seven classes organized throughout the Islands, having a total membership of three hundred and thirty.

In 1834, Thomas Smith, father of the late Prof. A. D. Smith, of Mount Allison, went forth from Harris Bay to begin his devoted ministry in the Maritime Provinces, Newfoundland, and the West Indies. It was in this memorable year (1834) that the slaves in Bermuda were made free men by the purchase of the Imperial Government. It is said that the white people of the Islands were as glad as the negroes that this infamous business was forever banished from British territory.

Among the following missionaries appear the names of Barry, Richardson, Johnson, Pugh, Jeffrey and Smith. At Harris Bay the services had, for a long time, been held in the house of Samuel Williams, but in 1838 a movement was started to build a church and about £200 was collected. A fearful hurricane, late in September, unroofed the almost finished building and so flung back the work that it was not until September 20th of the following year that the little church was opened. This building continues till the present day. The site for this building was donated by John Abraham Skinner.

At St. George's, the wooden chapel, erected in 1813, became dilapidated, wood not being durable in the Bermuda climate.

In 1839, the centenary year and the year of the great hurricane, it was levelled to the ground, and on New Year's day, 1842, a new and substantial stone church was dedicated in its place. About this time another young native of the Islands, Arthur Steel, employed as a preacher during the absence of the minister, manifested such "gifts and graces" that he was recommended for the ministry and sent to the West Indies where, after highly commending himself, he was stricken with fever and died.

Rev. W. E. Shenstone arrived from Nova Scotia in 1843 and shortly after the yellow fever scourge again invaded the colony carrying off hundreds of the people. Mr. Shenstone and his whole family were laid low, barely escaping with their lives. Providentially, Revs. William Moister and William Leggett, West India missionaries, on their way north, called at Bermuda and for some time rendered assistance to the stricken minister.

Up till now the Islands had constituted one circuit, but now, in 1846, St. George's, Bailey's Bay and Tucker's Town were organized as a circuit with J. W. Brown, from the West Indies, as pastor, while all the western parishes, from the Flatts to Ireland Island, were made into another circuit with Hamilton as headquarters. In 1846, Thomas Smith, who had entered the ministry from Harris Bay in 1834, returned to relieve Mr. Shenstone but after a short term was obliged, through ill health, to rest for three years. John B. Brownell exercised a strong ministry in Bermuda from 1847 to 1854, being moved from St. George to Hamilton in 1850. He was succeeded at St. George's by the brilliant young George Douglas whose uplifting eloquence made a profound impression upon the whole country. He only remained for eighteen months, on account of ill health, and, after a lapse of several months, his place at St. George's was taken by Thomas M. Albrighton, another young and attractive preacher, fresh from the theological institution at Richmond, England.

Up till 1851, the Methodism of Bermuda was connected with the West Indies Bahamas District. It then became attached to the Nova Scotia District. For many years the Anglican Church had been supported by large grants of money from the Legislature derived from all classes of the people. As the Methodists increased, it was considered a hardship that they should support their own work and also be obliged to assist the Anglican Church and so about this time the Legislature granted £120 a year to help carry on the Methodist work in the Islands. This semi-connection with the State was not considered an ideal policy but so

long as public monies were expended to assist one communion it was only fair that other communions, whose members contributed to the public funds, should also share in the grants.

In 1854, Brownell's health began to fail and, after years of splendid service, he moved north and was stationed at Halifax. About this time the fever pestilence again spread over the Islands laying aside the ministers for months, and making havoc of the membership of all the churches. At this time, the Rev. James Horne, who now, as a supernumerary, made Bermuda his home, with a noble band of laymen, carried on the work. Amongst the latter were Jeremiah Harnett and Henry Hallett, devoted and efficient leaders.

Brownell was succeeded at Hamilton by Isaac Whitehouse, of the West Indies, and in 1855, when the Conference of Eastern British America was organized, from which Bermuda was henceforth to be supplied, Robert Duncan was sent to St. George's and to the assistance of Whitehouse. Bermuda became a part of the Halifax District and continued thus until 1886 when it was constituted as a separate District of the Nova Scotia Conference. In 1857, Duncan was succeeded by John Cassidy, and, in 1858, a neat church was built on St. David's Island, largely through the inspiration of Mrs. Stephen Brangman, who was affectionately known as the "Bishop of St. David's." Amongst the prominent laymen of these times appear the names of Richard M. Higgs, Deane, Darrell, Richardson, Vesey, Gauntlett, Ebenezer Bell, W. A. Outerbridge, and the devoted Thomas S. Tuzo, who for many years held the office of Circuit Steward. Cassidy was succeeded by Douglas Chapman in 1859, whilst Wm. T. Cardy had been at Hamilton from 1856 to 1860.

In Rev. Selby Jefferson's fine Bermuda centennial vol., to which, with Smith's History, we are greatly indebted, is the following: "In 1860, F. W. Moore followed Cardy at Hamilton, whilst William Ryan took up the work of Chapman at St. George's. And with the ministry of these men will always be identified a wonderful work of grace which swept over the whole islands culminating at the end of their first year in additions to the church of some six hundred and eighty-seven Sunday School scholars, eighty teachers, and one hundred and fifty-seven members." At the fourth Quarterly Meeting, it was decided to ask for a third minister. The joy of this great revival year was chastened by the decease of no less than seventeen of the most earnest workers in the church. In addition to the regular receipts of the

circuit, the sum of £500 was raised for the purpose of chapel building and enlargement, and on October 23rd, 1861, the cornerstone of a church was laid at Somerset, by Mrs. (Rev.) Moore. This was followed by the beginning of a church at Tucker's Town, the foundation stone being laid by Henry Hallett in December of 1861. In 1862, Mr. Ryan returned to Nova Scotia and F. W. Harrison and W. W. Percival came to Mr. Moore's assistance. In 1863, the latter was succeeded by R. Duncan, who returned for a second term.

In 1864, at Bailey's Bay a new church was built under the energetic leadership of Joseph Outerbridge and was completed during the second pastorate of Wm. Ryan in 1866. J. McC. Fulton succeeded Mr. Harrison in 1865 and St. George's decided on the erection of a new mission house, or parsonage. In 1866, at St. George's "Oil took the place of candles in the evening service." In 1866, A. S. DesBrisay came to relieve Percival, but was forced, on account of health, to return north on the following summer.

Jefferson says: "In 1868, the Islands were divided into two circuits under separate Quarterly Boards. With young Thomas Rogers, R. Alder Temple came to Hamilton to take charge of all the western field from Harris Bay to Spanish Point; whilst Mr. Ryan, moving to the new parsonage at St. George's, made himself responsible for the eastern end of the Islands and was succeeded by G. W. Tuttle in 1869. By this time the Somerset church was found insufficient for the Methodist folk west of Warwick, and on the 24th of October, 1870, the foundation stone of another was laid at Port Royal by Miss Hetty Bell. And there a specially loyal people has steadily stood by the Cause ever since."

Now there came a demand for a fourth minister and in 1870 Stephen Humphrey had W. H. Evans as his colleague at Hamilton, whilst G. W. Tuttle was assisted at St. George's by A. Fletcher Weldon. The latter was the first to give exclusive attention to Bailey's Bay and Tucker's Town. In 1872, T. Watson Smith, later editor of *The Wesleyan* and historian of Methodism in Eastern British America, succeeded G. W. Tuttle at St. George's and had A. R. B. Shrewsbury as his assistant, whilst J. Cassidy returned to take charge at Hamilton.

During Mr. Cassidy's pastorate trouble arose about the right of entry to the parish graveyards. Although intended for all the people, the Anglican Church claimed exclusive control of them notwithstanding there was no State church in the colony, and

they secured an Act which placed them in possession. They claimed that any bodies to be buried in these parish graveyards, should be met by an Anglican clergyman at the churchyard gates for burial by him, no matter to what other communion the deceased might have belonged. Mr. Cassidy resented this injustice and, to put it to the test, on the occasion of a death among his own people, he, without asking any man's leave, laid away the remains in the parish graveyard. He was summoned for trespass and the case was carried to the Supreme Court. As Jefferson says: "There was not a lawyer in the Islands who would risk his ruin by entering the courts in anti-Anglican interests. A lawyer was imported (E. D. King, from Halifax), but he was objected to as being, though British, without an English qualification. Then Cassidy had to plead his own cause. The case went against him, of course, and he was fined a shilling." This matter caused much excitement in the colony, and much interest outside, it being acknowledged by the unprejudiced that Mr. Cassidy, whilst losing the case had won a moral victory.

In 1873, a Sunday School which had been meeting for a long time in the house of W. S. Tratt, outgrew its accommodation and an ell was built to the church for its use and for other social church services.

In 1873 Charles M. Tyler came to Somerset, and the *Chronicle* says: "And the whole of the western end of the Islands was soon a blaze of evangelistic zeal. The next year, 1874, St. David's church was enlarged. Somerset suffered from the removal of some of its best workers to Hamilton," but no exodus could effectively set back the earnest evangelism of the young probationer, or stay the progressive spirit of the zealous little mission. Other men arose to lead the young folk on and lift the rapidly increasing responsibilities." In 1875, St. George's and Bailey's Bay welcomed W. C. Brown and J. M. Fisher, whilst Robt. Wasson arrived at Hamilton, and Mr. Tyler remained at Somerset.

Hamilton now felt the necessity of enlargement and in 1876 the site for a new church was decided upon, and £500 promised toward the undertaking. A. M. Oudney, Jeremiah Harnett, W. T. Gibbons, W. T. James, and J. B. Stead were leaders in the movement. The foundation stone was laid on September 19th, 1876, by Rev. A. W. Nicolson, ex-president of the Conference, who went down from Nova Scotia to ordain the young brethren, C. M. Tyler and J. M. Fisher. The undertaking was a heavy one and required several years for its completion, the total cost

being £5,350. On Christmas Day, 1881, the congregation crowded its courts in thanksgiving and on December 29th, the formal opening took place. Finally the old church property was sold to the city for £3,000 which cleared the debt on the new church and left £1,000 for a parsonage.

About the time of the building of this new church a movement was going on among the colored people which led to the organization of the African Methodist Episcopal Church in the colony, in affiliation with that church in the United States. This has become a strong body. In 1884, Hamilton was divided into two circuits, Somerset being made a separate mission. Wesley Church, Hamilton, was now feeling the need of more room and the suggestion was made to erect a church on the North-shore. In 1884, on July 12th, a new church was dedicated at Port Royal (Somerset), the preachers being J. S. Coffin and J. Wier. The old church was built in 1869 on land donated by Joseph D. Evans, the preacher being Rev. R. A. Temple. In 1887, St. George's and Bailey's Bay divided, the latter, with Tucker's Town, and taking Harris Bay from Hamilton, was made a separate mission. Whilst services had been held for a long time at Ireland Island no church had been erected there. All the land was Imperial property, and unpurchasable, but in 1890 the Lords of Admiralty gave permission for the erection of a Methodist church, a nominal ground rent being exacted. A church was erected and dedicated on March 26th, 1891, the preachers being W. G. Lane and R. S. Stevens. Shortly after, a parsonage was erected. There were now nine churches in the Islands valued at £15,000, a total membership of 552, with 790 Sunday School scholars, and about three times as many adherents as members. Crossley and Hunter, the evangelists, visited the Islands in 1892 and aroused much interest, the immediate result being an increased membership and a general deepening of spiritual life. In 1895, the Somerset mission was divided, Ireland Island becoming separate and self-contained with F. W. Cann as pastor. In 1899, Hamilton took on a second man, J. G. Hockin, assistant to James Strothard, and Grace Church was erected at the North Shore, at a cost of £800, on a lot donated by John N. Hollis, and was opened by His Excellency, Governor Geary, on April 6th, 1900. In 1905, during the pastorate of Joel Mader at Harris Bay a neat parsonage was built at the Flatts.

On January 10th, 1910, William Purvis, Chairman of the District, a choice spirit who had, with intervals between, been

stationed three times in Bermuda, was stricken with paralysis, and passed away on the following day greatly lamented. A tower added to St. George's church in the latter part of the year was dedicated to his memory by being called the Purvis Memorial Tower.

On March 30th, 1910, the Centenary of the opening of the first Methodist church in the Islands, old Zion, was celebrated in "Wesley", His Excellency the Governor, F. W. Kitchener, C. B., presiding. The prominent note was one of Thanksgiving. Addresses were made by representatives of the Presbyterian church, African M. E. church, and the Salvation Army and by Rev. Dr. Heartz, ex-president of the Nova Scotia Conference, who carried its warmest greetings to Bermuda Methodism. At the end of a hundred years, the cause, which began with the shameful imprisonment of its first missionary and, for several years after, the suppression of its services, now found itself with five circuits, eleven churches, six ministers and probationers, with 684 members, and a following, according to the census of 1901, of 1826. Besides this the African Methodist Episcopal church at that date had about the same number of churches, under the direction of nine preachers, ministering to a membership of 454, with a following of 1512. Thus where there were no Methodists in the Islands in 1810, in 1910 there were 3338, surely sufficient reason for a grateful centennial service of Thanksgiving. The Methodist ministers on the Islands, at the latter date, Revs. J. W. Prestwood, D. Hickey, H. Burgess, T. A. Bowen, and H. D. Townsend led their people in appropriate celebration of the auspicious occasion.

The Ebenezer Sunday School of St. George's celebrated its Centennial on December 12th and 13th, 1920. R. M. Higgs was its superintendent in 1830 and also superintendent at Tucker's Town, and he was succeeded by Wm. Gibbons, Mr. McKeane, Sergt. Oxborough, Rev. Wm. Ryan, James Roberts, and Jacob R. Trott, who, at 1920, had been in office for the long period of thirty-four years.

In 1923, the Bermuda Development Company bought up the whole of Tucker's Town to establish the great Mid-Ocean Golf Links, including the Methodist church for which they paid \$10,560. A new church site was secured on the South Shore, or Military Road, and a fine new church was erected called the Marsden Methodist church in memory of the Rev. Joshua Marsden who at the special request of Dr. Coke went from Nova Sco-

tia, in 1808, to face the persecutors of Mr. Stephenson and a hostile legislature and public, that he might preach salvation to the enslaved Blacks and any others who might wish to hear him. The old church was built in 1862. The new church was dedicated on Sunday, October 7th, 1923. Those who took part in the exercises were Rev. Dr. Saint, Chairman of the District, Rev. A. S. Adams, of St. George's, and Rev. G. T. Honnor, pastor of the church, accompanied by the members of the Trustee Board, all of whom occupied places on the platform. Much credit was given to the Rev. H. J. Indoe, the recent pastor, as it was largely through his strenuous efforts and negotiations with the Development Company that the new church was made possible.

Methodism in Bermuda has contributed several valuable recruits to the ministerial ranks. Amongst them may be mentioned—Thomas Smith, Wm. A. Outerbridge, and Leonard M. Outerbridge to Eastern British American work besides these Edward Frazer, Arthur Steel, and perhaps others were given to the ministry in the West Indies. The Bermudas have contributed a large number of elect ladies to the parsonages of Methodism in these lands. The following ministers found their wives in those "Enchanting Isles:" Wm. Wilson (Miss Albuoy), John Crafts (Miss Higgs), Thomas Smith (Sarah Vesey), Robt. Duncan (Miss Higgs), J. Cassidy (Miss Outerbridge), Wm. Ryan (Miss Fox), J. B. Giles (Miss Hayward), B. C. Borden (Miss Bluck), H. D. Townsend (Clara Dickenson), J. H. Freestone (Gwendolen L. Boyle), C. B. Sinden (Muriel R. Boyle), the latter two brides being cousins. It may also be noted that Duncan McColl, the noted Methodist pioneer preacher in New Brunswick, met Miss Channal, who afterwards became his wife, during the winter (1783-84) he spent in Bermuda. She was from New York but left after the Revolution and, at Bermuda, taught McColl much about Methodism.

The following have served as pastors in the Bermudas since 1855—Isaac Whitehouse, Robt. Duncan.

1856—Wm. Cardy, assisted in .56 by Robert Duncan, in .57 and .58 by John Cassidy, and in .59 by Douglas Chapman.

1860—F. W. Moore, Wm. Ryan and in .62 W. W. Percival.

1863—R. Duncan, F. Harrison, and W. W. Percival.

1865—R. Duncan, W. W. Percival and J. McC. Fulton.

1866—W. Ryan, J. M. Fulton, S. S. DesBrisay.

1867—R. A. Temple, W. Ryan, J. M. Fulton.

1868—In this year the work was divided.

Hamilton and Somerset—1868, R. A. Temple and in .68 and .69, Thos Rogers; 1870, S. Humphrey and W. H. Evans; 1872, J. Cassidy and in .72, W. H. Evans, in .73 and .74, C. M. Tyler; 1875, R. Wasson and in .75, C. M. Tyler, in .76, J. M. Fisher, and in .77, W. Purvis; 1878, E. B. Moore and in .78 and .79, B. C. Borden and in .80, F. A. Buckley; 1881, A. W. Nicolson and in .81, F. A. Buckley and in .82 J. Wier; 1883, J. S. Coffin and in .83, J. Wier; 1886, Thos. Rogers; 1889, W. G. Lane; 1892, Wm. Dobson; 1896, J. W. Prestwood; 1899, J. Strothard and in .99 and 1900, J. G. Hockin, and in 1901, B. J. Porter; in 1903, W. Ainley and in .03 and .04, J. W. Hobbs, and in .05 J. W. O'Brien; 1906, E. E. England and in .07, H. W. Outerbridge; 1908, Selby Jefferson and in .08, H. W. Outerbridge and in .09, J. H. Freestone; 1910, D. B. Hemmeon; 1914, N. McLaughlan; 1916, B. Hills; 1916, M. R. Ewing, at Port Royal; 1918, Norman M. Guy; 1923, J. R. Saint; 1925, N. M. Guy (2nd term).

St. George's and Bailey's Bay—1868, Wm. Ryan; 1869, Geo. W. Tuttle and in .70, A. F. Weldon; 1871, T. Watson Smith and in .71, .72 and .73 A. R. B. Shrewsbury, and in .74, J. M. Fisher; 1875, Wm. C. Brown and in .75, J. M. Fisher, in 76, C. M. Tyler, and in .77, Geo. F. Johnson; 1878, Wm. Ryan and in .78, G. F. Johnson and in .79, J. L. Dawson; 1880, J. G. Angwin and in .80, J. L. Dawson and in .81 and .82, J. W. Prestwood; 1883, J. B. Giles and in .84 and .85, F. Friggens; 1886, B. Hills and in .86, F. Friggens; Bailey's Bay cut off in 1887; 1889, J. R. Borden; 1890, J. B. Heal; 1893, C. H. Huestis; 1896, D. Hickey; 1899, W. Ainley; 1903, W. H. Evans; 1907, W. Purvis; 1910, W. H. Watts; 1911, A. B. Higgins; 1915, R. L. Norsworthy; 1919, J. H. Freestone; 1922, H. S. Adams; 1924, G. T. Honnor.

Sandy's and Southampton—1884, J. B. Buttrick; 1887, W. Phillips; 1890, R. S. Stevens; 1893, W. F. Cann; 1895, D. B. Hemmeon; 1897, H. D. Townsend; 1900, H. H. McNeill; 1904, W. Q. Genge; 1907, Supply; 1908, E. Plowman; 1909, Re-arrangement of work and supplied from Ireland Island.

Bailey's Bay—1887, A. C. Borden; 1889, L. Daniel; 1890, J. W. Turner; 1892, J. A. Smith; 1895, W. A. Outerbridge; 1898, T. A. Bowen; 1901, J. Mader; 1905, A. Hockin, Jr., 1908, H. P. Patterson; 1911, Re-arrangement of work. See Central.

Central (Harris Bay and Grace Church)—1911, C. A. Munroe; 1915, W. H. Palmer; 1916, W. S. Loring; 1918, C. B. Sinden; 1919, Supply; 1920, H. S. Bland; 1921, H. J. Indoe; 1923, G. T. Honnor; 1924, T. Constable.

Ireland Island—1895, W. F. Cann; 1896, H. Burgess; 1899, J. Hale; 1903, W. Purvis; 1907, W. Q. Genge; 1909, G. T. Bryant; 1910, J. Hale; 1912, P. T. Meek; 1913, A. W. Dycer; 1914, R. E. Fairbairn; 1917, Jos. Martin; 1920, R. B. Thomas; 1923, J. W. W. Swetnam; 1925, H. J. Wilks.

Port Royal—1924, Supply (W. H. Barnett); 1925, Supply (James K. Rundle).

CHAPTER VI

MOUNT ALLISON INSTITUTIONS

THE ACADEMY

Like the "Reformation," Methodism commenced its work within a university and it has always, as a Church, zealously promoted useful knowledge and educational institutions. John and Charles Wesley, with their early associates, such as Revs. John Fletcher, George Whitefield, Vincent Perronet, William Grimshaw, Dr. Coke, and others, were highly educated men. Because of the rapid development of his great evangelistic work, Mr. Wesley could not always secure educated helpers, but, after being assured that they were taught of God, he made the best selections possible in appointing his preachers and proceeded, as soon as practicable, to establish a school for their training. As early as the very first Conference of Wesley and his preachers, one of the questions which was seriously considered was "Can we have a seminary for laborers?" This question was kept to the front until, in a very few years, two well-established "Theological Institutions" were in operation. Mr. Wesley was, himself, a prolific writer and made large and judicious selections of such writing of others as, in his opinion, would be of educative value to his preachers and freely circulated such literature among them. Circulating libraries were organized and periodical journals were published for similar purposes. This course of action has characterized Methodism wherever it has gone. The preacher is accompanied by the teacher, the church is quickly followed by the school. It was thus in the United States. Soon after Methodism became established in that great country, it had two "Biblical Institutes" in operation which have continued to multiply until now their name is Legion.

In Eastern British America, the necessity for schools, under Christian control, in which the higher branches of education might be taught, and in which young men might be trained for the Christian ministry, early came under serious consideration, but lack of wealth and the sparse population of the country prevented any definite action by the church until, in a letter dated

January 4th, 1839, Mr. Charles F. Allison, a Christian merchant of Sackville, N. B., wrote to the Annual District Meeting of the Wesleyan Methodist Ministers, meeting in St. John, N. B., in which he offered to purchase a site, at Sackville, and erect a building suitable for use as an Academy. He also intimated that if his offer should be accepted he would contribute liberally towards its maintenance for a period of ten years. This generous offer was thankfully accepted and, on July 10th, 1840, the corner stone of the first Academy was laid by Mr. Allison accompanied with appropriate religious exercises. The building erected was a noble edifice 150 feet long, 50 feet wide, and three stories high above the basement, and besides all necessary offices, classrooms, house-keeping quarters, parlors, library and chapel, it afforded accommodation for eighty boarders. The site and building cost between five and six thousand pounds of which Mr. Allison contributed four thousand pounds, up to that date the largest sum contributed for any such purpose, by a single individual, in what is now the Dominion of Canada. In January of 1843, this splendid building was opened for the higher education of boys and young men. As, in that day, there were comparatively few county academies or high schools in the Maritime Provinces, this Academy, from its beginning, had a large and selective patronage, students assembling from all the provinces and from all denominations. The students were of a more mature average age than those of later years, and from this institution went out many who were to occupy the highest places in the ministry of the Methodist Church, and in the professional, political, and commercial life of the country.

The site on which the Academy was erected was purchased from Christopher Atkinson, son of a Yorkshire immigrant, who had purchased it from Amasa Killam, one of the original Rhode Island settlers of Sackville, who afterwards removed to Petitcodiac.

The first teaching staff consisted of Rev. Humphrey Pickard, M. A., Principal; Joseph R. Hea (classics), Thomas W. Wood (English), and assistant pupil teachers. After a few years, the staff consisted of Humphrey Pickard (Mental Philosophy and Logic), Thomas Pickard (Mathematics), Alexander S. Reid (Classics and French), A. McNutt Patterson (English), and Rev. Albert DesBrisay (supperannuate), Chaplain. John W. Webb was mathematical teacher for two years during the temporary absence of Thomas Pickard. The Board of Governors was sing-

ularly fortunate in its choice of Principal, in the person of Rev. Humphrey Pickard, scholar, teacher, organizer, administrator, and disciplinarian. See further reference under University notes. Mr. (afterwards Dr.) Hea resigned about 1851 and founded the noted boys' school of Acacia Villa, at Horton Landing, N. S., and after ten years became Chancellor of University of New Brunswick for a few years. He died at Valleyfield, near Toronto, on Jan'y 18th, 1904. Thomas Wood was a highly educated man. Prior to coming to Mount Allison he was principal of a Grammar School at Richibucto, and, leaving Mt. A., he became Inspector of Schools in Northern New Brunswick. His daughter, who was the first Art teacher in the Ladies' Academy, became the second wife of Rev. James Law, father of Bonar Law, Prime Minister of England. She spent her closing years in Glasgow, Scotland, in the home of her distinguished stepson.

Thomas Pickard was a brother of the Principal and was a noted mathematician and efficient teacher. He was the first Professor of Mathematics in the College and, after years of faithful service, retired to reside in Sackville where he descendants continue as worthy citizens. Alexander S. Reid was born in Scotland and educated at Edinburgh University. He was an able classical scholar. When the Methodist College in St. John's, Nfld, was established in 1859, under the more unassuming name of the Wesleyan Academy, Mr. Reid became its first Principal and rendered noted service in that position for ten years when he resigned.

A. McNutt Patterson, M. A., purchased Acacia Villa Seminary from Dr. Hea and for nearly half a-century, as its proprietor and principal, he moulded the lives of a multitude of young men, and sent them out well disciplined in body, mind and morals to engage in the business of life. He was one of the most successful educationists which Nova Scotia has produced. He died at Hortonville, on Oct. 28th, 1910, aged 81 years.

In the early days of Mt. Allison Academy some young men who afterwards became distinguished in public life were monitors or assistant teachers. Among these may be mentioned A. W. McLellan (afterwards Governor of Nova Scotia), A. R. McClellan (Governor of New Brunswick), John B. Dickie (Speaker of N. S. Legislature), and Joseph L. Moore (Prominent member of the N. B. Legislature). It may be noted that none of these were Methodists, but in those days its students came from all denominations and that, as ever since, without any interference

with their religious affiliations. Mr. Moore was the first President of the Alumni Society, which was organized in 1863.

James R. Inch began his long and honored connection with the Mount Allison Institutions as a teacher in the Primary Department of the Academy in 1854. In 1857, the late Rev. J. J. Colter was an assistant teacher.

David Allison, who was to become such an influential factor in the history of Mount Allison and to be intimately associated with it at intervals, aggregating forty-four years, came to the old Academy in 1853 thence, after four years, proceeding to Wesleyan University, Middletown, Connecticut, where he graduated in 1859 (see further reference to him under University notes).

After Mount Allison College (later University) was organized and Dr. Pickard became its first President, he continued to hold the more or less nominal Principalship of the Academy as also did Dr. David Allison in the earlier years of his presidency, the resident head-master holding the title of Vice-President. This continued until 1878. With this explanation the list of Principals has been as follows:—

Humphrey Pickard, D.D., from 1843 to 1867.

Rev. Cranswick Jost, A.M., 1867 to 1870.

Rev. John Burwash, A.M., from 1870 to 1871.

John T. Mellish, A.M., Esq., from 1871 to 1874.

Rev. David Kennedy, S. T. D., from 1874 to 1878.

Rev. B. Longley, A.M., from 1878 to 1879.

Rev. Charles H. Paisley, A.M., from 1879 to 1883.

Thompson T. Davis, Esq., A.M., from 1883 to 1890.

Charles W. Harrison, Esq., A.M., from 1890 to 1894.

James M. Palmer, Esq., A.M., (later LL.D) 1894 to date (1925).

Cranswick Jost was born at Guysboro, N. S., was an early student at the old Mt. A. Academy, graduated from Middletown, Conn., entered the ministry in 1862, became Vice-Principal of Mt. A. Academy, and Professor of Hebrew in the College, in 1867; returned to circuit work in 1870, and is at date (1925) retired at Bridgetown, N. S., in honored old age. Of accurate scholarship, and good executive ability he rendered excellent service during his term of office at the Academy.

Concerning Rev. John Burwash see notes on University. John T. Mellish was born in Charlottetown, was a student at Mt. Allison, rendered effective service as Vice-Principal, became principal of one of the Halifax high-schools, became a lawyer

and died in old age in Vancouver, B. C. Rev. David Kennedy, S. T. D., came from Ontario and after gaining much credit as Vice-Principal of the Academy, became Principal of the Ladies' College in succession to Dr. Inch and after seven years devoted service went to Stanstead, Quebec, as principal of the Wesleyan College there, where he died. He was followed in the Academy by Rev. B. Longley, A.M., also from Ontario, a talented man, who only remained one year.

Then came the Rev. Charles H. Paisley, A.M., whose splendid work here and at the University is referred to later under University notes.

Thompson T. Davis, Esq., A.M., was born at Shinimicas, N. S., took high rank as a student at Mt. Allison College, was assistant at the Academy and promoted to the principalship and after rendering excellent and devoted service for seven years went to Harvard University for two years, thence to Portland, Oregon, where he did honor to his native land and his *Alma Mater*, for thirty years as teacher, twenty six years of which as head-master, in the Lincoln High School of that city. When he died, full of years and honors, the daily press of the city paid a high tribute to his memory as a man and as a teacher. Mr. Davis was succeeded at Mt. Allison by C. W. Harrison, Esq., A.M., of Ontario who remained for four years and then returned to Ontario where he continued in the teaching profession.

James M. Palmer, Esq., M.A., LL.D., a native of Gagetown, N. B., who first intended to devote himself to the legal profession, so excelled in teaching as principal of the Chatham High School and teacher in the Fredericton Collegiate, that he was invited to the principalship of Mount Allison Academy where he has continued for thirty one years, ever maintaining the best traditions of the school and perpetuating success in face of the fact that county academies and rival high schools have greatly multiplied since he took office. As scholar, teacher, administrator, and trustworthy guardian of youth, Dr. Palmer has won for himself an enviable position among the educationists of the Maritime Provinces.

Mount Allison Academy, with its honorable history, has not always escaped disaster. Twice the building was completely destroyed by fire and its supporters were called upon to make heroic self-sacrifice for its restoration. In the early evening of January 16th, 1866, the original Academy caught fire from an overheated flue and was completely destroyed. All escaped but

little was saved. Prof. David Allison, who lived in one end of the building, lost all his furniture, books and clothing and barely secured the escape of an infant child. The estimated loss was \$36,000 with \$12,000 insurance.

The corner-stone of the second academy was laid on May 15th, 1866, by Rev. George Scott, D.D., of the British Conference, and the building was completed during that summer. This second Academy was destroyed by fire early Sunday morning, January 8th, 1882, the fire having begun in the kitchen. Principal C. H. Paisley and Prof. A. D. Smith were in residence. Considerable property was saved. The insurance amounted to \$19,000. The commercial College building, only about fifty feet distant, was saved. During the fire A. D. McCully (later, Rev.), whilst riding through the town to spread the alarm, met with a painful accident, having his leg broken by the fall of the horse on which he was riding. An appreciative public generously came to the assistance of the Board of Governors and the present Academy was erected during the following summer.

In 1874-5 a penmanship and book-keeping department was organized under the direction of Samuel E. Whiston which was soon followed by the erection of the Commercial College building and the establishment of a regular commercial course. This building, some fifty feet from the Academy, was afterwards moved so as to be attached to the main building for greater convenience.

Thus has this grand old school continued for more than four-score years, accommodating itself to changing conditions and offering to the maturing boys of the church and the country facilities for the acquisition of a liberal education under congenial residential conditions and with healthful moral associations calculated to cultivate strong characters as well as trained minds.

The visitor to Mount Allison has only to "look around" to witness enduring monuments to the memory of Charles F. Allison, the godly and generous merchant of Sackville, through whose splendid liberality the Mount Allison Institutions were made possible, but, besides these monuments of wood and stone, a memorial service is annually held in connection with what is known as "Founder's Day," at which appropriate addresses are delivered followed by a procession to his grave upon which are dropped sprigs of evergreen to keep forever fresh the memory of a noble character and a noble deed.

Charles Frederick Allison, the founder of the Mount Allison

Institutions, was the son of James Allison, of Cornwallis, N. S., and by training was an Episcopalian. After several years' experience in the business establishment of Elisha Ratchford at Parrsboro', N. S., he, in 1816, settled at Sackville, and soon entered into partnership with the Hon. William Crane. During a serious illness, which threatened the general failure of his never vigorous health, he sought spiritual guidance from the Rev. William Smithson, Methodist minister, with whom he had become personally acquainted as a fellow worker in temperance effort. By him he was led into conscious fellowship with Jesus Christ and in 1833 he united with the Methodist Church and became one of its most devoted members and generous supporters. Early in his Christian life he reached the conviction that he was responsible as a steward of the wealth which came into his hands and he acted accordingly, and with such splendid generosity as to place him, according to his means, amongst the most generous benefactors of society in any age. He was offered political honors but declined remaining among the people as 'one that serveth.' Milcah Trueman, his sweet spirited wife, was in full sympathy with his Christian generosity and encouraged him in his godly service. Their beautiful residence was on the site now occupied by the Charles Fawcett memorial Hall. Charles F. Allison passed away in 1858 but his memory can never die. He was survived, for some years, by his widow and by one daughter who passed away in early womanhood. Very appropriately may it be written of these godly ones: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Mount Allison Academy students who made the Great Sacrifice in the World War (1914-18).

Borden, Harlan Winfield
Brown, Robert Melbourne
Clark, Joseph Leonard
Davison, William Earl
DeLong, Mark Lorne
Dennis, Eric Reginald
Drummond, Clifford
Edgecombe, Charles Hedley
Elderkin, St. Clair Preston
Elderkin, Vernon
Hale, William Fraser
Hensley, John Manuel
Hughes, Frank Major

Jardine, David
Juddins, John Wesley
Lindsay, Erskine
Lockwood, Terence Cochrane
Machum, Ronald Sutherland
McDowell, John Wesley
McMillan, Donald Evan
Osborne, Hubert Patterson
Peters, Edward Cole
Pirie, Thomas Henry
Poole, Richard Westaway
Pringle, Ernest Merle
Reinhardt, Harry Huestis

Richardson, Nelson
Seaman, Alexander McFarlane
Smith, Cecil Parker
Snow, Ralph Dwight
Southgate, Lewis Murray
Swetham, Harry Bowser

Tattrie, Harry Archibald
Tower, Ralph Elsworth
Welch, Ernest Havelock
Windsor, Charles Albert
Winsor, William Arthur

MOUNT ALLISON LADIES' COLLEGE

Smith's History says: "Early in the history of the first academy its friends became convinced that their purpose was only partially accomplished so long as they were unable to offer equal advantages to the youth of both sexes. At one of the sessions of the united district meeting at Sackville in 1847, at which several leading laymen were present, a resolution that 'an academy for females, similar to the one now in existence for the other sex, is a necessity,' and that the Methodist Church is under obligation to meet that necessity, was unanimously adopted. Early in the following year Mr. Allison made an offer of one thousand pounds towards the erection of an academy at Sackville for ladies, to which other residents of the township proposed to add nine hundred pounds, but four years and more passed before the amount deemed necessary by the board of trustees for the erection of the required buildings was placed at their disposal. In 1852 tenders were invited, and in July, 1854, the new building for a second academic household was pronounced ready for occupation."

"The doors of the new establishment were thrown open to lady students on August 17th, 1854. At eleven in the morning, Humphrey Pickard, A.M., principal of the two academies; Ephraim Evans, D.D., governor and chaplain; Charles F. Allison, treasurer; Thomas Pickard, A.M., lecturer on natural science in both academies; Mary E. Adams, chief preceptress of the new school, with her associate instructors, and some other friends, were met by eighty pupils—a number much beyond expectation."

The immediate success of this school has been continued through its seventy years of splendid history. Thousands of the brightest young ladies of the Maritime Provinces, and beyond, have been fitted here to adorn the society in which they have mingled and to take leadership in advancing the social, intellectual, and moral welfare of the country.

In January, 1855, Lingley Hall, which had been for some time in process of erection, adjoining the "Female Academy,"

was completed and became the meeting place of the more public functions of the Mount Allison Institutions.

In later years, Dr. Allison, referring to the Ladies' College, wrote as follows: "It came into operation under the handicap of a rather infelicitous designation 'The Branch for Females' with the equally hideous correlate for the older school, 'The Branch for Males.' Official sanction was also given to briefer forms, 'Female Branch' or 'Male Branch,' while for years the ordinary *usus loquendi* preferred, 'Female Academy.' It seems wonderful that cultivated ears stood such a grotesque perversion of good English as long as they did."

In 1857, the Rev. Ephraim Evans, D.D., who held the somewhat uncertain office of Governor and Chaplain, went back to Ontario, and the Rev. John Allison, M. A., a cousin of President David Allison, was made Principal, with Mrs. Allison, his wife, a talented woman, chief preceptress. The school flourished in every way except in its finances. Mr. Allison was a very talented preacher and an accomplished scholar but not an expert in the details of business and when he retired in 1864, it was thought wise to have the veteran Dr. Pickard as its responsible Principal, with James R. Inch, B.A., then teaching in the "Male Academy," as Vice-Principal, in residence. No better choice could have been made. Mr. Inch soon proved himself eminently fitted for this responsible position, splendidly supported as he was by the gracious woman who adorned his home and whose memory has been so fondly cherished by a multitude of former students for their life-time.

On the retirement of Dr. Pickard from Mount Allison (in 1869) to become Book Steward and Editor of The Wesleyan, Mr. Inch was promoted from Vice-Principal to Principal, which position he splendidly filled until 1878 when he became President of the University. During his term at the Ladies' College he paid off heavy debts, thoroughly refurnished and equipped the institution, added a wing and a mansard roof to the building and left it in a flourishing condition for his successor. (See further reference to Dr. Inch under University notes.)

Rev. David Kennedy, S.T.D., who had been Principal of the 'Male Academy,' succeeded Mr. Inch and continued in office until 1885 rendering very efficient service. The beautiful park in front of the college is a monument of his regime as it was purchased from the Allison estate by the earnings of his seven years' term. In 1885, he resigned office to take the principalship of

the Wesleyan College, at Stanstead, Quebec, where he died on Sept. 4th, 1887. He was born at Gainsborough, Lincoln Co., Ontario, August 3rd, 1838, and thus had scarcely reached the age of fifty years when his useful and honored earthly life terminated.

Rev. Byron C. Borden, B.A., then pastor of Brunswick St. Church, Halifax, succeeded Dr. Kennedy in 1885 and continued in office till 1911, when by unanimous desire of the Board of Regents, he assumed the presidency of the University on the retirement of Dr. Allison. For more than a quarter century, Dr. Borden rendered splendid service at the Ladies' College. The monuments of his ability are all about it. His able administration so commended him to the public that he was able to secure large contributions towards the erection of new buildings and the establishment of new departments. The Conservatory of Music was erected in 1890, the beautiful Owens' Art Building in 1894, the extensive brick Ladies' College Annex built and the Massey Treble School of Household Science equipped in 1903, and the splendid Jairus Hart Hall built in 1910. All department Faculties were strengthened and new ones organized. Whilst much credit is due to Dr. Borden, it must not be forgotten that he was ably supported by Mrs. Borden who is gifted with calm good judgment and is held in affectionate remembrance by a multitude of former students. Besides this the genial Doctor is ever ready to render praise to Mrs. A. N. Archibald, who so earnestly devoted the best years of her talented life to the up-building of the College and all its interests.

Rev. George M. Campbell, D.D., succeeded Dr. Borden, in 1911. He was a very gifted preacher and public speaker and had been for four years Field Secretary of the Canadian Bible Society, whose interests he advocated with distinguished ability. He was caught too late to settle down to the details of the administration of a boarding school and during the war he resigned and responded to the call of his country and went through the land with great persuasive power stimulating the young men to recruit and all classes to co-operate with the Government in the support of military services. He died at Hornell, New York, while on duty, of pneumonia, aged 66 years.

During the following two years the affairs of the College were superintended by President Borden of the University and the Rev. Hamilton Wigle, B.A., D.D., the present genial and enterprising Principal, assumed office in 1917, after rendering most effective service in the ministry in Winnipeg, Amherst and

Halifax. Dr. Wigle has been in much demand as a preacher and lecturer and in thus visiting many parts of the Maritime Provinces has had opportunity, of which he has made good use, of promoting the interests of the College and securing additional students.

In 1919, the attendance had grown to such numbers that the accommodation was found to be altogether inadequate to meet the needs and the lady university students were crowded out so that the Ford hotel (Allison Hall) was engaged for their temporary residence. The attendance kept increasing and the Board of Regents decided to enlarge the plant and in 1920 a \$51,000 building was erected filling the space between Hart Hall and the main building. This is known as the New Addition and is of the same style and material as Hart Hall. This addition has provided for thirty more students and contains two large class rooms, a community room and swimming pool. This building has been created and carried by the surpluses earned by the College.

In May, 1924, a broadcasting radio station was installed, being the first placed by any College in Canada.

This college, during recent years, has had to contend with conditions of financial stringency in the country and high prices of maintenance but has met them with greater success than some kindred schools which have been obliged to make special appeals for support to keep them going.

Dr. Wigle is ably supported by the kindly lady who is accompanying him through life. Mrs. Wigle makes her quarters a welcome resting place for teachers and homesick girls. Her cheerful words and kindly deeds will long be kept in memory by grateful students.

The College is ably staffed in all its varied departments.

The following is the list of honored and talented ladies who have occupied the responsible position of Chief-Preceptress during the history of the College: 1854-57, Mary E. Adams; 1857-64, Mrs. John Allison; 1864-66, Mrs. Stephen O. Spencer; 1866-67, Jennie M. Burr; 1867-68, Margaret Proctor; 1868-69, Mary E. Pickard (Acting); 1869-70, Mary E. Harriman; 1870-71, Kate L. Jewell; 1871-73, Mary Mellish (had been teacher since 1869); 1873-74, Mary L. Taylor; 1874-76, Alice A. Chesley; 1876-77, Fannie C. Gaylord; 1877-80, Adelaide H. Whitfield; 1880-81, Ella L. Barnes; 1881-82, Mary L. D. Wilson; 1882-85, Emma F. Sharpe; 1885-91, Mrs. A. N. Archibald (formerly Mary

Mellish as above, with title of Vice-Principal from 1897); 1901-14, Emma Baker, B.A., Ph.D.; 1914—Annie Sprague, B.A. Of the eighteen ladies holding this responsible position three, in their combined terms, stand out pre-eminently for length of service, extending over half of the whole history of the College. They are Mrs. A. N. Archibald, M. L. A. (Mary Mellish), Emma Baker, Ph.D., and Annie Sprague, B.A., the present talented Vice-Principal, who first became connected with the college as teacher of mathematics in 1904-5.

No summary of the history of the Ladies' College would be passable which failed to make appreciative reference to Miss Miriam Fullerton, who, as matron, for the long period of thirty-five years (1866-1901), so faithfully and lovingly ministered to the comfort and well-being of the successive companies of girls, numbering, in the aggregate, several thousands, who came under her care. She and Mary Mellish (Mrs. A. N. Archibald, "the beloved preceptress") arrived together by the same coach on July 22, 1866. Both rest from their labors so well done and both live in the loving remembrance of multitudes of former students. Miss Fullerton has had worthy successors but her place in the history of the school is unique. She was born at Parrsboro, N. S., on Feb. 28th, 1826, and died in St. John, N. B., on August 17th, 1904.

The following have been the Musical Directors, having associated with them many talented assistants, too numerous to mention: 1854-55, Emma Elliott and Marianne Webb; 1855-59, Samuel F. Powers; 1859-61, Frederick Agthe; 1861-64, Edward Ambuhl; 1864-66, Stephen O. Spencer; 1866-69, Lyman F. Brown; 1869-72, Theodore H. A. Martens; 1872-74, Saverio D'Anna; 1874-75, Anthony B. Guernsey; 1875-78, Maximilian M. Sterne; 1878-81, William Jost; 1881-85, Carl E. Cranz; 1885-93, Albert A. Mack; 1893-94, Charles M. Landon; 1894-95, Frederick M. Lillebridge; 1895-98, John J. Woottan; 1898-1901, Almon W. Vincent; 1901-07, George Wilson; 1907-11, Harry Horsfall; 1911-14, J. Noel Brunton; 1914-18, Fritz Read; 1918, J. Noel Brunton.

The Conservatory of Music was erected in 1890 and is one of the best equipped in Canada. The musical directors have always been ably supported by expert instructors in violin, piano, pipe-organ and vocal culture.

In 1894, a handsome stone structure, known as the Museum of Fine Arts, was erected to house the treasures of the Owens'

Art collection, brought from St. John, and valued at over \$75,000. This beautiful building was formally opened in May, 1895, by His Honor, Josiah Wood, Esq., Lieut.-Governor of New Brunswick. With the coming of the Art collection was accompanied John Hammond, Esq., R. C. A., a distinguished artist as its director and principal. He now holds the rank of Professor Emeritus, but still takes a practical interest in its success. Miss Elizabeth McLeod, who has, for a long time, been connected with the school, is the principal instructor and is ably assisted by experts in designing, perspective, drawing, modeling, etching, painting, china painting, wood carving, metal working, leather tooling and basketry.

Through the generosity of the late Mrs. Massey-Treble, of Toronto, a well-equipped Household Science Department was organized in 1903, under the direction of Miss Ethel M. Eadie, succeeded by Miss Mabel Govenlock, under whose capable direction the department became well established and attractive to many of the students. Three teachers devote their whole time to imparting instruction in the vitally important subjects connected with this department. Miss Ethel Roach is the present capable head of this department. Valuable instruction in dietetics is imparted.

The department of Oratory and Vocal Culture has proved itself to be both popular and eminently useful and has always been under the direction of experts. The present capable head of this department is Miss Ida M. Leslie, who has been connected with the College since 1917. Much attention is given to the Physical Education of the pupils so that their well trained minds may be supported by sound and healthy bodies.

The residential and family conditions, in connection with which so many bright young people are brought together into community life, are calculated to cultivate unselfishness, self-control, and right relations with others, which education cannot fail to be of great practical value in after years.

Whilst the ornamental branches are given due attention, the aim of the College is to give to its pupils a sound, practical, general education, the best interests of body, mind, and spirit being concurrently cultivated.

Through the generous bequests of the late Jairus Hart, Esq., of Halifax, the beautiful stone structure, known as Jairus Hart Hall, was erected in 1910, affording much needed increased accommodation. In 1920, a fine new addition to Hart Hall was

erected at a cost of \$50,000, so that there is now capacity for the comfortable housing of two hundred and twenty. A splendid opportunity for the erection of a worthy and enduring monument to himself is awaiting some philanthropist of means in the desirability of replacing the central wooden portion of the old Academy with a stone structure in harmony with Hart Hall.

Our space will only allow us to give but briefest summary of the history of this splendid Institution. The time is due when an extended, illustrated, history of the Mount Allison Institutions should be published.

MOUNT ALLISON UNIVERSITY

After referring to the contributions of Mr. Charles F. Allison for the building of the Academy and the Ladies' College, the "Historical Sketch" in the University Calendar says:—"In his last will and testament he made provision to assist in the founding of the college, and in the year 1858 an Act was passed by the Legislature of New Brunswick authorizing the Trustees of the "Mount Allison Wesleyan Academy," under certain specified conditions, to establish and put in operation at Sackville a degree-conferring institution under the name and style of "The Mount Allison Wesleyan College". On account of Mr. Allison's death and for other reasons there was some delay in fulfilling the required conditions, but in 1862 a collegiate organization was effected and the work of instruction began with five professors and a tutor. A new building was ready in 1863 which, changed in position and otherwise, is now the Science Hall. Several students having been admitted to advanced standing on the basis of studies and examination in connection with the higher classes of the Academy, the first College Class was graduated in 1863."

The first graduates were Howard Sprague and Josiah Wood, the first of whom reached distinction in the Church and the latter in the State.

In 1886, the corporate name of the institution was changed to "The University of Mount Allison", and in 1913, it was amended to "The Regents of Mount Allison".

In 1872, the grant from the Legislature of New Brunswick was withdrawn and an endowment fund of over \$60,000 was raised. In 1881, the withdrawal of the grant by the Government of Nova Scotia made necessary another appeal for increased endowment and \$50,000 were added, contributions of \$10,000 each

being made by Josiah Wood, Esq., one of the first graduates, Alexander Gibson, Esq., of Marysville, N. B., and Z. Chipman, Esq., of St. Stephen, N. B.

In 1884, Centennial Hall was built containing excellent classrooms, chapel, library, and offices.

In 1886, the chair of Classics was endowed by Josiah Wood, Esq., as "The Wood Chair of Classics." A University Residence, a large brick building, situated on ground leased from George T. Bowser, Esq., was opened for students in 1894. It was burned in June, 1899. In 1899-1900 the present University Residence was built on the site of the previous building.

In 1896 a bequest of \$100,000 was received from the Executors of the estate of Hart A. Massey, Esq., of Toronto. A part of this was apportioned as an endowment of a chair to be called the Hart A. Massey Chair of Philosophy.

In 1898 George T. Bowser, Esq., of Sackville, bequeathed to the University all his valuable property, consisting of house and lands adjoining the University, marsh and woodlands, subject to an annuity to his widow.

By his will Ambrose Bent, Esq., of Paradise, N. S., left to the University, on the decease of his wife, the sum of \$10,000 as a memorial to his son, W. Malcolm Bent, of the class of '96.

In 1903, the McClelan School of Applied Science was opened. This was made possible largely through the generosity of Hon. A. R. McClelan, Riverside, N. B., then Lieutenant-Governor of the Province.

In 1907 Jairus Hart, Esq., of Halifax, N.S., a generous friend and Regent for many years, left in his will gifts to the Ladies' College and University, and made Mount Allison one of three residuary legatees. Through this a sum of nearly \$73,000 was added to the University Endowment.

The Charles Fawcett Memorial Hall was erected in 1910 by Mrs. Frederick Ryan and Mr. Charles W. Fawcett in memory of their father. It occupies the site of the former residence of Charles F. Allison.

Lingley Hall, moved in 1912 to the end of the athletic grounds next to the Residence, was enlarged and fitted up as a gymnasium. It was burned in January, 1921, and a new building was erected during the summer of that year.

In 1913 a campaign for a further endowment of \$200,000 was organized. To this appeal there was a generous response. Payments, distributed over a number of years, are still being made.

In 1920 the Ford Hotel was leased as a Residence for women, known as Allison Hall.

In order to provide funds for the erection of buildings and to secure endowment to increase the salaries of the teaching staff, an appeal was made in February, 1921, for additional funds. Over a quarter of a million dollars was subscribed and a substantial addition was made to the salaries of the Professors. Chairs were endowed by S.M. Brookfield, Esq., Joseph Allison, Esq., and by Col. Frank B. Black in memory of his father, the late Joseph L. Black."

Important gifts made at various times as a permanent endowment for Students' Aid Funds, Prizes and Scholarships have proved a grateful help to needy students and a stimulus to all.

The University maintains complete and efficient Faculties in Arts, Science and Theology, and confers all the degrees appropriate thereto. Mt. Allison University is affiliated with McGill University and the Nova Scotia Technical College in Applied Science, with Dalhousie Medical School, the medical faculty of McGill, and also with Oxford and Cambridge Universities, so that work done in Mt. Allison is accepted in the extended courses of study in all of these Universities and Colleges.

In 1888, President Inch was notified that the Executive of the General Council of Medical Examination and Registration of the United Kingdom had resolved "That the examinations for a degree in Arts of the University of Mount Allison College, N. B., be recognized and added to the list of preliminary examinations accepted by the Council." This action was due to the exceptional success of Mount Allison Students at Edinburgh and other British Universities.

Mount Allison University has been most fortunate in the personnel and ability of its Presidents. The list is as follows: 1862-69, Rev. Humphrey Pickard, A. M., D. D.; 1869-78, David Allison, A. M., LL. D.; 1878-91, James R. Inch, A. M., LL. D.; 1891-1911, (2nd term), David Allison, A. M., LL. D.; 1911-1923, Rev. Byron C. Borden, A.M., D.D., D.C.L., LL.D.; 1923, George J. Trueman, A.M., Ph.D.

Humphrey Pickard was a notable man as a strong personality, scholar, educator, organizer, administrator, and reformer. He had the gift of leadership. Born at Fredericton, N. B., in 1813, he was educated at Wilbraham Academy and Middletown University, entered the ministry in 1835, and in November, 1842, was appointed to the Principalship of the Wesleyan Academy,

about to be opened at Sackville. Here he continued for nearly twenty-seven years, and during all that time as the Institutions expanded under his vigorous administration—first by the establishment of the Ladies' Academy in 1854, and of the University in 1862—his was the presiding mind and the controlling power of our Educational Work in the Maritime Provinces. He had much to do in the establishment of The Wesleyan and the Supernumerary Fund. He, for some years, held the offices of Book Steward and Editor. Twice he was elected to the Presidency of the Conference, and twice he crossed the Atlantic as representative to the British Conference. He took an active part in the Temperance Reformation. He was a many-sided man, a pioneer who laid solid foundations and whose memory should be gratefully kept green by succeeding generations. He passed away at Sackville, on Feb. 28th, 1890, in the 77th year of his age, but he is living still in the great schools whose planting he superintended.

David Allison was born at Newport, N. S., in 1836, was educated at Dalhousie (1852), Mount Allison Academy (1853-56), Middletown, Conn. (B.A. in 1859), graduating at the head of an exceptionally able class, specializing in classics. He taught for a short term in the old academy, Stanstead, Quebec, returning to Mount Allison Academy as teacher in 1860, professor of classics in the newly organized college in 1862, and was made president in 1869, on the retirement of Dr. Pickard. After a notable incumbency, he was, in March, 1878, appointed to succeed Dr. A. S. Hunt as General Superintendent of Education for Nova Scotia, at the age of forty-one years. He discharged the duties of this high office with much satisfaction to the government and public until 1891 when, on the acceptance of a similar office in New Brunswick by President Inch, he responded to the invitation of the Board of Governors to resume the office of President of Mount Allison University and continued to discharge its duties till 1911 when he resigned and was succeeded by the Rev. Byron C. Borden, D.D., Principal of the Ladies' College. Dr. Allison was a man of striking personality, great energy, and commanding ability. In his prime he was a magnetic leader and a prince among teachers. As student, Professor, and President he was intimately and influentially associated with Mount Allison for the long period of forty-four years. He died in Halifax on February 20th, 1924, in his 88th year, and was buried at Sackville, where he had spent so many years of his influential life.

James R. Inch was born at Petersville, N. B., in 1835, was educated at Fredericton and Mount Allison, graduating B. A., in 1864, M. A., in 1867, and receiving the honorary degree of LL.D. in 1878. After teaching English and French in the Academy for a number of years, he was made Vice-Principal in residence, of the Ladies' College, in 1864, and Principal, in 1869, in which capacity he rendered distinguished service (see notes on Ladies' College) until 1878 when he became President of the University. In connection with this responsible position he manifested the same high ability which characterized his administration of the affairs of the Ladies' College. During his term of office, the endowment fund was largely increased and the Centennial Hall, with its excellent class-rooms, erected. Dr. Inch resigned the Presidency in 1891 to become Chief Superintendent of Education in New Brunswick, which high office he ably filled till the latter part of 1909 when, to the great regret of all parties, he resigned taking up his residence at Sackville. To few men has it been granted to fill in the lengthened period of sixty years of continuous educational work, with such distinguished ability, in any country. Dr. Inch was a man of striking appearance and commanding personality, a Christian gentleman, a devout member of the church, and a continuous member of the highest court of his church from 1878 until his decease. He died, following an operation, at Highland View Hospital, Amherst, on October 13th, 1912, aged seventy-seven, much lamented.

Following the conclusion of Dr. Allison's second term of office, in 1911, Rev. Dr. Byron C. Borden, Principal of the Ladies' College, was elected President of the University, and immediately began to exhibit those qualities of good, practical judgment and enterprise which made his administration of the affairs of the Ladies' College such an eminent success. During his term the endowment was increased more than a quarter of a million dollars, faculties were strengthened, and more liberal salaries secured for the professors. As student, Principal, and President, Dr. Borden spent forty years in association with Mount Allison doing honor both to himself and his *Alma Mater*. He was held in high esteem in the inter-collegiate world and as a result his name is heavy-laden with the adornments of D.D., D.C.L. and LL.D.

Dr. Borden was born of United Empire stock, at Avonport, N. S., and, in his well-earned retirement, has taken residence at Annapolis Royal.

In casting about for a worthy successor to the foregoing worthies, attention was directed, with unanimity, to George J. Trueman, M.A., Ph.D., a native of Point de Bute, N. B., and a graduate of Mount Allison, who had won for himself a good report in the educational world. After winning success as Principal of the Riverside Consolidated School, Albert Co., N. B., he was chosen, in 1908, to succeed Rev. Dr. Flanders as Principal of Stanstead Wesleyan College, Quebec, which office he discharged with much ability for twelve years, when he became Associate-Secretary in the Educational Department of the work within the bounds of the General Conference of the Methodist Church. His administrative and field work received the high commendation of the constituency and, in 1923, on the retirement of Dr. Borden, he was unanimously chosen for the Presidency of the University. He has already justified the confidence of the Board of Governors and the outlook for the University, under his leadership, is most encouraging.

Space will not permit us to make lengthened reference to the many professors who have so nobly contributed to the success of the University but it would be inexcusable not to pay some tribute to their personal service. Of those not already mentioned the name of Thomas Pickard is suggested. The first professor of mathematics, he was well qualified for his work and was a most painstaking teacher. He was succeeded by Richard C. Weldon, M.A., Ph.D., an able scholar, skillful teacher, and striking personality. A graduate of the class of 1866, he pursued post-graduate studies abroad and returned to give several years of splendid service to his *Alma Mater*, until he was called to the position of Dean of the Law School of Dalhousie University which he created, a post of great responsibility, which he so ably filled that his retirement caused profound regret and called forth many expressions of high appreciation from those most intimately acquainted with him. Another of the early staff was Dr. John Burwash, versatile, equally at home in theology, natural science, or mathematics, an eloquent preacher and an ardent sportsman with rod and gun. Dr. Burwash came from Ontario and, after years of devoted service at Mount Allison, returned to Toronto, and held a place on the staff of Victoria University.

A name ever to be remembered by the students between 1871 and 1916 is that of Alfred D. Smith, M.A., LL.D., Professor of Classics, very human, friendly, witty, scholarly, acquainted with every student and his pedigree, devoted to his *Alma Mater* and

ambitious for the welfare of all his students—a unique and wholesome character who gave youth a stimulus towards the best things.

Next we come to Sidney W. Hunton, M.A., Professor of Mathematics for forty-one years, who was educated at the Ottawa Collegiate and McGill University, winning, while at the latter, the famous Gilchrist Scholarship, which caused him to proceed to University College, London, where he won high honors. He afterwards took short courses in Cambridge and Heidelberg and became Assistant Professor of Mathematics at University College, London, which position he resigned, in 1883, to accept the Chair of Mathematics at Mount Allison. He has splendidly honored the position and in turn has been honored by the large number of exceptionally able students who have left his classes to take positions of importance in the scientific world. Prof. Hunton is held in affection and high esteem by more than an average generation of students in all of whose various activities he has ever taken an active interest. During one hour, in his first year, his prospect of making such a long record was very doubtful. He and Prof. G. J. Leard (who spent one year at Mt. A.) went canoeing on Silver Lake (what old students knew as Morice's Pond) when a dog which they had with them jumped out of the canoe and in doing so upset it so that the Professors were precipitated into the water, rescue coming to them when they were about exhausted.

Another brilliant Gilchrist scholar follows Prof. Hunton as a long term professor—William Morley Tweedie, M.A. After a distinguished course at Mount Allison he captured the first prize in the B. A. examinations of the University of Halifax, and won a Gilchrist Scholarship before he was twenty years of age standing next to the highest among the world-wide matriculants, carrying off many prizes and honors at University College, London. In the fall of 1887, he returned to Mount Allison as Professor of English Language and Literature, and has thus spent thirty-seven years in office. A brilliant and progressive student, a thorough teacher, demanding strenuous endeavor on the part of his pupils, his class-rooms are always crowded. Professors Hunton and Tweedie belong to the exclusive Gilchrist caste, being quite satisfied with their plain B. A. or M. A., and have refused any further honorary decorations. They are our intellectual Brahmins. The only fault found with Professor Tweedie is his failure, thus far, to extend the family tree.

Another long-term Professor, whose memory is affectionately cherished was the late Rev. Dr. Wilbur W. Andrews, who came to Mount Allison in 1891 as Professor of Chemistry and Experimental Physics and remained for twenty-one years until called to the presidency of a college at Regina, Sask. Of most kindly character, a cheery optimist, an enthusiastic teacher, an eager scholar, an eloquent speaker, he was beloved by all who were associated with him and no students could come under his influence without being, more or less, inspired by his own high ideals. He died at Regina, August 6th, 1922, aged sixty-three years.

William L. Goodwin, D.Sc., a student of Mount Allison, who captured the Gilchrist Scholarship in 1877, and, having pursued a very successful course of study in some of the most celebrated Universities of Europe, returned to his *Alma Mater* in 1882 as Professor of Chemistry and Experimental Physics but only remained till 1884 when he was enticed to accept a similar position in Queen's University, Kingston, Ont. He is now in the employ of the Ontario government in the department of mines.

J. W. Crowell, B.S., C.E., came to Mount Allison in 1906, as Professor of Civil Engineering and rendered faithful and efficient service till 1920 when he resigned.

Dr. Harold E. Bigelow, an honor graduate in Science of the class of 1903, after taking a post graduate course in Harvard University, returned to Mount Allison as Professor of Chemistry, and, after a few years of efficient service, was made Dean of the Faculty of Science. Supported by experts he has had the great satisfaction of seeing many of the students of this School of Applied Science attaining high standing and capturing many prizes at McGill University and other senior technical colleges. Prof. H.W. McKiel, B.A., B.Sc., joined the Science Faculty in the following year and continues to command the appreciation of Governors and students. Dr. Frank Wheelock came in on the same year and after rendering excellent service resigned in 1917 taking a similar position in Acadia University.

Other Professors of different Faculties came for short terms and did good work. Among them were Professors Hult, McClung, Killam, Sweetzer, Dawson, McKay, Perkins, Given, Dwight, McKee and Garton.

At this time of writing the different Faculties are well manned. Besides those mentioned the following came in the order named: Dr. James W. Cohoon (1915) Classics; Dr. Roy B. Liddy (1915), Philosophy; Dr. John Line (1916), Commerce and

Economics; Dr. C. C. Delano (1917), Greek and Romance Languages; Frank L. West, B.A., B.Sc., (1920), Engineering; Roy Fraser, B.S.A., M.A., (1921), Biology; Donald G. MacGregor, B.A., (1923), Physics. All these men command the confidence and esteem of the University community and are inspiring leaders in their different fields of study. Principal Palmer, of whom special mention is made in Academy notes, was for many years the efficient Professor of French in the University.

Rhodes Scholarships, tenable at Oxford University for three years and of the value of £300 per annum have been won by the following students of Mount Allison:—1905, Frank P. Day; 1907, G. Douglas Rogers; 1910, Lloyd Dixon; 1912, Frank M. Smith; 1914, William H. Irving; 1917, Wilfrid T. Dawson; 1920, George F. Skinner; 1923, Reginald MacDougall; 1926, Kenneth B. Palmer; 1905, Arthur J. Motyer, representing Bermuda, and the following representing Newfoundland: 1912, Pierson V. Curtis; 1916, Malcolm Hallett; 1920, W. G. Guy, B.Sc., B.A.

Many Mount Allison students have distinguished themselves in the varied liberal professions and in the commercial and political life of the Dominion of Canada and beyond.

In connection with the examinations of the short-lived, non-teaching University of Halifax, Mount Allison students distinguished themselves carrying off three fourths of the prizes. At the first B. A. examinations, in 1878, John W. Prestwood and W. L. Goodwin secured the first and second places. In 1879, eight candidates, from all colleges, went up for exams, four were plucked, and the first and second places of those who passed were Samuel C. Murray and S. Dunn Scott of Mount Allison. In 1880 only five students, in all, went up for the exams four of whom were from Mount Allison—W. Morley Tweedie, Harrison A. McKeown, J. Clarence Webster, and Harriet S. Stewart, securing first, second, fourth and fifth places. Although this University invited the competition of students from all the colleges, it was not generally patronized, but in what competition took place Mount Allison students distinguished themselves, capturing \$395 from the total prize list of \$470, and brought high honor to their *Alma Mater*.

Among the Mount Allison students who became Presidents or Professors of other colleges were the following: W. L. Goodwin, Science Professor, Queens, Kingston, Ont.; R. C. Weldon, Dean of Dalhousie Law School; T. T. Davis, Principal of Academy, Portland, Oregon; B. Chappell, Prof. in Tokyo Missionary

College; Frank W. Nicolson, Prof. of Classics, Wesleyan, Middletown, Conn.; Raymond C. Archibald, Prof. of Mathematics at Brown University; H. M. Tory, President Alberta University; Albert M. Sanford, President of New Westminster, B. C., College; H. E. England, Prof. at N. S. Normal School and Montreal Protestant Schools; Frank P. Day, Dean of Carnegie Institute, Pittsburgh; R. R. Gates, Prof. of Botany in King's College, London; Lawrence Killam, Prof. of Engineering in B. C. College; W. P. Bell, Philosophy Prof. at Harvard; Aubrey S. Tuttle, President of Alberta Theological College; S. Douglas Killam, Prof. of Mathematics in Alberta University; J. Harold Fitch, Prof. in N. S. Normal; Cedric Ryan, Prof. of mechanical engineering in B. C.; Charles Robb, Prof. in Alberta University; Julia Colpitts, Prof. of Mathematics, in State College, Ames, Iowa; Elmer Colpitts, Prof. of Mathematics in State College, State of Washington; McKnight, Prof. mechanical engineering in Nova Scotia Technical College; Egerton R. Brecken, Prof. in West China University. Mr. Justice Russell (recently retired), a Mt. A. graduate of 1868 was for some years Professor in the Dalhousie Law School.

MOUNT ALLISON'S HONOR ROLL

The following is the list of Mount Allison University students who were killed in action or died in service during the great World War:—Lyman Anglin, Robert McL. Armstrong, Rupert Bartlett, Harlan W. Borden, Gordon V. Boone, Frederick C. Burchell, S. M. Brown, A. N. Carter, Joseph L. Clark, Bert Cooper, A. F. Craig, Harold C. Davis, Harold G. Davison, Eric R. Dennis, Clifford Drummond, Charles D. Edgcombe, St. Clair Elderkin, Vernon Elderkin, P. L. Findley, George Gear, John L. Godwin, Colin C. Gray, William F. Hale, John M. Hensley, Frank M. Hughes, David Jardine, J. Coleman Jordan, John Judkins, Erskine Lindsay, J. Earle Lockerby, Terrence Lockwood, Ronald S. Machum, Geo. T. Metherall, Gordon Mott, A. J. Motyer, Donald R. Munro, Arthur H. MacKay, Kenneth K. MacKenzie, Geo. McKiel, Miss Rena McLean, Donald E. McMillan, Hubert P. Osborne, Harold G. Pearson, Edward C. Peters, Walter W. Pickup, Ralph W. Phalen, Richard W. Poole, Thomas H. Pirie, Ernest M. Pringle, Harry H. Reinhardt, Nelson Richardson, Walter T. Ruggles, Cecil P. Smith, Ralph Snow, Alexander M. Seaman, Lewis M. Southgate, Albert Stephenson,

John C. Sutherland, Harry B. Swetnam, Henry A. Tattrie, Roy E. Tower, Donald M. Trapnell, Roland F. Turner, E. H. Welch, Norman Wetmore, A. Tristian White, William A. Winsor, Arthur Winsor.

THEOLOGICAL FACULTY

It was intended from the first that suitable training for candidates for the ministry should be provided at Mount Allison as soon as financial circumstances would permit, and, in 1859, the Conference deemed it imperative that immediate provision should be made for the organization of a theological department. An endowment fund for the maintenance of the "Charles F. Allison Professorship" received such encouragement that, in 1860, Rev. Charles DeWolfe, A.M., then stationed at Sackville, was requested to take the oversight of such candidates for the ministry as were then pursuing their studies at the Academy. In the following year he was appointed the first theological professor, and the degree of D. D. was conferred upon him by Acadia College of which he was a graduate. Dr. DeWolfe was a remarkable man, of deep learning, a silver-tongued orator, of polished wit and classic speech. Born at Wolfville, in 1815, he was educated at Acadia College, and was studying law in Halifax when he was converted and although brilliant prospects presented themselves from the legal profession he relinquished them all and offered himself as a candidate for the Methodist ministry, when he sailed for England to pursue his studies at Hoxton Theological Institution, a fellow-student of William Arthur and John Hunt. He was ordained in City Road Chapel, in September, 1838, and sent out to Yarmouth where great success attended his ministry. After serving in Halifax, Windsor, Charlottetown, Montreal, and other places he was found, at Sackville, to suit the need of the church in 1860. Through failing health he was obliged to retire in 1870, returning to Wolfville, his native place, where he died greatly lamented, on June 9th, 1875. He was President of the Conference of Eastern British America in 1863.

Rev. Charles Stewart, D.D., his successor, was born in Glasgow, Scotland, in 1827, and died at Sackville on August 24th, 1910, in his 84th year, having spent eighteen years in circuit work and forty years in connection with the Mount Allison Institutions, thirty-three as Professor and Dean of Theology, and seven in lesser labors as Professor of Homiletics and Pastoral

Theology. He was a godly man, of deep convictions, conservative views and most industrious habits. He had a heart of gold and his personal contact with young ministers in their rooms, as well as in the class room, made lasting impressions for good upon them, gratefully acknowledged in after years. He was trusted and honored by his Conference as its President and its representative to the British Conference and many General Conferences.

In 1875-76, the Faculty of Theology was formally organized and a B. D. course outlined. Dr. Stewart was the Dean and several of the Arts Faculty co-operated in the work of the Theology Faculty.

Rev. Charles H. Paisley, A.M., D.D., succeeded Dr. Stewart as Dean of Theology. Born in Fredericton, in 1843, he graduated in Arts from the University of New Brunswick, entered the ministry in 1866, engaged in circuit work, mostly in New Brunswick, till, beginning with 1879, he spent five years in the "Male Academy" as Principal. Then he took a year of absence for study in Scotland and returned to circuit work in 1885. In 1896, he was appointed to the chair of Church History and N. T. Exegesis, at Mount Allison, and in 1902, on the retirement of Dr. Stewart from full work, he was appointed Dean of the Faculty, the duties of which he discharged with marked ability. Dr. Paisley was a prince among teachers, accurate in scholarship, industrious in habit, persevering in purpose, and unswerving in devotion to duty. He was honored by his Conference with the Presidency and received many other tokens of the high esteem in which he was held by his brethren. He passed away very suddenly on January 20th, 1908.

Rev. Howard Sprague, A.M., D.D., succeeded Dr. Paisley in 1908, as Dean and Professor of Systematic Theology and New Testament Exegesis. He was a son of the Rev. Samuel W. Sprague and was born at Lower Island Cove, Newfoundland, in 1843. He had a brilliant career at college and was one of the first graduates of Arts from Mount Allison. He had a distinguished ministry being considered one of the ablest preachers in Canada. He was held in much honor by his brethren having received the highest gifts at their bestowal. After the disastrous fire which swept the city of St. John in 1877 he was sent to Great Britain to appeal for aid and to rebuild the churches. In 1882, he was appointed Fraternal Delegate from the General Conference to the Methodist Episcopal Church South. He was held in

very high esteem by the students who passed through his classes. He passed away on October 29th, 1916, much lamented.

Rev. Ralph Brecken, A.M., D.D., one of Mount Allison's most talented sons, one of the most pleasing and inspiring preachers of Canadian Methodism, one of its most loved and esteemed ministers, and one of the most generous benefactors of Mount Allison was for some years Professor of Homiletics on the Theological Faculty with honor to himself and profit to the students. Because of delicate health he retired early and after spending some years in Toronto passed away in that city on August 28th, 1907. During his term as Principal of the Ladies' College, the late Rev. George M. Campbell, D.D., rendered good service in the Theological Faculty.

Thus much for the worthy dead who, besides the professors in the Arts course, have rendered excellent service to the Church in fitting its young preachers to become efficient ministers of the Gospel. More than four hundred theological students have passed through this school since its inception and they are found in every land.

It may not be amiss to make some reference to the living who have for some years been honorably connected with the Theological Faculty. Rev. W. Gladstone Watson, B.A., B.D., D.D., Registrar of the Theological Faculty and Professor of Old Testament Exegesis and English Bible, was born at Weston, Ont., graduated in Arts from Toronto University in 1891, and in divinity from Victoria University as gold medallist of his year, took post graduate work in Hebrew at Toronto University, spent three years in circuit work, and came to Mount Allison in 1903 as Professor of Systematic Theology and Old Testament Literature and has continued to date (1925) to render devoted and efficient service to the college and the church. He is a member of the New Brunswick and Prince Edward Island Conference and has been honored with its presidency.

Rev. Frederick W. W. DesBarres, B.A., Professor of Church History, was born at Guysboro, N. S.; graduated from Mount Allison, with honors, in 1889; entered the ministry in 1890; after spending some years in circuit work, including terms at St. John's, Nfld., and Sydney, N. S., had leave of absence for two years of study in Great Britain, and came to Mount Allison in 1909 as Professor of English Bible and Apologetics, and has done most conscientious and appreciated service ever since. This modest brother has declined honors from his Conference but

stands in the high esteem of his brethren. Prof. DesBarres also holds the responsible positions of Librarian and Secretary of the Faculty and the Senate.

Rev. Roy B. Liddy, M.A., B.D., Ph.D., came to Mount Allison in 1915. Born at Bradford, Ontario, educated at Victoria College and the University of Toronto, with special graduate studies in Chicago, Columbia, and Union Theological Seminary, New York, he came well-equipped to teach Philosophy both in the Arts and Theological Faculties. Mr. and Mrs. Liddy have also rendered excellent service to the Institutions in their position as Guardians of Allison Hall in which, for some years, the lady students of the University have been domiciled.

Rev. John Line, M.A., B.D., S.T.D., came to the University in the following year (1916). Born in Buckingham, England, he came to Newfoundland as a probationer for the ministry, thence went to Toronto taking Arts in the University of Toronto, Theology at Victoria College, and later took his S. T. D. at Wesleyan Theological College, Montreal. After leaving Victoria he took circuit work in the Toronto Conference till called to Mount Allison. Dr. Line has done considerable outside work, being in demand as a preacher and lecturer. He won the prize of \$500 offered by Trinity College, Melbourne, for the best essay on New Testament Criticism and Inspiration. The essay is to be published by the Epworth Press, London. Dr. Line ably fills the dual places of Professor of Systematic Theology and Professor of Economics in the Arts course.

Rev. A. D. Miller, M.A., B.D., presently Prof. of O. T. Language and Literature in Alberta Theological College, spent the year 1908-09 at Mount Allison as temporary supply during the absence of Prof. DesBarres and highly commended himself to the University family. Prof. King and Prof. H. S. B. Strothard for short terms gave part time to the teaching of Religious Education, when not away from Sackville in the discharge of their duties as travelling secretaries of the Religious Education Department of the church.

CHAPTER VII

THE BOOK ROOM AND THE WESLEYAN

No section of the church has made a larger and happier use of literature than Methodism has done. Mr. Wesley, very early, began circulating useful literature. His followers in the United States and Canada, from the beginning, copied after him. In these provinces, the teaching of Calvin strongly tinted the religious literature of the early settlers, so that the Methodist itinerants found it necessary, facing strong prejudices, to import and write and circulate a new kind of literature to support the doctrines which they preached. Thus nearly all the early itinerants were colporteurs as well as preachers. The need of a depository, in some central place, for the sale of Methodist and friendly literature was increasingly felt, until, in 1839, such a depot was opened in the home of Rev. Charles Churchill, in Halifax, but it ceased to exist after the lapse of a few years. A second attempt was made, in 1852, by Rev. Alex. W. McLeod, and handed over by him to the venerable William Croscombe, superannuated, under whom it became rather an agency for orders than a depot for sales. A similar depot was established in St. John in 1840 but ceased to exist in 1847. A year after the organization of the Eastern British American Conference, a Book Room on a more extended scale was established in Halifax, with a branch in St. John. The latter was discontinued after a few years. In 1873, the Halifax Book Room removed from its dingy quarters on Argyle Street to 119 Granville Street and in 1881 to 141 Granville Street where it has continued until this present. For many years the offices of Book Steward and Editor of *The Wesleyan* were combined until 1879 when they were separated. Since that date the office of Book Steward has been filled as follows: 1879, Dr. H. Pickard; 1880, S. F. Huestis; 1908, F. W. Mosher; 1923, E. J. Vickery.

Dr. Pickard was a many-sided man who adapted himself to a great variety of service for the church he loved and whatever he undertook to do he did well. Rev. Stephen F. Huestis, after twenty-two years of devoted and fruitful circuit ministry, discharged the difficult duties of Book Steward with great fidelity for the long period of twenty-eight years, thus rounding out fifty

years in active service. Mr. F. W. Mosher, the first layman formally to hold the office of Book Steward, after serving under Dr. Huestis for fifteen years succeeded him in office and faithfully discharged its duties for fifteen more years until 1923 when he resigned to engage in another business and was succeeded by Mr. E. J. Vickery who had long previous experience in the book business under his own name in Yarmouth, and which he handed over to his son, assuming the duties of Book Steward at the special request of the Book Committee.

The Wesleyan—The early Methodist ministers of the Maritime Provinces were heroic men. They were first of all evangelists, but they never forgot that they were also to be educators. True to the genesis and the genius of Methodism, they soon began to dream of Colleges and the dissemination of religious literature. They were colporteurs as well as preachers.

In the opening years of the last century, occasional sermons and tractates, on controversial subjects, from their pens, began to appear in print. These were followed by more pretentious publications such as "Narrative of a Mission," by Joshua Marsden, "Memoirs of William Black," by Matthew Richey, and "Memorials of Missionary Life in Nova Scotia," by Charles Churchill.

In the twenties we find the names of William Temple and Alexander W. McLeod connected with the religious departments of weekly papers published by private parties in Halifax and St. John. These men, and others, aspired to the publication of a denominational periodical, and in 1832, the first issue of a quarterly journal appeared under the title of "The Nova Scotia and New Brunswick Wesleyan Methodist Magazine." The historian says: "The appearance of the Magazine immediately aroused opposition on the part of the Missionary Committee in London which feared, at once, an injurious effect upon the sale of the English connexional periodicals, and an entanglement in any possible loss. The secretaries, for these reasons, pronounced the action of their missionaries unconstitutional, and demanded the immediate discontinuance of the Magazine."

Whilst submitting, for the time, these men were so fully persuaded of the necessity and value of a connexional organ that, in 1838, they began the publication of a small fortnightly eight-page paper, called *The Wesleyan*, with Alexander W. McLeod as Editor, assisted by Charles Churchill. It was issued from the

press of William Cunnabell, Halifax. To quote again: "This well-conducted paper ceased to appear in 1840, in consequence, it is said, of influence exerted by the English Committee, which, however, gave its official sanction to the publication, at St. John, of a magazine for both districts.

In its final issue, The Wesleyan proposed the publication of a paper to be called The Christian Herald, to be devoted to the interests of science and religion, and of Wesleyan Methodism in particular. This periodical, after a brief career, was, in turn, suppressed by our ecclesiastical Downing Street.

Now appeared the British North American Wesleyan Methodist Magazine, begun in 1840 and published in St. John, under the editorial management of Enoch Wood and William Temple, followed by Humphrey Pickard, and continued, with the exception of one year, till 1847, when it ceased to be published.

As "Truth crushed to earth will rise again," so the deep-rooted convictions of our sturdy fathers refused to be suppressed, and the sequel may be best expressed, as found in the history by T. Watson Smith:—"The conviction that a weekly paper was an imperative necessity to Provincial Methodism had now become general. Humphrey Pickard, while in Britain in 1848 approached the Secretaries and secured a promise of their sanction of such a paper. Ephraim Evans, a former editor of the Christian Guardian, who had been transferred to Nova Scotia as chairman in 1848, also felt deeply the need of a denominational organ. A little later, Alexander W. McLeod, prevented from going to Newfoundland, as chairman, by the declining health of his wife, and awaiting further instructions from England, was advised by Ephraim Evans to commence the publication of a Methodist paper. The responsibility of the movement having been assumed by Messrs Evans and Pickard, the first number of the Wesleyan appeared in April 1849. Seven fortnightly numbers met with such approval that, with the somewhat reluctant consent of the English authorities, it was continued as a weekly paper for Maritime Methodism, with A. W. McLeod as editor. Of this paper Dr. McLeod continued in charge until his regretted removal in 1854 to the United States. In July, 1852, under his management, it became a large four page paper, with the extended title of The Provincial Wesleyan. On the removal of its earliest editor, Matthew H. Richey, Esq., eldest son of Matthew Richey, D.D., and in later years Lieutenant-Governor of Nova Scotia, took the editorial chair, retaining it until 1860, when Charles

Churchill, previously book-steward, undertook the additional task of editor." These men,

Rev. A. W. McLeod,

M. H. Richey, Esq.,

Rev. Charles Churchill,

of commanding talent, eloquent tongue, and facile pen, were followed by the

REV. JOHN McMURRAY,

of Irish birth, who held office as Book Steward and Editor, from 1862 to 69. Dr. McMurray was deeply versed in all that pertained to the doctrine, polity and history of Methodism, and always delighted to emphasize the great verities of evangelical truth and experimental religion. The next occupant of the dual office was

REV. HUMPHREY PICKARD,

of Puritan stock, who has left such a large and enduring mark upon the educational, publishing and supernumerary interests of our Church. With his characteristic ability and thoroughness he discharged the duties of this office from 1869 to 73, assisted, in the editorial work, by the able and practised pen of Rev. J. R. Narraway of St. John. The venerable doctor was succeeded by

REV. ALEXANDER W. NICOLSON,

who ever seemed to carry about with him the brightness and breeziness of the Western Isles of Scotland, in one of which he was born. He occupied a prominent place in all the Councils of the Church, and for the space of six years, 1873-79, performed the various duties of Book Steward and Editor in a manner that gave evidence of eminent executive ability and literary acumen. In 1875, whilst under his control, the word provincial was dropped from the name of the paper, and it was also restored to its eight-page form.

With the resignation of Mr. Nicolson, in 1879, the offices of Book Steward and Editor were separated, Dr. Pickard being appointed to the former and

REV. DUNCAN D. CURRIE,

to the latter position. Whatever clouds may have gathered over the horizon of this man, in later life, in his palmy days he was a man of commanding influence and great versatility. Fretting under the restraints of office work, he continued in the editorial chair for one year only, when he and his colleague resigned.

REV. T. WATSON SMITH,

the historian of Methodism in Eastern British America, now be-

came Editor, associated with Rev. S. F. Huestis as Book Steward. Dr. Smith continued in office for six years, 1880-86, when, in consequence of serious illness, he was compelled to resign in August the venerable Dr. McMurray supplying until the middle of December when Dr. Lathern took charge. Of Dr. Smith his biographer says: "For editorial work he had unique qualifications. He caught with ease the salient and critical points of public and passing events. There was a judicious reticence when that seemed a desirable policy, but a fearless and uncompromising attitude in regard to moral issues----- and the paper was made a power through the length and breadth of the land."

REV. JOHN LATHERN,

of an old Northumbrian family, next occupied the editorial chair, continuing in office for more than seven years, 1887-95. Dr. Lathern occupied a large place in the Methodism of these provinces by the sea. He filled numerous official and representative positions with honor to himself and advantage to the church. As a preacher he stood in the front rank. His intellectual powers were of an high order, and whilst a devoted Methodist, he belonged to all the churches, and was a most ardent advocate of Christian unity.

In succession to this veteran came a younger man in the person of the

REV. GEORGE J. BOND,

an honored son of Newfoundland, the first British North American Colony to receive the Methodist evangel. Mr. Bond discharged the duties of his office, as editor of The Wesleyan, with distinguished ability till called to the more commanding position of Editor of The Christian Guardian. His term of office extended from 1895 to 1902.

And now we come to the historic General Conference, of 1902, meeting in Winnipeg, whose very atmosphere seemed to be charged with enterprise and radical adventure including the birth of the Church Union Movement. Amongst the innovations was the election of an editor for the Guardian from the East and for the Wesleyan from the West, the far West, in the person of

REV. JOHN MACLEAN,

a son of the heather, educated at Victoria University, a pioneer preacher of the great North-land, a Christian voyageur and literateur, an authority on Indian history and customs, and a brilliant correspondent. He surprised the east in his unexpected coming and also, at the end of one term, in his going. We

thought he had come to stay, but a visit to the wide Western prairies, his real home-land and the birth place of his children, wrought such witchery with his affections that he at once proclaimed that he could not remain away.

REV. D. W. JOHNSON

(the writer of this volume) succeeded Dr. MacLean and remained in office sixteen years as Editor and one year as acting-Editor, a period more than twice as long as the term of any of his predecessors. By a General Conference rule no one who had passed his 70th birthday at the time of the elections for General Conference officials, could be eligible for office. The writer had passed 70, by one day, when the elections occurred in 1922, and therefore was not eligible for re-election, but as he had spent 49 years in the active work there was a general desire that he should round out 50 years before retiring, and by the proposal of Rev. H. E. Thomas, the editor-elect, and the concurrence of the Maritime Conference, he remained in office until after the annual Conferences of 1924, thus completing 17 years in the Wesleyan office and 50 in the ministry.

REV. HERBERT E. THOMAS

a native of St. John, and prominent in the councils of his Conference, assumed office in July, 1924, and has entered upon his work with good promise of making it a success.

CHAPTER VIII

CHURCH UNION

No subject has absorbed so much of the attention and concern of the church during the past quarter of a century as Church Union has demanded. Volumes have been written concerning it and many diverse opinions have been ventilated. We will not discuss its merits or demerits but attempt to give an authentic summary of its history. More than half a century ago a writer, here and there, lamenting the divisions among Christians and witnessing the development of our western country, was found advocating closer co-operation, if not union, among communions not much unlike in any essential features.

As far back as the Presbyterian General Assembly of 1899 a committee of six was appointed to meet and confer with representatives of other evangelical Churches in seeking to co-operate so as to prevent overlapping in Home Mission fields.

When the General Conference of the Methodist Church met in Winnipeg in September of 1902 the Revs. Principal Patrick, Prof. Bryce, and C. W. Gordon, fraternal delegates from the Presbyterian Church, addressed the Conference and thrilled its members by declaring that, in view of the opening up of the Great West, it was a sin for these two kindred Churches to remain apart, and challenged the Conference to seek a closer relationship. The Conference accepted the challenge and declared itself in favor of a measure of organic unity wide enough to embrace all the evangelical denominations in Canada. The resolutions wound up with the following: "That a representative committee comprising the General Superintendent, seven ministers, and seven laymen, be appointed to receive communications on the subject of the foregoing resolutions from the churches named (Presbyterian and Congregational), confer with committees that may be appointed by such churches, and report to the next General Conference."

The resolution was submitted to the General Assembly of 1903 and by it referred to its committee on "Correspondence with other churches." This committee met in April, 1904, with the Methodist and Congregational committees and the united com-

mittee reported: "We are of one mind that organic union is both desirable and practicable, and we commend the whole subject to the favorable consideration of the Churches concerned for such action as they may deem wise and expedient." This finding was reported to the General Assembly of June, 1904, which expressed its gratification at the progress that had been made and "Especially that the General Conference of The Methodist Church should have adopted a deliverance breathing the truly Christian spirit of the resolution which has been transmitted to the Assembly."

The General Assembly, in effect, said: If these other Churches mean business let them appoint committees large enough to represent all interests of their work, and with some authority, and let them meet with a similar committee from us to grapple with the situation, and they appointed a committee of 60 ministers and laymen. The Methodist Church, through the General Conference Special Committee, increased its committee from 15 to 60 and the Congregationalist appointed a committee of 30.

This large and influential committee had its first meeting on Dec. 21st, 1904, in Knox Church, Toronto, and spent two days, of three sessions each, in its deliberations, reaching the conclusion that there were no insuperable barriers to union. It then proceeded to appoint sub-committees on Doctrine, Polity, The Ministry, Administration and Law, said sub-committees to consider their respective subjects during the year.

The second meeting of the joint committee was held in Dec., 1905, and reported progress. The third meeting was held in Sept., 1906, when three days were devoted to consideration of sub-committee reports. At this meeting it was decided to invite the Anglicans and Baptists to join in the negotiations. The Baptists declined, considering it "necessary to maintain a separate organized existence," and "To propagate their views throughout the world." The Anglican Church sent a friendly reply but was evidently not ready to take any action.

The fourth Conference of the United Committee was held in September of 1907 and the fifth, which lasted for three days, in Dec., 1908. By this time the Basis of Union was completed and the committee presented its work to the governing bodies of the three churches, with the declared conviction that organic union was practicable.

The General Assembly of 1909 adopted the first report of the Union Committee expressing its feasibility of union, but de-

cided that the Basis, when completed, should be sent down to the people as a condition of union.

The Assembly held in Ottawa in 1911 asked for a vote of the people which gave 113,000 for union and 50,733 against, in a total membership of 298,616. The Assembly held in Edmonton in 1912, in view of the minority, halted the movement, but expressed the hope of "practically unanimous action within a reasonable time." The Assembly (Kingston), 1915, after a pause of three years, asked the people for a second vote, which gave 113,600 for union and 73,735 against in a total membership of 338,322, showing that little more than half the membership had enough interest in the matter to vote one way or another.

The General Assembly of 1916, meeting in Winnipeg, resolved to proceed to union. The Assembly of 1917, held at Montreal, on account of the determined agitation of the minority and the disturbed condition of the country because of the war, determined to hold the question of union entirely in abeyance until two years after the war. The General Assembly of 1921, held in Toronto, decided by a vote of 414 to 107 to proceed to union, but not to precipitate the action, progress to be reported to the next General Assembly.

In the vote of 1921, which gave 414 for and 107 against, 229 ministers voted for and 52 against; 184 elders for and 46 against; 36 ministers from the Maritime Provinces for and 8 against; 26 elders for and 11 against.

In 1922, the General Assembly met in Winnipeg where the Church Union project received its start twenty years before. The committee appointed to co-operate with committees of the other churches in drafting proposed legislation and attending to other economic conditions reported progress and were ordered to report at the following Assembly in 1923. The anti-unionists gave notice that when the union was consummated they would withdraw.

The General Assembly of 1923 was held at Port Arthur and a battle royal ensued. The militant children of John Knox engaged lustily in the fray. There were eruptions and threatened disruptions. The heather was on fire, and the Confession of Faith and the Claymore were much in evidence. Three propositions were presented. The first was that of the Church Union Committee which urged immediate procedure towards organic union by requesting parliamentary consent to the provisions of Union Legislation agreed upon by the United Union Committee. The second

was, in effect, the relinquishment of Union negotiations; and the third was the substitution of a sort of federal union. The first motion for immediate procedure towards union carried by a vote of 426 to 129. Notwithstanding this third definite decision, those opposed to union attempted to prevent action at the Assembly of 1924, but by a vote of 427 to 96 the Assembly resolved to consummate the Union and to press for the necessary legislation both in the Federal and Provincial Parliaments.

This decided the Presbyterian Church, and what about the Methodists? At the General Conference of 1910 the principle of union and the basis of union were approved. Out of a membership, or possible vote, of 320, two hundred and twenty voted in favor and thirty seven voted in opposition. It was decided to send the question down to the Annual Conferences, Quarterly Official Boards, membership and adherents for decision, with the result that 11 Conferences out of the 12 voted in favor of the Union with a vote of 1579 to 270. The exception was the Newfoundland Conference whose vote was three to one against Union. The Nova Scotia Conference vote was 87 for and 14 against. The vote in the N.B. & P.E.I. Conf. was 111 for and 12 against.

In the Official Boards of the twelve Conferences, 23,475 voted "Yes" and 3,869 "No"; of the members eighteen years of age and over 150,941 voted "Yes" and 24,357 "No"; of members under eighteen, 17,918 voted "Yes" and 2,615 "No"; and of adherents 42,115 voted "Yes" and 7,234 "No." It will thus be seen that 34,206 Methodists voted against the Union. The vote in the east was as follows: N. B. and P. E. I. official boards 1107 for and 192 against; adult membership 7003 for and 1160 against; junior membership 498 for and 81 against; adherents 2879 for and 427 against. In the N. S. Conference, in official boards, 990 for and 215 against; adult membership, 6345 for and 1650 against; junior membership, 422 for and 92 against; adherents, 2341 for and 434 against. In Newfoundland, in official boards, the vote was 369 for 622 against; adult membership, 1731 for and 4045 against; junior membership 98 for and 108 against; adherents, 1194 for and 2787 against.

In the Congregational Church of 10,689 members the number voting was very small, not much more than one third exercising their franchise. The vote stood 2,933 for, and 813 against the Basis. The general sentiment, however, was in favor of union and the people of this church assumed a passive attitude waiting to see what the two larger bodies would do.

The question is sometimes asked why, with nearly thirty-five thousand Methodists opposed to Union, there was no schism among them and the answer is that the Methodism of Canada is a constitutional democracy and that its loyal minorities are accustomed to keep the vows which they made in entering its membership, or ministry, of submission to the constitutional rulings of its properly constituted courts. When the first show of concerted opposition from the Presbyterian minority was made Methodists were not much affected because they were acquainted with the constitution of the Presbyterian Church as a constitutional democracy much like their own. They knew that when a Presbyterian minister was being ordained he had to answer in the affirmative this question "Do you promise to give dutiful attendance in the Courts of this Church, to submit yourself in the spirit of meekness to the admonitions of this Presbytery, to be subject to it and the superior courts, to follow no divisive course, but maintain according to your power the unity and peace of the Church?" The Methodists also knew that before a candidate is admitted to full communion in the Presbyterian Church he has also to answer in the affirmative this question: "Will you be subject to the authority of this session in the Lord, and in subordination to the Higher Courts of the Church." When the "Higher Courts" of the Presbyterian Church—the General Assembly and Presbyteries—following closely the constitution of the Church, had by very large majorities committed themselves to Union, the Methodist Church concluded that, as law-abiding members and ministers, the minority would respect their own constitution and their own vows and loyally submit to the ruling of their "Higher Courts" and would "follow no divisive Course." Here is where the Methodists met a great disappointment when large numbers of ministers and Church members refused to comply with the voluntary obligations which they had taken upon themselves and became open and pronounced rebels against their own Church, and doing even worse by claiming to be the Church.

A further question has been asked. When the Methodists discovered that a large section of Presbyterians would not enter the Union why did they not protest and if necessary withdraw from the negotiations for union? The answer is—Because the Presbyterian majority has been so true to its engagements, and has suffered so much provocation and abuse, and has made such sacrifices, that the Methodists could not refrain from going for-

ward with them without doing them much injury and allowing a rebel minority of their Church to triumph over them. All through these troublesome years the Methodist Church, often under great and unwarranted provocation, has maintained a dignified silence, lest the strife in a sister Church should be aggravated. Even this attitude has been misrepresented but history will vindicate her action. She has been true to her own constitution and she has kept faith, a hundred per cent, with those with whom she has entered into covenant.

In seeking necessary legislation for the administration of the temporalities of the United Church from the Federal Parliament and Provincial Legislatures the minority, in rebellion against the Presbyterian Church, obstructed the passing of such legislation in every way possible, causing the legislators, in political expediency, to modify the desired measures in an attempt to compromise with both parties, so that the legislation, passed in the various legislatures, is not uniform, nor are any of the provincial acts in complete harmony with the Federal Act, a very unsatisfactory condition liable to occasion much future confusion.

The Federal legislation provided for the organization of the United Church of Canada to take place on June 10th, 1925, at the meeting of the General Council to be held in the city of Toronto, and to consist of 350 members, 150 each from the Presbyterian and Methodist Churches, 40 Congregationalists, and 10 from the Council of Union Churches of Western Canada.

The union was consummated, on the date mentioned, under most auspicious circumstances, in connection with which was held a most unique communion service, in the great arena, at which between seven and eight thousand persons, in delightful fellowship, partook of the elements commemorative of the broken body and spilt blood of the Redeemer of the world.

CHAPTER IX

WOMAN'S MISSIONARY SOCIETY

Methodism, from the beginning, has been greatly indebted to its godly women. From Susanna Wesley to the present day they have been foremost in every good word and work. They have always taken a keen interest in the missionary operations of the Church. About half a century ago the women became especially interested in the work undertaken by the General Missionary Society in Japan and among the Indians of Western Canada, and conceived the idea that organized missionary work, in which the women might be personally and directly responsible, would not only prove a blessing to the women themselves but would also greatly augment the work of the General Society. The officials of the General Society approved of the proposition and the Woman's Missionary Society of the Methodist Church of Canada was organized in Hamilton, Ontario, on Nov. 8th, 1881.

Nova Scotia Branch—The following summary of the history of the Nova Scotia Branch has been furnished us through the kindness of Mrs. J. C. Purdy, the present (1924) President: "The Woman's Missionary Society of the Methodist Church of Canada was organized in Hamilton, Ontario, on Nov. 8th, 1881. Just two months later the first auxiliary was organized in Nova Scotia in historic Brunswick St. Church, Halifax. A few days later Grafton St. Auxiliary was organized. From the beginning the work of these societies was strengthened by enthusiastic young people's societies. Guysboro and Windsor took the lead in organization outside the city, and in April, 1884, the "Nova Scotia Conference Branch" was organized in Grafton St. church. The formal inauguration took place in June in the presence of the Nova Scotia Conference then assembled in the city. Officers elected were: President, Mrs. George H. Starr; Recording Secretary, Miss L. Silver; Corresponding Secretary, Mrs. S. E. Whiston; Treasurer, Mrs. Charles Wright. The first year's report gives 4 Auxiliaries with a membership of 154; 2 Mission Circles with a membership of 86. Total income \$737.91, Circles con-

tributing \$89.00. Report for 1923-24 gives 118 Auxiliaries with membership of 2,879; 126 Circles and Bands with membership of 3,206. Total income \$18,733.26, of which \$5,772.82 was contributed by Circles and Bands. Total amount forwarded to "Board" Treasurer during forty years of history \$283,635.00. During these years eight elect ladies have filled the President's chair; Mrs. George H. Starr, Mrs. Stephen S. Huestis, Mrs. A. S. Tuttle, Mrs. W. MacCoy, Mrs. S. E. Whiston, Mrs. J. Wesley Smith, Mrs. W. P. Chittick, and Mrs. J. W. MacConnell. With all due deference to this splendid double quartette of talented consecrated women we can without hesitation say that Mrs. Whiston was the outstanding figure of the group. Elected first Corresponding Secretary she grew with the work, and nine years later was called to the President's chair which she ably filled for twelve years. Of her, one of her contemporaries writes: "She was a woman of conspicuous ability, most accurate in her secretarial work; her papers said by "Board" officers to be the best they received. Quiet and retiring in manner, yet with a keen sense of humour, when occasion required she presented a subject with great force, and by Board officers was considered one of their most gifted speakers." Of these pioneers, Miss Mary Ray, Treasurer for 33 years, deserves more than passing mention. Still connected with our work, as Honorary Treasurer, no society was ever blessed with a more faithful or worthy officer. Red letter days in history were those which sent our missionary daughters to fields of active service.

Outstanding Events: The Fifteenth Anniversary saw us affiliated with Newfoundland and our name changed to "Nova Scotia and Newfoundland Branch." This union continued for 17 years and was a source of mutual strength and inspiration until the growth of the work in Newfoundland warranted its organization as a separate Branch.

In 1895, the "Nova Scotia Supply Committee" was authorized by the Board as a permanent department of our work, and the record of its beneficence fills a large place in our history. The late Mrs. W. A. Black was the first efficient secretary of this department, and was followed by her sister Miss M. M. Bell who still holds office. Mrs. Black's interest in the work never waned, and in a most beautiful manner her name will be perpetuated in the future by her bequest of \$500.00. By vote of Executive this is to be held as a permanent memorial, the income devoted to Nova Scotia Supply work.

A forward step to celebrate our Fortieth Anniversary was the founding of a scholarship to educate a Chinese Christian Woman Medical Worker. This was made possible by a generous donation from Rev. W. H. Hartz, D.D., to be supplemented by Branch givings. This scholarship is to be known as the "Killam-Hartz Memorial."

Officers elected for 1924-25: President, Mrs. J. C. Purdy; 1st Vice-President, Mrs. J. W. Bartlett; 2nd Vice-President, Mrs. A. S. Rogers; 3rd Vice-President, Mrs. J. Strothard; Rec. Secretary, Mrs. J. M. Trueman; Cor. Secretary, Mrs. G. W. Whitman; Hon. Treasurer, Miss Ray; Treasurer, Mrs. R. B. Beharrell; Cor. Secretary of Circles & Bands, Mrs. M. E. Lund; Treasurer Circles & Bands, Mrs. Stevenson; Superintendent of Christian Stewardship, Mrs. J. W. MacConnell; Strangers' Secretary, Mrs. A. L. Melvin; Secretary of Supply Committee, Miss M. M. Bell.

Thirty one ladies have gone out from this Branch to missions. The following is the list, A. meaning active, R. retired and D. deceased. There are six deceased, thirteen retired, and twelve active as follows: In the Indian work:

Agnes Knight from Halifax, 1885-90, R (married).
Sarah Hart from the parsonage, 1888-93, R (married).
Laura Elderkin from Port Elgin, 1889-93 D.
Leda Caldwell from Summerville, 1892-95 D.
Margaret Smith from Maitland, 1906-14.
Mildred Armstrong from Round Hill, 1911-12.
Geogie Armstrong from Round Hill, 1915-18 R.

JAPAN

Janie Cunningham from Halifax, 1887-1907.
Isabella Blackmore from Truro, 1888 A.
Elizabeth Hart from the parsonage, 1889 A.
Elizabeth Alcorn from the Parsonage, 1896-16 D.
(Miss Alcorn was numbered with New Brunswick)

Hattie Jost from Bridgetown, 1898 A.
Ada Killam from Yarmouth, 1902 A.
Etta DeWolfe, from Halifax, 1904-16.
Mary Jost from Bridgetown, 1908-11 R.
Sadie Tait from Amherst, 1916 A.
Marie Fullerton from Parrsboro', 1923 A.
Annie McLean from Margaretville, 1923 A.

ORIENTALS IN BRITISH COLUMBIA

Annie Leake (Mrs. Tuttle) from Parrsboro, 1887-92 R

Margaret Smith (same as above, 1915-20, R. (married).
 Etta DeWolfe (same as above), 1917 A.

FRENCH WORK

Mrs. Robt. H. Ross (Miss Starr) from Halifax, 1896-1906 R.

CHINA

Mary Foster from North Kingston, 1896-1907 D.
 Dr. Maud Killam Neave from Yarmouth, 1897-1904 D. (married)
 Dr. Florence O'Donnell from Halifax, 1902-08 R. (married)
 Dr. May Austin from Halifax, 1907-17 R.
 Elizabeth Elderkin from Wolfville, 1909 A.
 Mildred Armstrong (same as above), 1913-17 R. (married)
 Mary Gormley from Lunenburg, 1921 A.

AMONG AUSTRIANS IN CANADA

Alice Sanford from Summerville, 1909-14.
 May Inglis from Tupperville, 1913-16 R.
 Martha Tuttle from Dartmouth, 1916-17 R (married).
 Hattie Chisholm from Bear River, 1917-19 R.

OTHER EUROPEAN IMMIGRANTS

Mary Thompson from Oxford, 1911 A.
 Nina McKim from Amherst, 1911 A.
 Mary Gromley (same as above), 1920 A.
 Janie Cunningham (same as above), 1913-16 D.
 Alice Sanford (same as above), 1915-16 R.

IN TRAINING

Minnie Thompson from Oxford.

N. B. & P. E. I. BRANCH OF THE W. M. S. OF THE METHODIST CHURCH

A year after the organization of the W. M. S. of the Methodist Church of Canada, an Auxiliary was formed at St. Stephen, N. B., by Dr. and Mrs. Sprague. To St. Stephen also belongs the honour of having the first Mission Band, also organized in 1882.

In 1883, Charlottetown was organized, and in 1884, Bedeque, P. E. I., and Sackville, N. B. In one of the early reports of Bedeque in the "Blue Book" we find this little comment:—"We are not half in earnest, and so many destitute of the one thing needful!" St. Stephen reports writing to various churches asking co-operation.

"After our people in this conference realized that there must be women's hands to help in the weaving of the destiny of the empire of the East, as well as our great Canadian West, and knowing that the W. M. S., even in the three years of its existence, was recognized by the Methodist Church as a co-operating agency, they readily saw the advantage of Branch organization, and falling into line with other Conferences, this New Brunswick and Prince Edward Island Branch was born in Charlottetown, P. E. I., June 18, 1885 having Mrs. Henry Hill, St. Stephen, as President and Mrs. G. H. Beer, Charlottetown, as Corresponding Secretary." In the Blue Book appears the following:—"Our earnest worker, the late President, Mrs. Burwash made every effort to have us formed into a Branch while Conference met,—and *succeeded*."

"The Branch reported in the autumn of 1885 the following Auxiliaries St. Stephen, Charlottetown, Bedeque, Sackville, Summerside, Cornwall, Tryon, Centenary, St. John.; 145 Annual Members, 2 Life Members, (Mrs. Dr. Johnson, and Mrs. G. H. Beer) 1 Band with 12 members, and an income of \$218.59.

"In 1886, which was really the first regular Branch Meeting, we find the membership increased to 214, Band membership 47, Money remitted to headquarters \$449.75." Since that year, Branch Meetings regularly held show increase in numbers, interest, funds in quite a wonderful way. Little by little the W. M. S. made its way through the Branch rooting itself deep in the hearts of the women. Years of strenuous uphill work were those early years, years of great difficulty, years of training. Too much praise cannot be given to those pioneers who gave such splendid service. The names on our honour roll are too numerous to mention.

In 1887 there was a great birth of bands and in 1888 there were *fifteen new* Auxiliaries formed. That fact tells its own tale of labors unceasing.

The Presidents holding office are:— 1885, Mrs. Henry Hill, St. Stephen; 1886, Mrs. (Rev.) Job Shenton; 1887, Mrs. C. E. Macmichael, St. John; 1892, Miss Frances E. Palmer, St. John; 1893, Mrs. J. D. Chipman, St. Stephen; 1911, Mrs. W. B. Coulthard, Fredericton; 1913, Mrs. C. F. Sanford, St. John.

Corresponding Secretaries:—1885, Mrs. G. H. Beer, Charlottetown; 1886, Miss Lavinia Stewart, Sackville; 1887, Miss Frances E. Palmer, St. John; 1892, Mrs. J. D. Chipman, St. Stephen; 1894, Miss Harriet S. Stewart, Sackville; 1897, Miss F. E.

Palmer, St. John; 1907, Miss Harriet S. Stewart, Sackville; 1908, Mrs. W. B. Coulthard, Fredericton; 1911, Mrs. C. F. Sanford, St. John; 1913, Mrs. P. S. Enman, Port Elgin.

Recording Secretaries:—1886, Miss F. E. Palmer, St. John; 1887, Mrs. C. C. Gardiner, Charlottetown; 1888, Miss Ella Thorne, Fredericton; 1891, Mrs. Heard, Charlottetown; 1892, Mrs. J. Stewart; 1894, Mrs. C. E. Macmichael; 1898, Miss Harriet S. Stewart; 1907, Mrs. P. S. Enman, Port Elgin; 1908, Mrs. (Rev.) G. F. Dawson; 1915, Mrs. W. H. Barker, St. John.

Amounts sent to headquarters at each succeeding ten years: 1885, \$218.59; 1886, \$449.75; 1896, \$4,992.75; 1906, \$8,814.87; 1916, \$14,400.00; 1924, \$21,679.51; in all \$358,102.33.

The best gift of all has been that of young lives to work for the women and children in Japan, China, and the Home Land. We have been rich in these. Those who have gone from this Branch are as follows:—

Miss Lavinia Clarke, 1890, Indian work, died.

Miss Mary Robertson, 1891, Japan.

Miss Myra A. Veazey, 1892-1918 Japan; 1919-20, 1924, Vancouver. Returning to Japan this year.

Miss E. Crombie, 1893-1914, Retired.

Miss M. Burpee, 1893-1901, Chilliwack; 1903-06, Port Simpson. Retired.

Miss Eliz. Alcorn, 1896-1916, Japan. Died.

Miss Jessie Howie, 1900-1913, Japan; 1914, Vancouver.

Miss Lottie Deacon, 1901-1905, Japan; 1907, Port Simpson.

Miss Eliza G. Tweedie, Japan, 1903.

Miss Lottie Lawson, 1908-11, China. Withdrew to marry Rev. Walter Small, of China.

Miss Mary Lawson, B.A., 1908, Kitamaat, B. C. 1911, withdrew.

Miss Sadie M. Folkins, B.A., 1909-12, China. Withdrew.

Miss Anna O. McLeod, 1910, Japan.

Miss Florence Bird, 1912-20, Japan; 1922, Vancouver, B. C.

Mrs. Arthur Hockin, B.A., 1913, China.

Miss Alice O. Strothard, 1914, Japan.

Miss Ada S. Myles, 1914, Port Simpson, B. C.

Miss Ruth Harper, 1917, Japan.

Miss Gertrude Hamilton, B.A., 1917, Japan.

Miss Louise Callbeck, 1921, Japan.

Miss Mary Fitzpatrick, 1921, Regina; 1922, Edmonton.

Miss Eunice Peters, 1923, China.

Miss Elma Inman, just finishing her training in the National Training School.

The years 1923-24 were marked by our having with us a Japanese young lady from our school in Tokyo who came to New York to study music. This seemed to bring home to our membership more than anything else could, the value of our work.

"A few scattered Auxiliaries were linked together in 1885. These were composed of fearful, trembling women, but back of the fears which saw giants in the way, faith saw God, and it is a cause for deep thanksgiving that the women and young people of this Branch, recognizing their obligation and privilege, have through the years so loyally and liberally lent their aid, not content with sending a single flash of light here and there, but helping to plant the Gospel and training those who shall be leaders of their own people. It surely makes us very humble to realize how God used our imperfect service in the building up of His Kingdom on earth."

To-day (1924) this branch has 110 Auxiliaries with 3,179 members, 142 Associate Helpers, and 362 Little Light Bearers; thirty-three Circles with a membership of 1,061. seventy-four Bands with a membership of 2,559; fifteen missionaries on the field and one in training and an income last year, sent to head quarters, of \$21,682.51.

"Certainly the little tree planted forty years ago has grown and sent forth branches and is to-day full of life and vigor and is known by its fruits."

NEWFOUNDLAND BRANCH OF THE W. M. S. OF THE METHODIST CHURCH

In 1882, a year after the organization of the Woman's Missionary Society in Canada, Rev. T. H. James, pastor of George Street church, St. John's, organized the first Auxiliary in Newfoundland, with Mrs. John Steer as President, Miss Julia Milligan, Secretary, and a membership of twenty-five. Gower Street Auxiliary was organized in the same year by Rev. W. W. Percival, followed by a Band called "The Gleaners."

In March, 1892, Mrs. J. E. P. Peters, visiting her son, Rev. J. E. Peters, then assistant minister at Bonavista, organized an auxiliary there with the pastor's wife, Mrs. Nurse, as President. After the great fire of 1892, when the Gower Street people were

homeless and churchless, the W. M. S. was not given up. All honor to Mrs. Peters, Miss March, Mrs. R. K. Bishop, Mrs. Nichol, Mrs. Fenwick and other faithful women who kept the cause alive under these specially difficult circumstances. In the temporary Gower Street Tabernacle, in 1896, Mrs. Dr. Curtis, the pastor's wife, was elected President of the auxiliary, as were Mrs. Cowperthwaite and Mrs. Dawson during the pastoral term of their respective husbands. In 1898, there were still only these three auxiliaries and one lone "Circle," Centenary of Gower Street, reported to the Board of Managers as "Separate Societies", in Newfoundland. As the Board found that it required as much official correspondence with these three separated auxiliaries as though they were three Branches, it requested the Newfoundland auxiliaries to become affiliated with the Nova Scotia Branch, and this arrangement was made. In September, 1898, Mrs. Curtis was invited by the N. S. Branch executive to represent Newfoundland at the Branch meeting being held at Truro. She did so, and at that time the affiliation of Nova Scotia and Newfoundland was formally ratified. Mrs. Curtis was appointed 3rd Vice President and organizer for Newfoundland.

After much consideration, Cochrane Street church, which had been devoted to a Home Mission Society, organized an auxiliary. Mrs. Pincock (the pastor's wife) became the first President. A few years later, Mrs. Pinsent became the first foreign missionary from Newfoundland from the ranks of the W. M. S. She was appointed to Japan.

In 1901, Miss Foster, fresh from the Boxer uprising in China, visited Newfoundland, and organized an auxiliary at Brigus, with Mrs. (Rev.) Paine as President, who became an enthusiast in the work and organized societies on every circuit where her husband was stationed. After having served as assistant, she was elected organizer, when the Newfoundland District was divided. Miss Gertrude Parsons was also appointed an assistant organizer for the young people's societies, and later gave splendid service, as Secretary of Circles and Bands, until her death in 1924. Because of many misunderstandings, mainly due to lack of knowledge, those early years were often very trying. Ministers and circuit officials feared that these new claimants for support would injuriously affect the receipts of the General Missionary Society and the circuit finances, until it was found by experience that the W. M. S. work was an inspiration to more

liberal things rather than a hindrance to the general interests of the Church.

For years, the Newfoundland District Convention was the pivot around which all the W. M. S. activities revolved. The visit of Mrs. Wesley Smith, President of the Nova Scotia and Newfoundland Branch, was productive of much good in defining constitutional matters and the conduct of the business of the Convention.

At the close of the old century there were only three Auxiliaries and one Circle, but in the year 1908-09 Newfoundland reported twenty-one Auxiliaries and twenty-three Circles and Bands. Later when the division of the Newfoundland District took place, Mrs. (Rev.) Paine was appointed organizer and Mrs. Osmond assistant for the northern auxiliaries. Mrs. Fenwick was secretary of the District for several years and was succeeded by Mrs. Hunter who also succeeded Mrs. Curtis, as organizer of St. John's District, when the latter was compelled, because of broken health, to retire from activity in 1914. Mrs. John Maddock was appointed organizer of the Carbonear District.

The Newfoundland Branch was organized on November 18th, 1915, with the following officers: Hon. President, Mrs. (Dr.) Levi Curtis; President, Mrs. E. G. Hunter; 1st Vice President, Mrs. (Rev.) Matthews; 2nd Vice President, Mrs. (Rev.) Fenwick; 3rd Vice President, Mrs. (Rev.) Harris; Corresponding Secretary, Mrs. Eugene Lindsay; Recording Secretary, Mrs. John Maddock; Treasurer, Mrs. Joseph Peters; Circle and Band Secretary, Miss G. Parsons; Superintendent of Christian Stewardship, Mrs. A. E. Parkins.

Presidents: 1915-1921, Mrs. E. G. Hunter; 1921-1925, Mrs. Eugene Lindsay.

The receipts for the first year of separate work, contrasted with those of last year indicate the progress of the Branch:—

Receipts 1915-16	General Fund-----	\$3,862.89
	Rest Fund-----	44.32
	Total Remitted----	\$3,907.21
Receipts 1923-24	General Fund-----	\$7,952.01
	Rest Fund-----	180.38
	Total Remitted----	\$8,132.39

Missionaries (present addresses):—Mrs. Pinsent, Japan;

Miss Harris, Miss Darby, China; *Miss Hickman, Alberta; Miss Wagg, Sault Ste. Marie; Miss Howse, Hamilton, (Canada).

	1915	1924		1915	1924
Auxiliaries-----	19	26	Membership----	863	1346
Circles -----	10	9	Membership----	252	439
Bands-----	34	35	Membership----	1710	2296
Little Light Bearers-----				38	43

CHAPTER X

HOME AND FOREIGN MISSIONS

Shortly after its inception, the Methodism of Eastern British America came under the supervision of the Missionary Committee of the British Wesleyan Methodist Conference and received financial assistance from it. This assistance continued in lessening amounts until it ceased in 1874. Notwithstanding the missionary character of the work in this country, the congregations formed early began to contribute towards the missionary cause.

To Newfoundland, which has been specially a mission field, belongs the honor of being the first Methodist district outside of Britain to send a contribution to the funds of the British Wesleyan Methodist Missionary Society. This was done in 1817 when nearly thirty-one pounds were sent, the list of subscribers appearing in the report of that year.

In 1924, the Methodist church in Canada celebrated the Centennial of organized missionary effort within its bounds but it might have more properly been celebrated in 1817 as, in that year, at the meeting of the conference held in Halifax, one of the evenings was devoted to the formation of the "Methodist Missionary Society for the Nova Scotia, New Brunswick and Prince Edward Island District." A large audience was present in old Argyle street church. William Black presided. William Bennett conducted the devotions. Messrs. John A. Barry and Hugh Bell were the secretaries, and John Starr, Esq., the treasurer. "Local committees were to be formed on each circuit. At the next annual meeting three hundred and sixty-six pounds were reported, of which sum one-half had been contributed in Halifax. Each minister had subscribed one guinea, with the exception of William Black, whose more ample private resources had enabled him to cast a larger sum into the treasury, and then excite some innocent curiosity by a further donation of fifty pounds in the name of 'A friend'."

In 1856, a Home Mission Society was organized for Eastern British America to encourage self-support in the territory. Contributions continued to be sent to the British Society but the a-

mount seldom exceeded the amount of grant received annually from the parent Society. The Home Mission Society was popular and its administration hastened the coming of independent support of the work in Eastern British America.

Arrangements were made through the development of the Contingent Fund to give further assistance to weak causes. This assistance was afterwards provided through the establishment of the Sustentation Fund, when the General Missionary Society in Canada took over the whole missionary work and the Home Missionary Societies were merged in it.

Besides the large number of missionary evangelists and teachers which have gone out from this eastern territory to the foreign field, the following have entered the distant mission fields from these provinces:—Benjamin Chappell, who was born in Charlottetown and connected with the N. B. and P. E. I. Conference, and resigned to go to Japan under the direction of the Methodist Episcopal Church of the United States; Arthur C. Borden, from Nova Scotia, to Japan; W. Howard Outerbridge, from Nova Scotia to Japan; E. C. Hennigar and George S. Paterson, from N. B. and P. E. I. to Japan.

The following went to West China: E. R. M. Brecken (son of Dr. Ralph Brecken) who spent sixteen years in Chentu, as evangelist and Professor in the University, and who donated \$10,000 towards the advancement of missionary educational work in China; Harry H. Irish, from Nova Scotia; Arthur Hockin, Jr., (son of Rev. A. Hockin of Nova Scotia) who died in China whilst engaged in famine relief work; R. S. Longley and George E. Rackham, from Nova Scotia; S. H. Soper and W. J. Sheridan, from Newfoundland. Besides these James Neave, of Scotland, but connected with the Nova Scotia Conference, and Frank Dickenson, an Englishman, but connected with the Newfoundland, and then with the Nova Scotia Conference, engaged in work in China. John W. Wadman, of P. E. I., after some years connection with the N. B. and P. E. I. Conference, went to Japan and the Phillipine Islands under the direction of the Methodist Episcopal Church of the United States and D. D. Moore, born in Charlottetown, went as a missionary to India.

In 1908, Thomas Marshall was appointed Superintendent of Missions for Eastern British America, rendering faithful service till 1913, when he resigned and George Steel was appointed as his successor. In 1916, Newfoundland was given a separate superintendent in the person of Mark Fenwick. Dr. Steel died in

1924, and James W. McConnell was appointed as Superintendent for the Conferences of Nova Scotia and New Brunswick and Prince Edward Island. W. H. Hartz, Thomas Marshall, and Mark Fenwick represented their Conferences for many years on the General Missionary Board, Dr. Hartz for the unprecedented period of forty-two years. In his deep interest in missions he established, in memory of his wife, the Julia Killam Hartz Memorial Fund of \$5,000, the income of which is to be devoted to scholarships for the assistance of native Chinese medical missionaries.

CHAPTER XI

APPENDIX A.

THE CONSTITUTION AND PERSONNEL OF THE EASTERN
BRITISH AMERICAN CONFERENCE—1855 TO 1874

The Conference of Eastern British America was organized in Halifax, N. S., July 17th, 1855, Rev. Dr. Beecham, of the British Wesleyan Conference, President. Rev. Dr. M. Richey, Co-Delegate; Rev. Wm. Temple, Secretary. The members of the Conference, arranged according to seniority, were as follows:—

Isaac Whitehouse	1835 Thomas Smith
1800 Wm. Bennett	1836 James Buckley
1810 Wm. Crocombe	1836 John S. Addy
1813 Richard Williams	1837 George M. Barratt
1813 John B. Strong	1837 Charles DeWolfe, M. A.
1814 James Horne	1837 Humphrey Pickard, M. A.
1814 Henry Pope, Snr.	1837 Frederick Smallwood
1816 Richard Knight	1837 Jeremiah V. Jost
1817 George Miller	1837 Charles Churchill, M. A.
1818 John Marshall	1837 James England
1819 John Snowball	1838 Samuel W. Sprague
1820 Wm. Wilson	1838 Richard Weddall, Snr.
1820 Wm. Temple	1840 John S. Peach
1821 M. Richey	1840 Wm. Allen
1822 Albert Desbrisay	1841 James R. Narraway
1822 Adam Nightingale	1841 Roland Morton
1824 Thomas H. Davies	1843 Robert A. Chesley
1824 Richard Smith	1843 John Allison
1825 Wm. Smithson	1843 Christopher Lockhart
1826 John B. Brownell	1844 Henry Pope, Jnr.
1826 James G. Hennigar	1845 Wm. McCarty
1827 Michael Pickles	1845 John Brewster
1827 Wm. Smith	1846 John Prince
1827 Ephraim Evans, D. D.	1846 George O. Huestis
1828 Joseph F. Bent	1846 Robt. E. Crane
1828 Arthur McNutt	1846 James Taylor
1828 Wm. E. Shenstone	1848 Elias Brettle
1830 George Johnson	1849 Robt. A. Temple
1830 Henry Daniel*	1850 Geo. W. Tuttle
1831 Ingham Sutcliffe	1851 Thos. M. Albrighton, M. A.
1831 Thomas Angwin	1851 Alex. B. Black
1834 Ed. Botterell	1851 Frederick W. Moore
1834 Wm. T. Cardy	1851 J. Herbert Starr
1834 John McMurray	1851 Wm. Tweedy
1835 Wesley C. Beals	

PROBATIONERS IN 1855

1851 Thomas Gaetz	1853 Hezekiah McKeown
1851 John S. Phinney	1853 George B. Payson
1852 Paul Prestwood	1853 Duncan D. Currie
1852 Charles Stewart	1853 Charles Gaskin
1852 John L. Sponagle	1853 Wm. C. McKinnon
1852 A. M. Desbrisay	1853 Robt. Tweedy
1853 James Burns	1853 Robt. Wilson*
1853 Robt. Duncan	1854 Samuel Avery
1853 Joseph Hart	1854 Thomas B. Smith

*Henry Daniel does not appear in Minutes because of temporary residence in England.

1854 George S. Milligan, M. A.	1855 Charles Comben*
1854 Thomas Harris	1855 James Dove*
1855 James Tweedy	1855 John Lathern*
1855 William Alcorn	

CANDIDATES ADMITTED BETWEEN 1855 AND 1874

1856 John Cassidy	1861 Andrew Gray
1856 Alex. W. Nicholson	1861 Sylvanus Clayton
1856 Stephen T. Teed	1862 John S. Allen
1856 Stephen Humphrey, B. A.	1862 W. W. Colpitts
1856 George Butcher	1862 Wm. H. Heartz
1856 Thos. Fox	1862 Cranswick Jost
1856 Wm. Perkin	1862 Jabez A. Rogers
1856 John Winterbotham	1862 Robert H. Taylor
1857 Henry Holland	1862 Joseph G. Angwin
1857 Douglas Chapman	1862 Charles W. Dutcher
1857 Robert Wasson	1862 Joseph B. Hemmeon
1857 Richard Johnson, M. D.	1862 Charles B. Pitblado
1857 T. Watson Smith	1862 L. R. Smith
1857 James A. Duke	1862 Robt. O'B. Johnson
1857 Wm. C. Brown	1863 John A. Clark, M. A.
1857 John W. Howie	1863 Thos. J. Deinstadt
1857 W. W. Perkins	1863 David W. LeLacheur
1857 John Read	1863 Isaac N. Parker
1857 Joseph Sutcliffe	1863 John M. Pike
1858 John J. Teasdale	1863 Jotham M. Fulton
1858 Theo. S. Richey	1864 A. S. DesBrisay
1858 Isaac E. Thurlow	1864 A. B. Waters
1858 Wm. S. Shenstone	1864 Alfred E. LePage
1858 Alex. S. Tuttle	1864 H. L. Cranford
1858 John Waterhouse	1864 Ezra B. Moore
1858 William Ryan	1864 Isaac Howie
1858 David B. Scott	1864 Joseph Todhunter
1858 John B. Likely	1864 Wm. Sargent
1858 Stephen F. Huestis	1865 Thomas Rogers
1858 Fletcher W. H. Pickles	1865 Wilson W. Lodge
1859 Joseph S. Coffin	1866 F. Devitt
1859 Richard Pratt	1866 R. Barry Mack
1860 John J. Colter	1866 Arthur D. Morton, B. A.
1860 James R. Hart	1866 Joseph Seller
1860 Thomas D. Hart	1866 Thomas Allen
1860 James A. Richey	1866 George Forsey
1860 Robert M. Smith	1866 Charles W. Dockrill
1860 A. Fletcher Weldon	1866 Charles H. Paisley M. A.
1860 Edwin Evans	1866 John Reay
1860 Joseph Gaetz	1867 William H. Burns
1860 Benj. J. Johnson	1867 G. Manford Tuttle
1860 Chris. S. Lane	1867 Samuel R. Ackman
1860 Job Shenton	1867 Edwin Mills
1860 Alfred W. Turner	1868 George F. Day
1860 John Goodison	1868 Francis Scott
1861 Leonard Gaetz	1868 Levi S. Johnson
1861 Samuel B. Martin	1869 Robt A. Daniel
1861 George Bigney	1869 Ralph Brecken
1861 Charles Ladner	1869 Wm. Woods
1861 Fred W. Harrison	1870 Jonathan R. Borden
1861 Howard Sprague	1870 Silas C. Fulton
1861 Wm. W. Percival	1870 E. G. Pelley
1861 Joseph Pascoe	1870 Geo. W. Willey
1861 John Mosher	1870 A. B. Morris, B. A.
1861 Elias Slackford	1870 John Ellis
1861 John Johnson	1870 Silas James
1861 George Harrison	1870 Wm. Dutton*
1861 Humphrey P. Cowperth-	*Died during the year
waite	1870 Charles Pickles

*The names thus marked do not appear in Minutes and Robt. Wilson had entered the ministry of the Bible Christian Church in 1853 and the others entered the work during the year 1855-56.

1870 H. J. Clarke	1872 W. J. Johnson
1870 Solomon Matthews	1872 James Nurse
1870 Caleb Parker	1872 James Scott
1870 Wm. Dobson	1872 Edwin Turner
1870 W. J. Fraser	1872 Charles Myers
1870 Fred M. Pickles	1872 Wm. Brown
1870 R. W. Weddall, B. A.	1872 John Astbury
1870 John F. Betts	1872 James Crisp
1870 Wm. H. Ibbitson	1872 Arthur Hoeklin
1870 Wm. F. Penny	1872 Chas. Mearing
1870 Wm. H. Evans	1872 C. M. Tyler
1870 Waldron W. Brewer	1873 J. P. Howell
1870 Jesse B. Giles	1873 H. R. Baker, A. B.
1870 Wm. Maggs	1873 Hiram Davis
1871 Jeremiah Embree	1873 J. W. Shepherdson
1871 Joseph Hale	1873 Wm. Lawson
1871 Robert McArthur	1873 Chas. Nicklin
1871 Arthur H. Webb	1873 Jabez Hill
1871 G. M. Campbell	1873 John Pratt
1871 Jos. M. Fisher	1873 Edward Bell
1871 Wm. Baines	1873 Alex. McGregor
1871 J. C. Berrie	1873 R. W. Freeman
1871 J. G. Currie	1873 Wm. Penna
1871 E. E. England	1873 W. A. Bennett
1871 Wm. Harrison	1873 C. W. Swallow
1871 J. E. Jubb	1873 Wm. Purvis
1871 Thos. Marshall	1873 John Craig
1871 Wm. Swann	1873 E. R. Bruneyate
1871 Wm. H. Emsley	1873 Joseph Parkins
1871 Charles W. Hamilton	1873 G. H. Bryant
1871 James Strothard	1873 A. H. Clayton
1871 George J. Bond	1873 Samuel Snowdon
1871 E. B. England	1873 John Dixon
1871 J. W. Doull	1874 W. G. Lane
1871 J. T. Baxendale	1874 Henry Lewis
1871 R. S. Crisp	1874 D. W. Johnson, A. B.
1871 S. B. Dunn	1874 Joseph Lister
1871 G. W. Fisher	1874 Ch. H. Manaton
1871 Thos. H. James	1874 R. W. Smith
1871 Aquilla Lucas	1874 John Gee
1871 A. R. B. Shrewsbury	1874 Benj. Chappell
1871 Wm. Tippet	1874 Anthony Hill
1872 T. W. Atkinson	1874 Joseph Robson
1872 Richey Bird	1874 George Paine
1872 Wm. Ainley	1874 J. K. King
1872 George Boyd	1874 B. C. Borden

Probationers received between 1855-1874, inclusive, who did not proceed to ordination dropping out, for different reasons, before completing the full term of probation: J. A. Richey, Theo. S. Richey, J. B. Likely, C. S. Lane, S. Clayton, L. R. Smith, Andrew Gray, A. B. Waters, F. Devitt, G. M. Tuttle, J. Todhunter, W. H. Burns, F. Scott, S. C. Fulton, W. J. Fraser, E. G. Pelley, Wm. Woods, F. M. Pickles, A. B. Morris, W. H. Emsley, A. H. Webb, E. B. England, J. E. Jubb, W. F. Penny, Chas. Mearing.

Ministers who withdrew from the Conference between 1855 and 1874 to enter the work elsewhere:

1856 Isaac Whitehouse	West Indies
1857 Ephraim Evans, D. D.	Canada Conference
1857 J. H. Starr	Canada Conference
1856 T. B. Smith	United States
1860 T. B. Albrighton, A. M.	England
1862 Charles Churchill, A. M.	England
1863 John Allison, A. M.	United States
1863 Joshua Jordan	West Indies

1865	Adam Nightingale.....	England
1865	John Brewster.....	England
1866	George Butcher.....	England
1869	Benj. J. Johnson.....	United States
1870	William Ryan,*.....	United States
1871	James Burns.....	United States
1872	C. B. Pitblado.....	United States
1873	D. W. Le Lacheur.....	United States
1873	J. M. Fulton, A. M.....	United States

Ministers who retired from the work between 1855 and 1874:—

1866	Richard Pratt	1869	W. W. Perkins
1866	W. C. Beals	1870	A. B. Black
1866	Wm. Allan	1871	F. W. Moore
1869	Richard Johnson, M. D.		

APPENDIX B.

NOVA SCOTIA CONFERENCE

The Nova Scotia Conference of the Methodist Church of Canada was organized in Charlottetown, P. E. I., July 3rd, 1874, Rev. John Mc-Murray, President; Rev. R. Alder Temple, Secretary. The members of the Conference, arranged according to seniority, were as follows:—

1814	Henry Pope, Snr.	1858	J. J. Teasdale
1821	Matthew Richey, D.D.,	1858	F. H. W. Pickles
1824	Thos H. Davies	1858	Alex. S. Tuttle
1826	Jas. G. Hennigar	1858	David B. Scott
1827	Michael Pickles	1858	Isaac E. Thurlow
1828	Jos. F. Bent	1860	James R. Hart
1830	George Johnson	1860	Thos. D. Hart
1831	Thos. Angwin	1860	Job Shenton
1831	Ingham Sutcliffe	1861	Joseph Gaetz
1834	Edmund Botterell	1861	Leonard Gaetz
1834	John McMurray	1861	Jos. S. Coffin
1836	John S. Addy	1861	J. G. Bigney
1836	James Buckley	1861	John Johnson
1837	James England	1862	Wm. H. Heartz
1837	Charles DeWolfe, D.D.,	1862	Cranswick Jost, A.M.,
1841	Roland Morton	1862	Jabez A. Rogers
1842	Richard Smith	1862	Joseph G. Angwin
1843	Chris Lockhart	1863	J. B. Hemmeon
1848	Elias Brettie	1863	R. O. Johnson
1849	R. A. Temple	1864	A. S. Desbrisay
1850	G. W. Tuttle	1864	E. B. Moore
1851	Jas. Tweedie	1864	J. M. Pike
1852	Paul Prestwood	1865	W. Sargent
1852	J. L. Sponagle	1866	Thos. Rogers, A. M.,
1853	G. B. Payson	1866	A. D. Morton, A. M.
1853	Robert Tweedie	1866	R. B. Mack
1855	John Lathern	1868	A. F. Weldon
1855	Wm. Alcorn	1868	Geo. F. Day
1856	A. W. Nicolson	1868	R. A. Daniel
1856	John Cassidy	1870	Ralph Brecken, A. M.,
1857	W. C. Brown	1870	James Strothard
1857	T. W. Smith	1870	Caleb Parker
1857	R. Wasson	1870	J. R. Borden
1857	John Read	1870	W. H. Evans
1857	J. W. Howie	1870	Jos. Hale
1858	S. F. Huestis	1870	J. B. Giles.

PROBATIONERS IN 1874

1871	W. D. Baines	1871	William Brown
1871	E. E. England	1871	Robert McArthur

*Wm. Ryan returned to Nova Scotia Conference in 1877.

1871 E. B. England	1873 A. H. Clayton
1872 Wm. Ainley	1873 J. W. Shepherdson
1872 Arthur Hockin	1874 W. G. Lane
1872 C. M. Tyler,	1874 W. A. Bennett
1872 Richey Bird	1874 D. W. Johnson, A. B.,
1872 John Astbury	1874 C. W. Swallow
1872 James Scott	1874 Hiram Davis
1872 J. M. Fisher	1874 B. C. Borden
1872 W. J. Johnson	1874 J. C. Ogden
1873 John Craig	1874 George Johnson, (B.)
1873 Wm. Purvis	1874 R. W. Smith
1873 Ch. Nicklin	1874 John Gee
1873 E. R. Brunyate	1874 Robert Williams

CANDIDATES ADMITTED BETWEEN 1874 AND 1884

1875 Arthur Black	1878 G. W. Glendenning
1875 Benj. Hills	1879 John Wier
1875 Jas. Sharp	1879 Lamert Stevens
1875 W. L. Cunningham	1879 F. A. Buckley, A. B.
1875 George F. Johnson	1881 Alban Daniel
1875 George O. Robinson	1881 Geo. W. Whitman
1875 David Hickey	1881 J. B. Butterick
1876 H. P. Doane	1881 John W. Prestwood, A. B.
1876 S. Thompson	1881 Leander Daniel
1876 C. H. Pippy	1881 R. W. Hudgill
1876 F. H. Wright, A. B.	1883 James L. Batty
1877 Starr Black	1883 Thos. Wotten
1877 M. Atkinson	1883 Wm. Nightingale
1877 Isaac Mellish	1883 Thos. C. Hooper
1877 Patrick Robinson	1883 Richard D. Beals
1877 W. A. Outerbridge	1883 Fred Friggons
1877 J. S. David	1884 Thos. A. Wilson
1877 G. A. Huestis	1884 R. S. Stevens
1877 W. F. Penny, B. D.	1884 Fred Pentelow
1878 Jos. E. Donkin	1884 Wm. Shears
1878 W. H. Langille	1884 Wm. I. Croft
1878 John L. Dawson, M. A.	1884 Harry Burgess

Probationers whose names were dropped between 1874 and 1884 before completing the usual term of four years:—

1876 David Hickey*	1878 C. H. Pippy
1876 Wm. J. Johnson	1878 S. Thompson
1876 A. H. Clayton	1878 W. A. Bennett, B. A.
1877 Jos. Robson	1879 Geo. A. Huestis
1877 C. Nicklin	1879 W. L. Cunningham
1877 R. W. Smith	1881 W. Arthur Black
1878 Jos. Davids	1883 Starr Black

Ministers who entered the Conference between 1874 and 1884:

1875 Godfrey Shore.....	English P. M. Church
1876 James Taylor.....	N. B. and P. E. I. Conference
1876 G. O. Huestis.....	N. B. and P. E. I. Conference
1877 W. Ryan.....	United States
1878 S. B. Dunn.....	Newfoundland
1879 John Lathern.....	N. B. and P. E. I. Conference
1879 David Hickey.....	Congregationalist

Ministers who withdrew to enter the work elsewhere between 1874 and 1884:

1875 Leonard Gaetz.....	Montreal
1876 John Lathern.....	N. B. and P. E. I. Conference

*David Hickey retired to connect himself with the Congregational ministry and returned as an ordained minister from that church in 1879 and was received into full connection in 1881.

1876	G. B. Payson.....	N. B. and P.E.I. Conference
1878	Job Shenton.....	Newfoundland
1879	John Read.....	N. B. and P. E. I. Conference
1881	Godfrey Shore.....	Presbyterian
1882	Caleb Parker.....	United States
1883	J. M. Pike.....	United States

Ministers who were dropped between 1874 and 1884:

1882 E. R. Brunyate
1884 G. O. Robinson

1883 George Johnson

Ministers who became Supernumeraries and those who died between 1874 and 1884:

See Appendices E. and F.

The Nova Scotia Conference of the Methodist Church at the second union met in Halifax on June 20th, 1884, Rev. J. A. Rogers, President; Rev. C. Jost, A. M., Secretary. As this was the first conference to which laymen were permitted we give the names of the lay members.

HALIFAX DISTRICT

A. McN. Patterson
J. W. Caldwell
F. G. Curry
H. W. Lydvard
J. A. Taylor
A. Mosher
G. E. Pellow
S. G. Black
D. Allison, LL. D.
C. F. DeWolfe
Dr. H. Woodbury
R. J. Sweet
J. W. Smith

W. B. McNutt
M. B. Huestis
J. W. Webb
J. L. Sterling
J. Mann
W. K. Angwin
A. A. Smallwood
G. H. McKinley
Abner Hart
S. L. Shannon, D. C. L.
G. W. Brown
W. Crowe

TRURO DISTRICT

Campbell Johnson
Israel Longworth
W. B. Huestis
Oliver Langille
David Faulkner

Wm. Layton
H. R. Narraway
Geo. Davidson
Josiah Custance
Isaac Gaetz

CUMBERLAND DISTRICT

A. Davidson
W. Read
Dr. Dakin
W. Davis
Chas. Laurence
Wm. Hall
R. L. Black

D. Somers
Silas Fulton
J. A. Elliott
W. Swallow
Charles Smith
W. N. Morris

GUYSBORO AND CAPE BRETON DISTRICT

James H. Buckley
D. W. Hennessey

W. A. Ferguson

ANNAPOLIS DISTRICT

S. Dakin
W. V. Vroom

S. E. Bent
E. C. Foster

J. A. Morehouse
P. Bennett
F. Willett
J. McLean
W. O. Theall
J. A. Elliot

J. Young
S. Sheffield
A. Marshall
G. Murdock
J. Welton
E. Porter

LIVERPOOL DISTRICT

J. N. Freeman
W. S. Drew
S. Risser
J. N. Mack
Nelson Chesley

S. A. Chesley
Henry Mader
J. B. Harlow
L. Robinson
Ephraim Homer

YARMOUTH DISTRICT

No laymen elected.

PROBATIONERS IN 1884

1881 A. Daniel
1881 G. W. Whitman
1881 Leander Daniel
1881 J. B. Buttrick
1881 R. W. Hudgill
1883 J. L. Batty
1883 Thos. Wootten
1883 F. Friggens
1883 Thos. C. Hooper

1883 W. Nightingale
1884 Thos. A. Wilson
1884 R. S. Stevens
1884 Wm. Phillips
1884 F. Pentelow
1884 Wm. Shears
1884 W. I. Croft
1884 Harry Burgess

CANDIDATES ADMITTED BETWEEN 1884 AND 1925

1885 B. E. Bond
1885 A. C. Borden, A. B.
1885 John Phalen
1886 Jabez Appleby
1886 C. H. Huestis, A. B.
1887 Jonathan A. Smith
1888 Oscar Grunland
1888 D. Farquhar
1888 Chas. E. Crowell
1888 Stanley C. Leonard
1889 H. S. Theakston, B. A.
1889 H. C. McNeill
1889 W. R. Turner
1889 A. B. Higgins, A. B.
1889 J. M. Turner
1889 C. H. M. Sutherland
1889 F. W. DesBarres, A. B.
1890 H. M. Tory, A. B.
1890 Jos. A. Hart
1890 J. H. Toole
1890 R. O. Armstrong
1890 W. F. Cann
1890 Wilfred Gaetz
1890 W. C. Perry
1890 Thomas A. Bowen
1891 Jas. Hughson
1891 C. A. Munro
1891 R. M. Jost, A. B.
1891 R. M. Browne
1891 B. Seaboyer
1891 H. D. Townsend
1892 W. M. Ryan
1892 David Walker
1892 Stanley C. Leonard, B. A.
1893 Hazen B. Baird
1893 Douglas B. Hemmeon, B.A.

1893 Joel Mader
1893 A. M. Sanford, B. A.
1893 Charles M. Mack
1893 C. Herbert C. McLauren
1893 Harry H. McNeill
1894 W. B. Jost, A. B.
1894 A. Lund
1894 John W. Alkens
1895 John P. Anthony
1895 W. C. Schlichter
1896 W. Q. Genge
1896 Geo. F. Mitchell
1896 Geo. F. Allen
1896 H. P. Patterson
1896 Austin D. Richards
1896 W. Boyd Parker
1897 F. E. Barrett
1897 Aubrey S. Tuttle
1897 F. B. Curry
1897 A. J. Reynolds
1898 John G. Hockin, B. A.
1898 E. Wm. Forbes, M. A.
1898 Charles H. Johnson, B. A.
1898 Bradford J. Porter, B. A.
(Year allowed in each case—
1897 and in following for B. A.)
1900 Charles H. Morris
1900 William J. Wright
1900 Arthur Hockin, Jnr.
1900 J. R. K. Sellar, B. A.
1900 Alfred S. Rogers, B. A.
1901 John W. O'Brien
1901 Henry H. Irish
1902 Willis J. Layton
1902 Douglas G. Guest
1903 Harry B. Clarke

1903 John W. Hobbs	1911 Harry Cartlidge
1903 J. Norman Ritcey	1911 Herbert A. Hambly
1903 A. W. Westhaver	1911 James Baxter
1904 Wm. J. W. Swetnam	1912 Peter Pallitt (1 year)
1904 Arthur R. Reynolds	1912 Charles L. Gesner (1 year)
1904 Percy Johnson	1912 Josiah Martin (3 years)
1904 Geo. T. Bryant	1912 Vincent Zaffiro (3 years)
1904 C. W. Porter-Shirley	1913 Francis J. Scoates
1906 Charles G. Hockin, B. A.	1913 Harry S. Bland
1906 Charles W. Wright, B. A.	1913 John Adamson
1906 D. H. Corley	1913 Arthur B. Dewberry
1906 James Neave (ordained for work in China)	1913 Phillip L. Findlay
1906 P. T. Meek (allowed 1 yr.)	1913 Thomas W. Hodgson (each before this allowed 1 year)
1906 Wm. H. Watts (allowed 2 years)	1913 Alfred J. Reynolds (4 yrs.)
1906 W. H. Rackham, B. A. (allowed 1 year)	1913 Francis J. Brown
1907 Wm. H. Hughes	1913 Noble W. Jackson
1907 Howard W. Outerbridge, B. A.	1914 Geo. Rackham
1907 Roy C. Buckley, B. A.	1914 Norman Coll
1907 P. B. L. Seller	1914 John W. Bent
1907 Robt. B. Thomas (Each one of this class allowed 1 year).	1914 Bert Cooper
1908 John H. Beazley	1914 Herbert Tucker (1 year)
1908 Ernest Plowman	1915 Frederick J. Neal
1908 Herbert T. Gornall	1915 John J. Sidey
1908 Edwin E. Graham	1915 Guy E. Mossman
1908 Thomas Street (Plowman and Gornall allowed 1 year).	1915 Wallace S. Loring, B. A.
1909 James King	1915 Arthur G. Pentz (each of the class allowed 1 year)
1909 Wm. E. Ferguson	1916 Wm. F. Munro
1909 Clarence E. Hellens	1916 J. Wilfred Herd
1909 Arthur R. Wallis	1916 Morton R. Ewing (first two allowed 1 year each).
1909 Percy M. Hartley	1917 John Moss
1909 Harold Tomkinson	1918 Reginald L. Roach
1909 Sydney J. Boyce	1918 I. F. Nix, B. A. (1 year)
1909 John H. Freestone	1918 J. C. W. Collind
1909 Harry T. Jones	1918 D. G. Deale
1909 George W. Beck	1919 Ainsley D. Embree
1909 Louis A. Buckley (Each of class above allowed 1 year).	1920 Thomas E. McLellan (1 yr)
1909 Arthur F. Baker	1920 Wilfred Burbridge (1 year)
1909 Harry Bird	1921 Leonard M. Outerbridge
1910 Charles B. Sinden	1922 Norman J. Thomas
1910 Austen M. Angus	1922 Charles H. Young
1910 Harvey L. Eisenhaur	1922 Harold S. Bishop
1911 Ralph L. Norseworthy	1922 Alfred Atwood (1 year)
1911 John G. Stones	1923 Lewis E. Distant
1911 Millard K. Charman	1924 John C. Downing
	1925 Arthur Organ
	1925 Wilfred L. Brownell
	1925 Enoch R. Stanway
	1925 Karl F. Drew
	1925 Guy E. Mossman (had resigned and now reentered)

Probationers who for various reason dropped out between 1884 and 1924 before completing the usual term of four years:—

1885 R. W. Hudgill	1902 J. R. K. Seller, B.A. (died)
1887 W. Shears	1906 F. B. Curry
1890 C. H. M. Sutherland	1906 D. G. Guest
1892 H. S. Theakston	1909 W. E. Ferguson (tr)
1894 S. C. Leonard, B. A. (died)	1910 J. H. Beasley (tr)
1894 H. M. Tory, B. A. (tr)	1910 James King
1895 B. Seaboyer	1910 C. W. Wright, B. A.
1897 H. B. Baird	1911 D. H. Corley
1897 A. M. Sanford, B. A. (tr)	1911 P. B. L. Seller
1897 W. B. Jost, B. A. (died)	1911 Roy C. Buckley, B. A. (tr)
1900 W. C. Schlichter (tr)	1911 Harry S. Bird (tr)
1901 C. H. Morris	1913 H. A. Hambly

1915 N. W. Jackson	1923 J. W. Collend
1917 H. L. Elsenhaur	1923 A. E. Blundon
1917 J. J. Sidey	1923 G. D. Deal
1918 S. Moss	1923 Guy E. Mossman
1919 I. F. Nix	1923 A. Atwood
1919 A. B. Dewberry	tr means transfer

Ministers who came into the Conference between 1884 and 1924:—

1887 W. H. Edyvean.....	Newfoundland
1888 S. R. Ackman.....	N. B. and P. E. I.
1889 J. B. Heal.....	Newfoundland
1891 Geo. J. Bond, A. B.....	Newfoundland
1892 W. W. Andrews, A. M.....	Toronto
1892 William Dobson.....	N. B. and P. E. I.
1892 P. H. Robinson.....	Manitoba
1893 James Lumsden.....	Newfoundland
1894 Thomas J. DeinStadt.....	N. B. and P. E. I.
1895 John W. Aikens (Prob.).....	Guelph
1896 W. C. Schlichter (Prob.).....	Hamilton
1896 A. D. Morton, D. D.....	Newfoundland
1896 Aaron Kinney.....	Reformed Baptist
1897 James Blesedell.....	Congregationalist
1898 Joseph Seller.....	N. B. and P. E. I.
1899 Selby Jefferson.....	Newfoundland
1900 Wm. R. Tratt.....	Newfoundland
1901 Wm. J. Bartlett.....	Newfoundland
1902 R. W. Weddall, B. A.....	N. B. and P. E. I.
1903 Hibbert R. Baker, B. A.....	N. B. and P. E. I.
1903 Henry J. Indoe.....	Newfoundland
1903 F. W. W. DesBarres.....	Newfoundland
1904 Herbert G. Baudy.....	Newfoundland
1907 Isaac E. Thurlow (Sup'y).....	Toronto
1907 Arthur C. Borden, B. D.....	Japan
1909 George M. Young.....	N. B. and P. E. I.
1910 J. W. McConnell.....	N. B. and P. E. I.
1910 Hamilton Wigie, B. A.....	Manitoba
1911 A. W. Dyer (Prob.).....	Newfoundland
1911 Robt. C. Tait (Prob.).....	Newfoundland
1912 M. R. Knight, B. A.....	N. B. and P. E. I.
1912 Walter J. Dean.....	N. B. and P. E. I.
1912 Ernest Balnes, B. A.....	Newfoundland
1912 Francis J. Armitage (Prob.).....	Newfoundland
1913 James Strothard.....	N. B. and P. E. I.
1913 Frank Dickenson (Prob.).....	Newfoundland
1913 Harold T. Roe.....	British Methodism
1913 William Owen.....	British Methodism
1913 Ivor S. Hyndman.....	British Methodism
1914 Robt. E. Fairbairn.....	British Methodism
1914 John W. Bartlett.....	Newfoundland
1914 Neil McLauchlan.....	N. B. and P. E. I.
1914 Walter H. Palmer.....	Newfoundland
1914 Alfred Thorpe.....	Newfoundland
1915 Charles H. Johnson, B. D.....	Alberta
1915 Michele Trentadue.....	Toronto
1916 L. E. G. Davies.....	Newfoundland
1917 W. R. Seeley.....	Newfoundland
1918 Norman M. Guy, M. A.....	Newfoundland
1919 Robt. G. Fulton.....	N. B. and P. E. I.
1919 John Line, B. D.....	Toronto
1919 Henry Cook.....	Episcopal Church
1920 Wm. G. Lane (Sup'y).....	N. B. and P. E. I.
1920 H. L. Bird.....	Alberta
1920 N. Cole.....	Newfoundland
1920 Baxter J. Warr.....	Newfoundland
1921 Robert B. Thomas.....	Saskatchewan
1921 Arthur Blunden.....	Newfoundland
1921 Cater Windsor.....	Newfoundland
1921 Allan S. Adams.....	Newfoundland
1921 Geo. J. Bond, LL. D.....	Newfoundland

1921	D. B. Hemmeon, B. A.	Newfoundland
1921	T. A. Mosley	Manitoba
1922	E. Wm. Forbes, M. A.	Newfoundland
1922	Jabez Saint, D. D.	Newfoundland
1922	G. T. Honnor	Manitoba
1922	A. Mitchell	Saskatchewan
1923	H. B. Clarke	N. B. and P. E. I.
1923	Thos. Constable	Manitoba
1924	R. C. White	Newfoundland
1924	J. Arthur Hart (resigned in 1915, now re-admitted)	
1924	J. T. Wilkinson (after several years supply work in the Conference bounds)	
1925	J. W. Hughes	N. B. and P. E. I.
1925	Cyril M. Curtis	Newfoundland

Ministers who were transferred or withdrawn from the Nova Scotia Conference to enter the work elsewhere between 1884 and 1925:

1885	Robert Wasson	United States
1887	Ralph Brecken, M. A.	N. B. and P. E. I.
1888	F. H. W. Pickles	N. B. and P. E. I.
1888	J. B. Buttrick	India, M. E. Ch.
1888	John Wier	India, M. E. Ch.
1890	A. D. Morton, M. A.	Newfoundland
1890	P. H. Robinson	Manitoba
1890	H. P. Doane	United States
1890	Thos. Rogers, M. A.	United States
1892	S. B. Dunn	United States
1893	J. J. Teasdale	N. B. and P. E. I.
1893	I. M. Mellish	United States
1894	H. M. Tory, B. D.	Montreal
1896	A. C. Borden, B. D.	Japan
1898	T. J. Deinstadt	N. B. and P. E. I.
1899	F. A. Buckley, B. A.	Manitoba
1900	J. Holmes Toole	Manitoba
1900	W. C. Schlichter (Prob.)	British Columbia
1901	F. W. W. DesBarres, B. A.	Newfoundland
1902	J. A. Rogers	N. B. and P. E. I.
1903	J. Strothard	N. B. and P. E. I.
1903	C. H. Huestis, M. A.	Manitoba
1903	W. F. Cann	Manitoba
1903	James E. Hughson	Manitoba
1904	Wm. Dobson	N. B. and P. E. I.
1904	A. D. Richard, B. A.	Manitoba
1904	R. S. Stevens	Manitoba
1904	R. O. Armstrong, M. A.	Manitoba
1905	Aubrey F. Tuttle, B. A.	Alberta
1906	F. B. Curry	United States
1907	Thos. A. Bowen	Alberta
1909	W. Quinton Genge	United States
1909	R. W. Weddall, B. A.	N. B. and P. E. I.
1910	Charles W. Wright, B. A.	United States
1911	W. W. Andrews, LL. D.	Saskatchewan
1912	Geo. M. Young	N. B. and P. E. I.
1912	H. G. Bandey	Hamilton
1912	Wm. H. Hughes	Alberta
1913	John W. Aikens	Toronto
1913	P. T. Meek	Hamilton
1913	Robt. B. Thomas	Saskatchewan
1914	D. B. Hemmeon, B. A.	Newfoundland
1915	Charles G. Hockin, B. D.	Alberta
1915	Vincent Zaffero	Toronto
1915	G. J. Bond, LL. D.	N. B. and P. E. I.
1915	W. J. Layton	United States
1916	N. McLaughlan	N. B. and P. E. I.
1916	Thos. Street	United States
1917	Peter Pallitt	Montreal
1918	E. Wm. Forbes, B. D.	Newfoundland
1919	G. W. F. Glendenning, M. A.	N. B. and P. E. I.

1919	J. A. Smith.....	Alberta
1920	H. B. Clarke.....	N. B. and P. E. I.
1920	W. M. Ryan.....	N. B. and P. E. I.
1920	Harold Tomkinson.....	United States
1920	Percy Johnson.....	Alberta
1920	A. W. Dyer.....	United States
1920	R. C. Tait.....	Bay Quinte
1921	A. D. Morton, D. D.....	Toronto
1921	R. G. Fulton.....	N. B. and P. E. I.
1921	F. J. Neal.....	United States
1921	Charles H. Johnson, B. D.....	Newfoundland
1921	Josiah Martin.....	Great Britain
1922	R. E. Fairbairn.....	Newfoundland
1922	C. B. Sinden.....	United States
1923	C. E. Hellens, B. A.....	United States
1924	R. L. Norsworthy.....	United States
1925	W. H. Palmer.....	N. B. and P. E. I.
1925	Leonard M. Outerbridge (Prob.).....	Montreal

Ministers who withdrew between 1884 and 1924:—

1895	P. H. Robinson (irregular withdrawal)
1900	Thomas F. Wootton (given credentials)
1914	Ivor G. Hyndman (without credentials)
1915	W. Arthur Hart (with credentials. Mr. Hart was readmitted to Conference in 1924)
1917	C. W. Porter-Shirley; 1920 H. T. Cartlidge; 1921 Wm. Owen;
1922	Guy E. Mossman
1922	L. A. Buckley, B. A., to engage in national boys' work.
1923	F. L. Rice.

APPENDIX C.

N. B. AND P. E. I. CONFERENCE NAMES AND FIGURES

The first session of the N. B. and P. E. I. Conference was organized in Charlottetown, at the close of the last session of the old Eastern British America Conference, on Friday, July 3rd, 1874, Rev. Henry Pope, D.D., President and Rev. D. D. Currie, Secretary. The members of the Conference were as follows, arranged in seniority:—

1830	Henry Daniel	1860	John J. Colter
1837	Geo. M. Barrett	1860	Edwin Evans
1837	Jeremiah V. Jost	1861	F. W. Harrison
1837	Humphrey Pickard, D.D.,	1861	George Harrison
1837	Frederick Smallwood	1861	Elias Slackford
1838	Samuel W. Sprague	1861	Howard Sprague, M. A.
1839	James R. Narraway, M.A.,	1861	W. W. Percival
1839	Richard Weddall	1861	H. P. Cowperthwaite, M. A.
1844	Henry Pope, D.D.	1862	John S. Allen
1845	Wm. McCarty	1862	W. W. Colpitts
1846	Geo. O. Huestis	1862	Chas. W. Dutcher
1846	John Prince	1862	Robt. H. Taylor
1846	James Taylor	1863	John A. Clarke, M. A.
1851	Wm. Tweedy	1863	T. J. Deinhardt
1851	John S. Phinney	1863	Isaac N. Parker
1853	Charles Stewart, D.D.,	1864	Alfred E. LePage
1853	Duncan D. Currie	1864	Isaac Howie
1853	Robt. Duncan	1866	W. W. Lodge
1853	Joseph Hart	1866	Charles H. Paisley, M. A.
1853	Robt. Wilson	1866	Thomas Allen
1853	Hezekiah McKeown	1866	Joseph Seller, M. A.
1855	Charles Comben	1866	C. W. Dockrill
1856	Stephen T. Teed	1867	Samuel R. Ackman
1856	Stephen Humphrey, M.A.,	1868	Edwin Mills
1857	Douglas Chapman	1868	Levi S. Johnson
1857	James A. Duke	1869	R. W. Weddall, M. A.
1858	John Waterhouse	1870	H. J. Clarke

1870 Wm. Dobson
1870 Wm. Maggs
1870 Thos. Marshall

1870 W. W. Brewer
1870 J. F. Betts

PROBATIONERS IN THE N. B. AND P. E. I. CONFERENCE IN 1874:

1870 John Ellis
1870 Silas James
1871 J. T. Baxendale
1871 R. S. Crisp
1871 G. M. Campbell
1871 C. W. Hamilton
1871 Aquila Lucas
1871 Wm. Tippet
1871 J. C. Berrie
1871 G. W. Fisher
1871 Wm. Harrison
1871 J. W. Doull, A. B.
1871 A. R. B. Shrewsbury
1872 James Crisp
1872 Edwin Turner

1873 Wm. Lawson
1873 Edward Bell
1873 H. R. Baker, A. B.
1873 Wm. Penna
1874 C. H. Manaton
1874 J. K. King
1874 S. E. Colwell
1874 Edward Jenkins
1874 D. H. Lodge
1874 Benj. Chappell, A. B.
1874 Richard Ople
1874 F. Freeman
1874 Bernard Copping
1874 John Tinling

CANDIDATES ADMITTED BETWEEN 1874 AND 1884:

1875 George Steel
1875 J. F. Estey
1875 John Goldsmith
1875 W. R. Pepper
1875 Wm. Wass
1875 Thos. Hicks
1875 Wm. Fielder
1875 Wm. J. Kirby
1875 Thos. Stebbings
1875 T. L. Williams
1876 Henry Penna
1876 M. R. Knight, A. B.
1877 Albert Hagarty
1877 S. C. Wells
1877 W. B. Thomas
1877 F. S. Rogers

1878 W. E. Johnson, A. B.
1879 J. W. Wadman, A. B.
1879 A. C. Bell
1879 D. D. Moore, A. B.
1879 A. D. McCully, A. B.
1880 Thomas Pierce
1880 S. B. Gregg, A. B.
1881 J. W. Tait
1881 S. Howard
1883 A. P. Taylor
1884 Neil McLauchlan
1881 Clement Williams
1881 Frederic Black
1882 George F. Dawson
1883 R. W. Clements

Probationers who dropped out between 1874 and 1884 before completing the usual period of four years:

1875 J. W. Doull, B. A.
1877 B. Copping
1877 J. Tinling
1877 Wm. Fielder
1879 Edward Jenkins

1880 Albert Hagarty
1880 F. S. Rogers
1880 Fred Freeman
1883 S. B. Gregg, B. A.
1883 Frederic Black

Ministers who retired to enter the work elsewhere between 1874 and 1884:

1875 C. W. Dockrill.....	United States
1876 J. Waterhouse.....	England
1876 James Taylor.....	Nova Scotia
1876 Geo. O. Huestis.....	Nova Scotia
1879 John Lathern.....	Nova Scotia
1881 W. W. Percival.....	Newfoundland
1882 Ben. Chappell, B. A.....	British Columbia
1883 J. T. Baxendale.....	United States
1883 John F. Betts.....	British Columbia
1883 S. E. Colwell.....	North West
1883 Clement Williams.....	North West
1883 W. W. Colpitts.....	North West

Ministers who resigned between 1874 and 1884:

Robert H. Taylor

Ministers who came into the N. B. and P. E. I. Conference between 1874 and 1884:

1876	John Lathern.....	Nova Scotia
1876	Geo. B. Payson.....	Nova Scotia
1876	David Kennedy, S. T. D.....	Toronto
1879	John Read.....	Nova Scotia
1881	Job Shenton.....	Newfoundland
1883	B. Chappell, M. A.....	British Columbia

The N. B. and P. E. I. Conference of The Methodist Church was organized in St. John, N. B., June 25th, 1884, Rev. John Read, President, Rev. Robert Wilson, Secretary. It was composed of the ministers and Laymen elected by Districts. As this was the first Conference in which Laymen had an equal part with ministers we give the names of the laymen:—

ST. JOHN DISTRICT

J. Willard Smith
Joseph Bullock
John Hopkins
E. D. Whiteside
W. D. Baskin
R. Whiteside
J. A. McNaught
H. J. Thorne
Jos. Prichard
J. E. Irvine
E. T. C. Knowles
Gilbert Bent

James A. White
I. N. Coates
A. J. Sinnott
James Trueman
James Myles
R. A. Hagarty
Robt. McAfee
J. M. Hutchings
George Inch
John Youngclans
Hezekiah Porter

FREDERICTON DISTRICT

C. B. Barker
Asa Burpee
Dr. Coulthard
W. Temple Day
George Hatt
Leonard Inch
Martin Lemont
G. L. Holyoak
Alex. Lindsay
Alex. Harron

John Griffiths
Wm. Johnson
Wm. Munroe
G. C. P. Palmer
Alfred Rowley
Thos. Taylor
G. W. White
James Watts
J. J. Weddall

MIRAMICHI DISTRICT

Geo. Whittaker
J. J. Anslow
Enoch Tweedie

S. T. Stumbles
John Windsor
Allen McKendrick

SACKVILLE DISTRICT

James R. Inch
James D. Dixon
Joseph L. Black
John Fawcett
Martin Trueman
Martin Chapman
Allen Wells
Geo. R. Sangster
Enoch Price

Walter Dobson
Andrew Anderson
G. M. Black
Thos. Nicholson
George Ackman
Cyrus Goodwin
Howard Trueman
C. A. Bowser

ST. STEPHEN DISTRICT

J. D. Chipman
John Veazey
T. C. Stevenson

James Stevenson
J. W. Stevenson
Henry Henry

PRINCE EDWARD ISLAND DISTRICT

W. G. Strong
J. R. Beer
Dr. Johnson
J. F. Stewart
J. M. Hood
W. E. Dawson
J. Sellar
J. Bentley
C. C. Carleton
N. Peardon

J. Balderson
R'd Pickard
G. M. Clarke
S. Prowse
J. Henry
Wm. Heard
T. Drake
J. W. Clarke
S. E. Reid
J. Tweedle

Candidates admitted to N. B. and P. E. I. Conference between 1884 and 1925:—

1885 A. B. Calder
1886 F. Frizzle
1886 T. R. Wright
1886 W. A. Taylor, B. A.
1886 Geo. E. Locke
1886 W. C. Matthews
1887 Alex. D. McLeod
1887 F. A. Wrightman
1887 G. P. C. Palmer
1888 J. B. Gough
1888 A. C. Dennis
1888 Geo. M. Young
1888 R. Houghton
1889 J. S. Gregg
1889 W. J. Howard, B. A.
1889 W. F. Taylor
1889 Harry Harrison, B. A.
1889 Henry Warman
1889 E. S. Barker, B. A.
1889 S. A. Bailey
1889 J. B. Young
1890 Humphrey Gilbert,
1891 D. B. Bailey
1891 A. E. Chapman
1891 H. D. Marr
1891 J. W. McConnell
1891 E. L. Ramsay
1891 W. P. Read
1891 G. A. Sellar
1891 W. A. Thomas
1891 L. J. Wason
1892 J. B. Howard
1892 H. P. Gillespie
1893 H. Pierce
1893 C. H. Rice
1893 H. S. Young
1893 J. A. Ives
1893 John Dystant
1893 Josiah Champion
1893 Wallace Bryenton
1893 W. J. Buchanan
1893 L. J. Leard
1893 B. H. Balderstone, B. A.
1894 R. A. Colpitts
1894 L. R. McDonald
1895 R. J. Campbell
1895 Geo. A. Ross

1895 Wm. E. Smith
1895 R. G. Fulton
1895 Wm. B. Tennant
1896 H. E. Thomas
1896 H. C. Rice
1896 E. M. Smith
1896 D. R. Chowen
1897 A. E. Parkins
1897 Jacob Heaney, B. A.
1898 Hammond Johnson
1899 J. M. Rice
1899 John A. Seller
1899 W. Rogers Pepper
1900 H. H. Marr
1900 E. C. Hennigar
1900 J. J. Pinkerton
1900 H. C. McNeill
1902 Geo. Avers
1902 J. N. Wilkinson
1903 Geo. Morris
1903 L. H. Jewett
1904 E. J. Shanklin, B. A.
1904 H. S. B. Strothard, B. A.
1904 E. S. Weeks, B. A.
1906 C. F. Stebbings
1906 T. S. Crisp
1906 H. F. Ball
1906 J. T. Rowley
1907 J. T. Costain
1907 Geo. S. Patterson
1907 A. J. Gould
1908 F. T. Bertram
1908 F. J. R. Crisp
1908 P. A. Fitzpatrick
1908 F. H. M. Holmes
1908 J. W. Howe, B. A.
1908 W. E. Leard
1908 E. Rowlands
1908 G. W. Tilley, B. A.
1909 S. C. Ratcliffe, B. A.
1909 C. Graham
1909 G. N. Somers
1909 B. W. Turner
1910 F. H. Littlejohns
1910 T. A. McDonald
1910 O. V. Peters
1910 W. F. Taylor

1911	G. S. Helps	1921	Robt. H. Baxter
1911	H. T. Smlth	1921	Geo. R. Fitzpatrick
1911	W. J. Domville	1921	George Readman
1912	Robt. Smart	1921	Arthur G. Haberlin
1912	R. C. Dalzell	1922	Richard A. Dawson
1912	Geo. T. Metherall	1922	Harold J. Rowley
1912	Geo. Sparks	1922	John W. Hughes
1913	J. Whitman	1922	Richard Vincent
1913	A. E. Tingley	1922	Robt. C. Wright
1914	E. Fytche	1922	Gordon Stevens
1914	J. L. Lund	1923	Albert G. Batstone
1915	W. S. Godfrey, B. A.	1923	Thos. Palethorpe
1915	G. A. D. Elliot	1924	Edward A. Betts
1915	W. J. McIntyre	1924	Wm. T. R. Flemington,
1915	J. H. McLellan		M. A.
1916	Mason S. Linton	1924	John W. Barbour
1916	Bruce E. Carew	1925	George D. Young
1916	A. C. Motyer	1925	Warren J. Domville
1917	Hewlett C. Upton	1925	Hollis P. Tupper
1919	Chas W. Keirstead	1925	W. J. Duchemin
1920	Chester N. Brown		

Ministers who withdrew to enter the work elsewhere between 1884 and 1924:—

1885	D. Kennedy, S. T. D.	Toronto Conference
1887	J. W. Wadman, A. B.	British Columbia
1888	S. R. Ackman	Nova Scotia
1888	W. E. Reynolds	Montreal Conference
1889	J. W. Tait	United States
1889	J. W. Tredrea	Montreal Conference
1890	H. P. Cowperthwaite, A. M.	Newfoundland
1890	B. Chappell, A. M.	Japan
1890	D. D. Moore, A. M.	India, M. E. C.
1890	E. S. Barker, A. B.	Manitoba
1891	John Burwash, D. Sc.	Toronto Conference
1892	Wm. Dobson	Nova Scotia
1894	T. J. Deinstadt	Nova Scotia
1896	Joseph Seller, M. A.	Nova Scotia
1899	B. H. Balderson, B. A.	British Columbia
1902	R. W. Weddall, B. A.	Nova Scotia
1902	L. R. McDonald, B. A.	Manitoba
1902	S. A. Bayley, B. A.	Manitoba
1903	H. R. Baker, B. A.	Nova Scotia
1903	H. C. McNeill	Manitoba
1904	J. W. Wilkinson	Manitoba
1905	Geo. W. Fisher	Montreal Conference
1905	W. J. Howard, B. A.	Alberta
1905	J. A. Seller, B. A.	Alberta
1907	R. W. J. Clements	Alberta
1908	W. H. Spargo	Montreal
1909	Geo. M. Young	Nova Scotia
1909	R. G. Fulton	British Columbia
1910	J. J. Durant	London Conf.
1910	J. W. McConnell	Nova Scotia
1910	R. C. Ratcliffe (Prob.)	Alberta
1910	J. F. Rowley (Prob.)	Alberta
1911	J. A. Rogers, D. D.	Newfoundland
1912	M. R. Knight, B. A.	Nova Scotia
1912	W. J. Dean	Nova Scotia
1912	W. P. Leard (Prob.)	Alberta
1913	J. L. Batty	Manitoba
1913	C. R. Flanders, D. D.	London
1913	J. Strothard	Nova Scotia
1914	W. F. Gaetz	Hamilton
1914	Neil McLaughlan	Nova Scotia
1916	Geo. J. Bond, LL.D.	Newfoundland
1919	R. G. Fulton	Nova Scotia
1920	A. C. Motyer	London

1920	J. E. Whitham.....	Hamilton
1920	W. G. Lane.....	Nova Scotia
1920	John S. Allen.....	British Columbia
1921	Aquila Lucas.....	London
1921	W. H. Barraclough, B. A.....	Bay Quinte
1922	Hammond Johnson.....	Newfoundland
1923	J. B. Champion.....	London
1923	H. B. Clarke.....	Nova Scotia
1923	M. E. Conron.....	Hamilton
1925	H. D. Marr.....	Alberta
1925	E. V. Tilton.....	Hamilton
1925	J. W. Hughes.....	Nova Scotia

Minsters who came into the N. B. and P. E. I. Conference between
1884 and 1924:—

1884	S. H. Rice.....	Bible Christian Church
1884	J. M. Tredrea.....	Bible Christian Church
1884	W. H. Spargo.....	Bible Christian Church
1884	W. E. Reynolds.....	Bible Christian Church
1887	Ralph Brecken, A. M.....	Nova Scotia
1888	Fletcher H. W. Pickles.....	Nova Scotia
1888	Jeremiah Embree.....	Newfoundland
1892	Joseph Parkins.....	Newfoundland
1893	John J. Teasdale.....	Nova Scotia
1898	Thomas J. DeinStadt.....	Nova Scotia
1901	Charles Flemington.....	Newfoundland
1902	Jabez A. Rogers.....	Nova Scotia
1903	James Strothard.....	Nova Scotia
1904	Harold G. Alder.....	West Indies
1904	William Dobson.....	Nova Scotia
1904	W. Gladstone Watson, B. D.....	Toronto
1904	Benj. O. Hartman.....	Primitive Methodist U. S. A.
1904	Charles K. Hudson.....	Newfoundland
1905	C. W. Squires, M. A.....	Newfoundland
1906	J. L. Dawson, B. A.....	Newfoundland
1906	Hugh Miller.....	Newfoundland
1907	Walter J. Dean.....	Newfoundland
1907	Ernest A. Westmoreland.....	Newfoundland
1907	Ernest E. Styles.....	West Indies
1908	Charles R. Flanders, D.D.....	Montreal
1909	Richard W. Weddall, B. A.....	Nova Scotia
1909	George Orman.....	Reformed Episcopal Church
1909	John J. Durrant.....	Newfoundland
1909	Henry A. Brown.....	United Baptist Church
1909	Ernest Pugh (Prob.).....	Newfoundland
1910	Arthur Whiteside.....	Manitoba
1910	James L. Batty.....	Nova Scotia
1910	E. H. Creed.....	West Indies
1910	Wilfred F. Gaetz.....	Nova Scotia
1910	Gilbert Earle.....	West Indies
1911	William G. Lane.....	Nova Scotia
1911	James F. Rowley.....	Alberta
1912	George M. Young.....	Nova Scotia
1913	W. H. Barraclough, B. A.....	London
1913	H. A. Godwin.....	Manitoba
1914	Matthew E. Conron, M. A.....	Hamilton
1915	George J. Bond, LL.D.....	Nova Scotia
1915	Frank E. Boothroyd.....	Alberta
1915	Willis B. Leard.....	Alberta
1915	Kenneth Kingston (Prob.).....	Alberta
1916	Neil McLauchan.....	Nova Scotia
1918	Henry Scott.....	Newfoundland
1919	Samuel D. Webster.....	Alberta
1919	George W. F. Glendenning, M. A.....	Nova Scotia
1920	Harry B. Clarke.....	Nova Scotia
1920	Wofford, M. Ryan.....	Nova Scotia
1921	Robert G. Fulton.....	Nova Scotia
1921	E. Val Tilton.....	Bay Quinte

1922	J. F. Denney.....	British Guiana
1923	Joseph H. Philp, Ph. D.....	Montreal
1923	Arthur W. Brown.....	London
1923	Walter Vey.....	Newfoundland
1923	John T. Cavers.....	Hamilton
1925	H. Irvine.....	Hamilton
1925	W. H. Palmer.....	Nova Scotia

Ministers of the N. B. and P. E. I. Conference who, for various reasons withdrew since 1884:—

1892	S. C. Wells	1911	W. Rogers Pepper
1895	J. B. Howard	1915	T. A. McDonald
1895	W. Tippet	1918	G. Earle
1897	R. H. Colpitts	1918	C. W. Squires
1901	R. J. Campbell	1919	B. O. Hartman
1902	W. B. Tennant	1919	K. Kingston
1904	J. Dystant	1919	A. E. Tingley
1905	H. G. Alder	1921	G. S. Helps
1905	J. Goldsmith	1923	Geo. S. Patterson
1908	F. Frizzle	1924	W. S. Vey

Probationers who dropped out of the N. B. and P. E. I. Conference since 1884 before completing the full period of four years:—1888, T. R. Wright and A. B. Calder; 1889, G. E. Locke; 1890, W. F. Taylor and R. J. Houghton; 1892, H. Warman and W. A. Taylor; 1894, H. Gilbert; 1895, E. H. Gough; 1909, E. Pugh; 1910, H. F. Ball; 1912, W. F. Taylor; 1913, Geo. Sparks; 1914, R. C. Dalzell.

APPENDIX D.

NEWFOUNDLAND CONFERENCE NAMES AND FIGURES

The Newfoundland Conference of the Methodist Church of Canada was organized in the George Street Church, St. Johns, Newfoundland, Aug. 5th, 1874. Rev. George S. Milligan, A. M., President; Rev. Thos. Harris, Secretary. The members of the Conference, arranged according to seniority, were as follows, viz:

1828	Wm. E. Shenstone	1861	Joseph Pascoe
1840	John S. Peach	1861	Charles Ladner
1854	George S. Milligan, A. M.	1866	John Reay
1854	Thomas Harris	1866	George Forsey
1855	James Dove	1870	Charles Pickles
1856	Thomas Fox	1870	Solomon Matthews
1860	John Goodison		

PROBATIONERS IN 1874:

1870	F. G. Willey	1873	G. H. Bryant
1871	J. G. Currie	1873	R. W. Freeman
1871	Jer. Embree	1873	Alex. McGregor
1871	Wm. Swann	1873	John Pratt
1871	S. B. Dunn	1874	Arthur Hill
1871	Thos. H. James	1874	Joseph Lister
1871	G. J. Bond, A. B.	1874	Harry Hatcher
1872	T. W. Atkinson	1874	Jesse Heyfield
1872	George Boyd	1874	James Pincock
1872	James Nurse	1874	Edgar Taylor
1872	Charles Myers	1874	Henry Lewis
1873	J. P. Bowell	1874	George Paine
1873	John Dixon	1874	J. B. Heal
1873	Jabez Hill	1874	Wm. Jennings
1873	Jos. Parkins	1874	W. B. Seccombe
1873	Sam Snowdon		

CANDIDATES ADMITTED BETWEEN 1874 AND 1884:

1875 Jas. Alexander	1882 C. J. Duffill
1875 D. Gwilym	1882 J. J. Mawson
1875 Wm. Kendall	1882 F. R. Duffield
1875 Robert Bramfitt	1882 Samuel Jennings
1875 Wm. H. Edyvean	1882 R. B. Hemlaw
1876 George Bullen	1883 James Munro
1876 Lewis Rickings	1883 Samuel Reed
1876 Wm. R. Tratt	1883 Wm. Rex
1876 G. P. Story	1883 G. C. Frazer
1877 John Peters	1883 Mark Fenwick
1877 T. L. Eland	1883 W. H. Browning
1877 Jos. A. Jackson	1883 Levi Curtis
1878 George Vater	1883 Charles Lench
1878 James Wilson	1883 J. B. J. Smith
1880 Arthur Cheeseman	1883 J. T. Newman
1881 James Lumsden	1883 J. W. Vickers
1881 Henry Abraham	1883 Herbert Hooper
1882 W. W. Rider	1884 Henry Scott
1882 W. T. D. Dunn	1884 Theo. Howe
1882 George Noble	1884 Thomas Wilson

Ministers who withdrew to enter the work elsewhere between 1874 and 1884:

1875 George Forsey	Montreal
1875 Chas. Pickles	England
1878 S. B. Dunn	Nova Scotia
1881 Job Shenton	N. B. & P. E. I.
1882 Jos. Pascoe	N. B. & P. E. I.
1883 Thos. Harris	Montreal
1883 Chas. Ladner	Toronto
1883 Chas. Myers	Toronto
1883 J. P. Bowell	Toronto
1883 W. B. Seccombe	Toronto
1883 R. B. Hemlaw (Prob.)	Toronto
1883 J. A. Jackson (Prob.)	Toronto
1883 John Peters	Toronto

Ministers who came into the Conference between 1874 and 1884:—

1878 Job Shenton	N. B. & P. E. I.
1881 W. W. Percival	N. B. & P. E. I.

Candidates whose names were dropped between 1874 and 1884 before completing the usual period of Probation:—

1876 J. Alexander	1883 W. W. Rider
1877 D. Gwilym	1883 J. J. Mawson
1877 Lewis Richings	1883 T. R. Duffield
1879 A. McGregor	1884 Jos. Munro
1881 T. L. Eland	

Ministers who became Supernumeraries and those who died between 1874 and 1884.

See Appendices E. and F

The Newfoundland Conference after the second Union was held in Gower Street, St. John's, July 1st, 1884, Rev. G. S. Milligan, LL.D., President; Rev. G. J. Bond, M. A., Secretary. As this was the first Conference at which laymen were admitted we give their names:—

ST. JOHN'S DISTRICT

G. Gear
R. K. Bishop
C. R. Ayre
J. J. Rogerson
E. White
John Woods

W. J. Mears
J. Steer
W. F. Burns
J. E. Peters
H. J. B. Woods

CARBONEAR DISTRICT

J. L. McNeill
A. Black
A. Penny
W. Lamb
Joshua Bartlett
W. Noseworthy
A. J. Crocker
J. Bermister

B. Parsons
Ed. Parsons
J. Trapnell
W. Boone
J. C. Moore
John Lewis
J. Garland
Apollos Thompson

BONAVISTA DISTRICT

G. S. Green
T. C. Duder
P. Saunways
Elljah Burry
George Reader
Wm. Bartlett

J. Batstone
A. Vincent
J. G. Lucas
E. Knight
Simon Manuel

PROBATIONERS IN 1884

1880 A. Cheeseman
1881 Henry Abrahams
1881 Jas. Lumsden
1882 W. T. D. Dunn
1882 S. H. Jennings
1882 F. R. Duffill
1883 Levi Curtiss
1883 Ch. Lench
1883 G. C. Frazer
1883 W. H. Browning
1883 J. W. Vickers

1883 Samuel Reed
1883 Wm. Rex
1883 J. B. Smith
1883 Mark Fenwick
1883 Herbert Hooper
1883 J. T. Newman
1884 T. C. Simpson
1884 Theop. Howe
1884 Henry Scott
1884 Thomas Wilson

CANDIDATES ADMITTED BETWEEN 1884 AND 1925

1885 M. J. Stevens
1885 J. C. Sidey
1885 J. E. Manning
1886 W. J. Bartlett
1886 A. A. Holmes
1886 W. Harris
1886 J. J. Wheatley
1886 T. B. Darby
1886 W. H. Adams
1886 A. McAusland
1887 H. J. Indoe
1887 Jas. Smith
1887 John Pye
1887 John Humphries
1888 John Lewis
1888 Alfred Skinner
1888 Akroyd Stoney
1888 Jabez Moore
1888 John E. Peters
1888 Albert Gale
1889 W. H. Dotchon
1889 J. K. Kelley
1889 H. J. Whitmore

1889 S. J. Hull
1889 W. J. Hutcheson
1889 S. J. Russell
1890 W. J. Seeley
1890 J. J. Durant
1890 Selby Jefferson
1890 W. Patterson
1891 W. B. Ambrose
1891 George Stoney
1891 Herbert Clegg
1891 C. Flemington
1891 Edwin Moore
1891 Arthur Antle
1892 Wm. Stratton
1892 Bramwell Peck
1892 Thomas E. Roberts
1892 Geo. E. Heal
1892 C. W. Follett
1892 John J. Blythe
1892 Francis G. Drake
1893 Charles W. Squires
1893 Charles Howse
1893 W. W. Edmondson

- 1893 A. E. Rowson
 1893 R. K. Peck
 1893 Thos. W. Harwood
 1893 Eugene Forsey
 1893 W. J. Luscombe
 1893 Edgar Jones
 1894 James Opie
 1895 Wm. A. Palmer
 1895 John K. Curtis
 1895 Alex. Hoskins
 1895 Geo. Burry
 1895 Samuel Halfyard
 1897 Chas. K. Hudson
 1897 John W. Bartlett
 1897 Chas. R. Durrant
 1897 Fred W. Matthews
 1898 Jabez R. Saint
 1898 H. J. Creasey
 1898 R. H. Maddock
 1899 Frank S. Hollett
 1900 Chas. Hackett
 1900 H. G. Bandey
 1900 Chas. A. Whitemarsh
 1901 Hugh Miller
 1901 Richard L. Rowe
 1901 John J. Sparks
 1901 Edwin Lewis
 1901 Henry Godfrey
 1901 Ezra Broughton
 1902 R'd W. Bell
 1902 Walter J. Dean
 1902 Sidney Bennett
 1902 E. Pollit Ward
 1902 Arther Crossley
 1902 Ernest Westmoreland
 1902 Wm. Hollingsworth
 1902 F. A. Sykes
 1902 Frank E. Boothroyd
 1902 Wm. J. Morris
 1902 Edward Andrews
 1902 Arminius Young
 1902 Harry-G. Coppin
 1903 Geo. A. Steel
 1903 John T. Beagarle
 1903 R. H. Mercer
 1903 Richard Blount
 1903 T. D. Jones
 1903 W. A. Harrison
 1903 Robt. L. Biggs
 1903 Elijah French
 1903 Wm. M. Muir
 1903 Wm. Grimes
 1903 Peter Bryce
 1904 Samuel H. Soper
 1904 Isaac French
 1904 Harry Royle
 1904 Archer Wallace
 1904 J. W. Guy
 1904 Edwin J. Pratt
 1904 John Line
 1904 Solomon Hann
 1904 Ernest Baines
 1904 Wm. H. Pike
 1905 Henry G. Hatcher
 1905 Charles E. Powell
 1905 Archibald G. Young
 1905 James Bright
 1905 Francis J. Haden
 1905 Wm. H. Webber
 1906 Ernest Codling
 1906 Wilbert B. Bugden
 1906 James Leach
 1906 Robt. S. Smith
 1906 Frank Dickinson
 1906 Wm. Wilson
 1906 Robt. C. Tait
 1906 H. B. Parnaby
 1906 Ed. A. Wooley
 1906 Simon Edwards
 1906 Wm. J. Mumford
 1906 Arthur W. Dycer
 1906 John W. Winsor
 1906 Job Moore
 1906 Ernest Pugh
 1907 Thos. S. Alty
 1907 Allan O. Birchenough
 1907 Wm. P. Wornell
 1907 L. E. G. Davies
 1907 Allan S. Adams
 1907 F. J. Armitage
 1907 Norman M. Guy
 1907 Alfred Bishop
 1907 Wm. S. Mercer
 1907 G. G. Burton
 1907 F. H. Phillipson
 1907 Geo. B. Pickering
 1907 Chas. H. Brown
 1908 John F. Bishop
 1908 Thos. Pitcher
 1908 F. W. Sawdon
 1908 W. H. S. Williams
 1908 John Hurst
 1908 Levi Halfyard
 1908 Jos. W. Noseworthy
 1908 W. P. Scarth
 1908 C. W. Legge
 1908 Frank D. Cotton
 1908 John T. Stapleton
 1908 Jos. Jones
 1908 Wm. M. Grandy
 1908 Ananias Mercer
 1909 Jos. G. Boyles
 1909 Geo. Forshaw
 1909 Alfred F. Bamford
 1909 James Holmes
 1909 Peter Williams
 1909 Harry Craner
 1909 Alfred Thorpe
 1909 Thos. B. Moody
 1909 A. Doggett
 1909 Fred G. Purchase
 1909 Edgar V. Young
 1909 Wm. H. Norman
 1909 Walter W. Cotton
 1909 Elijah Coish
 1909 Walter H. Palmer
 1909 J. A. Wilkinson
 1909 Albert E. Stephenson
 1910 J. V. Westlake
 1910 R. A. Brook
 1910 Robt. F. Mercer
 1910 A. C. Pollard
 1910 Wm. R. Seeley
 1910 Geo. L. Mercer
 1910 R'd. H. Ball
 1910 Chester Harris, B. A.
 1910 Henry Allenby
 1910 Wm. G. Day
 1910 A. J. Waterman
 1911 Jos. G. Joyce

1911	Ell R. Anthony	1917	Eugene Vaters
1911	Kenneth Richards	1917	Roland T. Moores
1911	Nathanial Cole	1917	Boyce P. Pardy
1911	Wm. J. Arms	1917	W. J. Moores
1911	Ira F. Curtis	1917	J. A. Spencer
1911	Wm. H. McKirdy	1917	D. E. Freaque
1911	Louis G. Hudson	1917	A. F. Brett
1911	Baxter J. Warr	1918	Arthur H. Boyles
1911	F. C. Welr	1918	Lorenzo Dawe
1911	Samuel Sargeant	1918	L. W. Blunden
1911	Oliver Jackson	1919	Levi Hussey
1911	Alex. V. Robb	1919	Arthur E. Blunden
1912	Stephen J. Pike	1919	Gilbert Ivany
1912	T. M. Gillingham	1919	H. R. Bursey
1912	Ernest Davis	1919	A. C. LeGrow
1912	Chas. F. Davis	1919	Maxwell Parsons
1912	John W. Baggs	1919	Ronald Vatcher
1912	Geo. Patten	1920	Selby W. Francis
1912	B. F. Parsons	1920	Samuel R. Cooper
1912	Walter Vey	1920	Henry G. Turtle
1912	Samuel J. Baggs	1920	Benj. Bowering
1912	John G. Myers	1920	Alfred R. Baggs
1912	Wm. R. Butler	1920	Sydney G. Garland
1912	Elijah Mercer	1920	Wm. Thistle
1912	S. J. Hillier	1921	Robt. Atkinson
1912	Alex. Patterson	1921	Albert Abbott
1913	Edgar Mercer	1921	Geo. S. Johnson
1913	H. C. Suter	1921	Edward Lacey
1913	Isaac Davis	1921	Jos. K. Lewis
1914	Hubert Wells	1921	Ernest M. F. Howse
1914	N. A. James	1921	Harvey Russell
1914	Chas. F. Adey	1921	Robt. E. Belben
1914	T. J. Pitt	1921	Thos. W. Tyson
1914	Cater Winsor	1921	Bond Brown
1914	Augustus Roberts	1921	James Sweetapple
1914	Albert Johnson	1921	A. McKenley Rose
1914	H. H. Gillingham	1922	Frank S. Hewitt
1914	F. W. Sellers	1922	Sydney Rowe
1914	John W. Parsons	1922	Samuel Taylor
1914	C. Gaukrogers	1922	Francis J. Little
1914	T. G. Seeley	1922	Josiah Osmond
1914	G. S. Curtis	1922	Lester Bury
1914	Cyril M. Curtis	1922	W. S. Bishop
1914	Watson Boyes	1922	Charles L. Mitchell
1914	John N. Scevlour	1922	James P. Kay
1915	John T. Clarke	1922	Stephen Spurrell
1915	Samuel S. Milley	1923	Harold E. Parsons
1915	Arthur C. Francis	1923	F. Doherty
1915	Wm. T. Eddy	1923	Robt. J. Burton
1915	Alfred Tuff	1923	Geo. L. Morgan
1915	Geo. Wilkinson	1923	Eli Roberts
1916	H. W. Martin	1923	W. E. Cochrane
1916	Jesse L. Reynolds	1924	Wm. B. Perry
1916	Samuel I. Murley	1924	L. A. D. Curtis
1916	Ernest W. Mouland	1924	Harry L. Coole
1916	Geo. Butt	1924	Wm. B. Burry
1916	R'd. E. Gosse	1924	E. H. King
1916	Herbert Moores	1924	W. H. LeGrow
1916	Elijah Mercer	1924	Walter G. Jones
1917	James C. Hudson		

Ministers who entered the Conference between 1884 and 1924:—

1890	H. P. Cowperthwaite, M. A.....	N. B. and P. E. I.
1890	A. D. Morton, M. A.....	Nova Scotia
1900	J. L. Dawson, B. A.....	Nova Scotia
1901	F. W. W. DesBarres, B. A.....	Nova Scotia
1911	J. A. Rogers, D. D.....	N. B. and P. E. I.
1914	D. B. Hemmeon, B. A.....	Nova Scotia

1916	G. J. Bond, LL. D.....	N. B. and P.E.I.
1918	E. W. Forbes, B. D.....	Nova Scotia
1921	C. H. Johnson, B. D.....	Nova Scotia
1921	R. E. Fairbairn.....	Nova Scotia
1922	Hammond Johnson.....	N. B. and P. E. I.

Probationers who for various reasons dropped out of the Newfoundland Conference between 1884 and 1924 before completing usual term of four years:—

1885	F. C. Simpson	1913	F. G. Martin
1886	A. Cheeseman	1914	Peter Williams
1886	J. B. Smith	1914	Samuel Sargeant
1887	M. G. Stevens	1915	W. H. Norman
1887	Thos. Wilson	1915	A. D. Roberts
1889	A. Gale	1916	C. Gaukrodger
1889	J. Humphries	1916	B. C. Henderson
1892	Jabez Moore (to U. S. A.)	1917	J. G. Myers
1892	S. J. Hull	1919	C. Harris
1897	F. G. Drake	1919	F. M. Sellars
1904	A. W. Crossley	1919	T. M. Gillingham
1904	Edwin Lewis	1920	A. C. Francis
1905	W. A. Harrison	1920	H. Moores
1911	Job Moore	1921	J. W. Parsons
1911	Simon Edwards	1922	J. A. Spencer
1911	J. W. Noseworthy	1923	H. G. Way
1913	G. E. W. Bryant		

Ministers and Probationers who withdrew from the Newfoundland Conference between 1884 and 1925 to enter the work elsewhere:—

1884	W. W. Percival to B. C.	1900	John Pye to B.C.
1887	R. Bramfitt to U.S.A.	1900	Geo. Stoney to Manitoba
1887	W. Jennings to U.S.A.	1900	W. J. Hutcheson to
1888	J. Embree to N.B. & P.E.I	1900	R. M. Bickle to
1888	G. Vater to U.S.A.	1901	Jas. Smith, B.A. to Mani-
1888	G. Lister to England		toba
1889	W. H. Edyvean to N.S.	1901	W. B. Ambrose to Manitoba
1889	J. Bullen to	1901	Wm. J. Bartlett to N.S.
1889	J. W. Vickers to	1901	C. Flemington to N.B. & P.
1889	J. B. Heal to N.S.		E.I.
1890	Geo. Boyd to London, O.	1901	Geo. E. Heal to
1890	S. Jennings to U.S.A.	1902	W. J. Luscombe to
1891	J. E. Manning to U.S.A.	1903	H. J. Indoe, M.A., to N.S.
1891	A. McCausland to U.S.A.	1903	F. W. W. DesBarres, B.A.,
1891	G. J. Bond, B.A. to N.S.		to N.S.
1891	Henry Lewis to Manitoba	1903	Wm. Patterson to London,
1891	John Lewis to Manitoba		O.
1892	J. Parkins to N.B. & P.E.I.	1903	S. J. Russell to
1893	J. Lumsden to N.S.	1903	F. S. Hollett to
1893	F. R. Duffill to England	1903	Eugene Forsey to
1893	H. Abraham to U.S.A.	1903	R. L. Rowe
1895	W. Seeley to Toronto	1903	F. W. Sykes to
1895	H. Hooper to	1904	Geo. Burry to Toronto
1895	Wm. Rex to	1904	J. J. Wheatley to Toronto
1895	A. C. Skinner to	1904	Jabez Hill to Hamilton
1896	J. K. Kelly to	1904	C. K. Hudson to N.B. & P.
1897	C. W. Follett to Toronto		E.I.
1897	F. G. Drake to	1904	H. G. Bandey to N.S.
1898	A. Stoney to B.C.	1904	Ed. Andrews to
1898	H. Clegg to B.C.	1904	R. W. Bell to
1898	E. Jones to	1905	C. W. Squires, M.A., to N.
1899	J. J. Blythe to Montreal		B. & P.E.I.
1899	S. Jefferson to N.S.	1906	J. L. Dawson, B.A., to N.
1899	R. K. Peck to Manitoba		B. & P.E.I.
1899	A. E. Rowson to	1906	H. Miller to N.B. & P.E.I.
1899	James Ople to	1906	Wm. Hollingsworth to Mon-
1900	W. R. Tratt to N.S.		treal

- 1906 Sam'l Halfyard to
 1907 J. E. Peters, M.A., to Hamilton
 1907 A. Hill to Bay Quinte
 1907 W. J. Dean to N.B. & P.E.I.
 1907 E. Westmoreland to N.B. & P.E.I.
 1907 Tom J. Jones to Montreal
 1908 C. R. Durrant to London
 1908 R. L. Biggs to Saskatchewan
 1908 Peter Bryce to Toronto
 1908 H. J. Creasy to London
 1908 H. B. Parnaby to
 1909 J. J. Durrant to N.B. & P.E.I.
 1909 Ernest Pugh to N.B. & P.E.I.
 1909 Archer Wallace to Toronto
 1909 J. J. Sparks to
 1910 J. W. Guy to Montreal
 1910 F. J. Hayden to Montreal
 1910 E. Codling to Toronto
 1910 W. H. Pike to Alberta
 1910 C. E. Powell to Alberta
 1910 F. E. Boothroyd to Alberta
 1910 James Bright to Sask.
 1910 A. Bishop to
 1910 E. A. Wooley
 1910 A. O. Birchenough to
 1911 J. V. Begarie to Sask.
 1911 J. Line to Bay Quinte
 1911 A. W. Dyer to N.S.
 1911 J. Leach to Montreal
 1911 R. C. Tait to N.S.
 1912 C. Hackett to Hamilton
 1912 E. Baines, B.A., to N.S.
 1912 E. J. Pratt to Alberta
 1912 J. Jones to London
 1912 J. F. Bishop to Toronto
 1912 Solomon Hann to Alberta
 1912 C. H. Brown to Montreal
 1912 F. J. Armitage to N.S.
 1912 S. Chancey to Alberta
 1912 J. V. Westlake to
 1912 T. S. Alty to
 1913 A. F. Bamford to Toronto
 1913 R. H. Ball to Saskatchewan
 1913 F. Dickinson to N.S.
 1913 A. S. Daggett to Montreal
 1913 J. Hurst to Montreal
 1913 C. W. Legge to Hamilton
 1913 A. J. Mercer to Sask.
 1913 A. E. Stephenson to Sask.
 1913 J. T. Stapleton to Hamilton
 1913 W. P. Wornell to Montreal
 1913 A. G. Young to Toronto
 1913 G. A. Steele to Toronto
 1913 W. H. Webber to Bay Quinte
 1914 A. Pollard to Sask.
 1914 B. F. Parsons to Sask.
 1914 V. E. Young to Sask.
 1914 W. J. Mumford to Toronto
 1914 H. Craner to Hamilton
 1914 F. B. Moody to Montreal
 1914 A. Thorpe to Nova Scotia
 1914 W. H. Palmer to N.S.
 1914 J. K. Curtis to Montreal
 1914 F. W. Sawdon to N.B. & P.E.I.
 1914 J. W. Bartlett to N.S.
 1914 James Holmes to
 1914 R. G. Richards to
 1915 R. A. Brook to London
 1915 G. G. Burton to Montreal
 1915 R. F. Mercer to Hamilton
 1916 L. E. G. Davis to N.S.
 1916 F. G. Purchase to Sask.
 1916 H. Allenby to Montreal
 1917 W. R. Seeley to N.S.
 1917 Henry Godfrey to London
 1917 S. J. Pike to Montreal
 1918 N. M. Guy to Nova Scotia
 1918 F. R. Matthews to Montreal
 1918 H. Scott to N.B. & P.E.I.
 1918 E. J. Colish to Hamilton
 1918 H. C. Suter to Alberta
 1918 F. G. Weir to Bay Quinte
 1918 J. Pincock to Manitoba
 1919 Chester Harris to
 1919 L. Halfyard to Toronto
 1919 J. N. Scevlour to Sask.
 1920 C. A. Johnson to Montreal
 1920 R. S. Smith to Montreal
 1920 C. A. Adey to Montreal
 1920 N. Cole to Nova Scotia
 1920 B. J. Warr to Nova Scotia
 1920 A. J. Waterman to Sask.
 1920 H. Royle to London
 1920 C. A. Whitemarsh to U.S.A.
 1920 L. Dawe to
 1920 W. M. Grandy to
 1920 W. G. Day to
 1920 A. C. Francis to
 1920 H. Moores to
 1921 H. A. Gillingham to Montreal
 1921 A. Blundon to Nova Scotia
 1921 Cater Winsor to N.S.
 1921 A. S. Adams to Nova Scotia
 1921 G. J. Bond to Nova Scotia
 1921 D. B. Hemmeon to N.S.
 1921 A. F. Marsh to Hamilton
 1921 A. Patterson to
 1921 W. H. McKirdy to
 1921 W. H. Norman to
 1922 G. S. Curtis to Manitoba
 1922 A. A. Holmes to London
 1922 E. W. Forbes to N.S.
 1922 J. R. Saint to Nova Scotia
 1922 Eugene Vaters to
 1922 H. Wells to
 1922 F. H. Philipson to
 1923 A. V. Robb to London
 1923 W. Vey to N.B. & P.E.I.
 1923 H. G. Hatcher to
 1923 Geo. Butt to
 1923 W. W. Cotton to England
 1923 J. C. Elliott to U.S.A.
 1923 B. P. Pardy to
 1924 A. F. Brett to Alberta
 1924 W. T. Eddy to London
 1924 S. Edgecombe to Sask.
 1924 D. E. Freake to Sask.
 1924 W. J. Moores to London
 1924 R. C. White to Nova Scotia

1924 W. B. Barnes to London	1925 A. Anthony to Unit. States
1925 R. E. Fairbairn to Hamilton	1925 Josiah Osmond (Prob.) to United States
1925 C. M. Curtis to N.S.	

APPENDIX E. SUPERNUMERARY LIST

Ministers who were on the Supernumerary List in 1855, with the number of years each had been in active work before retiring:—

James Horne.....	35	George Millar.....	32
R'd. Williams.....	40	John B. Strong.....	37
Albert Des Brisay.....	24	Henry Pope, Snr.....	40
William Bennett.....	36	Average, 36 years.	
William Crocombe.....	46		

Ministers who became Supernumeraries between 1855 and 1874 with the number of years each had been in active work before retiring:

Arthur McNutt.....	31	James Buckley.....	29
William Temple.....	39	Wm. Smithson.....	40
Adam Nightingale.....	37	Richard Johnson.....	8
Matthew Richey, D.D.....	49	Thos. H. Davies.....	43
Samuel Avery.....	7	Edmund Botterell.....	33
John Snowball.....	46	Joseph Sutcliffe.....	9
Michael Pickles.....	36	Jas. R. Narraway, M.A.....	28
Wm. S. Cardy.....	29	Ingham Sutcliffe.....	41
Fred Smallwood.....	26	George Johnson.....	40
William Allen.....	23	Alfred W. Turner.....	10
Stephen Humphrey, M.A.....	12	Robt. E. Crane.....	23
Charles Gaskin.....	7	Thomas Smith.....	24
J. B. Brownell.....	35	Charles DeWolfe, D.D.....	31
W. E. Shenstone.....	40	W. W. Perkins.....	12
Jas. G. Hennigar.....	47	F. W. Moore.....	17
J. V. Jost.....	39	Roland Morton.....	30
Wm. Sargent, M.A.....	8	Wm. McCarty.....	27
Richard Weddall.....	35	Geo. M. Barratt.....	48
Thos. Angwin.....	34	Average, 29 years.	

Ministers who became Supernumeraries in the Nova Scotia Conference between 1874 and 1924 with their years of active service:—

James England.....	39	John W. Howie.....	34
Elias Brette.....	31	John G. Bigney.....	31
John McMurray.....	41	Wm. C. Brown.....	35
John S. Addy.....	42	Thos. D. Hart.....	35
John L. Sponagle.....	25	J. B. Hemmeon.....	30
Robert Tweedy.....	25	D. B. Scott.....	39
Richey Bld.....	7	S. R. Ackman.....	32
James Taylor.....	34	Jos. G. Angwin.....	35
R. O'B. Johnson.....	21	Jesse E. Giles.....	29
A. W. Nicolson.....	36	Cranswick Jost.....	37
Paul Prestwood.....	33	John Lathern.....	44
Richard Smith.....	43	William Ryan.....	42
John A. Mosher.....	26	Oskar Gronlund.....	12
Wm. Alcorn.....	33	T. Watson Smith.....	37
James R. Hart.....	22	John Johnson.....	40
Christopher Lockhart.....	36	J. Mayhew Fisher.....	38
Robert A. Temple.....	32	Joseph Gaetz.....	43
George W. Tuttle.....	32	David Hickey.....	32
Robert Wasson.....	26	Aaron Kinney.....	11
A. Fletcher Weldon.....	15	R. B. Mack.....	41
Geo. F. Day.....	17	C. W. Swallow.....	34
Geo. O. Huestis.....	43	I. E. Thurlow.....	49
Alex. S. Tuttle.....	31	E. E. England.....	40

S. F. Huestis.....	50	M. R. Knight.....	46
E. B. Moore.....	45	W. H. Langille.....	43
W. Ainley.....	40	J. W. Prestwood.....	41
J. S. Coffin.....	37	R. M. Browne.....	31
Geo. F. Johnson.....	37	J. Blesedell.....	22
C. M. Tyler.....	42	W. Nightingale.....	39
H. R. Baker.....	40	W. R. Turner.....	31
Benjamin Hill.....	40	Geo. T. Bryant.....	14
Joseph E. Donkin.....	35	B. C. Borden.....	49
Wm. H. Evans.....	44	L. Daniel.....	42
Wm. Brown.....	44	H. Burgess.....	39
Robert McArthur.....	44	Geo. J. Bond.....	47
Hubert C. McNeill.....	25	A. Mitchell.....	11
A. D. Morton.....	51	H. P. Patterson.....	28
Wm. R. Tratt.....	40	Geo. W. Whitman.....	43
J. B. Heal.....	44	(Returned to active work, 1925)	
A. Hockin, Snr.....	46	D. W. Johnson.....	50
John Craig.....	45	A. M. Angus.....	14
Joseph Hale.....	49	F. J. Pentelow.....	40
John Ashbury.....	47	Alban Daniel.....	44
H. J. Indoe.....	32	Fred'k. Friggens.....	42
Robt. Williams.....	45	Average years in active service	
A. C. Borden.....	36	38.	
James Strothard.....	51		

Note:—These figures do not always mean the difference between the years of entry and retirement. Some were supernumeraries temporarily, for one or more years, and some had a year or more leave of absence. It is difficult to get the exact figures in some cases.

Ministers who became Supernumeraries in the New Brunswick and Prince Edward Island Conference between 1874 and 1924 with their years of active service:—

Henry Pope, Jnr.....	32	Thos. J. Deinstadt.....	49
Samuel W. Sprague.....	38	Joseph Parkins.....	33
Humphrey Pckard.....	49	John S. Allen.....	43
John Ellis.....	5	S. H. Rice.....	38
John Prince.....	33	Daniel B. Bayley.....	15
Geo. B. Payson.....	27	Thomas Allen.....	39
Edwin Mills.....	13	C. W. Hamilton.....	39
William Tweedy.....	31	Isaac Howie.....	43
Robert Duncan.....	32	I. N. Parker.....	45
S. C. Wells.....	9	Edward Bell.....	38
James A. Duke.....	30	J. C. Berrie.....	41
Edwin Evans.....	31	W. A. Thomson.....	21
Robert Wilson.....	38	Wm. Wass.....	37
Stephen T. Teed.....	35	Wm. E. Johnson.....	33
Joseph Pascoe.....	30	Wm. Penna.....	41
C. W. Dutcher.....	32	John K. Kling.....	40
Douglas Chapman.....	43	Thos. Stebbings.....	40
John J. Colter.....	27	Henry Penna.....	44
Fred W. Harrison.....	30	W. H. Kirby.....	40
George Harrison.....	31	Thomas Pierce.....	36
A. E. LePage.....	34	Wm. G. Lane.....	43
F. H. W. Pickles.....	43	Robt. S. Crisp.....	46
H. J. Clarke.....	25	John L. Dawson.....	40
Douglas H. Lodge.....	21	Wm. Harrison.....	49
Elias Slackford.....	38	E. C. Turner.....	47
Charles Comben.....	45	A. Whiteside.....	48
Aquila Lucas.....	27	George Orman.....	12
(Mr. Lucas had many years leave of absence to engage in S. S. work)		R. W. Weddall.....	52
John J. Teasdale.....	42	Thos. Hicks.....	46
John A. Clark.....	36	S. D. Webster.....	14
W. W. Brewer.....	30	Wm. Lawson.....	48
Charles Stewart.....	51	Thomas Marshall.....	51
		Wm. R. Pepper.....	47
		J. A. Ives.....	29

A. C. Bell.....	44	Samuel Howard.....	44
A. D. McCully.....	46	Average years in active work	
C. W. Keirstead.....	8	35.80.	
Richard Opie.....	50		

Ministers who became Supernumeraries in the Newfoundland Conference between 1874 and 1925 with the number of their years in active service:—

Thomas Fox.....	20	Wm. Swann.....	42
John S. Peach.....	36	George Paine.....	40
Geo. H. Bryant.....	6	Thos. W. Atkinson.....	43
Thomas Harris.....	28	Thos. H. James.....	45
James Dove.....	33	James Wilson.....	38
Edgar Taylor.....	37	James Pincock.....	42
Geo. S. Milligan.....	45	John T. Newman.....	40
Wm. Kendall.....	29	W. T. D. Dunn.....	42
H. P. Cowperthwaite.....	50	E. R. Anthony.....	13
John Reay.....	42	Wm. Harris.....	38
James Nurse.....	40	Average years in active work	
Samuel Snowdon.....	39	35.50.	
Francis G. Willey.....	40		

APPENDIX F.

DECEASED MEMBERS OF THE BRITISH CONFERENCE

Who died in the work in Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland previous to the organization of the Conference of Eastern British America:—

Entered Min.	Name	Time of Decease	Yrs. in Age Min.	
1786	John Mann.....	Feb. 26, 1817.....	79	31
1786	James Mann.....	Dec. 25, 1820.....	70	33
1795	Adam C. Averd.....	March 15, 1821.....	26	4
1793	Duncan McColl.....	Dec. 18, 1830.....	76	37
1829	William McDonald.....	March 16, 1834.....	33	5
1786	William Black.....	Sept. 8, 1834.....	74	48
1808	William Ellis.....	Sept. 21, 1837.....	50	29
1825	William Murray.....	January 16, 1840.....	40	14
1836	Jesse Wheelock.....	May 18, 1841.....	29	5
1834	Peter Sleep.....	August 8, 1842.....	38	7
1836	Samuel Masters.....	Oct. 6, 1842.....	36	6
1806	James Knowlan.....	March 17, 1845.....	66	39
1838	William Marshall.....	January 9, 1846.....	34	7
1827	William Webb.....	July 4, 1847.....	44	20
1806	Stephen Bamford.....	August 14, 1848.....	77	41
1812	Sampson Busby.....	March 31, 1850.....	60	37
Average			52	22.7

DECEASED MEMBERS OF THE CONFERENCE OF EASTERN
BRITISH AMERICA, 1855-74

Entered Min.	Name	Time of Decease	Yrs. in Age Min.	
1814	James Horne.....	July 10, 1856.....	68	42
1813	Richard Williams.....	August 1, 1856.....	66	44
1843	Robert A. Chesley.....	Nov. 27, 1856.....	39	13
1822	Albert DesBrisay.....	May 24, 1857.....	61	34
1800	William Bennett.....	Nov. 6, 1857.....	87	57
1810	William Crocombe.....	August 26, 1859.....	72	49
1816	Richard Knight, D. D.....	May 23, 1860.....	72	43
1851	Thomas Gaetz.....	Oct. 24, 1860.....	28	9
1851	Charles Gaskin.....	March 10, 1861.....	32	7
1858	W. S. Shenstone.....	August 31, 1861.....	24	3
1854	Samuel Avery.....	Oct. 13, 1861.....	28	7
1856	Henry Holland.....	Dec. 24, 1861.....	39	5
1853	W. C. McKinnon.....	March 26, 1861.....	38	8
1827	William Smith.....	Feb. 21, 1863.....	62	36
1826	John B. Brownell.....	March 27, 1864.....	62	37
1828	Arthur McNutt.....	May 12, 1864.....	68	35
1818	John Marshall.....	July 12, 1864.....	77	46
1825	William Smithson.....	May 15, 1866.....	69	41
1857	Joseph Sutcliffe.....	Sept. 30, 1867.....	55	10
1817	George Millar.....	July 14, 1869.....	84	52
1820	William Wilson.....	Sept. 26, 1869.....	69	49
1813	John B. Strong.....	May 16, 1870.....	80	57
1860	Alfred W. Turner.....	Feb. 27, 1871.....	32	10
1856	John Winterbotham.....	March 21, 1871.....	42	14
1818	John Snowball.....	Sept. 13, 1871.....	77	54
1834	W. T. Cardy.....	July 27, 1871.....	57	37
1861	Samuel B. Martin.....	Oct. 28, 1871.....	37	10
1846	Robert E. Crane.....	June 28, 1872.....	54	26

Entered Min.	Name	Time of Decease	Age	Yrs. in Min.
1820	William Temple.....	May 18, 1873.....	83	53
1864	Henry L. Cranford.....	May 13, 1873.....	31	9
1871	William H. Ibbitson, B.A.	April 21, 1873.....	30	2
1834	Thomas Smith.....	June 1, 1874.....	62	40
Average			56	29.7

DECEASED MINISTERS IN NOVA SCOTIA CONFERENCE SINCE 1874

Entered Min.	Name	Time of Decease	Age	Yrs. in Min.
1824	Thomas H. Davies.....	Aug. 28, 1876.....	78	53
1864	Albert S. DesBrisay.....	Oct. 4, 1876.....	36	12
1865	Wm. Sargent.....	March 3, 1877.....	36	12
1827	Michael Pickles.....	April 9, 1877.....	80	53
1814	Henry Pope Snr.....	July 6, 1877.....	89	64
1874	Wm. F. Penny, B. D.....	March 28, 1878.....	30	4
1837	James England.....	Oct. 3, 1878.....	63	42
1838	Elias Brettle.....	Dec. 9, 1881.....	63	43
1853	Robert Tweedy.....	January 30, 1883.....	59	25
1831	Ingham Sutcliffe.....	April 6, 1883.....	71	52
1821	Matthew Richey, D. D.....	Oct. 30, 1883.....	80	63
1836	John S. Addy.....	January 6, 1884.....	76	48
1879	Lamert Stevens.....	Aug. 1883.....	30	4
1826	J. G. Hennigar.....	Aug. 21, 1885.....	81	60
1873	Richey Bird.....	Sept. 24, 1885.....	39	14
1843	C. Lockhart.....	Nov. 10, 1887.....	67	45
1868	A. F. Weldon.....	Jan. 18, 1890.....	52	20
1883	Benjamin E. Bond.....	Feb. 25, 1890.....	39	7
1831	Thomas Angwin.....	April 9, 1890.....	85	59
1836	James Buckley.....	June 11, 1890.....	80	55
1841	Roland Morton.....	Sept. 8, 1890.....	72	50
1833	John McMurray, D. D.....	Dec. 26, 1890.....	76	58
1882	Thomas C. Hooper.....	April 20, 1891.....	34	8
1830	George Johnson.....	Aug. 21, 1891.....	83	62
1870	J. R. Borden.....	Jan. 21, 1893.....	57	23
1828	Joseph F. Bent.....	Mar. 19, 1893.....	87	65
1863	R. O. Johnson.....	June 1, 1893.....	60	30
1869	Robt. A. Daniel Ph.D.....	Aug. 1, 1893.....	44	25
1834	E. Botterell.....	Oct. 1, 1893.....	82	60
1855	Wm. Alcorn.....	Mar. 1, 1894.....	64	39
1874	J. C. Ogden.....	July 8, 1894.....	45	21
1888	Stan. C. Leonard, A.B.....	April 21, 1895.....	29	7
1895	Wm. B. Jost, B.A.....	Nov. 11, 1897.....	24	3
1855	James Tweedy.....	Sept. 14, 1898.....	72	44
1856	John Cassidy.....	Mar. 14, 1899.....	66	43
1850	George W. Tuttle.....	April 23, 1901.....	77	51
1857	William C. Brown.....	May 7, 1901.....	66	44
1876	F. H. Wright, B.A., B.D.	July 22, 1901.....	49	26
1875	W. H. Edyvean.....	Sept. 3, 1901.....	48	27
1857	T. W. Smith, D.D., LL.D.	March 8, 1902.....	66	45
1900	J. R. K. Seller, B.A.....	Dec. 29, 1902.....	25	3
1846	James Taylor.....	Jan. 22, 1903.....	82	57
1856	A. W. Nicolson.....	June 28, 1903.....	72	47
1855	John Lathern, D.D.....	Jan. 8, 1905.....	73	50
1846	George O. Huestis.....	Sept. 5, 1905.....	84	61
1852	John L. Sponagle.....	Sept. 12, 1905.....	81	54
1888	Oskar Gronlund.....	Jan. 4, 1906.....	42	18
1889	John W. Turner.....	Feb. 20, 1906.....	42	17
1852	Paul Prestwood.....	July 3, 1906.....	82	55
1849	R. Alder Temple, D.D.....	Jan. 23, 1908.....	82	59
1861	John A. Mosher.....	June 28, 1909.....	77	49

Entered Min.	Name	Time of Decease	Yrs. in Age	Min.
1873	Wm. Purvis.....	Jan. 18, 1910.....	67	37
1842	Richard Smith.....	Jan. 19, 1911.....	91	69
1868	George F. Day.....	Feb. 14, 1911.....	70	43
1871	Jesse B. Giles.....	June 20, 1911.....	66	40
1900	A. Hockin, Jr.....	June 1, 1912.....	33	12
1873	J. W. Shepherdson.....	June 14, 1912.....	67	39
1890	Wm. C. Perry.....	Nov. 17, 1911.....	44	22
1895	John P. Anthony.....	Jan. 1, 1913.....	41	18
1867	Samuel R. Ackman.....	Jan. 27, 1913.....	79	46
1903	John W. Hobbs.....	Jan. 9, 1914.....	38	11
1881	James Lumsden.....	April 25, 1915.....	61	34
1861	John Johnson.....	Nov. 7, 1915.....	78	55
1873	John Gee.....	Sept., 1915.....	63	43
1858	Alexander S. Tuttle.....	June, 1916.....	84	58
1857	John W. Howie.....	April 22, 1918.....	86	61
1861	Joseph Gaetz.....	Aug. 12, 1917.....	79	57
1858	Isaac E. Thurlow.....	Nov. 16, 1917.....	79	60
1913	Philip L. Findley.....	Nov. 29, 1918.....		6
1912	Bert F. Cooper.....	Nov. 4, 1918.....		7
1858	David B. Scott.....	Mar. 10, 1919.....	86	61
1860	James R. Hart.....	Oct. 8, 1918.....		59
1873	John Craig.....	April 18, 1920.....	74	47
1873	J. Hiram Davis.....	April 17, 1921.....	74	48
1866	R. Barry Mack.....	Sept. 7, 1920.....	83	55
1884	William Phillips.....	Sept. 25, 1920.....	62	37
1871	J. Mayhew Fisher.....	Oct. 27, 1920.....	71	50
1862	Jos. B. Hemmeon.....	Nov. 14, 1920.....	83	59
1873	J. Hiram Davis.....	April 17, 1921.....	74	48
1894	Alfred Lund.....	April 30, 1921.....	52	27
1888	Donald Farquhar.....	Nov. 13, 1921.....	65	34
1872	William Ainley.....	Nov. 13, 1921.....	73	50
1871	Eben E. England.....	May 24, 1922.....	74	51
1858	Joseph S. Coffin.....	Oct. 30, 1922.....	85	65
1875	Benjamin Hills.....	May 30, 1923.....	70	48
1860	Thomas D. Hart.....	July 12, 1923.....	86	63
1874	James B. Heal.....	March 16, 1924.....	77	49
1878	Joseph E. Donkin.....	Dec. 19th, 1924.....	68	46
Average			63	40

DECEASED MINISTERS IN THE N. B. AND P. E. I. CONFERENCE SINCE 1874

Entered Min.	Name	Time of Decease	Yrs. in Age	Min.
1856	Stephen Humphrey, M.A.	April 16, 1875.....	46	19
1839	Richard Weddall.....	March 5, 1876.....	64	37
1845	William McCarty.....	Nov. 17, 1877.....	62	33
1871	John Ellis.....	July 26, 1877.....	32	6
1834	George M. Barratt.....	August 14, 1878.....	67	44
1853	Joseph Hart.....	March 17, 1880.....	47	27
1853	Hezekiah McKeown.....	Oct. 14, 1882.....	53	29
1872	A. R. B. Shrewsbury.....	July 31, 1885.....	36	14
1868	Edwin Mills.....	Dec. 14, 1885.....	41	18
1883	Allan P. Taylor.....	Feb. 10, 1887.....	27	4
1853	Robert Duncan.....	Feb. 7, 1890.....	57	37
1837	Humphrey Pickard, D.D.	Feb. 28, 1890.....	77	53
1871	Jeremiah Embree.....	Oct. 12, 1890.....	46	20
1837	Frederick Smallwood.....	Nov. 2, 1890.....	78	54
1837	Jeremiah V. Jost.....	Nov. 25, 1890.....	78	54
1851	John S. Phinney.....	July 29, 1891.....	63	41
1838	Samuel W. Sprague.....	May 24, 1893.....	79	55
1841	James R. Narraway, M.A.	Aug. 12, 1893.....	73	53

Entered Min.	Name	Time of Decease	Yrs. in Age Min.
1893	Cyrus H. Rice.....	Dec. 29, 1893.....	21 1
1888	Albert C. Dennis, B.A.....	Sept. 30, 1894.....	36 6
1862	Charles W. Dutcher.....	Mar. 31, 1895.....	59 33
1870	William Maggs.....	Apr. 24, 1895.....	48 25
1868	Levi S. Johnson.....	June 24, 1895.....	53 27
1830	Henry Daniel.....	Nov. 8, 1896.....	90 67
1875	T. L. Williams.....	Apr. 14, 1897.....	45 22
1874	D. H. Lodge.....	Jan. 14, 1900.....	53 26
1844	Henry Pope, D.D.....	Feb. 8, 1900.....	76 56
1861	F. W. Harrison.....	June 18, 1900.....	65 39
1846	John Prince.....	Sept. 13, 1900.....	80 54
1860	Job Shenton.....	Dec. 11, 1901.....	63 42
1851	Wm. Tweedie.....	Apr. 3, 1901.....	82 52
1886	G. P. C. Palmer.....	Apr. 10, 1903.....	44 17
1857	John Read, D.D.....	July 10, 1903.....	68 47
1871	Silas James.....	Dec. 29, 1903.....	60 33
1836	Wm. C. Matthews.....	Mar. 24, 1905.....	38 19
1863	John A. Clark, M.A.....	Apr. 14, 1907.....	70 44
1870	Ralph Brecken, D.D.....	Aug. 26, 1907.....	61 38
1870	William Dobson, D.D.....	Oct. 27, 1907.....	63 38
1866	C. H. Paisley, M.A., D.D.....	Jan. 20, 1908.....	65 34
1858	F. H. W. Pickles.....	Nov. 2, 1908.....	74 51
1891	Daniel B. Bayley, B.A.....	Sept. 5, 1909.....	44 19
1855	Charles Comben.....	Sept. 12, 1909.....	77 55
1873	Joseph Parkens.....	Nov. 14, 1909.....	69 37
1866	Wilson W. Lodge.....	Apr. 8, 1910.....	66 44
1874	Charles H. Manaton.....	Apr. 15, 1910.....	61 36
1858	John J. Teasdale.....	May 31, 1910.....	73 52
1852	Charles Stewart, D.D.....	Aug. 24, 1910.....	83 59
1862	Isaac Newton Parker.....	Nov. 15, 1910.....	73 49
1861	Joseph Pascoe.....	Oct. 9, 1911.....	77 51
1853	Robert Wilson, Ph.D.....	June 24, 1912.....	79 59
1856	Stephen T. Teed.....	Nov. 15, 1912.....	87 57
1853	Geo. B. Payson.....	Jan. 5, 1913.....	88 60
1860	Edwin Evans, D.D.....	Feb. 7, 1913.....	78 53
1857	James A. Duke.....	May 20, 1913.....	81 56
1861	Elias Slackford.....	Aug. 13, 1913.....	82 53
1870	Waldron W. Brewer.....	Dec. 20, 1913.....	65 44
1861	George Harrison.....	Jan. 27, 1914.....	81 53
1870	Chas. W. Hamilton.....	Mar. 15, 1914.....	63 44
1873	Edward Bell.....	May 31, 1915.....	70 42
1857	Douglas Chapman, D.D.....	Dec. 3, 1915.....	80 59
1867	Stephen H. Rice.....	Jan. 18, 1916.....	71 49
1864	Isaac Howie.....	Aug. 1, 1915.....	80 52
1875	John F. Estey.....	Aug. 20, 1915.....	66 41
1901	Edwin Haine Creed.....	Dec. 26, 1916.....	40 16
1862	Howard Sprague, D.D.....	Oct. 29, 1916.....	72 55
1915	Walter J. McIntyre.....	June 16, 1916.....	23 2
1907	Alfred J. Gould.....	May 22, 1917.....	37 10
1865	Alfred E. LePage.....	June 26, 1916.....	74 52
1875	Thomas Stebbings.....	Jan. 7, 1918.....	65 43
1872	Geo. M. Campbell, D.D.....	Dec. 25, 1918.....	66 47
1874	John L. Dawson, B.A.....	Sept. 2, 1918.....	67 45
1912	George T. Metherall.....	June 7, 1918.....	23 6
1871	John C. Barrie.....	Feb. 26, 1921.....	80 50
1872	James Crisp.....	May 21, 1921.....	72 49
1872	Edwin C. Turner.....	June 25, 1921.....	70 48
1907	Samuel D. Webster.....	Jan. 1, 1923.....	40 16
1871	William Harrison.....	Jan. 31, 1923.....	75 52
1860	John J. Colter.....	May 27, 1923.....	87 63
1875	George Steel.....	June 7, 1923.....	72 48
1907	John F. Denny.....	June 5, 1924.....	42 17
1891	Edmund Ramsay.....	Feb. 22, 1925.....	75 33
Average			63 38.7

DECEASED MINISTERS IN THE NEWFOUNDLAND CONFERENCE SINCE 1874

Entered Min.	Name	Time of Decease	Yrs. in Age Min.	
1873	John Dixon.....	August 4, 1876.....	26	4
1871	J. G. Currie.....	May 8, 1878.....	27	7
1873	Geo. H. Bryant.....	Sept. 17, 1879.....	37	7
1828	Wm. E. Shenstone.....	Dec. 11, 1880.....	77	52
1884	T. B. G. Howe.....	Feb. 4, 1883.....	31	3
1856	Thomas Fox.....	March 31, 1889.....	77	33
1860	John Goodison.....	Feb. 21, 1890.....	53	29
1840	John S. Peach.....	Sept. 18, 1891.....	81	52
1876	George P. Story.....	July 7, 1894.....	41	19
1896	Henry B. Davenport.....	Feb. 25, 1897.....	21	1
1892	Thomas E. Roberts.....	Nov. 5, 1898.....	29	7
1854	George S. Milligan.....	Jan'y. 23, 1902.....	73	48
1883	George C. Frazer.....	June 7, 1902.....	47	19
1873	John Pratt.....	March 15, 1904.....	64	31
1895	William A. Palmer.....	Sept. 2, 1904.....	45	10
1855	James Dove.....	Jan'y 2, 1908.....	81	52
1873	Robert W. Freeman.....	August 19, 1908.....	60	36
1871	Solomon Matthews.....	June 24, 1910.....	68	40
1875	William Kendall.....	Oct. 28, 1910.....	62	36
1874	Jesse Heyfield.....	Dec. 20, 1911.....	62	38
1885	John C. Sidey.....	Feb. 28, 1911.....	48	26
1874	H. C. Hatcher.....	May 11, 1911.....	58	37
1908	William P. Scarth.....	April 28, 1912.....	*26	4
1862	Jabez A. Rogers, D.D.....	Oct. 21, 1913.....	70	52
1903	Wm. M. Muir.....	Sept. 30, 1914.....	38	12
1909	Joseph G. L. Boyles.....	Sept. 16, 1914.....	27	6
1874	George Paine.....	June 11, 1916.....	68	42
1873	Samuel Snowden.....	Nov. 3, 1916.....	68	44
1911	John W. Baggs.....	1917.....	26	7
1901	E. Pollett Ward.....	Aug. 1919.....	43	19
1915	Alfred T. Nottle.....	Aug. 22, 1921.....	29	7
1883	W. H. Browning.....	Oct. 12, 1922.....	66	40
1915	W. S. Howell.....	Jan'y 8, 1923.....	26	8
1916	Hayward W. Martin.....	April 12, 1923.....	26	7
1907	W. S. Mercer.....	Feb. 4, 1924.....	42	17
1919	Thos. G. Seeley.....	March 25, 1924.....	25	5
1861	H. P. Cowperthwaite, D.D.....	Dec. 26, 1924.....	86	63
1872	Thos. W. Atkinson.....	Jan'y 12, 1925.....	78	52
Average			50	25

Expulsions—It is a matter of congratulation that out of the hundreds of men who have been connected with the Conferences of Eastern British America since 1855 less than a dozen have been expelled from the ministry. The records are in the journals of the Conferences and as no good purpose would be conserved in publishing the names we omit them.

*Wm. P. Scarth's age estimated.

APPENDIX G. CONFERENCE PLACES AND OFFICIALS

The place and time of meetings of the Conferences of Eastern British America, with the names of Presidents, Co-Delegates and Secretaries:—

1855—Halifax; J. Beecham*; M. Richey, D. D.; Wm. Temple.

1856—St. John; M. Richey, D. D.; —; Wm. Temple.

1857—Sackville; M. Richey, D. D.; R. Knight; H. Pickard.

1858—Halifax; M. Richey, D. D.; R. Knight; H. Pickard.

1859—Charlottetown; M. Richey, D. D.; R. Knight; H. Pickard.

- 1860—Fredericton; M. Richey, D. D.; ———; H. Pickard.
 1861—St. John; W. B. Boyce*; H. Pickard; J. McMurray.
 1862—Halifax; H. Pickard, D. D.; C. DeWolfe, D. D.; J. McMurray.
 1863—Charlottetown; C. DeWolfe, D. D.; T. H. Davies; J. McMurray.
 1864—Sackville; W. L. Thornton*; T. H. Davies; J. McMurray.
 1865—Yarmouth; J. McMurray; E. Botterell; R. A. Temple.
 1866—St. John; George Scott*; J. England; R. A. Temple.
 1867—Halifax; M. Richey, D. D.; Ingham Sutcliffe; R. A. Temple.
 1868—Fredericton; W. M. Punshon*; H. Daniel; R. A. Temple.
 1869—Charlottetown; H. Daniel; H. Pope, Jr.; D. D. Currie.
 1870—Yarmouth; H. Pickard, D. D.; J. G. Hennigar; D. D. Currie.
 1871—St. John; H. Pope, Jr.; S. W. Sprague; D. D. Currie.
 1872—Halifax; J. G. Hennigar; C. Stewart, D. D.; D. D. Currie.
 1873—Fredericton; C. Stewart, D. D.; E. Brettle; James Taylor.
 1874—Charlottetown; J. McMurray; G. S. Milligan, D. D.; James Taylor.
 Those marked thus * were members of the British Conference.

Nova Scotia Conference Sessions since 1874 with place, president and Secretary.

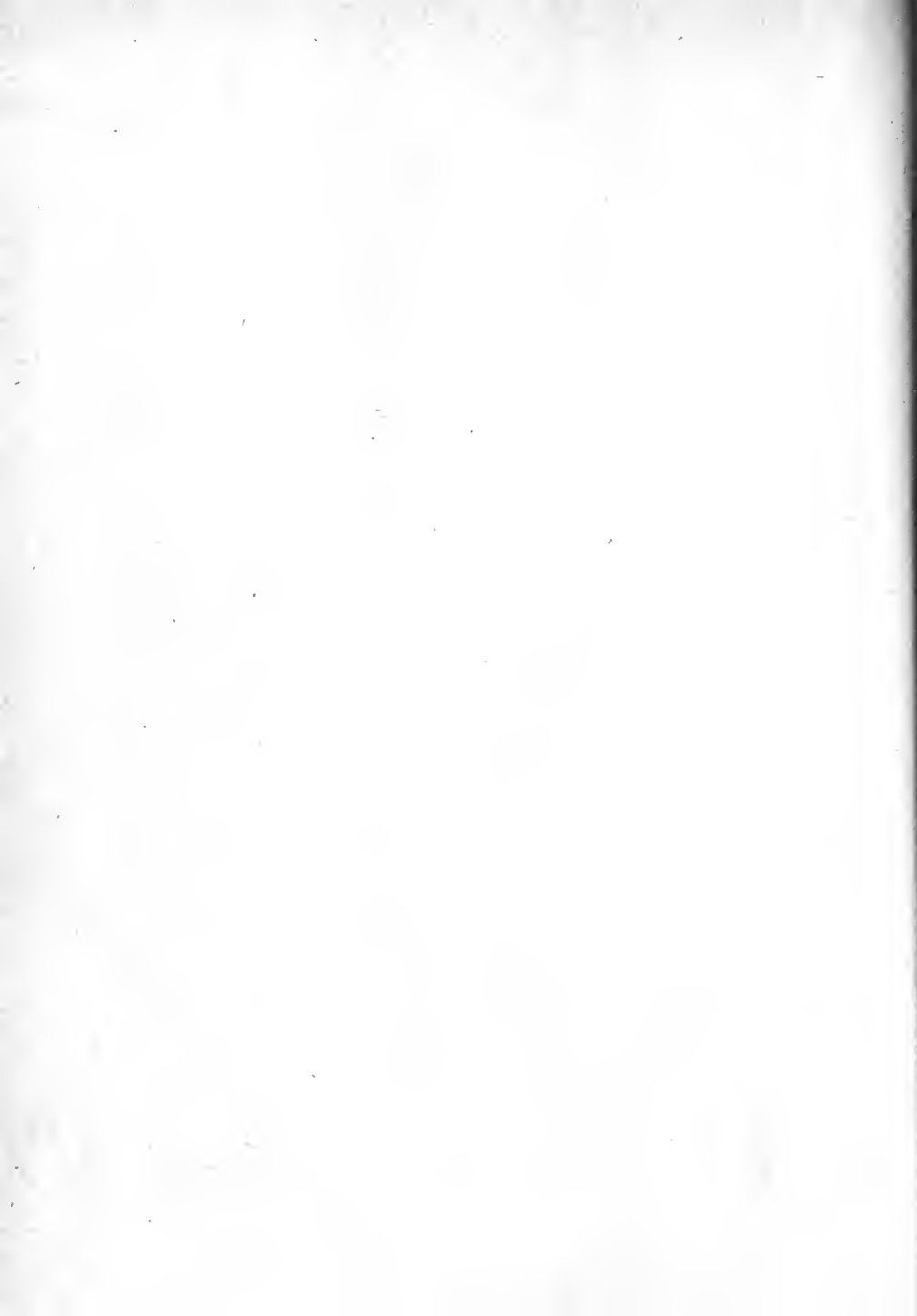
Year	Place	President	Secretary
1874	Charlottetown, P.E.I.	John McMurray	R. Alder Temple.
1875	Halifax	A. W. Nicolson	R. Alder Temple.
1876	Windsor	R. Alder Temple	Stephen F. Huestis.
1877	Yarmouth	Elias Brettle	Stephen F. Huestis.
1878	Amherst	James Taylor	Stephen F. Huestis.
1879	Halifax	Stephen F. Huestis	Jabez A. Rogers
1880	Truro	Richard Smith	Jabez A. Rogers
1881	Granville Ferry	John Lathern	Jabez A. Rogers
1882	Windsor	Wm. C. Brown	Jabez A. Rogers
1883	Yarmouth	W. H. Heartz	Jabez A. Rogers
1884	Halifax	Geo. O. Huestis	Jabez A. Rogers
1884	Grafton St., Halifax	Jabez A. Rogers	C. Jost, M.A.
1885	Lunenburg	John Cassidy	C. Jost, M.A.
1886	Amherst	Cranswick Jost, M. A.	A. D. Morton, M.A.
1887	Truro	Joseph Gaetz	A. D. Morton, M.A.
1888	Bk. St., Halifax	Joseph S. Coffin	A. D. Morton, M.A.
1889	Liverpool	John J. Teasdale	A. D. Morton, M.A.
1890	Yarmouth	T. Watson Smith	Joseph G. Angwin.
1891	Windsor	Joseph G. Angwin	D. W. Johnson, M.A.
1892	Lunenburg	William Ryan	D. W. Johnson, M.A.
1893	Canso	E. B. Moore	D. W. Johnson, M.A.
1894	Amherst	W. H. Evans	D. W. Johnson, M.A.
1895	Bear River	James Strothard	D. W. Johnson, M.A.
1896	Grafton St., Halifax	John Johnson	D. W. Johnson, M.A.
1897	Liverpool	D. W. Johnson, M. A.	W. H. Langille.
1898	Truro	A. D. Morton, M.A.	W. H. Langille.
1899	Yarmouth	E. E. England	W. H. Langille.
1900	Parrsboro	Robert McArthur	W. H. Langille.
1901	Lunenburg	William G. Lane	W. H. Langille.
1902	Amherst	Arthur Hockin	W. H. Langille.
1903	Sydney, C. B.	W. H. Langille	Benjamin Hills, B.D.
1904	J.W.S.M. Church, Hfx.	David Hickey	Benjamin Hills, B.D.
1905	Liverpool	W. H. Heartz, D.D.	Benjamin Hills, B.D.
1906	Windsor	W. H. Heartz, D.D.	Benjamin Hills, B.D.
1907	Truro	W. H. Heartz, D.D.	Benjamin Hills, B.D.
1908	Riverport	W. H. Heartz, D.D.	Benjamin Hills, B.D.
1909	Oxford	John Craig	Benjamin Hills, B.D.
1910	Bk. St., Halifax	B. Hills, B.D.	Wm. I. Croft.
1911	Pro. Ch., Yarmouth	Geo. J. Bond, B.A.	Wm. I. Croft.
1912	Amherst	J. Astbury	Wm. I. Croft.
1913	New Glasgow	J. W. Prestwood, B.D.	Wm. I. Croft.
1914	Lunenburg	G. W. F. Glendenning, M. A., S.T.B.	Wm. I. Croft.
1915	Sydney	W. I. Croft	C. E. Crowell, B.A.
1916	Roble St., Halifax	Hamilton Wigle	C. E. Crowell, B.A.
1917	Springhill	A. C. Borden, M.A., D.D.	C. E. Crowell, B.A.

Year	Place	President	Secretary
1918	Amherst.....	G. W. Whitman.....	C. E. Crowell, B.A.
1919	Windsor.....	B. C. Borden, D.D.....	C. E. Crowell, B.A.
1920	Liverpool.....	Frederick Friggens.....	C. E. Crowell, B.A.
1921	Berwick.....	C. E. Crowell, B.A.....	F. E. Barrett.
1922	Sydney.....	J. W. McConnell, B.A.....	F. E. Barrett.
1923	Parrsboro.....	A. S. Rogers, B.A., B.D.....	F. E. Barrett.
1924	Bridgetown.....	Frederick E. Barrett.....	H. T. Gornall, B.A.
1925	Amherst.....	J. W. Bartlett.....	H. T. Gornall, B.A.

**New Brunswick and Prince Edward Island Conference Sessions
since 1874, with place, president and secretary.**

1874	Charlottetown.....	Henry Pope, D.D.....	Duncan D. Currie.
1875	St. John.....	Duncan D. Currie.....	Robert Duncan.
1876	St. Stephen.....	Robert Duncan.....	Howard Sprague, M.A.
1877	Fredericton.....	John Prince.....	Howard Sprague, M.A.
1878	Sackville.....	Joseph Hart.....	C. H. Paisley, M.A.
1879	Charlottetown.....	Hzekiah McKeown.....	F. W. Harrison.
1880	St. John.....	Edwin Evans.....	H. P. Cowperthwaite, M.A.
1881	Moncton.....	Douglas Chapman.....	H. P. Cowperthwaite, M.A.
1882	Fredericton.....	John S. Phinney.....	R. W. Weddall, B.A.
1883	St. Stephen.....	Stephen T. Teed.....	R. W. Weddall, B.A.
1884	St. John.....	John Read.....	Robert Wilson.
1885	Charlottetown.....	Job Shenton.....	Robert Wilson.
1886	Sackville.....	Chas. Stewart, D.D.....	Robert Wilson.
1887	Marysville.....	Robert Wilson.....	C. H. Paisley, M.A.
1888	Moncton.....	Chas. H. Paisley, M.A.....	Thomas Marshall.
1889	St. John.....	H. P. Cowperthwaite, M.A.....	Thomas Marshall.
1890	Fredericton.....	Howard Sprague, D.D.....	Thomas Marshall.
1891	St. Stephen.....	F. W. Harrison.....	Thomas Marshall.
1892	Charlottetown.....	Elias Slackford.....	James Crisp.
1893	Moncton.....	Charles Comben.....	James Crisp.
1894	Sackville.....	J. A. Clarke, M.A.....	James Crisp.
1895	Marysville.....	Isaac Howie.....	George Steel.
1896	St. John.....	Thomas Marshall.....	George Steel.
1897	Fredericton.....	R. W. Weddall, B.A.....	George Steel.
1898	Charlottetown.....	Ralph Brecken, D.D.....	George Steel.
1899	St. Stephen.....	George M. Campbell.....	George W. Fisher.
1900	Moncton.....	George Steel.....	George W. Fisher.
1901	Marysville.....	George W. Fisher.....	A. D. McCully, B.D.
1902	Sackville.....	William Harrison.....	A. D. McCully, B.D.
1903	St. John.....	John C. Berrie.....	George M. Young.
1904	Fredericton.....	C. W. Hamilton.....	George M. Young.
1905	Charlottetown.....	W. W. Lodge.....	George M. Young.
1906	Marysville.....	Wm. Dobson.....	M. R. Knight, B.A.
1907	St. Stephen.....	Jas. Crisp.....	M. R. Knight, B.A.
1908	Moncton.....	Samuel Howard, B.D.....	M. R. Knight, B.A.
1909	Woodstock.....	Alonzo D. McCully, B.D.....	M. R. Knight, B.A.
1910	Sackville.....	Howard Sprague, D.D.....	M. R. Knight, B.A.
1911	St. John.....	Matthew R. Knight, B.A.....	D. R. Chownen, B.A.
1912	Fredericton.....	Neil McLauchlan, B.A.....	D. R. Chownen, B.A.
1913	Charlottetown.....	Geo. F. Dawson, M.A.....	D. R. Chownen, B.A.
1914	Chatham.....	F. A. Wightman.....	D. R. Chownen, B.A.
1915	St. John.....	Richard Ople.....	D. R. Chownen, B.A.
1916	Summerside.....	Thomas Hicks.....	C. W. Squires, D.D.
1917	Moncton.....	John L. Dawson, B.A.....	Ernest E. Styles.
1918	Sackville.....	George M. Young.....	Ernest E. Styles.
1919	Sackville.....	Herbert E. Thomas.....	Ernest E. Styles.
1920	Sackville.....	Daniel R. Chownen, B.A.....	Ernest E. Styles.
1921	Sackville.....	George A. Ross.....	Ernest E. Styles.
1922	Sackville.....	W. G. Watson, B.A., B.D.....	Ernest E. Styles.
1923	Sackville.....	Ernest E. Styles.....	Fred'k H. M. Holmes, M.A.
1924	Sackville.....	Robert G. Fulton.....	Fred'k H. M. Holmes, M.A.
1925	Sackville.....	Harry C. Rice.....	D. R. Chownen, B.A.

Year	Place	President	Secretary
Newfoundland Conference Sessions since 1874 with place, president and secretary.			
1874	St. John's.....	G. S. Milligan, M.A.....	Thomas Harris
1875	St. John's.....	Thomas Harris.....	James Dove.
1876	St. John's.....	James Dove.....	John Goodison
1877	Carbonear.....	John Goodison.....	Joseph Pascoe.
1878	St. John's.....	G. S. Milligan, M.A.....	James Dove
1879	St. John's.....	James Dove.....	Charles Ladner
1880	Carbonear.....	Thomas Harris.....	Charles Ladner
1881	St. John's.....	Charles Ladner.....	George Boyd
1882	St. John's.....	John S. Peach.....	W. W. Percival
1883	Carbonear.....	James Dove.....	Geo. J. Bond, B.A.
1884	St. John's.....	G. S. Milligan, LL.D.....	Geo. J. Bond, B.A.
1885	St. John's.....	George J. Bond, B.A.....	George Boyd
1886	Hr. Grace.....	George Boyd.....	F. G. Willey
1887	St. John's.....	Jeremiah Embree.....	William Swann
1888	St. John's.....	George J. Bond, B.A.....	William Swann
1889	Carbonear.....	Thomas H. James.....	William Swann
1890	St. John's.....	William Swann.....	James Nurse
1891	St. John's.....	James Nurse.....	Geo. B. Story
1892	Grand Bank.....	T. W. Atkinson.....	A. D. Morton, M.A.
1893	St. John's.....	George B. Story.....	A. D. Morton, M.A.
1894	St. John's.....	G. S. Milligan, LL.D.....	A. D. Morton, M.A.
1895	Hr. Grace.....	William Swann.....	John T. Newman
1896	St. John's.....	H. P. Cowperthwaite, M.A.....	John T. Newman
1897	St. John's.....	H. C. Hatcher, B.D.....	John T. Newman
1898	St. John's.....	Levi Curtis, M.A.....	John T. Newman
1899	St. John's.....	Robert W. Freeman.....	John T. Newman
1900	Carbonear.....	John T. Newman.....	Jabez Hill
1901	St. John's.....	John Pratt.....	Jabez Hill
1902	St. John's.....	W. T. D. Dunn.....	Jabez Hill
1903	St. John's.....	Jabez Hill.....	Mark Fenwick
1904	Carbonear.....	James Pincock.....	Mark Fenwick
1905	St. John's.....	Mark Fenwick.....	W. Henry Browning
1906	St. John's.....	W. Henry Browning.....	John E. Peters, M.A.
1907	Grand Bank.....	Samuel Snowdon.....	Wm. H. Dotchon
1908	St. John's.....	George Faine.....	Wm. H. Dotchon
1909	St. John's.....	William H. Dotchon.....	Thos. B. Darby, B.A.
1910	Carbonear.....	T. B. Darby, B.A.....	Charles Lench
1911	St. John's.....	A. A. Holmes.....	Charles Lench
1912	St. John's.....	Charles Lench.....	F. R. Matthews, B.A.
1913	Carbonear.....	James Wilson.....	F. R. Matthews, B.A.
1914	St. John's.....	F. R. Matthews, B.A.....	Charles Howse
1915	St. John's.....	Charles Howse.....	J. R. Saint, S.T.L.
1916	Grand Bank.....	Edwin Moore.....	J. R. Saint, S.T.L.
1917	St. John's.....	J. R. Saint, S.T.L.....	C. A. Whitmarsh, M.A., B. D.
1918	St. John's.....	L. Curtis, D.D.....	Harry Royle
1919	Carbonear.....	George J. Bond, B.A.LL.D.....	Harry Royle
1920	St. John's.....	Mark Fenwick, D.D.....	William J. Morris
1921	St. John's.....	Mark Fenwick, D.D.....	William J. Morris
1922	Grand Bank.....	William J. Morris.....	Ezra Broughton
1923	St. John's.....	Sidney Bennett.....	Ezra Broughton
1924	St. John's.....	Ezra Broughton.....	H. G. Coppin
1925	Carbonear.....	Harry G. Coppin.....	E. C. French



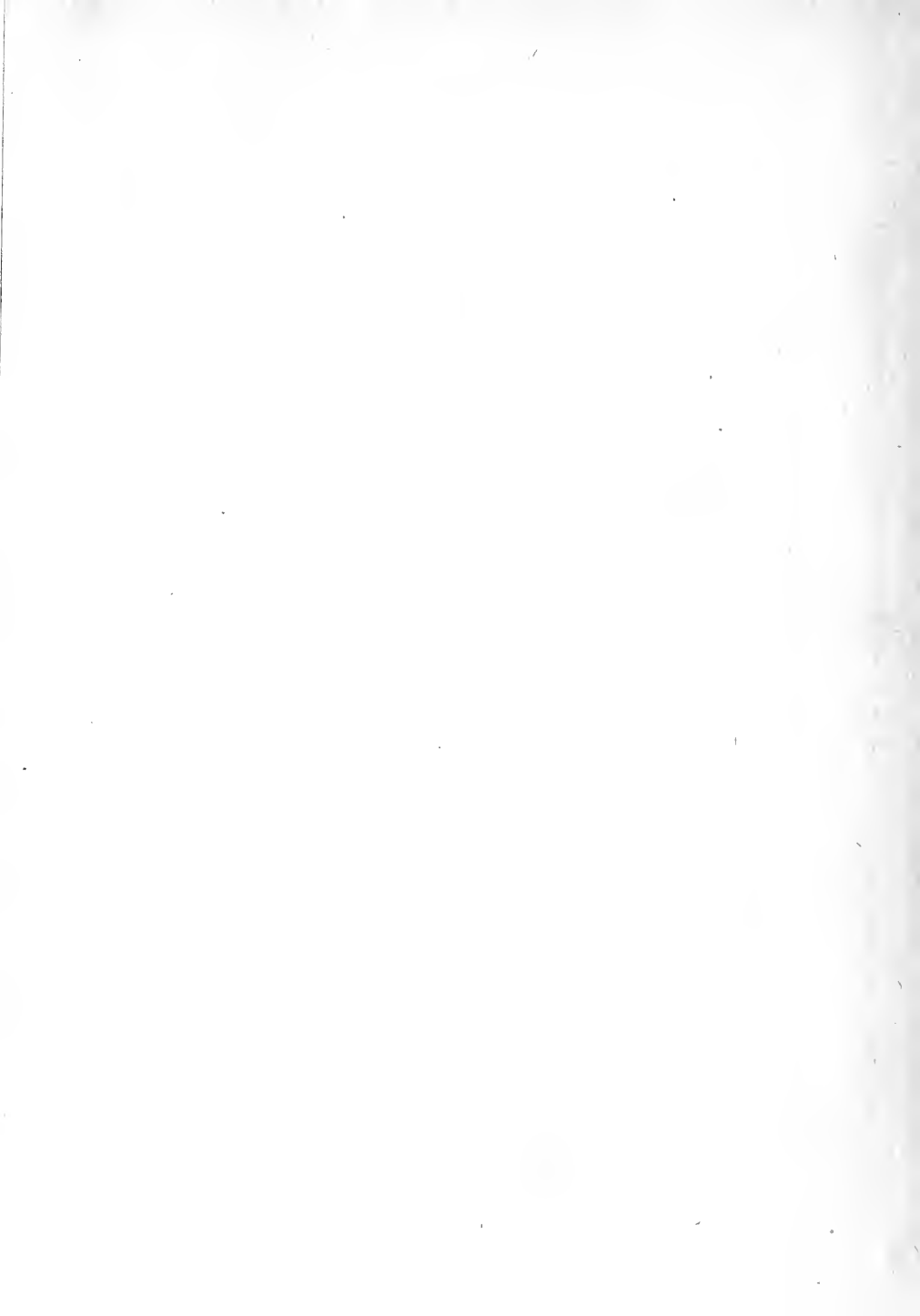
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