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AN

Historical Sketch


OF THE

EARLY SETTLEMENT
OF NEW CANAAN

AND THE

HISTORIES

OF THE

New Canaan,
Havelock and
Albert 

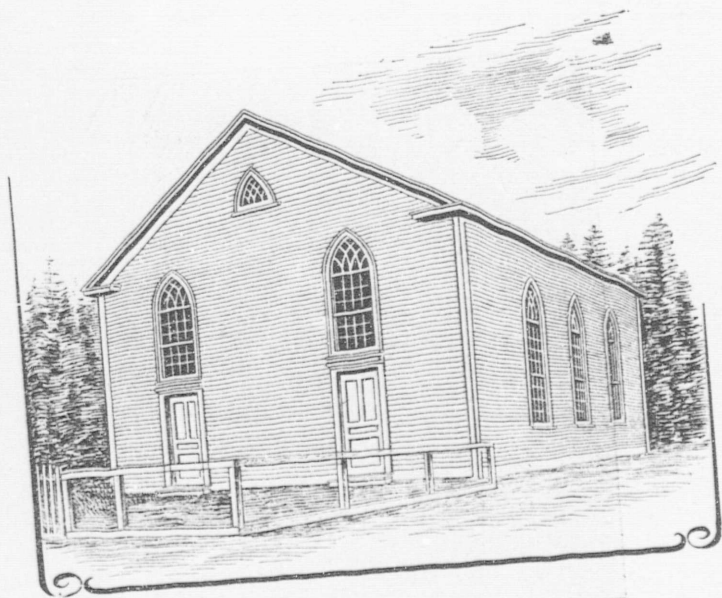
BAPTIST CHURCHES



By Rev. J. W. Brown, M. A., Ph. D.

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NEW CANAAN BAPTIST MEETING HOUSE.

To the Maritime Baptist Historical Society this little volume is
respectfully dedicated.

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CHAPTER I.

THE HISTORY OF THE EARLY SETTLEMENT OF NEW CANAAN.

Somewhere about the year 1795 there came to what is now known as New Canaan a number of Loyalists who had left the United States at the close of the war which resulted in the independence of those States.

These Loyalists at first settled at Belleisle. They were attracted by the reports of some moose hunters who had gone up the Washademoak Lake, and had followed up the river now known as the Canaan River, and had come upon a large stretch of alluvial meadow. This seemed to give promise of being a fine farming country. The whole country for many miles around was then an unbroken forest.

Moose roamed at will for the most part undisturbed. They were then the undisputed lords of the forest. The trees resounded to the crash of their horns, and the stillness of the night was broken by their long-drawn blasts as calls were given and answered. Cariboo roamed the forest in vast bands, and lived at ease upon the marshy barrens that everywhere abounded. Herds of deer pass quietly to and fro, and bears might everywhere be seen upon their predatory excursions; while the numerous beaver dams yet to be seen, scattered through this region, attest to the fact that these animals were then most plentiful. Wild fowl were plentiful, and the river and its tributaries abounded in different kinds of fish. A hunter's paradise indeed was all this vast region.

Into this promising region came the pioneers of New Canaan. They brought with them what household effects they had been able to transfer from their United States homes. They brought moreover stout hearts and sinewy limbs inured to incessant toil in a new country. They brought an undying patrio-

tism to their mother-country, unflagging zeal and loyalty to the Sovereign of Great Britain. They were the most desirable immigrants that could have come to our shores.

The Loyalist blood that came to Canada has been a rich blessing to our country, and is being felt even now in binding our brawny Dominion to the mother country, and thus helping to preserve the solidarity of the British Empire. Among those who have hewn homes in the forests of Canada none have shown themselves to be more sturdy sons of toil than the United Empire Loyalists.

These early pioneers from Belleisle made their trial trip by way of the river, and so pleased were they with the appearance of the place that they concluded to make it their home. As an evidence of their appreciation they gave it the name of New Canaan, and forthwith proceeded to divide into lots a large district which should comprise the settlement.

This district began at its western limit at a point on the river about two miles below what is now known as Canaan Forks, and continued east to a point on the river about two miles above what is known as the Upper Bridge. They were dependent upon the river for a considerable time, although a road along the river was early blazed and laid out. Each man built upon his lot a log house, and at once began to clear the land.

Then began the monotonous work of making a home in a new country. The toil was severe, and unremitting, and each had his share of privation. Hints come to us of the heart-longings which these people had for their homes in the United States, which they had been forced to leave, and some of them had even left homes of comparative affluence. Such, however, was their loyalty to their Sovereign and their home land that they chose the untried experiences of another beginning in a new country, rather than to take an oath to become enemies of their King.

Stories of bitter experiences which some of them endured before leaving their homes are related, notably one concerning one Humphrey Perry who was imprisoned in Maryland from

1776 to 1783. His wife is said to have travelled one hundred miles to visit him in prison. We may well understand how, ensconced in their secluded forest homes, they were accustomed to talk over their experiences of the past, in which grief, regret, failure and triumph were strangely commingled. Many of them in their want and painful toil remembered with keenness the property which had been confiscated, and which they hence had been obliged to leave behind.

Those were trying days. It was not natural, however, that these free sons of toil should give way to moroseness for more than a brief period.

Healthful exercise, and the natural exuberance of life asserted itself, and although there were dark days, when the loneliness of their situation forced itself upon them, life took a joyful tone. The plentifulness of game served them well during the time that patches of land were being cleared on which seed could be sown and planted. They did not thus suffer the extreme hardships endured by many emigrants to new countries. Fish, wild fowl, deer and moose regaled their appetites.

During this time their nearest market was St. John, to which they made their way by canoes down the river to Washademoak Lake. Probably during the early years of the settlement they depended upon canoes for the entire distance down the Washademoak and the river St. John to the city. The canoes then used were "dug-outs," each being made from a single tree. Trees of a prodigious size could then be secured, so that some of these canoes were of a considerable size, capable of carrying a large amount of produce to market. A story is told of these early days of one good dame, Mrs. Dennis Alward, who with butter, eggs and other produce made the voyage to St. John in a canoe. On the return trip the canoe was placed in the charge of an Indian. The river being shallow in many places it was customary to propel canoes by poling them. When nearing Forks Stream—a tributary—they suddenly came upon a deep place, when by some mismanagement the canoe was upset. It was with difficulty that Mrs. Alward got ashore, while all her groceries and perishable articles were lost in the river.

On the approach of winter when the river became frozen, when necessity required to take a trip to St. John, it became necessary to make the journey on foot. Even the women sometimes took this journey in winter. They were accustomed to follow the river, walking as far as possible during the day and camping wherever night overtook them. Instances are reported of flour being taken along, and bread being baked upon hot stones at their places of encampment.

The settlers seem not to have made any efforts to secure titles for their land until several years after their arrival; at least the grant first made bears the date Oct. 15, 1809. It is supposed that the first settlers did not give the matter much thought, until the settlement began to grow, and encroachments began to be made upon one another's property. Steps were then taken to secure legal titles. The settlement was then quite well advanced in the arts of life, and a social standing of a high order for those days was established. A school was in existence very early in which the text books used were Dilworth's spelling book and the New Testament. In 1805 the New Canaan Baptist Church was organized through the instrumentality of the Rev. Joseph Crandall, who was one of the pioneer Baptist Ministers of New Brunswick, and of whom we shall hear more further on.

The number who obtained grants in 1809 was seventeen, and the names were as follows: Elisha C. Corey, Edward Coy, Seth Briant, who was a Justice of the Peace, Henry Kitchen, Gideon Corey, Oswald Alward, Benjamin Alward, George Webb Price, Melancton Thorne, Richard Thorne, William Humphrey, Daniel Keith, William Perry, Ebenezer Ryder, John Keith, Jacob Jones and John Price. It is not certain that these seventeen were the first settlers, but they were the first who applied for and obtained grants. They secured by grant a total of 4600 acres between the points on the river before mentioned, thus giving to each an average of 270 acres (the size of all the lots were not equal.)

The land was granted on condition that a certain rental be paid to the government until certain specified improvements were made:—thus, the building of a dwelling house secured to the grantee fifty acres; the clearing of two acres secured an ad-

ditional fifty acres, the keeping on the land of two neat cattle secured an additional fifty acres, and so on until all the land thus granted was secured.

The grain first raised by the settlers was ground for use by the means of hand-mills, consisting of two stones so fixed that one remained stationary, while the other was made to revolve upon the fixed one, by means of a handle fitted into the upper one. A hole in the upper stone received the grain by means of which it was conveyed between the stones and so somewhat rudely ground into flour. The story is told of Mrs. Daniel Keith shouldering a bag of corn, and walking with it some five miles to a place where there was such a mill as has been described, grinding her corn and returning home with her bag of meal upon her shoulder. This same Mrs. Keith is spoken of as having managed the farm, her husband being by trade a barber and not understanding the art of farming. It is related that Mrs. Keith upon one occasion went upon a journey which kept her away for some time, and charged her husband to plant some potatoes during her absence for early use. Mr. Keith being so admonished, carefully prepared a garden bed, and scattered the potatoes around as garden seeds might be planted; for which woeful ignorance he was severely reprimanded by his wife.

Quite early in the history of the settlement a grist-mill was built by Henry Kitchen, near what is known as the McDonald Bridge, in fact it was built in 1809 when the grant of the land was obtained; as it is marked upon the plan that accompanies the grant. This mill would be considered very inferior if compared with the flour mills of to-day, but in those days it had a very high reputation for doing excellent work. It afterwards passed into the hands of Mr. Allen McDonald. It soon came to be widely known, and to a large extent had the monopoly of the flour trade in this section of the country. As much as a hundred barrels was often shipped at one time to St. John. Dealers in St. John received quotations from this mill which often fixed the price at which flour was sold there. This enterprise made New Canaan a prosperous farming community. Flour sold in St. John brought back the commodities which the set-

tlers required. One transaction comes down to us which I presume was many times repeated and gives to us a graphic view of life in those days: one hundred gallons of rum was bought in St. John with flour, brought to New Canaan and found a ready sale at one bushel of wheat per gallon—wheat being then two dollars per bushel. Intoxicating liquor was in those days considered one of the necessities of life, and was generally purchased along with the staple groceries. Five gallons of molasses and ten gallons of rum is said to have been the proportion generally maintained. The one hundred gallons above referred to, are said to have been brought from St. John to the mouth of Canaan River, and conveyed up the river on a platform built upon two canoes placed side by side. It was towed along by the willing hands of the people living along the river who turned out to give neighbourly help, and to commend the enterprise.

The general life of the people in those days was subject to much inconvenience, because of the rude implements by which farming was carried on, and of the primitive vehicles by which transportation was effected. The 'swamped portash,' and in only as the demand is made by the invention of carriages intended for more rapid motion, and for the greater convenience and luxury of the traveller. The first roads in New Canaan were bridle paths, followed by the 'swamped portash,' and in course of time by the more even 'turnpike.' The first carts were ponderous, and capable of but a slow motion, but capable also of passage across a very uneven and rough surface. No iron bands were placed around the hubs, nor iron tires around the rims; both hubs and rims were in consequence of a tremendous size in comparison with those of today. During the early years of the settlement, the farmers were accustomed to haul in their hay from the fields on drags made of planks. The first set of wheels were brought into the place by two ambitious young men who had been away from home and had seen and admired a different way of hauling hay. When the wheels were brought home, and it had been explained to the aged father of these young men, how the wheels might be geared together, and used to great advantage, the conservative old man refused to

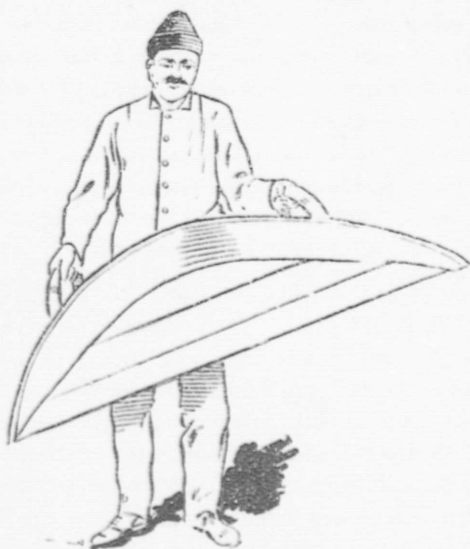
have anything to do with them, to be used on the farm. The young men supposed that a trial would convince their father of their utility, but, no! When they went in to dinner the wheels disappeared, and a most careful search of the premises did not discover their whereabouts. Years afterwards they were found at the bottom of a pond where the old man had rolled them during his sons' absence. He had evidently concluded not to run any risk with such a strange and novel contrivance. The ploughs had wooden mould-boards; the harrows were made from a crotched tree, the two prongs being cut off about four or five feet from the crotch; the angle being filled with pieces of wood held in position by an iron bolt passing through the two prongs and through holes made near the ends of the pieces of wood. Into the two prongs and the several pieces of wood were then driven spikes of a large size which formed the teeth.

A peculiar instrument was used for winnowing grain before winnowing machines were introduced. The accompanying cut given below gives a fair idea of its appearance. Grain placed in such a contrivance could be winnowed when there was absolutely no wind—a skilful and somewhat peculiar manipulation of the instrument making sufficient wind to thoroughly clean

the grain. A dexterous hand could clean about twenty-five bushels per day.

The picture of the one here presented is still in occasional use, when but a small portion of grain is to be cleaned.

In these early years the people depended entirely upon flax for their finer quality of cloth. The preparation of flax for the making of cloth involved much laborious and painstaking labor.



After the stalks were cut in the fields, they had to be subjected to several distinct processes—such as fermenting, breaking and hetchelling before it was ready for carding and weaving. Nearly all of this work was done by the women, making their lives busy ones.

Sometime near the close of the first quarter of the last century, this region was invaded by wolves. This was a new experience for the settlers, and the strange and weird howlings at night caused much speculation and some alarm as to what sort of animals the invaders might be. At last one of the first settlers, then a feeble old man, asked to be helped to the door—that he might hear for himself and determine if possible from what sort of animals the sounds proceeded. He easily recognized the howls as those of wolves. After enduring them for some time, determined and systematic efforts were made to rid the country of these marauders. The people of the whole region armed themselves with guns, horns and tin pans and in fact anything with which a noise could be made, and started for the woods, extended in a line some miles in length. Thus equipped they marched boldly through the forest, with all the din and uproar possible. This was kept up until the wolves were driven entirely away. This was so effectively done that they have not since returned to this part of the country, although vast and unbroken tracts of forests still exist. One exciting experience in connection with this rally was had near Samp Hill. There, a number of wolves were surrounded, and their pursuers pressed upon them so closely that they broke through the line at close quarters, one wolf jumping over the shoulder of a man in his frantic efforts to get away.

Another event still fresh in the minds of many of the people of this region is the great flood of 1854, when the river rose because of a great freshet, overspreading the meadow and uplands until many houses were surrounded and filled with water to the chambers; some of them being floated entirely away. The McDonald mill was floated from its foundation, carried bodily some 100 rods and landed upon a higher piece of ground. The flour which was in the mill at the time was fortunately stored in the upper part and thus escaped unhurt. The mill was never

removed from its landing place, and thus its history ended. Another was afterward built upon the old site.

Many interesting incidents are told of this flood, one or two of which must suffice: One Dennis Alward had taken the precaution the night before the flood to draw his canoe out of the river, and to fasten it with a rope about twenty-five feet in length to a stake as far up the bank as the rope would reach. In the night he was awakened by the roaring of the wind and water and going out heard screams of distress from a neighboring house further down the river. On going for his canoe that he might be of assistance, he found the stake to which he had fastened it under water, while the canoe itself was far out from shore. He hastily made a "catamaran" of such sticks as he could find, and started out. When out but a short distance the catamaran went to pieces and he was obliged to swim to the canoe. He then went to the assistance of the family in distress, and found them in the chamber of their house greatly alarmed, the lower part having filled with the rising water. In the darkness and confusion he was not able then to release them, but quieting their fears he waited until daylight and then rescued them from their perilous position. Further up the river one Alfred Humphrey was awakened in the night by the uproar, and jumping out of bed found himself knee-deep in water. He had hauled to his home the day before a load of deals, which was standing in his yard; making his way to this he made a raft of the deals, with which he removed his family to a place of safety. He then made his way to his barn where he found his cattle already swimming. He loosened them and they swam to higher ground. A number of families were taken that night out of chamber windows and removed to places of safety. A number of animals were drowned, and much property was destroyed.

These early settlers as a rule had large families, it being not uncommon for a mother to have twelve children "to rise up and call her blessed." Daniel Keith could rejoice in twelve sons grown to manhood, besides a few daughters. It is said on one occasion that these twelve sons were mowing in a large field with the father leading off. The father was moved with a

pardonable pride on the occasion, and was afterwards accustomed to refer to it with considerable elation. The name of the oldest son was George. He settled afterwards on Butternut Ridge, on what is now known as the Ezra Keith Place. Shortly after he settled here, he met with a very sad and peculiarly distressing experience, an account of which is being handed down to successive generations. He had at the time two children—girls—Eliza and Mary Ann, aged respectively 9 and 7 years. Just north of his house was a spring near a wood, where the children were accustomed to play. One day while the children were out to this place, a neighbor's child—May Price—came over to play with them, and their mother went to the door and called them. She received an answer to the call, and after waiting some time for them to come in, she called again; receiving no answer to this call she went in search of them, but a most careful search failed to discover their whereabouts. She then called her husband, who joined in the search, but with no better success. Appeal was made to the neighbors and a general search was instituted which continued through the days and nights for a considerable time without avail. The only trace found was the imprint of a child's hand in the soft sand on the bank of a brook some considerable distance in the woods, as if a child had stooped to drink. It was at last surmised that the children had been carried off by Indians, of whom there were then a large number to the east of the New Canaan Settlement.

After a while, stray reports would reach the parents of white children being seen with Indians at different places, which would move Mr. Keith to make journeys to these places that he might ascertain whether the children thus reported were his. These journeys were all fruitless. The last journey made seemed to have satisfied Mr. Keith that it was useless to make any further attempts to recover them. His peculiar reticence concerning this particular journey aroused suspicion in some that he had received some tidings from them, but as they would, then be grown to young womanhood he had found it impossible to induce them to return home; however this might have been only a suspicion.

Years afterwards a supposed Indian woman came into the place with some of her tribe, and it was at once surmised—although she had taken on almost the Indian hue—that she was one of the missing children. This surmise she gradually and reluctantly admitted was true. She at once recognized her grandmother when brought into her presence, whom she knew well before her abduction, and of whom she had been very fond, and in other ways removed all doubt as to her identity. In a moment of confidence she told the story of their capture by the Indians: She said they were suddenly seized, their cries stopped, and they were quickly carried away. For a time the horns and guns of the searching parties could be heard, but gradually died away. At one place the Indians halted and attempted to kindle a fire by igniting the powder in the pan of a musket; but by some miscalculation the gun went off which greatly alarmed the Indians; whereupon they hastily caught up the children and travelled a considerable distance further. She said they were kindly treated by the Indians, but that her sister never took kindly to them, but despite all their efforts to win her she persisted in pining for home.

This woman Eliza was at the time married to an Indian and had a family of children. She was very anxious to rejoin them but was hindered by her new-found folks from doing so. On one occasion she escaped and took a straight course through the woods to the place where her Indian friends were encamped, which she reached only to find that they had removed to another place; guided as if by instinct she took a direct course to the place where they had gone. She was however, missed, tracked and found before reaching the place and brought back to the home of her parents. She told them that it was useless to detain her for that when spring opened and the snow disappeared they would be unable to track her and she would get away. Her father had long since passed away. It was generally believed that his death was caused by his long continued anxiety and grief for his lost children. Her mother was most anxious that she should remain with her, but when spring opened, yielding to her persistent entreaties, consent was given that she should visit her family and the Indians to whom she

had become attached. These were then encamped in the vicinity of Shediac. She promised to return to the home of her youth after she had made this visit. She was taken a long way on her journey and then left to herself. She never returned. Whether she chose to stay, or was prevented from coming back it is not known. The other child Mary Ann also returned but in such a demented condition that she was unable to give any intelligent account of herself. She wandered at large and remained an oddity until her death.

The story of the abduction of these children was known and told through all the country around. Children with blanched faces heard of it from their parents as they gathered around the old-fashioned fire-places at evening time. It was moreover a constant check upon children not to wander far from home.

CHAPTER II.

THE HISTORY OF THE NEW CANAAN BAPTIST CHURCH

The beginning of the Baptist work at New Canaan was through the efforts of Rev. Jos. Crandall, of precious memory. The following extract taken from his autobiography tells of his first visit to this region; this was in the autumn of 1800. He says "Not long after my return from St. John River I visited New Canaan. A man and his wife came fifteen miles through a dense forest, not even a marked tree to guide them. They had heard of the Lord's work and their souls were in great trouble. This was the means of opening the way for my visit to that part of the country. I baptized these two souls and a great number beside. Truly the wilderness blossomed like the rose. All the beautiful village of Butternut Ridge, lying between Petitcodiac and New Canaan was a dense wilderness in those days, through which I used to pass to proclaim the Gospel of Salvation through the Blood of the Lamb."

The services in those days were held in private houses, which order prevailed for the first quarter of a century. The ministers

in those early days were pioneers — their work being not so much that of settled pastors, remaining continuously in one place, as it was that of blazing ways and opening up places where the Gospel seed might be planted. This work meant laborious toil and great hardships.

A pathetic incident of that time is told concerning a preacher by the name of Leaman, of Salisbury. He left Salisbury for New Canaan for the purpose of holding some religious services. The distance between the two places is about fifteen miles, but this was at the time through an unbroken forest. He made the journey to New Canaan, held the services and started on the return trip; it was however never completed. It is supposed that he lost his way on account of a snow-storm and perished. It is related that about thirty years after this event, a man was ploughing near the bridge by the Baptist meeting house at Sherman Settlement—a place not far to the south of his route—and came across human bones. Upon further search, portions of a Bible and hymn book and a pair of spectacles were also found, when it was concluded that the remains were those of the ill-fated preacher Leaman. The bones were secured and buried, and a funeral service was held in the belief that they were those of the preacher of earlier days.

According to the Baptist Year Book, the New Canaan Baptist Church was organized in 1805, but it seems likely that the organization was effected somewhat earlier.

The first deacons were Benjamin Alward, Elias Clark and William Perry, Sr.

The names of Charles Lewis and James McAffe, are connected with that of Crandall in the first two revivals that occurred there. Bro. Lewis was not ordained at that time. Bro. McAffe was afterwards ordained, but he does not seem to have had at any time a settled pastorate. His name is often mentioned in connection with revivals in different places. These two revivals were of great power, and determined the religious faith of the people from that time to the present. They were Protestants when they came to the place, and this fact greatly facilitated the work of these early evangelists.

Rev. Charles Lewis was the first settled pastor of the New Canaan Church, and it was during his ministry that the Butternut Ridge Church was organized. We give below the copy of a letter written by Rev. Jos. Crandall to Rev. Chas. Tupper, which gives much information concerning Bro. Lewis' ministry :

Salisbury, N. B., March 29, 1837.

Dear Sir,—I have just returned from the Parish of New Canaan. While there I was called to attend the funeral of our dear brother, Charles Lewis. He had been in a poor state of health for two years; and for the last year had been able to preach but a few times. He had been quite low for about six months past; yet sometimes he would go to the meeting, and pray and exhort the people with much good feeling. (He was about seventy-six years of age at the time of his death.) He professed conversion under the ministry of Mr. Henry Alline, in Sackville not less than fifty years ago. He was esteemed a good Christian, and for many years used to hold what were then called New Light meetings. I think about thirty years ago I assisted Elder T. Harding in his ordination, when he was set apart as a regular pastor of a Baptist Church. Brother Lewis had several removals. Having a large family to provide for, he had to labor for their support, which greatly hindered his usefulness; yet he was made the means of much good in the hands of the Lord to many precious souls in the Province of New Brunswick.

Several revivals of religion took place under his ministry. His last place of residence was New Canaan, where he closed his mortal career. In this place he was much blessed in his ministry. About three years ago, a precious work of the Lord was carried on through his instrumentality, as many living witnesses remain to testify. I think not less than forty were baptized, by which the church was enlarged; and it has this winter been divided into two churches, which are now in love and union.

Bro. Lewis departed this life Friday, March 21, 1837. He had suffered much, but was enabled to endure as seeing Him

who is invisible. His hope was firm. I learned from his wife and daughter that his last words were that he was willing and desirous to depart, that his whole trust was in the mercy of his covenant God.

The funeral took place on Lord's day, the 26th inst., sermon from Isaiah 57:1. The congregation was large and uncommonly solemn. There was much weeping, it was truly very affecting to see the members of the church come to the coffin and take the last look at their dear minister (whose countenance was remarkably pleasant), a number owning him as the means, in the Lord's hands, of their being brought to the knowledge of the truth. Truly the graveyard was a heaven on earth. Many went from that solemn place rejoicing in Him who conquered death on the cross of Calvary.

Yours truly in the Lord,

JOSEPH CRANDALL.

This must be supplemented by an extract from a letter written by Mr. Zebulim Esty, to Rev. James Manning under date of March 10, 1802, as published in the Maritime Baptist, Nov. 1, 1905, as follows :

The letter proceeds to give some account of the ordination of Mr. Charles Lewis over a church at Long Island and its vicinity. The ministers who participated in the services were Fathers Harding, Estabrooks, Crandall and Harris. The ordination took place on the second Monday in February, 1802. On Saturday evening Mr. Lewis preached a preparation sermon before the council and a large congregation. On Monday at two o'clock the ordination was performed with great solemnity before some hundreds of spectators.

The above letter implies that Bro. Lewis was not ordained over the New Canaan Church, but must have removed there very soon after his ordination. The first meeting house in New Canaan was built during Bro. Lewis' pastorate, a plain building holding about 200 people. Bro. Lewis' father was Benajah Lewis, who was of French descent, descending from a Huguenot family. He was twice married. His first wife was Lavinia Chambers, half sister of Rev. Titus Stone. His second wife

was a widow Mullin, grandmother of Deacon Richard Mullin, of Butternut Ridge, N. B. He had six sons: Charles (who entered the ministry and moved to Carleton Co.), Job, Moses, Clark, Elisha, Benajah and Joseph.

Two of his sons, Elisha and Joseph, were both drowned in the Canaan River on the same day. Elisha had gone out of the settlement on horse-back to transact some business. On his return he attempted to cross the river at a point called Flood Gate, when the horse got beyond his depth and in some way he dismounted and was drowned. His brother went across in search of him, and when returning fell out of the canoe, and although a good swimmer was unable to reach the shore, and was drowned in sight of his father, who was unable to render him any aid. This was a great blow to Bro. Lewis. He never seemed able to rise above his great sorrow. He was buried at New Canaan with his first wife and his two sons who were drowned. Efforts are now being made to place a fitting monument over his grave.

It will be of interest to add the following letter received from a great-grand-child of Rev. Chas. Lewis, as to his family history :

Benjamin Lewis (father of Rev. Chas. Lewis) left Rhode Island, when Charles was two years old, and came to Nova Scotia. Later he (Ben.) buried his wife in Tantramar. They were supposed to have been of German descent, and followed the sea. Benjamin went to New Canaan with Charles and died there about 1822, and was buried about 50 rods west of the old gate, beside the road, or the willow tree at the well, and 2 rods north of the road. Just a few graves are there—perhaps six. Rev. Chas. Lewis was converted under the preaching of Henry Aline. He made his home about 4 miles from Petitcodiac, down the river; where he married Miss Lavinia Stone, sister to Rev. Titus Stone. He raised the most of his family there; then exchanging land property with Mr. Jones he moved to New Canaan. Names of his children : Sarah, (Rev.) Charles, Job, Moses, Clark, Mary, Benajah, Elijah, Elisha, Lavinia and Joseph.

Mrs. Chas. Lewis died in New Canaan, about 1820, and is buried in the old burying ground.

He buried three of his family there, Benajah, of consumption, Elijah and Elisha by drowning. He was accustomed to set out from Canaan with Bible, hymn book and compass on snow shoes to preach to those whom he could reach. He went to White's Point on the Washademoak through the woods, and not finding any settlers on his way he laid in the woods for several nights. He continued his journey at this time up the St. John River to Andover, in Victoria County, preaching to the people as he went. (Father saw one of his converts at Hartland, Car. Co.

CHARLES CARLE,
Mainstream, Maine, U. S. A.

In 1812, it is recorded that the New Canaan church was received into the Baptist Association of Nova Scotia and New Brunswick.

Rev. James Blakney was the next pastor. Under his ministry there was a powerful revival. Among the people baptized was Allen McDonald, who was afterwards chosen deacon, and was during his life a staunch, zealous supporter of the church.

Bro. Blakney's preaching was plain, evangelical and powerful. He was known as one of the most successful missionaries of the denomination. His labors were widely diffused, and in scarcely any instances without apparent results. The characteristics of his mind were rather of the useful order than the brilliant. Social in his views, and judicious in his measures, his chief excellencies were his meek earnestness and affectionate zeal. Bro. Blakney's stay at New Canaan must have been brief as he is named as the pastor of the Norton and Greenwich churches in 1840, and was appointed to labor on H. M. fields in 1844; his work as settled pastor must have been done therefore previous to 1844 if not previous to 1840. His pastorate also included the Butternut Ridge Church, in fact nearly all the pastors from the time of Rev. Chas. Lewis' death served the two churches.

Rev. Merritt Keith seems to have been the next settled pastor. He was born in 1806, at Long Reach, N. B. He was converted when eighteen years of age, and was baptized at New

Canaan by Rev. Chas. Lewis. He was ordained in 1845 at Butternut Ridge and was pastor of the church there and at New Canaan for a short time. His ministry was purely evangelical and was signally blessed in the conversion of souls. Under his labors the church enjoyed an extensive revival. It was during his ministry that the first S. S. was organized. The membership of the church at this time is given as 110.

He was followed by Rev. James Herritt. He was ordained at Butternut Ridge, Aug. 8th, 1845. His ministry was blessed at New Canaan by a gracious revival. His home was at Havelock, and he labored in other places as he had opportunity as well as New Canaan. He was outspoken, and a firm adherent of what he considered to be his duty. Punctuality was a marked feature of his life. During his pastorate events occurred which led to the building of a Methodist chapel in New Canaan.

Rev. James Wallace was the next pastor. He continued until 1860. A great religious awakening took place through his labors in 1859. During that year he baptized 140 in Havelock and New Canaan. Among this number were three who afterwards became pastors of churches. He was endowed with more than ordinary powers of mind; although his educational advantages were few, by prayerful and careful reading and close observation he became a highly acceptable preacher of the Gospel. He was born in Hopewell, N. B., Jan. 17th, 1797, and died in Coverdale March 7th, 1871.

Rev. James Austin Smith followed in 1860, and continued until 1863. During his pastorate a work of grace began with the young people's meetings held in the old school house in the lower neighborhood. W. W. Corey (afterwards Rev. W. W. Corey), then a young man was among the principal workers. This work was carried on mostly by the young people, and greatly strengthened the church. The present meeting house was opened during Bro. Smith's pastorate. It was considered a fine structure for those days. Quite a number of pastors were present, and the occasion was considered one of great importance. The pastor, Rev. J. A. Smith, preached the dedication sermon.

Bro. Smith was converted in 1836 at Nictaux, N. S. Rev. I. E. Bill, then the pastor at that place writes of his conversion as follows: "At a very powerful meeting held in a section of the Nictaux church, he was so burdened with a sense of guilt and condemnation, that he fell upon his knees, and like the conscience-smitten publican, cried, God be merciful to me a sinner. The pastor and others blended their supplications with his. It was an awfully solemn moment. An immortal soul seemed quivering in the balance between life and death, heaven and hell. The agony was intense, but grace triumphed, and the young man arose from his knees to praise God for pardoning mercy and redeeming love. He then and there resolved to devote himself to the service of Him who in wondrous love snatched him as a brand from the burning. He was subsequently baptized by Rev. Nathaniel Vidito, and became a member of the Wilmot church.

He was blessed with a strong physical frame, and with a large measure of common sense, with natural ability of high order, and with burning zeal for the salvation of souls, he was enabled through grace to accomplish a glorious work for the Master. On the temperance question he was a thorough Boanerges, and he gave his best advocacy to promote temperance reform.

Rev. H. A. Charlton followed with a short pastorate of five months.

Rev. Samuel Bancroft followed, and seemed to have continued until 1865, or at least his pastorate closed previous to that date. His pastorate seems to have been a time of sowing, as there is no account of any being added to the church.

Bro. Bancroft was logical in his discourses, courteous in his manners, and much respected by all who knew him.

Rev. G. W. Springer followed in 1865. No record seems to have been kept of Bro. Springer's pastorate in New Canaan. He was also pastor at the same time at Havelock, concerning which a full record is at hand. It may be fairly assumed from the character of his work at Havelock, that the New Canaan church enjoyed large blessings in connection with his work.

In 1873 Rev. John H. Hughes became pastor. There were several revivals while he was pastor. In 1874 the church reported 80 scholars in the Sunday school and 400 volumes in the S. S. Library. They were at this time raising \$150 per year towards the pastor's salary, and received one-fourth of his time. In 1875 the church reports 16 baptized and in 1876, 44 are thus reported.

In 1877 Rev. E. H. Howe is reported as pastor. In 1878 the church reports a membership of 249. Bro. Howe was ordained in 1876 with the 1st Johnson church. It does not appear that Bro. Howe was pastor for more than two years, but there was quite a gracious revival during his stay. The work extended to some parts of the Havelock field, where Rev. Jno. Hughes was still pastor.

Alfred Humphrey was at this time clerk, and had held this position for some years previous to this time.

In 1881 the church reports no pastor.

In 1883 Rev. D. P. Harris is reported as pastor. The church reported five baptized during this year. Delegates to association, the pastor, Deacon Allan McDonald, Lewis Keith and brother Ephraim Thorn. Bro. Harris' pastorate continued through 1884, during which year 10 were baptized. His pastorate closed about 1886.

Bro. Harris passed away Jan. 7th, 1889. He is spoken of as one of the most devoted and useful ministers. He was followed by Rev. W. T. Corey. We are not able to state any particulars concerning Bro. Corey's work, any more than he greatly encouraged and strengthened the Cause. He was born in New Canaan Oct. 15th, 1829, and was baptized by Rev. James Blakney, uniting with the New Canaan church in 1842. He was ordained on Nov. 3rd, 1860, as pastor over the Range church, Queens Co., N. B. He passed away Sept. 16th, 1896.

He was followed by Rev. E. Alward, who came from Kansas, N. S., but whose parents formerly belonged to this place. During his pastorate there was some friction in the church which was finally reported to the Eastern Association, and they in response sent a committee to help the church in their trouble.

Rev. Dr. Calvin Goodspeed was the chairman of this committee. Rev. W. B. Hinson was also on the committee. The committee visited the church and reported to the Association which met at Havelock July 22nd, 1889, as follows :

The committee appointed to visit the New Canaan church and assist the members to a better understanding, beg leave to report that three of their members met with this church. They found the feeling of the members considerably excited and misunderstanding prevailing. An honest attempt was made to help this church to a better understanding among themselves. The committee are glad to notice by the letter from the church to the Association that the outlook is growing brighter.

G. GOODSPEED, Chairman.

This same year, 1889, the church reported, "no pastor," The same is reported until 1895. During these years the church was supplied at times by students from Acadia College and by others. During this time Bro. C. G. Blackbourne, licentiate, labored for a season, and some fifteen united with the church by baptism. Rev. Jno. H. Hughes also spent a summer with the church.

This period is lamented as one of dearth. Very many moved away from the place; the standard bearers of more prosperous days grew old and feeble, and one by one passed away, while none seemed to be rising up to take their places. When the aged deacon, Allan McDonald, moved away to Havelock, it seemed as if the heart of the church had been removed. Deacons Lewis Keith and Benjamin Keith had before this removed to other places, and so Deacon McDonald seemed to be the last link that bound them to the past. These faithful men were equally reluctant to go; but their families had removed and the inevitable seemed to be for them to follow.

In 1895 Rev. N. A. McNeil became pastor, giving them a monthly service. During this year 12 baptisms are reported—membership 107. Paid on pastor's salary \$75.00, and \$10.00 for missions. Bro. McNeil remained two years, and then follows three years without a pastor, during which time Rev. Frederick

Snell was pastor at Havelock. During one of these years, 1897, they report expending \$38.00 on the Sunday school.

In 1900, Rev. J. W. Brown became pastor. The church was then in a low discouraged state. There were no deacons and none who seemed willing to assume the responsibilities of the office. After much prayerful deliberation the church came together and made choice of three brethren, who were publicly set apart to the office of the diaconate by the laying on of hands. Revs. I. B. Caldwell and N. A. McNeil, assisted in this service. The three brethren ordained were Zebulon Corey, Roland Corey and Gesner Clark. Deacon Zebulon Corey has since passed beyond, while the remaining two still hold office. About the same time Jarvis Corey was chosen clerk.

This pastorate continued for 3 years, in one of which seven were baptized and united with the church.

One Sunday morning service, one service for prayer and testimony and one Conference was given by Pastor Brown each month.

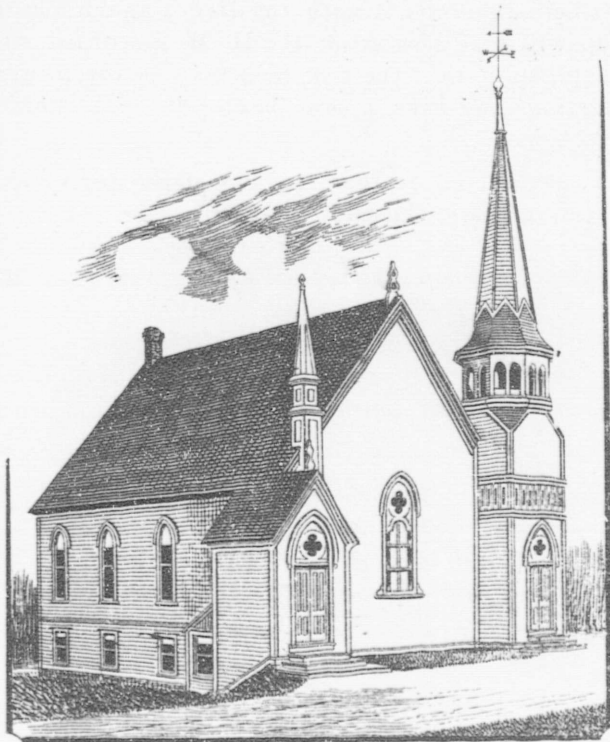
On the removal of Jarvis Corey to Petitcodiac, Calvin Clark was chosen clerk, who still holds that office. On the retirement of Pastor Brown from the field, a number of members favored a grouping with the Johnson Church, on the Washademook. Accordingly Rev. Jno. Williams, who was laboring with the Johnson church, made a few trips to Canaan. Rev. E. Jenkins, who succeeded Bro. Williams, also spent a portion of his time here. He held a number of evangelistic services and the work was greatly blessed in the salvation of sinners. Quite a number were baptized and united with the church. Bro. Jenkins, however, was convinced that it was impracticable that the Canaan church should be grouped with the Johnson church and strongly advised them to go back to the Havelock church. After his withdrawal from the church, Rev. Geo. Howard, the pastor at Havelock, again took up the work and continues up to the present.

The union of Baptists and Free Baptists in N. B. promises indirectly to be a boon to this church. On account of a re-arrangement of the Havelock field it is proposed to release Salem

from that field and unite it with the New Canaan Church. The new group will need help from the H. M. Board for a time, but there is a prospect that the new field may in the future become self-supporting, and thus a new chapter in the Lord's work here may begin.

Let us devoutly hope that the sun of prosperity may again shine on this historic church.





HAVELOCK BAPTIST MEETING HOUSE.

CHAPTER III.

HAVELOCK BAPTIST CHURCH.

Butternut Ridge was settled by people from New Canaan. They were at first attracted by the large number of rock maple trees on the ridge, promising large returns in the maple sugar making enterprise.

Numbers were accustomed to visit the place in the spring, build rude log houses, and in a primitive way manufacture the maple sap into sugar.

One man, James Keith, more enterprising than the rest, spent his spare time in cutting down trees and clearing a piece of ground. He at length cleared a sufficient space to sow one

bushel of wheat, from which sowing he received twenty-five bushels. He concluded that land that would give such a satisfactory yield was good enough for a homestead. He accordingly moved to the Ridge, and made his home in the log house which he had previously built. This was in 1812.

The same year John Price settled on a spot near by and from that time the settlers and homesteads began to multiply. Mr. John Price built the first frame barn, which building still stands. All the people living on the Ridge were present at the "raising," consisting of four men and three women.

In those early days there were no settled pastors, in the sense in which we now use the phrase. Every minister of the gospel roamed at will as he believed the Holy Spirit led him. In this way it would happen that such a settlement as the one with which we are dealing would occasionally fall in the itinerary of some minister. Such an occasion would be hailed as one giving some relief from the regular round of duties, and affording a spiritual feast to the religiously inclined. And, too, we can well understand how that "many that went to scoff, remained to pray."

The arrival of a minister in the settlement would mean a meeting that evening in the house where he was being entertained. Some one would be at once despatched to visit all the settlers, and take the word around that there would be a meeting that night in a certain dwelling. All the people in the settlement would generally respond to this word sent, and a full house would greet the preacher. The preacher and the people would be free, largely, from the formality of modern times, and the meeting would be a blessed one, in which Christians would rejoice, and oft-times sinners would repent and turn to the Lord.

Father Jos. Crandall, of Salisbury, often visited the settlement at Butternut Ridge in its early days. A few old people are now living who can remember well these visits. Rev. Chas. Lewis, of New Canaan, also paid frequent visits to the place. It

is likely that after the settlement grew these visits were made at regular times.

Under such conditions there was a gradual growth and development until December, 1836, when it was advisable to organize on the Ridge a Baptist Church. Accordingly the Butternut Ridge Church began its independent life.

Rev. Jas. Blakney was the successor of Rev. Chas. Lewis. During his time a meeting was being held at the home of Stephen Mullins, of Lower Ridge. A large number of people had gathered, and the floor joists were unequal to the strain; the congregation were accordingly precipitated into the cellar below. It is told that after order was restored, it was seen that the preacher had not lost the "thread of his discourse," but was able to continue to the end.

It is not known just when Bro. Blakney's pastorate began or closed. In 1840 he is reported as pastor at Norton and Greenwich, and in 1844, he was appointed a home missionary in the northern part of the province.

He was followed by Rev. Merritt Keith. He and James Herritt were both ordained at Butternut Ridge August 8, 1845. The first meeting house had been built previous to this year. This double ordination was made a great occasion. Robert Keith, one of the deacons, as well as others, gave himself up to the task of entertaining the crowds who came. His son, Chas. B., tells us that his father built an oven outside the house, in which he first burned one-half cord of wood, and baked, at one baking, 40 loaves of bread. A large shed was built by the side of the meeting house to accommodate the crowds. The council convened on Saturday and examined the candidates. On Sunday the ordination service was held. A number of people were baptized on the same day, and before the meetings broke up a couple were married. His pastorate was but a short one. He was afterwards pastor of the old Canning Church and also at Jemseg. In his life he exhibited the purifying power of the Gospel, which he preached to others, and in his death he experienced its all-sufficiency to sustain in the prospects of the stern realities of the spirit world.

He was followed by Rev. Jas. Wallace. He was also pastor at New Canaan. His most successful year, if measured by visible results, was 1859. In that year he baptized here and at New Canaan 141 converts. Three, if not more, of these have become ordained ministers. Rev. W. T. Corey, although previously baptized, was led by his counsel and encouragement to decide to preach the Gospel.

He was followed by Elder Jas. A. Smith in 1860. The church reported 351 members. The names of the deacons were Robert Keith, James Thorn, Daniel Keith, Melancthon Thorne and Ford Alward.

The church enjoyed a gracious revival in 1861, 56 being baptized from Nov., 1861, to Feb., 1862. The first three baptized, Nov. 17, were Mary Davis, Ann Keith and Catherine Blakney. Revs. W. Coleman, W. T. Corey, W. Burnham, D. Blakney and others are named as having assisted the pastor during this revival. This revival is spoken of as having been a powerful one. Backsliders were reclaimed and wanderers were restored. He remained pastor until 1863, when he resigned and accepted a call to the Hillsboro Church.

He died in the summer of 1879 at the home of Isaiah Kierstead, Sr., at St. Martin's, where he was supplying in the absence of the pastor.

Rev. H. A. Charlton followed with a short pastorate of five months. He was very methodical in his work, and labored in a very conscientious way. His sermons were said to have been just forty minutes long, thus giving his people ten minutes more than the regulation time.

Rev. Samuel Bancroft followed. His pastorate closed before 1865. He remained at Butternut Ridge with his daughter, Mrs. D. Fowler, until his death, Jan. 1, 1876, in the 87th year of his age. Before his death, he frequently went away on evangelistic tours as he had strength and opportunity.

He was followed in 1865 by Rev. G. W. Springer. The church is described as having been then in a dark, low state. Under his pastoral care the church revived. One was baptized

during the summer and 14 in the following autumn. A good interest continued throughout the winter.

He was followed by Rev. Jno. Williams, April 1st, 1868. An interesting resolution is found recorded at about this time, which gives us a graphic view of things as they then existed. It is this: "Resolved, that a committee of five be appointed to see that persons in the house have taken their seats, and that young lads conduct themselves in a proper manner, and to look after the comfort and convenience of persons while attending worship." The committee consisted of Richard Thorne, Owens Keith, Oswald Keith, Wm. Fowler and S. Hoyt Scribner. The old Psalmist was at this time brought into use by a formal resolution. A Foreign Mission Society was organized Aug. 6, 1869, with Dea. R. Keith, Pres.; Rev. J. Williams, Collector; S. C. Thorne, Treas., and S. H. Scribner, Secy.

A resolution passed during Rev. Williams' pastorate reflects the spirit in which discipline was then conducted. It is this: Resolved, that we bear 3 months longer with Bro. ——— and that in the meantime deacons ——— be delegated to visit him, carrying with them a letter from the clerk, charging him with having treated the church with contempt by not appearing before them when called upon to do so. The brother was afterward pardoned. Another resolution passed July 2, 1870, directing that a committee of three thereafter do the business of the church, and another directing that no more business be transacted in connection with the conference, show that the way along which the church has moved has not always been a smooth one.

June 1, 1870, a license granted to Asa Perry to preach. May 4, 1871, Brethren Oswald Keith and George Beckwith were granted licenses to preach. At this date Pastor Williams resigned, but on July 10, a call was given him to remain, which call he accepted. Special services were held during the first year of his pastorate in which he was assisted by Pastors Colman, Elisha Corey and J. E. Fillmore. His labor closed in 1872.

He was followed by Rev. J. H. Hughes. Bro. Hughes took in Kinnear Settlement and New Canaan. A Sunday afternoon service and conference was given each of them each month. In 1872 the church reported a membership of 222.

In 1875 some extensive repairs were made on the meeting house. The cost was borne by the members who agreed to be taxed each his proportionate part. The esteem in which Bro. Hughes was held is seen by the fact that 77 people presented him with a gold watch worth \$65.00. The clerk of the church during his pastorate was Brother G. H. Scribner.

In 1875 the Eastern Association met with this church. Rev. G. F. Miles, moderator, and Rev. G. W. Keirstead, clerk. The church reported this year a membership of 235. In 1876, 48 were baptized.

In June, 1880, Rev. John Gammon is spoken of as being pastor. During this year, the church sought and obtained permission to leave the Southern and enter the Eastern Association. This was effected on the ground of convenience.

In Sept., 1881, Rev. W. Bluett held some special services, and a number were baptized. During Pastor Gammon's stay special emphasis seems to have been given to Sunday School work.

He resigned Dec. 3, 1881, and was followed by Rev. I. J. Skinner Jan. 7, 1882.

On May 6 the church resolved to meet on the first Sunday evening of each month for a missionary concert and to pray for the spread of the Gospel over the earth.

The church at this time came under the general act for the incorporation of Baptist churches in N. B. passed in 1885.

During this pastorate the church secured a parsonage and various plans were devised to meet the obligations consequent thereupon. March 3, 1883, brethren S. H. Scribner, I. N. Alward and H. D. Gray were chosen deacons. The membership reported this year was 298. 20 were baptized during the year.

Pastor Skinner proposed to the church that the subscription list for pastoral support be abandoned, and that he would instead receive the free will offerings of the people; but it is recorded in the following year that the deacons were again in the field soliciting subscriptions. During a portion of his pastorate one quarter of the time was given to the New Canaan Church, they paying quarter of the salary. In Dec., 1886, Elijah McMackin was chosen deacon, and all the deacons not ordained before were then ordained.

March 4, 1885, Pastor Skinner resigned, but his resignation was not accepted.

About this time considerable effort was put forth to reach the non-resident membership and induce them to either report regularly to the home church, or unite with the church where they then lived. Failing in many instances to receive responses from those addressed, many names were removed from the roll.

In 1883 I. N. Alward is reported as clerk.

In 1884 the church reported 35 baptized. Membership 454.

Bro. Skinner's pastorate seems to have closed about the end of the year 1885. Tryon, P. E. I., was his next field of labor.

Rev. G. F. Miles became pastor May 1, 1886. It was during this year that the old meeting house was destroyed by fire. The following resolution is found under date of April 24, 1886:

1. Whereas, through the Providence of God, we are deprived of a place of worship, therefore resolved, that we take such steps as are necessary to build a new house of worship.

2. Resolved, that we rebuild on the old site.

3. That a building committee of five be chosen by ballot.

During the time of building, the Methodist church kindly gave them the use of their meeting house for worship.

Feb. 4, 1888, a conference was held during which 151 took part, from which we conclude that this was a period of great spiritual activity.

The Eastern Association was held during the summer of 1888.

Jan. 7, 1888, Dea. Jas. Thorne gave notice that he requested the church at the next regular conference to appoint a deacon to take his place as he was getting too old to perform the duties of that office. Richard Mullin was chosen in response to this request.

The new house was dedicated April 1, 1888. Rev. J. W. S. Young preached in the morning, Rev. E. Alward in the afternoon and Rev. B. N. Hughes in the evening. A full account of these services is recorded.

Rev. B. N. Hughes began his pastorate May 1st, 1888.

From a letter written to the Association during this year we learn that on the previous year Rev. L. J. Tingley spent the summer with the church, and began special work; when it was soon manifest that the spirit of the Lord was indeed in their midst. 28 were baptized in August. On the return of Bro. Tingley to his studies Evangelist J. W. S. Young took up the work, and carried it on until 191 were baptized. The church reported 485 members this year. \$157.60 was raised for denominational objects. Raised for local purposes, \$4,840.45.

On Nov. 1st, 1888, the church records the death by consumption of Rev. Geo. H. Beckwith, who was at the time of his death a member.

The list of members was revised in 1889 and they then reported 474, of which 140 were non-residents. During the year 1889 the Eastern Association again met with this church. In their letter to the Association they speak of the past two years as having been the most prosperous in their history.

In the year 1890 in the church letter to the Association is found this statement, viz. : "Never before in our past history has there been more harmony prevailing among our members, and never before have we had more reason to be encouraged. Bro. Hughes, our pastor, faithfully declares the Gospel truth, and we have been greatly blessed by his faithful teachings, and Christian walk."

Amount contributed for benevolence this year \$197.18. Four weekly prayer meetings at this time were being kept up. A permanent committee was appointed Sept. 7, 1890, to revise the church list once a year, and to examine all charges brought against members, and to report to the church.

Dec. 6, 1890, the church by a resolution formally adopted the Convention Scheme. Pastor Hughes tendered his resignation to the church Feb. 2, 1890, to take effect in the following May. This was afterward extended to Nov. of the same year. The Canadian Baptist hymnal was received as the hymn book of the church May 2, 1891.

April 2, 1892, a license to preach the Gospel was granted to Bro. York A. King, now pastor of the Roger Williams Church, Providence, R. I.

May 9, 1892, a call was extended to Rev. A. F. Browne to become pastor, which call was accepted.

During this year we find the name of Silas Thorne recorded as a licentiate. No. of members reported in 1892, 329. Baptized during the year, 13.

In July, 1892, by a resolution, the objects for which offerings were made, were left with the donors, instead of following the convention plan.

A recognition service was given Pastor Browne July 20, 1892. Pastors present, Camp, Hinson, Cornwall, Hughes, Corey and Spidell. During Bro. Browne's pastorate a constitution and bye-laws was drawn up and adopted by the church, which still continues in force.

Pastor Browne's resignation was given Mar. 28, 1894, and was accepted.

Number of members reported in 1894, 249. Baptized during the year, 4.

Association was again held with this church in 1894.

In Jan., 1895, Rev. N. A. McNeil was elected pastor. He also gave one service a month to the Baptist Church at New Canaan, they becoming responsible for part of the salary.

Number of members reported in 1895, 278. Baptized during the year, 27.

We make the following extract from the Associational letter concerning Pastor McNeil's labor: "Good work is being done. Monthly additions are being made. On the field there are four Sunday schools and six prayer meetings through the week. In these meetings we are especially blessed with God's presence. The Sunday services are well attended. The W. M. A. S. and B. Y. P. U. are, we trust, doing a good work. Pastor McNeil was indeed abundant in labors."

His resignation was given and accepted in April, 1896. The pulpit was supplied by different pastors until May, 1897, when Rev. F. T. Snell was given a call, which was accepted. The letter to the Association of that year in referring to Pastor Snell states: "He is, we believe, not only an able minister of the Gospel, but a man faithful and earnest in his Master's work." There seems to be more harmony in our church now than there has been for a number of years past.

In 1899, the clerk, I. N. Alward, who had been serving the church in that capacity for twenty years, resigned. His resignation was not accepted, but he was asked to choose an assistant.

Pastor Snell's resignation was given in March, 1899, and accepted.

In Jan., 1900, Wilfrid L. Corey was chosen clerk.

In May, 1900, Rev. J. W. Brown became pastor. He remained until Nov. 30, 1903, when he resigned to accept a call to the Hopewell Church. During his pastorate 60 were baptized on different parts of the field and added to the church. The membership was increased from 300 to 370.

In Sept., 1900, the first roll-call in the history of the church was held. Rev. Dr. Keirstead, of Acadia College, upon invitation spent the day with the church. His presence was a benediction.

Two Young People's Societies were organized, one at Havelock and one at Upper Ridge. The Society at Upper

Ridge especially has shown remarkable zeal and fidelity to the cause. Special mention should be made of the Sunday School at Upper Ridge. Previous to 1902, it was with difficulty that a S. S. could be maintained through the summer months. In the spring of 1902 Miss Ethel Alward was chosen superintendent, and since that time it has been "evergreen." A Home Department has been formed including all in the community that do not attend the regular sessions and the influence of the school is felt in every home. This S. S. is a standing monument to the persistent faithfulness of the superintendent, backed by teachers who have become enthusiastic.

During Bro. Brown's pastorate the Havelock W. M. A. S. became unusually active, largely through the instrumentality of the pastor's wife. During the three and one-half years public meetings were held on the evenings of the fifth Sundays. By this means four were made life members of the W. B. M. U. and Mission Band as follows: Mrs. Ezra Keith and the pastor were made life members of the W. B. M. U. and Miss Mamie Keith and Miss Pearl Mullin were made life members of the Mission Band.

The parsonage was remodelled and repaired and the grounds improved.

Jan., 1902, I. N. Alward was again chosen clerk.

Since Dec., 1903, a bell has been bought and put in position for the church, largely through the efforts of a number of Havelock ladies, who banded themselves together for that purpose.

Rev. George Howard is the present pastor. He settled at Havelock in the summer of 1904. Since his coming he has baptized three at Havelock and twelve at Steeves Settlement and Kinnear Settlement. The church is prospering under his ministry and now reports 337 members.

The union of the Baptists and and Free Baptists of New Brunswick promises to change the boundaries of this field. Under the new arrangement it is hoped that Havelock and Lower Ridge will form a field which will probably include Upper

Ridge and Hicksville. This will make a field compact and convenient and will, without doubt, result in the increased prosperity of the church. May the future be glorious.

CHAPTER IV.

It seems proper that there should be included with the foregoing sketches, one of the Albert Baptist Church at Harewood, or what is more commonly known as Fredericton Road; inasmuch as this church has often been supplied with pastoral care by the New Canaan or Havelock Churches.

The settlement has never been a large one. From early times an occasional service had been held by ministers who chanced to pass through the place until Rev. John Williams became pastor of the Havelock Church.

His attention was directed to Fredericton Road by Deacon William H. Beckwith, of Steeves Settlement, who has always taken a deep interest in this place.

Dea. Beckwith tells of the first visit which Pastor Williams made to the place. It was on the morning of a day in the early winter that the Havelock pastor drove into a farmer's yard at Fredericton Road. The young men of the household were gearing up a team to go into the lumber woods to be gone for a considerable time. Pastor Williams, in his inimitable breezy way, informed them of the object of his visit. An impression was made. They hailed with delight the coming of the minister. The going into the woods was postponed, and instead the team was sent around the settlement later in the day to gather the people for the meeting. The Lord's presence was manifest in that meeting, and other meetings followed. A number were converted and desired to follow Christ in baptism. The question was then raised as to whether it would be best for them to

join the Havelock Church, or to be organized into an independent church. The weight of opinion was in favor of the latter alternative and accordingly the Albert Church was organized Feb. 11th, 1871. Revs. John Williams and James Herritt were present and assisted in the organization. There were nineteen charter members as follows: Mr. and Mrs. Norman Ryder, Mr. and Mrs. Frederick Ryder, Mr. and Mrs. Nathan Ryder, Mr. and Mrs. Alex. Whiteneck, Albert Wood, Hermon Ryder, Isaiah Alward, Chipman Ryder, Oliver Brown, William Crossman, Mrs. A. Wilson, Mrs. Jerusha Alward, Mrs. Joseph Little, Mrs. Herrington and Miss Parmelia Alward.

Norman Ryder and Nathan Ryder were chosen deacons and Chipman Ryder, clerk.

In 1873 Brother Millage Lewis was called to ordination by this church. In 1874 they reported 26 members and a Sunday School with 35 scholars. Amount paid for preaching this year, \$40. Nathan Ryder is spoken of as clerk. Pastor Lewis had his home at Corn Ridge.

In 1875 Rev. S. Bancroft is reported as pastor. Membership 22.

According to the yearly reports they were without a pastor until 1881, when Bro. G. T. Shaw is reported as supplying for them. Membership at this time, 34.

In 1884 Rev. D. P. Harris is reported as pastor.

In 1889 Rev. J. C. Steadman is reported as pastor and Bro. G. W. Coldwell as clerk. Membership 38. This seems to have been the highest point reached in membership. Bro. Steadman continued as pastor or supply for a number of years, but gradually advancing age made it impracticable for him to continue with regularity. There seems to have been no yearly letters sent to the Associations since 1890. For a time the name of the church appeared in the records of the Denomination, but since 1899 it has been dropped, and the church has practically lost its visibility.

The prospect of growth has always been limited, and the pastoral supply irregular. During the times that the church has been without pastoral oversight Dea. Wm. Beckwith, of Steeves Settlement, and Dea. Patterson, of Corn Ridge, occasionally has visited the place and held some meetings. An aged minister by the name of Smith, from Anaganct, has also made occasional visits. It is now proposed that the settlement be included in the New Canaan-Salem group, which gives promise of a regular supply.

