

History
of the
Brantford
Congregational
Church
1820 to 1920



By
John Robertson

History of the Brantford Congregational Church 1820 to 1920

With Some Account of the Story of the Puritans in the Sixteenth
and Seventeenth Centuries in Britain and of the Persecutions
of the Nonconformists from 1660 till 1828 in Britain
and till 1836 in Canada. Giving also an Account
of the Origin of the Ebenezer Chapel of
Protestant Dissenters, Steelhouse Lane,
Birmingham, and of the Migration
of the family of

Mr. John Aston Wilkes
to Canada from that
Church, 1820

With Some Notices of the Canada of that date, of the Early His-
tory of Brantford, and of the First Founding of the Mission
to the Six Nation Indians in 1653 and 1747 by the
Puritans, the New England Company, and by the
Rev. Daniel Williams, a Dissenting Minister
of London, England, taken from
Original Records

With Nine Full Page Half Tone Plates of the Present Church

By

John Robertson

Zerffi Prizeman in History, Birkbeck Inst., London, 1872

FOREWORD

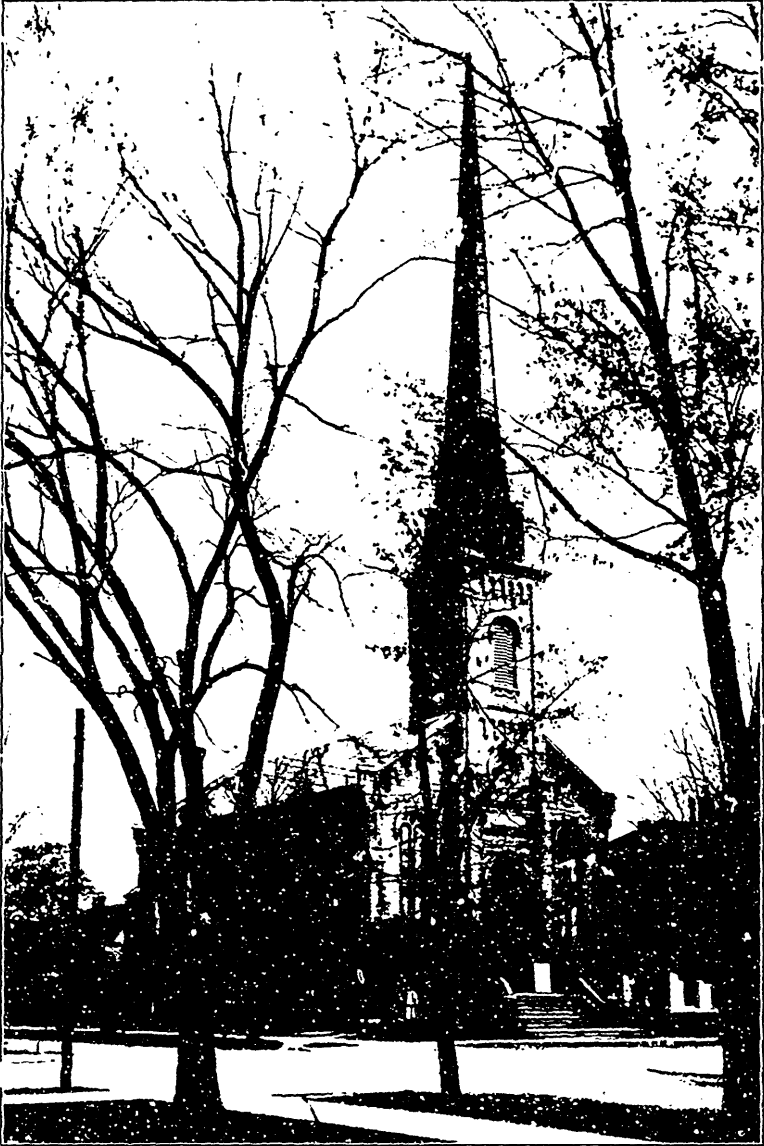
The early history of our Church in Brantford was for a long time unknown. There were apparently no records; in fact, in "Stone's History of the County of Brant" it is said that "Concerning the persons and history of this Church there is no record to give interesting facts and data," and it might reasonably be assumed that they were lost in the fire which burned up the first frame church on Dalhousie Street in 1864. But fortunately there has recently been returned to us the first Brantford church register, commencing with the year 1841, which had also been used up to the year 1860 as the register of the Congregational Church at Newmarket by the Rev. Mr. Baker, who left Brantford Church for Newmarket in 1850, where he acted as pastor till 1861.

This book also contained in it another paper-covered volume giving the minutes and records of the Sunday School at Brantford from June 1828 to June 1830. At the request of a church meeting the writer was asked to prepare from these records a history of the Church. The work became very interesting as he sought for notices of the Church and its founders. He has ventured to enlarge the original scope of his instructions and to add matters of interests which seemed to illuminate the subject. Upon some of these there may be honest differences of opinion among his readers, but he has set them down as they appeared to him, hoping to have wilfully written nothing to hurt those who differ from him. He is well aware of the imperfections in style that will be found in the book, but he hopes that an honest attempt to preserve the early history of the Church, to show its close connection with very famous British Independent Churches, and to extract it from very scanty records, will be appreciated by his fellow-members, his readers, and his successors, who may hereafter with greater skill rewrite it from fuller materials.

He acknowledges with pleasure the assistance and information he has received from many friends, including Miss Wilkes, Mr. Henry Symons, Mrs. Hartman, Mr. G. Taylor, of this city, Mr. H. Baker of Birmingham, and other members of the Brantford Church. No doubt many omissions will be noted, more especially those that relate to the mission of the ministry in the church, but tolerant critics will realise that it is difficult to condense the work of a hundred years into a hundred pages. I have, however, asked the aid of Mr. Symons, Mr. R. Kerr, Miss Hollinrake, Miss Ritchie, Mr. Dixon and Mr. Cole to deal more fully with matters I have just touched upon. Their contributions will add to the historical value of the work, as they show that our Church owes its life and being to the patient labors of hundreds of tireless workers in and generous givers to the Master's service. It was not one or two good men and women only who built our historic Church, but the unceasing care of four or five generations of members who have never suffered the Pentecostal flame to expire or the Good News to lack preaching since our founders crossed the Atlantic ocean one hundred years ago this summer.

JOHN ROBERTSON.

31 Ontario Street, Brantford,
June, 1920



FIRST CONGREGATIONAL CHURCH, BRANTFORD

CHAPTER I.

"Bran the Blessed, seven years a prisoner at Rome as hostage for his son Caractacus, brought the faith of Christ to the nation of the Cymry from Rome."

—Welsh Triad (35).

"Like Israel's host to exile driven
Across the flood the pilgrims fled;
Their hands bore up the Ark of Heaven,
And Heaven their trusting footsteps led;
Till on the savage shores they trod,
And won the wilderness for God."

The Independent or Congregational Church of Brantford is a branch of that well-known Puritan Church in England which broke off from the English Protestant Reformed Church established under Henry VIII., Edward VI. and Elizabeth because the Mariaⁿ exiled Puritans, as they were called on their return to England at Elizabeth's accession, like the Presbyterian Church of Scotland under John Knox, believed that the Anglican Established Church had not gone far enough in rejecting the errors of the Roman Catholic Church, and the control of the State over the Christian Church by an organization of Archbishops, Bishops and Clergy appointed and regulated by the Sovereign and his nominees. For this opinion, under Elizabeth, though she did not openly oppose it at first, they were persecuted, imprisoned, and some of them, like John Greenwood, Henry Barrowe, and John Penry, a Welshman, were burned at the stake in 1593. This protest against the creation of a new Prelacy, which restored the tyranny of the Roman Catholic Church in Britain under another name, was more successful in Scotland in throwing off the yoke of the power of the Sovereign in the Church, and the Prelatic organization; but they did not, under the Presbyterian Church, go further than John Calvin went in Geneva, and they allied themselves with the State as an independent clerical power which by taxation or tithes raised funds for the Established Presbyterian Church, and punished deserters and dissenters at the request of her ministers. The English Independents, however, ultimately rejected all State aid and control, believing, as they still do, that each Church should make its own laws for self control, deducing these laws by the judgment of a majority vote of all its members from the New Testament and from the ideals as laid down for them there in the teachings of Jesus Christ and in the record of the practices of his early Church. They believe that each Church should be self-supporting, and that the wealthier and stronger churches should not only help their own weak and distressed members; but should also help to support and assist other weaker churches of the same faith, in the spread of the Gospel of Christ. When England became too intolerant of these opinions, one of our earliest leaders, John Robinson of Scrooby, in Lincolnshire, in 1606, led out his congregation from England, the first swarm of emigrants searching for liberty of Christian worship; brave, true men driven from their native land because they sought to worship God according to

the dictates of their own conscience. They first found shelter at Leyden, in Holland, in 1608; and then in September, 1620, set out from Holland, touching at Plymouth, and, with other English Puritans who joined them there, they sailed for America in the Mayflower, landing in the fall of that year (November 11, 1620) at Plymouth Rock on the shores of North America to found the first little colony of Pilgrim Fathers amid the dark forests, hostile savages, wild beasts, bitter winters and sickly summers of the unknown West just three hundred years ago.

The definition of the constitution of the Church which they sought to found is given in the writings of John Greenwood and Henry Barrowe, the martyrs of 1593. They said, "A Church is a Companie of Faithful people, separated from the unbelievers and heathen of the land, gathered in the name of Christ, whom they truelie worship, and readily obey, as their only King, Priest and Prophet, joined together as members of one body, ordered and governed by such officers and laws as Christ in his last Will and Testament hath hereto ordeyned."

John Robinson says, "A Church is a company, consisting though but of two or three, separated from the world, whether Un-Christian or Anti-Christian, and gathered into the name of Christ, by a covenant made to walk in all the ways of God known to them, is a Church, and so hath the whole power of Christ." Office did not exalt a man above the brotherhood in the church they defined. Acts, to be acts of the church, must be collective, done not by the clergy or officers only; but by the brethren as well; and women were always given equal rights of membership in the church with men.

This was not a new ideal. It was the Church of the New Testament, as men soon saw when the Scriptures were translated into the common tongue. It was also the ancient democratic British Church, called then a cy'ch, kirk, or circle, as in Ecclefechan (y cylch fechan, the little circle), the little circular wattled church founded by Christian missionaries in Britain while Rome was still Pagan. Of this early Christian Church, Helen, the mother of Constantine, was a member long before the founder of the Roman Established Church and of Constantinople was born at York in 303 A.D., and a century before Germany and the North had sent out their hordes of Pagans from Norway, Sweden and Denmark and the Angles and Saxons from the Baltic coasts to conquer the eastern coast of Britain. Of these early churches, communion vessels and other relics have been recently found in a mound on the estate of Mr. Arthur Balfour at Whittingham, Fifeshire, Scotland, which are dated by coins found with them as early as the Emperors Honorius and Gratian.

The persecution which drove the Puritan emigrants from England, says Macaulay, was principally directed by William Laud, Archbishop of Canterbury under Charles I. Of all the prelates of the Anglican Church, Laud had departed farthest from the principles of the Reformation, and had drawn nearest to Rome. His passion for ceremonies, his reverence for holidays, vigils, and sacred places; his ill concealed dislike of the marriage of ecclesiastics; the ardent, and not altogether disinterested zeal with which he asserted the claims of the clergy to the reverence of the laity, would have made him an object of aversion to the Puritans, even if he had used only legal and gentle means for the attainment of his ends; but his understanding was narrow and his commerce with the world had been small. He was by nature rash, irritable, quick to feel for his own dignity, slow to sympathize with the sufferings of others, and prone to the error, common in superstitious men, of mistaking his own preivish and malignant moods for emotions of pious zeal. Under his direction every corner of the realm was subjected to a constant and minute inspection. Every little congregation of separatists was tracked out and

broken up. Even the devotion of private families could not escape the vigilance of his spies. Such fear did his rigour inspire, that the deadly hatred of the Church, which festered in innumerable bosoms, was generally disguised under an outward show of conformity. On the very eve of troubles fatal to him and his order, the Bishops of several extensive dioceses were able to report to him that not a single dissenter was to be found within their jurisdiction.

The tribunals afforded no protection to the subject against the civil and ecclesiastical tyranny of that period. The judges of the common law, holding their positions during the pleasure of the King, were scandalously obsequious. Yet, obsequious as they were, they were less ready and efficient instruments of arbitrary power, than a class of courts, the memory of which is still, after a lapse of three centuries, held in deep abhorrence by the nation. Foremost among these courts in power and infamy were the Star Chamber, the Council of York, and the High Commission, the former two political, the latter a religious inquisition. None of them was a part of the old constitution of England. The Star Chamber had been remodelled, and the High Commission created by the Tudors. The power which these boards had possessed before the accession of Charles had been extensive and formidable; but was small indeed when compared with that which they now usurped. Guided chiefly by the violent spirit of the primate, and freed from the control of Parliament, they displayed a rapacity, a violence, a malignant energy, which had been unknown to any former age. The government was able, through their instrumentality, to fine, imprison, pillory, and mutilate, without restraint.

Men had become accustomed, by a long internal peace of seventy years, to the pursuits of peaceful industry, and, exasperated as they were, hesitated long before they drew the sword. This was the conjuncture at which the liberties of the nation were in the greatest peril. The opponents of the Government began to despair of the destiny of their country; and many looked to the American wilderness as the only asylum in which they could enjoy civil and spiritual freedom. There a few resolute Puritans, who, in the cause of their religion, feared neither the rage of the ocean, nor the hardships of uncivilized life, neither the fangs of savage beasts, nor the tomahawks of more savage men, had built amidst the primeval forest villages which are now great and opulent cities, but which have through every age retained some traces of the character derived from their founders.

The Government regarded these infant colonies with aversion, and attempted violently to stop the stream of emigration; but could not prevent the population of New England from being largely recruited by stout-hearted and God-fearing men from every part of the Old England.

At this crisis an act of insane bigotry suddenly changed the whole face of public affairs. Charles and Laud determined to force on the Scots the English Liturgy. To this step taken in the mere wantonness of tyranny our country owes its freedom. The first performance of the foreign ceremonies produced a riot. The riot rapidly became a revolution. The whole nation was in arms. Charles was compelled to call a Parliament in the spring of 1640. This Parliament showed a disposition to complain of the grievances under which the country had suffered for eleven years, and Charles immediately dissolved it again. In November he was compelled to convoke another, the Long Parliament, which in less than a year swept away the Star Chamber, the High Commission, and the Council of York. It set free many mutilated prisoners confined in remote dungeons, sent Laud to the Tower and Strafford to the scaffold, and passed the Triennial Bill for an automatic convening of Parliament

when writs had failed to be issued under the Great Seal. The Parliament reassembled in November 1641 to deal with a rebellion which had broken out in Ulster. To this Parliament Charles, in violation of the Great Charter, sent the Attorney-General to impeach Pym, Hollis, Hampden, and others, and then went in person, accompanied by armed men, to seize the leaders of the opposition within the walls of Parliament.

This provoked an immediate war between Charles and the Parliament, in which war the Puritans, especially the Independent party, became leaders, and finally victors, under the leadership of their famous general, Oliver Cromwell, afterwards Protector or President of the English Commonwealth, declared after the trial and execution of Charles I.

Oliver Cromwell, the Independent farmer of St. Ives in Huntingdonshire, is the only Commoner (except his son for a short time) who ever ruled the United Kingdom of Great Britain and Ireland, and the ruler as Protector who first made the power of the Commons of England dreaded in Europe by land and sea, when she fought for justice to the weak and oppressed Protestant peoples of Europe. Old James Boswell (father of Johnson's Boswell) said of him, "He garr'd Kings ken that they had a lith (crack) in their neck." "Who is this?" said Louis XIV. of France, upon receipt of a sharp letter from Cromwell, to his prime minister, Cardinal Mazarin, "that writes me thus?" "They have got a man ruling in England now," said the Cardinal. "You had better listen to him or he will be knocking at the gates of Paris next." Our famous Independent poet and Cromwell's Secretary of State, John Milton, wrote in 1655 of that little band of mountaineers, the Vaudois or Waldensian shepherds, persecuted for more than a hundred years by powerful potentates at the instigation of Rome:

Avenge, O Lord! Thy slaughter'd Saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Even them who kept thy truth so pure of old
When all our fathers worshipt stocks and stones,
Forget not: In thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piemontese, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant: that from these may grow
A hundred-fold, who, having learnt Thy way,
Early may fly the Babylonian woe.

"This prayer in behalf of the persecuted Protestants," says Newton, "was not entirely without effect, for Cromwell exerted himself in their favour, and his behaviour in the whole transaction is greatly to his honour even as it is related by an historian who was far from being partial to his memory. Nor would the Protector be backward in such a work which might give the world a particular opinion of his piety and zeal for the Protestant religion; but he proclaimed a solemn fast and caused large contributions to be gathered for them throughout the Kingdom of England and Wales. Nor did he rest here; but sent his agents to the Duke of Savoy, a prince with whom he had no correspondence or commerce; and the next year so engaged the Cardinal of France, and even terrified the Pope himself, without so much as doing any favour to the English Roman Catholics, that the Duke thought it necessary to restore all that he had taken from them, and renewed all those privileges they had formerly enjoyed—so great was the terror of his name; nothing being more usual

than his saying, that his ships in the Mediterranean should visit Civita Vecchia and the sound of his cannon should be heard in Rome."

Cromwell's Admiral, Robert Blake, crushed the nest of corsairs at Algiers, setting free thousands of Christian slaves; many of them captured on the shores of Britain itself.

This famous Independent co-worker with Cromwell in the Revolution, John Milton, is called by Professor David Masson "the very genius of English Puritanism, its representative poet and idealist, and the founder of that larger and more persistent wave of Puritanism, which, passing on through Independency, included at length an endless variety of sects, till, checked by the straits of the Restoration, it had to contract its volume for a while, and to reappear, as far as it could reappear at all, in what has ever since been known as English Liberalism." Cromwell and John Milton are the most famous interpreters to the English people of the spirit of Christ's doctrine, "the truth shall make you free," but it needed this great modern war to make people understand how largely they have founded our modern beliefs among the English-speaking Commons of Canada, the United States, Australia and South Africa. Even so late as a generation ago, when Lord Rosebery proposed to correct the gap in the statues of the Sovereigns of England in Westminster Hall by erecting there a statue of Oliver Cromwell, the petty intolerance which dug up Cromwell's dead body, cut off his head, and stuck it upon the spikes of Temple Bar,—this ancient brutal spirit arose again among the aristocracy of the modern rulers of England, and thrust his statue outside the hall of Westminster, where it stands today as a modern protest against the blind defiance of fact by political partisanship; but Cromwell and Milton's great monument is the English-speaking world of today, and that gigantic upheaval of those peoples which has dethroned Czars and Kaisers, Sultans and a score of other petty tyrants, and brought them to trial, judgment and punishment for their crimes, is the very spirit of Cromwell and his Ironsides. The descendants of the exiled Puritans have returned from America to take part in the judgment of William of Hohenzollern, which his grandfather foresaw and predicted to Bismarck when he made him Chancellor. "If you govern like this," he said, "they will cut your head off, as they did Strafford's, and then they will cut off mine as they cut off the head of Charles Stuart in England." This political prophecy, like so many others, was only a little antedated; Bismarck grew wiser as he grew older, and used his power more for the internal development of his nation and for the preservation of peace, but the Frankenstein monster he had created, the apotheosis of the Prussianism of Frederick the Great, was not to be appeased with one great orgy of loot and lust in France in 1870, and it attempted to revive Bismarck's threat of 1871—"We shall bleed France to the white like veal next time"—when the enormous military and naval resources of Germany, accumulated for 40 years, came into the hands of an insane youngster who had never known actual war, and of the Junker military caste, who hoped to profit by the enormous plunder of a peaceful world, as their ancestors had done in former generations. Then it was well for the Motherland that the ideals of Cromwell and the Puritans had builded daughter nations overseas, who were one in determination that the policy of Strafford and Bismarck should not rule this earth, when their Motherland drew the sword again in defence of the little peoples in 1914 as Cromwell had drawn it in 1655. It was not by accident that Asquith, Lloyd George, Woodrow Wilson and Premier Hughes of Australia—all descendants of the old Puritan stock—were chosen to represent the British and Anglo-American peoples at this time. It was part of that destiny which produced the Reformation, the abolition of slavery, the freedom of worship,

the freedom of the seas, our modern free press, and our universal suffrage, Representative Government, and the League of Nations. It grew up from Christ's teaching, "Pray and work that the Kingdom of God may come on earth." The Puritan peoples are determined to make the Kingdom of God come upon earth as soon as possible and to overthrow the attempted revival of Paganism, devilishness and force. In the new world now forming there shall be peace and justice for the weak as well as for the strong. There shall be no more tyranny of man over his fellowmen once this war is over, and it was natural that Oliver Cromwell's successors should lead in the war with Antichrist in what we hope is the final battle of Armageddon.

CHAPTER II.

“Nor shall the eternal roll of praise reject
Those Nonconforming, whom, one rigorous day,
Driven from their Cures, a voluntary prey
To poverty and grief and disrespect,
And some to want, as if by tempests wreck'd,
On a wild coast, how desolate! did they
Not feel that conscience never can betray,
That peace of mind is virtue's sure effect.”

—Wordsworth.

In 1660, after the death of the Protector and the restoration of Charles II., a second period of persecution set in which was specially directed against the Independents, though all Nonconformists suffered for over 160 years under the Acts then passed. Indeed for nearly 200 years to be an Independent in England or in Canada was to be one of a poor, despised, suspected, and hated class of Britons, who were disqualified for service of the State and honors in the United Kingdom or the Dominions overseas. The feeling was shown in Canada by an attack upon the Independents in the Church Magazine of 1842 to which our own Dr. Lillie replied so well in our early magazine of “The Harbinger.”

In 1661 the Corporation Act was passed which disqualified Nonconformists for all municipal offices.

In 1662 the Act of Uniformity was passed which drove upwards of 2,000 ministers out of the Church and silenced all who did not conform.

In 1663 the Conventicle Act was passed which prevented Nonconformist congregations meeting; not allowing more than 5 persons beyond the family to be present at once.

In 1665 the Five Mile Act forbade nonconforming ministers to come within 5 miles of any corporate borough.

In 1670 the Conventicle Act was made more rigorous.

In 1673 the Test Act made Nonconformists ineligible for offices, civil, naval, or military under the Crown, so that the English navy, under the successors of that great Nonconformist, Admiral Robert Blake, was swept from the seas—Van Tromp, the Dutch Admiral, sailed up the Thames and sailed the Channel with a broom at his masthead; while the English monarch became a pensioner and tool of the French King.

These Acts were not repealed in England till 1828, when Lord John Russell repealed them; and owing to a judgment given against law and justice in Canada in 1804 they had a still longer vogue in this country. The Rev. Mr. Benton, M.D., a Congregational minister sent out by the London Missionary Society to Montreal, was fined £50 in that year, and imprisoned for six months, for protesting against being deprived of the license to baptize, marry and bury the members of his congregation. Independents were deprived of their rights in Canada till they were

restored by the Act of VI. Wm. IV. Cap. 9 in 1836, which placed them on the same level as other churches. This was the year in which our first church building was erected, as shown by the inscription in our oldest Church Bible.

It is thus clear why the Brantford Church registers only begin in 1841, although the records of the Sunday School and the inscription in the Church Bible run much further back—to 1836 and 1828. We were not legally entitled to keep church registers, nor were our ministers entitled to marry, baptize and bury in 1825 or 1826, when the Brantford Church was first founded here on the Congregational model by Mr. Wilkes, his large family, his relatives, and others who had moved up here from York (Toronto) and continued the work Mr. Wilkes began there in that village or town in 1820 where he and Mr. Fenton preached and he and his family conducted a Sunday School as they had done in Birmingham, England, before coming out. The Brantford church, like the church of the Pilgrim Fathers, had a temporary stopping place at Muddy York on the shore of Lake Ontario, as the Pilgrims had many temporary homes on the shores of the Atlantic, but it was the same body of worshippers which ultimately fixed the permanent home for their Independent Church in this settlement in the bush by the ford over the Great River.

It is only since the long series of reforms carried by Mr. Gladstone after the election of 1868, such as the Education Act of 1870 which introduced Board Schools into England, the opening of the Universities of Oxford and Cambridge to Nonconformists, the opening of commissions in the army and navy to ordinary qualified citizens, the abolition of purchase in the army, the opening of the civil service to open competition in August 1870, the Disestablishment of the Irish Church, etc., that Nonconformists have reached a position of equality in the distribution of power and place in England. The writer well remembers the storm which took place in the town he lived in when a Nonconformist Mayor was elected to be head of the borough, the first since Oliver Cromwell's time, who had then smashed the Red Castle hanging over the town and installed a Quaker, Thomas Lloyd, as Mayor, and a famous Independent preacher, Vavasour Powell, as a chaplain to his forces at the castle. When an Independent Mayor was elected about 1870, and dared to invite the Council to worship with him on Mayor's Sunday at his usual place of worship, the Town Clerk locked up the emblems of office, and refused to let the Maces be profaned by a visit to a Dissenting Chapel. Another storm followed in the same county shortly after when the Liberal Lord Lieutenant placed the first Nonconformists on the County Bench of Magistrates. On this ground the late Marquis of Londonderry, as Lord Castlereagh, broke the long truce which had existed between the Whig and Tory landowners under the limited suffrage of that day, and the Compact which gave the Boroughs to the Whigs and the County to the Tories, and unsuccessfully attacked the Borough seat held by the brother of the Liberal Lord Lieutenant, Lord Sudeley. The father of the same Liberal peer some years before gave shelter to the father of a well-known Brantford Baptist who was evicted from his farm by the Rector of a parish in Gloucestershire, England, because he refused as a conscientious Baptist to have his little son christened in infancy by the Rector.

Nonconformists were the Gibeonites of England before Mr. Gladstone's day, hewers of wood and drawers of water to the Whigs and Tories of the Anglican Church. They paid heavy tithes as farmers to a church they never entered. They had no share in the government of the parish schools, not even in those which were hurriedly built about 1870 to prevent the occupation of the vacant ground by an elected School

Board under the Education Act of 1870, which would maintain a Public School free from denominational control out of the rates, as we do in Canada. If it had not been for the labors of the Nonconformists in their Sunday Schools and for the efforts they put forth to support private schools and British day schools out of their scanty means, the state of education in England would have been worse than it was.*

Twenty years or a generation later, in 1865, before the passing of the Education Act of 1870, the average attendance of children in all Government Inspected Schools in England and Wales was under a million. By the year 1892, after the passing of that great Act, it had so changed England that the number of children in Government Inspected Schools had risen to five and a quarter millions; so that we may judge by this change something of the frightful ignorance of the people of England during the reigns of the Georges and in the early days of good Queen Victoria. As a clerk in the Education Office in 1871, the writer remembers these enormous changes very well. Before 1870 the doctors, lawyers, barristers, magistrates, judges, officers of the army and navy, members of the civil service, and landowners, were all, or almost all, members of the Anglican Church. Most of the members of the House of Commons; and practically all the House of Lords, including 30 Bishops and Archbishops, with salaries ranging from \$20,000 to \$75,000 a year, belonged to the dominant church. In the 15,000 parishes of England (with Anglican Church revenues of seventy-five million dollars a year) Sydney Smith said "all the carriages went to Church." The two most powerful men of the parish were the squire and the parson. The parson, who held the living, as it was called, as his legal freehold, was usually a younger son of the squirearchy, and often the rectory was a family living, the presentation being in the hands of the local landowner. Every Sunday and in every Church of England Day School it was taught that the Ten Commandments ordered support of the Established Church and humble obedience to the squirearchy and other powers placed in authority. A question in the Church Catechism asks, "What do these Commandments chiefly teach?" The proper answer to be given is "My duty to God and my duty to my neighbour." It then asks, "What is my duty to my neighbour?" and the answer is, "My duty to my neighbour is to honour and obey the King, and all set in authority under him, to submit myself to all my governors, teachers, spiritual pastors, and masters, to order myself lowly and reverently to all my betters and to do my duty in that state of life into which it shall please God to call me." It must be remembered that no Nonconformist was allowed to be a governor, teacher, spiritual pastor, or master, or to be set in authority over the children of England.

*Cleave's Gazette of February 3, 1844, published in Fleet Street, London, says: "The following returns in the City of London comprise a population of about a million. There are 280 charity schools for the education of the poor, and 1154 private schools. The scholars are 35,928 in charity schools and 22,933 in the private schools. We have then 23,000 children in the great centre of civilization receiving a most inferior education from individuals devoid of all qualifications, for out of 500 who were asked whether they had been brought up in the employment of teacher, only 126 answered in the affirmative, and of 540 who were asked whether they had any other occupation than their school, 260 answered that they kept a shop, or took in washing or needlework. The children of the lower classes assemble by the score in their wretched schools and with less care in the grouping than with which beasts are driven to their pasture ground. Can we wonder at the result?"

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One witty writer quoted by Charles Dickens in "The Chimes" summarizes this interpretation of the Ten Commandments as

"God bless the Squire and his relations
"And keep us in our proper stations."

Carlyle's friend, John Sterling, a curate of the Church of England himself, and son of Captain Sterling, a famous editor of "The Times," said that the Church of England kept a Black Dragoon in every parish to support the existing order of things—which was government of England by the English aristocracy.

This interpretation of the Ten Commandments is not one that the English Nonconformist or Canadian Free Churchman would reach for himself, nor would he infer that his spiritual teachers and pastors were only those appointed by the King and that his own clergymen were guilty of teaching the false doctrine, heresy and schism from which Anglican Church people prayed the good Lord to deliver them every Sunday; but it was pointedly explained in thousands of Anglican Church sermons that these were the heretical and schismatical doctrines taught and held by all outside the Church of England, which is after all by law established in part of the southern portion of the island of Great Britain only, and not in the rest of the huge British Empire. In Scotland Anglicans are Dissenters from the Established Church. The disestablishment of the Irish Church and the English Church in Wales has reduced the realm of the Anglican Church since Dickens wrote "The Chimes."

It is difficult for Canadians born in the last half century to realize that in England and Wales no Dissenters, Nonconformists or Free Churchmen were entitled to be buried by their own ministers in their parish churchyard, usually the only graveyard, until 1880. They would probably be surprised that a Wesleyan Methodist minister's tombstone in the churchyard was defaced by the order of a Lincolnshire rector about that time, and that his Bishop supported his action in cutting off the word Reverend, because a Methodist could not be a spiritual pastor or teacher, as he did not belong to the Established Church. It would surprise them that a medical man, a graduate in Arts of Aberdeen and in Medicine of Glasgow, London, Liege (Belgium), and Montpellier (France), afterwards F.R.C.S. of England, the medical attendant of the mother of Admiral Weymss and the Haigs of Pen Ithon (Lady Rhondda's people), was asked to resign his position in a Welsh border town because he would not promise to cease preaching in the pulpit of the local Independent Church and the Church patients of his employer had insisted that he should be discharged; but I remember this being done to an old friend of mine who had come into Wales from Scotland. Canadians have never paid tithes or Church rates to a Church they never attended; they were never in recent years excluded from all public office or power because they were Dissenters. To them it would not appear surprising that Mr. Asquith's Cabinet contained a large number of Nonconformists or that the Prime Minister of Britain with the power of nomination of Bishops and Archbishops of the Established Church of England in his hands should be a Baptist lay preacher or Nonconformist instead of a member of the Church of England; therefore they do not realize that one large source of Mr. Lloyd George's popularity is that he is the first Nonconformist to occupy the position of Prime Minister of Great Britain and Ireland, for Nonconformists are more than one-half of the people of the United Kingdom.

It was much more usual to English people to see men of an old Independent ancestry, like Mr. Asquith himself, sign the Thirty-Nine

Articles as a necessary preliminary step to entrance at Oxford and Cambridge before Mr. Gladstone passed "The Abolition of University Tests Act," and then the official recognition of his talent and the rapid political rise which followed his leaving the Chapel of his fathers for the Established Church of England was a matter of course among men who had been long sheltered and protected from intellectual competition by the fences surrounding a privileged caste. After the abolition of the University Tests the son of a Wesleyan Methodist minister immediately took the proud position of Senior Wrangler, and the son of my old medical friend persecuted for preaching in an Independent pulpit took the highest position in the annual public competition for Government positions in the Indian Medical Service.

The treatment of our early Canadian missionary pastor, Rev. Mr. Benton, M.D., in 1804, referred to above, is well illustrated by the account given by the Rev. Joseph Sawyer, a Methodist minister, of his reception by the Anglican clergyman of Montreal in 1802.

He says he called on that gentleman and addressed him thus, making a polite bow: "Sir, I am a Methodist minister sent to labor in this city and vicinity by Bishop Asbury, and as yourself and I are the only Protestant ministers in the place I have made bold to call upon you with the desire to have some conversation about the interests of religion in this country."

"You, indeed!" (said his reverence, with a mingled look of surprise and displeasure) "I would rather encourage the Roman Catholics than such as you Dissenters. No! Get out of my sight." While these words were being uttered he was sideling along towards where stood his trusty staff, which he grasped when he came near enough, with the design of driving the lowly missionary from his house.

Mr. Sawyer, finding himself in the wrong box, expressed regret for the intrusion, said he meant no offence, and keeping a cautious eye upon the cane, bowed himself out backward as deputations do from the presence of royalty, till he got beyond the precincts of the parsonage, when he beat a hasty retreat from the place of his unsuccessful advance.

We first hear of Congregationalists in Eastern Ontario from the Rev. Richard Pope, who was sent out as a missionary by the Wesleyan British Conference in 1816.

Mr. Joseph Silcox, the ancestor of the present editor of the Congregationalist and of a very large and distinguished Canadian Independent family, must be credited with founding the first Congregational Church at Frome in Western Ontario in 1817, though there appears to have been a break in the continuity of its record which no doubt will be cleared up later as ours has been partly cleared up by taking into consideration the legal disabilities which prevented Church Registers being formally kept by Independent Churches till 1836.

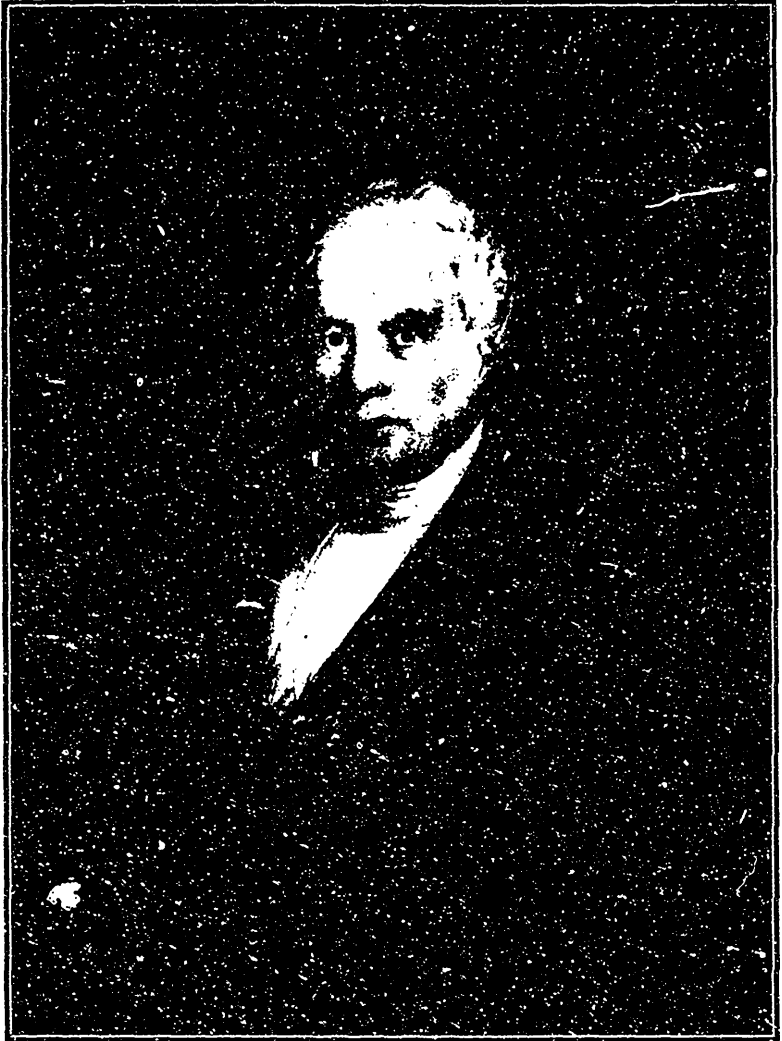
Mr. Pope tells us that he made a missionary journey along the lake shore from Cornwall to Niagara. On the 8th March, 1818, he says, "In the evening I heard an English Independent minister preach (a Mr. Cook) who was then trying to break ground in York (Toronto) but failed after four months' effort. He announced for me to preach on Monday evening. As the House of Assembly was then in session I was honored with the presence of some of its members to hear me."

I have tried to identify this Independent missionary, Mr. Cook, and I think it is extremely probable that he was Mr. Samuel Cook, afterwards of Dudley, England, who joined the King Street Independent Chapel in that town in 1820. Like Mr. John Aston Wilkes he came from Birmingham, where he, like Mr. Wilkes and his father and wife and brother-in-

law, had been connected with the Carr's Lane Independent Chapel, from which the Steelhouse Lane body seceded in 1803. He had afterwards gone to Liverpool, where he connected himself with Dr. Raffles' church, and I think it is quite probable that, as he was a very enterprising man, a good speaker, and probably a local preacher like Mr. Wilkes in the chapels of the villages around Birmingham, he had taken a trip to Canada in the missionary spirit, like Mr. Joseph Silcox did in 1817, but had become disheartened like him by the bitter experience of a Canadian winter in the forest and on the lake shore, and had returned to England. Like Mr. Silcox did in Frome, Canada, he founded a very remarkable family in Dudley which has been very active in church, municipal, educational and social work there for 100 years. Some members of the family have recently occupied the Mayor's chair and have filled other prominent positions from which their ancestor was excluded by law a century ago. (One is just now touring the States and Canada as the head of a large representative body of British Dry Goods Merchants.) If I am correct Mr. Cook was missionary, preacher, energetic business man, and reforming politician; resembling Mr. John Aston Wilkes, his fellow townsman and fellow church member of the same age, in all three characteristics. Mr. Cook's strong advocacy of the rights of the common people about 1832 naturally resulted in ill-treatment by the Anti-Reform mob in that well-known election. It shows some connection between the two families that Mr. Cook's granddaughter and Mr. John Aston Wilkes both intermarried with the family of Rann of Birmingham and Dudley. I mention this connector as I think it helps to prove that Mr. Cook and Mr. Wilkes were moving in the same circles, and must have known each other well, and that Mr. Cook's knowledge of Little York had an ultimate influence in Mr. Wilkes's settlement in that village after a year in the United States in 1819. Dudley and Birmingham are within sight of each other, and Mr. Wilkes was a commercial man and prominent Independent and would naturally visit any Birmingham friend who had been out to Canada, as he was thinking of emigrating thither himself or of going to America.*

Just here perhaps it would be as well to study the history of the Church which trained and sent out Mr. and Mrs. Wilkes, their family, the Phillipses and the Days on their long pilgrimage.

*I have a picture of Mr. Samuel Cook taken in 1858 and another one of 1860, in the courtyard of Dudley Castle as one of the Committee of Dudley Castle Fête, held every year. From 1850 to 1901 they collected at these Fêtes £20,478-0-3, which was distributed among the local Geological Society, the Blind Men's Fund, the Mechanics' Institute, the School of Art, the Free Library, the Guest Hospital, and the Technical School. At one of these Fêtes, attended by 100,000 people from the most densely populated ironworking region in the world, an immense panorama of Canada and North America was shown. Probably Mr. Cook may have thus helped to make Canada well known in the Black Country over sixty years ago in memory of his visit to Muddy York in 1818.



JOHN ASTON WILKES

CHAPTER III.

They fell not victims in a cause outworn,
But heralds of a glorious age to be;
From their torn sides the bright new age was born
That set our fathers free.

By the kind permission of Mr. Henry Baker, the author of the painstaking and model History of Ebenezer Chapel, Steelhouse Lane, Birmingham, of which church Mr. John A. Wilkes was one of the original members of 1803, and from which church he and his wife and little family set out on their pilgrimage to Canada a hundred years ago, I copy some extracts from the history of Ebenezer Chapel as given in that valuable historical work which links up our church with the great men who fought, wrote, preached, taught, and suffered to give us the religious freedom we cherish and enjoy today.

Mr. Baker says of

English Nonconformity Prior to 1662.

No history or any Nonconformist meeting-house can be complete without some retrospect of the course of events which led up to its erection as a home for free worshippers. In a special sense is this necessary in reference to a meeting-house belonging to a Society of the Order of Congregational or Independent Protestant Dissenters. Not only is this preface necessary, but it is also expedient. At an early period in the history of Nonconformity dissenters from the Established Church on general grounds were divided also from each other on particular grounds of church polity. Today the several religious associations outside the same State Church are composed of persons, men and women, who are drawn together by various reasons, some of which have little bearing on the particular name by which the society may still be designated. As the causes for original and primary dissent or nonconformity are again asserting themselves within the Anglican Church and affect its clergy to a large and unknown extent, and the activity of the agents of the Roman Church is notorious, it appears desirable that the free worshippers of today should be reminded of their history and of the sequence of events which led their fathers in the faith to build such homes for their worship as Carr's Lane and Ebenezer.

The "Westminster Assembly" of Divines—so-called—though good men and sound theologians, did not understand "religious liberty" — they drew their arguments much from the Old Testament and sought their models in Jewish theocracy.

Alarmed by the influx of a multiplicity of creeds—as was inevitable in an unaccustomed atmosphere of civil and religious freedom—they repeated the evils from which they had suffered and took up the carnal weapons of persecution which they had (on their own behalf) wrested from the Episcopalians. In this temper they set up the Divine right of Presbyterianism—the men who had freed England from despotism became the most intolerant.

On the rise of the Independents they generally contended for an

establishment, but it was to be one of toleration and comprehension. At that time the principle of leaving religion to voluntary effort had hardly become a matter even of speculation.

Out of this movement came in 1661 the "Savoy Confession" when the Church of England met the Puritans in conference. The conference ended in the upholding of the settled liturgy—in itself a compromise only from the Roman missal—without any further compromise or confession. Usher, the primate of Ireland, labored hard for a coalition, and the matter might then have been arranged had the church party yielded on seemingly trifling matters such as:

- The use of the cross in baptising.
- Kneeling at the Lord's Supper.
- The use of the surplice.
- The exclusion of the apocrypha from public worship.

By such a spirit and measure of concession the consequences of the "Act of Uniformity" which soon followed might have been averted.

This Act was passed in 1662, and immediately thereupon more than 2,000 of the best and holiest of the ministers of the National Church threw up their livings and their homes and cast themselves and their families on the providence of God.

It is estimated that 60,000 Nonconformists suffered in mind, body and estate, in consequence of this Act, between the restoration of Charles II. and the revolution at the accession of William of Orange. A record which was prepared by Mr. Jeremy White is said to have been so damaging in its contents to the reputation of the Church of England that James II. offered 1,000 guineas for the manuscript with the view of utilising it for his own objects in his conflict with the Protestant Church (Dr. R. Vaughan).

They fell not victims in a cause outworn,
But heralds of a glorious age to be;
From their torn sides the bright new age was born
That set our fathers free.

The name of Puritan now dropped and that of Nonconformist replaced it. The most notable men of that period were Owen, Baxter, Howe, Bates, Manton, Henry,—names dear to the heart of every lover of religious freedom and evangelical truth so long as there be any to understand the English language.

Several Acts were from time to time levelled at Nonconformists, to the provisions of which they partly conformed:

- The Five-Mile Act.
- The Corporation Act.
- The Test Act.

One general and common condition in these Acts appears to have been that in order that any person could legally take or be appointed to a place of trust or profit he must take an oath to refrain from attempting to alter the Government either in Church or State, and also to take the Sacrament according to the rites of the Church of England.

The explanation that is furnished as to the measure of concurrence with the provisions of these intolerant Acts is that underlying the divisions and dissensions of the period was a common fear of the Papacy and the necessity to maintain in some form a barrier against a common danger. This partial conformity does not appear to have applied to the "Quakers" or "Friends," who suffered accordingly. About 1659 it is recorded "that the meeting of Friends in Birmingham at the house of William Bayliss was disturbed by a rude multitude armed with swords and

staves, who pulled Friends out of the house, beat and abused them, and broke the windows in the presence of the constable."

So with more or less friction, with undoubted damage to the interests of true religion, went matters on until the Revolution of 1688. Then only on the accession of William did Nonconformists become free to conduct public worship in accordance with the dictates of their consciences and judgment.

The Act of Toleration was passed, and between 1689 and 1696 over 1,000 congregations or societies were formed, and by many of them were places for worship erected. These societies for the most part favored a Presbyterian polity or method of government; a minority of them were Independents and Baptists.

As to the Presbyterians, they were frequently, indeed mostly, Presbyterians only in name, or at any rate they had no more of Presbyterianism in them than to shut out the suffrages of the congregations, and rule church affairs by trustees or elders.

No presbyteries were formed or church courts set up beyond the circle of each congregation. In some cases the divergence was so small between some congregations of Presbyterians and Independents as to form no insurmountable obstacle to a coalition.

At this period—and it is worthy of note, as different meanings now attach to early designations—the terms High Church and Low Church were applied to sections of the Episcopal Establishment, a definition that arose out of another but unsuccessful attempt to revise the Book of Common Prayer. The High Church Party regarded Nonconformists as enemies—to be oppressed and vanquished or to be despised and insulted—the Low Church Party regarded Nonconformists with peaceable temper and moderation. The rancour of the High Church Party found expression in the "Occasional Conformity Act," which professed satisfaction if Nonconformists would worship and communicate in the parish church thrice in each year. Otherwise no person could be permitted to hold any office of trust.

The next Act was entitled "An Act to Prevent the Growth of Schism, and for the Security of England and Ireland." By its provisions it forbade, under severe pains and penalties, any schoolmaster, public or private, to teach any religious catechism other than the catechism of the Church of England—the only concession that Dissenters obtained was that they might have schoolmistresses and even masters to teach reading, writing and arithmetic. This Act was carried by the House of Lords.

Queen Anne died the day this statute passed into law. From her death dates a more tolerant period. Gradually all these oppressive statutes were repealed. The last dying kick of tyranny was over an attempt to impose a legal qualification on the work of teaching or preaching the gospel. In this case the more recently established Society of Methodists made common cause with Nonconformists and united action prevailed.

John Angel James, the notable minister of Carr's Lane, from whose writings on English Nonconformity the foregoing summary is largely extracted, thus sums up when writing of the status of religious freedom in or about 1833:

"The vine and the fig tree under which we repose in tranquil security and unmolested enjoyment were planted amidst the tears, and sprinkled with the blood of other generations—the storms of persecution rolled over them, the lightnings of which often scattered them, but an invisible but omnipotent power afforded them protection, and now in their ample shadow we are feasting on their precious fruit. If any man finds now more cause for discontent than gratitude, let him contrast his liberty with the prison, the scaffold, the stake of his martyred ancestors—and if

he is not devoutly thankful to God he either does not believe what they endured or he does not know what he is permitted to enjoy." "I still see," says James in his declining years, "all the objections to religious establishments in all their magnitude, and feel them in all their weight, but I am so affected with a sense of the evils of infidelity and immorality, of sin in all its forms, and unbelief in all its grades, which are crushing the souls of men, that I cannot but stretch out the right hand of fellowship to men who amidst the forms of an established church are seeking by the power of true religion to save from evil. I am arrived at that period of life when the shadows of evening are gathering around me, when I am alternately looking back upon the course I have run, and forward to the account I must give, and if I know myself I can truly say that I have both a more entire conviction of the Scriptural authority for Nonconformity and more charity for those who in this respect differ from me."

Presbyterian Nonconformity in Birmingham, 1662 to 1747.

The history of Nonconformity in Birmingham as represented by the Independent Order of Protestant Dissenters, originates in the operation of the Five-Mile Act, which forbade under heavy penalties any Nonconformist minister taking up his residence within five miles of any corporate town. This Act did not apply to Birmingham, not being then a corporate town, and it consequently became the resort and refuge of many of the ejected ministers in 1662.

A room was licensed for public worship and one of the ejected ministers, a Mr. Fisher, became the preacher. On further indulgence by James II. in 1687 a regular society was formed and William Turtow, an ejected minister from Rowley Regis, became the minister of the society and continued so until his death in 1716.

In 1689 after the passing of the "Act of Toleration" the first meeting-house was erected in Birmingham. It became known as the "Old Meeting." It was obscurely situated and screened by houses in the then narrow streets of Dudley street, the Inkleys, and Worcester street, — a quaint, many-gabled structure.

In 1692 another meeting-house was built in Digbeth in a yard known for long after and until recently as "Meeting-house yard." This was the original of the "New Meeting." Both of these societies were about that time called Presbyterian, but as before quoted from James "they had little of the Presbyterian about them except that they ruled church affairs by trustees and elders and shut out the suffrages of the congregations," a state of things which probably accounted later on for minutes and trust deeds which provided for a freedom from "the licentious effects of the want of discipline and of an impious domination."

The first minister of the society worshipping in the meeting-house in Digbeth was Mr. Sillitoe.

The early years of the 18th century in 1715 witnessed the destruction of the two first meeting-houses in an outburst of fury by the partisans of the State Church.

The "Old Meeting" was restored much after the old fashion of it, as the interior only suffered. The "New Meeting" was erected on a new site in Moor street and still exists as a Chapel belonging to the Catholics.

At the "Old Meeting" Edward Broadhurst followed William Turtow and was minister from 1716 to 1730. An epitaph to him by Dr. Isaac Watts stood to his memory on a tablet in front of the new meeting-house. Two days after the opening of the "New Meeting" house the Rev. Samuel

Bourn was chosen in conjunction with Mr. Pickard, who had been minister in the Digbeth meeting since 1715.

Of this Samuel Bourn, who was one of three generations of preachers, . . . John Angel James writes rather disparagingly, regarding the record of him which has been handed down as evidencing a serious laxity of conscientiousness in dealing with such matters as were then tending to division in the Presbyterians, that is to say Arian from Trinitarian. It was probably in great measure due to this laxity of doctrine that troubles came between ministers and congregations. It is, however, certain that controversy arose at this period about the person of Christ. What think ye of Christ? Whose Son was He? Amongst those affected or infected with Arian views were the ministers of the "Old Meeting" and the "New Meeting." The minority of the congregations holding these Arian views as obnoxious withdrew and in 1747 built the first meeting-house on the site in Carr's Lane, where they are recorded as describing themselves as a true Calvinistic Church.

Independent Nonconformity in Birmingham, 1747 to 1802.

The first meeting-house in Carr's Lane was a humble place. It cost only £700. It was in a narrow lane hidden from observation by a row of humble tenements; access to the meeting-house being obtained through a gateway so narrow that Hutton says, "The residence of Divine light is totally eclipsed by about forty families of paupers which amply furnish the congregation with noise, smoke, dirt and dispute. If the place itself is the road to heaven, a stranger would imagine that the entrance thereto led to somewhat worse."

The first minister in Carr's Lane meeting-house was Rev. Jervis Wild, who came from the old Castlegate meeting-house, Nottingham, in 1749, of whom Hutton records that the sermon he heard him preach in Carr's Lane he heard preached in Nottingham five months before. This Mr. Wild must have been a man of rare virtue, for he sold his private estate to pay the debts of his father, and lived a frugal life on £35 a year drawn from a dissenting pulpit (Hutton's Recollections).

Wild died in 1766 and was interred in Carr's Lane meeting-house.

William Hutton, the well-known historian of Birmingham, was a member of the Society at Carr's Lane and an original trustee of Scott's Trust. His wife, daughter Catherine, and one son, were also members. Catherine later on was attracted by Dr. Priestley, who had become the minister of "New Meeting," and in stating this to a friend she writes that she was sick of Calvinistic monotony and nonsense (1780). Here, however, is an opinion more to her credit which she quotes and endorses—"If a Calvinist so holds his opinions as to lead a holy life, and an Arminian so holds his as to preserve a humble spirit, I believe the principles of neither will exclude him from the kingdom of heaven." Though Catherine returned to the Arian fold, her father, William Hutton, remained at Carr's Lane until his death, which took place during the ministry of John Angel James.

Though doctrinal differences between these two sections were perpetuated, the state of actual quarrel seems to have passed away, for in 1750 when a minister was to be ordained to the ministry in Carr's Lane, owing to the smallness of the latter chapel, the ordination services were held in the "New Meeting" adjoining, and it is said that the Rev. Samuel Bourn, of whom previous mention has been made, was so moved by the Evangelical sentiments set forth in the confession of faith that he was with difficulty restrained by his friends from controversy.

In the year 1745 Wesley visited Birmingham and preached to a small society of dissenters who met for worship in the house occupied by a Mr.

Walker in Steelhouse Lane. There is a tradition that George Whitfield also preached in the same house when in Birmingham in October 1753. It is probable that the site of this house subsequently formed a part of the site on which Ebenezer Chapel now stands, which (if it were so) would thus have received early consecration.

It is interesting to add that the Methodists subsequently removed from Steelhouse Lane in 1764 to a disused theatre in Moor Street, which was opened for worship by John Wesley, and finally found a home in 1782 in the first chapel erected in Cherry Street, which also was opened by John Wesley. The later Cherry Street Chapel taken down for town improvement purposes was erected in 1823.

Almost contemporary in date was the formation of a Society of Baptists, which, originating in Bromsgrove, consisted at first of seventeen persons who met in a room in High Street, and subsequently growing in numbers purchased a plot of land forming part of Guest's cherry orchard, and in 1738 built a meeting-house in a road afterwards known as Cannon Street—a small society of Baptists which had existed for several years in Freeman Street, afterwards merging into the Cannon Street congregation.

Resuming the history of Carr's Lane meeting-house, after a succession of ministers, the Rev. Edward Williams, D.D., became minister in 1793 and remained till 1796. He was notably one of a little band who formed the London Missionary Society. To him succeeded the Rev. Jehoida Brewer, and it was during his ministry that the original meeting-house in Carr's Lane, which had existed from 1747, was replaced by a more prominent building which was opened for worship in 1802.

Towards the close of this year from some unknown cause a dispute arose amongst the society worshipping in Carr's Lane Meeting-house and grew to such proportions that the minister, the Rev. Jehoida Brewer, withdrew and with him the majority of the members and amongst them persons of influence and standing.

From this point the history of the section of Dissenters now worshipping in Ebenezer Chapel is supplemented by existing records.

The section of Carr's Lane Society which followed the fortunes of the Rev. J. Brewer found a temporary home in a disused circus in Livery Street. This circus had been previously occupied by the congregations of the Old and New Meeting when in 1792 they were burnt out of their chapels by a riotous "Church and King" mob. Their place of refuge thus became known as the "Union Chapel."

The seceders from Carr's Lane have left on record of the date of June 1803 a basis of Association remarkable for the boldness of assertion of Congregational principles as opposed to ministerial domination, and for the breadth of Christian brotherliness and charity.

The earliest record extant is a memorial to the Rev. Jehoida Brewer, as follows:

Birmingham, Jan. 18, 1803.

To the Rev. Jehoida Brewer.

Rev. and Dear Sir,—We the undersigned Protestant Dissenters of the Independent Denomination beg leave affectionately to represent to you that we very highly esteem your character and value your ministry, that we much lament and regret the interruption of your labours and the loss we have sustained thereby, and that it is our hearty wish and earnest request that you would resume your ministerial work amongst us and again preach to us who have long sat under your ministry with great delight and satisfaction, the good word of life. Feeling, as we hope to do, a love to the cause of Religion in general, having long observed, and still observing, a constant, numerous and serious attendance on the public work

in Livery Street Meeting-House in a very unusual degree, we feel convinced that it is our duty to encourage, as much as we can, a continuance of the preaching of the Gospel there. The numerous congregation that has collected and the much good that has been done; the increasing pleasure we felt while attending, and the great encouragement we have to believe that yet greater good will be done in that place, are all the effects of the blessing of God on your valuable ministry. To whom then, Dear Sir, can we apply so properly as to you? Or who can have such encouragement to attend to our request as yourself? In addition to these considerations we hope you will not forget the uncommon glow of affection and firm attachment that your hearers have so lately evidenced towards your person and ministry. While we recommend these circumstances to your consideration, it is our earnest prayer to God that He would direct your mind and if it please Him incline it towards us.

Signed by 48 members of the Church assembling in Carr's Lane (including John Wilkes), and by 164 subscribers to the Church assembling in Carr's Lane (including Henry Phillips).

This was followed in June 1803 by the following declaration, which prefaces the earliest church registers:

The undersigned persons having for substantial reasons withdrawn themselves from the relationship in which they stood to the Society of Professed Protestant Dissenters meeting at Carr's Lane in the town of Birmingham, sensible of the obligations under which they lay of formally and publicly devoting themselves to the Lord Jesus Christ as his disciples, at a meeting held for consultation upon so serious a subject unanimously agreed to the following resolution:

Being well convinced that our happiness as individuals and our welfare as a Church of Christ considerably depends upon our obedience to the laws of our Lord and Master, as they are laid down in the New Testament, we whose names are hereunto subscribed having, we humbly hope, "given ourselves to the Lord," do now most solemnly give up ourselves to "one another by the will of God," being determined through the grace that has and may be given unto us to do what we can for the promotion of the Divine glory, the furtherance of the Gospel, and the edification of each other.

Having seen much of the licentious effects of the want of discipline upon the one hand, and of an impious domination upon the other, in order by the blessing of God to prevent such evils amongst us, we agree to the following rules for the government of our church as a Society of Independent Protestant Dissenters:—

1. None to be admitted as members of our religious society but such as afford satisfactory evidence that they are the subjects of Divine grace.
2. All church members regularly to fill up their places at all stated times of Divine worship, and at all church meetings, unless prevented by the dispensation of Providence.
3. Every member punctually to attend the Sacrament for the commemoration of the death of our Lord Jesus Christ unless prevented as in Rule 2.
4. The officers of the church, whether ministers or deacons, to be elected by the majority of members, and the same mode to be adopted in the admission of members.
5. Every decision to be made by a majority of members, both men and women, no one attempting to "lord it over God's heritage" but that there may be an equality.
6. Members of other Christian churches of a persuasion different

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from ours who appear to be possessed of vital religion to be admitted amongst us as occasional communicants.

7. Every person wishing to join our community shall be required to sign with his or her hand these regulations, a copy of which shall be given them in due time to enable them to form their determination.

8. That the number of deacons be four.

9. That in order to prevent undue influence, and to maintain the strictest independency possible, the method of electing deacons shall be by ballot and that each member shall give in such ballot by June 30th.

10. That Jehoida Brewer be requested to take upon him the pastoral care of us as a church of Christ.

Resolved unanimously, Birmingham, June 16th, 1803.

Signed by 45 people, including John Wilkes and Jehoida Brewer.

The following minute appears to have been adopted at a very early date, and is interesting as it shews the attitude of the new Society towards Baptists, who though conservative as respects the sacrament, were independents in their form of church government, and the spirit which dictated the minute is also explanatory of the close intimacy which continued for many years between the executives of the Ebenezer and Cannon Street Sunday School.

"It was unanimously agreed that serious persons of Baptist persuasion should be admitted to all the privileges of church fellowship, and enjoy all the rights of such except a vote in the choice of a minister."

During the ministry of Rev. J. Brewer at Carr's Lane and Livery Street Chapels from the 5th February, 1796, to August 24th, 1817, 321 were baptised.

During his ministry at Livery Street Chapel, inclusive of those who first formed the Society, 95 persons were admitted to church fellowship, including Henry Phillips, one of the earliest deacons and father of a later Henry Phillips, also a deacon.

The enthusiasm of the new society and the popularity of Mr. Brewer attracted so many that the "Union Meeting," Livery Street, soon became too small. In order to consider the matter a meeting of members and subscribers was called together—Monday, October 4th, 1813,—and the following resolutions were passed:

That it appears highly expedient and desirable to the meeting that a new place of worship should be erected sufficiently large for the congregation in some suitable situation hereafter to be fixed upon.

That in order to accomplish this object a fund should be raised for the purpose, and a subscription now entered into, the amount of which shall be paid in the course of three years from the present time by quarterly instalments, the first to commence on the 3rd January next.

That the congregation in general, consisting of all persons who have sittings, be requested by public notice next Sabbath to meet here on the morrow and enter into weekly subscriptions in aid of the building fund.

That Mr. John Dickenson be appointed treasurer and that he be desired to pay all monies received by him into the banking house of Messrs. Spooner, Attwood & Co. every quarter, keeping account of the same.

That Mr. John Angus be appointed secretary in order to arrange and keep the different subscription books, appoint collectors for the subscriptions, and receive the monies so collected, paying the same into the hands of the treasurer.

That the following friends be appointed a committee for managing the above business (16 names), five of whom are competent to act.

At a meeting, October 13, 1813, subscriptions were reported to have reached £2,662. Twelve persons, for the most part young men, willingly

undertook to collect the weekly and quarterly subscriptions. At a later meeting of the building committee several sites were suggested as suitable for the meeting-house and a burial ground. Eventually the choice fell upon a piece of land in Steelhouse Lane twenty yards in width and seventy yards in depth, which was purchased for £1,100 from Mr. Bourne of Dudley. Subsequently the area was enlarged by the purchase of an adjoining property for £1,000 with costs. The value of the total site was, for 2,155 square yards, £2,228, 1s., 7d., (or about 2s. 8d. per sq. yd. in the centre of Birmingham 120 years ago).

The lowest tender, that of Mr. Thomas Lee for £4,195, was accepted. The sum of £21 was paid to Mr. Bennett for plans and specifications ($\frac{1}{2}$ of 1 p.c.). Mr. Charles Glover, a long experienced builder, not only inspected the plans and specifications but gratuitously superintended the erection of the building, thus saving the expenses of a surveyor.

October 22, 1816, it was resolved that the new meeting-house should bear the name of Ebenezer and that this name should be inserted in the trust deed.

The trust deed bears date 21st November, 1816. There were 16 trustees who held

Upon trust to permit the said meeting-house to be used as a place of religious worship by the said Society of Protestant Dissenters of the Independent or Congregational persuasion holding the tenets of Calvinism and infant baptism.

The Sunday schools were held upon trust forever afterwards occupied and enjoyed as and for a school or place of useful and religious instruction, with power to the majority of the Trustees and of such members of the said church as are subscribers to the school to make and vary the regulations for the conduct of such school.

The foundation stone of the new chapel was laid by Rev. Mr. Brewer 4th June, 1816, and the earliest church book contains the following record in the handwriting of John Dickenson: "On the 24th August, 1817, died the Rev. J. Brewer, whose faithful and valuable labors had been enjoyed by the church and congregation assembling in Livery street for 14 years. His loss they deeply bemoan and for his memory they will ever retain an affectionate remembrance. The funeral was solemnized on the following Saturday when upwards of one hundred of the church and congregation united to testify their regret for his loss by following in procession his remains to the front of the New Meeting-House in Steelhouse Lane and with a multitude of spectators witnessed their deposit in the spot that was chosen by himself."

The chapel and schoolroom were insured for £2,000 in the Norwich Fire Office in the names of the trustees. Vaults were made under the portico of the Chapel at a cost of £40, and regulations that each interment therein should be in a leaden coffin, that a fee of 3 guineas should be paid for the interment of an adult, and a fee of 30 shillings for every child not exceeding ten years of age, subject to the former restriction of the trustees. Further regulations were made by the trustees restricting the use of the burial ground to members of the congregation and their relatives and fixing the fee for each grave at five guineas.

On the 30th January, 1818, the Rev. Timothy East of Frome accepted the pastorate and commenced his labors 22nd February, 1818. (It is probable he was well known to Mr. Silcox, who founded the church in Frome, Canada.)

On October 5th it was decided to accept the offer of Mr. Gostling to light the chapel with gas. The cost of estimate was, exclusive of scaffolding, 130 guineas. The gas company charged 15 shillings per 1,000

cubic feet. This was the first public building in Birmingham lighted by gas.

In October, 1819, the trustees presented their report showing that the total cost of the buildings and site amounted to £8,395, 7/3. The amount of mortgage was £2,000, sundry loans on interest £1,545, 3/0, and about £670 unprovided for; or half the cost of the building had been raised by the members in four years. Among the subscriptions are: John Wilkes, £10; John A. Wilkes, £30; Henry Phillips, £9, 3/4; Henry Phillips, June 2, £9 3/4.

As an evidence of the broad sympathies of the members of this church, not only were Baptists admitted to membership, but Ebenezer Chapel was the first Independent Chapel in which a Baptist minister took part in the sacrament of the Lord's Supper.

At the opening of the new chapel an alteration was made in the original rules increasing the number of deacons to seven. The stipend paid to the pastor was £350.

This then was the chapel in which our pioneers were raised and this was the Church policy they believed in and the kind of Church they wished to build in Brantford, and as we read its history we cannot but see how largely Steelhouse Lane and its progenitors have influenced our own Church and how large a debt of gratitude we owe to the men who kept the faith in Independency for us through much trial and difficulty, even when mobs burned their meeting houses in 1715 and 1792.

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CHAPTER IV.

“God said, Let there be light: and there was light.”

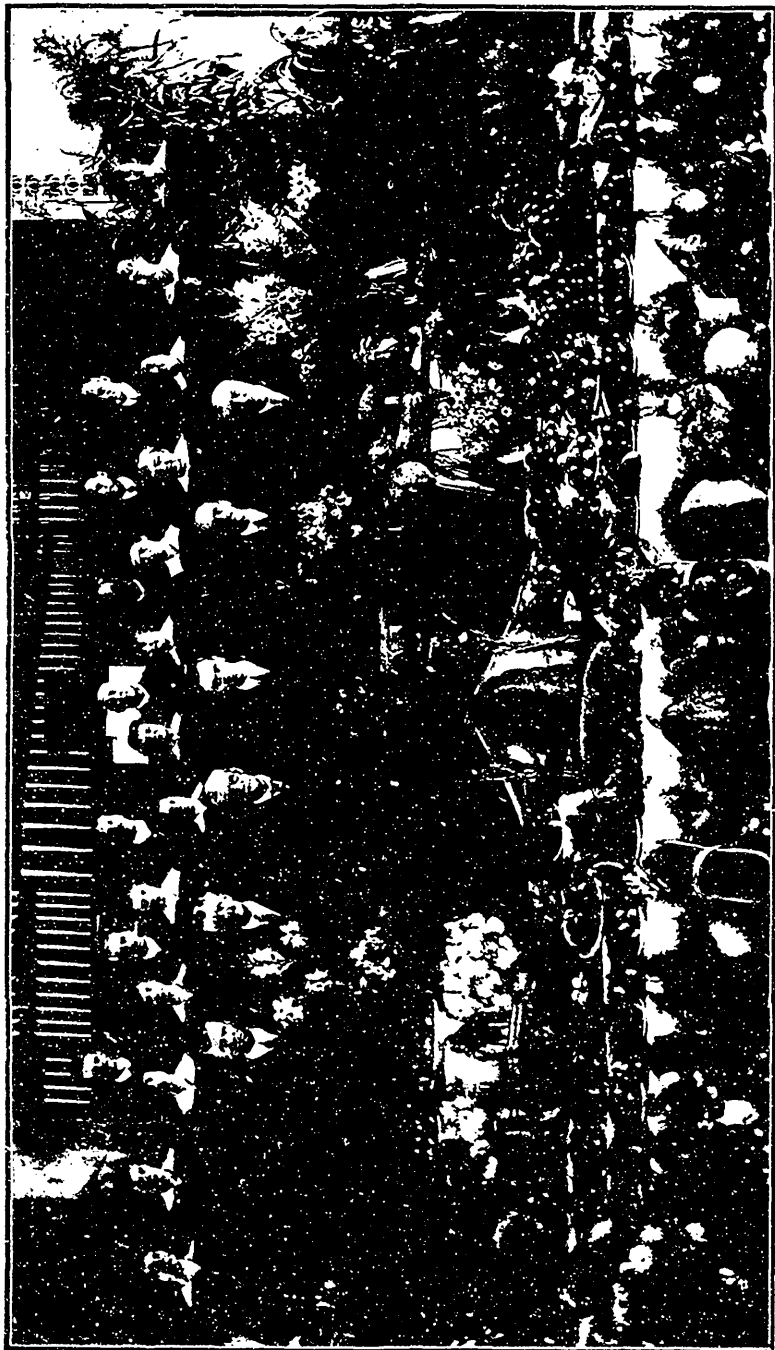
Thou whose Almighty word
Chaos and darkness heard,
And took their flight.
Hear us, we humbly pray,
And where the gospel day
Sheds not its glorious ray,
Let there be light!

The history of Independency and Congregationalism in Eastern Ontario then seems naturally to begin with the immigration of that sturdy old pioneer, Mr. John Aston Wilkes, who came out from Birmingham to New York in 1819, and whose brave wife with a remarkable family of seven children followed him the next year—the bi-centenary of the migration of the Pilgrims. After a long, tedious voyage of 42 days in a little sailing ship which travelled about 7 miles an hour they landed in New York in May, 1820. Mr. Wilkes was the son of John Wilkes, a clockmaker of Birmingham, a man of sterling character who lived to be 80 years of age. He is said to have been related to the John Wilkes who gave the Government of George III. so much trouble by his advocacy of the rights of the people and who was well known as “Liberty Wilkes.” The mother of John A. Wilkes was a woman of strong individuality of character, who also lived to a great age, like many of her descendants. Mr. John A. Wilkes, gunsmith, was a small manufacturer like so many Birmingham men whose business was rapidly developed no doubt by the industry of the building of steam engines in Birmingham by Matthew Boulton and James Watt at the famous Soho Works. In his early days Mr. Wilkes was one of a band of zealous and active young men in Carr’s Lane Chapel first, and then in the Steelhouse Lane Independent Church under the charge of Rev. Jehoida Brewer, who died in 1817, and Mr. Wilkes took his turn in preaching in the Black country villages round about Birmingham, so that on arriving in Canada in York (Toronto) he naturally took part in organizing a Church where he and a Mr. Fenton, who was afterwards one of our Canadian Independent ministers, took turns in preaching to the little society they formed. Mr. Wilkes about 1804 had married Miss Susan Phillips, sister of Henry Phillips, of Steelhouse Lane Church, a lady of Welsh origin, the first of the many Welsh people whose names we meet in the records and registers of our own Church. Her grandmother was the sister of John Rann of Dudley, who died at 98, whose grand-nephew married Miss Ellinor Cook of Dudley, the granddaughter of the Mr. Samuel Cook I assume to have been the Independent missionary who tried for four months to found an Independent Church at York in 1818. Mrs. Wilkes’s sister had married Mr. B. D. Day, one of the earliest Deacons of our Church and a former energetic Sunday school worker of Steelhouse Lane Chapel 1826 to 1831, who died in 1846. Against the record of his name in the Brantford Church Regis-

ter are these words written: "He was a good man." His son, Rev. Benj. W. Day, was (1861) one of the earliest graduates of our College and native-trained ministers of our Church; and his grandson, Rev. Frank Day, D.D., was a graduate of 1896 and till lately minister of the Northern Church in Toronto, now Director of the Congregational Forward Movement in the Church of Canada. Miss Phillips, another sister of Mrs. Wilkes, died in 1844. She was another early member of the Church, and against her name is written in the register, "She died triumphant in the Lord." After the death of Deacon Day his widow appears to have carried on a girl's school in Brantford, for in Deacon Cowherd's volume of poems we find one dated 1853 addressed "To the Children in Mrs. Day's School"—several of whom are still living and active workers in the Church of today. Our minutes show that at one time it was proposed to build a schoolhouse in connection with the First Church, where Mrs. Day could carry on a school during the week.

For the next 15 years after their marriage Mr. and Mrs. Wilkes lived in Birmingham, then only a town of 73,000 people, but a famous Non-conformist, intellectual and manufacturing centre. It was open to Non-conformists even under "The Great Persecution," as it was an unincorporated town. To them were born seven children, who with the relatives mentioned above formed the nucleus of our first Church and Sunday School. These parents and children attended Church and Sunday School in Birmingham, and Dr. Wilkes tells us they taught in the Sunday School there, as they taught in York and Brantford afterwards, from 1820 to 1828, when they founded the first Brantford Union Sunday School in June, 1828. Four children were afterwards born in Canada. Mr. Wilkes was an energetic trader; he had large business connections in the West of England and Wales, and his eldest son, afterwards the famous Dr. Henry Wilkes, at the age of 14 used to help him in his long journeys, driving of course, as there were no railroads then, and he thus became very early in life a valuable assistant to his father. It was a trying time for the business men of Britain in the great period of depression which followed the cessation of the Napoleonic war by the permanent overthrow of the tyrant at Waterloo and his exile to St. Helena. For a long time Britain had had a monopoly of the carrying trade of the world while Napoleon controlled Europe. Britain held the seas and the Corsican was unable to prevent her supplying all the world with the goods which they needed which could not be produced at home. The development of steam power with its centre at Birmingham gave that town an immense impetus in the demand for steam engines to work the mines and mills, the collieries and the machine works which supplied the foundries, the shipyards and the munitions of war, including seven million guns. But the cessation of the long war and the opening of the ports of the European continent produced a host of competitors and imitators whose industry was soon felt in a falling off of demand for Birmingham goods for the continent, while the huge Government orders ceased on the declaration of peace. The result was an enormous dislocation of business, a contraction of financial resources, failures and losses which caused great distress, much embarrassment to miners, traders, and manufacturers, and the destruction of many old-established businesses in Britain.

"In 1816," says Somerville, an early Canadian settler, "the harvest was late, the grain damaged, prices were high, and wages depressed. (My father's wages as an agricultural laborer in Scotland were never over seven shillings per week.) Trade was prostrated, there was also the revulsion from five and twenty years of war to the new conditions of peace. In that quarter of a century the application of machinery to the displacement of manual labour had been largely extended. Many thous-



HARVEST THANKSGIVING SERVICE WITH CHOIR, MINISTER AND DEACONS

ands of soldiers, sailors, artizans and laborers, lately employed by the exigencies of war, were then discharged. Agriculturists were in grief about their harvests, manufacturers about their unsold goods and extinguished profits, the people about their scanty food and low wages. From Cornwall to Inverness there was commotion; the unemployed and starving demonstrated their sufferings in riot and plunder of the shops containing food."

It was this suffering and distress at home which sent the first great flow of emigrants westward in the beginning of last century headed by keen business men as pioneers, like Mr. Wilkes and Mr. James Cockshutt, who were known to be honest and enterprising men and men of sound judgment. They were readily followed, first by their families and relatives, next by their neighbors and friends, and afterwards by the numerous people who were hearing by correspondence of the great, new, fertile land called Upper Canada, with its great lakes and rivers a thousand miles inland from the Atlantic coast, a new land where people from their own town and county were prospering, had food enough and to spare for large families, land and houses for all willing workers, peace and contentment far from any renewed blaze of European war.

In 1819 then Mr. Wilkes came to New York, with which town he had had business dealings, and sent word back to his wife and son Henry to wind up his business in Birmingham and to join him in New York next year. From this town he hoped then to set out for Canada and found a new home for them again under the protecting shade of the British flag. His brave wife, with that courage and confidence in her husband which develops a man so that he becomes not only the head of a family but the pioneer and organizer of a new settlement or colony, wound up the business and set out to rejoin her husband in New York, which she reached with her numerous family of little ones after a long and tedious voyage of 42 days in the hottest part of May, 1820.

For a month they tarried in New York until they found a schooner on the Hudson to take them to Albany, thence in a waggon to Syracuse, then by river and canal to Oswego and again by another schooner across Lake Ontario to Little York or Muddy York (now called Toronto), fully a week's journey from the harbour where they landed in the New World.

Little York had then less than 1,000 inhabitants. In wet weather it was extremely muddy and sadly exposed to the plagues of fever and ague, from which the immigrant family of little ones suffered severely. Mr. Wilkes began a general business opposite the market place in King Street East and soon after at another stand on the corner of Yonge and Queen Street. His 14-year-old son Henry drove a pair of large horses from the wharf to the store and for considerable distances into the country with goods. He distinctly remembered on one of his trips to Niagara having with him a Mr. Mackenzie, then a clerk with Mr. Leslie of Dundas, afterwards M.P.P., leader of the rebellion in 1837, and better known as W. Lyon Mackenzie. Dr. Wilkes tells how they enjoyed the trip together and the awful grandeur of the Falls.

"On Sundays," says Dr. Wilkes, "we met in York for worship in a hall, the services being conducted by a Mr. Fenton, my father, and one or two others, alternately." In 1843 Dr. Wilkes notes that Mr. Fenton was then a Congregational minister receiving aid from the Colonial Missionary Society. "There was also a small Sunday school where I taught, as I did in Birmingham, mainly those who had learned to read." The Steelhouse Lane Sunday school in which the Wilkes, Phillips and Day families taught has just celebrated its 119th anniversary. "A church was built soon after by Mr. Jesse Ketchum and we attended the services there, the Rev. Mr. Harris being minister then." (Mr. Harris and Mr. Jenkins

were the two Presbyterians who afterwards refused the grant offered by the Government from the Jesuit estates, as they, like the Independents, the Baptists, and some of the other denominations, objected to any form of state aid or endowment.)

It would be interesting to review if we could the struggles of Mr. and Mrs. Wilkes to make a home in York before they moved up to Brantford in 1825. We have lost many of the details, but the long journeys Mr. Wilkes and his boys took in those years we have some record of: by waggon, schooner and canal boat to New York; by schooner, bateau and waggon to Montreal; on horseback and by waggon to Brantford to establish a branch in 1823 under the care of his younger sons, John Aston, Jr., and James, show the energy and arduous labors of the father and his young sons in struggling to found a business in the dark forests of the New World. Of the patient mother's labours with her many children amid the swamps, flies, mosquitoes, and extremes of heat and cold, we have only a vague idea gathered from the description of visitors like Mr. Ed. Allen Talbot, who says in 1825, "There were, in 1825, 1,336 people and 250 houses in York, although it was the Provincial Capital. The streets are if possible muddier and dirtier than those of Kingston. The site is unhealthy; better suited for a frog-pond than a city; subject in spring and autumn to attacks of intermittent fever. The place is surrounded by stagnant water and putrid vegetables."

The Wilkes family appear to have suffered from the local attacks of disease Mr. Talbot speaks of, for Dr. Wilkes tells of an attack of fever and ague of a month's duration he had himself in 1820 soon after they landed. The whole family were exposed to the same sickness by the unhealthy surroundings of the York swamps. They must have been exhausted by their long and tiresome three months' wanderings in the spring and summer of 1820 and thus would be very susceptible to these attacks of fever and malaria.

The father and mother of this large family obviously tried hard to keep up their connection with school and church, and only the parents of such immigrant families know what difficulties, trials, anxieties and sufferings they went through in the great adventure of breaking up their comfortable English home and making a long struggle to found a new one that would be worthy of the ideals they had worked so long and valiantly for in England. Dr. Wilkes tells of the patience and good humour of his father; how upon one occasion he took him on one side and kindly reproved him for having lost his temper and struck an employee, pointing out how necessary it was that he should have self-control if he would become a good and worthy man. There is no wonder with such parents that their family became such a powerful influence for good in the development of Brantford and of Congregationalism in Canada.

Upper Canada in 1820 was still apparently exposed to the uncertainties of frontier war if peace should be disturbed again between the two sister nations who dwelt together here. In 1812 United States troops had occupied York for 11 days by a force landed from some U.S. war vessels. In the battle of Sacketts Harbour in that year a Methodist missionary who sought the battlefield to give assistance to the wounded and dying describes a dead man whom he saw who had been scalped by an Indian in the fight, though the savage had apparently been disturbed and had thrown down the scalp and knife close by. It probably was one of the last of that horrible series of outrages against which Lord Chatham made his noble dying protest, but it would be long before the memory of such scenes would fade from the minds of women and children who had heard of them and who had to make long journeys through the gloomy bush. Such legends would add to the terrors of imaginative children and to the

anxieties of their parents when nightfall found them far from home. In 1812 also a mounted body of Kentucky Rifles under General McArthur came up the Thames valley through Oxford and Burford with the idea of attacking Fort Erie in the rear by crossing the Grand River at Brant's ford, but they were repulsed there and forced to retire by a body of Canadian militiamen and their gallant Indian allies who met them at the ford and killed some by shots fired across the river in that vicinity, and the story of this battle would be often told to the settlers by the ford in 1823.

There were wild beasts in the bush—bears, wolves, lynxes, porcupines, and wild cats; rattlesnakes and other snakes in the trails; which were alarming novelties to the settlers raised in the midlands of England; and the unbroken bush itself, the forest primeval with its magnificent trees—some of them 100 to 150 feet in height at least—was a far more awe-inspiring forest than any woods we know today after a hundred years of incessant destruction of the growths of many centuries.*

In 1820 there were no canals in Canada. The rivers and lakes were the natural unimproved main highways of travel through the country, as they had been before the entry of the white man into Canada. The Grand river, much larger then than now, with no dams to obstruct navigation and with magnificent forests on its head waters to hold back the winter snows and summer rains to a gradual steady supply of the springs which kept up the flow of the Great or Grand River, was used for navigation purposes as late as 1831. In that year Mr. Absalom Shade of Galt built eight great scows which he loaded with 400 barrels of flour each and floated them down to the Welland Canal, opened in 1827. The Lachine Canal was begun in 1821 and finished in 1824. The Granville Canal begun in the same year was not finished till 1829. The Rideau Canal was built in 1826, while our neighbours to the South began the first of their great engineering works in the Erie Canal commenced 4th July, 1817, and finishing it in 1825 with a total line of navigation of 146 miles. "Speaking of canals," says David Harum, "that old ditch from Albany to Buffalo was an almighty big enterprise for them days and a great thing for the prosperity of the State, and a good many better men than I be, walked the old towpath when they was young."

The old roads or trails of Canada remind one of the precursors of the military roads in the Highlands of Scotland built after the "Rebellion of Forty-Five," of which it is said

"If you had seen these roads before they were made
"You'd lift up your hands and bless General Wade."

They may be well studied in Mr. Case's Memoirs of the travels and labours of those wonderful pioneer Canadian worthies, the early Methodist missionaries. He writes: "The old roads through the woods, down gullies, over stumps, and through the mud were undescribable." "They

*Dr. Morse of Charlestown, in his American Universal Geography, credits the banks of the Grand River with many valuable trees, among which he names elm, bass, black walnut, oaks, chestnuts, balm of Gilead, and white pine. In this volume, which was bought in Boston in 1824 by our Isaac Crandall and was published in Charlestown in 1819 by Dr. Morse, Minister of the Congregational Church there, the height of the white pine in New England forests is given as sometimes exceeding two hundred and sixty feet and the diameter exceeding six feet. The work of Dr. Morse is in two volumes and is full of accurate statistics of the state of the world a hundred years ago. It was formerly the property of Mr. Taylor of the Post Office, Brantford, who kindly donated it to the writer as illustrating the history of our Church in its earliest years.

were enough to jolt a hale young man to death, let alone a poor infirm old man near the grave," says the narrator of Bishop Asbury's trip through Canada; and in another place the same writer says, "On entering the village Mr. Asbury was leading his horse across a bridge made of poles; the animal got his feet between them and sunk into the mud and water. Away went the saddlebags, the books and clothes were wet, and the horse was fast. We got a pole under him to pry him out, at the same time the horse made a leap and came out safe and sound."

He also describes an early ferry across a river. "We crossed the river in romantic style. We hired four Indians to paddle us over. They lashed three canoes together and put our horses in them—their fore feet in one canoe, their hind feet in another. It was a singular load—three canoes, three passengers, the bishop, Bela Smith and myself, three horses and four Indians. It was nearly three miles across the river to where we landed. It was late in the afternoon when we started and we were a long time crossing, for some part was rough, especially the rapids, so we did not reach the other side till late in the evening."

Speaking of bush roads he says: "Bela Smith piloted Mr. Asbury and myself in crossing Chateauguay woods. In the woods there was a log across the road and it was very muddy. I rolled the log out of the road so we could pass. This of course was one of the numerous windfalls which made travelling through woods so difficult and sometimes dangerous." He says also, "A river is a natural highway in the wilderness in summer and winter, in the summer by boat and in the winter by sledges." Of the lake shore road he writes: "A journey from Cornwall to Niagara on horseback with the crooked, hilly, unmended, swampy roads of those times was no light undertaking."

The Governor's Road which stands at Coots Paradise near Dundas and runs between the townships of Flamboro West on the one side and Beverley and Ancaster on the other westward on to London was opened in the year 1805 and doubtless began to be settled on at once. It was not much more than a chopped trail through the bush for many years till the stumps rotted out. Yonge street was opened as a military road in 1792 or 1793. Colonel Talbot had commenced his colonization operations in 1802. There were some scattered settlements in Burford, Windham and Norfolk, but in 1818 there were only 12 people settled at Brantford, there were 38 settlers in the Dickson settlements at Galt, Ayr, Branchton, and North and South Dumfries. In 1820 Knox and Telfer were sent to Scotland by Mr. Dickson of Old Dumfries, who had settled here in 1816 and named his enormous property after his native county in Scotland, to bring settlers to Galt from Roxburgh, Selkirk and Dumfriesshire, but Dr. Morse says of the Six Nation Indians on the Grand River in 1819 that "these Indians, in number 1976, have attained to a tolerable degree of civilization. They speak the English language with some propriety, and have schools and the gospel continually among them. The school teachers are paid by the King, and also their preacher. A number of these Indians have very good English learning and are very industrious; some of the families have raised in one year 300 bushels of wheat. They are very kind to strangers and will give the best of their food or drink to them. They are firmly attached to the interest of the British Government, and are exercised in the military use of arms several times in the year. They can muster 600 warriors, though the Massasaugas are not good to fight nor for anything else." (Dr. Morse gives the names of the Six Nations of Indians as the Mohawks, Chippewas, Delewares, Massasaugas, Tuscaroras, and Senecas.)

The site of the first beginning of Brantford was called Mississagua Hill, from the fact that it was a favorite camping-ground of the Mis-

sissagua Indians of the Iroquois tribe settled on the neighboring reserve of the Grand River. In 1810 it contained a few Indian huts and two log houses, owned by John Stalts and Enos Bunnell. In that year the Government of Upper Canada opened what is now the principal road from Hamilton to London. In 1812 a considerable sum was spent to improve this road for military reasons. It was throughout crosswayed with logs in order to render it available for the transport of troops and military stores. This road in 1815 was much improved, being planked for a considerable distance, graded, and, when the requisite labor could be obtained, levelled up with gravel. An early settler at Cainsville called to serve on jury at Hamilton describes how he had to drive to Hamilton with an ox-team for two days through almost unbroken oak forest and how lucky they were if the wolves failed to attack the slow-moving equipage. —(Stone.)

CHAPTER V.

"I long for the joy of that glorious time,
The sweetest and brightest and best,
When the dear little children of every clime
Shall crowd to His arms and be blest."
—J. Luke.

We come then at last to a better understanding of the conditions which surrounded the settlement in Canada, both at York and later in Brantford, of the little band of Congregational Pilgrims who set out on their long wanderings from Steelhouse Lane Chapel, Birmingham, just 100 years ago, and just two hundred years after the first band of Congregationalists or Independent Pilgrims set out for the shores of America from Plymouth in 1620. Mr. Wilkes had established a branch business in 1823 at the little settlement at Brant's ford under two of his younger boys—John A., Jun., (16), and James (15), and to this upland valley at the crossing of the Grand River in 1825 he decided to remove his business and whole family except Henry and Frederick, who were about to enter Glasgow University. His eldest son, Henry, had been in business in Montreal for some years but had finally, with his father's consent, decided to enter the ministry. He sailed for Glasgow in 1828, taking with him a younger brother, Frederick, who entered the legal profession and finally became the first Judge of County Grey. John Aston Wilkes, Junior, who had opened the branch at Brant's ford in 1823, had learned the Mohawk language and became very friendly with his Indian neighbours, so that in later years they used to submit their disputes to him for arbitration. He took a leading part in the formation of the Brantford Church, but died about the time the first Church building was erected in 1836, after Dr. Adam Lillie had been called in 1834 to take charge of the church as permanent pastor. The son to whom Brantford and Brantford Church owes so much for his long labours as Sunday School secretary, teacher, librarian, active member, Church secretary, trustee, and deacon of the Church for nearly three-quarters of a century was the late deeply lamented City Treasurer, formerly Alderman and Reeve of the city, James Wilkes, one of whose daughters, Clara, the wife of the Rev. Walter Currie, was Canada's first missionary to fall in the service of the Master in the wilds of Africa. Another son, William Arthur, after serving the Brantford Church and the struggling settlement in many ways, ultimately settled in Buffalo. He is one of the first Sunday School scholars whose labours are noted in 1828. One of the younger sons was George S., Mayor of Brantford in 1856, who built Wilkes' dam in Holmedale, which now gives power to the Penman or Watson hosiery firm and the Slingsby Woollen Mills. Like his brother James, who built the White Mill upon the Brantford canal to the locks which was constructed by his father in 1845, George S. also built a large flour mill on this canal or mill leet he formed in Holmedale, which was afterwards worked by several successive owners for

many years. He finally left Brantford for New York, where he became a member of the New York City Bar. He also is noted as a Sunday School scholar in 1830. Another son was Charles R. Wilkes, afterwards barrister at Owen Sound. One of Mr. J. A. Wilkes's daughters, Susan, married Brantford's first Postmaster, a Mr. Walker of Yorkshire, England. Four of their children were baptized in the Church before the family moved to Montreal. Another sister is also noted as a S.S. teacher in 1828; so that it is clear that this one family with their relatives, the Days and the Phillippes, by their labours made the success of the little church a certainty in the early times in Brantford when the Church had little outside encouragement. About this time, however, in 1827, Mr. Wilkes, with Rev. Mr. Egerton Ryerson, Rev. Mr. Harris, and Rev. Mr. Stewart, is noted by Mr. Case as forming a Nonconformist Committee to protest against the slurs cast upon the Nonconformist ministry by Archbishop Strachan of Toronto and others and to guard the interests and reputation of the Canadian Free Churches. Under the able leadership of Mr. Ryerson, this Committee did good work for many years in securing to Nonconformists in Canada the public recognition of those rights and liberties they now enjoy. Dr. Henry Wilkes, the most celebrated son of the family, also commenced about this time his arduous labours as Secretary of the Colonial Missionary Society, which earned him the title of our unmitred Congregational Bishop. In Glasgow, just before Dr. Wilkes joined the Theological College there, Dr. Thos. Chalmers and Rev. Edward Irving had begun in that city their distinguished careers as orators which at Edinburgh and London afterwards reached their climax. From the same college Mr. Woodrow, grandfather of President Woodrow Wilson, graduated in 1820, eight years before Mr. Henry Wilkes joined it. Mr. Woodrow labored for a time in the Independent Church, Carlisle, and in 1836, just after Dr. Lillie came to Brantford, Mr. Woodrow also emigrated to Canada and thence to Ohio. No doubt he had heard of Canada from the energetic young agent of the Colonial Missionary Society, Mr. Henry Wilkes, in some of his numerous missionary tours in the interest of the Canadian Churches in England, Scotland, and Ireland. As a young student in Glasgow, Mr. Henry Wilkes preached a good bit, mostly missionary sermons, and as a settler's son from the interesting backwoods of Canada he attracted large congregations. One sermon he preached in a Glasgow church brought into that church a new settler in Glasgow with a large family. This stranger to the city who was attracted by Mr. Wilkes's missionary sermon was Mr. Charles Livingstone. Among his family probably attending with him that day was his son, David, whose travels and labours in the wilds of Africa have inspired so many workers to follow in the same field, including our own Walter Currie and his wife, Clara Wilkes Currie. There had been a small Sunday School held in connection with our Church since the landing in York in 1820, but it was sought to give it a wider mission, and before leaving for Glasgow in 1828 Mr. Henry Wilkes paid a visit to his father at Brantford and at a meeting held in the schoolhouse on Monday evening, 2nd June, 1828, pursuant to public notice, the Rev. R. Luggar was called to the chair and Wm. Richardson, Esq., was chosen secretary pro tem.

The chairman explained the object of the meeting and called upon Mr. Henry Wilkes of Montreal, who was present, to state the plan proposed by the Sunday School Union of Canada, located in that city, of which he was a member.

Mr. Henry Wilkes, after some explanatory remarks, moved: "That a Sunday School Society be formed for the needs of this village," which motion being seconded was unanimously carried.

The officers of this society then elected were:

James Wilkes, Secretary

Wm. Richardson, Treasurer

Rev. R. Lugger, John A. Wilkes, John S. Thomas, Committee.

At a meeting held on Thursday, 5th June, at the house of Mr. John A. Wilkes, all the committee being present, the Rev. R. Lugger was called to the chair, when the following persons were elected teachers and took their seats on the committee:

Mr. Joseph Bates, Mr. John A. Wilkes, Jr., Miss Houghton, Miss Hervey, Miss Wilkes, Miss S. Wilkes, and Mrs. Wilkes.

At a meeting of the committee Tuesday evening, 10th June, Mr. J. A. Wilkes was elected librarian, and he was requested to adopt the necessary measures for filling up the library immediately. At a meeting held September 11th Rev. Mr. Lugger presented to the secretary a list of books which he had selected as a donation to the library, which Mr. John A. Thomas was deputed to receive and deliver to the librarian. A vote of thanks was tendered to Mr. Lugger.*

At a quarterly meeting of the committee held February 10, 1829, the report of the superintendent was read showing that the number of girls on the school register was 27, the number of boys 21, the average attendance was from 14 to 24, and the prevailing reason given by parents for not sending their children was want of shoes and other articles of clothing. (This was in the winter season of 90 years ago.) It was decided to

*We have still in our Sunday School library four valuable little works of those presented to the library. One of them bears the signature of Henry Wilkes, presented to his brother, J. A. Wilkes, Junior, in 1827. It is an introduction to the study of the Bible by Thomas Hartwell Home, M.A., as an abridgement of his work in 4 vols. used for the instruction of students in the Universities. It was published in the same year. It gives a summary of the evidences of the genuineness and inspiration of the Holy Scripture, a compendium of Biblical Geography and Antiquities, and Introductory Prefaces to the Several Books of the Scriptures.

A second book is the life of Rev. L. Richmond, the author of "The Dairyman's Daughter," and other works by the Rev. I. Greenhow, published in 1829. It tells of Mr. Richmond's labours with a Sunday School as early as 1809 and of his reformed Friendly Societies for children, women and men, which met at the parish vestry instead of a public-house as was then the custom, and received a prize as the best managed Friendly Society in Bedfordshire. His journals and diaries of over a hundred years ago in England and Scotland are full of valuable information. The history of this book, "The Dairyman's Daughter," given in the "Globe" of February 25, 1920, shows how the descent of our literature is connected. A pedlar gave a tract to a young man named Richard Baxter. He wrote "The Saints' Everlasting Rest." This fell into the hands of Phillip Doddridge, who wrote a book well known to many of us in our youth, "The Rise and Progress of Religion in the Soul." This was studied by the great William Wilberforce, who wrote "A Practical View of Christianity." This book came to the notice of Rev. Leigh Richmond and was a genuine help to him. He wrote "The Dairyman's Daughter," which brought spiritual light and leading to a young Scotch clergyman, Thomas Chalmers, and now everyone knows Chalmers was only second to Knox as a power in Scottish life. Henry Wilkes was in Glasgow in 1828, just after Chalmers closed his wonderful ministry in that town, so that it was not surprising to find Mr. Richmond's works studied in our Sunday School library of 1830.

The fourth book is by Rev. J. Ballantyne, published at Edinburgh in 1830. It is a comparison of Established and Dissenting Churches. It is marked in the margin in pencil; probably by that sturdy old advocate of independency, Mr. John A. Wilkes. One paragraph thus marked says, "A poor man in an Established Church is nothing but a poor man, but with the Dissenters he is at the same time a moralist, a divine, a metaphysician, and an ecclesiastical politician—in short a kind of universal scholar and philosopher. He has a character for knowledge to maintain as well as for morals and piety, and soon acquires a degree of acuteness and information to which his brethren in the Establishments can make no pretence." The whole work is a good and reasonable argument on the side of those who, like Mr. Wilkes, were advocates of freedom from State control in religious matters.

ask the teachers to keep a record of the number of verses committed to memory by the scholars.

At the first annual meeting, held 8th June, 1829, the number of scholars entered had grown to: boys 24, girls 33, and the average attendance was 20.

The number of verses committed to memory was given at about 5,200. The scholars' names given as most proficient are Maria Houghton, Emily Dutton, Eliza Thomas, Ann Thomas, Sina Lyman, Betsy Jackson, William Wilkes, Edward Gage, Wm. Gage, George Wilkes, Alexander Millar, Samuel Butler, and Henry Lyman.

The regular teachers are given as five — Misses Ann and Susan Wilkes, Miss I. Bates, John A. and James Wilkes, with occasional assistance from others who could not give full time.

The superintendent reported donations of books to the library (the first library founded in Brantford) from Rev. R. Luggar and Mr. J. A. Wilkes, and of a donation of 12 Bibles from the committee of the Brantford Bible Society. He also asked for a dozen hymn books, a few copies of the Universal Spelling Book, and lastly a quantity of new books for the library, as all we have had been read by most of the children.

At the meeting of July 16th, 1829, the sum of £2 was voted for the purchase of new books, and Mr. L. S. Holman was elected a teacher of the school.

At the second annual report the attendance reported was much the same and the number of verses of Scripture memorized is given as 5,947.

The names of leading scholars are given as Maria Houghton, Emily Dutton, Ann Thomas, Eliza Thomas, Betsy Jackson, Mary A. Dutton, Sarah A. Birsley, Mary Kirby (lately come), Aurora Emerson, Alexander Miller, Wm. A. Wilkes, Edward Gage, George S. Wilkes, William Gage (short time), I. Cockshutt, Henry Groff, William Brooke, Jehial Tuttle.

Mr. John A. Wilkes reports as superintendent and asks for more books for the library and for Union Hymn Books, which they intended to present to each Testament scholar as a reward and as an inducement to them to learn to sing.

By 1833 they had spent £11 more in books for the library and hymn books, and £6 more by January 7, 1835.

From this date, which is near the date of the building of the first church in 1836, the records are missing for some time, but there is a stray leaf in the book dated 1854 which gives the names of the teachers of that date:

Male Teachers		Female	
1	Mr. Birch	1	Mrs. Walker
2	Mr. Muirhead	2	Mrs. Wood
3	Mr. Bacon	3	Mrs. Irwin
4	Mr. Elliott	4	Mrs. Braund
5	Mr. Lossing	5	Miss H. Day
6	Mr. Kavanagh	6	Miss J. Evans
7	Mr. G. Lightbody	7	Miss F. Birch
8	Mr. B. Day	8	Miss J. Bacon
9	Mr. Muirhead	9	Mrs. Muirhead
		10	Miss Nollop
		11	Miss Bratney

Note—Mr. Wm. Muirhead bought the first lot sold by the Indians at that auction on October 15, 1830. Mr. Jedidiah Jackson, a miller, bought another lot the same day. In 1824, says St. John's history, stores were kept by Messrs. Wilkes, Douglas and Gage; shoe shops by W. D. Dutton and Amos Huntington, but they had no title to their land.

CHAPTER VI.

THE INDIAN SETTLEMENT

"This is the forest primeval"

—Longfellow.

We should now, after watching the growth of the Sunday School through those early struggling years in the hamlet in the forest by Brant's ford, go back to the time when Mr. Wilkes and his two boys of 15 and 16 opened up a store here in 1823. In 1825 Henry Wilkes talks of paying a visit here to his brother John, riding over and back again from Toronto on a holiday from his Montreal business. At that time, some 1½ miles from the village was the Mohawk Chapel, an unconsecrated building, built in 1786 for the Indians by the Government, or according to another account built by Chief Brant with money he collected on his visit to England. Further down the river near what is known as the Locks today, since the building of the Canal twenty years later, was an Indian settlement called Davisville. Here, Seth Crawford, a Methodist missionary, was, like John A. Wilkes, Junior, busy learning the Mohawk language (Mr. Wilkes' translation of some books of the Bible is still preserved in the city library) and Mr. Crawford was teaching a school for the Indians in the house of Chief Davis. Peter Jones, the Indian missionary afterwards, had been recently converted at a Methodist camp meeting, and was helping in the work of the Methodist mission. There was no regular Anglican clergyman or missionary stationed at the Mohawk Chapel but an Indian Chief named John Hill read the lessons (as the Rev. Rowland Hill used them in Surrey Chapel, London, he told Dr. Wilkes). Chief Brant had tried to get a regular Anglican clergyman to settle here but had failed. The Rev. Mr. Addison of Niagara and after him the Rev. Mr. Leeming of Ancaster visited the church twice a year to baptize and celebrate the marriage ceremony, which clerical duties with their fees were the legal monopoly of the Anglican clergy at that time. In 1827 the New England Company sent out the Rev. Mr. Luggier as Indian Missionary who took charge of the Mohawk Church and of one afterwards built at Tuscarora. The New England Company had also in 1822, at the request of Chief John Brant, son of the famous "Brant," made a grant in aid of the building and support of a number of day schools for the Indians, numbering eight by 1883, one of which by 1852 had grown into the Mohawk Institute or Industrial School of Brantford. The Oneida School, the second school, was built by them at Cainsville in 1822. It was used for religious services afterwards jointly by the Methodists and by Mr. Usher for the Anglicans. The Anglican Church has since built a church in Cainsville upon part of the school lot.

This is the account of the New England Corporation given in the preface to the Mohawk Prayer Book published in 1842: "The New England Company was originally constituted a Corporation under the name

of 'The President and Society for the propagation of the Gospel in New England' by an ordinance passed in 1649. Under the authority of that ordinance, a general collection was made in all the counties, cities, towns and parishes in England and lands were purchased with the money so collected." (In 1650 Elliot, Apostle of the Indians, received tools and seed for the Indians in Massachusetts, from his friends in England, and again in 1653 in the ship Mayflower, obviously part of the collection authorized in 1649 as recited in the prayer book). "On the restoration of the monarchy a Royal Charter was issued erecting the Corporation anew by the title it still bears. The Hon. Robert Boyle was appointed the first Governor. He held that office for thirty years. Under his will a handsome annuity was settled on the Company, and these means were subsequently increased by other pious and well disposed persons, especially by a bequest from an eminent Dissenting Minister, the Rev. Dr. Daniel Williams.

"It was this Company, composed, as it always has been, partly of members of the Church of England and partly of Protestant Dissenters which supported schools and other establishments for the instruction of Indians in useful learning, which has contributed largely to the repairing of the Church at the Mohawk village on the Grand River, and has caused another church to be built at Tuscarora Village. In both, service is now (1842) regularly performed by ministers of the Anglican church, duly ordained, whose income is supplied from the funds of the Company."

The Mohawk language with its gutturals is a very difficult one to learn as this translation of the Lord's Prayer will show:

"Shoegwaniha Karonhyakouh teghsiderouh
 "Wagwaghseanadokeaghdiste; Sayanertsherah, aedaweghte;
 "Tsineaghserah egh neayaweane ne oughweatsyake tsioni
 "Nityouht ne Karonhyakouh. Takyouh ne keagh weghniserate
 "ne niyadeweghniserake oegwanadarok. Neoni
 "toedagwarighwiyostea ne tsiniyogwatswatouh tsiniyouht
 "ne oekyouhha tsitsyakhirighwiyosteanis ne
 "waonkhiyatswatea Neoni toghsa tagwaghsharinet
 "tawadadeanakeraghtoeke; Nok toedagwayadakoh tsinoewe
 "Myodaxheah: Ikeaise saweank ne kayanertsherah, Neoni
 "Ne kashatseaghsera neoni ne oeweseaghtshera tsiniyaheawe
 "neoni tsiniyaheawe. Amen."

Perhaps the account given in Dr. Waddington's Congregational History (p 518) of Rev. John Elliott's mission by Thomas Shepard of Cambridge, Mass., in a letter to his friend, Mr. Sykes of Yorkshire, will be interesting just here as it speaks of the work done in England and how the collection of 1649 for the propagation of the Gospel among the Indians came to be taken up. He says:

In 1646 an order was passed in the General Court of Massachusetts "to promote the diffusion of Christianity among the aboriginal inhabitants." The elders of the churches were requested to consider how it might be effected. John Elliott directed his attention to the matter. For some time previously he had been assiduously employed in learning the language. To accomplish this he secured the assistance of one of the natives who could speak English. He took an Indian into his family and by constant intercourse with him soon became sufficiently conversant with the vocabulary and construction of the language to translate the Lord's Prayer, several passages of Scripture, besides composing exhortations and prayer.

After the diligent care of his own people at Roxbury (now a suburb of Boston) and the establishment of a free grammar school, he turned

his attention to the Indians within his own reach, and interested Isaac Heath (one of his elders) and Daniel Gookin in the work of their evangelization. The path of the pioneers in this interesting mission was through the forest to a place about four miles distant from the village of Roxbury to a warm, sheltered valley watered by a fountain still called the "Spring."

Upon October 28th, 1646, they tell us, (having sought God) we went into the Indians inhabiting within our bounds, with desire to make known the things of peace to them. A little before we came to their wigwams five or six of the chief of them met us with English salutations, bidding us much welcome; who leading us into the principal wigwam of Waanbon we found many more Indians—men, women and children—gathered together from all quarters round about according to appointment to meet with us and learn of us.

Prayer was offered, then followed a sermon "for about an hour and a quarter" with explanations in familiar conversation at the close.

Thus after three hours' time thus spent with them we asked them if they were not weary and they answered "No." But we resolved to leave them with an appetite. The chief of them seeing us conclude with prayer desired to know when we would come again, so we appointed the time, and having given the children some apples and the men some tobacco and what else we then had at hand, they desired some ground to build a town together, which we did much like of, promising to speak for them to the General Court that they might possess all the compass of that hill upon which their wigwams then stood, and so we departed with many welcomes from them.

This was the simple commencement of a work to which Elliott for more than half a century devoted time, care, and incessant labor; planting stations, writing books, translating the Bible, and enlisting the co-operation of men likeminded in New England and in the mother country.

In due time the Praying Indians were formed into a church. A dying convert, turning to the company around him, said: "I now shall die, but Jesus Christ called you that live to go to Natick, that there the Lord might rule over you, that you might make a church and have the ordinances of God among you, believe in His word and do as He commandeth you." Elliott proceeded with great prudence in the matter, and says, "I moved the elders that they would give me advice and assistance in this great business and that they would at a fit season examine the Indians in point of their knowledge, because we found by the former trial that a day will be too little (if it please the Lord to call them to church fellowship) to examine them in point of knowledge and hear their confessions and guide them unto the holy covenant of the Lord, seeing all these things are to be transacted in a strange language and with such a people as they be in their first beginnings. But if they would spend a day on purpose to examine them in their knowledge there would be so much more liberty to do it fully and thoroughly (as such a work ought to be), as also when they may be called together into Church communion it may suffice that some of them should make a doctrinal confession before the Lord and His people as the rule of faith which they build upon, the rest attesting their consent unto the same; and themselves (the elders, I mean), if the Lord so far assist the Indians as to give them satisfaction, might testify that upon examination they have found a competency of knowledge in them to enable them unto such a work and state, and thus the work might be much shortened and more comfortably expedited in one day. I found no unreadiness in the elders to further this work."

In his preface to his "Christian Commonwealth" Elliott says:

"It pleased the Lord of His great mercy to me, in myself no way fitted for such a work, to put me on to instruct our poor blind and dark Indians in the good knowledge of the Lord, and who when through grace they tasted of the knowledge of God, of themselves, of Christ and redemption by Him, they desired to leave their wild and scattered manner of life and come under civil government and order, which did put me on search after the mind of the Lord in that respect, and this vow I did solemnly make unto the Lord concerning them: that, they being a people without a form of government and now to choose, I should endeavour with all my might to bring them under the government of the Lord only; namely, that I would instruct them to embrace such government, both civil and ecclesiastical, as the Lord hath commanded in His Holy Scriptures, so that they may be the Lord's people, ruled by him alone in all things."

Elliott and his assistants taught them to plant corn and to build a town, and in the autumn of 1650, after many delays, he got a ship with a supply of means and tools from his friends in England, and again a cargo in the Mayflower in 1653, to begin his great work of settling down and civilizing a wandering people by instructing them in the arts and crafts of modern settled peoples and of leaving their superstitious practices and barbarism for the light of Christianity.

By their knowledge of the work of Elliott and his successors among the Indians of Canada no doubt our Canadian missionaries have been wonderfully aided in their very successful mission in West Central Africa. Probably the Mohawk Institute and similar Indian training schools were often present to the mind of Mr. and Mrs. Walter Currie and their successors at Chisamba and the Dondi Institute, whose labors are so well told by Mr. Henry Barker of Toronto in that wonderful little book, "The Story of Chisamba."

The Rev. Mr. Luggar then in 1827 was the missionary of a Corporation founded and supported by Puritans and Independents, and upon the Board of Directors, by law, are always Dissenters, as well as Anglicans. It was natural for him, therefore, in his earlier years, to be on very friendly terms with the founders of our Church; the New England Company had not then lost sight of the fact that they owed their origin, their mission, and much of their wealth, to the Independents and other Dissenters, as they seem to have done in later years.

Some of the works translated at that time for the benefit of the Indians were "Baxter's Call" by that famous old Dudley schoolmaster and Kidderminster Puritan Divine, Richard Baxter, as well as the Psalter, the Catechism, practice of piety, and then the whole Bible as early as 1683 by Rev. J. Elliott, the famous Pilgrim minister of Roxbury, a suburb of Boston, Mass., called ever since "The apostle to the Indians." It is well that our citizens should remember the long and arduous labours among the savage tribes of Indians, of the early Methodists, Baptists, and Independents, who are never recognized now as joint Managers of the Mohawk Institute Schools, and Indian Churches, which were founded and supported by the money contributed by our Puritan ancestors, as the Mohawk prayer book relates, and the account given of Elliott's missionary work by Mr. Sheppard's letter to Mr. Sykes of Yorkshire further explains.

In Stone's history of the town of Paris, there is a sketch of Mr. Luggar, there called Mr. Luggard, which shows that he became more arbitrary as he acquired more power in the later years of his ministry. It says:

"In the times of which we are speaking there were many impedi-

ments to over hasty marriages. The tyranny of the State Church, which was one of the causes, as we have elsewhere shown, of the revolt of 1837, rigidly enforced a law which ordained that none but Church of England ministers could solemnize a marriage. The marriage monopoly in this part of Canada was held by the Rev. Mr. Luggard, who lived a few miles out of Brantford. Now the law of marriage fees was that a marriage solemnized at the parson's house cost only a dollar, whereas if he was called upon to drive to any distance the fee was five dollars. Mr. Luggard accordingly was urgent in inculcating on all whom it concerned, that the orthodox way to get married was to drive to a hotel in Brantford, where he would meet and unite them; receiving in return the five dollars, supplemented by the first kiss which was then one of the "benefits of clergy." But oftentimes the bride was of an economical turn, like the wife of John Gilpin who,

Though on pleasure she was bent,
'Had yet a frugal mind.'

and insisted on driving to the parsonage. This the reverend gentleman considered to partake of the nature of schism, or "skism," as the great Bishop Strachan used to pronounce it, in fact such marriages were immoral, and struck at the root of all true religion. To mark his displeasure he would only consent to unite such couples in his woodshed, amid surroundings and odours anything but suggestive of sanctity and refinement. These woodshed weddings were held in abomination, and the would-be brides of the settlement preferred to drive over the boundary to the States. There the marriage, which of course was perfectly valid here, was solemnized promptly enough. It was only going to the nearest magistrate who read the formula in ten minutes."

It is difficult for immigrant English Churchmen to remember that the Church of England is not the State Church of Canada; and that it has no precedence over any other churches; that it has no right even to use the title "Lord Bishop" as there are no spiritual peers with a seat in the House of Lords in this country, and never have been. There are hundreds of Anglican Bishops and Archbishops, but only two Archbishops and twenty Bishops are Lords Spiritual now, since the Disestablishment of the Welsh Church. The attempt of Sir John Colborne in 1836 to give his church precedence by suddenly endowing 44 Anglican Churches, and King's College, Toronto, out of the Jesuits' Estates, created a fierce struggle in Canada for many years, and was one great cause of the Rebellion which broke out next year. The struggle ended in the compromise of the Imperial Act of 7th August, 1847, and the Canadian Act of 1854, which gave to the Anglican Church about one million dollars, to the Presbyterian Church half a million dollars, and to the Wesleyan Methodists \$39,083. The Baptists, Independents and some Presbyterians refused all State aid or endowment.

These Acts made for a peaceful settlement, and ever since the Anglican Church works in harmony with other Churches in all Christian work in Canada. Our own Church has many pleasant memories of the kindly relations it has always held of late years with the Anglican Clergy and congregations, especially prizing the memory of kindly visits to us, and pleasant addresses from that noble and broad-minded man, the late Dean MacKenzie.

In the long struggle for the rights of the Free Churches, says Mr. Case in his memoirs, Mr. Egerton Ryerson formed a committee in 1827 to work for the proper recognition of those Churches. In this committee Mr. Wilkes represented the Congregationalists, Mr. Ryerson the Metho-

dists, Mr. Stewart the Baptists and Mr. Harris the Free Church Presbyterians, so that Mr. Wilkes was recognized as having formed a Church here in that year, or earlier, though our first permanent church building or home was not built till nine years later.

There was no Anglican Church in Brantford village, for the title to all Indian lands was in dispute till near 1830; the Government being unwilling to permit the Indians to sell the lands. They surrendered their rights over the Brantford lands, 807 acres, to the Government 19th April, 1830, who then surveyed and sold the lands. The first sale of lots by the Government was October 15th, 1830. In 1831 the late A. K. Smith and Mrs. Margaret Kerby gave several lots at the corner of Albion and Cedar Streets, and on this ground, in 1832, a frame building for the Anglican Church was erected, in which the Rev. James Campbell Usher was first Rector, serving his congregation faithfully in this pioneer field for forty years. The first Church Wardens were Reuben Leonard and the Wm. Richardson who acted as Treasurer of our Union Sunday School in 1828. Until the formation of our little Church and Sunday School in the village, with its meeting place in Mr. Wilkes' warehouse, in Mr. Tupper's waggon shop, or in the School House when it was built, there was no place of worship in this gloomy forest which covered the Indians' lands around the little trading settlement with its cheap buildings erected on sufferance, except the Mohawk Chapel, where service was conducted in the Mohawk language for the benefit of the Indians. It gives one a lonely sensation, as the writer remembers well, as he sat as a boy in a big pew alone in a Welsh Church, in a strange land, some sixty years ago, to hear a religious service carried on in a foreign language, and to understand the text only which was given out in English and in Welsh. The Mohawk services would not be attractive to the English settlers at the ford, and they would welcome the plain little services of the first Congregational Church, which would be a link with the homeland they had left behind them.

CHAPTER VII.

I will be to them as a little sanctuary in the countries where they shall come.—Ezek. XI:16.

To realms beyond the sounding sea,
Thy hand has led our sons afar;
Lord give them grace to live for Thee;
Be still their shield and guiding star.
Though exiled from the fatherland,
Its temple homes of praise and prayer,
May they, on yonder distant strand
A house for God with gladness rear.

—Gunn.

For about ten years then, our first church, consisting of a few pioneer families, was carried on like Farringdon Church is today, without a paid ministry, and like the earliest Pilgrims without a regular ordained pastor, by Mr. John Aston Wilkes and others; but in 1834, by the aid of the Colonial Missionary Society, the Rev. Adam Lillie, who had been tutor of Dr. Wilkes at Glasgow, was sent out to act as pastor of the church so long without a regular pastor or a permanent home. Our first church building in Dalhousie Street was built during his ministry, and the site is still marked by a magnificent maple tree, only exceeded in size in the city by the one planted at the Wilkes homestead about 1830. The London Missionary Society helped us by a grant, obtained for us like our first pastor by the boy who taught Sunday School in Birmingham, then in Muddy York, the organizer of our Brantford Union Sunday School in 1828; afterwards the first Secretary of our Canadian Home Missionary Society; the organizer, planter, and watchful guardian of a very large number of Independent Churches all over Upper and Lower Canada, Dr. Henry Wilkes, whose sturdy faith, energy and steadfast confidence in Independency, learned in boyhood from his parents, and their parents and friends, and pastors and teachers in Steelhouse Lane, Birmingham, never varied in his long life.

Down to times as recent as the youth of David Lloyd George there were few Secondary Schools in England or Wales where Nonconformist boys could obtain education in advance of the three R's given in the Primary Schools. Even after unsectarian Colleges like Aberystwyth were founded in Wales, country boys, like Mr. Lloyd George, were at a disadvantage for the connecting link of secondary education, to prepare students for matriculation and the entrance examinations for the professions. This difficulty was finally removed by the energy of Mr. Stuart Rendel, M.P. for Montgomeryshire, who carried the Act for Secondary Schools in Wales about 1888 which provides several Secondary Schools for each Welsh county as we have them in Canada. In Scotland, however, by the splendid educational system founded by John Knox, there have always



FRONT VIEW OF CHURCH WITH CHURCH OFFICIALS

been school teachers in every country parish who could prepare students for entrance into the numerous Colleges and Universities of that country, so that it was a common thing to see poor country lads like Edward Irving, Robert Mitchell and Thomas Carlyle, tramping together across the hills from Annan to Edinburgh ready to commence their career in the University at the early ages of thirteen and fourteen years. These poor students in later years eked out their scanty means by giving private lessons to other wealthier students who were anxious to enter the Universities. It was natural then that Dr. Wilkes when he decided to leave business in Montreal to enter the ministry should commence his collegiate career in Glasgow by taking preparatory lessons from a private tutor there. The Rev. Adam Lillie, D.D., had been a missionary to India, but had returned to Glasgow in ill health. He prepared Mr. Henry Wilkes in 1828-29 for entrance into the Glasgow Theological Academy and the University, and thus began a life-long friendship which was of considerable value to both men and to Canada. Dr. Lillie was not only a man of considerable literary attainments, but a sturdy Independent, as shown by his vigorous reply in "The Harbinger" in 1842 to a bitter attack on Congregationalists by the editor of "The Church." "They have," says this Anglican editor, "ever been noted for their enmity to the Church and Crown. The sect retains in Canada its anti-monarchical and anti-episcopal characteristics." Dr. Lillie after consolidating our church and taking an active part in the erection of our first church building in 1836 left for Dundas to commence there a Theological Seminary for the training of Congregational Ministers which was later united with a similar Theological Academy started at Montreal by Dr. Wilkes. The united Academies were placed at Toronto under Dr. Lillie as Principal in 1846 so that the Congregational College of Canada owes its origin to the first pastor of Brantford Church and to Dr. Wilkes who succeeded Dr. Lillie at his death as principal of the College at Montreal.

Dr. Lillie's deacons were noteworthy men. Deacon Consider H. Crandon may be judged partly by the books in his library, some of which are still found amongst us. Dr. Morse's magnificent Universal Geography in 2 volumes of 850 pages each is a testimony to the Boston Congregationalism he brought with him to Brantford, a large and cultured outlook upon the world. He also possessed an edition dated 1818 of the American reprint of Nicholson's British Encyclopedia in 9 volumes and a well thumbed copy of Theodore Parker's lectures. These books are a pretty good index to the type of men elected to office by this little church in the bush, which helped to mould the coming city. Mr. B. D. Day, another deacon, who had married another sister of Deacon Henry Phillips of the Steelhouse Lane Church, was the father of the Rev. Wm. Day, a graduate of the C. C. College in 1861 and he and Deacon Day's grandson, Dr. Frank Day, late of the Northern Church, Toronto, who has just returned from his work as a Chaplain at the front to be Director of the Forward Movement in Canada, are evidence of the training given in this other branch of the Phillips family and of their love for the church of their ancestors. Deacon Moyle's descendants are farmers in the township of Brantford. There is a schoolhouse nearby called Moyle's Schoolhouse, which shows Deacon Moyle's active interest in education in Canada's pioneer days in the beginning of last century.

On the fly leaf of our earliest pulpit Bible which has escaped the fiery fate of our first church and still remains to attest the good work of some of our first lady workers under Mr. Lillie is this inscription:

"Congregational Church, Brantford, under the pastoral care of the Rev. Adam Lillie.

"Presented by the following ladies:

Mrs. Wilkes	Mrs. Digby	Mrs. Ewing
Mrs. John Wilkes	Mrs. John Digby	
Mrs. James Wilkes	Mrs. Henry	
Mrs. Watts	Mrs. Buchanan	
Mrs. Walker	Mrs. Bartlett	

Brantford, November 16th, 1836.

(Rebound on February 2nd, 1895, James Wilkes, Deacon)

Dr. Lillie was succeeded in the pastorate for a short time by Rev. Thomas Bayne, then by the Rev. Thomas Baker, who was a half-pay Lieutenant of the Royal Navy and had been pastor in the Kingston Congregational Church.

On the breaking out of the rebellion in 1837 his views were too militant to suit some of his own people in Kingston and a rupture ensued which broke up the church and drove him from the city. He was a good preacher, says Dr. Wilkes, but avoided all such acts as performing the marriage ceremony which might at that time compromise his position as a Naval Officer. However, on his coming to Brantford we owe to Rev. Mr. Baker the beginning of our Church Register and a record of the Church as he found it at Brantford in December, 1841, when the town had a population of about 1,300 or 1,400 people as the census of 1852 relates (which also quotes Dr. Lillie's lectures upon the progress of Canada and his comparisons with the growth of the United States).

Mr. Baker's first record says:

Names of Members

Mr. C. H. Crandon, Deacon	Mr. Henry Moyle, Deacon
Mr. John A. Wilkes	Mr. Joshua Minshall
Mr. W. L. Ewing	Mr. James Wilkes
Mr. B. D. Day, Deacon—"Died in ye faith and hope of ye gospel Oct. 12th, 1846. He was a good man."	
Mr. John Diamond	Mrs. Crandon
Mrs. John A. Wilkes	Mrs. Walker
Mrs. John A. Wilkes, Jr.—Transferred to Montreal May 14th, 1843.	
Mrs. Ewing	Mrs. James Wilkes
Mrs. Day	Mrs. Minshall, Sr.
Mrs. Houlding	Mrs. Perry
Mrs. Lees—"Died in ye faith and hope of the Gospel Feb. 25, 1843.	
Miss Diamond—"Died almost suddenly June 27, 1846.	
Miss Ewing	
Miss Phillips—"Died triumphant in the faith 18th June, 1844.	
Miss Hannah Peck—"Joined during the ministry of Rev. T. Bayne.	
Mrs. Baker—"Died hoping in Xt Dec. 13, 1847.	

"No entry having been made in the Church books prior to the pastorate of the Rev. Thos. Baker, Messrs. Crandon and Jas. Wilkes were requested at a Church meeting Dec. 15, 1841, to furnish a list of names of such persons as were considered in good standing, and the preceding entry is a correct copy of the list furnished by them."

The names of later members and the years of entry into the Church are given as

	1841	
James Parsons	Mrs. McKay	
	1842	
Mrs. Mill	Mrs. Walkinshaw	
	1843	
Mr. Bates	James Walkinshaw	Mrs. Maria Webber
Wm. Walker	Mrs. Maria Wilkins	Mrs. Parsons
F. T. Wilkes	Miss Caira Wilkins	Margaret McGuire

George Wilkes	Miss Harriet Baker	Mary McGuire
Henry Moyle, Jr.	Miss Elizabeth Bates	Ann Sloate
George Mills	Miss Scott	Mrs. Selman
Mr. Selman	Mrs. Barwell	Mrs. Lovejoy
	1844	
Mrs. Dods	Mrs. Watts	Mrs. Lyman
Mr. Dods	Mr. B. C. Hill	Mrs. McDonald
Mr. Michael Turnbull	Mrs. Hill	Mrs. Kipp
Mrs. Mary Turnbull	Mr. Goold	Mrs. Goold
	1845	
Mr. S. Towey	Mrs. Woodyatt	
Miss Turnbull	Mrs. Baird	
	1846	
Mrs. Watt	Mrs. Green	Mr. Holding
Mrs. Ball	Margaret Ramsey	
Mrs. Wickens	Mr. Charles Green	
	1847	
Mr. Bacon	Mrs. Bacon	Mr. Robinson
	1848	
Frederick Elliott	Mr. J. Tennant	Mrs. West

The record of baptisms from December 1841 to October 1852 is also very interesting as Mr. Baker was careful in giving not only the name of the child baptised but the name and present residence of the parents, also the former residence of the father, and in addition to the name of the mother the name and former residence of the child's grandfather on the mother's side in England, Scotland, Wales, Ireland, and the United States, for the first members of our church and congregation came from many widely separated homes, showing how naturally the Congregational Church formed a Union Church and how naturally also the membership became reduced when other denominations became numerous enough to form separate churches of their own. This, as Dr. Wilkes points out, was the difficulty our churches experienced all over Canada. The liberty and toleration found in our church was irksome to some people trained in less liberal churches, while it attracted some others. In these days there is a movement once again towards Church Union and centralized control, which ignores this well known Congregational experience and expects out of varied denominations to form one Union Church in which all the different denominations will find one common home. In England this unity is sought by a Federation of the Free Churches. In Canada many good men, including some of our own religious leaders, are hopeful of the coming of a good time when that final creed shall be found in which all people of this and all future generations will find a perfect expression of their religious faith, and when a perfect religious organization will be set up which will combine freedom of action and thought for the individual member and the individual church, with a national unity of action which shall regulate the complicated religious needs of growing and decaying communities by the authority of a central power like a State Church, which shall open and close churches, fill and empty pulpits in defiance of the experience of three hundred years of Independence that a new church may always be formed where a company of even two or three are gathered together in Christ's name to worship the Father in the manner they conscientiously believe to be most pleasing to Him and most suitable to themselves. The last year of Mr. Baker's services was marred by a sharp disagreement with his fellow-members, which is to be regretted as it ended in a secession from the church of Mr. Baker himself and some of the other members. The causes of this disagreement will be gathered from the minute book kept by Mr. James

Wilkes during that time and the ministry of Dr. Lightbody, who succeeded Mr. Baker in the pastorate. It was a trying time for the little church and for the incoming pastor who labored at a disadvantage for two years, but times improved after the coming of his young and enthusiastic successor, Rev. John Wood, the first minister who came to us as the product of the new movement for a Congregational College. Mr. Wood's long and successful pastorate is a striking proof of the value of our College.

CHAPTER VIII.

Go labour on; spend and be spent
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

Toil on and in thy toil rejoice;
For work comes rest, for exile home.
Soon shalt thou hear the Bridegroom's voice
The midnight peal, "Behold, I come."

—Bonar.

With the coming of the Rev. John Wood we come down to more well known times. He came from Zion Church, Montreal, and had been a pupil of Dr. Wilkes and a graduate of our College in 1852. He was a good preacher, a laborious pastor and a cultured writer. His biography of the Rev. Dr. Wilkes is one of the best Canadian works of that class we have for it makes clear the struggles of the pioneers of Brantford, Toronto and Western Ontario. Incidentally in it he mentions the difficulties of his early pastorate and the wise advice given him upon his own request by his great friend and early teacher and pastor, Rev. Dr. Wilkes. He labored long and earnestly in the little town of 3877 people (It was only 2200 in the census of 1848 and the Registrar of the census of 1852 says that Brantford had grown 300 per cent. in 10 years) just formed at the head of navigation on the Grand River and the success of the Brantford Church was largely due to his patient endeavour. He was the first Canadian-born and Congregational College trained minister of our Church, and he understood the needs and desires of the rising generation perhaps better, as one of the native born himself, than if he had been raised outside Canada. His coming to Brantford is so well given in a little hitherto unpublished M.S.S. of his own that I cannot do better than copy it here in extenso.

The Church in Brantford became vacant by the removal of Rev. Thomas Lightbody to Sheffield, New Brunswick, and Dr. Wilkes proposed to me to go up and supply the pulpit for a few Sabbaths, giving me at the same time letters to his father and brother James, one of the deacons of the Church. Travelling by Royal Mail Steamer to Hamilton I was met by friends connected with the church in that city, then also vacant, and asked to supply its pulpit for a time with a view to my settlement among them, but being under engagement to go to Brantford first I could not accept their invitation though having preached for them on two previous occasions I would have been glad under other circumstances to have done so. So I travelled on by stage, through the "Grand River Swamp," and reached my journey's end at about two o'clock Sunday morning, Dec. 5th, 1852, memorable day for me.

The Brantford of that day was a thriving and pretty little town of

about 4,000 inhabitants with one Church of each of the leading religious denominations, among which the Congregational held a position hardly second to any in the place. The Baptist Church may have antedated ours in organization by a few months, but our Sunday School was the oldest, having been established in 1828, and our house of worship was the handsomest and most commodious. The congregation had been considerably lessened, however, in consequence of a recent split among them, and with a membership of only a little over thirty persons was still receiving aid from the Colonial Missionary Society in England. The late pastor had resigned through discouragement and the outlook for his successor whoever he might be was not particularly bright. The most hopeful feature in the case, as I soon discovered, was the number of excellent praying Christian women in the church, some of them "widows indeed" of the sort Paul commends in his first epistle to Timothy, and I shall always attribute whatever success was given me in Brantford very largely instrumental to them.

About a month after my arrival an unanimous call to the pastorate was tendered to me, and believing that the Lord had brought me there and that it was His will that I should remain with them, I accepted the invitation and was ordained and inducted as pastor Feb. 16th, 1853, Dr. Lillie and the Rev. John Roaf, William F. Clark and W. Hay taking part in the services. The salary promised was \$600 per year, in addition to which they gave me for some years an annual "donation party," about which in these degenerate days, when such a thing is only a tradition of the past a word of explanation is necessary.

Donation parties are of three varieties: One kind is where the people come in like a swarm of locusts and eat up everything in the minister's house and turn everything upside down, having "a good time" at his expense, allow his wife to clean up after them, and depart leaving them a few trifling gifts of little value, or of no use, as a solatium for their trouble. Another variety, and not uncommon one, has been to invade the parsonage on a given evening, take possession and spread a great feast for all comers, a kind of indoor picnic, each family contributing to the entertainment, and after counting the gifts in money and valuing the provisions and socks and smoking caps and pin cushions and fancy work, charge it to the minister as so much donated "towards his salary." The donations, however, of which I had experience included all the good features and as little as possible of the unpleasant and were certainly never reckoned as payment on account of salary. No social gathering of the year was anticipated with more pleasure or was more truly sociable than the donation party. I may add that from the date of my settlement the church resolved to be independent in fact, as well as in name, and sent a letter of thanks to the English committee for past favors and informing them of their purpose to be henceforth self-sustaining.

The week after my own ordination my dear fellow-student, Daniel Maccallum, was ordained and settled in Warwick township, 37 miles west of London. I was very anxious to be present on the occasion and booked myself at the stage office for London (56 miles) in good season, but through the neglect of a drunken driver was left behind. Not to be defeated in my purpose, however, I took the next stage and travelled all night, hoping to connect with the stage in the morning. I was in good season, however, for the inevitable "tea meeting", without which in those days no ordination would have been considered complete, and I also enjoyed the pleasure of a day or two with my friend, and his host and hostess, in their log cabin, through the roof of which the stars looked silently down upon us at night and the snow wrought a beautiful wreath for us

on our counterpane while we slept. It was a fine field of labor with a large number of intelligent and promising young men, from among whom two brothers, William and James Hay, had already gone into the ministry, and a third (Robery Hay) was preparing to go, and the young pastor, just beginning his work among them was not the man to shirk from "enduring hardness" for Jesus Christ with such a people before him, and the result of the sixteen years of faithful service he gave to that country field fully justified the people's choice and confidence his brethren reposed in him.

Not long after my entrance upon my work in Brantford I was cheered by indications of a growing religious interest in the congregation and especially among the young people. A series of domestic prayer meetings were held in addition to the ordinary midweek service, at which there was not alone a large attendance but an earnestness and confident expectation, which is always the presage of blessing. He Who had poured upon His people "the spirit of grace and of supplication" would surely give that for which he had inspired them to pray. Special services were held in Burford, a few miles away, at which I had been assisting, and the success which had attended them had filled us with hope that a similar effort would under God's blessing be the means of leading to decision a number who were "almost persuaded" as well as of awakening the careless and Christless ones. And we were not disappointed. Two weeks services were held for prayer and the preaching of the gospel in its simplest form. We had no Evangelist or neighbouring pastor to help us, no "anxious seat", no cards to be signed, no modern methods of any sort, but like the Jerusalem Church we were "of one accord" and prayerfully waited on God and many believed and were added unto the Lord. About twenty united with the Congregational Church, and among them one who gave himself to the ministry and has proved himself one of our most successful pastors, the Rev. B. W. Day, while as many more probably were less directly brought to Christ.

The month of June, 1853 is memorable in the history of Canadian Congregationalism, as the date when the churches of Eastern and Western Canada first met together in the new Congregational Union which had been formed out of the two Unions previously existing. The meeting was held in Toronto and I was there admitted to membership; and also appointed a member of the new Home Missionary Society which there succeeded in like manner to the work of the two former Societies of the East and West. I was annually re-elected to the Committee for forty-three years, with the exception of one or two years when other duties made it impossible for me to act. My Secretarial duties in connection with this Society and the Union were so various and so long continued that one of my friends used to remark that I must have been born with a pen behind my ear. Perhaps my constant call to that kind of service may have been due as much to my never having learned to say "No" when there was work to be done and no one ready to undertake it as to any special aptitude on my part for the office, but however that may be, I have never been without two or three secretaryships at a time and at Brantford besides serving our Home Missionary Society in that capacity on its District Committee and performing a similar service for the Ministerial Association of the town I was secretary for the Brantford Bible Society during the whole period of my residence there. Our handsome Family Bible, the largest edition published by the British and Foreign Bible Society, Chambers Encyclopedia (10 vols.), a large easy chair and beautiful study lamp were presented to me by the committee at its annual meeting in January, 1873, in recognition of my services for twenty years. Through the faithful services of the committee and collectors

and the generous assistance and encouragement given by its Treasurer and depository, Mr. Ignatius Cockshutt, the Brantford branch grew to be the largest Canadian contributor to the funds of the parent Society and the Upper Canadian Auxiliary outside the city of Toronto. Thorough canvassing was the secret of its success.

My work as District Secretary of the Missionary Society involved a large amount of travelling in the fall and winter seasons in connection with the Missionary deputations to the churches for the purpose of holding meetings and raising funds on its behalf. These meetings were looked forward to by both churches and ministers with very great interest and pleasure and were often occasions of deep religious interest and quickening. A comparison of our present state of giving with that of forty years ago will, I think, convince anyone that the financial results were far more satisfactory than those of our newer methods, especially when we take into account our much greater ability. The cost of the deputations was but trifling, the journeying being done almost entirely with horses and sleighs and the hospitality being unbounded. Indeed it was positively dangerous to "a man given to appetite" or one who thought more of his manners than of his health, for the good housewives made such preparations for our coming and pressed us so to eat, heaping their luxuries upon our plates, and feeling so badly when we declined, that it often required a harder heart than I possessed to resist their enticements. Turkeys and chickens it is said observed the signs of a coming Missionary meeting and fled at the first appearance of the deputation and hid themselves till the portents had passed. For that, however, I cannot vouch, but this I do know that many of them were never seen again after our departure.

The financial results of our visits to these country churches were sometimes truly astonishing. Tilbury affords a striking illustration. The church in that place had a remarkable origin. Its founder and first pastor, the Rev. William Burgess, had come from England with a family of boys, for whom he rightly believed Canada offered better opportunities than Britain. Having resolved on purchasing land and not knowing just where to buy he sought counsel of the Lord and committed his way to Him in the following manner: Kneeling down with a map of the county of Kent on the table before him he prayed the Lord to lead him while with closed eyes he laid his finger on some one of the vacant lots, determining to purchase and settle upon the land thus selected. And the Lord did lead him to a possession he never would have chosen otherwise for after he had secured the title to the lots he went to see them and found them located in a great swamp. Undismayed, however, at the choice thus made, the good man resolutely set to work and after hewing out for himself a log dwelling in the midst of the dense forest and removing his family into it, he next set himself to building a house for the Lord and gather his few scattered neighbours together for worship. And it was this little church which "we found in the fields of the wood" and which at first consisted almost entirely of the members of his own family, which we came to visit on the occasion I am about to describe. We had been met at the nearest railway station by several of the members and driven to their homes across a vast morass just sufficiently frozen to bear us over it, but impassable at other seasons. After tea we set out through the dense forest, with blazing pine knot torches, for the little log chapel where the meeting was to be held. The lot on which it stood had been literally chopped out of the wood, the great tall maples and elms still standing thickly around on all sides like silent sentinels and almost shutting out the sight of the blue heavens with their overshadowing branches. The house to our great surprise was well filled when we ar-

rived. The wonder was where all the people came from, as we could see no road leading to the place from any direction. We expected but little in the way of a collection for the Society and we told them so, explaining in our addresses that we had come not for what they could give us but rather for what we might be able to give them in the way of encouragement and sympathy. The audience was deeply interested indeed before the meeting began, and when after a few words from the pastor the hat was passed around and we heard the peculiar "chink chink" of the coins as they were dropped into it we felt sure there was something better than copper in the hat. And so it proved, for on emptying its contents upon the table the offering was found to consist almost entirely of American half dollars and amounted altogether to thirty-three dollars. The abundance of their joy and their deep poverty had abounded into the riches of their liberality.

I think that as a denomination we were more aggressive in those days than we are now. We were often first in entering a new field, although it not infrequently happened that in consequence of other churches coming in after us and drawing away their adherents from us we were compelled afterwards to retire from the ground.

Father Silcox of Frome used to say he could go into any unoccupied field and get a good congregation, but that in six months there would be as many preachers at work there as he could shake a stick at. I could name literally scores of places that have been abandoned after a good beginning has been made, either through unwillingness to continue the denominational strife or through lack of means to stand our ground. Listowel is one of the places where I think we were the pioneers and had the prospect of a strong self-supporting church, but were disappointed through the divisive zeal of other sects. I well remember my first visit to the place, then being chopped out of the forest, and the ludicrous circumstances connected with our journey thither. There were four of us, Rev. Messrs. Ebbs, Snider, R. McGregor (the pastor) and myself, going to hold a missionary meeting there. We had left our team at the boundary of civilization and had to do the remaining seven miles on foot. The only bridges across the streams on our route were trees which had fallen or been felled for the purpose and these were covered with glare ice and round as a barrel. As I was the only one of the party that had rubbers—rare things in those days—the rest had to cross the streams on their hands and knees in leap frog style, all the while in mortal terror of becoming Baptists before getting over. A snapshot with a modern kodak of that crossing would be invaluable and a help to digestion. Our return journey was made in a j-raper, a kind of improvised sled intended for a kind of steeple chase ride over every obstacle in our path, even to trees two feet in diameter. We were pretty well shaken up by the time we got back.

The town of Listowel has since become a manufacturing centre for that district, especially in the line of furniture. The first man to embark in that business was the Rev. R. McGregor, the pastor of the Congregational Church, who did so not for support but for home consumption. He had built himself a house almost entirely with his own hands of a unique architectural design—there never was one like it—and as there was no way of bringing furniture into the settlement from a distance he had to make it himself or do without. And so he tried his hand at cabinet making, the product being the funniest suite of bedroom furniture and of chairs and tables for parlor and diningroom the eyes ever saw. Only genius utterly devoid of any mechanical skill would account for it.

The hospitality shown to the deputation was, as I have said, unbounded, as well as the "horsepitality" as someone has facetiously called their care of our animals. But the limited accommodations of our hosts sometimes placed us in a curious "fix." Riding home on one occasion on an oxsled with the family with whom we were staying we stopped at the door of a very rude looking shanty which we at first took to be a pig pen but found to be the home of eight persons. On entering we found that it contained but one room, with two beds at the one end of it foot to foot. We began to wonder where we were all to be stowed away for the night. After supper and prayers however the children disappeared one by one under the tables and what not and the good housewife suggested that as it was getting late we might wish to retire, pointing at the same time to one of the beds and saying "that is where you will sleep." Aye we thought very kind of you, good woman, but how are we to slip off these garments and get there. She soon solved the difficulty, however, by slipping out of the house into the cold bright moonlight and giving us the opportunity we desired, when she came in put out the light, and we suppose did as Moses did, went to bed in the dark. The corresponding difficulty of enrobing ourselves in the morning again was overcome by a similar piece of strategy.

Rev. Mr. Wood then came here to succeed the Rev. Dr. Lightbody, who had been called to the pastorate of the Church after the secession of Rev. Mr. Baker and some of the members including Deacon Crandon. Mr. Baker up to November 1850 signs his baptismal records as minister of the Congregational Church, Brantford. In July 1851 for the first time and up to Oct. 31st, 1852, he signs himself as minister of Ebenezer Chapel, Brantford. Mr. Baker moved to Newmarket, taking the Registers with him and registers the baptisms at Newmarket from May 1855 to May 30, 1860. This was his last charge, says Mr. Wood in the life of Dr. Wilkes, but he lived to the age of 90. Deacon Crandon afterwards returned to his former church and had restored the Communion Service which had been taken to Mr. Baker's church called Ebenezer.

Other churches which had grown up in the city by this time besides Grace Church, formerly mentioned, were the First Baptist Church, which called Rev. Mr. Rees to take charge of their society in 1833 or 1834. He had been an evangelist here and an agent of the American Home Missionary Society. They worshipped in a frame building on Cedar Street for 20 years. He was succeeded by Rev. J. Winterbotham and in 1850 by Rev. S. L. Davidson. Other pastors following were Rev. John Alexander, Rev. W. Stewart, Rev. Dr. Hurd, Rev. Mr. Porter and in 1880 Rev. J. B. Tuttle. In 1855 a brick building was erected at a cost of \$7,000. The present building was built on the same site afterwards at a cost of \$10,000.

The Farringdon Independent Church about two miles outside the city is a branch of the Yorkshire Church formed by union of the followers of the Rev. Mr. Ingham (a friend and fellow-student at Oxford of the Wesleys) and the Old Scots Independent Churches founded with others by Mr. David Dale of Glasgow, partner and father-in-law of the famous Robert Owen of the New Lanark Cotton Mills, a pioneer of the Co-Operative Movement, an early advocate of State payment for the education of all children and of the abolition of child labor in factories. Mr. Dale and Mrs. Robert Owen did not agree with Mr. Owen's later religious views, but they adhered to the Independent Church founded in Glasgow by Mr. Dale and others, which church afterwards formed an alliance with the followers of Mr. Ingham whose religious views after a lengthy correspondence they found to be identical with their own. The Farringdon

Church owes much of its success to the energy and labours of Mr. James Cockshutt and to the long service of his son, Mr. Ignatius Cockshutt, Mr. H. B. Leeming, Mr. Wm. Whittaker, Mr. Thomas Brooks, Mr. Wm. Paterson, Mr. George Kippax and many others. Mr. Ignatius Cockshutt came here in 1829 as a boy of 17 to manage a branch of his father's business in Toronto, and for some time was an attendant at our Union Sunday School. Farringdon Church, like the Mennonites, the Quakers or Friends and the Plymouth Brethren has no paid ministry, but it has developed the varied talents of the different members of the church, who conduct and take part in its services, and their children have in a very remarkable manner justified their training. As musicians, as business men, as manufacturers, farmers, orators and statesmen, they occupy and have occupied leading positions in our city, county, and in the Parliament and Government of Canada. They have built a handsome church about two miles from the city at Farringdon on Tutela Heights on a hill which overlooks the Grand River Valley and the city of Brantford, and the beautiful Farringdon Cemetery of many acres occupies a lovely position in the rear of the church. It is liberally opened by the trustees of the Church to any persons who wish to bury their dear ones on this beautiful hilltop.

There was no Presbyterian Church here for a long time, but in January 1839 the Rev. Mr. McIntosh, a missionary of that Church, reports to the Hamilton Presbytery that the Rev. Mr. Lillie kindly placed his Independent Church at his disposal for services and that he believed a church could be supported between Brantford and Paris. On the 9th December, 1845, the members of the United Presbyterian Church of St. George, who occasionally had services in the schoolhouse which then stood on the Market Square, Brantford, petitioned the West Flamboro Presbytery to be formed into a congregation under the inspection of the pastor of St. George. The petition was granted, Rev. Mr. Roy being appointed to organize a church and form a session. The members of the first session appointed were Messrs. John Dodds, David Christie (afterwards Hon. D. Christie) and Charles Stewart. Mr. Roy resigned his oversight in July 1847 and Rev. Mr. Drummond was called and ordained 20th October 1847. They had about 40 communicants and they purchased ground and erected a church at the corner of Wellington and George Streets. This was rebuilt 20th January, 1878, but afterwards sold to the Y.M.C.A., and two churches, St. Andrew's in the North Ward and Alexandra Church in the East Ward, were built instead. Mr. John Dodds and Mr. Charles Green of Edinburgh, elders of this church, had been members of the Congregational Church for some time.

In 1854 Zion Church was organized by the Free Church Presbyterians, services being conducted for a time in the Town Hall by the Rev. J. Alexander. Till 1857 the services were afterwards conducted in the lecture hall of the present church, when the church was formally opened. In 1860 Mr. Alexander resigned his church and there was a two years' vacancy until Rev. Dr. Cochrane was called from New York. He had a long and prosperous ministry and the church was much enlarged and improved during his term of office. On his death Rev. Dr. Martin was called to succeed him and at the death of Dr. Martin the present minister, Rev. Mr. Woodside, was called to take charge of the church in his place.

The first quarterly meeting of the Brantford circuit of the Methodist Church was held in Brantford on the 19th September, 1835. At that meeting it was reported that they had purchased two lots at the Crown lands sale, one for a chapel at £16 and the other for a parsonage for £15. The committee appointed to collect subscriptions reported that they had collected £215 and it was decided to erect a chapel. This old church stood

on the site of the present Park hotel, fronting Victoria Park. It was burned down in the spring of 1853 and a new church erected on a lot purchased from Mr. Burwell for £200. Messrs. Mellish and Russell agreed to erect the new building for £2,100 and were also purchasers of the old lot and property for £700. The new church was completed in 1854.

The Primitive Methodist Church was built in the year 1856 at a cost of \$3,500. It has a seating capacity of 300 and numbered at that period 75 members.

St. Basil's Roman Catholic Church was built in Palace Street in the year 1866 at a cost of \$25,000. It has a seating capacity of 600 and the Church Society numbers about 2,500 members. The Rev. Peter Lennon was first pastor and the Rev. James Lennon, Curate.

Mr. Wood was disheartened after a while, as he well might be, at the slow growth of his little church in the bush. Although the number of Congregationalists given in Brantford by the census of 1852 was 314 it was not a permanent membership of the church. He must have ministered largely to wayfarers and struggling pioneers with narrow means and continual hardships. The finishing and failure of the Grand River Navigation works affected Brantford unfavourably for a long time as the finishing of expenditure on great public works always does, especially if the enterprise is finally unsuccessful as this was. The older industries and businesses founded on the navigation of the canal, like the Wilkes industries, must have suffered by competition with the industries founded by the coming of the railway to Brantford in 1854, for our Government did not protect the canals as the British Government did. They let them be suddenly closed and their dams, canals and industries wrecked. The great depression which followed the high prices and the stopping of lavish public expenditure on Government contracts during the Crimean War, all these causes combined, no doubt affected unfavourably the development of Brantford and the surrounding district for some years, as Deacon Cowherd's poem on the suffering in Brantford in 1857 shows. After about five years Mr. Wood was called to a church which seemed more promising and wrote for advice to his good friend, Dr. Wilkes, whose reply was worthy of that great man. He says:

Montreal, January 1856.

. Let me give you very frankly my thoughts on the other matter which as far as I am concerned shall be secret. The practice of frequent and sudden removals among the brotherhood of the West has been fraught with most injurious consequences. Our ministry loses weight and influence thereby.

2. Unless there be some indication within a man's tent that the Master wishes him to strike it he should be very slow indeed to suppose himself called to do so, and if the interior of that tent prospers surely the pillar of cloud and fire does not rise and say go forward. You were obviously sent to Brantford not as a temporary laborer but as a pastor of the flock and everything has concurred to prove that you were sent there of God. Everything moreover, so far as I know which indicates the Divine Will that you should go there indicates that you should remain.

3. The movement in ——— is so sudden, of such doubtful propriety and of such doubtful results it does not, as far as I can judge, present a call. Our brother C. acts with great disinterestedness, but in this case with some rashness. Now here is the question, Ought a happy and prosperous pastoral relation to be dissolved in order to carry out a plan of problematical propriety and of extremely doubtful success? I think not.

The advice was asked in a time of much discouragement and with some leanings towards a change of pastorate, but the counsel given was

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acted upon, and was it the Lord's gracious token of approval? The very next month a remarkable religious awakening began in Brantford which resulted in more than doubling the membership of the Church.

Two remarkable men who helped Mr. Wood very largely in the up-building of the church at this period, aiding manfully the old veterans, Messrs. James Wilkes, Culy, Ganson, Shapley and Potter, as deacons, were Mr. Thomas Cowherd and Mr. James Woodyatt. Deacon Cowherd was born in Kendal, Westmoreland, England, and came to Brantford in 1837, settling first with his father on a bush farm some six miles from the village, afterwards opening a tinsmith's shop at the last house on the south side of Colborne Street near the road down to the ford and by Lorne Bridge as it is now. He had a poetic gift and in a little volume of poems published in 1864 he has preserved for us the story of his migrations and a picture of Brantford eighty years ago just after the rebellion and before the building of the bridges and the coming of the canal and the railways. He tells in his volume of poems of the marriage of Rev. Mr. Wood in 1854, of the first coming of the iron horse to Cainsville in 1851. He writes of his fellow deacon, James Woodyatt, of Dr. Laycock and the late Mr. James Cockshutt as dear friends. He tells of his first settlement in the bush, the dangers, labours and pleasures of the life of a bush pioneer, the hard toils and joys of the settlers. He gives vivid pictures of the Sugaring Bees in the spring, of Logging Bees with their incidents, in easy rhymes which are invaluable today as pictures of the Brantford to which Mr. Wood came as a young man.

The labours and discoveries of scientific men like the late Sir Charles Lyell and the publication of his famous Principles of Geology, which challenged the Mosaic account of the Creation, and then the writings of men like Charles Darwin, Thomas Huxley, John Tyndall and others, were creating new problems in all the Christian churches of the world where the members claimed the right of thinking for themselves and they caused divisions among churches and among church members according to the way men lined themselves up to the startling new ideas of modern science. Even today when science has been fully accepted by the world at large and is regularly taught in the public schools, the pulpits and the press, we are sometimes met with a rebound to the older theories of a flat earth and a six days' creation of the world exactly six thousand years ago, but we can hardly realize the horror with which good men heard the new scientific theories in our grandfathers' and fathers' times. They seemed to cut the ground from beneath the feet of those who taught the infallibility of the Bible on all questions. In spite of the discoveries of Galileo, Copernicus, Columbus and Newton, it took many years to readjust the belief of good people to a new attitude of mind which gave it proper value to Science and to the Bible also.

In 1867 owing to the labours of men like Mr. John A. Wilkes' friend and co-worker of forty years before, the Rev. Egerton Ryerson, the Fifth Reader in our schools was doing much to disabuse the minds of the younger generation of religious people of any fear of a general study of the wonders of Science which had alarmed so many good people of the past generation.

Deacon Cowherd had been an active elder and preacher in the Farmington Church but he tells in the poetical narrative of his life that he had seen new light and had tried to share his vision of the new version of old truths with his brethren of that Church, but his teachings had been received with anything but pleasure and he was compelled at last to leave the communion in which he had been such an active and valued member. His son-in-law, the late Mr. Joseph Hartley, a life-long student of

geology, used to tell of his expulsion from the same Sunday School because he confessed to the sin of reading "Dick's Christian Philosopher." The Farringdon Church, like many others, was decidedly hostile to new thought at that time, and as its theology, history and science were always expounded by the same elders well advanced in years, who had never had the broadening influence of recent university training, it is not surprising that they excommunicated Deacon Cowherd for his strange heresies as readily as an Auld Licht Kirk of Scotland would have done, and the poor man suffered much before he found new friends and a new religious home.

The Congregational Church founded by men like Mr. Wilkes, Mr. Day, and the daughters of Deacon Phillips of the Steelhouse Lane Chapel, Birmingham, who were familiar with the discoveries of Science in the most scientific town in England, where their chapel was the first public building in the world to be lighted by coal gas, where a neighbouring minister, Dr. Priestley, had discovered oxygen and carbonic acid gas, where Messrs. Boulton and Watt in Engineering and Mechanics, Erasmus Darwin in Botany, and other members of the Lunar Club at Galton House in Steelhouse Lane had made the town famous as an intellectual centre, naturally attracted to itself men like Deacon Cowherd and Deacon Crandon with his library of Scientific and advanced religious thought. Deacon Cowherd and his geological son-in-law, Mr. Hartley, joined this Church and found themselves at home there among kindred spirits. Our church records state that Dec. 2, 1853, a proposition of membership of Mr. and Mrs. T. Cowherd was made and after some discussion as to Mr. T. Cowherd's peculiar views, Messrs. Culy and Birch were appointed a committee to visit him and report to next meeting, and on December 26, 1853, they were received into fellowship *nem con.* On Feb. 28, 1854, on motion of Mr. Morton, seconded by James Wilkes, Mr. T. Cowherd was elected trustee till he left the city. On his return he was received again Nov. 28, 1865, and elected Deacon August 28th, 1866. His daughter, Miss Sarah Cowherd, afterwards Mrs. Joseph Hartley, joined the church July 4, 1856. In Feb. 1875, Mr. and Mrs. Joseph Hartley, Miss Margaret Ann Hartley and Miss Ellen J. Hartley joined the church as members.

One of Mr. Cowherd's greatest friends, and one of the strongest workers for the upbuilding of the church, and of the city of Brantford, was Mr. James Woodyatt, to whom many of Mr. Cowherd's poems are addressed. He was among the most active and sturdy advocates of the new thought which was beginning to stir the advanced thinkers of England, and the city of London where he was born in 1819. Deacon Woodyatt was Reeve of Brantford town in 1853, Town Clerk in 1859, and City Clerk until his death in October 1894. He held that office first in the small town which has now grown into a large city. He was a broadminded, much-travelled man, and as Secretary and President of the Mechanics' Institute of the town worked hard to bring us into touch with the progressive views which were struggling into prominence outside the ring of bush, or forest primeval, which shut in so many of the older settlers to the scanty knowledge they had been able to bring with them as youngsters and preserve during their early and laborious lives in the clearings. As an illustration of his work we may take the invitation to Elihu Burritt, the learned blacksmith, possessor of twenty languages, to deliver a lecture to the members of the Mechanics' Institute and Library at their annual meeting of Christmas 1857, which lecture is commemorated by Deacon Cowherd in a little poetic address to Mr. Burritt.

Owing to the lack of Scientific, Secondary and Higher Education in England, till the last quarter of the Nineteenth century, these Mechanics'

Institutes were founded in Britain and her colonies, to bring workingmen, who were excluded by law and their financial position from the universities, into closer touch with that higher culture and wider knowledge which was given in colleges; and they became perhaps more broadminded than many of the older colleges and universities, because their teachers were drawn from a wider area than the adherents of the English Established Church.

At the Birkbeck Mechanics' Institute in Chancery Lane, London, in 1871, now supported by the London County Council and called Birkbeck College, Hungarian and Polish refugees who had fought with Kossuth and the Polish patriots, graduates of Jena and other continental universities, taught the French, Italian, German and Latin languages and lectured on the philosophy of history; Professors of law, like Sheldon Amos of the London University, lectured on the British Constitution; Rev. Mr. Bellew, father of the famous actor, Kyrle Bellew, gave readings from Shakespeare; Dr. Aveling, son of a famous Principal of one of our Congregational Colleges and son-in-law of Karl Marx, the celebrated author of "Das Kapital," taught Physiology; Mr. Levy, the only Jew in the Education Office, taught Political Economy like his famous Co-Religionist Leone Levi was doing at King's College at the same time; a famous Mathematician (Prince Consort's prizeman) from the same office, taught Mathematics. Other teachers of the same kind taught Chemistry, Geology, Music and Practical Science to crowded evening classes of young men and women at merely nominal fees, preparing them for the Science and Arts Government examinations held in May each year; so that many men and women who are leaders in English thought today owe their position largely to the Secondary and higher education given at the Mechanics' Institutes. The writer gratefully acknowledges his own personal indebtedness to the first of them, founded by Dr. Birkbeck in London, with which no doubt Deacon Woodyatt was well acquainted when he labored to found a Brantford Mechanics' Institute and Library, which was the predecessor and mother of our magnificent Free Library in Brantford.

Deacon Woodyatt took an active interest in Friendly Societies, being one of the charter members of Gore Lodge, occupying every chair in the Lodge, and afterwards being elected to the office of Grand Master of the Oddfellows of Canada, a position which was afterwards worthily filled by his son, Mr. Thomas Woodyatt, the Police Magistrate of this city for many years. The help given by this Friendly Society in Brantford in times of sickness and distress during the last sixty years is shown by the size of the Order today, which has now three lodges in the city and 1,200 members. Deacon Woodyatt, his wife, his sons and his daughters, gave many years of hard work in the Church, the Sunday School, the Missionary Society, the Ladies' Aid, and Miss J. Woodyatt as Secretary to the Church; for which the church owes them a huge debt of gratitude which it cannot well repay; but will always remember them with honour as those who did more than their duty.

Deacon Cowherd was an early worker in the Temperance Movement, like Dr. Henry Wilkes, who was a pledged abstainer in 1828, or over ninety years ago, and an active worker for it all his life, when almost all people drank heavily every day. From the King on the throne or the noble in his palace in England, to the worker on the roads through the bush of Canada, at the logging bees, or in the harvest field, the man or woman who did not drink intoxicating drink was thought to be a crank or a curiosity. Whiskey was believed to be the stimulus of Canadian prosperity and beer to be the bed rock of the British Constitution. When we look at a dry North American continent today we wonder how the

change has come about, and some of us are apt to be too hard upon our own folk who were brought up from childhood among people who drank beer, wine or spirits at every meal, who had a public house at the corner of every block and some between sometimes, one for every hundred people, who drank it for medicine, for sacramental and for ceremonial purposes, as a charm, an antidote, a certain cure for all the ills of life. They drank it when overheated at the anvil or in front of the furnace. They drank it to keep the cold out when starting on a winter's journey or to cool themselves off under the blazing August sun of our Canadian and American harvest fields. They drank it at christenings, at weddings and at funerals. Some of the clergy of George IV's time were four-bottle men like their wealthy parishioners and the man who did not drink was thought to be capable of treasons, stratagems and spoils like that lean Cassius. It is marvellous how the change has come about. The work of Father Matthew, John B. Gough and thousands of other less known men like Deacon Cowherd and Dr. Wilkes have produced a modern miracle like the work of General Booth and the Salvation Army in this generation, or the work of Whitfield and Wesley in the Eighteenth century. Deacon Cowherd was an ardent advocate of temperance by his poetic pen as well as by his daily life, as a struggling metal worker amid the temptations spread for the navvies, the settlers, the lumbermen, the canal and railway workers in their arduous toils and sorrows in the clearing up of the country, building its highways and canals and founding a great city with great industries. Life was a very serious matter then to the pioneer. Pink teas as social and moderating influences were in the distant future. Temperance men in the fifties had to face the savage instincts of humanity and its craving for firewaters and the waters of Lethe to drown the memory of painful and dangerous labour by intoxication of the grossest kind. They wished to become blind drunk, to have a fierce carouse and to become fighting mad as a means of relief to their aching muscles, painful bruises and wounds and the monotonous drudgery of their daily labours. In the work of reform our church took an active part as shown by Deacon Cowherd's poems, and many sharp reproofs handed out to members of the church who were not opposing saloons, cards, billiards, public dances and gambling or avoiding those acts which were deemed unworthy of their vows of membership. The standard set up was certainly of a stern Puritan type. They expected all their members, however prominent or respected, to avoid the very appearance of evil, and the admonitions were not confined to the pulpit alone but the church meeting brought out expressions of opinion and disapproval and prompt action from all the membership if they thought a fellow member's mode of life was likely to lead others astray. They did not sin by indifference to each other's welfare. They tried to walk the straight and narrow path and to help their brethren to do it too, and we owe more than we acknowledge to their efforts to keep the faith and practice they professed.

Another family of Pilgrim ancestry which came to Canada from Lyons, New York State, in 1857, and joined the church of which they have been ever since among the most faithful workers and generous supporters, was the family of that energetic and large-hearted man, Deacon Jesse O. Wisner. Mr. Wisner had had a large and varied experience in the United States and enjoyed telling of his travels as far South as New Orleans. As the railways were hardly in good working order yet like so many of our modern Western settlers he drove his own teams from York State over the border to Brantford, where he founded the well-known flourishing agricultural implement firm of Wisner, Son & Co. sixty-three years ago. He commenced in a small way the manufacture of fanning mills at Brantford. His business grew and he took into part-



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nership subsequently his son and then Mr. Edward Goold, branching out into the manufacture of other agricultural implements. For the first fifteen or twenty years of his residence here he travelled for his house throughout the province. The genial energy of Mr. Wisner brought prosperity to himself, his family, his workmen, and his church, to which he added a new enthusiasm and a cheerful optimism which helped some of the weaker and more timid souls over times of sickness and depression. He disliked anything that looked like narrowness and bigotry and was the right hand of our pastors and deacons in all good works. For over forty years he labored as a member and deacon, and he and his wife and his son (whose sad death in a street accident in Toronto caused much sorrow in Brantford), his daughters and other members of his family worked hard in the various ways in which faithful members can help to build up Christ's Kingdom on earth. Life is kinder, sweeter, better and braver in Brantford because this family lived and worked among us for over 60 years. Mr. Wisner's son-in-law, Mr. John Ott, tanner, joined us in 1869, and from that time in the various offices of the Church and Sunday School was an ardent worker and a most generous subscriber till the day of his death. To him and his good wife, who is still active in all good works, the church and the city of Brantford owes much.

Another of Mr. Wood's deacons was Mr. W. E. Welding, who joined our church in 1861 from Wellington Street Methodist church. He had been a school teacher in 1841 in a school east of Cainsville, then salesman for Morton & Co., manufacturers of stoneware, Brantford, afterwards with a partner, manufacturer of stoneware himself. He was an enthusiastic temperance reformer and for seven years held the office of Financial Secretary and Pew Steward in the church, but when Rev. J. Wood left Brantford in 1874 he withdrew from the church and with others founded the Emmanuel Congregational Church, which had a life of about 5 years with a congregation of from 25 to 92 active members. These members afterwards joined other churches, mostly Grace Church and Zion. Mr. Welding joined Zion Church, where he attended till his death. This is one of the dark periods in our history, like the burning of the church in 1864. Expansion in the suburbs is natural and healthy for churches, but division in the Mother Church in the centre, and a struggle between two separated halves of the same body for possession of the same territory is apt to cause the bitterness and heartburnings of a family quarrel over the division of the family estate, and it takes long to heal the wounds of division. The cause of dispute does not seem to have been a very serious one. After the resignation of Mr. Wood the supply committee had invited a number of ministers to preach. Two ministers had been heard for three Sundays each, one for two Sabbaths, and two other gentlemen from local churches had preached for one Sunday each. Two other ministers had been invited but they declined coming to preach and the supply committee at the annual meeting November 10th, 1874, asked the church to decide between those gentlemen already heard and a motion to call Mr. McColl was put to the meeting. An amendment was moved "that we refrain from deciding till others be heard." The amendment was lost by a large majority. Mr. McColl was invited to come for twelve months by three-fourths of the members present. In the end of April, or six months afterwards, a motion was made that the time limit of twelve months be removed and that Mr. McColl be invited to remain permanently and that an ordination or induction service should be held at once at the close of the Union meetings in June. This was opposed and an adjournment moved for a week. At the next meeting a standing vote was taken and the resolution was carried in the congregation, 71 for,

18 against. Afterwards it was submitted to a meeting of the church members and the vote was 49 to 17. A motion to make the vote unanimous was lost. In another week a paper was circulated among the members, which was signed 73 for and 25 against, 10 members refusing to vote. Mr. McColl then decided to accept the call and on June 16th Mr. McColl was installed, Rev. Dr. Wilkes and Mr. Fenwick taking part in the service. A communication was afterwards received from 26 members of the church, asking that letters of dismission be given to them, as they wished to form another church. This was done as requested and the church was weakened by the loss of many valuable members and active workers, few of whom ever came back to the parent church, though Mr. McColl resigned the next May, as he says in his letter he had repeatedly offered to do to heal the breach, but the Emmanuel Church was still carried on for nearly five years, when Mr. Vancamp, their pastor, suddenly left them, without explanations, and the church was closed.

Deacon Crandon rejoined our church 29th August, 1878. The disputed property was returned to the church again at some unmentioned date. The Church Register we have, the Communion Plate was donated to the Church at Tilbury Centre by our church as shown in the minutes.

In October 1877 Mr. Edmund Yeigh, Mrs. Yeigh, Mr. Henry Yeigh and Mr. Frank Yeigh joined us from the Burford church. Mr. Edmund Yeigh later chairman of the Congregational Union, and his son Frank, soon removed to Bond Street Church, Toronto, but Mr. Henry Yeigh and his family remained with us till recently. Of the labours of Mr. Henry Yeigh in the work of the Church, Sunday School and Mission for nearly forty years it is difficult to speak too highly. Like Deacon Symons he represents a type of aggressive Independency which is badly needed in Canada. Since the founding of the College, lay preaching, so valuable in the early days, seems to have died out and churches are being closed because our clergy cannot find time to fill them all and there is no strong call for the training of young laymen and local preachers to speak to the people in preaching places and missions that they go forward. Cromwell's discussions with the Presbyterian clergy in Scotland after the battle of Dunbar show what the Early Independents thought of lay preaching. The success of other modern religious bodies like the Methodists and the Salvation Army show how valuable the help of the laity may become. The Independents, early pioneers of lay preaching, should be the last body to abandon aggressive work on the frontier population of our cities and to confine their labours to foreign people in Canada and abroad. We need an outlet close at home for the cultured Christian energy of our young men and women in the pulpit. There is much room in Canada for men like Deacon Symons and Mr. Henry Yeigh. What we need is a larger faith and encouragement of our own young men and women and less talk of closing up churches because they cannot carry the heavy load of our present system of worship, but Mr. Henry Yeigh, like many other faithful workers, would not like too much mention of his labours. He looks only to the "Well done, faithful servant" which he and they will receive from their Master. Mrs. Yeigh and Miss Yeigh also gave many years active and cheerful service to the work of the church as long as they remained in the city. We hope that the whole family will some day return to Brantford and to the church they love.

In the records of the old frame church of 1836 we should also note the membership of Mr. Franklin P. Goad and his family who joined us in 1844. He came here to Brantford in 1844 and with Mr. VanBrocklin commenced the manufacture of stoves and afterwards in partnership with Mr. Bennett enlarged the scope of his enterprises. He married Miss

Lyman, the daughter of one of our early members and for nearly 70 years he and his son, Mr. E. L. Goold, and other members of his family were the Sunday School, the Ladies' Aid and its other enterprises. Mr. F. P. Goold was for one term a member of the City Council.

Another well known family for many years connected with our church was the family of Mr. C. H. Waterous, who came from the States to the city in the year 1844, about the time of the opening of the Grand River Navigation Works, to commence building steam engines, afterwards building a variety of implements in partnership with Messrs. Ganson, Goold and Bennett in 1857 and with Mr. G. H. Wilkes and others founding the firm of C. H. Waterous & Co. in 1864, under which name the business is still carried on. The family of Mr. Waterous remained with us until the unfortunate division on the removal of Rev. Mr. Wood in 1874, after which they joined Grace Church, of which church they are still much valued members. Mr. C. H. Waterous, Sr., was one of the gentlemen who acted as a building committee upon the burning of the first church in 1864 for changing the site, securing plans for a new edifice and rebuilding the church, and the present church is the result of their labours. The other members of the building committee were Messrs. James Wilkes, E. H. Potter, Dr. Allen, F. P. Goold, T. Cowherd and the pastor. The finance committee were Messrs. J. Woodyatt, W. E. We'din, Blackader, J. Ott. Cowherd, G. H. Wilkes, I. O. Wisner and Dr. Allen. Our church owes much to the wisdom, generosity, large-heartedness and kindly labours of Mr. and Mrs. Waterous and their well-known family of able and successful business men.

Mr. Wm. Watt of Monymusk, Aberdeenshire, Scotland, joined the church in the early forties with his wife and family and remained with us many years and had several children baptized here. When the Zion Presbyterian Church was established some years afterwards they joined that church, of which the parents had probably been members in Scotland. Another Scottish family which joined 75 years ago was the family of Mr. and Mrs. Green of Edinburgh. Some of the members of this family afterwards joined the First Presbyterian Church when it was founded in Brantford, but a large number of the family have remained with us till the present day and have always been among the most active supporters and ardent workers in the service of the Church and Sunday School. Mr. Frank Sterne, a grandson of the pioneers, was recently chairman of our Board of Management, and is still an active Sunday School and Church worker like his mother and many other relatives. He was also a member of the Executive of the Congregational Union for 1919.

Mr. and Mrs. Wickens and their family of the same period were with us a long time and no recent loss was felt more severely than the sad death of Miss Wickens in Hamilton, where she was killed in a street accident. She had been for so long a kindly and faithful worker here. She was one of those good women who have made the Brantford Church celebrated for acts of intelligent kindness, forethought, Christian charity and self-sacrificing labours in the East and West of Canada and in the Mission fields of Asia and darkest Africa, as well as in the moral and intellectual development of their own city.

Deacon E. H. Potter is celebrated as an energetic worker and a generous giver at the rebuilding of our church after the fire. There is on the church minute book a long resolution of regret at his sudden death in Syracuse, New York, after his removal to the United States. He was always, like so many of the members above referred to, one of those strong souls who helped Mr. Wood to carry on in the times of difficulty of the first ten years of his ministry culminating in the destruction of his church.

Deacon T. Shapley and his family, his brother, Mr. James Shapley, and his family from Devonshire, England, joined us from Zion Church, Montreal, in July, 1855, and he and his energetic nephew and others of the family worked hard in the Sunday School and Church and on the Board of Management, to build up a good kindly type of Christian citizen. They filled by their labours and generosity a large place in the history of the church for many years. Mr. Henry Shapley's energy has given him also a large place among the manufacturers of Brantford.

CHAPTER IX.

"If any man serve Me . . . him will My Father honour—John XII: 6.

All works are good, and each is best
As most it pleases Thee;
Each worker pleases when the rest
He serves in charity;
And neither man nor work unblest
Wilt Thou permit to be.

How many serve, how many more
May to the service come;
To tend the vines, the grapes to store;
Thou dost appoint for some;
Thou hast Thy young men at the war,
Thy little ones at home.

Just about this time, after the roads, the canals and the railways had been opened up by the pioneers, Brantford naturally became a manufacturing centre and the members of this church took an active part in the development of the factories, as they had done in the making of the roads, railways, canals, dams and water powers. The Goulds, Wilkes, Ganson, Waterous, Wisners, Weldings and Shapleys are celebrated in our civic history for their enterprise and energy in manufacturing and in the pushing of Brantford products, not only in Ontario and all Canada but in the British dominions at home and overseas, as well as in Europe and South America. The missionary spirit of our church has also made Brantford mills, engines and agricultural implements well known in the centre of Africa, at Chisamba and Dondi in the Portugese settlements, so that we may trace a large addition to the trade and prosperity of Brantford to the solid teachings and large views advocated in this pioneer church. In pulpit, Sunday School and church meeting men and women were trained to take a high view of the privileges and labours of church membership and good citizenship, when they might easily have settled down to the primitive standards of civilization of a cross roads hamlet formed in the bush owned and populated by thousands of Indians, but the same spirit which has shown itself since in the wilds of Africa found its first development in Brantford. We had a duty to fulfil to our Indian neighbours as honest, peaceful, friendly workers and traders, so we helped to take away the trade in firewater which has been so baneful to the natives and new settlers in many lands. We taught large views of the relations of the higher and more civilized race to their comparatively ignorant neighbours, the first owners of the land. We advocated free labour and fair wages and opposed slavery and serfdom in every form. The founding of our factories provided legitimate and well-paid employment for the surplus labor which might have become depressed and desperate when it found all the vacant land taken up by early settlers. The making of the roads, railways and canals prevented that congestion of

labour which would have taken place in a generation or two in the undeveloped bush; and the sons and daughters of our church, with other like trained and developed men and women in similar churches around them, blazed trails, which were well tramped afterwards, to the enormous untamed prairies of the far Northwest; and the Indians grew up alongside us as free men, benefitting by the markets we had created for their produce and helped by the counsel and example of our early pioneers like Mr. Jno. A. Wilkes, Jr., who earned their respect and admiration by his anxiety for their welfare, learning their language so that he could translate part of the Scriptures into it and speak freely to them in their own tongue.

The energy and initiative given by a Nonconformist training, as noted by Mr. Ballantyne in his book of 1830, pencil marked by Mr. J. A. Wilkes, has been well shown by the remarkable part taken in the founding and development of the industries of Brantford by the members of the Independent, Congregational, Presbyterian, Baptist and Methodist Churches of the city, and by the active part taken in Educational, Municipal, Friendly Society and Social Reform work by the men and women of these churches since they have been set free from the galling bonds, inequalities and injustices under which they groaned during the reigns of the Stuarts and the Four Georges in this country and in the Motherland.

You never see a poor, an ill-fed, or a ragged person in Canada now. Every boy and girl is sure of an education, a home and a future, which he or she is perfectly free to carve out for himself or herself if he or she is willing to treat the rights of others with the respect they demand for their own, as they have been taught in their churches and schools to do unto others as they would that others should do unto them.

This has not bred cowardice in them, as Czars, Kings and Kaisers have learned in these latter days. Our people are willing and ready to fight and die that others may be free, safe and prosperous also as they are. No Knights of the olden days were more willing to join in a Crusade against the oppressor than our half million boys and young men trained in the free churches of this good land. No more saintly women in days gone by ever worked harder or more self-sacrificingly to bind up and heal the horrible wounds of the battlefield, to care for the sick and diseased, and to feed the famine-stricken and suffering peoples of the world than our graduates from the Sunday Schools of Canada. No people at home supported their soldiers more generously or worked harder to supply the needs of their soldiers at the front than Canadian citizens. Our Christianity has been passed through fire again and it has stood the test well, coming out like refined gold and silver. These are heroic days, such as Greece, Rome, and Judea never saw, and the people who met them suddenly and fought them through to a finish were not trained by State-paid bishops, prophets, priests, nobles and Kings, but by plain men and women workers in plain little churches, chapels and Sunday schools, like our own, by men and women who were unconscious of the great work they had been doing in preparing their young men and women to pass like Daniel through a furnace seven times heated that they might redeem the world from a coldly calculated scientific orgy of bestiality, brutality, cruelty and lust, which had been prepared in secrecy and silence for forty years.

What Junker, Kaiser, King, Prince, Duke, Marquis or Field Marshal in once so haughty self-confident Germany would have believed that the plain business men, clerks, farmers, mechanics, lumbermen and laborers of Canada would meet their picked troops in the shock of battle, defeat and crush them in their strongest defences like their ancestors, the Ironsides of Cromwell, with a Bible in their pocket and a psalm or a prayer on their lips, crushed the haughty cavaliers of Charles I., and that soon

they themselves would be flying from their thrones and capitals, calling on the rocks and caves to hide them from the furious pursuit of the army of the Lord, Who had worked miracles once again in aid of His oppressed people in the twentieth century.

Fortunately we have a record of how our church trained her children in this matter sixty-five years ago. In September, 1855 Brantford held a great celebration of the fall of Sebastopol. Bonfires were lighted, flags and streamers were flying, bands playing, and a procession was formed, which finally assembled on the square in front of the Court House, with His Worship Mayor Matthews in the chair, who gave an address, followed by the Hon. W. H. Merritt, member for Lincoln county. Mr. Merritt spoke in a rather critical way of the value of the great victory, speaking of the lack of freedom and tyranny in other European countries as well as in Russia, and he was followed, says the reporter of the meeting, by J. A. Wilkes, Esq. As this is perhaps the last recorded public appearance of our great pioneer, it is interesting to listen to the man who took an active part in his youth in helping to make in Birmingham the seven million guns sent from that town to conquer the Napoleonic despot. The report says:

"After the Hon. gentleman took his seat J. A. Wilkes, Esq., addressed the assemblage. The aged patriarch manifested a deal of patriotism but differed from the preceding speaker in regard to the method of conducting the war. He deemed it advisable to conquer the Czar first and then to subjugate the other countries one by one. He would have the canker worm of despotism eaten by piecemeal. The venerable patriot sat down with his heart ready to burst with loyalty and gratitude."

As we listen to the last speech of this great Independent we catch the spirit of Cromwell and Milton, of Blake, the Ironsides, and the British who broke Napoleon at the Nile, at Trafalgar, in the long fight in the Peninsula, and in the final stroke at Waterloo. We see the value in this great war of today of his fervent belief and teaching that Christians are called upon to do battle to the death with all gigantic tyranny and despotism. This was his life-long teaching in our Church and Sunday School and is the age-long teaching of all our church leaders.

CHAPTER X.

THE CHURCH BUILDINGS

O Thou whose own vast temple stands
Built over earth and sea,
Accept the walls that human hands
Have raised to worship Thee.

Lord from thine inmost glory send,
Within these courts to 'bide,
The peace that dwelleth, without end
Serenely by Thy side.

May erring minds that worship here
Be taught the better way;
And they who mourn and they who fear
Be strengthened as they pray.

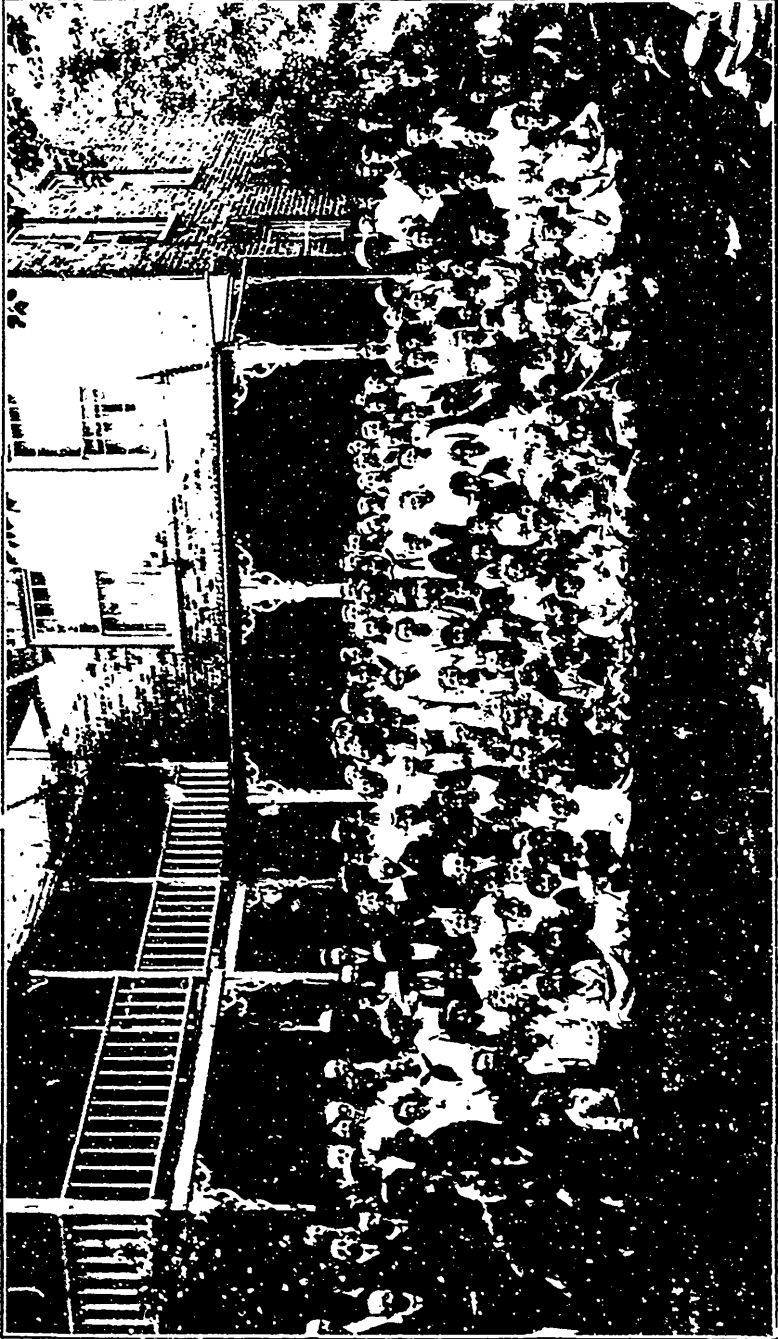
May faith grow firm, and love grow warm,
And pure devotion rise
While round these hallowed walls the storm
Of earth-born passion dies.

—W. C. Bryant.

Our first Church building, though it did seem a very plain building to us of today, was thought to be a very handsome one by the villagers and visitors to the Brantford of 1836. It was like all the buildings of that day in Brantford, a frame building, for clear pine at four dollars per thousand feet in the log was for very many years the cheapest and best building material in Brantford. The river being the natural highway from the forests of the north, its cheap transportation of lumber in the spring made possible a very handsome and commodious tabernacle for very little money.

The book by Dr. Morse of Boston speaks of white pine in the forests of New England and Maine two hundred and sixty feet in height, six feet in diameter, and one hundred and fifty feet to the first limb. It notes also in speaking of Upper Canada that on the banks of the Grand River are also found white pine, elm, bass, black walnut, oaks, chest nuts, and balm of Gilead. Our white pine, no doubt, was as large and good as that of New England, for in a volume on the Settlers of Long Point in Norfolk County it is noted that a settler in that district cut one white pine four feet in diameter, which produced three logs of 1,000 feet each, with a large top besides, and the writer notes that another settler was buried in a coffin hewn out of a solid walnut log.

The white painted frame church with a short steeple and a porch in front dated 1836, very like the Mohawk church and the early Puritan and Dutch churches, was without doubt built of the choicest lumber and it



CHURCH PICNIC AT PORT DOVER

could not be replaced for many times its cost if we had to build it today of the same material.

In February 1839 the Rev. Angus MacIntosh, a missionary of the Presbyterian church, says that the Rev. Mr. Lilly, the Independent minister of Brantford, very kindly and liberally offered him the use of his meeting house as he had done on a former occasion. He describes the "meeting house" as a very elegant and commodious edifice.

After the coming of the Rev. John Wood the increase of the congregation necessitated additional accommodation and galleries were erected in the house of worship, and the improvements were made in 1857 at a cost of over \$2,000.

On the morning of Sunday, April 14th, 1864, the old church was destroyed by fire through the act of an incendiary, who confessed the crime and said he sat on the other side of the street and watched the destruction of the building. Some friends still living remember the fire and the falling of the church steeple.

The corner stone of the new building (our present church) was laid on the 10th of October in the same year, says Sutherland's Gazetteer and Directory for the County of Brant 1869-70, and the edifice was completed and dedicated on the 19th November 1865. Its cost, including the new site, which is in a very fine position on Victoria Square (east side) was about \$10,000.

It is built of white brick, with slated roof and spire, from a design furnished by Mr. William Mellish, and was erected under his supervision. A bell of 200 lbs. weight from Meneeley & Sons, Troy, N.Y., hangs in the tower and a very fine organ from the factory of S. R. Warren & Co., Montreal, occupies the gallery. The church is seated to accommodate 500 persons. It is free from debt.

Services Lord's Day at 11 a.m. and 6.30 p.m. Sabbath School at 2.30 p.m. Lecture and prayer meeting, Tuesday evening at 7.30 p.m. (8 o'clock in summer). Communion Service on the first Sabbath of every month in the morning. The pews are allotted but not rented, all expense being defrayed by the weekly offering. All seats are free to strangers.

The Directory contains an engraving of the church which is somewhat different to its present appearance. The building is surrounded by a picket fence and the steps up to the entrance of the church lead up to a platform in front of the central doorway from each side of the church instead of the present approach of a broad stairway rising from the level of the sidewalk.

Since 1869 a new choir gallery and vestry have been built and a new organ has been placed in the new gallery. The church has been rescued and alterations and improvements have been made at a very considerable additional cost. It is still one of the handsomest churches in the city and bears many tokens of the loving care of its members for the building which houses Brantford's pioneer church. Some changes have been made in the hours for service but the seats are still all free and all strangers are welcome to any of them.

After the sad experiences of fires in the early part of last century, in after years builders of expensive buildings sought for fireproof materials, and so we find that the churches of the latter part of the nineteenth century were first built of the buff colored bricks made in local brick-yards of the Erie blue clay, and then houses were built of the red bricks from the Upper or Saugeen clays which begin at the upper part of the city valley and are largely used for buildings as you follow the northward course of the river. Afterwards the Milton red pressed brick made from the colored shales below the Niagara limestone became the favored building material. Slates took the place of shingles after several of the

earlier churches had been burned down in the city, and Niagara limestone and concrete were used for foundations, so that Brantford has grown to be a city of beautiful churches, but the Mohawk Chapel just outside the city, built in 1780, still survives as the type of the first churches in Canada.

(In this connection I should like to insert here a further note upon the origin of the Mission to the Six Nations, which I have just found in a little old brown leather covered volume by President Jonathan Edwards called "The Life of Rev. David Brainerd," missionary to the Indians of New Jersey and the Forks of the Delaware. He says (p 319, under date of June 1747): "The Commissioners in Boston of the Society in London for propagating the Gospel in New England, and parts adjacent, having received a legacy of the late Rev. Dr. Daniel Williams of London for the support of two missionaries to the heathen were pleased while he (Brainerd) was in Boston to consult him about a mission to those Indians called the Six Nations, particularly respecting the qualifications requisite in a missionary to those Indians. They were so satisfied with his sentiments on this head and had such confidence in his faithfulness, his judgment and discretion in things of this nature that they desired him to undertake to find and recommend two persons fit to be employed in this business and very much left the matter with him.")

Upon the site of the old church still stands a fine old maple tree about 9 feet in girth, probably planted in 1836 or soon after. It is one of the largest trees in Brantford, now only exceeded in height and girth by the magnificent elm planted on the Wilkes homestead, probably about the time of the sale of the town lots by the Indians in 1830.

Since the church was built Victoria Park has been much improved by the growth of the trees planted about that time, by the magnificent group of statuary in memory of Chief Brant, by the fountain presented by the late J. K. Osborne, by the building of the Free Library, the Park Church, the improvement of Zion Church, the new Bank of Montreal, the Y.W.C.A. building and the new Registry Office, till it has become the most beautiful spot in and the natural artistic centre of the city by the instinctive co-operation of Brantford's most intelligent citizens. Its growth in beauty and handsome architectural surroundings is a tribute to the good taste of a democratic city. Its unplucked flowers and its playful squirrels are always a pleasant addition to the beauty of this quiet spot in a busy city in the eyes of strangers. Our handsome manse of white brick, with limestone trimmings, close to the church, which has been recently purchased, is a proof that the members are anxious that their minister shall feel at home here and that he is made as comfortable as any clergyman and his family would wish to be. Brantford Congregationalists are proud of their church, its surroundings and its Christian activities.

CHAPTER XI.

OUR MINUTE BOOKS.

"The growing good of the world is partly dependent
"On unhistoric acts, and that things are not so ill
"With you and me as they might have been, is half owing
"To the number who lived faithfully a hidden life
"And rest in unvisited tombs.

—George Eliot.

The later history of the Church can be well gathered from the short extracts from the minute books of the church which I have condensed for that purpose. I have commenced with the record of the meeting of 14th September, 1848, and have continued the extracts till the beginning of the present year. I have also incorporated the trust deed under which the present church is held, which is the usual form (approved by the Union), under which all our Congregational Churches are now held as it is desirable that all the members of our church should be familiar with the trusts and powers of that deed. It will appear under its proper date, 19th September, 1864.

The first minute book of the church we now possess is a small book which begins with a record of church meetings on the 14th September, 1848. If there was a Minute Book prior to this it has been lost or destroyed in the unhappy dispute which arose through the arbitrary action of Rev. Mr. Baker, who locked up the church and nailed down the windows to prevent a meeting of the church members being held to discuss certain charges which he appears to have made against Mr. F. T. Wilkes, afterwards Judge Wilkes of County Grey. Mr. Baker and Deacon Crandon took away the Church Register to another church which they founded in Brantford and called Ebenezer, afterwards returned it some years later with the Communion plate but refused at first to restore them on demand by the church trustee. Possibly a Minute Book as well as a Church Register was kept by the pastor and retained as his private property when he removed to Newmarket after the closing of the secessionist chapel in Brantford. In any event our first Minute Book kept by a Church Secretary is the one kept by that faithful guardian and trustee of our church who was appointed Church Secretary in 1848, Mr. James Wilkes. It is headed: "Minute Book of the Congregational Church, Brantford, from the 14th September, 1848.

At a church meeting held in the Congregational Church Sept. 14th, 1848, present F. P. Goold, Mrs. Goold, G. S. Wilkes, Jas. Wilkes, Wm. Walker, Mrs. Walker, Mr. Bacon, Mr. Hill, Mrs. Hill, Mr. Parsons, Mrs. Perry, Mrs. Wickens, Mrs. Robinson, F. T. Wilkes, Mrs. Day, Mrs. Wilkes, Hannah Peck, F. P. Goold was unanimously chosen chairman and James Wilkes appointed to record the minutes.

The meeting was opened by singing and prayer, after which the paper, signed by twenty members, was read as follows:

We, the undersigned members of the Congregational Church in Brantford, hereby appoint Thursday, the 14th instant, at half past 7 o'clock p.m., as the time for the next Church meeting, to be held for the purpose of hearing and determining the charges preferred by the Rev. T. Baker against F. T. Wilkes, Esq., and also taking into consideration other matters connected with the prosperity of the church.

Brantford, September 8th, 1848.

Signed by James Wilkes and 19 other members, including Martha Woodyatt, George Mills, John A. Wilkes and Susan Wilkes, beside those at the meeting.

Also a copy of a letter addressed to the Rev. T. Baker by Mr. James Wilkes, announcing the same, was then read as follows:

Brantford, Sept. 9th, 1848.

Sir,—The undermentioned members of the Church request you to announce tomorrow morning that a church meeting will be held on Thursday evening next at half past 7 o'clock (here follow the names on other page). I am further requested to inform you that the business will be to hear and determine the charges preferred against F. T. Wilkes and to take into consideration other matters connected with the prosperity of the church. I am, Sir,

The original paper signed by the above
named members is in my possession.

Your obedient servant,

JAMES WILKES.

J.W.

The Rev. T. Baker.

Mr. Wilkes stated that he had announced the meeting on Sabbath morning immediately after service, Mr. Baker having failed to do so. It was then

Moved by G. S. Wilkes, seconded by Mr. T. Bacon, resolved that the consideration of certain charges preferred against F. T. Wilkes be postponed to the next Church meeting and this meeting considering that no member ought to be suspended from church fellowship unless proved charges of misconduct do regard Mr. Wilkes as in good and regular standing as a member of this church. Carried unanimously.

Moved by F. T. Wilkes, seconded by Mr. Bacon, resolved that in the form of Church Government recognized and followed by Congregational Churches as in their opinion in accordance with the teachings of the New Testament each individual congregation of Christians organized as a Church has full power and authority to transact all business relating to the interests of the body, responsible only to Christ as its Supreme Head, and that the sense of the Church is to be understood as expressed in every particular case by the vote of the majority of its members present at any Church meeting regularly called for church business, and that we do consider the present meeting regularly called. Carried unanimously.

Moved by Mr. Bacon, seconded by Mr. Hill, resolved that in consequence of several matters having disturbed the peace and prosperity of this church, upon which various and conflicting opinions exist among its members, this meeting, without at the present moment expressing an opinion upon any of the subjects of difference, consider the retirement of the pastor to be essential as a foundation for peace in the church and this meeting therefore requests the pastor to resign his office as pastor of this church. Carried unanimously.

Moved by Mr. Walker, seconded by Mr. Parsons, resolved that a copy

of the foregoing resolutions be transmitted to the Rev. T. Baker, requesting an answer that it can be submitted to the Church tomorrow evening, the 13th inst. Carried.

Moved by Mr. G. S. Wilkes, seconded by Mr. Bacon, resolved that this meeting has been taken by surprise this evening by finding their place of worship fastened and by discovering on enquiry that the Rev. T. Baker had surreptitiously obtained the key and had kept it in his possession, evidently in order to prevent the members of the church exercising their proper rights, and that James Wilkes, one of the trustees, be instructed to remove the present lock and procure a new lock and bolts for the door and to retain the key in his possession for the use of this church and subject to its direction as expressed in Church meeting. Carried unanimously.

Moved by Mr. Jas. Wilkes, seconded by Mr. T. Bacon, resolved that this meeting do adjourn until half past 7 tomorrow evening. Carried.

At the adjourned meeting held on Friday evening at half past 7 o'clock Mr. James Wilkes stated that he had enclosed the third and fourth resolutions passed at the previous meeting to the Rev. T. Baker, in a note as follows:

Sir,—I beg to enclose a copy of two resolutions passed at a numerously attended church meeting held in the church last evening pursuant to notice, Mr. Goold in the chair, and I have to request an answer before half past 7 o'clock this evening as the meeting adjourned until that hour.

JAMES WILKES,

Rev. T. Baker.

Recorder of Minutes.

Brantford, Sept. 15th, 1848.

This was sent to Mr. Baker in the morning and no answer has been received.

It was then

Moved by Mr. Walker, seconded by Mr. Jas. Wilkes, resolved that as the request of the church to the pastor, the Rev. T. Baker, to resign has been disregarded by him, he not having answered the communication addressed to him, enclosing a copy of two resolutions of this church on the subject, and as he undertook to prevent the meeting held last evening by nailing down the windows and obtaining and holding the key of this place of worship, this meeting hereby dismiss him from all connecton with this place of worship as pastor. Carried unanimously.

Moved by Mr. James Wilkes, seconded by Mr. Parsons, resolved that until a supply be obtained for the pulpit this building be kept locked on the Sabbath except during the hours of the Sabbath School. Carried.

Moved by F. T. Wilkes, seconded by Mr. Hill, resolved that F. P. Goold, W. Walker, Jas. Wilkes and G. S. Wilkes be a committee to attend to the obtaining supplies for the pulpit, and that they report to this church at a meeting to be held on the first Wednesday in October at half past 7 o'clock, which meeting we hereby appoint. Carried.

Moved by Mr. Walker, seconded by Mr. Parsons, resolved that a copy of the first resolution passed this evening be transmitted to Mr. Baker by Mr. Wilkes. Carried.

At a Church meeting held on the 21st November, pursuant to notice from the pulpit the previous Sabbath, John A. Wilkes in the chair,

The committee reported that they had succeeded in obtaining the services of the Rev. T. Lightbody for a limited period. He had preached two Sabbaths and had given the committee to understand that he was at present disengaged.

The Rev. T. Lightbody's testimonials, signed by the Chairman,

Treasurer and Secretary of the Congregational Union of Canada West, were then read and considered highly satisfactory. Letters were then read from Mr. Lightbody to Mr. Baker, proposing a council of pastors and delegates of neighbouring churches be asked to attend, hear statements from both parties, and be requested to give advice, to which Mr. Baker replied that the relative position of the parties renders the proposition of a council advisory impossible.

It was then resolved that Mr. Lightbody be requested to administer the ordinance of the Lord's Supper on the first Sabbath in December and that the committee continue to act for the present in obtaining subscriptions, calling the church together as soon as they think necessary, and generally to act for the benefit of the church.

It was then unanimously agreed that a church meeting shall be held stately once a month.

The opinion of the members present was then taken respecting the Rev. T. Lightbody, and they were unanimous in expressions of satisfaction.

The meeting was also in favor of a weekly subscription instead of Pew Rents, and a subscription list was commenced. Adjourned.

It is unfortunate that this division of the church should have taken place, but the action of the church in the matter was so reasonable that it seems to a faithful historian that the official record of the public meetings held and the readiness of the church to discuss the matter and to invite the counsel and advice of neighbouring churches should be fully given to their credit. The resolutions carried in the meeting create an important precedent in our history which should be remembered, as they prove once again that the government of this church is always in the hands of the majority of its members and that no official position in the church gives to any one member power to overrule the decision of the majority in a church meeting properly convened; and even where the pastor refuses to convene a meeting a number of the members have obviously power to convene a church meeting to discuss matters in dispute without his consent, upon giving sufficient public notice at a regular church service.

At a church meeting held on the 28th November, 1848, Wm. Walker, Esq., in the chair, the minutes of the former meeting being read,

It was resolved that this Church, having been recently deprived of their pastor and being satisfied with the testimonials produced by the Rev. T. Lightbody, and having been edified by his ministrations among them during his stay, are desirous of having his ministrations continued to them, but anxious that their proceedings should be in conformity with the principles and usages of Congregational Churches, as well as respectful to that gentleman, do appoint Mr. James Wilkes and Mr. Brown as a committee to wait upon him to ascertain his views and feelings on the question of his being at once invited to become permanently their pastor or to act as such for three months next, with a view to his final settlement over them, and that when this meeting adjourns it adjourns to meet again on next Tuesday evening at the usual hour to take the subject again into consideration.

At the adjourned meeting held 5th December, 1848,

Moved by Mr. Culy, seconded by Mr. Bacon, resolved that the Rev. Thos. Lightbody be invited to become the pastor of this church.

Moved by Mr. Culy, seconded by I. Wilkes, resolved that the following be members of the finance committee: Messrs. Brown, Guld, Bacon, and Jas. Wilkes. Carried.

Moved by Mr. Brown, seconded by Mr. Culy, resolved that Mr. James Wilkes be secretary to keep a record of the minutes. Carried.

Adjourned.

At a church meeting held in the church Dec. 26, 1848, J. A. Wilkes, Esq., in the chair, the Rev. Thomas Lightbody's answer was read, accepting the call of the church.

It was then resolved that the Finance Committee in connection with the pastor invite ministers and make arrangements for recognition service.

At the regular meeting held on the 27th February, 1849, the pastor in the chair,

Moved by Mr. Wilkes, seconded by Mr. Culy, whereas Mr. C. H. Crandon has not worshipped with this church for several months and has in no sense during that time filled the office of Deacon of the church, resolved that Mr. Crandon be not recognized as a Deacon of this church. Resolved that Mr. James Wilkes and Mr. Goold wait on Mr. Crandon and request him to return to them in the name of the church the Communion plate and table cloth in his possession, they being the property of the church; and that the same parties apply to Mr. Crandon and the Rev. Thos. Baker for the Church Book.

An election of Deacon was held in the ballot form, when Mr. James Wilkes and Mr. Goold were chosen by a majority of votes. As Mr. Goold objected and wished to decline, it was resolved that the election of Deacon now concluded be allowed to lie over until the next church meeting, before the church receive the acceptance or rejection of the office.

At the regular church meeting held March 27th, after the minutes had been read, Messrs. Wilkes and Culy reported that they had called upon Mr. Crandon for the church plate and Book and he declined giving them up. (Mr. Crandon returned to the membership of the church in August, 1878, and the property was returned to us as noted hereafter).

The Deacons were then called upon for their answer, when Mr. James Wilkes signified his willingness to act, Mr. Goold declined. It was then resolved that as Mr. Goold declines the office of Deacon (which the church regrets) at the next church meeting another Deacon be chosen.

At the regular church meeting held May 1st, the pastor in the chair, in accordance with the resolution passed at the preceding church meeting the members present proceeded to vote by ballot for a Deacon, when Mr. Culy was chosen to fill that office.

At the monthly church meeting held June 26th, the pastor in the chair,

It was resolved that a roll of members be made, leaving out the names of those who are known to have connected themselves with the church under the pastoral care of the Rev. T. Baker. A roll of 38 active members was adopted August 26, 1849.

At the regular monthly meeting held on the 26th February, 1850,

It was resolved that application be made to the Colonial Missionary Society for aid, and the Pastor and Deacons were appointed a committee to draft a letter asking for from £20 to £40 a year for a short period.

Resolved that Messrs. Culy and F. T. Wilkes be authorized to negotiate a loan of £100 and to pledge the church property for security.

At a meeting held Dec. 2nd, 1851, it was resolved that application be made to the Colonial Missionary Society for a continuance of the aid they at present grant to this church for one year beyond the current year.

The last minutes signed by Dr. Lightbody as pastor are dated 2nd March, 1852.

On Jan. 7th, 1853, Deacons John Culy and James Wilkes on behalf of the church called the Rev. John Wood to the pastorate. He wrote a letter of acceptance January 14th, 1853, and on the 16th Feb., 1853, Rev. W. F. Clarke of London, Rev. Wm. Hay of Scotland, Rev. A. Lillie and the Rev. John Roaf of Toronto met with the Brantford Church and ordained Rev. Mr. Wood to the pastorate of the church by prayer and the laying on of hands.

Mar. 29th, 1853, at a church meeting March 4th, 1853, it was resolved that a letter be sent to the Committee of the Colonial Missionary Society, reporting ourselves self-sustaining and thanking them for their aid.

It was also resolved that special services are desirable and would be useful. Friday, April 1, was set apart as a day of special private prayer and fasting.

October 20, a general meeting of the church and congregation was held, at which it was resolved to pay off the remaining debt and erect a front gallery, new roof on the chapel, erect a schoolroom and vestry behind it, grade the grounds in front, etc., the funds to be raised by weekly subscriptions payable until the work was completed and paid for. About £87 10s was subscribed at the meeting.

In a church meeting of Dec. 26, 1853, it was decided to obtain from the Congregational Union a form of Trust Deed and Feb. 28, 1854 decided to elect five trustees, who were then elected as follows: Mr. Culy, Mr. James Wilkes, Mr. F. P. Goold, Mr. Cowherd and Mr. Justus Morton.

The words burying ground were ordered struck out of the form of trust deed and the words "died or cease to reside in the province of Ontario" was amended to "dies or ceases to reside in the town of Brantford."

It was then resolved that the trustees elect be instructed by the church to take the necessary steps to secure the deed by negotiating for the debt and to see the deed properly recorded. I have not inserted the copy of this deed, but the copy of trust deed of 1864 of the present church built after the fire on a new site is given and will be found on a later page.

May 2, 1854—An estimate for Chapel improvements was presented by Mr. James Wilkes from Bellhouse & Large for basement and 3 galleries exclusive of brick £330, to which Mr. Wilkes added about £150 for painting, repairs and sundries, making about £500. Mr. James Wilkes moved and Mr. Goold seconded that instead of the contemplated additions in rear of the church (decided on October 20, 1853) a basement be constructed. This was carried; as well as three galleries instead of one single front gallery as first contemplated.

Oct. 30—Mr. James Wilkes laid before the church a statement of the subscription receipts and expenditure for the improvements in the church, showing that the latter would reach about £675 when the heating apparatus and gas fittings are completed, and that the subscriptions when all paid in would amount to only about £460, of which only about one-fifth had been paid in yet, whereupon Mr. Ganson moved and Mr. Jas. Wilkes seconded and it was carried, that Messrs. Smithers, Potter & Gould be a committee to devise means of liquidating the debt.

Oct. 31, 1855—A census of the church and congregation at this date showed the number connected with the congregation, including children but not young persons whose parents are not with us, to be 268.

Nov. 6, 1855—Messrs. Birch and Ganson were ordained as Deacons as directed by the church.

May 30, 1855—It was decided to increase the pastor's salary from July next to £200.

Jan. 27, 1857—The financial report showed that the debt at the

commencement of the year of £37 10 and the increase of the pastor's salary by £50 had been met, so that the current expenses account was square. The improvements amounttd to about £750, of which £450 had been paid. A committee of five was appointed to deal with the liquidation of the debt of £300.

July 28, 1857—Messrs. E. H. Potter and Thos. Shapley were elected trustees in place of Messrs. Culy & Morton, who had left the town.

The pastor having reported that it now became necessary for legal purposes, registration of marriages, etc., that the church should keep a record of all its proceedings apart from that kept by the pastor, it was moved by Mr. F. P. Goold and seconded by Deacon Wilkes, that Mr. Jas. Woodyatt be appointed Secretary of the Church. Carried.

July 28, 1857—Messrs. Wilkes, Woodyatt and the pastor were then appointed a committee to obtain if possible the lost records of the church from Rev. Dr. Lillie and Rev. J. Baker and to transcribe them with those relating to the action of the church during the pastorate of the Rev. J. Lightbody and a copy of those kept by the present pastor into a new book of records.

Aug. 7, 1857—The trustees were authorized to purchase the melodeon now in the gallery on condition that the remaining debt on the building be provided for before subscriptions were asked for the instrument.

Dec. 1, 1857—Messrs. James Woodyatt, E. H. Potter and Thomas Shapley were elected Deacons.

Aug. 1, 1858—The trustees reported that the trustees of the Widows' and Orphans' Fund were willing to lend the sum of \$1,000 at 10 per cent. interest upon their giving their personal security and mortgage upon the building. It was agreed that the loan be secured on the terms named.

BURNING OF THE CHURCH EDIFICE.

Aug. 14, 1864—On the 14th August (Sabbath) at 6 o'clock a.m., the church edifice in which we had met for worship for 28 years (having been created in 1836) was discovered to be on fire, and although the most vigorous efforts were made to extinguish it it was shortly entirely consumed. It was the work of an incendiary, one James Henderson, who on the following Tuesday confessed the deed before two magistrates. The church was insured for \$3,500 and the melodeon and furniture \$800.

Service was held in the evening in the court house kindly granted by Sheriff Smith. The pastor preached from Amos 3:6.

On Monday morning at 9 a.m. there was a general meeting of the church and congregation in the Wellington St. C. P. church. After devotional services the pastor read a very kind and Christian letter from the session and managers of the congregation in whose edifice we were met, offering us the use of their building until they could obtain a pastor, whereupon it was moved by Mr. Jas. Wilkes, seconded by Mr. Jas. Wood-yatt, and

Resolved, that the warmest thanks of this church and congregation are due and hereby tendered to the Session and Managers of the Wellington Street Presbyterian church for the exceedingly handsome and Christian offer by which they have placed their house of worship at our service, and that the same be gratefully accepted.

It was also resolved that we present our hearty thanks to the members of the several Fire companies of the town, and to the inhabitants generally, for their very efficient services, so cheerfully rendered in their attempt to extinguish the fire, and also for the many expressions

of sympathy we have received in connection with our disaster. Also resolved that the following gentlemen be a committee to draw up and circulate a subscription list for the purpose of enabling us to rebuild, viz.: Messrs. J. Woodyatt, W. E. Welding, Blackader, J. Ott, Cowherd, G. H. Wilkes, Wisner and Dr. Allen.

And further resolved that the question of changing the site and of securing plans for a new edifice be referred to the following gentlemen: Messrs. Jas. Wilkes, E. H. Potter, W. Mellish, F. P. Goold and C. H. Waterous. Adjourned to Friday at 7.30 p.m. to receive reports of the committees.

Aug. 19—At the adjourned meeting the committee appointed to secure subscriptions reported that the sum of \$1,450 had been reached, payable in four quarterly instalments, to which \$329 was added in the meeting, making \$1,779.

On motion by J. Wilkes, seconded by J. O. Wisner, the pastor was requested to draw up a circular appeal and send a copy to each of the churches in the province in connection with the denomination, asking one collection from each to assist us in rebuilding.

The committee to which was referred the question of changing the site reported that the corner lot opposite the Wellington St. Canada Presbyterian church could be obtained for \$750 cash and recommending that we should purchase it. The report was adopted.

Mr. F. F. Blackader was appointed Treasurer of the Building Fund.

Friday, Aug. 26—The church met and the committee on subscriptions reported promises of about \$2,170.

The circular prepared for the churches by the pastor was adopted and 200 copies ordered printed.

The committee on plans reported recommending the general design of a plan drafted by Mr. Mellish. With slight alterations, the report was adopted and Mr. Mellish was requested to draft such a plan as would be requisite for the obtaining of estimates under the direction of the committee.

Sept. 2—At the adjourned general meeting of the church and congregation, Mr. Mellish submitted a new draft plan for the new edifice. After lengthened deliberations it was resolved that the general outline of the plan be adopted, but that the width of the windows be reduced by 6 inches, the basement be raised two feet more out of the ground, sinking the brickwork around the front windows and throwing in some additional ornamentation about the cornices of the building.

The following gentlemen were appointed a Building Committee: Messrs. James Wilkes, F. P. Goold, E. H. Potter, C. H. Waterous, T. Cowherd, Dr. Allen and the Pastor.

Sept. 6—A special meeting of the church was held for the purpose of electing additional Trustees, when Mr. James Woodyatt was elected in place of Mr. George Birch, who had removed from town, and Mr. Jesse O. Wisner was elected a Trustee in place of Mr. Thomas Cowherd, who had ceased to be a member of the church.

COPY OF TRUST DEED OF THE FIRST CONGREGATIONAL CHURCH DATED 19TH SEPTEMBER, 1864.

This Indenture made the 19th Sept. 1864 in pursuance of the Act to facilitate the conveyance of Real property between James C. Geddes of the town of Dundas in the County of Wentworth, formerly of the town of Brantford in the County of Brant, Banker, of the first part, Isabella

Grant Geddes, wife of the said James C. Geddes, of the second part, and James Wilkes, Franklin P. Goold, Edward H. Potter, James Woodyatt and Jesse O. Wisner, all of the town of Brantford and members of the First Congregational Church in said town, gentlemen, Trustees nominated and appointed for the purposes hereinafter mentioned under and by virtue of the act of Parliament hereinafter recited or referred to, of the third part, whereas in and by an Act of the Parliament of Upper Canada made and passed in the 9th year of the reign of his late Majesty George the Fourth (1829) entitled "An Act for the relief of the Religious Societies therein mentioned, it was amongst other things enacted that whenever any Religious Congregation or Society of Presbyterians, Lutherans, Calvinists, Methodists, Congregationalists, Independents, Anabaptists, Quakers, Menonites, Tunkers or Moravians should have occasion to take a Conveyance of land for any of the uses therein mentioned, being for the site of a Church, Meeting House or Chapel, it should be lawful for them to appoint Trustees to whom and their successors (to be appointed in such manner as should be specified in the Deed of Conveyance of such land) the land requisite for all or any of the purposes aforesaid might be conveyed; and such Trustees and their successors in perpetual succession by the name expressed in such Deed should be capable of taking, holding and possessing such land, and of commencing and maintaining any action or actions in law or equity for the protection thereof and of their right thereto. And it was by the said Act further enacted that there should not be held in trust for the purpose aforesaid more than five acres of land for any one congregation. And whereas a Religious Congregation or Society of Congregationalists having occasion for the tract or parcel of land hereinafter described and hereby bargained and sold or intended so to be for the site of a Chapel have in order to avail themselves of the provisions of the said Act appointed the said parties hereto of the third part to be Trustees by the name of Trustees of the First Congregational Church in Brantford, for the purpose of purchasing and taking a conveyance of the same lands.

And whereas the said parties of the third part as such Trustees as aforesaid have contracted and agreed with the said James C. Geddes for the purchase of the Tract or Parcel of Land and hereditaments hereinafter described and hereby bargained and sold or intended so to be and the fee simple and inheritance thereof, at or for the price or sum of Seven hundred and fifty dollars. Now this Indenture witnesseth that for the considerations hereinbefore expressed and in consideration of the sum of Seven Hundred and Fifty Dollars of lawful money of Canada now paid by the said parties of the third part to the said party of the first part, the receipt whereof is hereby by him acknowledged, he, the said party of the first part, doth grant unto the said parties of the third part, their successors and assigns forever, all and singular that certain parcel or tract of land and premises situate lying and being in the town of Brantford in the County of Brant and province of Canada, containing by admeasurement one-fifth of an acre more or less, being composed of the North halves of lots number fourteen and fifteen on the south side of Wellington street in said town. To Have and To Hold the same unto the said parties of the third part, their successors and assigns forever, by and under the name and designation of the Trustees of the First Congregational Church in Brantford. But nevertheless upon the special trust and confidence that the same shall be forever hereafter held and enjoyed for the site of a Chapel for the use of the members of a Congregational Church, maintaining a Church discipline and doctrinal principles in harmony with those of the Congregational or Independent Dissenters who formed the Congregational Union of England and Wales in the year

of our Lord 1831, and that the said parties of the third part and their successors, Trustees for the time being, shall at all times hereafter permit any Minister or Preacher (he being duly authorized by the said church to perform divine service on their behalf) to officiate in the said Chapel according to the rules and discipline of the said Church, and it is hereby declared to be the true intent of these presents that the full number of the Trustees of the said Trust shall continue to be three. And that when any one or more of the above named Trustees or of their successors in the Trust shall die or cease to be a member of the said church from any other cause whatsoever, the vacant place or places of the Trustee or Trustees so dying or ceasing to be such member shall be filled up with a successor or successors to be nominated as follows: That is to say to be nominated and appointed by the said Church duly called and making such nomination according to its regulations and the person or persons so nominated and appointed Trustee or Trustees shall be the legal successor or successors of the said above named Trustees and shall have in perpetual succession the same capacities, powers, rights and duties as are under or by virtue of these presents and by force of the said statute given to or vested in the said parties hereto of the third part, provided always, and it is hereby declared that in case at any time or times hereafter it shall happen that by the rules and discipline of the said church the congregation or society for whose benefit the said trust is hereby created shall cease to exist as a church, then as well the Pastor or Preacher as any Trustee or Trustees to be appointed under the provisions herein contained shall be appointed by a majority of the subscribers to the maintenance of divine worship in the said Chapel. Provided further that no person or persons shall be appointed as Pastor or Preacher, Pastors or Preachers who shall not hold and preach the doctrinal and ecclesiastical principles for the benefit of which the said trust is by these presents created. And it is hereby further declared and provided that in case at any time or times hereafter there shall not be either a church or subscriber to the maintenance of divine worship in the said chapel, it shall and may be lawful to and for the trustees for the time being of the said trust and they are hereby required to suffer divine worship to be performed therein by any preacher or other person belonging to any Society or Christian denomination whose doctrinal principles and church discipline are in unison with the Congregational Church above described. Provided always and it is hereby further declared and agreed that if at any time or times hereafter the said church in and for whose benefit the said trust is hereby created shall consider it necessary and expedient either from the ineligibility of the situation or from any other cause to sell and dispose of the said land and premises, together with the buildings and appurtenances thereon erected, it shall and may be lawful to and for the said Trustees for the time being of the said trust and they are hereby authorized, empowered and required to make sale of the said land and premises, together with the buildings and appurtenances to the same belonging, for the best price that can be obtained for the same. And for that purpose by any deed or deeds, instrument or instruments in writing, to be sealed with the common seal of the said Trustees and delivered in the presence of and to be attested by two or more credible witnesses to revoke, determine and make void the uses and trusts hereinbefore expressed or declared with respect to the tract or parcel of land hereby bargained and sold or intended so to be; and by the same or any other deed or deeds, instrument or instruments in writing so sealed and delivered and so attested as aforesaid to direct, limit and appoint such other uses, trusts, intents, purposes, powers, provisions, agreements and declarations of and concerning the said premises as to the Trustees for

the time being of the said hereditaments shall seem proper and the purchaser or purchasers thereof shall reasonably require, provided always, and it is hereby further declared that the receipt or receipts of the trustees for the time being acting under or by virtue of these presents for any sum or sums of money payable to them under or by virtue of these presents shall be a sufficient and effectual discharge or sufficient and effectual discharges for the same respecting or so much thereof as in such receipt or receipts of the Trustees shall be expressed or acknowledged to be received and that the person or persons to whom the same shall be given his, her or their executors or administrator, shall not afterwards be answerable or accountable for the misapplication or non-application thereof, or obliged to see to the application thereof or to enquire into the necessity or propriety of any sale that may be made by virtue of these presented. Provided also that the money to arise from any such sale shall by the Trustees for the time being be paid into the hands of a person to be appointed to receive the same by the said Church or by a majority of subscribers to the maintenance of public worship in the said premises and shall be applied in or towards the purchase of some other fit and proper site in the opinion of such Church or a majority of subscribers for a chapel for the use of the said Congregational Church and in the erection thereof or to be otherwise appropriated as a majority of the members comprising the said Church at any meeting thereof may direct or appoint. And provided also that in case the said Church shall at any time cease to exist as a Church then the Trustees in office at the time of its so ceasing to exist shall still retain the office of Trustees as if the said Church were still in being and the said Trustees members thereof. And provided also that it shall be competent for the said Church at any meeting duly called and held according to the rules and regulations thereof any one or more of the said Trustees for the time being to move and remove from the said office and another Trustee or other Trustees in his or their place and stead to appoint. And in case at any time or times hereafter there shall not be either a Church or subscribers to the maintenance of Divine worship in the said Chapel it shall and may be lawful for the then Trustees as often as occasion may require another or other Trustee or Trustees to appoint. And it is hereby declared that there shall be kept separate from the other records of the said Church a book containing a record of all matters and things concerning or relating to the trusts hereby created, in which book shall be entered every act or deed of the said Church or congregation or of the said Trustees, in or about the several matters aforesaid, which said last mentioned book shall be kept by the officer appointed to keep the other church books and the entries therein shall be prima facie evidence of the due nomination and appointment of any person or persons to be a Trustee or Trustees in the said Trust, and of the removal of any Trustee or Trustees from office.

And the said party of the first part covenants with the said parties of the third part that he has the right to convey the said land to the said parties of the third part notwithstanding any act, matter or thing whatsoever at any time heretofore done, suffered, committed or permitted by any other person or persons whomsoever. And that the said parties of the third part, their successors and assigns shall have quiet possession of the said land free from all and all manner of incumbrances of what nature or kind soever, and whensoever, and howsoever, and in what manner soever done, suffered, permitted or incurred, and also free and absolutely discharged from all and all manner of taxes, rates and assessments whatsoever, either Parliamentary, municipal or otherwise. And that he, the said party of the first part, hath done no act to incumber

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the said land. And also the said party of the first part will execute such further assurances of the said land as may be requisite. And the said Isabella Grant Geddes, wife of the said James C. Geddes, hereby bars her dower in the said land.

In Witness whereof the said parties hereto have hereunto set their hands and seals.

Signed, Sealed and Delivered

(Signed) J. C. GEDDES.

In presence of

(Signed) ISABELLA G. GEDDES.

Signed) W. E. WELDING.

(Indorsed by Registrar) No. 3488—I hereby certify that a memorial of this Indenture was duly recorded in the Registry Office for the County of Brant on the 24th day of September, A.D. 1864, at 12.35 p.m., in Liber F for the town of Brantford folios 94/99.

(Signed) T. S. SHENSTON,

Reg. Brant.

LAYING OF THE CORNER STONE OF THE NEW EDIFICE.

October 10, 1864—At 12 o'clock noon on the 10th day of October, 1864, the ceremony of laying the corner stone of the New Church edifice about to be erected on Victoria Square was performed by Mr. E. H. Potter at the request of the Building Committee. Mr. James Wilkes presided. After a hymn given out by the Pastor had been sung, the Rev. W. Stewart, A. M. of the Baptist church, read the 132nd psalm and the Rev. W. Cochrane, A. M. of the C.P. church, led the assembly in prayer. The Pastor then read a copy of the parchment inserted in the airtight glass jar about to be placed in the corner stone, together with a list of the contents, as follows: "On this 10th day of October, 1864, being the 28th year of the reign of Her Most Gracious Majesty Queen Victoria, Viscount Monck being Governor-General of B.N.A., this corner stone of an edifice to be used for the worship of God by a body of Christians known as the Congregational Church of Brantford C.W. was laid by Edward Henry Potter, one of the Deacons, in the name of the Father and of the Son and of the Holy Ghost."

The Church was formed A.D. 1834, the Rev. A. Lillie, formerly a missionary in the employ of the London Missionary Society in India, became its first minister and so continued until his appointment to the office of Tutor of the Theological Seminary 1839.

During his pastorate the frame edifice on Dalhousie Street, a photograph from a sketch of which is herewith enclosed, and which was burned down on the morning of Sabbath, August 14th of this year, was erected.

Mr. (now Dr.) Lillie was succeeded in the pastorate (after a brief occupancy of the pulpit by the Rev. T. Bayne) by the Rev. Thos. Baker on the 1st August, 1841. Seven years afterwards difficulties occurring a separation took place Sept. 10, 1848, and on the 5th December, 1848, Rev. Dr. Thos. Lightbody of the Glasgow Theological Seminary was chosen to fill the vacancy.

"Mr. Lightbody having resigned his charge in the autumn of 1852, the Church invited Mr. John Wood, a graduate of the Congregational Theological Institute in Toronto, to supply the pulpit. Mr. Wood entered upon his duties December 5th, 1852, and was ordained and installed Pastor on the 10th February following, the Rev. J. Roaf, A. Lillie, W. F. Clarke, W. Hay and J. Vincent taking part in the services. In that office having obtained help of God he continues unto this day."

Around the edges were inserted the following texts:

"In all places where I record my name I will come unto thee and I will bless thee

"Other foundation can no man lay than that is laid, which is Jesus Christ.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob

"And the glory of this latter house shall be greater than the former."

There were enclosed in the air-tight jar a copy of each of the following: The covenant of the Congregational Church, Brantford, the minutes of the Congregational Union meeting in Brantford, June, 1864, Canadian Almanac for 1864, the Brantford Expositor for October 7, 1864, the Brantford Trade Guide, Congregational Independency by Rev. Dr. Wilkes, a sermon on the Civil War by the pastor, lectures on Christian Baptism by the Pastor, the Pastor's annual Sabbath School addresses 1861-1864. Also photographs of the first pastor of the church, of the present pastor, the Deacons, the Trustees, and the Building Committee and Treasurer of the church, a photograph of the old church from a sketch in pencil, and some of its charred and melted materials, some Canadian and American coins of recent issue in silver and copper, some postage stamps of various countries and some Canadian Bill Stamps, and the Historical Sketch of the Church on parchment as above, copies of the Toronto Globe and Leader of October 10th, 1864, were also enclosed in the cavity.

Mr. Potter having deposited the jar in the cavity of the stone, Mr. Melish, the builder, presented him with a handsome silver trowel, with which having spread some mortar on the stone, he directed the stone to be lowered into its place, and declared it to be well and truly laid in the name of the Father, and of the Son and Holy Ghost. The doxology was then announced by the Rev. Mr. Hughson of the Primitive Methodist Church (the Rev. Mr. Ebbs having previously delivered a short address of congratulation) and the assembly was dismissed.

July 11th, 1865—The site of the old church sold for \$340.

Jan. 10, 1866—Vote of thanks to Mr. W. Wilkinson for the handsome clock presented to the church for the front of the gallery.

May 29, 1866—Organ with 9 stops purchased for \$660.

Aug. 25, 1866—Deacons Blackader and Cowherd elected.

May 29, 1867—\$700 borrowed for 3 years at 7 p.c. from Mr. I. Cockshutt.

Oct. 19, 1869—A letter was received from E. H. Potter, Esq., of Cleveland, enclosing draft for \$500 for his subscription to the rebuilding fund of the Church, which sum cancelled the remaining debt on the Church, and a letter of thanks was sent to him for his generous gift.

Jan. 12, 1870—At the annual meeting the pastor's salary was increased by \$100, making an aggregate of \$800 per annum.

Jan. 10, 1871—At the annual meeting the pastor's salary was increased to \$1,000 per annum.

March 3, 1873—It was decided to upholster the church at a cost of \$700.

June 30, 1874—Rev. J. Wood resigned his pastorate to accept a position as editor of the Canadian Independent and Superintendent of the Missions in Canada.

July 28, 1874—Thos. Cowherd, W. E. Welding and D. R. Blackadder elected deacons.

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Sept. 1, 1874—Farewell address with purse of \$300 presented to Rev. J. Wood.

Nov. 10, 1874—Rev. Mr. McColl called to the pastorate for 12 months at a salary of \$800.

April 27, 1875—The limit of time to 12 months was removed and Mr. McCall was finally called to the pastorate after a sharp division of opinion 71 for 23 against.

Aug. 31, 1875—Mr. Welding resigned as deacon and withdrew to form another church with the minority of the church members, 26 who had resigned their membership in the church.

Sept. 23, 1875—Mr. James Woodyatt elected deacon in place of Mr. Welding.

May 2, 1876—Rev. Mr. McColl resigned the pastorate.

June 13, 1876—Rev. S. P. Barker was called to the pastorate at a salary of \$800 per annum.

Jan. 10, 1878—At the annual meeting the salary of the pastor was increased to \$1,000 per annum.

Aug. 15, 1879—Mr. C. H. Crandon, a former deacon, on the motion of the pastor was unanimously admitted as a member.

Sept. 5, 1879—Rev. S. P. Barker resigned the pastorate.

Oct. 2, 1879—Mr. Edmund Yeigh, John Ott and George Adams chosen deacons.

Jan. 2, 1880—Mr. Geo. Adams chosen Secretary.

April 18—Call given to Rev. A. E. Kinmouth to be pastor for one year at a salary of \$1,000.

Mar. 31, 1881—The Rev. A. Kinmouth resigned the pastorate.

May 23, 1881—Rev. J. W. Cutler called to the pastorate at \$800 per annum.

Nov. 20, 1882—Rev. J. W. Cutler resigned to go to Dakota.

June 18, 1883—Call to Rev. Geo. Fuller to pastorate at \$1,000 per annum.

Jan. 30, 1884—At annual meeting pastor's salary raised to \$1,200 and resolution carried to raise \$400 more this year for Church expenses. Total church membership 120.

Jan. 2, 1885—The Ladies' Aid Society reported they had reduced debt on the church by \$200 and paid for repairs \$156.94.

Jan. 13, 1886—Annual meeting treasurer read report showing that the church was entirely out of debt.

Mar. 17, 1886—Messrs. Goold, Wisner & Wilkes were appointed a committee to have gallery in body of church enlarged. They reported March 21st that the amount necessary had been subscribed and a small balance had been left on hand which would be used for carpeting the gallery.

Oct. 25, 1886—Complaint having been made of the condition of the spire it was decided on the advice of Mr. George Schultz that new sills be put in it, which would make it stronger than ever.

Dec. 1, 1886—It was resolved that a letter of condolence be sent to Mr. and Mrs. J. Wilkes and also to Brother Currie, expressing the sympathy of the church in their loss by the death of Mrs. Clara Wilkes Currie.

Jan. 19, 1887—Annual meeting, Mr. C. Whitney in the chair, report showed that the church had now a membership of 164, an increase during



THE FIRST BUILDING OF THE AFRICAN MISSION

the year of 25. It was resolved to increase the pastor's salary to \$1,400 and the janitor's to \$120.

Feb. 16, 1887—A special meeting of the church was held to take into consideration the advisability of enlarging the church as the seating capacity was not large enough to meet the demand for seats. A committee was appointed to solicit subscriptions for that object during the coming year and that a plan be not decided upon until the end of the year unless sufficient funds are provided to warrant the going on with the work.

Mar. 23—Mrs. Phil. Hart appointed organist at a salary of \$200.

Aug. 31, 1887—The church ordered 100 copies of "The Congregationalist" for 6 months at \$10 for the 6 months.

Dec. 21, 1887—A special meeting of church and congregation was held to consider a communication from committee appointed by Bead Street Congregational Church, Toronto, in reference to the erection of a tablet in this church to the memory of the late Mrs. Clara Wilkes Currie, who died in Africa, and asking that a committee be appointed from this church to consult with them and to act in the carrying out of the proposed work. Mr. Geo. Adams and Mr. H. Yeigh were appointed a committee for that purpose.

Jan. 16, 1889—Annual meeting, pastor in the chair. Report showed present membership of 176, an increase of nine members for the year. The report of the Sabbath school showed number of scholars on roll 239, largest attendance 175, smallest 90, teachers 24. Treasurer of Church reported \$1,763 received, expenditure \$1,894.24, balance due the treasurer \$131.24; said balance shortly afterwards raised by voluntary subscription.

June 26, 1889—Trustees authorized to borrow \$1,000 or more if needed at 6 p.c. for 3 years (with the privilege of paying part of it sooner) to enable the building committee to pay for the improvements.

Oct. 14, 1889—Special meeting held in the office of Deacon Wilkes. Rev. Mr. Fuller laid before them his letter of resignation, when his resignation was accepted subject to the decision of the church on Wednesday evening next.

Oct. 16, 1889—At a special meeting of the church Mr. Fuller having declined to withdraw his resignation, the same was accepted to take place November 1st.

Oct. 15, 1889—A leaflet called the Home Missionary Advocate was published in Brantford at this date by Rev. Thomas Hall by direction of the Canada Congregational Missionary Society. One of the articles is interesting to us of these days as it is headed "Our Forward Movement" and urged the importance of this movement to the Empire in view of the immensity and resources of the Dominion, also drawing attention to the streams of emigration from many lands which are being poured upon our shores. It urged that a young nation runs many risks of being submerged by the inundating flood of avarice, infidelity, and all ungodliness. It said that "we have a future before us as a people and we as a denomination have an important work to do in the moulding of this nation. It urged Congregationalists to be tired of wearing a badge of inferiority to others in the work of Christ in this country and exhorted them to carry the Gospel to the young, and old, the far and near.

Jan. 15, 1890—Annual meeting of Church. Mr. Chas. Whitney, chairman. The treasurer reported that for building fund \$2,208.09 had been expended in repairs and \$789 had been collected, leaving a balance of \$1,418.99; \$1,000 was borrowed secured by trustees' notes, leaving a balance of \$350.00.

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Feb. 5, 1890—Special meeting when a unanimous call was extended to Rev. A. M. Richardson to become our pastor.

Sept. 23, 1890—Rev. Mr. Richardson was installed as pastor, Revs. Messrs. Hay, Morton and Gerrie taking part in the services. A number of the city ministers were present and welcomed the new pastor.

Oct. 1, 1890—At a Church meeting an account from the city for \$31.75 was presented, being our share for asphalt pavement in front of the church. Payment was ordered.

Jan. 21, 1891—Annual meeting of the Church. Secretary reported a gain of 50 on the roll for the year. Treasurer reported that all current liabilities during the year had been met.

Sept. 2, 1891—At Church meeting a committee reported progress of Mission Sabbath School in Chatham St. East Ward. They had rented a house at four dollars a month. The Bible Class would pay the rent for six months, and that it would take fifty dollars to fix it up with seats, lights, etc. It was resolved that this Church assume control of the Mission Church and confirm the appointment of Bro. Symons as Supt. and Bro. A. Wickens as Secretary, and that the pastor ask the Church for a special collection of fifty dollars to fix up said building.

Sept. 30, 1891—Bro. Symons reported that the attendance at the Mission last Sabbath was 52, and the room has been very nicely fitted up. Mr. Yeigh reported that some \$45 had been subscribed and paid and \$38.55 had been expended in fitting up the Mission School. Mr. H. Revelle was appointed Secretary of Mission School in place of Mr. Wickens, moved to Toronto.

Oct. 28, 1891—Resolved that as a quarter acre lot on corner of Sheridan and Rawdon streets had been purchased by Jas. Wilkes, J. O. Wisner and E. L. Gould for \$150, on which a suitable building may be erected, the deed for said lot being in the names of Jas. Wilkes, J. O. Wisner, Jas. Woodyatt, John Ott, Geo. E. Adams, E. L. Gould and W. H. Shapley as joint tenants, not tenants in common, this Church hereby ratifies all that has been done in its behalf on the premises and will enter the same in the minutes as a record.

Moved by Bro. Symons, seconded by Bro. Lewis and carried, that the thanks of this Church be tendered to the brethren for the kind gift of a lot in the East Ward for Mission Church. Bros. W. H. Shapley, J. Ott, J. Wilkes and H. Symons were appointed a committee to get information regarding Mission building to report in two weeks.

At a special meeting of the church and congregation was held, when Bro. W. Mellish reported that he had received verbal tenders for a building suitable for church purposes in the East Ward which run from \$1,200 to \$1,400, when it was resolved that regular plans and specifications be drawn up and that tenders be asked from different builders and that subscription list be pushed as speedily as possible and that committee report at next Church meeting. Dr. Heath reported that he has corresponded with three firms in reference to organ for the church and would recommend that we purchase the one from Detroit, as he considered that to be the best, although a little more expensive. They would place an organ in the church completed for \$3,500, duties and all added, but as they desired to have this organ as an advertisement they would pay \$500 duties, leaving \$3,000 as the price for the organ. This motion was laid over for one week to see what the musical committee could raise as a guaranty fund.

Nov. 25, 1891—At a special meeting of the Church, the pastor in the chair, the building committee reported that Messrs. Hall & Secord had

tendered for building in East Ward at \$1,040 completed and would recommend that comm. be authorized to carry out the contract and that the building be proceeded with at once. Carried. The committee on organ reported that they had raised \$1,000 and after a lengthy discussion of the matter, in which some opposition to the purchase at the present time was shown, the musical committee were authorized to purchase the said organ.

Feb 3, 1892—Annual meeting. Rev. Mr. Richardson chairman. Mr. Mac. Malcolm elected Secretary in place of Mr. Geo. Adams Mr. H. Yeigh, Treasurer, and Mr. W. F. Baker and Mr. W. Lewis, Assistants, Mr. H. Yeigh, Superintendent of Sunday School, Mr. John Ott, Assistant Supt., Mr. H. Symons, Supt. of Mission Sunday School, Mr. H. Revell Secretary of the Mission Sunday School.

April 14, 1892—Organ unveiled by Dr. Wild, assisted by a number of noted musicians.

April 24, 1892—Mr. Richardson preached the annual sermon to the Oddfellows of the city.

April 21, 1892—At a special meeting Mr. James Wilkes was elected to handle the finances of the Mission. Authority was given to trustees to borrow \$2,000 on mortgage to pay for new organ.

April 27, 1892—The meeting arranged for opening of the Mission Church on Sunday and Monday, May 15 and 16. On Sunday Mr. Richardson preached. On Monday at meeting presided over by Mr. Thomas Woodyatt, addresses to be delivered by Rev. Mr. Richardson, Rev. C. E. Bolton, Rev. J. J. Daley, and with musical service by the choir. Mr. Richardson reported sale of the old organ at \$400 and the amount borrowed for the new organ \$1,500.

Sunday, May 22, 1892, and Wednesday evening, May 25—Rev. W. T. Currie, missionary from Central Africa, described the work being done and the characteristics of the people in that part of Africa.

Wednesday, May 18, 1892—The Church bade farewell to Deacon Thomas Cowherd and Mrs. Cowherd, who had for many years been earnest and faithful members of the Church. Deacon James Wilkes, on behalf of some of the friends, presented Mr Cowherd with a purse as a token of their esteem.

June 5, 1892—Sunday evening services were started at the Mission on June 5th and have been held each Sunday evening since, the attendance ranging from 45 to 70.

June 29—The election of a successor to Deacon Cowherd resulted in the choice of Mr. Henry Symons. Mr. C. M. Nickel was chosen Secretary in place of Mr. Mac. Malcolm, resigned.

July 10—Rev. John Wood preached in First church in the morning and Second church in the evening, and on Monday evening delivered a lecture of great interest on his recent trip to Palestine and Egypt.

July 3 and 12—Mr. Adams, a native of Persia, spoke on the customs and habits of the Persians. Mrs. Inglis, wife of Rev. Thos. Inglis, missionary to India, took part in the latter meeting, speaking of the servants of India.

Nov. 2—The thanks of the Church were given to Ald. J. Graham for his generous gift of a fine pulpit for the Mission Church.

Jan. 25, 1893—Annual meeting. Secretary reported now 185 members. Mission church reported attendances varying with the weather from 24 to 64, average attendance 44. Sunday School reported: Officers and teachers, 20; number on roll 1890 308, 1891 285; average attendance

1888 187, 1889 192 1890 188, 1891 180, 1892 145; verses memorized: 1890 13,418, 1891 10,728, 1892 7,641. Church receipts \$1,593.40; expenditures \$1,697.20; balance due treasurer \$103.80. The officers were re-elected for another year.

May 31, 1893—Deacon James Woodyatt and the Pastor were appointed as delegates to the Union meetings to be held in London and were instructed to oppose any steps that might be taken to form a union between the Presbyterian and Congregational denominations that would in any way compromise our principles or restrict our liberty or conscience or religious freedom.

Jan. 24, 1894—Annual meeting. Sunday school 170 on roll; average attendance 120. Church receipts, \$1,717.34; expenditures, \$1,743.21; balance due treasurer, \$25.87. Mission building fund receipts, \$284.33; payments, \$221.85; balance on hand, \$62.78. Mission Expense Account: Receipts, \$71.14; payments, \$63.97; on hand \$7.17.

Jan. 24, 1894—Annual meeting. Mr. John Robertson elected Secretary, Vice Mr. C. M. Nickel, resigned May 31, 1893.

Oct. 31, 1894—Rev. Mr. Richardson proposed Mr. Wilkes, seconded the following resolution, which was carried, with reference to the death of our late Deacon, James Woodyatt:

This Church has been called upon to mourn the death of the late James Woodyatt, who for over 38 years has been a consistent member and for 19 years has held the office of Deacon. His uniform kindness and courtesy while discharging the onerous duties of his public office of City Clerk but exemplify the Christian principles he stood for as a member and office-bearer in the Church, his cheerful generosity in all times of financial stringency or social necessity, his unwavering attachment to the Congregational principles of liberty of thought and freedom of speech, as well as his sincere affection for this particular Church, all command our praise and emulation. In his death we have lost a father, a friend, and a wise counsellor.

We thank our God for his life with us, and believe that as he did not live unto himself so may he not have died unto himself, but may we his children in Christ still hear his voice calling us to the service of the Master he so dearly loved and so faithfully followed.

Nov. 27—A copy of the above resolution entered on the minutes was ordered to be sent to the family of the late Deacon Woodyatt.

Jan. 23, 1895—The Secretary reported a total membership of 200. The treasurer reported receipts of \$1,738.21, expenditures \$1,782.54, balance due to treasurer \$44.30 on current year account. Total indebtedness for Mission building \$115.47; organ \$1,600; vestry \$1,000.

Jan. 31—Mr. James Clyne was elected Deacon in place of the late Deacon Jas. Woodyatt. It was resolved that the letter of Rev. John Wood, giving a list of the members of the Church at the time of his ministry, be entered on the records of the church. It was resolved to provide a box to keep the records of the church. Mr. John Ott generously offering to provide such a box, his gift was accepted with thanks.

July 3—Having received a call to Kingston First Congregational Church Rev. Mr. Richardson tendered his resignation, which was reluctantly accepted.

Aug. 28—The trustees were authorized and required to raise the sum of \$3,000 for 5 years on mortgage at 5 per cent. to pay off outstanding debts.

Jan. 22, 1896—Annual meeting. Secretary reported 198 members

still on the roll and that the Holmedale Independent Bible Class, a body of 20 to 30 active Christian workers, had asked to be connected with the Church, and have since formed a good part of the congregation and are also active in various departments of Church work.

March 5—A call was extended to Rev. John Scholfield of Evansville, Wisconsin.

Apr. 16—Installation services were held for Rev. Mr. Scholfield, Mr. Henry Yeigh in the chair, when Rev. J. T. Daley of Burford, Rev. E. D. Silcox of Paris and Rev. J. K. Unsworth of Scotland took part in the proceedings.

Jan. 20, 1897—Annual meeting. The Secretary, Mr. John Robertson having resigned, Mr. Henry Oldham was elected. The other officers were reappointed. The Treasurer reported that the total Church indebtedness is now \$3,000.

Feb. 3—Mr. Oldham having been unable to act, Miss Jennie Wood-yatt was elected Church Secretary.

Oct. 11—Mr. Scholfield preached on the death of Deacon Jesse O. Wisner, an eloquent sermon, which was reported in the local press and a copy was placed on the minutes. The sermon did full justice to the character and long services of our deeply lamented brother, whose death was felt to be a loss to the city as well as to the church.

Feb. 2, 1898—Mr. Henry Yeigh was elected Deacon in place of Mr. Wisner and Mr. Whitney was added to the list of Trustees.

Dec. 28—It was agreed to give that portion of the old communion set not in use to the church in Tilbury, Ont., upon the condition that if it ceases to be a Congregational Church it be returned to this church or given to some other Congregational Church under the Home Missionary Society.

June, 1899—Union meeting held in Brantford Church under presidency of Rev. Jas. Pedley. Well reported in the Canadian Congregation-List of June 8, 1899, with many illustrations of Brantford and Brantford leading Church Officers and with a very fine picture of our Church on front page.

Jan. 31, 1900—Annual meeting. Mr. W. A. Hollinrake appointed Secretary in place of Miss Woodyatt, resigned.

June 6—Dr. Scholfield resigned the pastorate and was presented with an address and a purse of \$75.

Sept. 11, 1901—Rev. Mr. Kiernan appointed pastor at salary of \$900.

Jan. 22, 1902—Annual meeting. J. Robertson, chairman. Messrs. E. L. Gould and P. Secord appointed Trustees.

Aug. 20—Rev. Mr. Kiernan resigned the pastorate.

Dec. 3, 1902—Resolution carried to sell the Mission for \$500 as recommended by the committee appointed for that purpose.

Jan. 28, 1903—At annual meeting J. H. Oldham appointed Treasurer.

Feb. 11—Rev. F. B. Harrison called to the pastorate at a salary of \$1,100.

Aug. 25—Rev. Mr. Margrett acted as pastor till August 25th, 1903. when Mr. Harrison took charge.

Jan. 20, 1904—Annual meeting. The Treasurer reported receipts \$1,734.82, expenditure \$1,724.72.

July 12, 1905—Resolved that the Church accept the generous offer of Mr. James Wilkes of a lot 50x130 on Nelson St., East of Clarence, the

offer being conditional on the erection of a house on said lot within two years costing at least \$1,200, the proceeds of sale of lot to be applied on purchase of new furnace and to assist in recushioning the pews.

Aug. 30—Mr. Oldham resigned as Treasurer.

Oct. 5—Mr. Malcolm Robertson appointed in his place.

May 2, 1906—Rev. Mr. Harrison resigned.

May 30—A call extended to Rev. Mr. W. E. Gilroy at a salary of \$1,100 per annum.

Jan. 30, 1907—Annual meeting, Rev. Mr. Gilroy in chair. P. H. Secord elected to the Deaconate.

Mar. 11, 1908—Treasurer authorized to make final settlement for the building of the house now occupied by Rev. W. E. Gilroy.

May 1—New straight seats with curved backs authorized to cost \$865.

Nov. 12—Other necessary improvements to the building ordered at a cost of \$425.

Jan. 21, 1909—Annual meeting, pastor in the chair. Secretary reported gain of 45 members in the year. Treasurer reported total receipts for all purposes \$3,390.98.

Sept. 11, 1909—That the matter of changing plans of house now being erected on the lot on Nelson Street and of making arrangements for occupation of same by Mr. Gilroy be left in hands of special committee to report Sunday evening, Sept. 15th.

Jan., 1910—Annual meeting, Pastor in the chair. Secretary reported gain of 22 members in the year; total 241. Treasurer reported total receipts \$3,805.21 for all purposes. Salary of pastor increased \$100.

June 1, 1919—Salary of pastor increased to \$1,500.

Jan. 25, 1911—Annual meeting. Rev. Mr. Gilroy chairman. Income \$4,429.49; expenditure General Fund \$2,703.40; Missions \$596.71; Benevolent Fund \$95.77; Sunday School \$215.63; Ladies' Aid \$502.09; Women's Board of Missions \$291.81; Men's Class \$24.08. Rev. Mr. Gilroy resigned the pastorate and Mr. J. L. Dixon the superintendence of the Sunday School. Mr. J. E. Hammond appointed Superintendent of Sunday school.

Mar. 12, 1911—At a meeting on this date a call was given to Rev. Matthew Kelly at a salary of \$1,000 per annum and free house, which he accepted. A new clock was ordered for Sunday School.

May 3 and 31, 1911—Telephone placed in parsonage and piano secured for Sunday School.

Jan. 3, 1912—Mrs. Sanderson engaged as Organist and Mr. G. Crooker as Choir Leader.

Jan. 24, 1912—Annual meeting, Mr. Kelly in chair. Total receipts \$3,796.02; Missions \$408.45; Benevolent Fund \$40.48; Sunday School \$204.31; Ladies' Aid Society \$582.80; Women's Board of Missions \$200; Birthday Box \$11.

May 8, 1912—Salary of pastor increased \$100. Because of the distance to Montreal it was agreed that Brantford Church should be represented by the pastor only at the Union meetings.

Jan. 22, 1913—Annual meeting, pastor in the chair. Total receipts \$3,980.74; General Fund \$2,566.94; Missions \$526.87; Benevolent Fund \$55.86; Mite Box \$50.39; Sunday School \$346.33; Ladies' Aid \$401.30; Women's Mission Board \$244.68; Birthday Box \$11.15. Arthur Muir appointed Secretary in place of F. Sterne, resigned.

April 16, 1913—Motion carried to provide surplices for the choir.

May 14, 1913—The pastor, H. Yeigh and John Robertson appointed delegates to the Union meeting in Toronto. Letter of sympathy sent from Church to Mr. and Mrs. David Adams on the sad loss of their son, Russel Adams, by drowning in Lake Winnipeg.

Sept. 17, 1913—Eave troughs fixed on north and south sides of the Church, new fence and gates and repairs to front steps, to roof and spire ordered to be done.

Oct. 29, 1913—It was decided to advertise the Pleasant Sunday afternoon services for fall and winter, which were renewed at the suggestion of Rev. Mr. Kelly, they having been very successful in the time of Mr. Gilroy. This class had the honor of contributing a large number of soldiers to the Roll of Honor of this Church, in addition to those members who were regular attendants at the Church and Sunday School. We have been amply rewarded by their services in this war for our attempt to make Sunday afternoon a pleasant and profitable day to many puzzled wayfarers who only sought a free expression of opinion upon the social problems of life and a little brotherhood and sympathy. We think they recognized that we tried to give them that and it is some consolation that some of our soldiers in France looked back to our efforts with gratitude and did us justice. We did what we could to make them a little happier by our Pleasant Sunday Afternoons.

Dec. 31, 1913—Deacon W. Grierson having requested that he be freed from the duties of that office owing to his absence from the city, it was resolved that the number of deacons be increased to seven, still retaining Mr. Grierson and that Mr. H. P. Hoag be added to the number. Resolved that Mr. Kelly's salary be increased \$200 per annum, making his stipend \$1,300 per year with parsonage. A special collection towards deficit realized \$147.70 on the 14th Dec. 1913. Acting on Mr. John Robertson's recommendation Deacon Yeigh proposed, Deacon Symonds seconded, that this church look into the needs of Eagle Place for a Congregational Mission and also report on the question of financing same.

Jan. 21, 1914—Annual meeting, Mr. Kelly in the chair. A total of \$4,060.14 was raised during the year. General und \$2,636.60; Missions \$353.95; Sunday School \$176.69; Bible Class \$49.50; Birthday Box \$11.55; Women's Board of Missions \$205.05; Ladies' Aid \$447.44; Mite Box \$112; Benevolent Fund \$45.36; patients for T. Hospital \$22. Secretary reported a total membership of 222. A special committee composed of S. G. Macklin, H. P. Hoag, Ward Foster, J. L. Dixon and Henry Yeigh be appointed to look into the matter of starting a Mission in Eagle Place.

Dec. 30, 1914—A new furnace was installed at a cost of \$350.

Jan. 20, 1915—Annual meeting, Mr. Kelly in the chair. Treasurer reported total receipts \$4,140.70. Secretary reported total membership 239. Mr. G. Macklin was appointed Secretary in place of W. Lewis, resigned. Mr. S. G. Macklin appointed Deacon in place of Mr. G. Adams who had left the city.

Mar. 30, 1915—A letter of appreciation was sent to Mr. T. F. Passmore for his published article on the History of the Congregational Church in Brantford. Messrs. Foster and F. Sterne be appointed delegate and alternate to the Western Association with instruction to vote for the Union with the United Brethren. It was decided to purchase a new Roll and that as far as is practicable this Roll be signed by members of the Church and that hereafter the Roll be signed by members at the time of admission to Church membership.

April 28, 1915—Mr. G. Macklin resigned as Secretary and Mr. R. H. Collier was appointed in his place.

Dec. 14, 1915—It was decided to assist the Choir and the Ladies' Aid Society to entertain the soldiers in the city to a supper and concert.

Jan. 19, 1916—Annual meeting, Mr. Kelly in chair. Treasurer reported receipts for the year of \$3,514.36. Secretary reported total membership 240. Mr. S. G. Macklin was appointed Secretary in place of Mr. Collier, who was elected Treasurer in place of Mr. M. Robertson, resigned. Rev. Mr. Kelly resigned pastorate, resignation to take effect at the end of March.

Feb. 20, 1916—Mr. J. C. Coles was given a wrist watch on leaving to take up military work, with thanks for his labors in the past for the Church.

April 5, 1916—Mr. Bert. Maynard having presented a Roll of Honor of the P.S.A. to the Church the thanks of the Church were tendered to him and it was agreed to hang the Honor Roll in the Vestibule of Church.

June 7, 1916—It was decided to extend a call to Rev. W. J. Thompson of Niagara Falls at a salary of \$1,300 a year with parsonage.

June 12, 1916—A special meeting was held to bid farewell to Mr. and Mrs. and Miss Yeigh who are leaving for Toronto amid the earnestly voiced regrets of all the members of the Church. Mr. F. Sterne also presented Mr. Yeigh with a Schofield reference Bible on behalf of the Bible Class and friends in memory of his long service to the Church.

Sept. 27, 1916—Mr. Yeigh tendered his resignation as Deacon.

Jan. 3, 1917—It was agreed that a Roll of Honor be prepared and that this Roll shall contain the names of all (soldier) members of the Church and congregation and the P.S.A. and that M. Robertson, Sterne and Secretary be a committee to prepare this roll.

Jan. 24, 1917—Annual meeting held Jan. 24, 1917. Deacon S. G. Macklin in the chair in the absence of the pastor from illness. Secretary reported total membership 268. Treasurer reported that \$3,323.95 had been raised during the year. A permanent Church Improvement committee was formed to prepare plans for the decoration and improvement of the Church.

Jan. 31, 1917—The pastor's salary was increased by \$100. The names of John Robertson and W. A. Hollinrake were added to the Diaconate.

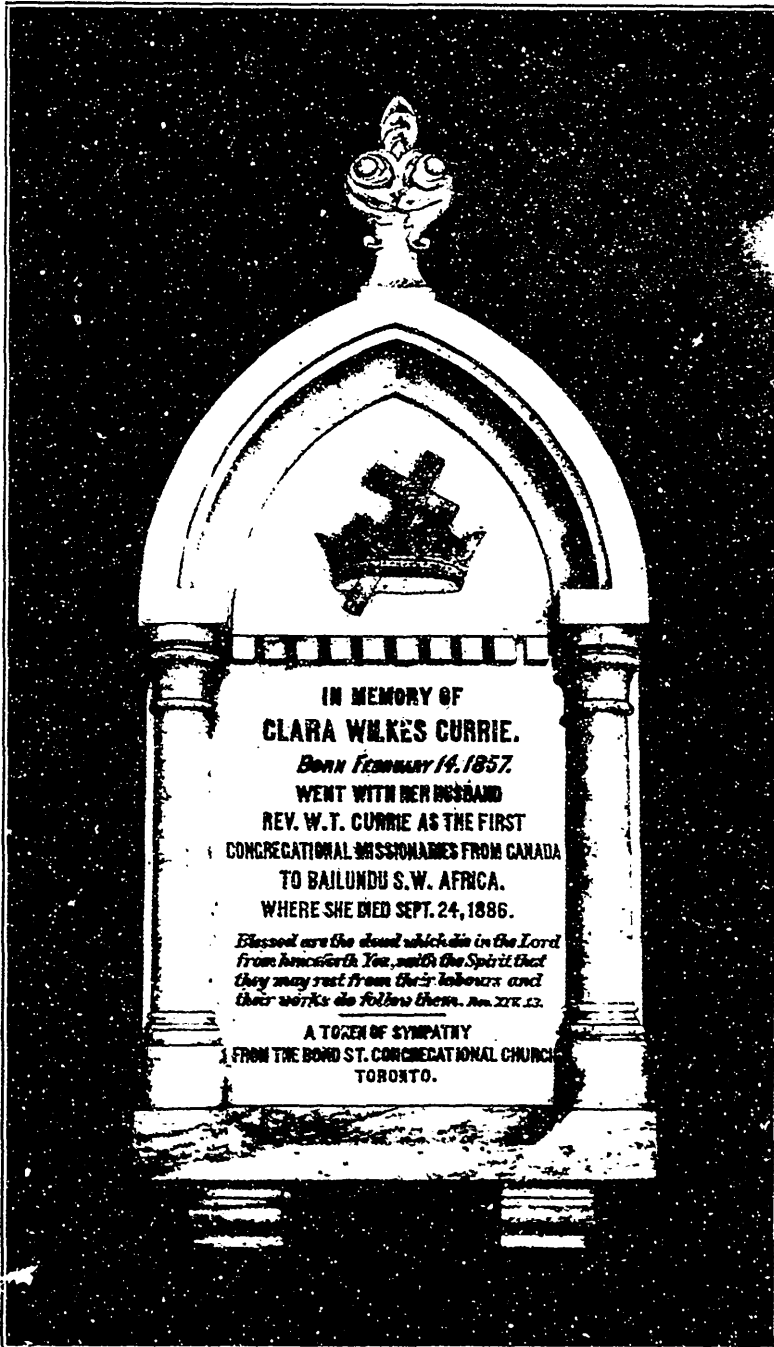
July 4, 1917—Resolution carried congratulating Mrs. Lewis on the honor conferred upon her son in the receipt of the D.C.M. medal and expressing the pleasure that this Church shared with her at this recognition of his bravery in the great war.

Jan. 23, 1918—Annual meeting Rev. W. J. Thomson in the chair. Secretary reported Roll of members now 291. Treasurer reported annual receipts \$3,925.22; for General Fund \$2,886.25; Missionary \$289.32; Communion Fund \$54.55; other Denominational purposes \$695.10. Mr. Hill reported for Sunday School number on roll 193. Mr. John Robertson was requested to prepare a history of the Congregational Church in Brantford. Mr. J. H. Muir was added to the Diaconate.

Jan. 30, 1918—That the annual accounts of 1917 be printed and distributed to the congregation.

Feb. 27, 1918—Deacon Symons was appointed Treasurer of the Benevolent Fund. It was decided to increase the Insurance on the Church to \$25,000 to be Blanket Policies covering the building and contents, these to be approved by Mr. Robert Kerr. Treasurer was given authority to secure a safety deposit box in the Royal Loan Co. Bank.

July 24, 1918—It was decided to accept the report of the Church



IN MEMORY OF
CLARA WILKES CURRIE.

Born February 14, 1857.

WENT WITH HER HUSBAND

REV. W. T. CURRIE AS THE FIRST
CONGREGATIONAL MISSIONARIES FROM CANADA
TO BAILUNDU S. W. AFRICA.

WHERE SHE DIED SEPT. 24, 1886.

*Blessed are the dead which die in the Lord
from henceforth Ye, with the Spirit that
they may rest from their labours and
their works do follow them. Rev. xxv. 22.*

A TOKEN OF SYMPATHY
FROM THE BOARD ST. CONGREGATIONAL CHURCH
TORONTO.

MARBLE TABLET IN CHURCH

Improvement Committee for the renovation of the church, decoration and improvement of the same, and for liquidating the debts still owing on the former improvements, viz.:

Carpeting and upholstering	\$ 610.00
Painting and decorating	1,110.00
Scaffold	140.00
Electric Lights	300.00
Plastering	75.00
Carpenters' Work	215.00
Unforeseen	100.00
Payment of Outstanding Accounts	950.00
	<hr/>
	\$3,500.00

That Messrs. P. H. Secord, M. Robertson, J. Robertson, F. Sterne, Mrs. D. Adams, Mrs. R. Kerr, Miss A. Hollinrake and Miss Woodyatt be a committee to have charge of this work.

July 31, 1918—The name of Mr. Greiner, chairman of the property committee was added to the improvement committee.

Sept. 11, 1918—The trustees were authorized to borrow \$3,500 at 6 per cent. by mortgage of Church property. 6 chairs purchased for platform.

Sept. 18, 1918—Resolved that the trustees of this church be Messrs. D. Adams, P. H. Secord and W. A. Hollinrake.

Oct. 2, 1918—Resolved that the church be reopened for public worship by the Rev. Dr. E. E. Braithwaite of London Oct. 6th, but that there should be no special appeal made for financial aid at these services.

Nov. 13, 1918—Letters of condolence were authorized to be sent to Mr. J. Robertson, Mr. Allan Robertson, Mr. T. Peckham, Mrs. Keith and Mrs. Hill who have recently lost members of their family.

Jan. 22, 1919—Annual meeting, Mr. Malcolm Robertson in the chair. Pastor's report was read, which referred to the renovation and reopening of the church, the meetings of the Western Association in Brantford, the influenza epidemic, the consequent closing of the church, and the signing of the Armistice at the end of the great War Nov. 11, 1918. The Secretary reported a membership of 277. The Treasurer reported a credit balance of \$50 and total receipts of \$4,374.31, as follows: General Fund \$3,205.49; Missions \$305.26; Communion \$53.26; other Denominational purposes \$810.30. Sunday school reported 180 names on roll.

Jan. 22, 1919—Resolved that a committee be appointed and given authority to have prepared a Memorial Tablet with the names of those who left this Church to serve in the Great War inscribed thereon. This tablet to be substantial in form and of artistic design, an ornament in the Church worthy of the memory it is intended to preserve. Committee: D. Adams, M. Robertson, Rev. W. J. Thompson and G. Harrington.

Feb. 24, 1919—Salary of pastor increased by \$200. Secretary S. G. Macklin resigned.

April 30, 1919—J. C. Coles appointed Secretary of the Church.

May 23, 1919—Mr. Coles appointed Superintendent of Sunday School.

Oct. 5, 1919—Rev. W. J. Thompson resigned the pastorate.

Oct. 8, 1919—The action of the Treasurer in paying \$1,000 off Church debt was approved.

Nov. 2, 1919—Rev. Mr. Thompson and Mrs. Thompson were presented with a purse of gold and a Union Jack on their removal to California.

Dec. 28, 1919—It was agreed to invite Rev. (Captain) W. G. Martin, now of Hamilton and late of the C.E.F., to the pastorate at a salary of \$1,800 with parsonage.

Dec. 31, 1919—The call to Rev. Mr. Martin to commence his pastorate on the first of the year was unanimously ratified and a committee was appointed to make necessary repairs to parsonage and to purchase a new electric range.

Sunday, Jan. 4, 1920—Rev. Mr. Martin preached and said he had received the kind invitation to become pastor of the Church. He had considered it from several viewpoints and both Mrs. Martin and himself had sought Divine guidance before giving their answer. As the call was unanimous and nothing had arisen to prevent his acceptance he considered God had a work for him to do here and he therefore accepted the invitation which with God's help he would do his best to justify.

Jan. 28, 1920—Annual meeting, W. A. Hollinrake in the chair. Secretary reported membership of 303. Treasurer reported following monies raised: For General Fund \$3,465.30; Missions \$288.36; Benevolent Fund \$61.87; Improvement Fund \$1,210.00; By Woman's Board of Missions \$245.30; by Sunday School, \$262.77; by Bible Class, \$71.35; by Birthday Box \$17.20; by Ladies' Aid, \$347.65; by Camp Fire Girls \$49.60; by Boy Scouts \$48.02.

It was reported that the mortgage on the church was now \$2,500 and on the parsonage \$2,600.

The end of the first century then leaves us better off in many ways than we have ever been before so that we thank God and take courage to go forward into the new days now dawning with hope and confidence that He will be with us in the future, blessing us as He has done in the past.

With these minutes of the successful annual meeting of January 28, 1920, I feel I should bring my story of a hundred years to a close. We have watched a little band of nine pilgrims land on the shores of Canada in 1820 with certain ideals in their mind, and memories of an older church in the Motherland, growing up into a powerful Canadian church which still keeps the same ideals. We have watched them help to form a celebrated city, and take an active part in its development. We have seen our pioneers struggling, hampered, sometimes depressed and discouraged, working steadily day after day, in season, and out of season, to make the Kingdom of God come upon earth in that corner of the world in which their lot has been cast, and to spread the light given to them even into darkest Africa. Their experiences and trials, their patient labours and their conquest of difficulties, will give new hope and encouragement to their descendants and successors as they study them; and if I have done anything to make my fellow-members appreciate the labours of those who blazed the trail for Canadian Congregationalism through the last century, I shall have my reward in that appreciation. But before I say farewell to my readers I should note the coming of some families into our Society who are still with us as active workers and whose energy is giving new and vigorous life to the old church. Among them are Deacon Henry Symons of London, England, whose long labours in the East Ward Mission as well as in the First Church deserve the highest praise. The family of Mr. and Mrs. Charles Whitney with their children and grandchildren, who joined us from Scotland Church some forty years ago, have done some hard and faithful work for two score years. Mr. and Mrs. George Adams and their family though they have left the city should not be forgotten for their services of a life time. Mr. and Mrs. D. Burns and family, Mr. and Mrs. Charles Hartman and family,

Mr. and Mrs. Charles Greiner and their children, Mrs. Burroughs, Mr. and Mrs. James Thompson, the Misses Tutt and Walker have all served the church for over three decades. The family of Mr. and Mrs. Wm. Lewis from the English Midlands have given us faithful service for the same period and have conferred honour on us by the valour of one son who earned a coveted Military distinction in the Great War. Deacon Philip Secord, whose two brothers have gone into the Congregational ministry from this Church, is a type of Church worker that everybody admires. Modest, reliable, generous to a fault, capable in so many ways, he has set a bright example to his family, which they have been proud to follow. They have been pillars in the Church for thirty years since they came here from New Durham. The Hollinrake family also who joined us about the same time have given us several of our leading officers for many years. They are noted for their cheery optimism, generosity, and their steady, intelligent foresight and devotion to the Church's best interests. Mr. Dixon and Mr. Cole, who have given so much time and thought to the Sunday School, Mr. and Mrs. Sanderson, Messrs. Kerr, Styles, Hunter, Walker and Green, and all the patient workers in the choir gallery, Deacon Macklin of Banbury, Oxfordshire, a good type of the sturdy British Independents who have been celebrated in that town and district for their zeal since the times of Ben Jonson and John Hampden, should be gratefully remembered with all his family for many good works and much cheerfulness in dark days. Mr. David Adams, whose skill in finance helps us to make steady progress, and his good wife, who is ever among the foremost for kindly deeds, Deacon Clyne, Mrs. Clyne and their daughters from Auld Scotia, Deacon Hoag, whose ancestor was one of those faithful pioneer preachers in the eastern part of the province during the early hard years of last century, Mrs. Hoag and their children, Mrs. Ritchie and her daughters, who are daily and hourly working for the Master in the Mission fields as well as at home, Mr. John Eddy and Mrs. Eddy of one of the oldest pioneer families of Brant County, like the Whitneys, the Secords, the Yeighs, and the Malcolms, probably of Puritan ancestry as well as of adventurous stock, is giving us this year one son to the ministry; Mr. and Mrs. Robert Collier, the Bloxhams, whose son also earned distinction for valor in the war; the Mayes family, who joined us as latter day Pilgrims a few years ago from the famous old Puritan chapel of 1631 in Sudbury town, Suffolk, England, which town sent their minister, Rev. John Wilson, Squire Winthrop, afterwards Governor of New England, and seven hundred pilgrims to found the city of Boston in 1630. Those Pilgrims sailed in four ships of about 300 tons each from the Isle of Wight. "Some of the vessels were manned with guns and carried kyne and goats." This was part of that great migration of twenty thousand Pilgrims who left the eastern counties of England, bare of people, and landed in New England between 1620 and 1650. Others to remember are the Hills, the Thompsons, the Murphys, the Harringtons, the Evanses, the Hansfords, the Prestons, the Telfers and Buskards, the Allways, the Taylors, Zavitz and Ray families, Deacon and Mrs. Muir and their sons, and so many others I have failed to name but who all worthily deserve mention as being among them who were

"Content to bear the burden
Of weary days for Thee
They ask no other wages
When Thou shall call them home
But to have shared the travail
That makes Thy Kingdom come."

J. R.

CHAPTER XII.

AN HISTORICAL REVIEW OF SOME OF THE FORMER PASTORATES OF THE MINISTERS OF THE CONGREGATIONAL CHURCH OF BRANTFORD

(As recalled by Deacon Henry Symons)

THE REV. JOHN WOOD, D.D.

As Alcyone is the bright star in the Constellation Pleiades, so the Rev. John Wood of saintly memory may be said to have been the star of great magnitude among the bearers of light who have so faithfully ministered to the people of the Brantford Church. During Mr. Wood's extended pastorate, he was instrumental in leading many into the paths of righteousness and peace: "They that turn many to righteousness shall shine as the stars forever."

Mr. Wood graduated from our College in the year 1851, and became pastor of the Brantford Church on the fifth day of December, 1852, and he remained with the Church until June 30th, 1874, making a unique record of 21 years and six months. The Rev. Thomas Baker coming on with seven years and ten days.

The Rev. George Fuller, third, with a pastorate of six years and four months. The work done and the good accomplished during those years cannot be estimated by us, but we know that "one soweth and another reapeth," our Lord said "other men laboured, and ye are entered into their labours."

The fellowship and communion in religious worship which we enjoy in the local church came to us through the labours of those who served in other days. Mr. Wood had a child-like purity of soul. If the blessing of apostolical succession is to be obtained, then I would say that Mr. Wood possessed it. The mantle of the apostle John seemed to have rested upon him, for he was eminently a man of love; in his face could be seen a sympathetic glow; and in his life the marks of the Lord Jesus. I had the privilege of hearing Mr. Wood preach on one occasion, and also of hearing him lecture on his visit to the Holy Land.

As a preacher Mr. Wood was evangelical, his messages were full of God's love, as seen in the redemption of the world by the Sacrifice of His Son our Saviour. He had a mellow, sympathetic voice, of considerable range, which drew his hearers away with him into the sunshine of God's love and the freedom that comes to the redeemed of the Lord. The testimony of venerable citizens who knew him well is that he was a "good man," a "minister whom the people loved." He with others from our church now rest from their labours, and their works do follow them.

THE REV. GEORGE FULLER.

The Rev. George Fuller came to Canada from London, England, where he was from early life in fellowship with the Methodist Church, although he was from a Congregational family. As a youth he was an active worker in connection with the activities of the Church and Sunday School. He was, in fact, a recognized leader among the young men in their various organizations for social and religious work.

In May 1872, his name was put on the lay preachers' list of the Seventh London Circuit. This gave him an opportunity to acquire a readiness of speech which he was afterwards known to possess by those who sat under his ministry in the Brantford Church. On arriving in Canada he affiliated himself with the Congregational body, and occasionally preached in some of their Churches with good acceptance; so much so that he received a call to become the pastor of one of them; but Mr. Fuller preferred to take a College course before accepting permanently such an important position. In the year 1883 Mr. Fuller graduated from the Congregational College of Canada, Montreal. After holding a short pastorate in one of the Eastern churches, Mr. Fuller accepted a call from Brantford, where he was installed as pastor in June 1883, and remained until November 1889. He was very much beloved by those who knew him; kind-hearted, always ready to do a good turn to those who were in need, he would usually say to those who thanked him, "Pass it on." At social gatherings he was an adept at entertaining the company, which made him popular with the people and the young folks of the church. As a preacher Mr. Fuller was forceful, yet sympathetic, his well-ordered sentences were impelling, driving the truth home with force, yet he was so tender that the weakest believer would be strengthened by his messages; while his sermons were clear and explicit he was not guilty of tedious prolixity, entering into every minute detail, which is usually wearisome to an assembly of hearers. By his strong personality and mental gifts he drew to the Brantford Church a large and active following.

During the six years and a half of his Pastorate, the Church had great prosperity and many were added to the membership. It was with much regret that the church accepted his resignation November 1st, 1889. Mr. Fuller returned to England and became the pastor of the Rev. G. M. Murphy's Memorial Church, New Kent Road, London, England.

REV. A. W. RICHARDSON, B.A., M.D.

The Rev. A. W. Richardson, B.A., M.D., came to the Brantford Church from the Congregational Church at Georgetown February 5th, 1890. In the year 1884 he graduated from our College at Montreal. The city of his boyhood days, being a city of Churches and Cathedrals, we would have thought that the motley processions of priests and church dignitaries that are to be seen in the city of "Notre Dame" would have had a depressing effect on his youthful mind, but Mr. Richardson was not of a gloomy disposition. "The Inky Cloak, nor the dejected behaviour of the visage, no nor the fruitful river in the eye, together with all forms, modes, and shows of grief," did not affect him, "For they are actions that a man might play." Life was too real to him to be wearing the aspect of sorrow, when there was so much sunshine needed to heal the ills of the weak and the sorrowing. While Mr. Richardson was pastor of the Brantford Church, let it be said, he went about doing good; were there any sick, he was with them; to comfort and console any in trouble, he was always ready to help. There were some in the city who had fallen by drink, he gave a helping hand to rescue them. He believed in practical religion,

and the words of Alice Cary, from "My Creed" accurately express Mr. Richardson's views: "'Tis not the wide phylactery, nor stubborn fast, nor stated prayers, that make us Saints. We judge the tree by what it bears, and when a man cannot live apart from Works on Theologic Trust, I know the blood about his heart is dry as dust." It can be said of Mr. Richardson that he was brave, benevolent, chivalrous and wholly unselfish. To these characteristics were added other gifts which made him a preacher of no ordinary ability. He took a deep interest in the young men of the church and city, and worked for their interest, their benefit and uplift.

During his pastorate a new organ was installed in the church, the vestry at the back of the church was built, and the Rawdon Street Mission was erected. There was added to the church while he was with us a goodly number of members. In the year 1895 Mr. Richardson accepted a call from the First Congregational Church, Kingston, leaving Brantford on July the 3rd of that year after five years of devoted service, which service we know was not in vain in the Lord.

THE REV. JOHN SCHOLFIELD

Mr. Scholfield came to the Brantford Church from the United States of America, in the year 1896. He originally came from Lancashire, England. He was a faithful pastor, caring for the sick and those who were in need of help. Through his high ability and personal character he exercised a strong influence upon those who came in contact with him. His discourses were replete with strong persuasive thought, and warm sympathy, with which he held his hearers' interest and attention throughout the services. The four years of Mr. Scholfield's ministry to the people of the Brantford church were years of spiritual blessing and substantial growth in Christian service was attained by the members.

While Mr. Scholfield was with us he was an indefatigable and earnest worker. Besides his regular work in the first church he held a service in the Rawdon Street Mission every Thursday evening, where he gathered around him a goodly number of worshippers, and much good was accomplished. Mr. Scholfield resigned May 6th, 1900, and returned to England for an extensive visit. He afterwards returned to Canada and was pastor for several years of the Broadview Congregational Church, Toronto.

REV. J. KIERNAN.

Mr. Kiernan was pastor of the Brantford Church from September 11th, 1901, until August 20th, 1902. He was a man who had a zeal towards God, but not always according to knowledge. He preached the Gospel faithfully, but failed to gain the sympathy of the people. Want of discretion seemed to be the difficulty, even ministers sometimes forget the words of our Lord: "One is your Master, even Christ, and all ye are brethren" In the Christian Church there should be no autocracy, everything should be done in love, "in honor preferring one another."

To Mr. Kiernan belongs the distinction of closing the "Rawdon Street Mission," his recommendation to a small Church meeting that the Mission be closed was accepted against the advice of one who had served the church for many years. From then the Mission was lost to the Brantford First Church. The little group who were worshipping there purchased the property and held meetings there for many years. The Methodist Church across the road grew out of the mission. Having said this much, which is not complimentary to Mr. Kiernan, I would also say that I believe Mr. Kiernan was a good man and trying to do a good work, so the

will must be taken for the deed. Mr. Kiernan went to the United States and found work that was more congenial and I believe he was more successful.

THE REV. F. B. HARRISON.

The Rev. F. B. Harrison was a citizen of the United States of America, where he received his training for the ministry. He came to the Brantford Church in the year 1903 and remained with the Church until May 2nd, 1906. Mr. Harrison was a man of fine personal appearance and had a very estimable manner. He believed in a liturgical form of Congregational worship. He introduced into our church service the singing of the "Gloria Patri" and the repeating of the confession of Faith by the people. A liturgy has its advantages; but to be continually reciting the Apostles Creed has a tendency to lead worshippers into a formal condition, and thus lose the spirit of true worship. But for all this he was a spiritually-minded man, and endeavoured to lead the people into that realm where our Lord reveals Himself to His people. John Calvin said: "True preaching must not be dead, but living and effective, no parade of rhetoric, but the spirit of God resounding in the voice in order to operate with power." Mr. Harrison endeavoured to attain to this end by preaching the whole counsel of God. He also did some hard mission work in New York City among those that were bruised and broken-hearted, and he continued that work with us in the Rawdon Street Mission by holding week night services and leading testimony meetings. This work should be sustained, because missions not only help to supply the City Church with members but they are a training ground for our young men to become preachers and our young women to become workers in city churches.

REV. W. E. GILROY.

The Rev. W. E. Gilroy, B.A., came to the Brantford Church from Broadview Congregational Church, Toronto. At that time he was editor of the Canadian Congregationalist, our denominational paper, which he conducted with much success. Mr. Gilroy received his Theological training at Victoria College, Toronto, where he graduated B.A. After preaching for the Methodist Church for some time he decided to enter the Congregational ministry looking for more liberty, freedom of thought, and to be under less restraint; he had a vision of "Freedom coming

"To mingle with the human race,
 "And part by part to men revealing
 "The fulness of her face."

Mr. Gilroy came to Brantford July 8th, 1906, after receiving two calls from our church. He declined the first because he could not conscientiously leave the work which he had undertaken at Broadview. As a preacher Mr. Gilroy is clear in utterance, with a good voice; he has the power of expressing his thoughts with fluency, and with forcible language, his diction is good, his utterances are neat, and to the point, and he has a happy choice of words, which carries home the thought he wants to convey. In Theology Mr. Gilroy was what is known as "liberal" although not of that type Mr. Spurgeon calls the "down grade," "Where the atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth." Mr. Gilroy's desire was to adapt the old theology to the so-called modern philosophy, and to bring the various sections of thought together with what Mr. Beecher calls the Bondage of Love. Mr. Gilroy was also very anxious to bring the working man into touch with the church; to this end he held meetings for men in the church every Sunday afternoon, and there were many who

came into the church from those meetings. Some of them are now active workers with us. During Mr. Gilroy's pastorate the church auditory was re-seated with the very comfortable seats which are now in the church. Let it be said in finishing this sketch that Mr. Gilroy's message to the Brantford Church was a message of "Love." Mr. Gilroy left Brantford March 1st, 1911, to take up the work in the First Congregational Church of Hamilton. Mr. Gilroy was Chairman of the Congregational Union for the year 1918, which met at Toronto.

THE REV. MATTHEW E. KELLY, B.D.

We have very pleasant recollections in connection with Mr. Kelly's pastorate. We recall the friendly chat by the fireside at the parsonage, his pastoral visits at the home, his pleasant companionship on trips to Union meetings, his happy greetings at church socials, and his inexhaustible supply of wit and humour, that made him an excellent chairman at church functions.

Mr. Kelly as a preacher. The first impression is that his theme was well thought out, there were the marks of careful study, and what he has gathered in his study he is giving out to his hearers, in well-constructed sentences. He is very emphatic in his utterances, and with forcible stress of voice drives his conclusions home "like nails fastened by the master of assemblies." Mr. Kelly may be said to be an ethical preacher, not that morality saves a man, but as a system of moral principles and rules for regulating the actions and manners of men in society. He did not believe that men were saved by their works, but that they were saved by grace through faith, to do good works, and that we should show our growth in grace by our willingness to serve our Master.

Mr. Kelly was very much interested in the men of our city. He was solicitous for their temporal and spiritual welfare. To this end there was organized under his care the P. S. A. Great interest was taken in those "Pleasant Sunday Afternoon" meetings by a goodly number of the men of our city. This association of a considerable number of vigorous men together did not fail to show some emphatic assertion of its presence in the activities of our church life. A large number of its members enlisted for active service when the great world war of 1914 was declared, and some laid down their lives for the cause of right and liberty. Mr. Kelly became pastor of the Brantford church on the first day of May, 1911, and continued his faithful labours with the people until the 20th day of February, 1916. The four years and nine months that he was with us were years of good substantial work, and much spiritual and temporal blessing was realized by the church. The keynote of Mr. Kelly's message to the church was "Sincerity."

Mr. Kelly was chairman of the Congregational Union of Canada for the year 1919.

THE REV. W. J. THOMPSON

Rev. W. J. Thompson came to the Brantford Church from Niagara Falls, U.S.A., June 7th, 1916, and remained until November 2nd, 1919. Mr. Thompson in early life showed considerable natural mental ability as a boy preacher; and as such he travelled through England and Scotland, and also in many parts of the United States of America. As a preacher Mr. Thompson was decidedly original in manner, in thought, and in expression. He has a refined style of diction, which he makes the channel of the thought he desires to convey. He did not always confine himself to the original meaning of the text. He would frequently use a text as a pivot on which to hinge his theme. Nature and study, under the in-

fluence of the Holy Spirit, made him a preacher of no ordinary ability. He was very much appreciated by our people, and there gathered around him a large and active assembly of worshippers. The experience he gained while travelling as a boy preacher enabled him to understand more of human nature, and it gave him a broader outlook for the future happiness of our race. The message that he brought to the Brantford church was a message of hopefulness. Mr. Thompson was full of optimism, believing that all things would work together for good to them who love God. The three years and five months that he was pastor of our church were years of great activity.

SUPPLIES.

Besides the regularly ordained and installed pastors of our church we have been favoured at different times with excellent men, who have supplied our pulpit very efficiently, while the church has been waiting for the pastor elect to take up his pastoral work. Among these men we recall the name of Rev. James T. Daley, B.A., who supplied our church very acceptably for several months in 1889 and 1890.

Mr. Daley came to Brantford as a young man from our College, full of zeal toward God and the Gospel. He afterwards became pastor of several good churches and remained a faithful worker in the Congregational Church of Canada, being chairman of the Congregational Union of Canada in the year 1910.

THE REV. C. S. PEDLEY.

In the year 1900 the late Rev. Charles Stowell Pedley, B.A., occupied the pulpit of the Brantford Congregational Church for six months. Mr. Pedley was born at Chester Le Street, England, Nov. 23rd, 1850, and died at Woodstock, Ontario, Canada, October 16th, 1914. He received his academic training in McGill University, where he secured his B.A. degree. He took his theological course in the Congregational College Montreal, and took a post graduate course at Yale.

His first charge was at New Durham, in Brant County, after which he settled for a short time at Fergus and Speedside, Ontario; from there he went to England and for twelve years was happy and successful in the pastorate of the Congregational Church in a suburb of London; later he had charge of a church at Jarrow-on-Tyne in the North of England, returning to Canada in 1900. After serving the Brantford Church he settled in Barric, then at Ayers Cliff, Que., and his last pastorate was at Woodstock, Ontario. For four years prior to his death he was Inspector of the Children's Aid Society for Woodstock and Oxford County, for which work he was admirably adapted, and in it was eminently successful. As a monument to his labours stands the splendid Shelter property in the city of Woodstock. We give this short sketch of Mr. Pedley's history because we think that some record should be kept of one who has served the Church so faithfully. Mr. Charles Pedley was the senior of the four brothers who gave their lives to the work of the ministry: The Rev. Hugh Pedley, B.A., D.D., of Montreal; the Rev. J. W. Pedley, B.A., Toronto; the Rev. Hilton Pedley, B.A., D.D., Maeboshi, Japan. Men for whom we give thanks and bow the knees to the Father of our Lord Jesus Christ.

Mr. Pedley as a preacher. He was in a high degree a thinker, a homilist who made his sermon a channel through which he conveyed instruction to his hearers, also for showing the errors into which we are betrayed by our passions. By his description of that which is good he

made virtue amiable, and vice odious. There was a force in his discourses which made a pathetic impression on the mind that could not easily be erased.

The power of his eloquence was in the tenderness of his sentiment. His thought was prompted by feeling, he had a passion for the good and an abhorrence of evil. It is said of Thomas Chalmers that he carried his hearers away by the blazing force of his eloquence, many times he would be in an agony of earnestness. One who heard him said: "Oh that voice; that face; those great living thoughts; those floods of resistless eloquence; that piercing shattering voice." Mr. Pedley's eloquence was more in his quiet manner, his thoughts were good, and were expressed in well-rounded sentences. His eyes seemed to be flashing light as his mind was unfolding to his hearers the truth that came from that Light which lighteth every man that cometh into the world.

"More than fame and more than money is the comment kind and sunny,
And the hearty warm approval of a friend;
For it gives to life a savor, and it makes you stronger, braver,
And it gives you heart and spirit to the end."

THE REV. ALBERT MARGRETT.

Chairman of the Congregational Union of Canada for the year 1920 and Statistical Secretary of the Union.

Mr. Margrett was with the Brantford Church for several months in the year 1902. To those who attend the Union meetings Mr. Margrett is known as a very interesting and entertaining Statistical Secretary. He can make figures positively entertaining, and it is always a pleasure to hear his annual reports.

"If he earns your praise, bestow it; if you like him let him know it.
Let the words of true encouragement be said.
Do not wait till life is over, and he's underneath the clover.
For he cannot read his tombstone when he's dead."

We have a good word for Mr. Margrett, because of the good work he has done for our Denomination, good work that has been accomplished by the grace of God in Olivet Church, Toronto. His messages to the Brantford Church were, "as the light of the morning, when the sun riseth, even a morning without clouds." His quick ready speech is emphasized by his gesture, the expression of the eye, the face, the look, the motion of the body, the rise and fall of the voice, all of which are expressive of sentiment and make his words, like the word of those "who give songs in the night." He is a firm believer in the "Faith that was once for all delivered to the saints," and has a happy way of delivering his belief to his hearers. This, too, is one of the secrets of his success. The Gospel that was taught by Jesus and His apostles, is the message of salvation through His death and resurrection. This is the Gospel that is destined to save this old world from its present unhappy condition. "The National Labour Tribune" of Pittsburgh, a labour organ, says: "Statesmanship has failed; education has proven a sad disappointment; the situation remains to be gripped by the world's spiritual forces; The Bible offers the only solution; it points most emphatically and unequivocally to the heart of man, and herein lies the answer to the great economic and social problems. Will the people of this nation rise to meet this great issue? In the heart of the Mayflower covenant lies the secret of the nations' success. It was a plea given to God and to each other, under this the nation thrived, but the God of the Pilgrim, like the God of Luther, is being rejected.

Mr. Margrett as a preacher. Whether his talent be natural or acquired, he has the art of expression, and in some measure also he has the grace and elegance in speech which makes his sermons attractive and inspiring.

We as Congregationalists hold that our Church policy is in harmony with Scripture, in that we have an appointed minister to lead the people in their public worship. It is written that our Lord gave to the Church, Evangelists, Pastors and Teachers, and we read in Revelations that the letters to the seven churches of Asia, were sent to the Angel, or Pastor of the Churches. The noble roll of active men and women who were members of the Brantford Church who have served their day and generation in the years that have gone are not forgotten by those who knew them. We revere their memory and honour them for their works sake.

In this history of our Church we have endeavoured to give a sketch of some of the Pastors who have ministered to the needs of our people, through the years of its history. Time and space would fail us to tell of the Rev. Adam Lillie, who was the first pastor of the Church, which was built while he was with us in the year 1836. Also the Rev. T. Bayne, who was pastor 1839-1840; the Rev. Thomas Baker, who was pastor 1841-1848; the Rev. Thomas Lightbody, pastor 1848-52. I have written of Rev. John Wood, 1852-1874. The Rev. Evan C. W. McColl, who was pastor 1874-76; the Rev. S. P. Barker, pastor 1876-1879; and the Rev. J. W. Custer 1881-82. These excellent men, through faith, subdued the enemy and wrought righteousness.

To the Rev. S. P. Barker belongs the honour of drawing to the Church the largest attendance of people. He was an eccentric preacher, but a preacher who magnified his Lord and honoured God's word. All these servants of God were more or less successful, according to their ability to grip the people with a real live message.

In these reminiscences we recall the name of the late Rev. A. H. Hills, who supplied our pulpit in 1906 for three months. Mr. Hills came from London, England, where he was pastor of a Congregational Church for several years. He also did a good deal of evangelistic work in England and worked hard for the temperance cause. He had one of the largest "Band of Hope" societies in Surrey, with a membership of over five hundred. As a preacher he was evangelical in thought. His sermons were very clearly outlined and old-time in style and theology and of the right kind to grip the ordinary church-going public. He was killed on a railway crossing while serving as pastor to the church at Elcho. He was much regretted as he had endeared himself to his people.

We cannot close these sketches without bringing before our readers our present beloved pastor, the Rev. W. G. Martin. He has so entwined himself around the affections of the Brantford people that it is hardly necessary that anything should be said in the way of eulogy.

Mr. Martin came to the Brantford Church from the First Methodist Church, Hamilton. He graduated from Victoria College Toronto, and has been stationed in several important fields of labour in connection with the Methodist Church. Mr. Martin as a preacher has a very attractive manner in presenting his subject. He does not always use strict theological phrasology nor the common language of every day life, but a pure English, that falls smoothly on his listeners' ears. He is systematic in his arrangement yet untrammelled, free and varied in illustration. He speaks on the legitimate themes of the pulpit, yet does not discard the use of secular literature. He is skilled in the science of oratory, yet he is not guilty of floridness, or ambitious elegance; his gestures are significant and graceful. "Speak the speech. I pray you, as I pronounced it to you,

trippingly on the tongue; but if you mouth it, as many of our players do, I had as lieve the town crier spoke my lines," so said the Prince of Denmark.

Mr. Martin speaks with force of voice and clearness that all can hear and understand; and the increasing attendance at our services show that his messages are appreciated by the people.

PASTORS OF BRANTFORD CHURCH FROM 1820 TO 1920.

LAY PREACHERS AND CHURCH ORGANIZERS.

1. John A. Wilkes, Sr.—In York 1820 to 1825; in Brantford 1825-34.
2. Mr. Fenton—In York 1820 to 1823; (in 1843 regularly paid by London Missionary Society).
3. Henry Symons—Brantford East Ward Mission 1891.
4. Henry Yeigh—Brantford East Ward Mission 1891.

ORDAINED MINISTERS IN CHARGE OF THE BRANTFORD CHURCH.

1. Rev. Adam Lillie, D.D.—1834 to 1839. First church built Dalhousie Street 1836.
2. Rev. T. Bayne—1839 to 1840.
3. Rev. Thos. Baker—1st August, 1841, to Sept. 10th, 1848.
4. Rev. Thos. Lightbody, D.D.—5th Dec., 1848, end of 1852.
5. Rev. John Wood, D.D.—Dec. 5, 1852 to June 30, 1874.
6. Rev. Evan C. W. McColl—Nov. 10, 1874, to May 2, 1876.
7. Rev. S. P. Barker—June 13, 1876, to Sept. 5, 1879.
8. Rev. A. Kinmouth—Apr. 18, 1880, to Mar. 31, 1881.
9. Rev. J. W. Cutler—Mar. 23, 1881, to Nov. 20, 1882.
10. Rev. Geo. Fuller—June 18, 1883, to Nov. 1, 1889.
11. Rev. A. W. Richardson, B.A.—Feb. 5, 1890, to July 3, 1895.
12. Rev. John Scholfield, Ph.D.—Mar. 5, 1896, to May 16, 1900.
13. Rev. J. Kiernan—Sept. 11, 1901, to Aug. 20, 1902.
14. Rev. F. B. Harrison—Feb. 1, 1903, to May 2, 1906.
15. Rev. W. E. Gilroy, B.A.—July 8, 1906, to March 1, 1911.
16. Rev. M. E. Kelly, B.D.—May 1, 1911, to Feb. 20, 1916.
17. Rev. W. J. Thompson—June 7, 1916, to Nov. 2, 1919.
18. Rev. W. G. Martin—Jan. 4, 1920.

LIST OF DEACONS

C. H. Crandon	James Woodyatt	James Clyne
Henry Moyle	D. R. Blackadder	Henry Yeigh
B. D. Day	Thomas Cowherd	Philip H. Secord
James Wilkes	W. E. Welding	W. Grierson
John Culy	Edmund Yeigh	H. P. Hoag
George Birch	John Ott	S. Gibson Macklin
Joseph Ganson	George Adams	John Robertson
E. H. Potter	Jesse O. Wisner	W. Arthur Hollinrake
Thos. Shapley	Henry Symons	James H. Muir

CHURCH TRUSTEES.

James Wilkes	Thos. Shapley	P. H. Secord
George Burtch	F. F. Blackadder	David Adams
Thos. Cowherd	James Woodyatt	W. A. Hollinrake
F. P. Goold	J. O. Wisner	Henry Yeigh
John Culy	John Ott	E. L. Goold
Justus Morton	Charles Whitney	
E. H. Potter	Henry Symons (for East Ward Mission)	

CHURCH SECRETARIES.

James Wilkes	Mac Malcolm	Arthur F. Muir
W. E. Welding	C. M. Nickel	W. Lewis
D. R. Blackadder	John Robertson	S. George Macklin
James Woodyatt	Miss Jennie Woodyatt	R. H. Collier
J. B. King	W. A. Hollinrake	James G. Coles
George Adams	Frank Sterne	W. H. Buskard

CHURCH TREASURERS.

James Wilkes	Henry Yeigh	Robt. H. Collier
F. F. Blackadder	J. H. Oldham	Joseph L. Dixon
James Woodyatt	Malcolm Robertson	

**CHURCH HONOUR ROLL OF SOLDIERS IN THE GREAT WAR
AND ROLL OF HONOUR OF THE P. L. A. SOCIETY.**

Men Returned	Killed in action	Men Returned
F. Dixon	W. F. Sporne	E. Taylor
G. Moore	H. Jenkins	O. Taylor
L. Harrington	Sgt. E. Staley	R. Taylor
E. Harrington	L. Howell	G. Watts
F. Harrington	Sgt. T. Speechley	F. Sanderson
E. J. Harrington		H. Brooks
J. C. Coles		J. Rigley
C. Secord		E. W. Ray
W. Walker		S. Secord
B. Maynard		W. Norris
E. W. Lewis		H. Taylor
D. McCloy		H. Yearkes
A. Hill		J. Eddy
K. Woodyatt		Armen Amirkhanian
B. Woodyatt		H. Lewis
E. F. Sterne		B. Maynard
A. Taylor		C. Bloxham

**MEMBERS OF P.S.A. WHO SERVED THEIR KING AND COUNTRY
IN THE GREAT EUROPEAN WAR 1914-19.**

R. Anthony	G. Jubber	W. Taylor
H. Bonner	J. V. Jenkinson	W. H. Topping
T. Blackburn	R. Kelso	J. Trebble
W. Blake	F. H. Lee	J. Whitfield
A. D. Bennett	F. A. Lemon	R. Wakeling
A. Collier	W. H. Lane	W. Williams
B. Calvesbert	G. B. McLean	G. Williams
R. Charlton	J. Maich	A. E. Williams

*Lieut. F. Dixon	A. G. Moore	E. Weller
F. A. Day	J. McLaren	F. Westacott
E. C. Duval	J. Price	F. Wilkes
A. Green	F. Perrin	*H. Yearks
S. Godfrey	W. Betts	*B. Maynard
G. Girdlestone	G. Richardson	R. G. Barnett
A. Houghting	R. Richardson	B. Smith
C. Humphreys	R. Richardson	L. Howell
H. Hughes	J. Ritchey	*J. C. Coles
*A. H. Hills	F. Riches	A. White
*L. Harrington	W. Sharmon	S. A. Pickering
*E. Harrington	*E. Staley	W. Holder
*F. Harrington	A. Saunders	W. G. Walker
*E. J. Harrington	W. Sweeney	T. H. Scruton

The names with * also appear on Church Roll of Honor.

LADIES' AID SOCIETY CONGREGATIONAL CHURCH.

(By Miss A. G. Hollinrake)

The first recorded work of this Society was on Nov. 16, 1836, when the ladies presented a Pulpit Bible to the church, the names on the fly-leaf of the Bible being: Mrs. Wilkes, Mrs. John Wilkes, Mrs. James Wilkes, Mrs. Watts, Mrs. Walker, Mrs. Digby, Mrs. John Digby, Mrs. Henry, Mrs. Buchanan, Mrs. Bartlett, Mrs. Ewing. And again in 1849 we read of the ladies spending £10, 1s, 4½d for fixing the pulpit; the secretary at that time being Mrs. Goold. Ever since those early days the Ladies' Aid Society has been a very active factor in promoting the growth of the church, the past presidents being Mrs. Jas. Wilkes, Mrs. (Dr.) Allen, Mrs. Brophrey, Mrs. Clement, Mrs. W. S. Wisner and Mrs. John Ott.

An annual event in the life of the church for many years was the supper given by the Ladies' Aid on the evening of Thanksgiving Day. This annual supper was very popular with the people of the city and was looked forward to as one of the most enjoyable social gatherings of the year.

Perhaps to no one is more honour due than to President Mrs. John Ott, who has discharged the duties of that office for many years; and it has been mainly to her guidance and devout leadership for the welfare of the church that the ladies still carry on the work started nearly one hundred years ago.

The officers of the Ladies' Aid Society at the present time are:

President—Mrs. John Ott.

1st Vice-President—Mrs. (Rev.) Martin.

2nd Vice-President—Mrs. P. H. Secord.

3rd Vice-President—Mrs. David Adams.

Treasurer—Mrs. Morgan E. Harris.

Secretary—Miss A. G. Hollinrake.

OUR MISSION IN AFRICA.

(By Miss Ritchie)

A picture hangs in the Sunday School room of the First Congregational Church, Brantford: a picture of a clay hut with a grass thatched roof. In this hut died Clara Wilkes Currie, the first Canadian missionary to die in Africa.



LADIES' AID SOCIETY

Miss Clara Wilkes, a niece of Rev. (Dr.) Wilkes was born in Brantford. In March, 1886, she married, and they sailed for West Central Africa. True, she was not there long, only from June to September, but who can say her going was in vain when she, by her nursing, saved to the world her husband, Walter T. Currie, the founder of our African Mission at Chisamba.

The work which Dr. Currie was able to accomplish, and, not only accomplish, but with far-seeing vision plan for Africa, is immeasurable. Dr. Currie was "a born missionary, a thorough business man, of indomitable courage and determination, admirably fitted for pioneer work in the Mission field."

After his wife's death, Mr. Currie spent some time acquiring the language, and then with a band of natives began exploring for the purpose of selecting a site for the Canadian station. In time, he settled upon Chisamba, a very strategic point in a densely populated area. Chisamba is 300 miles from the West coast, 400 miles south of the Congo, and 1000 miles north of Benguella.

The work of the missionaries has always been evangelistic, yet there must needs be other departments, i.e., educational, medical and industrial, because missionary work among a primitive people touches all sides of a man's nature.

Dr. Currie's first converts were two little boys, one of whom came to service wearing a shirt belonging to his father, and which he had tied on himself with a rope. The report of 1918 gives these wonderful results: 39 out stations around Chisamba, 364 church members, 200 catechumens, 1358 pupils in the out station primary schools. 315 in the station boarding schools, and \$228.00 received in school fees.

The testimony to the character of the African converts is high. They leave their drinking and gambling. They leave their witchcraft. The chiefs give up polygamy. Some of these converts are slaves who have been brought from further inland; frequently they return to their homes. One missionary from that inland country worked ten years, making little headway. One day three families came in from Chisamba, returning to their homes Christian people. The missionary saw an answer to his prayers and took new courage.

The missionaries are thoroughly convinced that much more good may be accomplished by trained native evangelists, raised among the people, than will ever be done by foreign missionaries. A native can live cheaper, travel better, and preach from the vantage ground of one born amid the same scenes, raised on the same fare and trained to the same thoughts. Thus one of the ideals of the missionaries has been a well-equipped training school, where the natives might be adequately fitted for their work among their untaught brethren.

Space forbids to tell of Dondi, Dr. Currie's materialized vision. Dondi, established near a waterfall which furnishes adequate motor power as well as electricity. Dondi with its two-storey brick dormitories and \$75,000 Institute, named in memory of Dr. Currie, the Currie Institute. This Institute will be the greatest influence in that part of Africa for the civilization and Christianization of the people, and its influence will be felt throughout the whole of the continent.

The missionaries at Dondi live in modern brick bungalows, built by the natives, who have also prepared and burned the bricks, made roof tile, also door frames, doors and window sashes.

The officers for 1920 of the Ladies' Missionary Society of Brantford Congregational Church are:

President—Mrs. Ritchie.
 Vice-President—Mrs. Robt. Kerr.
 Secretary—Miss M. A. Clyne.
 Treasurer—Mrs. McCloy.

SOME RECOLLECTIONS OF OUR SUNDAY SCHOOL IN RECENT YEARS

(By Joseph L. Dixon)

I came to the city with my wife and daughter Ethel from our London, Ont., Church late in 1902, and it was not until 1904 that I became acquainted with our school. At that time we thought it wise to start Ethel to Sunday School and it was up to her Dad to lead her there by the hand. Rev. F. B. Harrison was then acting as the Superintendent and I was asked to become the Secretary-Treasurer, which I did. On the 1st of January, 1905, I was elected Superintendent, which office I filled until January of 1911, when Mr. J. E. Hammond became Superintendent and I took the position of Secretary-Treasurer. Mr. Thos. Hill was later elected to succeed me and filled the office with great acceptance for five years. Following Mr. Hammond's three year tenure of office, our good old friend of the Church, Mr. Yeigh, was pressed into the Superintendency for a period of two years, and upon his removal to Toronto I was again requested to assume the office and again acquiesced, this time serving for three and one-quarter years to April, 1919.

During the time I was Superintendent, I was ably assisted by all the pastors of their day, those being Rev. F. B. Harrison, Rev. W. E. Gilroy, Rev. M. Kelly and Rev. W. J. Thompson. As Secretaries I had the support of Messrs. Fred. J. Bale, formerly of Hamilton, Harold Stovell, formerly of Stratford, Thos. Hill and Allan D. Robertson of our home church, all of whose services were very much appreciated by me.

We were always blessed with a splendid lot of godly women and girls, who acted as teachers and trainers of the young lives of our school. Male workers were, I am sorry to say, conspicuous largely by their absence. Among the workers who stand out prominently in my mind are Mrs. J. H. Oldham, Mrs. John Campbell and Miss A. M. Ritchie, who were in charge of the Primary Department; Mrs. J. Ott, Mrs. Hy. Yeigh, Miss A. Wilkes, Miss A. G. Hollinrake, Mrs. J. J. Quirk, Miss Nita Crooks, Miss Gladys Tuttle, Miss M. Clyne, Miss F. Gant, Mrs. Robt. Kerr, Miss Constance Heddle, Mrs. M. Ritchie, Miss Maude Heddle, Miss Ethel Dixon, Miss Irene Sanderson, Mrs. J. E. Hammond, Miss Jean Millard. Among the male teachers were Messrs. Henry Yeigh and H. P. Hoag (who conducted the Bible Study Club, which met with the Sunday School and which was a great help to the school, especially in the matter of supply teachers), A. C. Macklin, S. G. Macklin, Fred. S. Alway, Jas. Clyne. To these names might be added those of a number of ladies and gentlemen who have helped on the teaching staff for a greater or lesser period.

I would not fail to mention the names of those who led us in our hymns of praise by presiding at the piano, among whom were Miss Myrtle Pedley, Miss Pearl Secord, Miss Edna Beer, Miss Annie Ritchie, Miss Ethel Dixon, Miss Vera Styles, Miss Sophia Greiner and Mr. Fred. J. Bale.

During my experience with the school our attendance fluctuated from about one hundred to one hundred and fifty, and while we were not

numerically what might be termed strong, there always prevailed a splendid spirit of consecrated service on the part of our teachers and scholars, and I am sure in days to come many of our girls and boys will become the pillars not only of the Brantford Church but other Churches to which some of our scholars will no doubt radiate in course of time.

As you are aware Mr. J. C. Coles is now the Superintendent of the school and any matters of recent interest he is in a better position than I to communicate.

After Mr. Dixon resigned the Sunday School Mr. J. C. Coles, who had in March returned from overseas service with the Canadian Engineers, was appointed superintendent. During the first year of his superintendency but little progress was made as he was away from the city all the week, but with June 1920 he returned. Since then, while numbers have not greatly increased owing largely to the removal of families to other centres, yet in other ways considerable progress has been made.

Classes have been reorganized and have in some cases accepted definite work to do, and church attendance has become a part of the duties of the class. Missionary enterprise has been increased greatly and we look forward to greater things. We have sent one scholar to train for the ministry this year and hope to send others later.

In one month of 1919 the average attendance was 85. The corresponding month of 1920 shows the average to be 127. The collections for the same show respectively \$3.98 and \$10.75.

THE CHURCH CHOIR.

(By Mr. Robert Kerr)

Music has always occupied a very prominent place in the devotional services of the Congregational Church, Brantford; and the choir has received every encouragement and great support from the congregation. This has resulted in the choral service from year to year showing good improvement. This choir has since its very early days been noted for its good voices and high class of music well rendered. A great many prominent organists and choristers past and present have been or are members. Starting with a small home organ there have been a number of changes as the years rolled by. The small home organ gave place to a hand-pumped pipe organ, and the hand-pumped organ to the present electric driven instrument, and as this has begun to lose its usefulness the church has started an organ fund with the intention of purchasing in the near future a three Manual Organ of the latest tubular action type, and as all plans of this church are worked out no doubt this one will soon come true.

Our musical committee is appointed from members of the choir. They being in close touch with all its needs look after these needs as they occur. This we believe is one great factor in our choir's success. The gowning was a good step, without gowns there is apt to be a rather confusing color scheme among the ladies.

The present Leader and Organist is Mrs. Stewart Sanderson, who has rendered faithful and very efficient service for the past eight years.

The choir is organized and one of the best in Brantford—a cheerful loyal band, in which no petty jealousies exist, all good fellowship and unity, doing their part in making the music as good as they can, doing their part in the service of God. To those organists and singers who are gone to the choirs above, who are scattered far apart, or who are with them now, the church feels a great thankfulness for their help in the worship of God on earth and look to the day when all will be united in one grand chorus in the home of God in heaven.

Organist and Leader—Mrs. Stewart Sanderson.

Musical Committee—Stewart Sanderson, Arthur Styles, Robt. Kerr.

Sopranos	Miss Kay	Miss V. Styles
Mrs. Brittenden, Soloist	Miss Allan	Miss L. Sterne
Mrs. Chamberlin	Miss S. Crooks	Tenors
Mrs. Eddy	Miss N. Crooks	A. Styles
Miss Thompson	Miss N. Taylor	S. Sanderson
Miss Bennett	Miss K. Taylor	T. Green

G. Chamberlin	Miss Cole	Bass
C. Hunter	Miss Strickland	F. Walker
Contralto	Soloist	E. Moule
Miss E. M. Robertson	Mrs. W. Lewis	A. Harley
Miss Hoffman	Mrs. E. Brooks	R. Kerr

CHURCH ROLL

Prepared by Rev. J. Wood, which he says is incomplete for the early members of the Church, but is as full as he was able to make it up to 1874; and continued up to present date by the writer from the Church books, with possibly many errors he could not well avoid because of missing records. However, as in a democratic church it seems only fair that those who have labored in the upbuilding and maintenance of it should be remembered, if only by a record of their membership. I have set down the names as I found them, hoping that I may be forgiven if I have overlooked some worthy people whose names ought to be in the list of the members of the Church.

John A. Wilkes	Miss Grant	T. Cowherd
Mrs. Wilkes	Mrs. (Rev.) Lightbody	Mrs. T. Cowherd
Mrs. Walker	Mr. Morton	Mrs. H. M. Bingham
Mrs. Perry	Mrs. Morton	Mr. Henderson
Mrs. Day	Mrs. Conrad	Mrs. Henderson
James Wilkes	Mr. Oliver	Richard Lossing
Joshua Minshall	Mrs. Heughen	Mrs. Richard Lossing
Hannah Peck	Mr. Tunmore	Chas. F. Smithers
Mrs. Mills	Dr. O. Carr	Robt. Elliott
James Parsons	Mr. Cameron	Charles J. Nall
Mrs. Parsons	Mrs. Russell	Joseph Ganson
William Walker	E. Harrison	Susan Ganson
George Mills	Mrs. E. Harrison	James Edw. Ganson
F. T. Wilkes	Mrs. Cameron	Mary Hill
Geo. S. Wilkes	Mr. Muirhead	F. R. Elliott
F. P. Goold	William Muirhead	Mrs. (Rev.) J. Nall
Mrs. Goold	Mr. Birch	Mrs. M. McPherson
B. C. Hill	Mrs. Birch	Jas. Fyvie
Mrs. Hill	Mr. Murphy	Thos. Shapley
Sheldon Bacon	Mr. Elliot	Mrs. Shapley
Mrs. Bacon	Mrs. Elliot	Mrs. J. A. Wilkes, Jr.
Mrs. Wickens	Mrs. Irwin	J. H. Moore
Mrs. Robinson	Mrs. Dr. O. Carr	Jas. Cavanagh
Mrs. J. Woodyatt	Mrs. Bezzo	F. Wheaton
Miss Turnbull	E. H. Potter	Jas. Sutherland
John Culy	Mrs. Potter	J. R. Braund
Mrs. Brown	Mr. G. Hayden	Mrs. Braund
David Brown	Mrs. Moore	Joel B. Hayden
Dr. Lightbody	Miss Maria Turnbull	Mrs. Hayden
Mrs. Lightbody	Miss Mary Ann Day	J. Douglas
G. E. Lightbody	Benj. Day	Mrs. Douglas
Miss Burns	Miss Julia Bacon	C. McDonald
Thomas Dodd	Miss Fanny Birch	Mrs. McDonald
Mrs. Dodd	Miss Jane Evans	C. R. Wilkes
George Todd	Wm. Perry	Mrs. Wilkes
Mrs. Todd	Samuel Gammage	G. Simpson
John Ormrod	Miss Elizabeth Simpson	Mrs. Simpson
Mrs. Hendry	Mrs. Sutherland	Samuel Fowler
Helen Lightbody	Miss Sarah Perry	Richard Irwin
A. Hendry	Miss Jane Mills	Edward Braund
Mrs. Minshall	Miss Elizabeth Birch	Southworth Cole
Peter McCallum	Mrs. Beek	Mrs. Cole
Andrew Lightbody	Miss Susannah	J. Buckley
Miss Margaret Bratney	Cavanagh	Leopold Cass
Mrs. M. Chave	Wm. T. Cameron	Thos. E. Riddell
Miss Bezzo	Rev. John Wood	Samuel Hall
Miss Day	Mrs. (Rev.) J. Wood	John C. Marsland

- Mrs. Hargrove
 Miss Emmeline Goold
 Mrs. Jas. Wilkes
 Miss H. VanBrocklin
 Miss Louisa Goold
 Mrs. C. F. Smithers
 Miss Jane Beek
 Miss Margaret Kennedy
 Mrs. P. C. VanBrocklin
 Miss Isabella Mills
 Miss M. E. Ray
 James Woodyatt
 Wm. Woodyatt
 W. Dannelect
 W. Mellish
 Miss Eliza Thom
 Mrs. W. Mellish
 Albert Mellish
 Miss I. E. Tucker
 Mrs. Beemer
 Miss Susan Bacon
 James McKeand
 Mrs. Jas. McKeand
 Mrs. Wm. Woodyatt
 Mrs. Robt. Morton
 Andrew Morton
 Mrs. Morton
 Miss Julia Heughen
 Miss Emma Tunmore
 Wm. Mitchell
 John Russell
 Benjamin Wright
 J. Josiah Holding
 Mrs. Holding
 Miss Catherine Douglas
 Mr. Ferguson
 James E. Fitch
 Miss Heterina McKay
 F. W. Poplewell
 Mrs. Alice Bradley
 Mrs. B. Wright
 W. Tunmore
 W. Hill
 Thos. A. Sharpe
 Solomon Bridge
 Mr. Jas. McLean
 Mrs. Batters
 Geo. Beech
 Mrs. Beech
 R. Bates
 Mrs. Samuel Fowler
 John E. Norton
 Miss Sarah Cowherd
 W. Leslie
 Mrs. Leslie
 F. R. Elliott
 Mrs. Elliott
 John Phillips
 Mrs. Phillips
 Mrs. F. Simpson
 Mrs. C. H. Waterous
 T. Muirhead
 Mrs. Muirhead
 Mrs. Gourd
 John Harper
 Fred. Simpson
 Richard Waldron
 Mrs. Waldron
 Mrs. John Harper
 T. Muirhead
 Samuel McKittrick
 J. F. Harwood
 Mrs. Harwood
 James Russell
 N. Seymour
 Mrs. Leopold Cass
 Henry Cox
 Jesse O. Wisner
 James Dickson
 Mrs. Marg. Truesdale
 John Brazier
 Mrs. Brazier
 Mrs. Robert Miller
 Miss Mary Christie
 Mrs. Ann Tute
 Geo. Peters
 Mrs. Peters
 W. Carlyle
 J. R. Ellis
 T. B. McLean
 Mrs. T. B. McLean
 Miss Jane Beattie
 Miss Sarah Mills
 Miss Ann Christie
 F. F. Blackadder
 Mrs. Blackadder
 Mrs. James Shapley
 Miss Emily Taylor
 Adam Burgy
 Miss Annie Beattie
 Mrs. Henry Cox
 W. H. Woodyatt
 John Douglass
 Rufus Smith
 Mrs. R. Smith
 Alexander Blackadder
 Mrs. Anne Jane
 Cosgrove
 Miss Harriet Woodyatt
 Miss Maria Woodyatt
 James Vaughan
 Augustus Stinson
 Mrs. W. E. Welding
 Dec. 1, 1863
 Burning of the First
 Church Aug. 14, 1864
 Mar. 28, 1865
 Mrs. A. H. King
 Wm. Calder
 Mrs. Wm. Calder
 Mrs. C. J. Darby
 Fred. Elliott
 Mrs. Fred. Elliott
 Dr. H. C. Allen
 Robt. Brayton
 Thos. Cowherd
 Mrs. Thos. Cowherd
 Drummond Blackadder
 Mrs. C. Tanner
 Mrs. T. Tait
 Mrs. Emma Snowden
 Miss Sarah Tunmore
 Miss Lizzie Tute
 Miss Metcaff
 Mrs. Lock
 Mrs. Waldron
 Mrs. Holding
 Mrs. Land
 Mrs. McKindsey
 Miss Christina Leslie
 Mrs. Cromar
 James Vaughan
 Wm. Turnbull
 Mrs. Wm. Turnbull
 Mrs. Horton
 Mrs. Coulter
 Mrs. Hazeley
 Mrs. Heughen
 Mrs. Julia Smith
 Master G. Perry
 Master G. Adams
 W. E. Welding
 John Ott
 Miss Fanny Gibson
 Mrs. J. O. Wisner
 Mrs. John Ott
 Mrs. Caldwell
 Mrs. R. Bates
 R. Bates
 Miss Sarah Tute
 Miss Jenny Woodyatt
 Miss Rebecca Woodyatt
 Miss Charlotte E. Wood
 Miss Emily W. Wickens
 Miss Lizzie Perry
 Miss Mary Shanley
 Miss Sarah K. Elliott
 Miss Ella Wisner
 Miss Clara M. Wilkes
 Master Fred. Cowherd
 Master Frank Passmore
 Master Henry L. Wood
 Master Walt. A. Wilkes
 Master Albert Belding
 Master Fred. Hunt
 Miss Annie Wilkes
 Miss Aenes Wilkes
 Mrs. Geo. Hunter
 Miss Lizzie H. Goold
 Wareham Wisner
 Mrs. W. Wisner
 Joseph Jackson
 Mrs. J. Jackson
 Mrs. Sarah E. Curtis
 Miss Mary Wallace
 Miss Mary Coulter
 Miss Amelia Cowherd
 Miss Maggie Mills
 Miss Harriett Mills
 Miss Poffard
 John B. Forsyth
 Master H. Blackadder

Master Henry Simpson	John Tibbits	Joseph Gillespie
Geo. Smyth	Eddie King	Georgina Gillespie
Mrs. McKay	Mr. Campbell	F. W. Stevens
Mrs. Ellerby	Mrs. Campbell	Sarah A. Boughton
Miss Hy Davis	Jos. Hartley	Harriet A. Hoyt
Miss Jane Brand	Mrs. Jos. Hartley	Serena Crooks
Mrs. Wallace	Mrs. Geo. Hardy	Callie Wisner
Miss Agnes Wallace	Mrs. Bovea	Charlotte McLeod
Miss Hattie Wisner	Mrs. Lee	Wm. A. Elliott
Miss Fanny Rickard	Miss Lizzie Harper	Josiah Barnes
Master W. H. Harper	Mrs. Durnam	Harold Cowherd
Mrs. Gibson	Wm. Duke	Sarah Cole
Master Wm. Turnbull	Miss Margt. A. Hartley	Wellby Crooks
Miss Maria Tute	Miss Ellen J. Hartley	Ada Cowherd
Miss Eliza Simpson	Frank Wickens	Mary Stevens
Miss Alice Simpson	J. B. King	Frank Crooks
Miss Ruth Ann Hartley	Jeremiah Egan	Emma Harper
Mrs. H. Stroud	Miss Mills	Carrie Simpson
Mrs. Strahan	Miss Frances Monteith	James Grierson
Master Henry Shapley	Mr. Dodimead	Jennie Grierson
Master L. Blackadder	Mrs. Dodimead	Thomas Butler
Miss F. Blackadder	Samuel Allen	S. G. Cole
Daniel McNaughton	Levi Boughton	D. J. Richardson
Master Frank Doeringer	Mrs. Boughton	J. Richardson
Master Alex Cromar	Mrs. John Worthington	W. Shackell
Walter Brown	Mrs. Houlding	Mrs. W. Shackell
Wm. Kirby	Mrs. Hartman	Carrie Johnston
Wm. Johnston	Christopher Cowherd	Mrs. Shand
J. H. Bache	Edmund Yeigh	Walter Hall
Herman J. Wickens	Mrs. Yeigh	Mrs. Hall
Miss Isabel Lightbody	Henry Yeigh	Mr. Richards
Miss Eliza Lightbody	Mrs. Chris. Cowherd	Mrs. Richards
Miss Bella Lightbody	Frank Yeigh	Miss Edgar
Master E. Lightbody	C. H. Crandon	Martha Richards
Mr. Lidgett	(a former Deacon)	A. B. Emmons
Mrs. Lidgett	Mrs. Wheddon	Mrs. A. R. Emmons
Ezra B. Mixer	Mrs. George Mills	W. Wickens
Mrs. Mixer	Mrs. Mary Robson	Rev. A. E. Kinmouth
Sarah Ellen Wood	Miss Levantia L.	Mr. Sims
Mrs. Shaw	Woodyatt	Mrs. Kinmouth
Nellie Goold	Miss Carolina L.	George Wickens
Miss Jane Lightbody	Woodyatt	Mary E. Wickens
Mrs. F. P. Adams	Mrs. Elizabeth Whitney	Mrs. Shapley
Mrs. Brophy	F. P. Adams	Emily Shapley
Miss Welsh	Mrs. F. P. Adams	Mrs. May
Mrs. Dimmock	Abigail Adams	Mr. May
Miss Mary Jane Tibbits	George Adams	Mrs. W. Woodyatt
Miss Emily Caldwell	Mary Adams	Mrs. Crawford
Mrs. S. Cole	Albert Mellish	Mr. Bowden
Miss Grace McKay	Alfred Mellish	P. Vanderlip
W. Cowherd	Bertie Mellish	Miss F. Whitney
Mrs. W. Cowherd	Phoebe Wickens	Rev. J. W. Cutler
Mrs. F. Ott	Emily Wickens	W. Lewis
Miss Bella Ott	Samuel Garwood	Mrs. W. Lewis
Miss Emily Shapley	Jane Garwood	Mrs. Scrivner
Miss Maggie Gould	Emily Howard	Rev. Geo. Fuller
Miss Hannah Jackson	Ruthia Bronhy	Mrs. Geo. Fuller
Miss Bella Jackson	Fred. Brophy	T. Lavland
Miss Clara Hardy	Mary Mortimer	Miss H. Jackson
Chas. Jones	John T. Mortimer	Miss B. Jackson
Mrs. Chas. Jones	T. H. Harvey	J. C. Hurst
Walter Wickens	Jennie Stevenson	Mrs. J. C. Hurst
Virgil Lee	Esther Cobay	George Henry
Jesse Gibson	Mary Sumeray	Mrs. Henry

T. Johnson	Artie Ott	Arthur E. Wickens
Mrs. T. Johnson	Mr. Fray	Edward Lacey
Miss Henry	Mrs. Fray	Walter Crooks
Mrs. Duke	Oscar Fray	John Farr
Miss J. Duke	Aggie Fray	George Mellish
Miss Electra Parsons	Miss Fray	Rosa Mellish
Geo. Curtis	Mrs. Weaver	Walter Phipps
Mrs. G. Curtis	Mrs. Cutmore	James Hackett
Miss Henrietta Jackson	Miss M. Sterne	Ernest Hardy
Mrs. W. Ismond	F. Robertson	Albert Williams
Mr. Cluff	Mrs. F. Robertson	Frank P. Adams
Mrs. Cluff	R. Fleming	Thos. H. Nickel
Mrs. Hayscock	D. McLaren	Wilhelmina Tuttle
Mr. Horsnell	Mrs. D. McLaren	Mary Lewis
Mr. Clark	Mrs. L. Ott	Lizzie Lewis
A. E. Moreland	Mrs. A. D. Clement	Agnes Amelia Fray
Lillian Jackson	Mrs. Dron	Effie Malcolm
Maggie Walker	Mrs. R. Ball	Nina Costello
Maria Phipps	R. Ball	Frank Burns
Wesley Abel	Mrs. C. Champion	Hattie Burns
Miss H. Day	Sheldon Crumback	Ross Heber
Mr. Bessie	Mrs. C. Ramsay	James Thompson
W. Watts	Mrs. Lamb	John Leach
Mr. McRae	Mr. H. Symonds	H. P. S. Crooks
Geo. S. Smith	Mrs. James Thompson	Walter Heasley
Frank W. Watt	Miss J. Smuck	Walter Grierson
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Mrs. M. Malcolm	Mrs. Lane	George Cole
Geo. Malcolm	Geo. Messecar	Chas. Hartman, Jr.
Mrs. Geo. Malcolm	Mrs. Geo. Messecar	Walter Hartman
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Jas. G. Liddell	Mrs. J. Milne	Edith Cocker
Mrs. J. G. Liddell	Ernest Shales	Maud Cocker
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Mrs. Blasdell	Mac Malcolm	Emma Strowger
Miss Ann E. Prouse	Mrs. Mac Malcolm	Anna Wisner
Mrs. J. Beemer	Mr. Stephenson	Phoebe Lamb
Mrs. H. Jennings	Mrs. Stephenson	George Morgan
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Miss Marion Morse	Miss M. Jackson	Maggie Costello
F. Gilopski	Miss Nellie Burger	D. Jackson
Mrs. M. Hoyt	Miss Josie Bacon	H. Shapley
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Mrs. Montier	Dr. Trembert	J. Quirk
Miss Louise Grierson	Mrs. Trembert	Mrs. J. Quirk
Miss Sarah Sterne	Mr. Hannigan	Etta Harper
W. Ismond	Mrs. Hannigan	Mrs. C. Young
Chas. Nichol	Mrs. P. Smuck	Eva Waters
Chas. Sanderson	Geo. Hancock	Annie Gillespie
Mrs. C. Sanderson	R. Herman	Mabel Gillespie
J. Mills	Fred. Cutmore	Joseph Gillespie
Mrs. J. Mills	Mr. Randall	Geo. H. Tatton
J. Eadie	Mr. Gottlieb	Mrs. G. H. Tatton
H. Ross	Mr. E. L. Goold	Geo. Day
Mrs. H. Ross	Burt Sayles	Mrs. Geo. Day
Fred. Mellish	Miss Eva Dron	R. Sanderson
Robt. Mellish	Miss Nellie Prouse	Mrs. R. Sanderson
Chas. Mellish	Mrs. D. Burns	Mrs. P. Hart
Robt. G. Duke	Miss Hartley	Miss J. Grieve
H. Burrell	Peter Book	Herbert W. Revell
Mrs. H. Burrell	Thos. Finlayson	Phillin Secord

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Miss Annie Hollinrake	Mr. Crompton	F. Welmore
Mrs. John Hill	Mrs. Crompton	Mrs. Welmore
Miss Mary Hill	Miss Crompton	Miss Lillian Wisner
Roy Secord	Miss Crompton	Arthur Wilkes
Miss Secord	T. Dowling	Mr. Wilkes
John Robertson	Mr. Finch	Robert Webster
Mrs. John Robertson	Mrs. Gant	Percy Wickens
Miss Garvin	W. Grierson	Mr. Edmundson
James Clyne	Mrs. W. Grierson	Mrs. Edmundson
Mrs. James Clyne	George Grierson	Mr. Hunt
Miss Mary Clyne	Mrs. Geo. Grierson	Mrs. Hunt
Miss Kate Clyne	Charles Hartman	Josephine Whitney
Miss E. M. Robertson	Mrs. Hartman	George Macklin
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Joseph Clark	Morgan E. Harris	Miss Lee
Andrew Clark	Mrs. M. E. Harris	E. G. Hillgartner
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Miss Rowland	Mrs. McKay	Dr. Cole
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Astor Schragg	Mr. Norris	Charles Adams
Rev. John Scholfield	Mrs. Oles	David Adams
Mrs. J. Scholfield	Miss Oles	Mrs. David Adams
Miss Eliz. Scholfield	J. H. Oldham	John Ajoitian
Miss Emma Scholfield	Wm. Phillips	Gertrude Adams
Miss Margaret Secord	Mrs. Phillips	Emma M. Adams
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Miss Lillian Sterne	Mrs. Ritchie	Mrs. Alway
Miss Mabel Sanderson	Miss Ritchie	Whitney Adams
Miss Marion Yeigh	George Robertson	Miriam Adams
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Willie Bertram	Miss Nellie Slingsby	Mr. Alway
Charles Adams	Miss Lizzie Slingsby	Rotha Brophy
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Mrs. Burger	Geo. Sterne	Mrs. Bowden
Mrs. Bloxham	Mrs. Geo. Sterne	Miss Bowden
Geo. Burger	Rev. W. W. Smith	Mrs. D. Burns
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Mrs. Berry	C. M. Smith	Lizzie Berry
Miss Berry	Mrs. Smith	Ada Broughton
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Charles Beer	Mrs. Sharp	George Boughner
Mrs. Beer	Mr. Stockwell	Mrs. Bennett
Norman Borthwick	Mrs. Stockwell	Fred. A. Ball
Miss Borthwick	Miss Stockwell	Miss Beach
A. P. Boughner	Miss Mabel Stockwell	Miss Bennett
Mrs. Boughner	Mr. Shaver	Mrs. Bird

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E. Dron	Murray McDonald	Jack Finn
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Mr. Fielder	Fred. Richards	Mrs. Heddle
Mrs. Fielder	Mr. Roberts	Mr. Heddle
Dr. Kenneth R. Foster	Mrs. Roberts	Mrs. W. A. Hollinrake
Horace Fowler	Miss Roberts	Conie Heddle
Mr. Green	Miss Roberts	Maud Heddle
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Miss Harrington	Mr. Timms	Mrs. Robt. Harris
Mrs. Harrison	Mrs. Timms	Rev. M. Kelly
Rev. F. B. Harrison	Miss Teague	Miss Kerr
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Mrs. Houghton	Miss Katie Taylor	Miss Kenzie
Mr. Hopper	Miss Nellie Taylor	Mr. Kent
Mrs. Hopper	W. Tosselo	Mrs. Kent
Mrs. Handsford	Miss Veitch	Miss Mary Kelly
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Albert Harrington	Mr. Watt	Mrs. Maynard, sr.
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Mrs. Sweet	J. L. Dixon	Rev. W. G. Martin
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J. Colwell	Kathleen Mayes	Frank Walker
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