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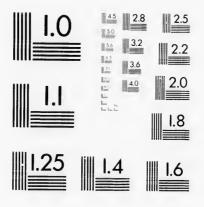
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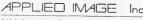
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THE CONGREGATIONAL FATHERS OF CANADA

ENLARGED FROM

AN ADDRESS BY

REV. HORATIO S. BEAVIS, D.D. HAMILTON, ONT.

At the Congregational Union of Ontario and Oucbec, Held at Bond Street Church, Toronto, June, 1898.

PUBLISHED BY REQUEST OF THE UNION

Prefatory Note.

"Never offer a good excuse," was the advice of a friend in days gone by; which, being interpreted, meant, "If you fail to keep an engagement on schedule time the less said about it the better." Several admirable reasons could be given for the late appearance of this pamphlet—but here it is, as nearly on time as circumstances would permit.

It is a pleasure to acknowledge indebtedness to the Rev. John Wood, of Ottawa, for valuable documents relating to the history of Canadian Congregationalism, and for practical suggestions; to the Rev. Joseph Unsworth, of Scotland, Ont., for important literature; to the Rev. E. D. Silcox, Paris, Ont., Miss E. Stowell, Georgetown, and Mr. George Pim, Toronto, for interesting facts of Congregational history and ministerial biography.

HORATIO S. BEAVIS.

First Congregational Church, Hamilton, Ont.

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The Congregational Fathers of Canada.

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All hearts that love the brave and true will beat in admiration for the Fathers of Congregationalism in Canada. In obscure papers and scattered reports their records for the most part are hidden, more than one name representing gifts, graces, and character such as would adorn a nation's councils, living only in the short and simple annals of a rural church.

One is not open to the charge of denominational boasting when he honors the toilers who braved the dangers and endured the hardships of the wilderness, nor is he partial if he desires that men who wrought well for the Cross of Christ and the cause of religious equality shall be held in loyal remembrance by those who have entered into their labors.

And appreciation of the Fathers' toils will not make us forgetful of the Mothers' services; for the history of early Congregationalism in this country is brightened and hallowed by the records of true Mothers in Israel. Mrs. Richard Miles, whose faithful work is a tradition on the St. Lawrence and the Ottawa; Mrs. William Mc-Killican, whose earnest piety made her eminent in the early days; Mrs. Silcox, whose Christian character was a tower of strength amidst sturdy pioneers; these were representatives of a consecrated band, whose memories are a blessing to the toilers of to-day.

The "wild New England shore" saw the advent of men and women who sought liberty in the worship of God; the foggy coast of Newfoundland became the home of persecuted "separatists," banished by ecclesiastical bigotry and regal tyranny. These, with other victims of intolerance who willingly left the Motherland for safety in the New World, reared the sanctuary in the wilderness When the curtain of 1645 rises it discloses a Congregational church on that Island, with the Rev. George Downing, the first graduate of Harvard College, Mass., as its first pastor. Considerably more

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than a century clapses before we catch another glimpse of Congregationalism in that region; then in 1775 we see a soldier of the Royal Artillery, Sergt, John Jones, a layman, preaching to a Congregational church at St. John's. This brave officer's return to England, and the offer of promotion in His Majesty's service, did not destroy his care for brethren in the West, for in 1779, an ordained minister, he returned to St. John's, and labored iaithfully with the struggling colonists. Bigoted ceelesiasticism gave him a series of hard campaigns. The primitive sanctuary which had been erected in 1776 was repeatedly closed against these persistent Nonconformists; but their leader taught his assailants that he belonged to the Church militant, and would have the rights which the laws of the British realm allowed. With peaceful conditions came enlargement of the original building: and in 1786 this soldier-minister opened the first Protestant day school, and the first Sunday School on the Island. After a pastorate which was honored by Roman Catholies as well as Protestants, he laid his charge with his body down, and ceased at once to work and live, in the last year of the eighteenth century, being 63 years of age.

Then followed a number of pastorates, represented by the names of Morris, and Ward, and Evans, with others of lesser note. Succeeding Mr. Evans, in the middle of this nineteenth century, was one of the strongest factors in the religious history of Newfoundland, the Rev. Charles Pedley, four of whose sons are in the Gospel ministry in Canada, England, and Japan, one of the most widely known, Rev. J. W. Pedley, being the present (1898) chairman-elect of this Congregational Union of Ontario and Quebec. Mr. Pedley's "History of Newfoundland," published in 1864, indicated his high literary ability, and his eminently successful pastorate received abundant recognition beyond the bounds of his parish. A substantial evidence of this was given at the close of that pastorate, when the citizens of the Island presented him with a memorial address and a

purse of 300 sovereigns.

The names of Irad and Joseph Hart, father and son, are representative of the establishment of Congregationalism on Cape Breton Island. The former, though not an ordained elergyman, was practically pastor of a congregation in the Margaree Valley, and at the organization of the church in 1823 the latter became its first pastor.

(In 1887 John O., a grandson of Irad, the founder, graduated from the Congregational College at Montreal).

Nova Scotia attracted many settlers from New England, and, of course, that meant a larger infusion of Congregationalism than would appear at the present time. In 1748 military and marine admirers of Lord Halifax gave his name to the beautiful city which guards that land. Five years later a Congregational church was founded, having for its first pastor the Rev. Aaron Cleveland, an ancestor of Grover Cleveland, twice President of the United States. The Fathers suffered no such despotism as pressed upon Newfoundland's Congregational pioneers, for the fullest religious freedom was guaranteed by a statute that has been styled the "Magna Charta of Nova Scotia." By its provisions they were granted "liberty of conscience; may-erect meeting houses for public worship; may elect ministers for the earrying out of divine service and the administration of sacraments, according to their several opinions; and shall be excused from any tax to be levied for the support of the Established Church."

Yale College furnished the second pastor, the Rev. Daniel Hopkins, and later, a Presbyterian minister, the Rev. Thomas Russell, did faithful service there. This was the pioneer of many Congregational churches roundabout, e.g., those at Windsor, Newport, Amherst. Annapolis, Granville and many more. It has to be recorded that a large number of these churches were weakened, and some ruined, by the Revolutionary War.

The Village of Chester was the home of a Congregational church in 1750, with the Rev. John Secomb as pastor, another New Englander, leaving a pastorate of twenty-four years at Harvard, Mass. After some time he served the church at Halifax for fifteen years, then returned to labor at Chester until his death, in 1793. It is disappointing to learn that the assistant pastor of Mr. Secomb's declining years led the congregation straight into another denomination.

At Cornwallis and Falmouth congregations were organized, but disasters came upon them through the mischievous influence of Henry Alline, a "New Light," hailing from Connecticut. A strong man and a successful evangelist, this man wrought the disruption of many Congregational churches in Neva Scotia. His appearance in a community was usually followed by schism, and the scattering of

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congregations into other denominations. At Liverpool, about 1760, a church was organized, and soon after Harvard College furnished a pastor, the Rev. Israel Cheevers. Finding themselves in a commodious church home in 1776, with every prospect pleasing, Mr. Alline visited them, and an ecclesiastical earthquake ensued. must not fail, however, to give the erratic Yankee credit for occasional strokes resulting in substantial good. One of the best fruits of his evangelistic labors was the conversion of Mr. John Payzant to the Protestant faith, he having been trained for the Roman Catholic priesthood. Mr. Payzant's pastorate of over thirty years in the Liverpool church was very successful, resulting in the reunion of the severed churches. After his death, in 1834, the congregation again parted, but under the judicious leadership of the Rev. Dr. Tompkins the separated forces coalesced. Dr. Tompkins was especially active in the establishment of Gorham College, but the destruction of the building by fire closed the career of the institution. As the Halifax congregation was the "Mother Church" of its region, so the church at Liverpool had spiritual children in its own vicinity. Another New England colony, hailing from near Plymouth Rock and from Connecticut, settled at Cheboque, in the township of Yarmouth, and in 1766 built a sanctuary, forming a small church soon after. A layman, Mr. John Frost, was solemnly set apart to the Gospel ministry by the delegates of the congregation. After three or four years in the pastorate. Mr. Frost resigned, and then a peculiar thing occurred. The new pastor-elect, Mr. Jonathan Scott, was sent with a delegation to Massachusetts, for ordination, and installation over the church. Mr. Scott entered upon a very satisfactory pastorate, but when Henry Alline made his appearance the church was rent in twain. Harmony was in time restored, and succeeding pastorates witnessed growth.

At Sheffield, in territory afterwards called New Brunswick, the Fathers formed a congregation, their first regular pastor, after a number of supplies, being the Rev. Seth Noble, 1774. His character did not contradict his name, but his warm sympathics with the American colonies in their contest for Independence caused the separation of pastor and people. Having "pressed the button," the lively Alline could be relied upon to "do the rest." The record of that church's struggles, now torn into sections, then battling for its life

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against determined opponents, forms really painful reading. The faithful sailed into an open, peaceful sea, under the guidance of the Rev. Archibald McCallum, whose truly excellent pastorate extended from 1820 to 1840. "The Mother Church of New Brunswick, the oldest Protestant church of the Province," still lives to serve her Lord and humanity.

As a soldier was the prime mover in building up Congregationalism in Newfoundland, so were soldiers instrumental in introducing it into the Province of Quebec. Among the Queen's garrison were men who so greatly desired worship of the Nonconformist order that they sent to England for assistance. The Rev. Bentom, M.D., arrived at the capital too late to be of service to the soldiers, who had in the meantime been removed, but he resolutely set to work, holding a service for those who wished to attend. His salary was never a matter of solicitude to the Finance Committee, as he kept himself solvent by the practice of his profession. In 1801 he organized a church of forty members, and entered upon a career of great vicissitude. He was an able man; no word of reproach could be spoken against him; but, tell it not in Gath, publish it not in the streets of Askelon, this loyal subject and devoted minister was imprisoned for six months and fined fifty pounds for the crime of officiating in marriage and other ministerial functions. In fact, it was not till the reign of William IV. that a statute was passed placing Congregational ministers on a footing in this regard with other clergymen. While Dr. Bentom was still in durance vile, the Rev. Francis Dick arrived from England and began the pastorate, organizing the first Protestant Sunday School of Canada, and otherwise proving his efficiency. It should in strict justice be observed that the distinction of originating these Sunday Schools is also claimed for Miss Hedge, of Montreal. Under succeeding pastorates a church was built and a degree of prosperity enjoyed, but such difficulties subsequently arose as to compel their absorption into another body; and although a small group formed the nucleus of a new Congregational church, the great majority became known as Chalmer's Church. The Rev. Timothy Atkinson should be mentioned as the pastor of the plucky minority.

Bordering on the State of Vermont, and frequently styled the "Switzerland of Canada," are the Eastern Townships. Early in the

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nineteenth century this region became the home of many New Englanders, and it must be said that their brethren in the States did not forget them. Some of the bravest pioneer work was done by such men as Leland, Jackson and Hobart, while still pastors of New England churches. In 1811 the Rev. John Jackson began a remarkable mission in this territory, and later rejoiced in the sight of substantial churches and happy congregations. The church at Brome was built under the pastorate of the Rev. David Connell. One of the workers who needed not to be ashamed was the Rev. Thaddeus Osgood, who organized a church, and was pastor of a large congregation at Stanstead, in 1816. His Calvinism was scarcely strong enough to suit the robust appetites of a minority of his flock, but his ministry was eminently useful. He was followed by Andrew Rankin and Joseph Gibbs, men of superior abilities. A Stanstead boy, R. V. Hall, after receiving his education in the States, was settled as pastor about 1838 and continued in abundant work for sixteen years.

A young New Eng'under, the Rev. J. Taylor, organized a Congregational church at Eaton in 1815, but in five or six years he donned the surplice of an Episcopal clergyman, and through the defection of a part of the congregation to another body the prospects of early extinction were certain. In 1838 the Rev. E. J. Sherrill assumed the pastorate, and his able ministry of nearly forty years

was a blessing to that region.

Among the worthies of that district of hard work and extensive circuits, none are more deserving of perpetual remembrance than the Rev. A. J. Parker. Beginning his course as a regular supply in the early history of Stanstead, he next reorganized the Eaton church, when it was nearly defunct, and later, passed on to a missionary tour through the townships, finally making Danville and the surrounding region the field of his labors for forty years or more.

Montreal, the metropolis of Canada, became the home of a Congregational church in 1832, when the Rev. Richard Miles, fresh from missionary service in South Africa, began operations in this country. With him came another missionary, the Rev. John Smith ,whose useful service in Serampore, India, had been interrupted by ill-health. This gentleman wrought well in Upper Canada, especially as the pastor of a "Union" church at Kingston. Mr. Miles origin-

ated the St. Maurice Street Congregational Church, subsequently known as Zion Church. A new building was dedicated in 1835.

Among the worthies of Lower Canada, the Rev. James Robertson, of Sherbrooke, stands forth as one of the brightest and strongest. His ministry, extending from 1836 to ——, was greatly blessed.

William Hen de Bourck, a knightly soul of Huguenot ancestry, eminent as preacher, organizer, and builder, was a tower of strength in both Upper and Lower Canada: Quebec, in the latter Province, and Brockville, Stratford, and other points in the former, testifying to the fidelity and ability of his work.

A young man named Archibald Duff left Montreal for Scotland to study for the ministry. Dr. Wilkes solicited his return to the Canadian ministry, but the pressure of calls to Scottish fields prevented his prompt assent. But the Macedonian cry could not be unheeded, and, to the joy of many, including, of course, Dr. Wilkes, the Rev. Mr. Duff came to Canada in 1856, bringing his interesting family with him to Cowansville. Later he made Sherbrooke the field of his activities for many years, and returned to England to die in 1883.

No one man as a Congregationalist made such an impression in the City of Montreal as he who in 1836 assumed the pastorate of the church, the Rev. Henry Wilkes. A chronological sketch of his life would place his birth at Birmingham. England, in 1805; his emigration to America in 1820: return to Scotland for theological education in 1828: beginning of his life w . in Canada in 1836; launching of the Theological Academy at Montreal in 1842; presidency of the Congregational College in 1871; his widely lamented death in 1886. The filling up of these outlines would reveal a splendidly endowed manhood, graciously trained in the providence of God, for eminent service. The mercantile training of his youth was of great benefit when in after life so many enterprises looked to him for arrangement and control; and his affiliation with a Presbyterian church and Sunday School in Montreal was always regarded by him as happy in its effect. His life as a theological student in Scotland was not only marked with abundant promise of scholastic success, but with bright prophecy of pulpit power. It is not mere tradition, but sober fact, that the father of the renowned David Livingstone was converted under the appeals of this young student. A

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three years' pastorate in the Albany Street Church, Edinburgh, was worth a post-graduate course in the preparation for his great life work. In that work, not alone as a preacher did he excel, nor as a pastor merely, nor chiefly as an administrator, nor specially as a leader in church societies, nor principally as an educator, nor exclusively as a pioneer superintendent, but in all of these capacities his success was remarkable. His position as agent of the Colonial Missionary Society, which he had been largely instrumental in forming, necessitated a vast amount of toilsome journeying. Throughout Upper and Lower Canada, among the hills of the Eastern Townships, and even out to the Maritime Provinces, his evangelistic tours were extended. And when we consider the conditions of travelling in the early days, his powers of endurance will be increasingly appreciated, and the wonder will grow that he was able to continue successfully the labors of the pastorate.

In 1846 the St. Maurice Street Church became a thing of the past, and a new building was opened, dedicated with the name of "Zion," by which title it has since been known; and the record of his sermons and lectures in that pulpit, together with the knowledge of his pastoral oversight, would indicate sufficient toil for one man. It is enough to say that no one man has so strongly marked the history of Congregationalism in Canada. Men and institutions delighted to honor him: the University of Vermont granted him the degree of Doctor of Divinity, and McGill University conferred the degree of Doctor of Laws. For half a century he wrought so influentially as to be loved and honored by multitudes whom he had blessed, and many more who admired the labors they did not personally know. The Montreal Gasette termed him "the Patriarch of the religious community." "He was a living bond of union between our denominations," was the eulogy passed by a member of another body. His biography, written by the Rev. John Wood, reveals such a character as may well make Canadians proud of that Prince in Israel.

Dr. Wilkes drew around him a noble body of men. The Rev. J. J. Carruthers became associated with him in educational work, lecturing in the newly-formed Theological Academy, on Homiletics, Theology. etc. The same year, 1842, Mr. Carruthers projected the first Congregational paper in Canada, entitled *The Harbinger*. His preaching

ability was of a high order, but the organization of a church did not result happily. The Rev. Charles Chapman was a valued coadjutor, first as associate pastor of Zion, later as pastor, relinquishing the position to assume the presidency of a college in old Plymouth, England. The Rev. George Cornish came from Nova Scotia and was soon a prominent educational factor both at McGill and in the Congregational College. It was a fortunate day for Congregationalism when the Rev. Adam Lillie, D.D., v ok charge of the amalgamated college at Montreal-a man of loly character, remarkable attainments, and of superior ability as an educator. In 1875 a colony from Zion organized the Emmanuel Church, and the Rev. J. F. Stevenson became its first pastor. The strength and influence of this church, together with its important relation to the College, have shown the wisdom of its fathers and the devoted energy of their children. Calvary Church was not long in coming into vigorous existence, followed in these later days by Point St. Charles and Bethlehem. The Rev. F. H. Marling, who distinguished himself as one of the earliest promoters of the Young Men's Christian Association in Montreal, as a fellow-worker in the College, and as Secretary of the Congregational Union of Lower Canada, should be mentioned as one of the young men who labored in hearty accord with Dr. Wilkes.

These honored names recall the organization of the Congregational Institute at Dundas by Dr. Lillie, in 1839: the planting of Toronto Academy in 1840, its coalition two years later with the Congregational Institute of Eastern Canada, from Montreal, and the subsequent possession of a small library from Gorham College, of Liverpool, at which time it assumed the title of the "Congregational College of British North America." In 1864 the institution was moved to Montreal, the first of the denominational colleges to form affiliation with McGill University.

It became Ontario's turn to enter the field when Quebec had well begun the cultivation of her vineyard. At the present time there are more Congregational churches in Ontario than in all the rest of the Dominion; but when Upper and Lower Canada were united in 1840 there were but sixteen Congregational churches in the former Province and eighteen in the latter. The church at Frome carries the banner as the original congregation of our order in Upper Canada. This takes us back to 1819, when, after two years residence in that

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township, Southwold, the Rev. Joseph Silcox welded together an independent body. The country was primitive, the community small, but both received ample compensation in the title of the new church. Mindful of its excellent material, hopeful for its pacific influence and noble destiny, it unfurled the banner with the comprehensive device, "The Congregational Presbyterian Prince of Peace Society." No, the name didn't kill it, but the name itself died, probably from overstrain, and the church remains, a monument to its founder's devotion, a model of fidelity to the cause of Christ. How long this congregation retained its ecumenical cognomen 1 do not know, but history informs us that the warlike tremors of 1837 and 1838 sorely tried its constitution.

The "Father" of this advance guard church was of heroic mould, fitted to conquer a wilderness that literally howled with wolves, and to help lay the foundations of future empire. Barns, school-houses, log cabins, as well as "groves," were "God's first temples" in those times, and throughout a large radius this stalwart Puritan made these sanctuaries ring with the message of the Master. The strong character of Mr. Silcox, his robust theology, and consistent piety marked him as a leader in that region. He lived to see that wilderness blossom as the rose, spiritually and materially, and his declining days were gladdened by the entrance into the ministry of his grandsons. Having served his generation by the will of God, this herald

passed away in 1873.

Brantford followed the example of Frome in 1829, under the pastorate of the Rev. Adam Lillie. The Rev. John Wood was one of

its early pastors.

And now the Congregational Union of England and Wales, desirous of establishing closer relations with sister churches in the United States, commissioned the Revs. Andrew Reed and James Matheson to visit the American churches. Congregationalists in Toronto and Montreal, fully alive to the importance of this visit, proceeded to New York with the urgent request that these brethren come north and acquaint themselves with the spiritual needs of this region. The tour, which included Toronto, Kingston, Brockville, Montreal, and Quebec, resulted in a generous grant from the London Missionary Society, and the appointment of Revs. Hayden and Dyer to the field. That move was of marked significance to Hamilton, for the Rev.

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an cl in th David Dyer did, in the autumn of 1835, become pastor of the newly-organized Congregational church in that beautiful city. The stormy days of the Rebellion were testing times for that congregation in "Dyer's Chapel." The Revs. Osborne (1842-1848) and Robinson (1848-1853) ministered amidst lights and shadows, and the pastorate of the Rev. Edward Ebbs (1853-1858) was blessed. In 1858 Rev. Thomas Pullar appeared, bearing a testimonial from Dr. David Livingstone. This pastorate is distinguished in the history of the church, as was also the ministry of the Rev. Heavy Sanders (1873-1877). Quite dissimilar in mental temperament, as in physical build, these men were noble champions of the cause they loved, and strongly impressed the loving Christ upon the hearts of their congregations. Robust, energetic, sympathetic, the one; scholarly, refined, sanguine, the other, they were both rare types of the Christian minister.

Again a soldier stepped into the ranks of the standard-bearers of the Prince of Peace. The gallant Hiram Denny, in 1835, made Guelph the centre of a wide field of operations. The church had been organized by the Rev. J. Purkis in the summer of that year, and now the reverend and revered soldier for many years threw himself into the most arduous labors in what became known as "The Royal City," and round about to Garafraxa, Norwich, Speedside, Alton, and Oakville.

The church at Kiugston was founded by an officer of the British navy, the Rev. Thomas Baker, a man of sterling character, faithful to his Master and to man.

The pastorate of the Rev. S. N. Jackson, M.D., a representative Congregationalist and a very able preacher, greatly blessed the church; and the Rev. Kenneth M. Fenwick has left lasting memorials of his usefulness.

In 1834 "Little York" became known to the world as Toronto, and with the new name there appeared the first Congregational church, with the Rev. William Merrifield as its pastor. Seventeen members constituted this body, nearly all formerly connected with the denomination in England. The earlier public services were held in the Masonic Hall, on Colborne Street, Two years after the organization of this church there came to its pulpit one of the strongest

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preachers who have influenced the affairs of Toronto and Canada—the Rev. John Roaf. His ministry extended to the year 1855, and throughout that period he threw all his powers of gifts and character into the struggle for religious equality in this country, when that was a question to an extent which would seem impossible in our day. Those were the times of the "Clergy Reserves" agitation, when once for all in the history of Canada it was settled that no ecclesiastical body, Catholic or Protestant, could arrogate to itself the right to State support. But ecclesiastical bigotry dies hard, and years elapsed before all Christian ministers could enjoy the privileges once exclusively held by a few. Zion Church has cause to be proud of its pastor's record in those strenuous times. In 1857 the powerful, earnest, eloquent spirit of John Roaf passed to rest, closing a signally public-spirited career.

In the historic year 1837 this "Mother Church" of Congregationalism in Toronto migrated from the Masonic Hall to a vacant Methodist church on George Street, until New Year's Day, 1840, when, with thanksgiving it assembled in its own home on Bay and Adelaide Streets. Driven out by fire fifteen years later, a new edifice arose in 1856 on the same site, and Zion rejoiced as of yore.

This church has been a colonizing force. In 1849, twenty-five members withdrew to form the Second Congregational Church (now Bond Street Church), and in 1868, twenty-eight members retired to form the Northern Church. Again the hive swarmed, in 1874, when thirty members toook their departure to form the Western Church. Later still, members assisted in the formation of Olivet and Broadview Avenue churches. Not only the Provincial capital, but many places round about have been enriched by representatives from prolific Zion. One of the active members; honored and beloved, of the First Congregational Church, of Hamilton, belonged to Mrs. Roaf's Bible Class in the "forties."

Zion's strong and brilliant daughter, the present Bond Street Church, had for her first pastor from 1849 to 1853, the Rev. Archibald Geikie, Secretary of the Union of Canada West, and Secretary of the "Amalgamation Committee" which prepared the way for the consolidated Union of the Eastern and Western churches. His subsequent distinguished literary career in England was highly gratifying to his brethren of this country. In 1854 and for twenty-one years later, the

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supp Miss Rev. F. H. Marling, whose valued services in Montreal had brought him prominently before the Congregationalists of Canada, was the honored leader. In the closing days of 1863 this Second Church removed from its old home on Richmond Street into the completed edifice on Bond Street. This was subsequently pulled down, and the present imposing structure erected.

A brave and successful pioneer on Lake Ontario's shore was the Rev. William Hayden, founder and organizer of the churches at Cobourg and Cold Springs, about 1840. A fine preacher, and in labors incessant, his memory is blessed in the monuments which still endure in the churches named. Very faithfully did the Rev. Thomas Snell build upon the foundations laid. The pastorate of the Rev. Charles Pedley, from Newfoundland, will long be held in loving remembrance. For the same scholarly powers and pastoral efficiency marked his Canadian pastorate as signalized his Newfoundland ministry. A man who knew his people, dignified his work, and glorified his Master, he was justly held in honor by all who knew him. In our day, when slipshod reading of Scripture and hymns is not altogether out of vogue, it is well to learn from the record of this man of God that at least two men in Cobourg were led to decide for Christ by the reading of a hymn. In his element with scholars, at home with humble, sturdy toilers, happy in the society of children, no wonder he was beloved.

The Rev. William Clarke founded the "First Church" of London in 1837, and in all his public work proved himself to be one of the staunchest of Canadian pastors. The first Chairman of the Congregational Union of Ontario and Quebec, he deserved to be held as a representative.

The honor of introducing the Congregational order into Ottawa belongs to the Rev. Joseph Elliot, who gathered a small congregation in Temperance Hall in 1859.

Thus did the Congregational Fathers of Ontario and of Canada lay the foundations of the present superstructure. And what shall I say more? For the time would fail me to tell of Vincent of Paris, Byrne of Whitby, Powis of Belleville; of R. K. Black, of Lanark, and John Fraser, of Brockville, and of William Hay, of Scotland, supplemented by John Durant, of Stouffville; Ludwig Kribs, Miss Emma Baylis, William Barrell, and Peter Keshick, among the

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Indians of Colpoy's Bay, Saugeen and Sidney Bay; who through faith subdued kingdoms, wrought rightcousness, obtained the promises, stopped the mouths of lions, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. To add to these the names of Wickson, Allworth, Dunkerby, and the Robinsons, Climie, Snider, Hall, Noble, McGregor, links us with warriors of the Old Guard, who still live to bless us with their presence and honor us with their counsel, viz.: the Reverend veterans, W. F. Clarke, D. McCallum, J. McKillican. Barker, J. Wood, Joseph Unsworth (for thirty years the paster of Georgetown and surrounding regions), and "Father" Grav. Who is surprised that with such stalwart characters in the days of stress and strain. Congregationalism should have attained an influence out of all proportion to its numerical strength? Now I have not mentioned all the honored workers of the generation past, even though the page resembles a voters' list, but surely these were true representatives of the toilers who wrought and the soldiers who fought that we might enjoy the fruit of their labors and the victory of their arms.

Independency with the Fathers did not mean Isolation. Soon after his induction into the Montreal pastorate, Dr. Wilkes took action with others in the organization of a union of the churches of the Eastern Province, and in 1838 the Congregational Union of Lower Canada became a fact. Following close upon the heels of this was the consummation of the union of Upper Canada, and in 1853 these two bodies were happily united. The vicissitudes of the churches in the Maritime Provinces led to the formation of the Congregational Union of Nova Scotia and New Brunswick, in 1846, but it was not until 1802 that the body was empowered by Acts of the Assemblies of Nova Scotia and New Brunswick, to hold property and receive bequests for missionary and educational operations.

In Upper Canada the Western Association was formed, February 9, 1848, but for several years it was known as the Hamilton Association. The pastors present at its inception were the Revs. William Clarke, at whose home in Simcoe the organization was effected; John Durant, Edward Ebbs, William Hay and James Vincent; the churches represented being Hamilton, Paris, Burford, Brantford, Simcoe, Scotland, and Drummondville, Subsequently the well-

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known names of the Revs. Hiram Denny, W. F. Clarke, Thomas Baker, Solomon Snider, Robert Robinson, D. McCallum, John Wood, with others, were appended. The meetings were held quarterly. The earnest spain of these men and churches is attested by their "Objects of the Association," which were, "To promote the revival of spiritual religion, to secure closer union among the churches, to take counsel with each other in cases requiring it, to promote the interests of the churches associated in every way short of authoritative interference, and to unite in efforts to extend the Kingdom of Christ, together with the management of the missionary business within its limits."

Fully conscious of their responsibilities, these brethren discussed measures which led to important results. It was in 1852 that, at the suggestion of Dr. Wilkes, who was visiting them, they debated the question of the consolidation of the Unions of Upper and Lower Canada, which, as we have seen, was accomplished the following year. In consequence of the unsatisfactory representation of churches, the Western Association thought it wise to resolve itself into a purely ministerial body in 1853, and until 1869 the attempt was made to perpetuate itself on that basis. At the latter date a reorganization took place, comprehending churches as well as ministers, and comprising London, Brantford, and Guelph sections.

At Guelph, in 1859, the Central Association came into being, though it at first bore the title of the North-Western Association. This included Toronto, and reached to Owen Sound.

The Ministerial Association of the Eastern District was formed a year later, at Brockville, the original members being the Revs. Fenwick, Lancashire, Robinson, Black, and Burpec.

In the Eastern Townships was organized an Association at Crompton, in 1836, by the Revs. Robertson, of Sherbrooke: Parker, of Shipton: Hubbard, of Melbourne, and Sabin, of Stanstead, with Horace Chapin, of New Hampshire, "The St. Francis Association of Congregational and Presbyterian Ministers," it was styled, and declared in the preamble to its constitution that "We acknowledge as our articles of faith the system of religious truth taught in the Assembly's Shorter Catechism." It was not until 1870 that the title was assumed of the "Eastern Townships' Association of Congregational Ministers."

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oruary sociafilliam ected; : the atford, wellNor were the Fathers forgetful of missionary responsibility. The Canada Education and Home Mission Society was formed of various denominations, in 1826, at Montreal, the Rev. A. J. Parker being sent to Shipton under its auspices, and the churches at Eaton and Granby being supplied through its agency. It also introduced Richard Miles to Montreal. The Colonial Missionary Society, organized in 1836, secured the return of Henry Wilkes to Canada, as the pioneer missionary and agent of the Society. It also had the honor of bringing John Roaf to Toronto. Thenceforward, for a number of years, the operations of the Colonial Missionary Society were carried on in two sections, through the agency of Mr. Wilkes, in Montreal, and Mr. Roaf, in Toronto. The Western Section put in operation a new missionary society in 1840, the churches of the East following suit in 1846, yet these did not do away with the Colonial Society.

All this was preliminary to the organization of the Canada Congregational Missionary Society, at the formation of the Union of Ontario and Quebec, in 1853. The Indian Missionary Society was in operation for several years from its institution in 1860. To these agencies was added the Foreign Missionary Society in 1881. Our mission at Cisamba, in West Central Africa, under the leadership of the Rev. Walter Currie, has taken its place as one of the best examples of modern missionary enterprise.

Thus I have passed in review some of the Congregational Fathers of Canada. The names of many worthy men have been omitted, but those mentioned give a fair impression of the quality of the foundation-layers in the Canadian Israel. And these stood shoulder to shoulder with the best representatives of other denominations. Such contemporaries as the Baptist Dr. Fyfe, eminent as an educator and minister; the Auglican Bishop Strachan, founder of Trinity University, and one of the historic forces of the country; the Presbyterians Liddell and Proudfoot, honored representatives in higher Christian education; the celebrated Methodist, Egerton Ryerson, minister, educator, author, legislator, giving Ontario her position in the front rank of the patrons of Public Schools; these were men to confer honor on all churches and on any country. By their side we confidently place the Rev. Henry Wilkes, D.D., LL.D., "The Unmitted Bishop of Canadian Independency"; the Rev. John Roaf, one of the staunchest champions of civil rights and religious equality; J. J. C most F. Ste

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They Gran labor will J. J. Carruthers, a prince among preachers; Adam Lillie, one of the most versatile of Canadian educators; with George Cornish and J. F. Stevenson, stalwarts as ministers and as instructors of ministers.

The abilities of the Fathers were a surprise to many of their English cousins, who did not look for much of greatness to come out of the Canadian Nazareth. Dr. Poore, representing the Colonial Missionary Society, expressed asionishment at the power of the men whom he heard in the pulpits of Canada, and whea Dr. Wilkes preached at Highgate, England, a lady, congratulating him upon his sermon, remarked: "Of course such discourses would be above Canadian congregations!" The good Dr. assured her that he had a few weeks before preached that sermon in Montreal, and the fair auditor departed with a new idea regarding the homiletic appetites of Canadians.

To these distinguished characters we will ever be debtors. Workmen they were, whose trowels of labor and swords of defence made them hardy warriors of the church militant. And they were spiritually-minded; each heard the voice Divine, "Son of man, stand upon thy feet, and I will speak to thee!" No one can read the addresses, papers or sermons of Wilkes, Fenwick, Lillie, and not discern the spirit which has communed with the Most High. In their constancy the rank and file might well be characterized, as did the Greek General his army, "There is my wall, and every man's a brick." Each for Christ and humanity was willing to

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To coming ages long,
That truth is stronger than a lie,
And righteousness than wrong."

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"The debt immense of endless gratitude, still paying, still to owe."

They were worthy successors of the Pilgrim Fathers and the Scrooby Grandfathers. They have labored and we have entered into their labors. The same Lord whose they were and whom they served will be present with us as we build upon their foundations, as we carry on the campaigns which they have left us. The scarred and crippled veteran who, gazing upon a magnificent painting of a battle-field, in the midst of which stood his idolized monarch, cried, with tears of loyal devotion, "I was there! I was with him!" was unspeakably proud of such a mradeship. As we struggle, we know that our labers' God here, Immanuel is His name; the Leader who inspired them speak in comfort to every warrior now: "Lo, I am with you alway; I will never leave you nor forsake you!" Wherefore, beloved brethren, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and fet us run with patience the race that is set before us,

LOOKING UNTO JESUS.

