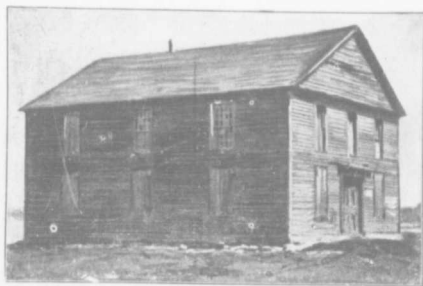


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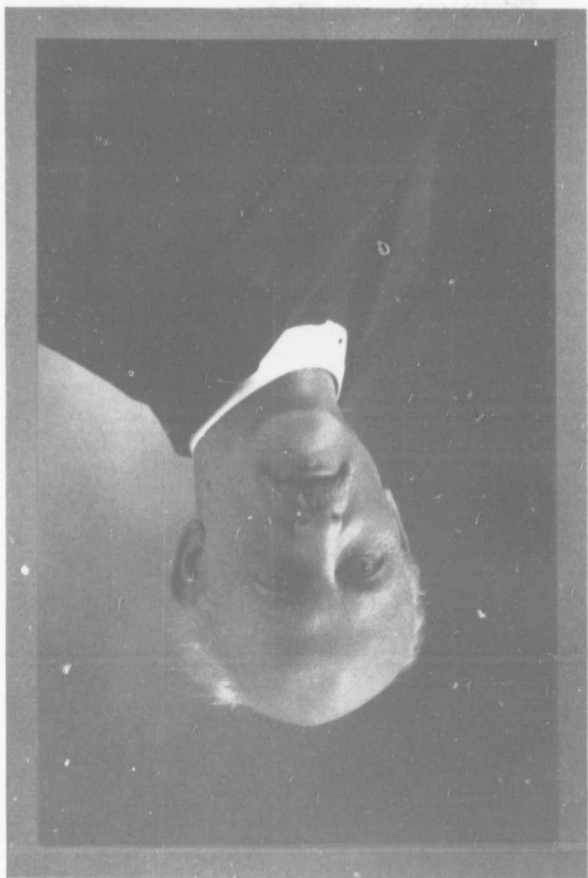
The
Central Church
[Sarnia]
1832-1919



HAY BAY CHURCH

The First Methodist Church in Upper Canada.

REV. THOMAS MANNING, D.D.
Pastor



Dedication

To

The memory of our pioneers,
Ministerial and Lay,

whose bodies long since united with
their mother dust 'neath the "heaving
mounds" of "God's acre," whose
devoted service made possible

The Central Church,

of to-day, and the splendid possibilities
of its future, we respectfully dedi-
cate this little history.

John Morrison, D. D.



CENTRAL METHODIST CHURCH

The Central
Methodist Church
[Sarnia]



Sarnia
Ontario

63823

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ABORIGINAL INHABITANTS

"Lo, the poor Indian! whose untutored mind
Sees God in clouds, or hears Him in the wind."—Pope



WHO were the first inhabitants of America, and from whence came they? No man knoweth. Did they come from the east, from Asia by way of the Aleutian Isles? Did they come from the west by way of the lost Atlantis? Greek writers tell of this island, lying—"partly between, but mostly beyond the Pillars of Hercules"—and that beyond Atlantis lay other islands and still farther west a continent. Plato in two of his dialogues speaks of Atlantis.

Spanish explorers four centuries ago, found a wonderful civilization among the Aztecs inhabiting the central and southern portions of this continent. These had taken the place of the Toltecs, whose wonderful ruined cities in Honduras and Yucatan, forty-three in number, have been a wonder to all, who, in modern times have seen them.

Are our North American Indians descendants of any, and if so, which of these ancient people, from the east, the west or the south?

The first explorers in Canada found everywhere an ancient people, the progenitors of our present day Indians. The western part of Ontario was peopled by the Atawandarons who were farmers and manufacturers, rather than warriors. These Indians were by the French explorers nick-named "The Neutrals," as they held neutral the zone lying between the Hurons on the north and the Iroquois on the south.

When Champlain, April 13, 1608, sailed from Honfleur, France to found a settlement on the St. Lawrence, there accompanied him a sixteen-year-old youth, Steven Brule.

In 1610 Brule was sent by Champlain, to accompany Algonquin Indians to our Ontario, to learn the language, and spy out the land.

Brule became a great explorer. He was the first white man to stand on the shores of Lake Nipissing, or to descend the French River. He discovered Lakes Ontario, Erie, Huron and Superior. He was the first white man to explore the western part of our fair province, and his feet may have trod the soil where stands our fair city. His canoe undoubtedly cleft the blue waters of our beautiful St. Clair.

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These explorations were largely made before the Pilgrim Fathers landed on Plymouth Rock.

Sad was the death of our pioneer explorer. Somewhere in the Georgian Bay region in 1632, Brule was murdered and his body eaten by savage Indians.

COMING OF THE PIONEERS

"Pioneers! O Pioneers!"—Whitman.

Apart from a few explorers and men in the military service, who were really romads, not settlers, the first white settlers of Western Ontario were members or descendants of members of the Cadillac colony of 1701. In 1752 there were twenty families on the shore lines of the present County of Essex. The first baptismal record (R. Catholic) in that settlement is dated July 16, 1761, the first marriage, January 23, 1769, and the first burial, March 20, 1769. Some of the pioneers may have been baptized or married in Detroit, but these are the first recorded in Western Ontario.

By the proclamation of Lord Dorchester, July 24, 1788, that portion of Quebec now called Ontario, was divided into four districts. The fourth was called Hesse, its eastern boundary being a line run due north from the most easterly extremity of Long Point. On Oct. 15, 1792, these districts were re-named, and Hesse became the Western District.

In 1791 the Province of Quebec was divided, becoming Lower and Upper Canada, and by the proclamation of John Graves Simcoe, July 16, 1792, the four original districts were sub-divided into nineteen counties.

The nineteenth county was named Kent, included part of the present county of that name, and included "all the land not being territories of the Indians, as far north as Hudson's Bay; south to the Ohio River and west to the Mississippi." This vast area had also been included in the District of Hesse.

The first official survey in Upper Canada began in 1781, and between that and 1790 surveyors acting under government orders had surveyed some of the Townships in Essex County, and disbanded soldiers settled there. These constituted the second incoming of white settlers to the western part of this Province. The first had been French and R. Catholic. The second were English speaking and chiefly Protestant.

The next settlement was that of the Lord Selkirk settlers. In 1804 Lord Selkirk sent 111 of his sturdy Highlanders who formed a settlement known as Baldoon on the Cheyn Ecarte

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or say Cartier. The trials and tribulations, romance and tragedy of this settlement if told in **extenso** would fill a goodly volume.

Sarnia and vicinity may lay fair claim to being the next settlement in order of time.

In 1827 the Indians ceded to the crown a large area in this part of the Province, reserving, and settling upon the reserves we still have in Lambton County.

The Township of Moore was surveyed by Roswell Mount under instructions dated April 8, 1829. Some light is thrown upon that period in reading his outfitting order, for one barrel of pork, one barrel of flour and one barrel of whiskey.

Sarnia township, in part, under the same date and surveyor; and the balance by Peter Carroll under date April 23, 1835.

Plympton township, surveyed by Peter Carroll under orders dated May 29, 1832.

Following these surveys, settlers began to come in, and hew down the forest, laying the foundation of our splendid country-side as it is to-day.

Perhaps we should give the premier place of settlement in this county, to "Maxwell," the communistic colony, founded by Henry Jones on the shore line of Lake Huron, in Sarnia township in the year 1827.

THE MISSIONARIES

And on the Sabbath we went out . . . by a riverside."—
Acts 16: 13.



REV. PETER JONES

On Sunday morning, Aug. 2, 1829, nine persons with camp equipment in two birch bark canoes, paddled out of Lake Huron into River St. Clair.

They passed the military post, Fort Gratiot, landed and spent a few minutes at an Indian encampment, where now stands the city of Port Huron, then crossed the river and stepped ashore in the Indian settlement, where Sarnia now is.

Having secured food supplies, of which they stood sorely in need, they sought out Chief Wawanosh, who courteously invited them to his house, quite a large one built of logs. Here

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three other chiefs met with them and the missionary company stated the object of their mission, viz. "to bring the gospel to the people of the tribe."

The four chiefs listened with close attention, and promised to bring it before their head chief, who resided on Walpole Island.

Withdrawing to the forest, the missionary company held a class meeting, to which as onlookers, Chief Wawanosh and others came, to see how the whites worshiped the Great Spirit.

At five o'clock a regular service was conducted, Chief Wawanosh and his people, together with a number of French squatters, the first white people on the ground, attending.

Peter Jones, the leader of the missionary band conducted the service. He preached first to the Indians in their native tongue and then to the French. The Chief was much pleased and said—"If the others will become Christians, I will." Thus was Methodism and Protestantism introduced into this locality, for the missionary company were Methodists, sent by the Church to "spy out the land."

The members of this pioneer missionary company were—Peter Jones (in charge), Wm. Herkimer, Thos. Magee, Thos. Smith, Sr., Alex. Chief, John Thomas, one whose name is not given, and two ladies, Miss Barnes and Miss Edwards.

At intervals other Methodist missionaries visited these parts, and preached to the Indians, and the advance scouts of incoming settlers, as yet few and far between, but no definite appointment by the conference was made, and no regular church organization attempted until 1832.

THE FIRST APPOINTMENT

"The World is my Parish."—J. Westley.

The Indians gathered together on the St. Clair Reserve in 1829, had as their first government agent, Wm. Jones, whose records begin June 1st, 1831, and are a priceless compendium of our early history. The office was then fixed at Baldoon.

His first entry recommends "a man by name of Harris at Caradoc, as a fit person to be a teacher to the Indians. He is a Methodist, and in the habit of preaching occasionally."

"St. Clair, Aug. 13, 1831. As the school house will in course be required to perform Divine Service in, I think if the end door should be made a little larger than common and fold in the centre, in the form of a Church door, it would improve the looks of the building."

"Mr. Harris and family arrived on March 3, 1832."

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Another ancient record gives the following—"St. Clair: The Colonial Government failed to elevate, owing to nomadic habits, these Indians. They then called upon the Wesleyan Missionary authorities of England, to undertake missionary work among them. In accordance with the invitation of the Canadian Government, they sent Thomas Turner in 1832."

The Christian Guardian of Aug. 1, 1832, gives the following item from Rev. Robert Alder, missionary secretary of the English Wesleyan Missionary Society in Upper Canada. "The appointment of Thomas Turner to St. Clair was made by the Wesleyan Methodist Missionary Committee, before it knew of Sir John Colborne asking such to be done."

The appointment of our first stationed Methodist minister seems to have been a modern case of Cornelius and Peter, two lines converging by the guidance of God.

Indian Agent Jones records under date, "July 11, 1832, the arrival of Rev. Thomas Turner some days ago."

Thus in early July, 1832, came the first Methodist minister by appointment of the Church authorities, to organize, establish and build up a Methodist Church on the foundation laid by Rev. Peter Jones and others during three years of desultory labors.

For some time, Rev. Mr. Turner and family lodged on the American side, while Mr. Jones had "a log house finished as a dwelling, and an old log house repaired as a study."

Rev. Thomas Turner labored and others gathered the fruits. For two years he did heroic service, and in the end, had little to show for it, save foundation laying.

On Aug. 1st, 1833, Mr. Jones gives the following testimony of Mr. Turner and his work:—"I beg to assure His Excellency that no intimacy is wanting between Mr. Turner and me, and I have no reason to disapprove of any measure that he has heretofore adopted in his capacity of missionary to this establishment."

Not alone to the Indians, but also to the white settlers, did Thomas Turner minister.

Henry J. Jones, son of Henry Jones, founder of "Maxwell," the communistic settlement in Sarnia Township on Lake Huron, records in his diary in 1833, the visitation of Mr. Turner to their settlement, also when riding on horseback from Adelaide to Warwick—"Met Mr. Turner, missionary, on my way, who had been thrown over the head of his horse into a mud hole."

It is evident from these brief glimpses, our first minister magnified his office, and vindicated his appointment by carry-

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ing the gospel widely among the early pioneers. Evidently he laid the foundation not alone of Methodism, but of Protestantism, over a goodly portion of Lambton, then part of Kent County.

For two years, Rev. Thos. Turner, as one of the old "saddle-bag brigade," did heroic service, not alone among the Indians on St. Clair Reserve, but following the "blazed trails" where isolated settlers were found, he laid the foundations on which others builded.

THE RAPIDS

"As some vast river of unfailling source, rapid, exhaustless, deep."—Pollock.

"La Chute," in English, "The Rapids," was the name given to the site of Sarnia by the early French squatters because of the rapids connecting Lake Huron with River St. Clair.

The original French squatters located along the river, south of Davis St. earlier than 1800, and when in the early thirties came the first English and Scotch settlers, orchards of old apple trees were there.

David Morrison, a pioneer in Plympton, of 1834, gives in his diary this item: "In 1834 there were only five small houses in Sarnia. Geo. Durand had a small store, and one, Allan, a tavern to accommodate travellers who were coming to look at land of the Township of Sarnia."

George Durand in 1833, Commander Vidal, R.N., in 1834, and Malcolm Cameron in 1835 were the men, whose names are inseparably joined in founding Sarnia, as each laid out a portion of his property in town lots.

The first town, or township meeting was held Jan. 4, 1836, when by a vote of 26 to 16, the village was called "Port Sarnia."

This vote was necessitated by conflicting opinions regarding names. The English wanted it named "Buenos Ayres," the Scotch, "Glasgow."

Sir John Colborne paid an official visit while the controversy was raging, and the matter was referred to him. He, as a wise man, suggested not one, nor the other, but Sarnia, same as the Township, being the ancient Roman name of Gurnsey Island, of which he had been Governor before coming to Upper Canada.

The Scotch die hard. They formed a procession on that municipal day, and carried a banner, inscribed "Let Glasgow Flourish," but they suffered defeat, and Sarnia it has been ever since. Though defeated, the Scotch continued up into

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the fifties, to advertise their business houses as on "Trongate St." (now Front St.) after their beloved Trongate in Glasgow, and we think to-day the unprejudiced mind wishes that old and historic name had been retained.

The growth of Sarnia was slow, and when in 1846, Smith published his "Canadian Gazateer," he gives "the population of Sarnia about 420 and five churches and chapels, viz., Episcopal, Catholic, Presbyterian, Methodist and Congregational."

JAMES EVANS

"There was a man sent from God."—John 1:6.

The second Conference appointment was that of James Evans, a man destined to write his name high, and make that name great, in the missionary work of Canada.

In the Christian Guardian of Oct. 1, 1834, we find the following letter from him:

"St. Clair, Sept. 17, 1834"

"On Sat., June 28, started from St. Catharines (my old circuit) for my present field of labor."

"Sun., 29, we spent in Buffalo."

"Mon., 30. On board the General Porter on Lake Erie."

"Tues., July 1. Passed Fort Malden."

"Wed. and Thurs., 2, 3. Detained in Detroit for the boat."

"Fri., 4. Leaving Detroit in the steamer, General Gratiot."

"Sat., 5th. Through the Divine blessing, we this morning arrived in safety at our destination, and a more beautiful spot I have not seen in Upper Canada."

"Sun., 6th. Worship with some Indians, who came to the Mission House."

"Preached in the afternoon, on the shores of Lake Huron, twelve miles from the mission, to a small but attentive congregation, some of whom came seven or eight miles, and few less than two or three, through mud and brush."

"Sept. 15. Now my labors are according to my instructions principally confined to the Indians. However, I endeavor to preach on Sabbath afternoons at other places, and I have during the absence of the missionary on the American side, who is gone to Conference, supplied the appointment at Black River, opposite this station. Am asked also to go into the new townships which are now very fast settling."

James Evans.

For four years, James Evans in truly apostolic labors,

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blazed the way of the Church for future years. Of the discouraging features of the beginning, he speaks thus:

In *Christian Guardian* under date, Sept. 24, 1834, Rev. J. Stinson, missionary superintendent, reports James Evans as saying—"On my arrival at this station in July, I found that the Indians were not very favorably disposed towards Christianity and that the greater part of them had obstinately resisted every solicitation from my predecessor to hear the gospel. I commenced by calling on the head chief, Wawanosh, who appeared somewhat pleased when I spoke to him in his own tongue."

David Morrison, Commander Vidal, R.N., Capt. Wright, R.N., Froome Talford and others have left testimonials in their diaries of the remarkable work of James Evans among the Indians. In four years he led almost the entire band from paganism to Christianity.

Not alone the Indians on St. Clair, but we have records from his own pen in which he tells of ministering to the Indians on their newly formed reserves up Lake Huron shore on the Canadian side, and also to Fort Malden on the south, and from far north, delegations came to hear and interview him regarding the new religion. Also on the Michigan side from as far north as Saginaw Bay, the Indians came to him to receive the gospel message.

He accepted the invitation from "the new townships" as a genuine Macedonian call. Up the shore line to the settlers of Sarnia and Plympton, down the river to those of Sarnia and Moore; east to Warwick where in the house of John Park, a large and commodious log building, on the corner of the concession, just north of Watford, he held regular services.

To Revs. Thomas Turner and James Evans, Lambton Methodism and Protestantism owes a debt difficult to pay.

During the last year of his pastorate here, James Evans had as his colleague, Thomas Hurlburt, (one of six brothers to enter the ministry) himself being absent all summer and autumn on duty for the mission.

Following the conference in Toronto in June, he went from there, after much delay owing to poor transportation, to New York City, to superintend the printing of translations of hymns and scripture for the mission. It was almost mid-November, ere this work was completed and he turned his face again homeward.

The *Christian Guardian* of Aug. 29, 1838, gives this item from James Evans. "On Friday morning, Aug. 13, about

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11 o'clock, we left St. Clair Mission in our bark canoe—our company—Evans, Hurlburt, Jacobs, his wife and two children. Evans and Hurlburt have supplies to last one year." Thus ended the pastorate of James Evans on St. Clair.

CHURCHES

"Fortified by Power Divine, the Church can never fail."
—C. Wesley.

We fail to find in any record, a school or church building in what is now Lambton County, before 1831, so we feel safe in claiming the building erected by the Colonial Government in 1831, on the newly established Indian Reserve, St. Clair, to be used as a school and church, as the first building, other than a settler's log cabin, in which Divine worship was held.

It was a frame building, and of it, Indian Agent Jones writes to the Government office, Toronto under date "St. Clair, Aug. 13, 1831. Now as the school house will in course, be required to perform Divine worship in, I think if the end door should be made a little larger than common, and fold in the centre, in the form of a church door, it would improve the looks of the building."

"St. Clair, Aug. 1, 1837, I think it a pity that so fine a building as our school house is, should remain unpainted. It is admired as a convenient and handsome building by all who see it. It is now used as a **Church** as well as a **School house**."

Smith, in his "Canada, Past, Present and Future," published in 1851, says in vol. 1, page 36: "At the reserve in Sarnia is a large house built by the Government for the **joint purpose of a Church and School-house**."

To this mission in July, 1832, by the joint action of Lord Colborne and the British Wesleyan Missionary Board, came Rev. Thomas Turner, as the first regular appointment of a Protestant minister within the bounds of Lambton County. In this **School-Church** he conducted regular preaching services to Indians and white people.

"The Mission," as this building was commonly called, was in size about 26 by 36 feet, and stood north and south about 75 feet north of, and in line with the parsonage. The walls were about 14 feet high. It was a heavy frame building, clap-boarded on the outside, and was painted yellow. The doors were double, opening from the centre and on the river or west side of the Church, a few feet from the south end.

The interior arrangements were, the pulpit and altar rail

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in the centre at the south end; on either side, a tier of short seats occupied by the minister's family and the white people who might come to worship.

In front of the pulpit one aisle extended to the north end, with seats on either side. These were occupied by the Indians. There was a gallery also, across the north end.

A son, still living, of one of the missionaries, gives as above, the interior arrangements when as a boy he worshiped there during the later days of the "Mission." Of the original interior arrangements when it served as school and Church, no trace can be found.

An outer porch over the entrance door was built, adding to the convenience and comfort of the people especially in stormy weather.

Surrounding the "Mission" Church and Parsonage was a splendid garden with a fine variety of fruit bushes and trees. Flowers also in great profusion added their beauty and fragrance, making a most attractive bit, and stimulating the practical and aesthetic taste of all—both white and Indian.

The "Mission," with its two buildings, church and parsonage, grounds and burial plot, was surrounded by a picket fence, and between it and the river, close to the bank, was the road.

Here was the centre from which in its beginnings, radiated Methodism and Protestantism, and foundations were laid for all who followed, to build upon.

We infer by early records, the first person interred in the burial plot, was the grandmother of the late Senator Vidal. Commander Vidal, R.N., in his diary gives the item: "Nov. 30, 1839. Mrs. Mitton departed this life at half-past eight. Got leave from Mr. Com. Jones to **open the ground** by the school-house."

"Dec. 4. All the villagers came, and at eleven started with the body carried by four soldiers, buried it at the school-house yard."

"Dec. 6. Got a certificate of burial signed by Messrs. Douce, Jones and Cameron."

By the above item, it is a safe inference that Rev. John Douce, Methodist missionary in charge, read the burial service at this, the first funeral.

About 1870, "The Mission" was purchased by J. C. Hughson & Co., and became part of their planing mill and factory.

In March, 1887, Jacob Lawrence and Sons bought the plant, and in Sept. 1889, the mill, including the old "Mission," was entirely destroyed by fire.

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WESLEYAN METHODIST CHAPEL

"Who builds a Church to God and not to fame."—Pope.

Partly owing to an over-austerity due to the violent reaction from the pomp and ornate display of the Church of England, Methodism had from its beginning, a most foolish prejudice against any attempt at architectural beauty or ornamentation. The typical Methodist Church of early days, was generally square like a packing box, and absolutely without either internal or external ornamentation.

Dr. Edward Eggleston in "The Circuit Rider," says:—"A Methodist Church was known by its general air of square ugliness."

A steeple was considered distinctly un-Methodistic and an organ unspeakable heresy. Bishop Asbury in an old Connecticut meeting-house said:—"An organ in a Methodist Church! The next thing will be a steeple, and the next a bell, and then good-bye to Methodism."

In 1837 the village had perhaps a score of houses, and settlers on land adjoining, a goodly number.

James Evans, then in the third year of his pastorate, launched the scheme for a Methodist Church, where the white people, apart from the Indians might worship.

The maiden name of Mrs. Malcolm Cameron was McGregor, and as a tribute to his wife, in the Cameron survey, certain lots west of Mechanic, now Street, at the intersection and on either side of Lochiel Street, were thrown open and called "McGregor Square." In this area directly on Lochiel, and just west of Mechanic St., the new Church was placed.

Brook

From many sources we have dug up items which throw light upon it, but none of the original subscription lists or documents can be found, as many of the early records were lost in a disastrous fire which burned many buildings, including the one in which they were kept.

Commander Vidal's Diary gives items as follows:

"Feb. 17, 1837. Mr. Evans called and got \$10, subscribed towards a church."

"Aug. 31. Went to the village about the contracts for the chapel."

"Nov. 30. Rode to see the chapel."

This building was commonly called "The Chapel."

From printed records of letters written by James Evans to his wife, we name the following:

"Credit Mission, July 4, 1837. I am anxious the chapel should be progressing as early as possible—we must have a

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good house immediately. If anything can be done before I return, I shall be glad. We must go on with the subscription, and when the key is delivered, £100 will be available from the funds of the Missionary Society."

"New York, Sept. 11, 1837. I can say nothing about the chapel until I return. Brother Hurlburt must act according to his judgment, and do what he deems prudent. The first installment is one-half the subscription."

Christian Guardian of Wed., "Jan. 24, 1838," has the following:

"St. Clair, Jan. 10, 1838. I assure you we are far from being free from the turmoil of the present commotion. Last night seventy fine fellows marched into our village from Goderich, and eighty more will be in to-day. **Our new Chapel** is occupied by them as barracks, and we now muster about four hundred effective men."

James Evans.

No record has been found as to the exact day of opening. It may be owing to the breaking out of the Rebellion, there was no formal opening, but the items given prove the completion of this church in the closing weeks of 1837.

The Church was a frame building, standing on high posts, and under it in the summer sheep and young cattle sometimes gathered and disturbed the service. There are those still living, who in boyhood were sent by the minister, to drive out the disturbing quadrupeds.

The building stood east and west, in size about thirty by fifty feet. The door was in the west end, which was surmounted by a belfry, but no bell. The seating was in three tiers, with two aisles, and the pulpit was at the eastern end. The lighting was by candles, the snuffing of which during service, was always a source of amusement to the small boy.

In the year 1854, on the 31st of July, the Hon. Malcolm Cameron made a free gift, immediately adjoining the site in MacGregor Square, where the church stood; of lot 51, being the Southwest corner of the intersection of Mechanic (now *Brook* [redacted] and Lochiel Sts., to the trustees as here named—"James Flintoft, Esquire, of the town of Port Sarnia, sheriff; John Watson, senior, of the same place, saddler; John Watson, junior, of the township of Moore, saddler; John Wheeler, of the township of Moore; James Major, of the township of Moore; Joseph Wilson, of the township of Moore; and James Kelly, of the town of Port Sarnia, tailor; all in the County and Province aforesaid, the Trustees of the Port Sarnia con-

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gregation of the Wesleyan Methodist Church in Canada, in connection with the English Conference." To this lot the Church was moved.

Owing to an error in the designation of the original gift, a confirmation deed, exact in description, correcting the error in the first, was executed by Mr Cameron on the 28th of June, 1868, to the trustees as follows:—"James Flintoft of the town of Sarnia, esquire; Joshua Adams, of the town of Sarnia, esquire; Dyer Howard, of the said town of Sarnia, sheriff's officer; William Holden, of the said town of Sarnia, lime burner; James Major, of the village of Froomfield, mill owner; John Wheatley, of the said village of Froomfield, merchant; James A. Smith, of the said town of Sarnia, Deputy Registrar; and Corney Sanders, of the said town of Sarnia cabinet maker, the trustees of the Sarnia congregation of the Wesleyan Methodist Church, etc."

On this lot the front of the Church faced north on Lochiel Street.

In the spring of 1859 a vestry was added, and it is carefully noted in the minutes of every official meeting after that time.—"Held in the Vestry."

This Church accommodated the congregation until 1864. The following Trustee memo gives the end thereof:

"14th April, 1868.

"The old Church building, the property of this Board, on which there was existing and in force, an insurance of \$400, by a policy in "The Niagara Mutual Fire Insurance Company," was entirely destroyed by fire, between one and two o'clock in the morning of the 14th April, 1868, and notice thereof was sent by me, by letter, to the secretary of that Company at St. Catharines, and to Mr. Isaac S. Farrell, their agent at Chatham to-day.

Joshua Adams."

WESLEYAN METHODIST CHURCH

"Where once I went to Church."—Pope.

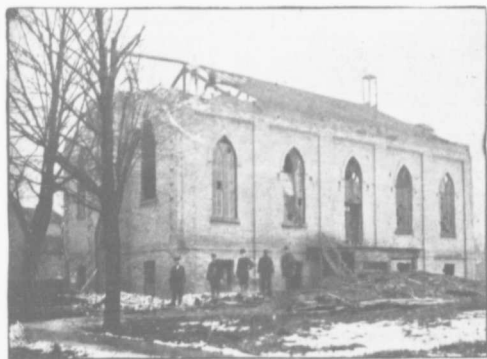
A larger Church was becoming imperatively necessary. Ground was secured on the east side of Vidal St., and midway between George and Lochiel Sts.

We quote from the specifications:

"Size to be forty feet by seventy feet, outside measure, and the side walls to be thirty-two feet six inches from foundation to the plates. The gable ends to raise eleven feet six

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inches from the plate level to the pitch of the roof. A tower to be built in the centre of the front end, twelve feet square outside measure, projecting five feet and a half outside the front



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of the building, and to be fifty feet and a half high, inclusive of the stone foundation.

Basement to be nine feet and a half above the footings, the walls to be built of stone, cased with brick on the outside.

Walls to be one and a half brick thick.

Pinnacles—Two pinnacles to be brick, one on the top of each front corner.

Completion—To be all finished and building ready to be occupied by the 24th Dec. next, 1864."

The corner stone was laid on July 6, 1864, by Sheriff Flintoft. The inscription on the trowel, "Presented to James Flintoft, Esq., by the Building Committee of the Wesleyan Methodist Church, Sarnia, July 6th, 1864."

The building was of white brick.

The Sarnia Observer reports the opening—March 3, 1865. "The new Wesleyan Church was opened for public worship last Sabbath, Feb. 26, appropriate services being held in it, forenoon, afternoon and evening. The officiating clergymen were the Rev. W. Pollard, Chairman of the District (Toronto District) who officiated at the morning and evening services, and Rev. W. Stevenson, of Simcoe, who preached in the

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afternoon. All the services were well attended; many of other denominations assisting to swell the throng."

"On Monday evening Rev. Mr. Stevenson lectured on 'Our Politics and Our Future.' The lecture was a most elaborate affair, a disquisition on political economy and morality, abstractly considered, requiring about an hour and a half in its delivery."

"March 10. The opening services in the new Methodist Church were continued on Sabbath last (March 5), Rev. Dr. Wood, of Toronto, officiating at the morning and evening services, and Rev. Dr. Taylor in the afternoon, the Church being crowded at all the services. On Monday evening a tea-meeting was held in the Church; about five hundred attended. Dr. Taylor lectured on Italy, Rev. Mr. Hurlburt making a few remarks on Canada. The amount realized on the two Sabbaths and by the Tea-meeting is over \$300."

"The lot cost \$600; contract for Church, \$4,000; furnishing and heating, \$500. Subscriptions total \$3,600, leaving a comparatively small debt unpaid."

Some light is thrown upon the business methods of that day by the following memo from the trustee records.—"On Aug. 5, 1865, the trustees executed a mortgage upon the two lots and the Church thereon, to the Canada Permanent Building and Savings Society at Toronto, to secure a loan of \$2,000 they obtained from the Society to aid them in paying off so much of the debt incurred in building said Church, which loan was made repayable by 120 monthly instalments of \$27.60 each, on the first Monday of each month thereafter."

Some gallery accommodation had been provided, but on Dec. 18, 1871, R. S. Oliver was instructed to enlarge the gallery, at a cost of \$100, and on March 27, 1872, the work was accepted and ordered paid.

In the spring of 1874, plans were prepared by Robert MacKenzie, on the request of the Trustees, and side galleries were added. The work was done by Wenino and Oliver at a cost of \$1,050. Other repairs were added, making the total cost \$2,170.75. The Church was re-opened on the 24th of May.

At a Trustee meeting, Feb. 19, 1880, owing to the increasing need of more room to accommodate the rapidly increasing congregation, a committee composed of D. Clark, R. S. Oliver and J. D. Beatty, was appointed to ascertain the possibility of selling the Church property, and report an available site for a new Church. On June 19, the Stead property, corner of George and Brock Streets, was purchased for \$3,000.

SARNIA METHODISM



THE PRESENT CENTRAL CHURCH

"The architect built his great heart into these stones."—
Longfellow.

On Jan. 5, 1881, a trustee meeting was held, and a committee appointed, composed of James A. Smith, J. D. Beatty and Elgin Wood, "to ascertain the feelings of the congregation in regard to the immediate erection of a new Church on the Stead property, and the amounts they would be willing to give towards such new Church, and report the result as soon as possible."

In a few months, the usual differences in opinion having been adjusted, the decision was reached to go forward and build.

The old Church property was sold. The last sermon was preached by the Pastor, Rev. T. M. Campbell, on Sunday, May 11, 1882, from John 4, 19. For some months the congregation worshiped in the Town Hall.

SARNIA METHODISM

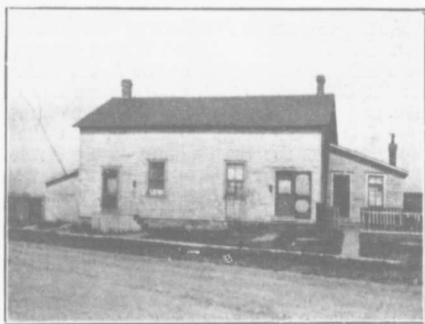
On August 21, 1882, John D. Beatty, Esq., laid the corner stone of the new Church. The trowel bore the following inscription: "Presented to John D. Beatty, Esq., by the Trustees of the Methodist Church, Sarnia, August 21st, 1882."

The commodious school room was first completed, and in it for several months, the regular Church services were held.

On Sunday, Nov. 11, 1883, Central Methodist Church was opened and dedicated, Rev. W. J. Hunter, D.D., preaching in the morning from John 6-68; and again in the evening. The afternoon sermon was by Rev. T. M. Campbell, the former pastor. His text was Heb. 1, 2.

The cost of the Church was a trifle over twenty-five thousand dollars.

It is not necessary to use space describing the present Church. It stands and we trust will stand many years, a splendid monument to the faith and courage of those who built it. The ornate beauty in architectural design, and splendid arrangement of its auditorium, are surpassed by few churches being built to-day.



THE FIRST PARSONAGE

Sir John Colborne having asked for a Methodist Missionary to be appointed, he deemed it his duty, through the "Department of Indian Affairs," to provide a parsonage for Rev. Thomas Turner, sent by the Wesleyan Methodist of England, Missionary Board.

SARNIA METHODISM

We quote verbatim from the records official of Indian Agent Wm. Jones to His Excellency:

"Baldoon, July 16, 1832:—I intend going up to the station to-morrow, to see what arrangements can be made for lodging Mr. Turner and family."

Later—"I have employed a joiner to finish one of the log houses for Mr. Turner, and to repair one of the old houses adjacent to it to serve him as a study, and a place to stow away some of his luggage, also to make some other improvements at the request of Mr. Turner, all of which will be completed in the course of five or six days, when he intends moving in."

"St. Clair, Sept. 6, 1832. I have the honor to acknowledge the receipt of your letter of the 20th ult., which came to hand yesterday; when I immediately came up to communicate your instructions to me, to Mr. Turner, and to consult with him about the plan of a house to be erected for the missionary of this establishment. Mr. Turner will, in the course of to-morrow, with the aid of Mr. McCrae's master carpenter, get the plan made out of such a house as he thinks will suit him, when I will do myself the honor to transmit same for His Excellency's information and modification."

"Sept. 8, 1832.

In obedience to your instructions of the 20th of August last, I do myself the honor of transmitting to you, for His Excellency's information, a plan of the house ordered to be erected for the Missionary at St. Clair station and a copy of specification and advertisement for contract to build same."

Later—"I have the honor to inform you that I have received four tenders for the building of the house for the Missionary at the St. Clair station, the lowest of which from Kemp and La Libesty of Amherstburg, is for £375: 10s. currency. I have requested the parties to come forward and enter into articles of agreement."

"October 5, 1832.

Owing to the contractors not having material on hand to make a prompt beginning, the building of the house for the Missionary is deferred until next spring."

"Dec. 20, 1832.

I have the honor to be in receipt of your letter of 16th October (which came to hand only to-day) approving of the arrangements I have made for the accommodation of Mr. Turner and ordering a re-advertisement of the contract for building a Missionary house."

"Nov. 22, 1833.

I have the honor to inform you that I. B. La Labestie

SARNIA METHODISM

having completed his contract for the erection of a dwelling house for the Missionary of this establishment. I have this day certified the correctness of his account."

This first parsonage, after eighty-six years of constant use (only part of them as a parsonage) still stands, a substantial house to-day. It is on the north side of the road dividing Imperial Oil from the Laidlaw Lumber Co., and quite close to the latter.



THE SECOND PARSONAGE

Records of the Quarterly Official Board show the following item:

"Aug. 13, 1853. Resolved that a subscription list be prepared by Rev. J. G. Laird, and circulated for raising funds for building a parsonage and obtaining a lot for that purpose."

At the Quarterly Board Meeting, Feb. 11, 1854, the following were appointed Parsonage Trustees:—John Watson, Sr., John Watson, Jr., James Major, John Wheatley, Joseph Wilson, James Flintoft and William Robson.

At the meeting held May 1, 1854, a committee of seven was named to build a parsonage—John Watson, Sr., Charles Goodall, William Robson, James Kelly, John Turnbull, James Wood and Ebenezer Watson.

Lot 66, immediately to the south of the Church, was secured and a parsonage built upon it. It was completed and occupied toward the close of 1854.

On Feb. 17, 1855, statements were made to the Quarterly Board that the parsonage had been furnished.

SARNIA METHODISM

Oct. 1, 1869.—A committee was appointed—"To take steps to remove the parsonage from its present site, to the place occupied by the old Church, so as to front on Lochiel St."

On March 14, 1870, the committee reported—"The work of removal as complete."



THE THIRD PARSONAGE

The present, which is the third parsonage of the Central congregation, was completed in 1888, the second having been sold in 1887. The old parsonage and ground sold for eighteen hundred dollars, the new was erected on part of the Church site, and the building cost between four and five thousand dollars.

THE CENTRAL CHURCH ORGANIZATION

"And the Lord added to the Church daily such as should be saved."—Acts 2:47.

Since the coming of Rev. Thomas Turner, in early July, 1832, Sarnia has had an unbroken continuity of Methodist pastors, Methodist services and Methodist Church organization.

First, as customary in all breaking of absolutely new ground, under the full direction and management of Conference and Missionary Board, and as soon as a membership was enrolled, a local Church organization formed.

One or two fugitive items given earlier in this book, show Rev. Mr. Turner as having gone far afield among the first settlers.

Also, circumstantial evidence clearly proves he had a regu-

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lar appointment at "Maxwell," the "Owen Settlement," of Henry Jones, Esq., up the Lake shore, near the Perch, then called "River Aux Perches," else James Evans could not have preached the afternoon following his arrival, "to a congregation twelve miles up the lake shore, some of them having come seven or eight miles." "Maxwell" was the first Protestant settlement in Lambton, being established in 1827 or 28.

There is no known record of any converts gathered in during Mr. Turner's pastorate, in fact there is direct evidence to the contrary.

Indian Agent Jones gives this item under date "Nov. 20, 1834.—I have the honor and pleasure of stating that, on Sunday last, Nov. 16, the Rev. James Evans administered baptism to five of the Indians of this place, three adults and two children, which are **the first fruits of this mission.**"

In the Conference minutes of 1835, in the annual address, we find this paragraph—"At St. Clair, where the mission had been unsuccessful for two years, a very gracious work commenced, and upwards of 70 (seventy) children and adults, have been baptized into the Christian faith, who furnished the evidence of a renewed life, and turning from dumb idols to serve the living and true God, that the gospel has come to them not in word only, but in power, and in the Holy Ghost, and in much assurance."

Conference minutes of 1836—St. Clair reports an enrollment of seven white and one hundred and one Indian members.

Local official records of that time we fail to find, but by confessional reports as quoted, according to our Methodist economy, we can claim local Church organization since 1835.

The building of the Church on McGregor Square in 1837 divided the mission into two congregations, Indian and white.

In 1844, the full membership of white and Indian was 236.

In 1847 there were three class leaders. In 1849 there were four class leaders with two exhorters and seven stewards.

In 1850 there were seven class leaders, six stewards, one exhorter and one local preacher.

The present membership of the Church is 678, and 471 families constitute the congregation.

Until 1847, the Sarnia Church and congregation constituted an integral part of St. Clair Mission. In 1847 an advance step was taken, in which separation from the Indian work was foreshadowed. In the appointment of ministers by Conference, Sarnia with the numerous outside appointments,

SARNIA METHODISM

covering the two townships of Sarnia and Moore, were constituted one charge, and St. Clair Indian Mission another, although for some years they were carried on under one Official Board.

On Nov. 22, 1847, a meeting was held for constituting a new Board, Rev. Thomas Fawcett, pastor and chairman of district, presiding. Some of those present were—Rev. Nathan Axtell, assistant to Mr. Fawcett; H. P. Chase, interpreter; Nazonagnot, exhorter; Thomas Caldwell, Samuel Proctor and Thomas Johnston, class leaders:

Items of business were:—

“1st—The financial affairs were taken into consideration.”

“2nd—The following persons were appointed to act as stewards—James Flintoft, Peter Salt, Wm. Featherstone, James Watson, James Major and Manuel Milliken.”

“3rd—James Flintoft was chosen recording steward.”

This Board was constituted for the entire mission which included Sarnia village, the Indian reserve and all the appointments scattered over the two townships, Sarnia and Moore.

Available records give the following financial arrangements of Aug. 26, 1848, (we find none of earlier date):

“Financial Assessments—Proctor’s class, \$20.00; Pt. Sarnia class, \$40.00; Booth’s class, \$20.00; Featherstone’s class, \$30.00; Johnston’s class, \$12.00.” A total of \$122.00 for that year.

The utterly absurd financial methods as affecting ministerial support in that remote time is evidenced by the following, which are exact copies:

“Quarterly Official Board, Aug. 13, 1853. Appropriation for preacher’s salary:

	£	s.	d.
1 Year’s Salary	50	0	0
1 Year’s Board	30	0	0
1 Year’s House Rent	18	0	0
1 Year’s Horse Keeping	8	0	0
1 Year’s Fuel	4	10	0
Sundry Expenses	3	5	0

113 15 0”

“Aug. 12, 1854—Financial arrangements as follows—Rev. J. G. Laird, minister: salary, \$200; board and horsekeeping, \$202; fuel and travelling expenses, \$44; total, \$446; Rev. Wm. Hawke, assistant minister, salary, board and horse-keeping, \$200. A grand total for both of \$646.”

SARNIA METHODISM

We think wise to refrain from comment on such cheese-paring methods between a Board and the Minister.

Frequently the Board at the fourth Board Meeting, found itself short of the requisite amount, and had what James Major facetiously called, "a fifth quarter," with special appeal to meet the obligation.

Renting of pews was early established. On "Aug. 12, 1855, moved and carried, that Bro. J. Watson be re-appointed chapel steward, for renting pews."

Sarnia Church service was at three o'clock, until at a Board Meeting held May 1, 1858, it was resolved, "to change to 10.30 in the forenoon."

April 30, 1859—A vote of thanks was tendered "the ladies who had procured a sacramental service for the Church."

In 1859 Sarnia went off the mission funds and became self-sustaining.

A Board meeting held Nov. 5, 1859, passed the following: "The meeting then, for the accommodation of casual hearers on the Sabbath, appointed Bro. John Watson to attend the east side of the Church, and get seats for any who want this accommodation, and Bro. Hitchcock to attend and perform a similar duty on the west side of the Church."

These were the first ushers of the Methodist Church.

At the Board Meeting held May 4, 1861, the invitation system was initiated by inviting "the stationing committee to send Rev. E. Clement of Chatham, to Sarnia."

At a Board Meeting held Oct. 1, 1869, it was resolved to secure a plot for a burying ground. On Nov. 23, 1870, Joshua Adams, Esq., reported to the Board, he had bought in the "Maxwell Estate," a plot containing two and one-half acres, for that purpose and had paid \$70.00 for the same.

In 1873 Sarnia was separated from all the outside appointments and became "a station." The salary was placed at \$1,000 and parsonage, and Rev. Francis Berry was the pastor.

At the Quarterly Board Meeting of Aug. 2, 1875, it was decided to adopt the envelope system in finances, and Bros. Elliott, Holden, Ashley, Palmer, J. F. Adams, Smith and Elgin Wood, were constituted a committee to launch the system, and on the 29th of the same month, it was inaugurated in the congregation.

At a trustee meeting, "Dec. 22, 1879, an expression is given of gratitude to God, for inclining the heart of the late Mrs. Skilbeck, who was for many years a member of, and worshiper

SARNIA METHODISM

in this Church, in providing in her will for a bequest of \$1,000, to go to help pay off the debt upon this Church."

March 1, 1840, is the first record we find of a missionary meeting, and in 1844 Sarnia and St. Clair are credited in the report, as having contributed \$73.94 to the Missionary Society of the Methodist Church.

RECORDING STEWARDS

"When found make a note of"—Captain Cattle.

No record of the office earlier than 1847, has been found. The list of names and dates of service is complete from then till now.

James Flintoft, Nov. 22, 1847 to Nov. 7, 1857.
 James Kelly, Nov. 7, 1857 to Aug. 6, 1859.
 Joseph Wilson, Aug. 6, 1859 to Nov. 10, 1860.
 James Flintoft, Nov. 10, 1860 to Nov. 3, 1873.
 Joshua Adams, Nov. 3, 1873 to Aug. 5, 1878.
 James A. Smith, Aug. 5, 1878 to May 24, 1894.
 Joshua Adams,——, 1894 to Nov. 4, 1902.
 William F. Lawrence, Nov. 4, 1902 to Feb. 6, 1912.
 John F. Fuller, Feb. 6, 1912—still acting.

AN OLD TIME ACCOUNT.

PORT SARNIA, January, 1848.

THE METHODIST CHAPEL.

To W. B. CLARK & Co.:

1847		Dr.	
Oct.	9	To 2 lb. Candles	1/3 31
	23	2 " "	" 31
Nov.	6	2 " " Matches, 2c.	" 33
	24	2 " "	" 31
Dec.	4	2 " " Broom 21c.	" 56
	18	2 " "	" 31
1848			
Jan.	1	2 " "	" 31
	15	2 " "	" 31
			\$2 75

Received Payment.

Jan'y 28, 1848. W. B. Clark & Co.

SARNIA METHODISM

THE SABBATH SCHOOL

A Union Sabbath School, meeting in the Methodist Church, was the only S. S. in the village until 1857, when St. Andrew's Pres. organized a denominational school. The Union School continued until 1865, when a denominational school was organized in the Wesleyan Methodist Church.

An old record book contains the following—"No. 2, Superintendent's Book, Wesleyan Methodist Sabbath School, Sarnia, Ont., 17th Nov. 1867. **Note**—This Sabbath School commenced on 16th April, 1865, with 47 scholars and a few small children, not able to read. On the 10th Nov., 1867, the total number of scholars including infant class was 330."

"On the 14th November, 1867, the Superintendent's Book No. 1, containing the full record of the school from the commencement, with a detailed statement of each Sabbath's collection for library and mission purposes, and other information as to the work of this school, together with all the class books of the school, except Class Book, No. 2, Girls, was destroyed by fire.

Joshua Adams Superintendent."

This old record was very accurately kept, and forms an interesting link with the past.

"The Harp" was the music book used in that S. S. of more than fifty years ago.

The beginning of Sabbath School work in Sarnia, was much farther back than the dates above given.

In a letter written from "Port Sarnia, Feb. 2, 1839," to a friend at Perth, by Malcolm Cameron, Esq., he says:—"We have a good Methodist preacher here; I teach a Sunday School, and we have a Sunday evening prayer meeting."

For eighty years, either Union or Denominational, there has been in the Methodist Church, of Sarnia, a Sabbath School.

Through all the years splendid men were found willing to give their time and labor, to act as superintendents of the school. More from the memory of the living than from the records, have we been able to compile the list. We trust it is complete. Joshua Adams; R. C. Palmer; Elgin Wood; R. E. Le Sneur; W. T. Smith; Ed. Smith; Ralph Lawrence; W. T. Marshall.

Evidently the school had been afflicted at some entertainment with long-winded speakers. At a teachers' meeting held Oct. 28, 1868, the following humorous record was made:—"Item 4—That the superintendent be **entrusted** with the speaking, and requested to see that **speeches be few and short**, and interspersed with appropriate recitations."

SARNIA METHODISM

Local benevolence commanded the attention of the S. S. Board, as the following memo shows:

"S. S. Meeting, Jan. 18, 1871.—S. S. Aid Committee reported—Mrs. Adams gave a very interesting verbal report of the doings of the above committee, from which it appeared that seventeen poor children had been clothed completely and two partly, and who had thereby been enabled to attend school."

W. F. Marshall is now superintendent, and Harry Bowen secretary. The total enrolment, officers teachers and scholars, 586.

THE EPWORTH LEAGUE

Since the beginning of League work, Central Church has almost continuously had a League. James Ellenor is the President and Bernice Montgomery, Secretary.

THE LADIES' AID

"Was full of good works and almsdeeds,"—Acts, 9:36

As early as 1852, there was an organization of ladies. The only available item pertaining thereto, is on the fly leaf of the old pulpit Bible.

"Presented for the pulpit of the Wesleyan Methodist Church in Port Sarnia, by the **Ladies' Sewing Society**, Jan. 1st, 1853."

The Ladies' Aid Society was organized by Mrs. (Rev.) G. N. A. F. T. Dickson, at a meeting held in the basement of the Church on Vidal St., Oct. 4, 1876.

The aims of the Ladies' Aid were—"to furnish the parsonage and assist the trustees in liquidating Church debts." Many other worthy objects have claimed the attention of the society, and now divided into five circles, the organization is doing splendid service for the Church.

WOMAN'S MISSIONARY SOCIETY

Through the untiring efforts of Mrs. (Rev) Thomas Cullen, on March 14, 1889, a W.M.S. was organized, seventy-three women were enrolled as members. The first officerate—Mesdames T. Cullen, J. D. Beatty, Wm. Lawrence, Joshua Adams, W. J. Proctor, and Elgin Wood.

From the organization the following missionaries have gone out:—Miss Margaret Armstrong, to Japan; Miss Ida M. Clarke, to British Columbia; Miss Ethel M. Virgo, and Miss Alice Estabrook (now Mrs. E. K. Simpson) to China.

The enrollment now is—Annual Members, 102; Life Members, 23.

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THE ALICE ESTABROOK MISSION CIRCLE

The A.E.M.C. was organized Nov. 10, 1910. Miss Violet Barge is President, Miss Mary Maxwell, Recording Secretary. The Mission is a healthy organization with fifty-seven annual and thirty-three life members.

THE CHOIR

No records have been handed down, but, by that most historic person—"The oldest inhabitant"—we are informed there was a choir and a musical instrument assisting in the services in the old Church, built in 1837. It was a family affair—"The Watson family"—constituted the choir, and the instrument



A CHOIR OF 50 YEARS AGO

Read left to right.

Top Row—Dr. Lewis, choir leader; Dave Robson; J. F. Adams; W. J. Proctor.
2nd Row—Miss Annie Adams; Miss Wood; Mrs. (Dr.) Lewis; Miss Hannah M. Pottinger; Miss Annie Watson.
3rd Row—Miss Jessie L. Clarke; Miss Sarah Hawkey; Miss Lizzie Bressy, organist.

was a "Cello," owned and played by Mr. John Watson, father of the choir members.

Many years ago we were told by one who was there, Mr. Watson played the "Cello" at the opening of the Congregational Church, Aug. 17, 1845. That historic "Cello," the first musical instrument used in a Sarnia Church, is now the property of Mr. John Poole Watson, Cedar Rapids, Iowa, great-grandson of Mr. John Watson.

The first organ was purchased for the Church built on Vidal Street, and Miss Lizzie Bressy was the first organist.

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From memory, some names of singers and players have been handed in—Miss Whiffin, Miss Oliver, Miss Clarke, Miss Pottinger, Miss Watson, Dr. and Mrs. Lewis, Mr. Dingman, Mr. Airthorpe.

The organ now used, was built by the celebrated organ builders, Cassavant Bros., St. Hyacinth, Quebec.

The choir is a strong organization of about forty members, and adds strength and beauty to the Church services on the Sabbath Day.

MINISTERS AND MISSIONARIES SENT OUT

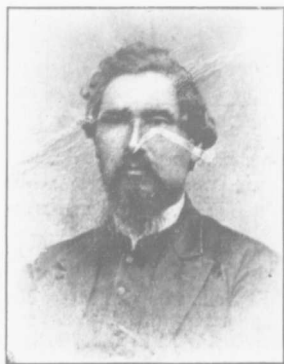
"A minister, but still a man."—Pope.

A very small number of Ministers, and Missionaries has been given to the Church by this congregation. Here is the list:—

Allen Salt, Ebenezer Robson, Julius C. Hitchcock, Benjamin F. Hitchcock, Joseph F. Berry, Charles P. Wells, George W. Kirby, Margaret Armstrong, Ida M. Clarke, Ethel M. Virgo, Alice Estabrook and George W. W. Rivers.

Each one has done good service, but we selected three as worthy of special notice.

REV. ALLEN SALT



At the Quarterly Board Meeting of May 8, 1852, the following resolution was adopted:—"Moved by James Flintoft, seconded by Thomas Johnston, that from what we know and have heard of Mr. Allen Salt, we most cheerfully recommend him to the District Meeting, as a suitable person to be received on probation for our itinerant work, and that we should be pleased to have him returned to St. Clair next year as teacher, interpreter and assistant Missionary, with a salary sufficient to allow him to abandon hunting and farming, and devote all his

time to the great work of saving souls."

Allen Salt was a full-blooded Indian of the Mississaugas tribe at Grape Island, near Belleville, born 1818. Converted

SARNIA METHODISM

at an early age, then sent to a mission school, he early became one of its finest scholars, and was also one of the early graduates of the Provincial Normal School at Toronto.

One who knew him well, describes him thus:—"A gentleman in whom all the qualities of a commanding manhood united, that is everything that relates to physical advantages, qualities of mind, and special adaptation to his appointed vocation."

He came to St. Clair about 1850 as school teacher and interpreter to the Mission. He was the first one recommended for the ministry by the Sarnia Quarterly Board. He was married and 34 years of age.

The Conference received him on trial in 1853, and sent him as assistant missionary to St. Clair. In 1854 he was given special ordination and sent as one of an heroic band of missionaries to the then remote region of the Hudson's Bay Country." His station was at Lac La Pluie.

Lac La Pluie was in the Rainy Lake District, and the nearest to civilization of the mission stations assigned. Not alone there, but in after years, among the Indians of Ontario, Allen Salt did a wonderful work in winning souls to Christ, fully vindicating the judgment of Sarnia Board, which launched him out. He died at Parry Island, Jan. 29, 1911, aged 93 years.

In [redacted] Parry Island cemetery, they laid him to rest by the side of his wife, who departed this life two years before. The funeral was largely attended, and was conducted by District Chairman Rev. C. W. Watch, assisted by Rev. D. Menomene.

His admiring friends have erected at his grave a beautiful monument to his memory.

REV. EBENEZER ROBSON



In 1855 he was appointed a steward, then licensed as a local preacher, and at the Quarterly Board Meeting of May 17, 1856, it was resolved that—"Ebenezer Robson be recommended to the District Meeting as a suitable person to be received into the work of the ministry."

His birthplace was Perth, and the date, Jan. 17, 1835.

The District Meeting and Conference accepted the recommendation of the Central Methodist Church Board, and that same year, received him as a probationer.

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He was sent as one of a party of four missionaries, to the then very remote field of British Columbia.

On Dec. 16-17, 1858, the party was farewelled in Toronto, and left immediately. Note the journey. By rail to New York, steamer to Panama, across the Isthmus to San Francisco, and Victoria by steamer, a journey of seven thousand miles, arriving Feb. 10, 1859.

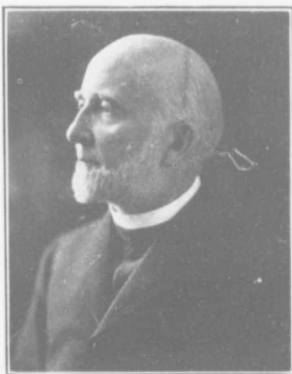
During that and following years, B. C. was in the agonies of the "gold fever," when men and women, good bad and indifferent, from the four corners of the earth, flocked there.

Fifty years after, at the Jubilee of B. C. Methodism, the late Premier, Sir Richard McBride, in Jubilee address, declared that the moral situation of that day was largely saved, and B. C. foundationed for higher and better things by Ebenezer Robson.

Central Methodist Church has just reason to be proud of the foresight of those officials in 1856, who measured up this 21-year-old local preacher and sent him out to be an Empire builder in two senses of the word.

Ebenezer Robson passed to his reward in Vancouver, B.C., May 4, 1911, aged 76 years.

BISHOP JOSEPH F. BERRY



The record book has the following item:

At the Quarterly Board Meeting of Feb. 1, 1873.—
"On the motion of Bro. C. Sanders, seconded by T. C. Wheatley, it was resolved that Bro. Joseph Berry be put on the circuit plan as a local preacher on trial."

At the Board Meeting of May 3, 1873, this laconic entry was made—"Fully licensed as local preacher, Joseph Berry."

Joseph F. Berry was the son of Rev. Frances Berry, pastor of the Church. He was born in Aylmer, Ontario, May 13, 1856. He was

converted in Collingwood, Jan., 1871.

SARNIA METHODISM

When the Central Church Quarterly Board licensed him as a local preacher, he was a few days less than seventeen years of age. He went out on circuit near Hamilton the same year and was known as "The Boy Preacher."

Early in his ministerial career, he went across the line to the United States. Thirteen years he served in the pastorate, four years as editor of "The Michigan Christian Advocate," Detroit. Fourteen years he was editor of the "Epworth Herald," Chicago.

In May, 1904, at the General Conference of the Methodist Episcopal Church, sitting in Los Angeles, California, in a class of seven, he headed the poll and on the first ballot was elected Bishop, at the remarkably early age of 48 years. For eight years his residence was Buffalo, for the last seven, Philadelphia. He is senior Bishop, in which exalted ecclesiastical position he may continue, if spared in life and health, nine more years, the age limit of a Bishop in active service, being 72 years.

Bishop Berry has always been a "ready writer," and his pen work finds great acceptance in the religious press.

We feel justified in saying he is the most illustrious son of Methodism the Central Methodist Board ever sent out.

BRANCHES OF CENTRAL CHURCH

It is in one, a tribute and encouragement to Sabbath School workers, that the two branches of the parent Church had their beginning in a Sabbath School. Parker Street began in 1873 and Devine Street in 1875.

The mother Church has reason for pride in her children, as they for years, have been well organized, self-sustaining Churches.

PARKER STREET

A brief history of the Church:—

On February 4th, 1873, a meeting was held in the Wesleyan Methodist Church, for the purpose of organizing a Sunday School in the north ward, to take care of the children of adherents of the Methodist Church living in that section of the city. Rev. Jos. Berry, pastor, presided and the following workers were present:—Messrs. J. Adams, Jas. A. Smith, J. F. Elliott, Geo. Ashley, John Dyble, Elgin Wood and Misses Whiffin, Lake and Miss Thurza Lake, also Mrs. R. Clarke, Mrs. D. Clark and Mrs. J. H. Wood.

A committee consisting of Messrs. Geo. Ashley, J. F. Elliott

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and J. F. Adams were appointed to make the necessary arrangements. Rev. Frances Berry and Joshua Adams were constituted a committee to appoint a staff of officers and teachers. A house was rented from W. D. Regan and the school opened with the following staff in charge: Supt. Geo. Ashley; librarian, W. D. Regan; organist, Miss Lake; Teachers, Mrs. Hall, Mrs. Kenny, Mrs. Caldwell and Messrs. Godley and Broadbent. The scholars numbered about 20.

The school prospered to such an extent that within a year a site was secured and a building erected thereon.

The opening services were conducted by the Rev. George Goodson, of the Indian Reserve Mission.

The building had to be enlarged during the superintendency of Mr. R. E. LeSuer and again in 1911.

The names of the leaders associated with the school in earlier days are: Geo. Ashley, R. C. Palmer, Peter Gallagher, Geo. A. Proctor, Elgin Wood, R. E. LeSueur, J. F. Elliott, E. P. Watson, Marshal Sanders, C. A. McArthur, and many others whose names have been lost.

Later superintendents: Walter Clark, W. R. Nelson. In course of time other organizations came into existence, an Epworth League and Ladies' Aid.

Regular preaching services were opened in 1912 when Arthur Sinclair, then student at Victoria College was engaged as a supply.

Parker street was constituted a separate charge in 1913, and Rev. A. Sinclair ordained that year, was appointed to the pastorate.

His pastorate, which was most successful, terminated in 1916, when the present minister, Rev. C. F. Clarke, was appointed.

The present officers of the church are:

Board of Stewards: Recording steward, Joseph Dougherty.

Supt. of Sunday School, Wm. R. Nelson.

Pres. of Epworth League—Blanch Beeson; Secretary, Kate Thorn.

Ladies' Aid—Pres., Mrs. E. P. Watson; president of Woman's Patriotic League, Mrs. J. Gilmore.

Present Church membership, 150 and 120 families in the congregation.

DEVINE STREET

The earliest official record available gives this item. At

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a Quarterly Board Meeting held "Feb. 8, 1875—Moved by Bro. Ashley, seconded by Bro. Hutchinson, that the organization and opening of the south ward Reserve Sunday School on the seventh day of February, inst., under Bro. English as superintendent, as a branch of the Sunday School work of this Church, be and the same is hereby approved and confirmed. Carried unanimously."

At a Trustee Board Meeting held "Jan. 5, 1881," the advisability of building a South Ward School or Church came under discussion, and Rev. T. M. Campbell, J. F. Elliott, Adam English and J. D. Beatty, were constituted a committee "to ascertain the most available sites for a south ward Sunday School and the value of same, and also to prepare a plan and estimate cost of a building suitable for above purpose, and report the same soon as possible."

At a meeting held "Jan. 21, 1881, the committee reported two sites on west side of Queen St., as being available, the price of either being about \$400.00.

The committee was instructed to procure plans and estimate of a building not to exceed \$1,200.00.

At a Trustee meeting held "April 1, 1881, it was unanimously resolved "to purchase lot 12, west side Queen St., canvass for subscriptions and proceed at once to the erection of a suitable Sunday School house."

Before having a building of their own, the Sunday School met in the public school building in the south ward.

At the Conference in "June 1891," an advance step was taken and J. C. Switzer, a probationer, was appointed, and regular preaching services established.

In 1892, the Church received as its pastor, Rev. D. E. Martin, (ordained that year) and became a separate Church organization.

The list of pastors have been:

Probationer J. C. Switzer	1891—1892
Rev. D. E. Martin	1892—1895
Rev. G. Willoughby	1895—1897
Rev. E. Medd	1897—1901
Rev. G. N. Hazen	1901—1904
Rev. J. W. Baird	1904—1908
Rev. J. E. Holmes	1908—1912
Rev. W. J. Ashton	1912—1916
Rev. G. N. Hazen, D.D.	1916—1919
Rev. Dr. Knowles	1919—

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The present officerate of the Church has the following:

Local Preachers—John Ferguson, Gordon Story.

Recording Steward—John Ferguson.

Sabbath School Superintendent—L. H. Richards.

Epworth League President—George McIntyre.

Ladies' Aid President—Mrs. J. H. Dyble.

W.M.S. President—Mrs. G. N. Hazen.

The Church membership is 528, the families number 315, and the total enrolment in the Sunday School, 565.

PORT HURON METHODISM

We quote verbatim from the history of St. Clair County. "It seems probable that the first Protestant minister to visit St. Clair County was a Methodist preacher named Dickson, who visited the lower end of the county in 1818. From that time until Oct., 1825, the "District of Michigan," along the St. Clair River, was attached to the Methodist Conference in Canada, and it was visited during that period at irregular intervals by preachers."

James Evans during his pastorate, makes record of ministering to the Indians on the Michigan side, coming from as far north as Saginaw Bay. John Douce, who succeeded Evans, writes him under date, March 1, 1839, and reports—"15 members for the Michigan class." Whether white or Indian he does not say, possibly both were included.

OTHER CHURCHES

CHURCH OF ENGLAND

To his everlasting honor, let it be said, Commander Richard Emerie Vidal, R.N., immediately on coming to where Sarnia now stands, made a regular custom of reading on the Sabbath day in his own home, the Church of England service, not alone to the members of his own household, but any neighbors who saw fit to come and join in the service. He continued so to do through the years.

On two occasions, "July 10 and 17, 1842, in the absence of the Methodist minister, Rev. Wm. Scott, Commander Vidal took the service and read public prayers in the Chapel." (This was the Methodist Chapel).

At intervals a minister came from across the line and held service, and in 1841, Rev. Mr. Pyne, a missionary then (or afterwards) stationed at Sutherlands (Mooretown) came and conducted service. So also Rev. Mr.—afterward Bishop Welby, of Sandwich, made an occasional trip here and preached.

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PRESBYTERIAN

The first was Rev. Mr. Cheyne, who visited the nucleus of Sarnia in 1834.

Malcolm Cameron in a letter under date, "Port Sarnia, Dec. 18, 1840," says—"We have service by a Methodist minister every Sunday, and a Presbyterian every second Sunday in the forenoon—same house." This would be in the Methodist Chapel, completed toward the close of 1837.

In another letter dated, "Port Sarnia, Dec. 5, 1841—We had a Presbyterian preacher, but he is now at Chatham. Our Church is finished and was opened some time ago."

William McGregor in his diary says:—"Sun., May 1, 1842—Went to Port Sarnia, heard Rev. Mr. Chaine, returned that night."

"Wed., May 4, 1842—Went to Rapids, heard Mr. Chaine." His spelling of the name is phonetic.

The first "St. Andrews Church" was opened November, 1841.

BAPTIST

William McGregor's diary, records:—On "Sun., March 27, 1842—George Watson went to Sarnia and preached in place of Mr. Scott."

Mr. Scott was the Methodist minister in charge.

"Sunday, Oct. 9, 1842—Arrived at Sarnia. Heard Ebenezer Watson in the Methodist Chapel."

Thus as early as 1842, "the Watsons," father and son, as Baptist preachers, held services here.

In the year 1849, the Baptists organized and for about two years held service from house to house. In 1851, on the present Church site, a frame building, 30x40 feet was erected and Rev. Geo. Watson preached the first sermon.

This Church building, before it was completed or plastered, was used as a banquet hall, at the reception tendered the Gov. General, Lord Elgin.

CONGREGATIONAL

If fugitive items are reasonably correct, the Congregational Church entered Lambton County early in the thirties.

Rev. Mr. McGlashan, it would appear, was the first in Sarnia and also east to Warwick.

Rev. Mr. Geikie settled on a farm on which the north part of Mooretown now stands. Here his family lived, while he scouted far afield on missionary work intent. He was father

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of John C. and Alexander Geikie, the first, the Biblical commentator, the other, the eminent geologist. Following came Rev. Mr. Armour and Rev. Jas. Nall.

1845
A Church of red brick was built in Sarnia, on the site of the present Salvation Army Citadel. The diary of Mr. Wm. McGregor fixes the date. "Sun., Aug. 17—Went to Port Sarnia. Mr. Nall's Congregational Church was opened. Ministers officiating—Mr. Wastall, Mr. Clark, Mr. Broughton, Mr. Turner and Mr. Hay."

ROMAN CATHOLIC

Geo. Durand gave the site of the present Roman Catholic Church "through loving respect for his wife," whose maiden name was Jones. In 1840 Rev. Father Duranquet, a Jesuit missionary being in charge, the first Church was built upon the above site, standing north and south, the front facing on the London Road.

The first Christian religious service held in this Province, was on Aug. 12, 1615, near the present town of Penetanguishene, conducted by Father Le Caron, a Roman Catholic priest of the Recollet Order.

Apart from the Recollet and Jesuit Missions in the first half of the 17th century, in the new period of missions, the first Church in the Province was "The Church of the Hurons," at Sandwich, built between 1747 and 1750 by Father Potier, a Belgian by birth, a Jesuit by faith. In its belfry swung a bell to call the people, Indian and French, to worship. This bell was given to the mission by the British Government in 1784.

Major McKenny in his trip of the lakes in 1826, wrote thus of it—"Sweetly over the water comes the sound of the bell from the Church of the Hurons at Sandwich."

Why did not some "Whittier" immortalize it in poetry; as he did the bells of St. Boniface on Red River?

To-day that bell rings in the turret of the College of Assumption.

This old Church was standing until 1810, when it was destroyed by fire, resulting from lightning.

POT POURRI

The first Protestant Church erected in this Province, "The Church of the Mohawks," Anglican, on the Indian Reserve, Brantford, in 1786, is still standing and in service.

The next in time was "The Moravian Church," where Amherstburg now stands. This was erected in 1791, continuing one year only, as the Indians using it, then moved on to "Fairfield on the Thames," (Moraviantown).

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The first Methodist Church in Ontario was the "Hay Bay Church," erected in 1792.

The first Presbyterian, at Niagara in 1794.

First recorded baptism of a white child in Sarnia, Emma Harriet Vidal, by Rev. James Evans—Nov. 5, 1836.

"Dec. 6, 1836"—A Jubilee meeting was held to consider a railroad proposition.

On "April 27 and 29, 1837," Durand's mill was raised. This was the first sawmill, and was run by water conveyed from the Perch by "Durand's Drain," a canal dug the year before, immediately north of and paralleling George St.

On "Dec. 15, 1837, the first log was cut in Durand's mill."

The first piano in Sarnia was owned by Hon. Malcolm Cameron in 1838—possibly earlier.

Sarnia Post Office was established in 1837, and on Sept. 10, 1839, became a twice per week service.

An old memo says—"On Jan. 7, 1840, the stage route between Sarnia and London was started."

Early in 1840, John Dougall of "The Witness, Montreal" fame, accompanied by his brother, (James of Windsor, we think) launched in Sarnia and throughout the western portion of the Province, the temperance movement.

Malcolm Cameron certifies to the splendid work done, in a letter dated "Port Sarnia, Dec. 18, 1840—Our temperance society has progressed wonderfully, and we have driven intemperance almost from us."

That such reformation was much needed, is evidenced in a letter by Rev. John Douce, to his predecessor, James Evans, under date "Port Sarnia, March 1, 1839—The swearing, drunkenness and wickedness on the river, and especially in Sarnia village, frequently presses down my mind."

As early as 1837, a Horticultural Society was under consideration and correspondence carried on along that line.

"On Monday, Nov. 6, 1843, a meeting was held in Port Sarnia, in the interest of agriculture, and on Dec. 12, an agricultural society was organized with Wm. McGregor as the first secretary. The first exhibition was held Tues., Oct. 22, 1844."

Commander R. E. Vidal, R.N., was the first Collector of Customs, and collected the first fee from the vessel, "Mary and Jane, of Goderich, Oct. 13, 1840."

The first "Fire Brigade" was started Sept. 16, 1840, when was held a public meeting to establish a "Hook and Ladder Company."

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MINISTERS STATIONED AT ST. CLAIR AND SARNIA 1832 TO 1919

REV. PETER JONES

Peter Jones was born at Burlington Heights, Jan. 1, 1802. Augustus Jones, father of Peter, was of Welsh extraction, his home was on the Hudson River. He studied land surveying in New York, and with high recommendations, came to Governor John Graves Simcoe, who appointed him Deputy Provincial Surveyor.

Augustus Jones became very much interested in the Indian character, and married a wife from among them. Peter Jones was one of a numerous family, born of that exceedingly happy union.

As a youth Peter received a first-class education. Attending a Methodist camp-meeting, held in Ancaster township in June 1823, he was converted. He taught school for a time and began preparation for the ministry, to which he felt called.

Peter Jones became a mighty exponent of "The Word" to both Indian and white. His work was largely that of an evangelist missionary, travelling at large among the people. While on such a journey, he came to where Sarnia now is, and preached the first Protestant sermon in this locality.

For thirty years he served his Church and Master well, having access to all classes of Canadian society, including the representatives of Royalty and honored by audiences by two British sovereigns, when on tours to Britain.

Peter Jones was of athletic frame, splendid intellect, clear perception, sound judgment, great decision of character, and a splendid preacher.

He passed away June 28, 1856, at the early age of 54 years.

He was interred in Brantford cemetery, where a splendid monument marks his grave.

THOMAS TURNER—1832—1834 (2 YEARS)

Thomas Turner was born in Coventry, England, in 1799. In consequence of the death of both his parents, he early became a resident in the family of an uncle, a godly man. At sixteen years of age, on Newcastle-under-Lime Circuit, by an earnest local preacher, he was led to Christ.

In 1822 he was received on trial and labored on Hereford and Hammersmith circuits. In 1825 he was appointed to Canada.

In 1832 he was sent by the Missionary Society of the

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British Wesleyan Methodist Church, as their first appointed minister to the St. Clair Mission.

In 1841 he removed to England, continuing nearly twenty years in the work.

Rev. John Carroll, D.D., the biographer of Canadian Methodism up to 1855, gives this word picture—"He was not tall, and was slightly built, but trim and sprightly. His complexion was very fair with a high forehead, which gave him an intellectual appearance. He was tasteful and tidy in his person and very genteel in his manners. We would not pronounce him very profound or original as a preacher, his preaching was rather aphoristic, paragraphical, and anecdotal, than profound and continuous, but it was lively and profitable. But his eminent piety, cordial manners, and sprightly ways in the pulpit, made him both popular and well-beloved." He died in 1860.

JAMES EVANS—1834—1838 (4 YEARS)

James Evans was born at Kingston-on-Hull, England, 1801. His father was a sea captain, and James desired to be a sailor. Two voyages to the Baltic, when he was but eight years of age, killed all such desire.

After several years in school, he was apprenticed to a grocer.

Under the preaching of Gideon Ousley, he was converted. As a young man he emigrated to Canada, and taught school. An old-time camp-meeting was the means God used, causing him to decide he would be a missionary to the Indians. He began his work as teacher of an Indian school at Rice Lake.

He was received on trial for the ministry in 1830, received into full connection 1832 and in 1833, ordained.

To the St. Clair Mission, he was the second appointment by Conference.

The greatest work of his ministry—a twofold work, but very closely related, was, 1st, when under the most rigid tests, he and his Christian Indian in the Hudson's Bay region, proved to the Hudson's Bay Co. that more work could be done by working six days and resting on the Sabbath, than by working all seven, thus firmly establishing the Sabbath day as a day of rest—and 2nd, his invention of the Cree syllabic character, in which to this day, the British and Foreign Bible Society print the Bible for all the Indian missions of our far northwest. Lord Dufferin declared:—"Many a man who did nothing comparable with this, has been honored with a burial in Westminster Abbey."

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Visiting England and speaking on missions, he on Tuesday, Nov. 23, 1846, at Keilby in Lincolnshire, after speaking to a large audience, retired to the home of a friend, and suddenly passed away. On Thursday, Nov. 25, his body was laid to rest in a vault in the Waltham Street Chapel, Hull, after 17 years in the ministry.

THOMAS HURLBURT—1837—1838 (1 YEAR)

Thomas Hurlburt was born at Augusta, Upper Canada, March 3, 1808, was converted Oct. 22, 1826, and for a few years as a lay worker and candidate under a chairman, taught an Indian mission school, and preached at Muncey and Saugeen. At the Conference held in Hamilton, 1835, he was received into full connection and ordained. For seven years he was chairman of district.

He became one of the most expert of all the missionaries in his knowledge and use of the Indian language of many tribes, and of him an aged chief said—"He is an Indian in a white man's skin."

His death resulted from a fall on the ice, causing concussion of the brain, and occurred at Little Current, April 3, 1873. His age was sixty-five. He spent forty-four years as a missionary.

JOHN DOUCE—1838—1841 (3 YEARS)

John Douce was one of the men sent to Canada by the Wesleyan Methodist Missionary Society of England.

He was received on trial at the Conference meeting in Kingston on the 11th June, 1834, and ordained 1835 for special purposes, and received into full connection in 1838, was chairman of Districts for fifteen years and treasurer of the super-annuation fund from 1860 to 1874.

In 1838 he married and brought his bride to his new charge, St. Clair Mission. He passed to his reward in Toronto, May 8, 1886.

WILLIAM SCOTT—1841—1848 (7 YEARS)

William Scott was a native of Lincolnshire, England, and had received a most thorough and liberal education. He was converted in early boyhood, and began preaching when a mere youth. A very early marriage barred his way to acceptance in the home church. He emigrated to the United States and there entered the work. At Toronto he in 1837 presented himself at Conference and was accepted as a probationer of three years' standing. He was one of the leading champions with voice and pen of the temperance work, and also against the

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insidious doctrine of Mormonism. He received special ordination in 1839, and was received into full connection in 1840. For fourteen years he was a District Chairman.

Wm. Scott was editor of the Canada Temperance Advocate from 1851 to 1858. He was the author of "Teetotalers' Handbook," and several "Tractates."

He was Conference President one year and also for one year Governor of Stanstead Wesleyan College. This in 1877.

He was an incisive debater and champion of the truth, and upheld in a three day debate, the evangelical doctrine of Christianity, his antagonist being Elder Borrowman, who in the 40's brought the insidious doctrine of Mormonism into the County of Lambton, and in 1846 led a goodly number to Nauvoo, then the headquarters of the Mormon faith. The debate was held in the barn of James Chalmers, 2nd Line, Plympton, near Mondamin. People from near and far attended.

He died in Ottawa, Oct. 5, 1891, aged 79 years.

THOMAS FAWCETT—1847—1850 (3 YEARS)

Thomas Fawcett was a Yorkshire man born in 1808, physically described as "not tall, but strong and dark complexioned." He was received on trial in 1833 and into full connection and ordained 1837. He came to his death by an accident on the G.W.R., March 19th, 1859, aged 51 years.

NATHAN AXTLER—1847—1849 (1 YEAR)

(Probationer and Assistant to Thomas Fawcett.)

Nathan Axler was a very young man, whose mother was a widow. He was a small man of very dark complexion, with wonderful gifts as a speaker. He had been brought up to business and was expert in the business field. The records state that he was "impulsive and changeable," which led to his being dropped after serving three years, the third being spent in Sarnia.

JAMES GRAY—1849—1851 (2 YEARS)

James Gray was a tall, fair complexioned young man of liberal education at Victoria College, before entering the work of the ministry. He was of Irish parentage and brought up in the vicinity of Bowmanville. He was received on trial in 1847 and into full connection and ordained in 1850. His first year at Sarnia was as probationer assistant to Rev. Thos. Fawcett, his second as the ordained superintendent of the circuit.

He was for eight years chairman of districts, for two years

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superintendent of the Mount Elgin Industrial Indian School, and also Secretary and President of Conference. He died in Toronto, Oct. 29, 1892.

According to Conference minutes, Rev. Noble Franklin English was appointed to Port Sarnia. Evidently this appointment was charged after Conference closed, as he served Bytown (Ottawa) from 1851 to 1853 and Edward White came to Sarnia.

EDWARD WHITE—1851—1853 (2 YEARS)

Edward White was born in Pennsylvania 1822. About 1825 the family removed to Canada, settling in Raleigh Township, Kent County. At sixteen years of age he was converted at a prayer meeting held in his father's home. He was a large, strong and very dark complexioned young man. His educational advantages were very meagre, but his mental power was high, and he was a born preacher. He was genial, zealous and laborious. He had a quality of voice whether in speaking or singing which made him very pleasing to his hearers. He was received on trial in 1849, and into full connection and ordained in 1852, at the beginning of his second year in Sarnia.

He was one of four selected to go to British Columbia in 1858, and open up work there, where the discovery of gold led so many thousands in one great rush. Our Church on the Pacific Coast, is built on the foundation work of that pioneer band of which he was one.

He died in Montreal, June 16th, 1872, aged 50 years.

JOHN GUINNESS LAIRD—1853—1856 (3 YEARS)

John G. Laird was born in Fermanagh, Ireland, 1823 and emigrated to Canada in 1847. He had trained in the Normal School, Dublin, for the work of a "National School Teacher," and had followed teaching some time. In his fourteenth year he was converted and joined the Wesleyan Methodist Church. He had been a class leader and local preacher for some years before coming to Canada. In his preaching he was richly scriptural, and very satisfying to those who loved the truth. He was received on trial 1848, and into full connection and ordained in 1852, and during his ministry, filled many offices of trust and importance in the connection.

On the 24th of June, 1897, in London, he passed to his reward.

WILLIAM HAWKE—1854—1855 (1 YEAR)

(Assistant to Rev. John G. Laird)

William Hawke was born in Lostwithiel, Cornwall, Eng., Aug. 21, 1832. In his eighteenth year was converted and was

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three years a local preacher before coming to Canada. His year in Sarnia was as a candidate. At the Conference of 1855, he was received on trial and in 1858 into full connection and ordained. He was a married man when he entered the ministry. He died at Grimsby, April 6, 1881, aged 57 years.

THOMAS DAVIES PEARSON—1855—1856 (1 YEAR)

(Assistant to Rev. John G. Laird)

Thomas D. Pearson was the son of an English Wesleyan minister, born in Gloucester, England, and had been educated for one of the learned professions (which one his biographer tells not), including a full classical course. His voice was good and he excelled as a preacher, being tender and impressive in delivery. He had been received on trial in 1846, into full connection and ordained in 1850, so that for the Conference year Sarnia had the benefit of two fully ordained ministers.

He died in New Westminster, B.C., Sept. 13, 1911.

FRANCES BERRY—1856—1858 (2 YEARS)

Frances Berry was an Irish Canadian, of Wesleyan parents, and born in the vicinity of Toronto, and was educated in one of the best select schools (private we presume) in the city. His training was along commercial lines. He married, then entered the ministerial work of the Primitive Methodist Church. After some years, he re-entered commercial life in the town of Brantford and was very successful. There he joined the Wesleyan Church, closed up his business and entered the ministry, was received into full connection and ordained in 1852.

SAMUEL DOWN—1856—1857 (1 YEAR)

(Assistant to Rev. Frances Berry)

Samuel Down was born in either Cornwall or Devonshire, we cannot be sure which. His was a commanding presence, tall, intellectual looking, with light, curly hair. He had a strong bent for theological study, and became in that field profound and accurate. In speaking, he was calm, self-possessed and correct. He was received on trial in 1856, having travelled the preceding year under the chairman. Received into full connection and ordained in 1859.

He lived to an advanced age, and passed away in either 1911 or 1912.

WILLIAM AMES—1858—1861 (3 YEARS)

William Ames was born in Frome, Somersetshire, England, Dec. 8, 1820. The family removed to Canada in 1832, and

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settled in the village of Peterboro. In Jan., 1836, he was converted. Under the chairman, he began his work in 1842, received on trial 1843, and into full connection and ordained 1847.

He died at Woodstock, Oct. 30, 1910.

EDWIN CLEMENT—1851—1853 (2 YEARS)

Edwin Clement was born in Plymouth, England, and was converted at an early age. Married and emigrated to the United States, where he entered the ministry, laboring three years. He then came to Canada and after one year of service, he was received into full connection and ordained in 1850. He was a man of medium size, with good preaching ability, very studious and successful in his work.

Died in Parkdale, April 5, 1885.

PHINEAS D. WILL—1851—1862 (1 YEAR)

Phineas D. Will was born near the town of St. George, Nov. 27, 1832. His home was a pious one, his father being an acceptable local preacher. He was not converted until 22 years of age, and at 26 entered the work under the superintendency of the Rev. John Goodson in 1858, was received on trial in 1859, into full connection and ordained in 1862.

During his ministry he was known as a strong preacher and pushed with great energy his circuit work. In 1882 he superannuated, taking up his residence in Toronto. Paralysis brought his life to a close Nov. 19, 1908.

ANDREW A. SMITH—1853—1856 (3 YEARS)

Andrew Smith was of Scotch Presbyterian parentage, born in the vicinity of Perth, Upper Canada, in December, 1824. He was religiously brought up, and with a zeal for Bible knowledge, attended the Bible class in the Presbyterian and the Sunday School in the Methodist Church. He attended the Perth High or Grammar School, had two or more years at Victoria University, and completed his course under a private tutor, Rev. Robert Taylor, A.M., of Trinity College, Dublin.

He taught school in Lanark County, and in the town of Peterborough.

In the great revival of 1841 in Perth, he was converted. He was received on trial in 1850, and into full connection and ordained in June, 1853, at the Conference meeting in McNab St. Church, Hamilton.

He is described as "low-set, stout and strong, with a clear,

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ringing voice, good education, good fancy, and good preaching ability."

He died at Cornwall, Ont., Aug. 9, 1885.

ALEXANDER LANGFORD -1866-1838 (2 YEARS)

Alexander Langford was born in Edinburgh, Scotland, in 1835. His father was a captain in the 5th Dragoon Guards, the regiment being stationed there at the time of his birth. His parents were born in Mountmellick, Queen's County, Ireland. He was educated in private schools in England, and as a student for the ministry, in Victoria College, Cobourg, Upper Canada.

He was converted at Birmingham, Eng., in 1848 and united with the Wesleyan Methodist Church. The family removed to Canada in 1854 and settled in London Township. He was received on trial and began his work in 1857, received into full connection and ordained in 1861. He developed great pulpit ability, and also filled many important offices in the gift of his brethren.

He still lives, a hale, hearty man.

MANLY BENSON -1866-1867 (1 YEAR)

Manly Benson, a tall, vigorous young man was assistant to Mr. Langford this year. He was born in Prince Edward County, April 27, 1842. He received his education at Newburg Academy, and then taught school for three years. He was received on trial in 1863, and into full connection and ordained in 1867. He developed strong pulpit power and filled many important churches and also official positions in the Church. For fifty-five years he continued in the active work, and was superannuated in June, 1918.

As a lecturer, he has covered the continent, and travelled extensively in Britain and Europe, and for fourteen years was manager of Grimsby Park Chatauqua platform.

Dr. Benson still lives, a man who will not grow old, though he live the century.

GEORGE MITCHELL -1857-1868 (1 YEAR)

Geo. Mitchell was assistant to Rev. A. Langford in his second year pastorate in Sarnia. I can find no biographical material, only a few Conference facts. He was received on trial 1865, and into full connection and ordained in 1869, and during his active ministry, filled by election many offices in the gift of his brethren. Superannuated and lives in Toronto.

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GEORGE GOODSON—1838—1869 (1 YEAR)

George Goodson was the son of a soldier, and as an orphan was brought up in, and received elementary training in the regimental schools. Apprenticed in Kingston, he at an early age experienced conversion, and immediately began to use his gifts and graces to win souls to Christ. One biographer has described him thus—"Pleasing in person, affectionate in spirit, gifted in prayer and speaking, and endowed with a most melodious voice for singing, in which he took great delight, he soon became very popular."

He married, entered into business for himself at Kemptville, from which he was called out to the work of the ministry. He was received on trial 1836, and into full connection and ordained in 1840. For thirty-eight years he did the work of a minister, filling many official places, especially as District Chairman and died May 11, 1864, aged 64 years. His grave is in Lakeview cemetery, Sarnia.

MATTHEW ROBISON—1868—1869 (1 YEAR)

Matthew Robison was the probationer assisting Rev. Mr. Goodson during his one year pastorate in Sarnia. He was received on trial at the Conference of 1868, having travelled the previous year under the chairman at Kingsville. He was ordained for special purposes in 1869, and was sent to Red River as a missionary. After some three or four years he returned, and put in two years as a student at Victoria College, Cobourg, and then resumed his itinerant labors.

He died Dec. 17, 1878 at the early age of 34 years.

JOSEPH WESLEY McCALLUM—1869—1872 (3 YEARS)

Joseph W. McCallum was born at Smithville, Ont., 1819, was received on trial 1841, and into full connection and ordained in 1845. Save the years of his service, we find very little concerning him. That little is nevertheless illuminative of his strong point in service. "The indefatigable Joseph Wesley McCallum was a man whom it is not too much to say, did usually as much pastoral work as two ordinary preachers."

In Toronto, June 29, 1891, he passed to his reward.

GEORGE CLARK—1869—1870 (1 YEAR)

George Clark was Mr. McCallum's assistant the first year. We have found little concerning his life, other than dry facts. Conference data shows for nearly forty years, possibly

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longer, he served, and in many important churches. "Universities bestowed *pro merito* degrees upon him, also he filled the chair of districts many years. Superannuated and resides in St. Catharines.

ROBERT McCULLOCH—1870—1871 (1 YEAR)

Robert McCulloch was the assistant during the second year of Rev. Mr. McCallum's pastorate. In 1867 he was sent out under the chairman, received on trial 1868, and into full connection and ordained in 1872. Superannuated and lives in Toronto.

ALFRED M. PHILLIPS—1871—1872 (1 YEAR)

A. M. Phillips was the third year assistant of Rev. Mr. McCallum. He began work under direction of the District Chairman in 1870, was received on trial in 1871, and into full connection and ordained 1878. He filled many of the strong churches and was a very able man.

His death came early, Dec. 16, 1896, at the age of 49 years.

FRANCES BERRY—1872—1875 (3 YEARS)

Frances Berry, after an absence of fifteen years, was returned for a second pastoral term.

Died 1907, St. Thomas, Ont., aged 86 years.

JOHN VIPOND SMITH—1872—1873 (1 YEAR)

J. V. Smith was assistant to Rev. Mr. Berry for one year.

He was of Scottish extraction, born in Cumberland, Eng., in 1848. He received a liberal education in his native land, and came to Canada under direction of the Wesleyan Methodist Church in 1870, and was at once assigned to circuit work under the chairman. In 1871 he was received on trial and into full connection and ordained in 1874.

J. V. Smith became one of the strongest pulpit men in Canadian Methodism. He held few offices, as he had no leaning thereto—the pulpit was his throne, and there he was a spiritual Colossus.

In the dialect of his native shire, the few fugitive sketches from his pen show an ability equal to a Mark Guy Pierce, and his poetic talent also was fine. Two of his hymns, the authorship being unknown to the committee when selected were given a place in the new Hymn Book, Nos. 424 and 545.

He died in Montreal, March 29, 1916.

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G. N. A. F. T. DICKSON—1855—1877 (2 YEARS)

Mr. Dickson was born at Templenew, near Ballyshannon, County Donegal, Ireland, Oct. 21, 1825. His parents were members of the English Church, and he was educated for its ministry.

In 1847 he came to Canada and became head master of the "Madras" training school, for training teachers, a government institution at St. John, N.B.

His life had been blameless in the eyes of men, but here he discovered it was not so in the eyes of God. He was converted and in 1851 entered the Methodist ministry. He became noted for his extensive culture and intense spirituality, and his preaching, earnest and practical.

His dying message to the Conference in session at Sarnia, was, "Tell my brethren and friends at Sarnia, I am dying in the faith which I preached unto them."

On June 2, 1887, "he was not, for God took him."

WM. C. HENDERSON—1897—1880 (3 YEARS)

Wm. C. Henderson was born in Huntingdon County, Quebec, Feb. 11, 1834, his parents also were Canadians. At the age of seventeen years he was converted. He was received on trial 1857 and into full connection and ordained in 1860. For many years he was Financial Secretary, also Chairman of Districts. He specialized on Sunday School work and the holding of Sunday School conventions.

He was noted as an able pulpit man, and also filled many official positions in the gift of his brethren.

He died at Guelph, Sept. 19, 1917.

THOMAS METCALFE CAMPBELL—1880—1883 (3 YEARS)

T. M. Campbell was of Irish parentage. He was born at Hawksburg, Ont., Nov. 9, 1839. The family moved to Dundas, where at the age of fourteen years, he was converted. Educated in Dundas schools and Victoria College.

He began his ministry under the direction of the chairman in 1866, was received on trial in 1867, and into full connection and ordained by Rev. Morley Punshon in 1870.

As Chairman of District, Conference President, and General Conference delegate, he has rendered much service in the officerate of the Church.

It was during his pastorate and largely aided by his untir-

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ing efforts, the congregation erected the present church building.

Superannuated and lives in Toronto.

WILLIAM McDONAGH—1883—1886 (3 YEARS)

Wm. McDonagh was born near Enniskillen, County Fermanagh, Ireland, in 1830. His parents were Methodists and he from infancy, attended all the services of the Church, and at the early age of seventeen years became a class leader.

The family emigrated to Canada in 1847, the husband and father dying shortly after their arrival in Montreal. The family then took up its residence in Brockville. It was here at a funeral, Rev. J. W. McCallum said:—"The trumpet has fallen from the hands of one of Zion's watchmen, who will take it up?" From a weeping youth came the trembling, yet audible reply:—"I will."

It was Wm. McDonagh who had spoken.

In 1852, as a chairman's supply, he began his ministry, on the Humber circuit, near Toronto. His superintendent of that year thus describes him—"He is like to a spirited colt, which, though requiring careful training at the first, when once accustomed to the bit, becomes the most serviceable and enduring horse; so when the exuberance of youth in our friend has received its proper direction, he is sure to be one of the most energetic and efficient of men."

He was received on trial 1853, and into full connection and ordained in 1860. He filled the office of chairman in at least three districts, and once Conference President.

He died in Toronto, March 21, 1915.

GEORGE RIVERS SANDERSON—1883—1888 (2 YEARS)

G. R. Sanderson was born in Kingston, Ont., in 1816, and was one of the first student class in the newly established "Upper Canada Academy," afterward Victoria University.

He went out under the chairman in 1837, was received on trial 1838, and into full connection and ordained in 1841.

In manner and pulpit delivery, he followed closely the old school of English Methodist preachers, of whose work he was a close student.

Fifty-one years he spent in the active ministry, superannuating at the end of his second year in Sarnia.

He had been converted under the preaching of that man of sainted memory, Rev. Jos. Stinson, D.D., whom in person,

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voice and manner in preaching, he was said to closely resemble.

For four years he was Book Steward, and for five, the editor of the *Christian Guardian*, and filled at some time nearly every office in his brethren's gift.

He died in London, March 20, 1898.

THOMAS CULLEN—1888—1891 (3 YEARS)

T. Cullen was born at Ederney, County Fermanagh, Ireland, in 1836. When ten years of age he came with his family to Canada. He was converted at an early age, and early felt called to the ministry.

In 1861 he was received on trial and into full connection and ordained in 1866. He had little, if any, leanings to the officerate of the connection, but devoted most of his strength to his pulpit and pastoral duties.

He died in London, Dec. 6, 1895.

JOSEPH R. GUNDY—1891—1892 (1 YEAR)

J. R. Gundy was a son of the parsonage, his father being a minister in the "New Connection Methodist Church," and four of his sons entered the Christian ministry. J. R. Gundy was of Irish extraction and born (we think) in Ireland. He was regarded by his brethren as "a ministerial lawyer," and when any really fine point of law led him to champion either side in debate, in an annual Conference, every man would if possible, be in his place, for a feast of fat things was assured.

He filled, from early in his ministry, almost continuously, official positions in the gift of his brethren.

He was received on trial 1860, and into full connection and ordained 1864, and on March 24, 1916, in the city of St. Thomas, at the age of 78 years, he died.

JOHN LEAROYD—1892—1895 (3 YEARS)

John Learoyd was born at Tadcaster, Yorkshire, England, April 15, 1830. He was a son of the parsonage, his father, Rev. Amos Learoyd, being a minister of the Wesleyan Methodist Church.

John Learoyd, in mind and heart, was early directed to the Christian ministry. He preached his first sermon in St. Peter's Wesleyan Chapel, Leeds, Eng. His text was 1 Tim., 1:15.

He proved an able man in the ministry. Physical energy, intellectual vigor and spiritual power were united in him,

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in happy and harmonious combination. He filled many official positions added to his arduous toils in large and important churches. He was fifty years a minister, having begun his ministry under the chair in 1856. Received on trial 1857, and into full connection and ordained 1860.

He died in London, Sept. 30, 1906, aged 76 years.

Only the name and pastoral period will be given of those who served from 1895 to the present, as all but one (Jos. H. Oliver, deceased) still live and are in the active work.

George W. Henderson	1895-1898 (3 years)
George Daniel	1898-1901 (3 years)
David N. McCamus	1901-1905 (4 years)
Joseph H. Oliver	1905-1909 (4 years)
William H. Barraclough	1909-1913 (4 years)
William H. Graham	1913-1917 (4 years)
Thomas Manning	1917—

MISSIONARIES ON ST. CLAIR FROM 1847

From June, 1847 to June, 1850, Sarnia circuit ministers served St. Clair.

John K. Williston	1850-51 (1 year)
William Herkimer	1851-52 (1 year)
Robert Brooking and William Herkimer	1852-53 (1 year)
Robert Brooking and Allen Salt	1853-54 (1 year)
Solomon Waldron	1854-58 (4 years)
Thomas Hurlburt	1858-65 (7 years)
James Thornton (assistant)	1859-60 (1 year)
James Asquabe (assistant)	1862-63 (1 year)
Wm. Price and John Doel	1865-66 (1 year)
Erastus Hurlburt	1866-68 (2 years)
Allan Salt	1868-72 (4 years)
George Goodson	1872-74 (2 years)
Edwin Fessant	1874-77 (3 years)
Francis G. Weaver	1877-80 (3 years)
Andrew Milliken	1880-86 (6 years)
James A. Iveson	1886-89 (3 years)
Abel S. Edwards	1889-97 (8 years)
John A. Ferguson	1897-01 (4 years)
Issac B. Aylesworth	1901-05 (4 years)
Walter Rigsby	1905-15 (10 years)
James E. Elford	1915—

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Central Church Honor Roll

WAR OF 1914—1919

These Gave Their Lives

"Dulce et decorum est pro patria mori."—
Horace.

Pte. Albert E. Houston—Killed in action, May

~~1915; England.~~

24, 1915; Festubert.

Pte. Charles Major—Killed in action, Aug. 21,

1917; Vimy Ridge

Pte. Charles Knight—Killed in action, Oct. 26,

1917, Passchendaele.

Bandsman Albert E. Potter—Killed in action,

Aug. 6, 1918; Amiens.

Lieut. A. Roy Adams—Died of wounds, Oct. 17,

Lieut. W. Neil Hanna—Died, Nov. 20, 1918;
Italy.

Pte. Alfred Corrick—Died of wounds, Jan. 13,

1919; England.

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Honor Roll

Andrews, Geo. A., Airman
Adams, Alfred Roy, Lieut.

Baird, H. L. Pte.
Battley, S., Sgt.
Beebe, B. C., Wireless Opr.
Bartlett, P., Pte.
Baikie, F. W., Pte.
Britney, B., Spr.
Barrie, W. J., Spr.

Crawford, Art. W., Lieut.
Crawford, J. S., Medical
Crawford, H. S., Corp.
Chadwick, A., Sgr.
Corrick, Alf., Pte.
Cook, B. L., Lieut.
Crawford, F. G., Sgr.

Dyble, R. H., Sgt.
Dawson, F. P., Lieut.
Dench, Geo. B., Sgt.
Davis, John, Pte.
Davies, J., Pte.

Ellis, W. J., Pte.
Ellis, John, Pte.
Ellis, Geo. F., Pte.

Fralick, G. W., Pte.
Fox, E. L., Pte.
French, Earl G., Rifleman
Findlay, Asa M., Sgt.
Foreman, Jas. H., Pte.
Foreman, Thos. A., Gnr.

Glass, J. W., Pte.
Gowie, John L., Pte.

Glass, Austin J. E., Sgr.
Gray, Alex., Saddler

Howard, E. F., Gnr.
Howard, A. R., Pte.
Hopson, W. S., Spr.
Hunt, J. M., Pte.
Hayward, Wm. D., Spr.
Hoyle, John, Cadet
Hooper, Roy, Pte.

Houston, Albert E., Pte.
Hamilton, Thos., Pte.
Hanna, Wm. Neil, Lieut.
Hoblitzell, Fred, Pte.
Holmes, John M., Gnr.

Jackett, C., Pte.
Jackett, John, Corp.

Keat, Chas. W., Pte.
Knight, Chas., Pte.
Knight, W. E., Pte.

LeSueur, N. L., Capt.
Lucas, R. J., Gnr.

Marriott, Reg., Corp.
Moore, L. J., Driver
Marriott, C., Major
Marriott, Harold, Pte.
Morrison, John R., Gnr.
Morrison, L. B., Sgr.
Mavity, H. A., Cadet
Mavity, J. E., Lieut.
Mavity, W. B., Lieut.
Manning, T. P., Gnr.
Moore, Geo. A., Gnr.
Martin, Dawson, Cadet

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Major, Chas., Pte.
Nelson, Bert, Cadet
Osborne, Geo., Pte.
Oliver, Fred W., Spr.

Palmer, W. S., Pte.
Potter, Albert E., Bandsman
Potter, Wm. O., Trooper
Palmer, John K., Cadet
Peterson, Harry, Cadet
Palmer, Walter, Pte.
Paddell, H., Capt.
Phippen, L. C., Lieut.
Palmer, H. W., Lance-Corp.
Proctor, G. C., Lieut.
Proctor, W. D., Lieut.
Pole, Williard H., Pte.
Parsons, C., Cadet

Roadhouse, Truman, Str.-
Bearer

Rigsby, W., Pte.
Storey, G. B., Sgt.
Storey, W. D., Spr.
Stinson, Harold, Pte.
Savage, Reg. W., Brd.
Sharpe, Victor, Pte.

Tremmer, Cecil, Pte.
Tichborne, S. F., Lieut.
Thorn, F. W., Spr.

Wood, J. G., Major
Walker, Curtis, Pte.
Woodrowe, C. S., Capt.
Watson, Norman F., Pte.
Walker, C. E., Pte.

Zink, H., Pte.

* NURSING SISTERS

Scott, Jessie E.
Thompson, Jean
Wood, Emma M.

