

# HISTORY OF METHODISM IN KINGS COUNTY.

## Another Interesting Paper by Rev. Dr. Wilson—Growth of the Religion in Various Sections of the Field.

The benefits of the itinerant system were never made more apparent than in the early history of Methodism in Kings County, for in a very few years after its introduction its banner bearers had carried its message and laid the foundation for future operations in numerous places in at least nine of the fifteen counties of this Province. Of these quite a number were in Kings, and at a comparatively early period its remotest sections had been visited.

Owing to its proximity to St. John it is very possible that some member of Mr. Bishop's active "little flock" may have been the first to tell the story to the neighboring settlements in Kings. Of this however nothing definite can be said and in the absence of proof to the contrary the honor must be awarded to the Rev. William P. Earley, to whom reference has been made in previous papers. In the winter of 1792 he came to this city, intending to go to the United States, but was persuaded to delay his departure and do some work outside. Accompanied by Stephen Humbert, the head of the family of that name, he visited several places in the neighborhood, the particulars of which have not been preserved. Later on he found his way to Sussex Vale, his journey thither being one to be remembered. He lost his way in the woods, wandered about till his shoes and stockings were cut to pieces by the crusted snow, and with bleeding feet he walked some seven miles before he found a house in which to rest. But a weary body and mangled feet did not seriously interfere with his plans, for two days later he preached at a place about forty miles distant.

But other and more serious troubles awaited him. While conducting a public service at Pleasant Valley he was rudely seized by order of the resident magistrate and brought before that official on a charge of preaching without a license. With that important document he had already provided himself and to the great discomfiture of his worship, produced one duly signed by the Governor. But the feeling against him was so strong and his life threatened, consequently he at that time was deemed advisable, and he found refuge in a cellar. Search was made for him, hours after whose was broken into in the endeavor to seize him, and to elude his persecutors he had to abandon his hiding place and spend the balance of the night in a stable where he nearly perished with the cold.

But Mr. Earley was not the only one who was thus dealt with. Others had similar experiences the details of which need not be given. At that time all churches were equal in the eyes of the law and Dissenters were subjected to many annoyances at the hands of over-zealous representatives of the dominant party. The magistrates in many instances sought to stamp out every innovation or to comply with certain ecclesiastical orders. But persecution in any form tends to increase the number of those who seek to destroy it. It was so in Kings county, such proceedings became unpopular, and like other relics of the dark ages, became things of the past.

For something over a quarter of a century the work made slow progress for lack of men and means. Many places were visited, societies formed, congregations gathered, and many a heart made better, and many a death made happier by the teachings of the itinerants. Families were then won to Methodism whose descendants are in the fold, and who wield commanding influence both in church and state. Who these early workers were it is difficult now to tell as no reliable records are available, and the best that can be done is to speak in general terms of the ministers then laboring in the Province. Neither Smith in his history, nor the minutes of the District Minutes show much light on the subject.

In 1827 the several preaching places in the central and eastern parishes were formed into a circuit, and given the name of Sussex Vale. The conference appointee was the Rev. Michael Pickles, father of the Rev. E. W. Pickles, well known in this city. On entering upon a long and useful career. A quiet and unassuming man, he never indulged in the sensationalism which was to be a soul winner. At the end of the year he reported a membership of eighty-two, with a number on trial. Among these was George Hayward, who had been converted under the ministry of Rev. Mr. Black several years previously. His father had been an officer in the British army during the Revolutionary War, and at its close settled in Sussex. George had four sons and four daughters, one of whom, William David, married Sarah McCully. He had two sons and four daughters. The sons, William and Samuel, were for many years connected with the commercial firm of this city. Both were members of the Central congregation, and the former was one of the trustees of the church. The McCully family had been long identified with the Methodist church, one of its members, Rev. Alonzo D. McCully, is a worthy minister of the N. B. and P. E. Ireland conference, and Dr. McCully of this city is his brother. To the homes of the Haywards and McCully the itinerants were ever warmly welcomed, and to their sad or amusing experiences a sympathetic hearing was always given.

**SOME GOOD MEN.**

Since 1827, as the records will show, Sussex has had a number of the very best and ablest men the conference could furnish. Some excelled as revivalists, some in the development of the Christian character, and others in other ways, but while not neglecting these, the Rev. Duncan D. Currie has often been spoken of as the great church builder. During his pastorate a number of goodly structures were erected, without which he felt real progress could not be made.

In 1851 and 1852 two very successful camp meetings were held, one at Sussex, the other at Smith's Creek. The first attracted 125 members to the church; in the latter over 200 professed faith in the Lord Jesus Christ as their personal Saviour. These services gave a great impetus to the cause, and coming after a long period of comparatively little progress, were all the more appreciated. The list of ministers who have labored on the Sussex Vale circuit between 1827 and 1905, with two or three exceptions, in which the authorities differ, have been as follows:

- 1827-32—Michael Pickles.
- 1832-33—William Murray.
- 1833-34—Joseph P. Bent.
- 1834-35—George Johnson.
- 1835-36—Henry Daniel.
- 1836-37—Michael Pickles.
- 1837-38—Wesley C. Beals.
- 1838-39—Samuel McMaisters.
- 1839-40—Peter Sleep.
- 1840-41—David Jennings.
- 1841-42—Supply.
- 1842-43—William Allen.
- 1843-44—Supply.
- 1844-45—Joseph F. Bert.
- 1845-46—John Prince.
- 1846-47—William Allen.
- 1847-48—Richard Smith.
- 1848-49—Duncan D. Currie.
- 1849-50—George E. Payson.
- 1850-51—William Murray.
- 1851-52—Christopher Lockhart.
- 1852-53—Charles W. Dutcher.
- 1853-54—John Prince.
- 1854-55—John F. Betts.
- 1855-56—Richard McKinnon.
- 1856-57—Waldron W. Brewer.
- 1857-58—John C. Berrie.
- 1858-59—Aquila Lucas.
- 1859-60—James Crisp.
- 1860-61—William McGarry.
- 1861-62—Charles W. Hamilton.
- 1862-63—George C. P. Palmer.
- 1863-64—John E. Gough.
- 1864-65—John E. Gough.
- 1865-66—John E. Gough.
- 1866-67—John E. Gough.
- 1867-68—John E. Gough.
- 1868-69—John E. Gough.
- 1869-70—John E. Gough.
- 1870-71—John E. Gough.
- 1871-72—John E. Gough.
- 1872-73—John E. Gough.
- 1873-74—John E. Gough.
- 1874-75—John E. Gough.
- 1875-76—John E. Gough.
- 1876-77—John E. Gough.
- 1877-78—John E. Gough.
- 1878-79—John E. Gough.
- 1879-80—John E. Gough.
- 1880-81—John E. Gough.
- 1881-82—John E. Gough.
- 1882-83—John E. Gough.
- 1883-84—John E. Gough.
- 1884-85—John E. Gough.
- 1885-86—John E. Gough.
- 1886-87—John E. Gough.
- 1887-88—John E. Gough.
- 1888-89—John E. Gough.
- 1889-90—John E. Gough.
- 1890-91—John E. Gough.
- 1891-92—John E. Gough.
- 1892-93—John E. Gough.
- 1893-94—John E. Gough.
- 1894-95—John E. Gough.
- 1895-96—John E. Gough.
- 1896-97—John E. Gough.
- 1897-98—John E. Gough.
- 1898-99—John E. Gough.
- 1899-00—John E. Gough.
- 1900-01—John E. Gough.
- 1901-02—John E. Gough.

**HISTORY OF UPHAM.**

As no mention is made of Upham in the official records of the St. John district previous to the organization of the conference of eastern British America in 1855, and as it appears in the minutes of that year, it is fair to assume its history as a circuit began at that time. Societies had been formed there and at Hampton away back about 1825 by an English local preacher named William Tweeddale. The circuit had a very chequered career. It was connected with Hampton and St. Martins, and has suffered much from removals. A part of its territory was abandoned, and in 1902 it lost its identity and became attached to St. Martins. The conference supplies from 1825 to 1905 have been:

- 1825-55—George E. Payson.
- 1855-56—William Allen.
- 1856-57—Henry Holland.
- 1857-58—John F. Collier.
- 1858-59—James R. Hart.
- 1859-60—William C. Brown.
- 1860-61—Douglas Chapman.
- 1861-62—George Harrison.
- 1862-63—Joseph B. Hemmison.
- 1863-64—Samuel R. Ackman.
- 1864-65—Supply.
- 1865-66—Thomas Allen.
- 1866-67—Charles Cobben.
- 1867-68—James Crisp.
- 1868-69—James A. Duke.
- 1869-70—Henry J. Clark.
- 1870-71—William R. Pepper.
- 1871-72—Matthew R. Knight.
- 1872-73—William Wasm.
- 1873-74—William J. Buchanan.
- 1874-75—Leonard J. Wason.
- 1875-76—Supply.
- 1876-77—William R. Pepper, Jr.
- 1877-78—Robert G. Fulton.

**ABOUT HAMPTON.**

Hampton did not become a separate circuit until 1874. The good beginning made by William Tweeddale a half a century before had not been followed up. Opportunities for expansion had not been improved, and denominational loss was the result. The place was not abandoned. The little flock was not left entirely uncared for, and the preachers continued to pay such attention to the interest of the work here as their many other duties permitted. A somewhat amusing incident connected with one of these visits is not without its lesson to theological disputants. A service had been announced to be held in the Baptist church in the Village, and the preacher being an entire stranger was directed to make his home with Mr. and Mrs. ——. He went to the door by the latter, to whom he introduced himself. With a skeptical look she surveyed him from head to foot, and intimated there must be some mistake, as the preacher of the evening was an elderly man. The young man bore the same name, with the younger one she was not acquainted, but with the other she had no sympathy, as he had said some dreadful things about the Dippers, which as a Baptist she naturally resented and was not prepared to be over cordial. He was then invited in and made to feel quite at home. The sturdy old disputant has long since gone to the land where bishops is not a subject for discussion, and where he and his learned antagonist dwell together on the best of terms.

## Can Walk Around And Do His Work

**DODD'S KIDNEY PILLS CURED W. J. DIXON'S RHEUMATISM.**

He was so bad he had to use a Stick to Walk and Could not Lace His Shoe.

BARWICK, Ont., Oct. 18.—(Special). These cold, wet fall days are full of Rheumatism and nothing can be more timely than news of an effectual cure after talk of the Canadian climate. Such a cure William John Dixon of this place is certain he has discovered in Dodd's Kidney Pills.

"I had an attack of typhoid fever," says Mr. Dixon, "and after I got over it Rheumatism set in. I had pains in my back and in my right hip so bad I had to use a stick to walk and had no comfort in sleeping. I could no more than dress or undress myself for nearly two months and for three weeks I could not lace my right shoe or put my right leg on my left knee.

"Acting on my brother's advice I began to use Dodd's Kidney Pills, and after taking three boxes I was able to walk around and do my work. Now I am well and recommend anyone who has Rheumatism to try Dodd's Kidney Pills."

1874-75—Samuel Skman.  
1875-76—Samuel W. Sprague.  
1876-77—Thomas Allen.  
1877-78—Worked with Upham.  
1878-79—Daniel D. Moore.  
1879-80—Samuel Howard.  
1880-81—William Tippet.  
1881-82—Edwin Evans.  
1882-83—Charles H. Paisley.  
1883-84—Samuel Howard.  
1884-85—George M. Young.  
1885-86—Thomas McMaisters.  
1886-87—William W. Lodge.  
1887-88—Robert G. Fulton.

While Sussex Vale had been the name of the circuit, the Millstream had been its head, for there the minister resided. A parsonage had been built in 1846, during the pastorate of the Rev. William Allen, at a cost of \$231, the contractor being John Ryan. Mr. Allen tells us that ten men assumed the entire financial responsibility, and of the liberality of the people he speaks thus: "Never did I meet with more noble-minded men, according to their means, than some on this circuit, or who were more prompt to give their time and money to assist the cause of God. May his blessing rest upon them."

When the enlargement of the circuit rendered a division necessary, the Millstream, now Barwick, and several other places were constituted a circuit, and given the name of Apohaqui, the Rev. Wilson W. Lodge being placed in charge, the following being the record since that date:

- 1874-75—Wilson W. Lodge
- 1875-76—William Tweedy.
- 1876-77—Silas James.
- 1877-78—William McGarry.
- 1878-79—William Kirby.
- 1879-80—William Penna.
- 1880-81—George F. Dawson.
- 1881-82—Thomas Pierce.
- 1882-83—Thomas J. Deinstadt.
- 1883-84—Charles W. Hamilton.
- 1884-85—Daniel B. Bayley.

**SPRINGFIELD.**

While Springfield did not become a separate circuit until 1837, several of the places included therein had been visited for years by the ministers of the St. John district. For some years, Pelletier Corner had been passed over. In 1862, the writer, then stationed on the Kingston circuit, gave it a part of his time, preaching in a hall, and in 1863, the first Methodist minister that ever preached in that locality. He has very kindly recollections of the hospitable manner in which he was treated by Dr. Wilson and William H. White and their families. The first named was the son of a well and widely known medical man who had resided a few miles up the Creek, one of whose sisters was the wife of the Rev. Dr. White, one of whose sons practiced for a short time in this city, and one of whose daughters was married to the Rev. Mr. Mace of the M. E. Church, whose father was the Mace of the West. Dr. Wilson, the second, died some years ago when by special request of the family the writer laid him to rest, being assisted in the service by the resident Anglican minister. While carrying on a large general business at the Corner, Mrs. John E. Irvine, of this city, is his daughter; James E. and Hiram White, our fellow townsmen, are his grandsons, and our worthy mayor, his nephew, and our worthy friends for days in succession, and not always finding things such as could be desired, the comfort afforded by his sleeping places there was much appreciated. Springfield has several neat little churches, and a comfortable parsonage, and the outlook is quite encouraging. The following ministers have labored on it since 1837:

- 1837-38—Theodore R. Wright.
- 1838-39—Ralph Haughton.
- 1839-40—William C. Matthews.
- 1840-41—John B. Young.
- 1841-42—Supply.
- 1842-43—J. B. Howard.
- 1843-44—Daniel B. Bayley.
- 1844-45—Fletcher Pickles.
- 1845-46—Robert Clements.
- 1846-47—Henry Penna.

**ON THE HONEYMOON.**

She said something that hubbed him the wrong way.

Sending the look of pique on his face, she cried—

"Oh, my darling, my darling! I have hurt you!"

"No, my dearest," he replied, gravely.

"The hurt is due to the fact that I know it hurts you to feel that you have hurt me!"

"Ah, no! Do not let that hurt you for an instant. My hurt is because I know it hurts me, and are therefore hurt myself by hurting you."

"No, my gracious. My hurt is because you are hurt over feeling that I am hurt because you feel that you have hurt me, and are therefore hurt yourself, and—"

"Let us leave them, dear reader. They will get over it in time."

**THE EXCUSE FAILED.**

(Chicago Inter-Occ.)

A story was told in a Duluth restaurant yesterday of a man who had secured a position in Chicago and was to leave Duluth to go to work.

However, he got mixed up with some friends while saying good-bye, and was soon in such a condition that he did not care whether he went that day or the next. So he hit upon a brilliant idea of sending a postal to his new employer, saying that he had missed his train as an excuse for not being there on time. When he did get to Chicago he asked his boss if he received the card.

"Yes," the boss said, "I got the card all right, but what I can't understand is how you could miss the train when the card didn't."

Neither did the Duluth man understand. That is why the story comes from Duluth. He returned.

**NOTICE**

The Canvassers and Collectors for the SEMI-WEEKLY SUN are now making their rounds as mentioned below. The Manager hopes that all subscribers in arrears will pay when called on.

**EDGAR CANNING in Albert and Westmorland Counties, N. B.**

**F. S. CHAPMAN in Kings Co. N. B.**

**J. E. AUSTIN, in Sunbury & Queens**

## WHAT ST. JOHN WOMEN WEAR, AND ARE LIKELY TO WEAR.

A little Commonsense Chat, not on New York or Paris Styles, but Home Styles.

By POLLY GADABOUT.

**WHAT WE SAW AND CHUCKLED OVER IN THE STORES A SHORT TIME AGO WE ARE NOW WEARING.** That's about as short and concise a way as I can state the case from the standpoint of women's apparel this week. It did not take the ladies of St. John a very long time to adopt new cloths and modish styles, once the exhibits were opened, that's one good feature. In fact, the ladies were Dr. in accepting a good thing. In other places, say Halifax, for instance, merchants have gone down and out in trying to give the people some up-to-date style of clothing, only to be disregarded and ridiculed.

**AS WE WALK ALONG THE STREETS WE SEE A GREAT CHANGE IN CLOTHING.** It seems as if the winter styles are settled for a surety. There are plain solid colorings, such as Garnets, Plums, Greens, Browns, Purples, Blues etc.; rich sensible cloths; loose and semi-loose Coats, the Tartans, the Turbans, the Slanting Hats, the Automobile Vests, the Flowing neck wrap, Mannish Gloves are conspicuous too, as well as brightly-colored and luminously patterned Skirtwaists and Blouses. Children are decked out in warm little wraps of Bearskin and kindred materials; their Headwear is "comfy" and tasty, while the expense of coming across a very satisfying piece of Fur in Grey Squirrel, Marten or it may be Mink. Truly we are on the threshold of winter.

**WITH THE APPROACH OF COLD WEATHER, SPECIAL PROVISION IS BEING MADE IN THE LINE OF WARMTH-INSURING SKIRTS FOR GIRLS.** Light-weight flannels and all-wool knitted underwear, made of jersey, are being very generally shown. These, of course, are in the knee length, and some of the models are quite elaborately trimmed with lace, while the skirt is made of a hand-made material as well. This hand-embroidery is usually in the form of scallops finishing the edge, though sometimes the skirt is hemmed and heading this hem with a border of intricate work. Jersey-top skirts in solids are finding a good deal of favor in the States. The skirt which has only a yoke of jersey seems to be the best article of its kind. Where the skirt is made of jersey, the yoke is made of jersey, the result is not nearly so satisfactory as when the jersey forms only a hip yoke. The petticoat is apt to cling too close to the figure and be difficult to remove. Silk petticoats are usually in the form of scallops finishing the edge, though sometimes the skirt is hemmed and heading this hem with a border of intricate work. Jersey-top skirts in solids are finding a good deal of favor in the States. The skirt which has only a yoke of jersey seems to be the best article of its kind. Where the skirt is made of jersey, the yoke is made of jersey, the result is not nearly so satisfactory as when the jersey forms only a hip yoke. The petticoat is apt to cling too close to the figure and be difficult to remove. Silk petticoats are usually in the form of scallops finishing the edge, though sometimes the skirt is hemmed and heading this hem with a border of intricate work. Jersey-top skirts in solids are finding a good deal of favor in the States. The skirt which has only a yoke of jersey seems to be the best article of its kind. 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