

EARLY CHURCHES

INGERSOLL AND VICINITY

PRESBYTERIAN

The Erskine Presbyterian congregation was organized in 1852. It was known as a United Presbyterian church often called the UPs. A church of brick construction was erected on the north west corner of Charles St. and Boles St. in 1855. It was a very prominent church in its early years. Thomas Hyslop of West Oxford was one of the elders and sessions clerk as well as precentor for 15 years. Mr. Hyslop was a rural neighbor of B.C. J. We were well acquainted. High above the front door of the church in the apex was a circle of wood bearing the inscription "Erskine Presbyterian Church." The congregation of this church joined the Knox church in 1883. The building was used by Nagle and Mills, contractors for a number of years. The sash and door factory was in the upper portion, which was the auditorium, and the heavy machinery was on the ground floor. I have been in the building many time. The building was demolished in 1950 and a more suitable building erected by the Beaver Lumber Co.

A Knox Presbyterian church, a Free church, also called the Kirk, began worship in a grove of trees in 1824 and in 1847 erected a brick church on the same site. This church was located on the north side of St. Andrews street and east of Thames Street. The rear of the property extended to the north to a line which later (1881) was C.P.R. property. Rev Robert Wallace was the first minister being inducted in 1849 and continuing till 1866. The church grew and required more room. A gallery was added in 1858. In 1847 Knox church was financed by a type of lottery to the extent of \$ 1000 by selling tickets at 2 shares each. The prizes were donated by progressive merchants, church members and persons of other religions. Squire Henry Crotty gave two good building lots, J. Barnett, jeweller gave a gold case watch, Edwin Doty, Blacksmith offered to shoe a team of horses or a yoke of oxen: W.A. Rumsay presented a patented iron plow. Thomas Brown, tanner was chairman and Rev. Straith was "dipper upper". The lottery was ultra tolerance at the best. Anglicans, Methodists, Baptists and Roman Catholics banded together to assist in the erection of the "Kirk". In 1889 the Knox congregation joined with the St. Andrews church. The bodies in the church cemetery were removed to the Ingersoll Rural cemetery. The building was later sold to M. T. Buchanan & Co. who used it as a small factory for making hay and grain unloading machinery. After this company ceased to exist the building was demolished and Quait's Coal and Oil business occupied the premises. The first minister of the united congregations in St. Andrews church was the Rev. B.R. Hutt, whom I well remember. According to a grapevine rumor the members from Knox church did not sit on the same side of the church as the St. Andrews members. The Knox members were free of debt not so the St. Andrews members. It is possible some were of Scottish extraction. This passed off after one generation. The church was named St. Paul's after the union. Oct, 1967, the basement was remodelled - cost \$30,000 - and a new organ purchased - cost \$12000.

METHODIST

The West Oxford Methodist church is considered the mother church of this faith in Oxford. The first church was of frame construction. The deed for the property was secured in 1824 and the church erected soon after. A new brick church was erected in 1854. It still serves the community. There is a pioneer cemetery in the churchyard. Some of the local men killed in the war of 1812-14 are buried here also Seneca Lewis, who was stolen by the Seneca Indians and given their name. See West Oxford church history booklet of 1954.

There was a Free Methodist Hall at Piper's Corners about the same time. This group joined the West Oxford Church congregation. The Free Methodists had a cemetery on the east side of the Jordan road $\frac{1}{2}$ mile south of the Methodist church. This cemetery has disappeared.

In Ingersoll a Wesleyan Methodist brick church erected in 1854 stood on the west side of Oxford St. south of Charles St. It was a three storey building having living quarters in the top storey for the minister. Escaped slaves were cared for in this church. The front of the building was scorched in the big fire of 1872. After the church ceased as a place of worship it was used as a carriage factory. The building is still in existence. This building was torn down in 1956. A car wash plant built on the site in 1965 - Cost \$7000.

There was a frame Methodist church on John St. as early as 1870. Fred Walley pumped the organ in this church. (Recall the story of the expert Organist). This church did not long carry on. It was used as a two room school for elementary pupils on the north side of the river until Ward school was established on William St. It has since been a residence.

The King St. Wesleyan Methodist church, located on the north west corner of King and Church Sts. was built in 1865. It was known as the two tower church. Since the union it has borne the name "Trinity United Church". There was a parsonage in connection with this church built in 1874 on Duke St. During recent years it has been occupied by Dr. Osborne. This parsonage was erected during the pastorage of Rev. Jacob Freshman, a converted jew. In 1890 extensive changes were made to the interior of the church. The original church had extensive galleries which I have used on many occasions. A new parsonage was built in 1909 on King St. Opposite Duke St. It is of red brick construction and very modern. In 1906 the galleries were removed, the floor elevated from the rear and a new front entrance added. 1958 Trinity United erected a Sunday School building on Alma St. - cost \$24,000, furnished - dedicated Sept. 28, 1958. See following page for Trinity church improvements.

An Episcopal Methodist church, known as the Charles St. church, a one steeple church stood on the north side of the street west of the armories. It was built in 1857. A small white frame church preceded it. This congregation joined the King St. Church in 1902 or 1903. There was a parsonage on the west side of the church and a cemetery on the rear of the parsonage lot. After the closing of this church the trustees placed an advertisement in the press asking all who had relatives buried in the cemetery to remove the bodies to the Ingersoll Rural cemetery. A few were moved but most of the remains were dug up and placed in a common grave near the C.P.R. fence. Hartwell McCarty bought the church building and had it demolished. I stood by to see the steeple fall. The bricks were used for a couple of cottages east of the armories and also for a store and apartments on Thames St.

These buildings were erected on the site of a former hotel which had been moved to Charles St. east for a residence. My grandfather made the bricks for the addition to the Charles St. church. This addition was for a choir and organ and a furnace in the basement.

A British Methodist Episcopal (BME) church stood on Catherine st. on the south side and on the east side of the stream. It was built in 1858 by and for the 200 colored people of the town. This church was built like a barn, boards up and down with cracks covered with slats. The benches had no backs. There were no song books but how those darkies could sing what they had learned. They needed no books because they could not read. Their last minister was Rev. Solomon Peter Hale. I remember him in 1885 when he held meetings in my father's woods. I saw him several times in the late 90's and early years of this century before he died in 1904. There are many stories regarding his ministry. One Sunday evening he appealed for funds to buy a chandelier but John Vanpatter said there was no use in buying one as there was no one could play on it.

There are also the stories about redecorating the church, the testimony of Alex. Vant and the pulling of the ditch plank related a few pages on. It is believed that about 10 of these colored people died of TB and are buried in Potter's field in the Ingersoll Rural cemetery. Most were buried by the town. Some returned to the U.S.A. after freedom from slavery was enacted. In 1922 the church was sold to R. Cuthbert of Sweaburg who demolished it and used the lumber to build a hog pen. I have a copy of a sermon delivered by Rev. Hale. He used very ong words which I doubt even he did he did not know the meaning.

The Salvation Army came to Ingersoll in 1885. This organization was started in London, Canada in 1882. Previous to the erection of a Barracks worship was carried on in a house on Charles St. This group celebrated the 70th anniversary of establishment in Canada in 1952. The army in Ingersoll in its early days had a good band and held meetings on the street corners on Saturday nights. The mother of Aimee Semple MacPherson played in the band. The citadel is still in existance and in good condition. It is located on Thames St. opposite the Furniture factory. In 1952 - (new front put on in 1956, by Wallace) interior remodeled by Songhurst & McLeod.

The New Connexion church was organized by Alexander Kilham in England in 1797. This branch of the Wesleyan Methodist church believed their members should not be barred from politics or holding any public office as were the Wesleyan church members. In Canada in 1875 there were 206 societies of the New Connexion belief. Five of these societies were in or near Ingersoll. At Spearman's corners, Harris St. Brownsville and in Ingersoll there were two, Clipperton's and one other location unknown. They were one of the five branches of Methodism who joined to form the Methodist church of Canada in 1883.

In 1925 the Methodists, Congregationalists and some Presbyterians united to form the United Church of Canada. 2,700 Presbyterians - 800 churches did not join.

In 1927, Dr. T.T. Shields, pastor of Jarvis St. Baptist church, Toronto, caused about half of his large congregation to leave his church. Those who remained were called Chield's Baptists. Those who disagreed with Shields founded Baptist churches known as Independent Baptists and some formed a Brotherhood Baptist church. It will be several generations before these different branches of the Baptist faith become united. (P. 30 of 5)

BAPTIST

It is considered that the first Baptist congregation was formed in July 1808 in the home of Peter Teeple, on Lot. 15, B.F. Con. Nine persons being present. Simon Mabee, one of the nine, 1809 formed a congregation at Piper's Corners, a mile south of the Old Stage Road. In 1841 he gave an acre and a half on the corner of his 200 acre farm for a church and cemetery. The church was erected immediately south of the school house, which had been built in 1824. This church must have prospered, for in 1862 it had a membership of 225. As more churches were built and roads opened, this Piper's Corners church became unused and was sold to a farmer east of the corners to be used as a barn. It was later destroyed by fire. The cemetery, which contained many of the pioneers of the area, is unmarked today except by a clump of cedar trees behind the school house. The second Baptist church was erected in the Harris Street Cemetery, just west of the archway. The congregation was formed in 1828 and the church erected shortly after 1832. A Wm. Barker, who came to Canada from Coventry, England in 1822 took up 900 acres of land in Dereham township along the Culloden road, three miles south of Ingersoll, raised nine children left the land to his sons and retired to Ingersoll in 1837. After living retired on Thames St. North for a few years, he built a circular church, supplied the seats, bibles and song books and preached the sermons as long as he lived. This was a Baptist Mission. A Baptist church was built on Albert St. in 1857. It cost \$1000.00 and could seat 450. For many years it has been a residence. Occupied for several years by Mr. Jas Buchanan. The next Baptist church in Ingersoll was a white brick church built in 1864 by the congregations of the Piper's and Harris St. churches. The building committee was Andrew Bodwell, Mt. Elgin, W.B. Mabee, Piper's and Moses Clark, Harris St. This church was opened Sept. 9, 1864. This church served until 1890 when it was torn down and replaced by the present Baptist Tabernacle. The brick for this church was made in the brickyard south of Norwich and are of the twisted variety.

ROMAN CATHOLIC CHURCH

The first Roman Catholic congregation was formed in Beachville in 1833 and the first Mass was held in 1835, in O'Neil's blacksmith shop. This shop was located on the south side of the gravel road and on the east bank of the creek which cross the gravel road near the centre of the village. In 1829 a lot was bought from Mr. Martin on which a small frame church was erected. This church was active until 1876 when it was destroyed by fire. It was located on Church Street, on the south side at the west turn of the street. There was a small cemetery beside the church. When the property was sold, the bodies were removed to the cemetery, north of Ingersoll. In 1850, John Carnegie, a non-Catholic, donated a lot in his survey for a site for a Roman Catholic church on the west side of John St. between Bell and Victoria Sts. On this lot a frame church was erected and used until the brick church was built. The church shed - built in 1912 was demolished in 1961, and a good place for cars made. In 1965, a new rectory was built - cost \$63,000. - contractor, Ross Kilgour, Ingersoll. The Roman Catholic Parish Hall - Henderson Hall - was opened Feb. 14, 1969 - cost \$65,000 - named after James Henderson.

A Bible Christian church was among the early churches. Supposedly built in 1866, it stood on the vacant lot on Oxford Street which is now a part of the Victory Memorial school property. This large frame building was purchased by Peter Kennedy and moved to the corner immediately east of Trinity United church formerly King St. Church, and occupied by the Kennedy family for many years. It has been used for several years recently by the P.T. Walker Funeral home and residence. The ministers residence, a small frame house, remained on the property until 1939 when it was purchased by Jas. Grieve and moved to replace a farm house on his farm at Salford (former Foster farm) up to 1936 it was occupied by the school janitor - Mr. Leish. Another church, by adherents of the same faith was erected in Verschoyle, it stood next north of present school and sold to the curing room in Verschoyle cheese factory.

Oct. 1953 - Christian Reformed church was established on the Hamilton Road outside Ingersoll. 25 families organized the church. The first elders were T. Faber, R. Stevens and J. Timmer: deacons - M. Folkema, J. Vander Vaart and J. Bergman. They purchased a barn and remodelled it into a church.

1950 - Jehovah's Witnesses began services in a building in the north of Ingersoll.

1898 - Robert Semple began Pentacostal services in a small tent at the north east side of Smith's pond. During wintertime he moved to a vacant store on the north east corner of Thames and Carnegie Sts. Here he was assisted by Aimee Kennedy, who later married him. They went to China as missionaries where Mr. Semple died. London speakers carried on the meetings.

The Jenvey Files

Research from the files of Byron G. Jenvey

The Jenvey Files, for the next few weeks, will deal with the early churches in Ingersoll and its surrounding area. This article on the first Anglican Churches is the first in a series of Ingersoll's different denominations and the structures they worshipped in.

In 1928 there were 20 homes in the settlement, 18 of them being log houses. The population was in the vicinity of 100.

The first Anglican minister was Reverend John Rothwell who arrived in 1835. He came from England and preached for 11 years. Services at this time were held in a log school house located near the present site of the Salvation Army Chapel.

Reverend Rothwell was succeeded by Reverend Henry Revell who had a farm on the River Road. He also preached at 3 p.m. on Sundays in an Anglican Church between his farm and Banner. This church was attended by Anglicans from Thamesford until a church was built in Thamesford in 1861. The Thamesford Anglicans walked three miles through the woods to attend church.

The first Anglican Church building in Ingersoll was erected on upper Francis Street in 1852, the same year Ingersoll became a village.

According to early records, Thomas Ingersoll selected the site for the church prior to his departure in 1805 to live in Port Credit.

Thomas Ingersoll apparently left his log home on the east side of the Indian Trail (as it was known at that time) and walked south on the open road, which was 30 feet wide. He then turned westerly looking for a high elevation which would become the Anglican Church site. He selected a site on the south side of the open road on the highest elevation he could find. This site was opposite the south entrance to the present Church Street. We do not challenge this recorded statement. The church, however, would not be constructed for some time later (1852).

The church was a frame construction and had an entrance from King Street. There were stepping stones in the hill south of King Street. After the new church was built the frame church was moved down to King Street and used as a dwelling by Robert Kneeshaw, a druggist.

Charles Ingersoll and father Thomas Ingersoll, who founded the settlement, greatly assisted the development of the church. They were both staunch Anglicans.

Members of the church were prominent people of the village and county. The first church used candles to deliver light. Coal oil was a dollar a gallon in 1959 and lamps did not come into general use until around 1864.

The brick church was built in 1868. Old style construction was used and the walls were three bricks thick. The building was 81 feet by 50 feet with a tower extending 95 feet high. The tower was later demolished and replaced with an 85 foot structure in 1953.

The bricks for the church were made at Hagel's corners. T.R. Mayberry, at the age of 16, delivered the first 20,000 bricks. He would have finished the delivery had it not been for the fact that he was not wearing protective gloves and wore much of the skin from his hands.

The Christopher Brothers were the contractors for the job at a price of \$9,000 and the money was ready and paid on completion of the contract.

Cannon Hincks was the resident minister at the time of construction.

The corner stone was placed by Bishop Cronyn and the church was given the name Saint James at this time.

A scroll placed in a metal box under the corner stone contained the following inscription -

"By the Grace of God, on the first day of September 1868, in the 32nd year of the reign of Her Majesty Victoria, Queen of Great Britain and Ireland, India, and the Dependencies in Europe, Asia, Africa, America and Australia. Signed by His Excellency, the Right Honourable Charles Stanley Viceroy and Governor General of the Dominion of Canada.

The Ingersoll Building Committee had an option of two sites at the time of construction. The committee was evenly divided on the issues, and the choice was made with the flip of a coin. Most considered it lucky that the church ended up on Oxford Street. Dr. I.R. Walker bought the other site and built a house on it. This was the house on the corner of King and Duke Streets presently resided in by Doctor John Lawson.

After the \$9,000 cost of construction of the church there was still much expense to follow. With the price of a major paint job - inside and out, the heating system, a new organ and choir seats, furnishings for the minister's study as well the Sunday School basement, lamps for evening meetings, song books and more large coal oil lamps for the auditorium, the church found themselves in debt for some time to come.

The new Anglican Church was reported to be the most beautiful in the country as well as the most costly.

An interesting footnote to the Frame Church story is that one of its prominent members was Mr. Charles McCue. McCue was the world's oldest living member of the Masonic Lodge at the time of his death in 1967. He was 113.

McCue was known to ride his horse to church weekly - a distance of about seven miles through the woods. He did this for over 20 years until he was almost 100-years-old.

McCue was noted for his hearing problem, and could be viewed on Sundays standing at the front of the church near the minister with his hand cupped around his ear.

Saint Michael's Chapel

Saint Michael's Chapel was located on the north east part of lot 25 on Concession 2 in West Oxford.

It was built around 1870 at a cost of \$500.

Reverend Bland was the first minister at the church, which had a small cemetery on the north side and shed for horses as well.

Locally the church was known as "Choates Chapel" because it was supported by Charles, Jacob and Thomas Choate and by four maiden ladies by the name of Choate who were cousins to the three brothers.

The church contained a small organ and communion was held only occasionally. Sunday school classes were well attended and the church gained a reputation for their good Christmas Concerts.

Services ceased after the First World War and the church came to an abrupt end.

In 1930 Saint Michael's Chapel was sold and the buyer prepared it for removal. It burned to the ground later that night.

INGERSOLL TIMES
November 10, 1977

This article on the first Methodist Church is the fourth in a series on Ingersoll's different denominations and the early structures they worshipped in. The church is people. The buildings are where the Church assembles to worship. Since however, it is a common misconception to call the structure a church, we will follow the practice.

In the pioneer days the Methodist people had a choice of where they would go to worship. Some worshipped at the log church located on the west side of the trail near where the Salvation Army Barracks is today. Some went to the West Oxford Methodist Church which is a mile east of Harris Street along the Old Stage Road, (King Street) then turned south a third of a mile following a log trail through the woods. This West Oxford Church was a frame church erected in 1824 and served the Methodist of the community for 30 years. A new brick church was built in 1834 and further served the community.

The people in pioneer days did not consider walking a mile and a third to be any hardship. One of the Honourable Duncan Marshall's stories depicting change in time stated that when he was a boy in Grey County, he, his father, mother, sister and brother walked three miles along a rough, stony road on a Sunday afternoon each week for the church service. There, he said, a volunteer choir could be heard singing, "Work for the Night is Coming, Work in the Morning Hours," but with the change of times one who lives a few short blocks to the church requires a ride there in a limosine, to hear a paid choir sing, "Art thou Weary, Art thou Lanquid."

In Ingersoll, one of the earliest Wesleyan Methodist Churches was a brick church erected in 1854 on the west side of Oxford Street about midway between Charles and King Streets. In the church's early years it acted as a refuge for escaped slaves, who came from America through St. Thomas.

The church's first service was held on September 17, 1854.

The church was a three storey building having living quarters in the top floor for the minister.

Before the building was demolished in 1956 the basement was used by Mr. Sutherland, as an agency for buggies and cutters. Upon his retirement, it was used for the storage of implements by Massey Ferguson.

A car wash was built on this site in 1956 but did not remain long because of poor business.

The John Street Methodist Church

Another early Methodist Church of frame construction was located on John Street north of Bell Street in 1870. The members of this church desired a new organ and a special committee went to London and purchased a modern organ containing a bellows at the rear. The agent in London offered to supply a professional organist as part of the deal, to demonstrate the organ after it was placed in the church.

At the demonstration of the organ by the professor, two excellent selections were played. He then faced the audience and announced, "I will not play a beautiful selection from Mozart". He split his long coat tails and sat on the organ stool and pressed the keys but no sound came out. He tried several times further, but still no music. Then the boy who was pumping the bellows of the organ stuck his head out from between the curtains and the organ and said, "Say 'we' Mister, not 'I'."

The John Street Church did not carry on long as a church. It was used as a two-room school for elementary pupils who lived on the north side of the river, after the children were forced to vacate a room in the old high school. The church was used as a school until the Ward School was established as such, on Williams Street.

The John Street structure is still in existence, but used as a residence.

The King Street Wesleyan Methodist Church

The King Street Wesleyan Methodist Church, located on the north west corner of King and Church Streets was built in 1865. It was known as the "two tower church." Later after a union with another parish it bore the name Trinity United Church.

There was a parsonage in connection with this church on the north end of Duke Street, built in 1874. During recent years it has been occupied by a doctor. This parsonage was erected during the pastorage of the Reverend Jacob Freshman, a converted Jew.

In 1890 extensive changes were made to the interior of the church. The original had extending galleries on three sides. In 1906 the galleries were removed, the floor was elevated from the rear and a new front entrance was added.

A new parsonage was built in 1909 on King Street, opposite the south entrance to Duke Street. The building was of red brick construction and had a modern appearance.

In 1946, organ chimes presented by Charles Wilson were donated to the church.

In 1958, the Trinity United Church erected a Sunday School building on Alma Street, at a cost of \$24,000. It was dedicated on September 28, 1958. This building was for the use of children on the north side of the river.

In 1959, the church dedicated the new Christian Wing, which marked a historic moment at Trinity United Church. The two floors in the modern addition included a board room, minister's study, ladies' parlour, banquet room and kitchen.

The new chapel built in the former Sunday School room sat about 100 and was used for weddings and other special services.

At the rear of the church was a shed for horses. It had been in use for 98 years when it was demolished to make room for the Christian Education Centre of the church. After the shed was no longer used for horses, it had been used as a gymnasium.

Charles Street Church

An Episcopal Methodist Church known as the Charles Street Church (a one steeple church) stood on the north side of the street west of the armories. It was built in 1857.

A small white frame church preceded this church. This Charles Street congregation joined the King Street church in 1903.

CHURCHES IN INGERSOLL
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Times

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December 14, 1977

There was a parsonage on the west side of the church and a cemetery on the rear of the parsonage lot. After the closing of this church the trustees placed an advertisement in the press asking all who had relatives buried in the cemetery to remove the bodies to the Ingersoll Rural Cemetery. A few were moved but most of the remains were dug up and placed in a common grave near the Canadian Pacific Railway trunk.

The church was sold to a local resident who had it demolished. The bricks were used for a couple of cottages, east of the armories and also for a store and apartment building on Thames Street.

Prior to 1883 there were seven branches of the Methodist Church in Canada. The primitive Methodists opened their church in London in 1850. The Wesleyan and Episcopal Methodists, the New Connection Methodists and the Bible Christians joined together to become the Methodist Church of Canada. The two that did not join, the Free Methodists and the British Methodist Episcopal Church, remain as separate churches in Canada.

The New Connection Church

The New Connection Church was organized by Alexander Kilham in England in 1797. This branch of the Wesleyan Methodist Church believed their members should not be barred from politics as were the Wesleyan Church members. Wesleyan Church members were not allowed to be councilmen, reeves, mayors, or members of parliament.

In Canada in 1875, there were 206 New Connection Churches. Five of these churches were located in the Ingersoll area, at Spearman's Corners (Banner), Harris Street, Brownsville, and there were two Clippertons Churches and one other with an unknown location.

The New Connection Church was one branch of Methodism which joined to form the Methodist Church of Canada.

In 1925 the Methodist Congregation and some Presbyterians united to form the United Church of Canada.

The British Methodist Episcopal Church (B.M.E.)

A British Methodist Episcopal Church stood on the south side of Catherine Street on the east side of the stream. It was built in 1858 by and for 350 black people of the town.

This church was built like a barn with boards running up and down and the cracks covered with slats. Two small windows on either side of the building supplied light to the building. The seats were benches with no backs.

There were no song books but these black people were wonderful singers of the songs they had memorized. They needed no books because they could not read.

There last minister was the Reverend Solemn Peter Hale. He carried three books; a Bible, dictionary and a hymn book. He would combine syllables from the three books to make big words which nobody could understand. He died in 1904 and is buried in the far east section of the Rural Cemetery among many of his members, who were taken there because of tuberculosis.

There are many stories regarding Reverend Hale's ministry.

One Sunday evening he asked the congregation to remain as he had a proposition for them. They remained and learned the minister wanted to take up a special collection to buy a chandelier.

John Van Patter stood up and said, "Mr. Parson, there ain't no use in buyin' one of them things because we ain't got nobody here that can play it."

Van Patter was close to being correct. They did not need more light in the building because no one could read.

Since many of the male members of the congregation chewed tobacco before singing, and had to relieve their mouths of the chud, the pastor appointed Sam Jones and Bill Brown as cuspidorians for a period of one year.

The two men, not knowing the meaning of the term, said they would take on the position. They became inflated with pride, on becoming the holders of such a title. When they found out what the duty entailed however, they soon deflated and resigned. Flushing the spittoons in the creek beside the church was not such a dignified job after all.

At an evening meeting in the British Methodist Episcopal Church, after the usual service, a testimony meeting was held. Among those giving testimony was Peter Vant.

He stated, "I am old Peter Vant, over 90-years-old I think, and I am ready to go anytime the good Lord calls me. I am ready to go this very night if the good Lord calls me." He repeated this several times.

White young men sitting in the back seats (referred to as 'white trash' by the majority of the black congregation) decided to follow old Peter to his house upon the termination of the testimonial. Peter lived north of the pork factory about a half block, in a deserted poultry house. The white boys followed him at a distance so as not to create suspicion. They waited for a short time at the pork factory corner. They saw a light shine through the window and then go out and believed old Peter had gone to bed. They went up to his home, rapped on the door and said, "The good Lord want Peter this very night. Get your clothes on Peter and come along. The good Lord a'callin ya this very night."

Old Peter replied, "Peter don't live here no more, he done got a job in Aylmer and moved two weeks ago."

The white boys knew this was not true so they thought they would open the door and go in. Peter however had pulled the latch and the white boys were forced to turn away figuring that Peter wished to stay around for a longer period.

After the death of the Reverend Hale, the church became unused.

It was sold in 1932 to a farmer near Sweaburg. Five teams and wagons came to the church, tore it down and took it to the owner's farm. Thus ended the B.M.E. Church.

CHURCHES -
GENERAL

INGERSOLL TIMES
Jenvey Files
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December 21, 1977

The first Baptist Congregation in Oxford was formed in July 1808 in the home of Peter Teeple on lot 15, Broken-front Concession of West Oxford.

Nine people were present.

Peter Teeple's wife was Sarah Mabee. The Mabee family, with their son-in-law Peter Teeple, had come from near St. John's New Brunswick, and settled on a 600-acre lot granted by the government in Townsend Township, Haldimand County. They were two years making the journey, and brought 12 cows with them.

In 1808, Teeple and Mabee learned of an open road through Western Ontario about 50 miles north of Townsend's center. They also learned that land could be secured along this open road. They travelled north on horseback through the forest, stopping one night in the woods. They arrived at the open road a mile east of Ingersoll.

Peter Teeple took up lot 15, which had been by-passed by several pioneer settlers as being of little value. Peter Teeple built his log house on the south end of his lot on the open road. Simon Mabee, unable to locate a suitable lot along the open road selected lot 13 in concession two, a mile south of the open road.

In these small log houses, Peter Teeple raised a family of nine and Simon Mabee, a family of 12. Descendants of these two pioneer families still reside in Oxford County.

The first Baptist Church, formed in the Peter Teeple log house, grew rapidly.

Simon Mabee in 1809, gave an acre and a half of land on the corner of his 200-acre farm, for a chapel and a cemetery. A chapel was erected immediately south of a school-house which had been built in 1834, at Piper's Corners. Piper's Corners was so named because three pioneers of the same name owned farms on the other three corner lots. Piper's Corners is two miles north of Folden's.

This chapel must have prospered, for in 1863 it had a membership of 235, while the chapel could accommodate only 100. A cemetery which contained many of the area's pioneers is unmarked at present except by a clump of cedar trees at the rear of the school-house.

A second Baptist chapel was erected in the Harris Street Cemetery, west of the archway. The congregation was formed in 1828 and the chapel erected in 1832. This was the first Baptist chapel of Oxford County. Like the Piper's chapel it had a large overflow membership.

William Barker, who came from Coventry, England in 1832, took up 900-acres of land in Dereham Township, along the Culloden Road three miles south of Ingersoll. He raised nine children. He left the land to his sons and retired to Ingersoll in 1837. He lived on a large lot on Thames Street north, where he built a circular mission church. He supplied the seats, Bibles and song books and preached the sermon as long as he lived. This was a Baptist Mission.

One peculiarity of this mission building was its circular auditorium. When asked why he made the auditorium circular, he said it was because he didn't want the Devil to corner anybody.

His lot on Thames Street north is at present occupied by apartment houses.

A Baptist church was built on Albert Street in 1857 for the Reverend W.C. Beardsall. The construction was a two-storey, white brick building and cost \$1,000. It had the capacity to seat 450. This church never prospered, never having more than 25 members.

When the next Baptist church was built in 1864 at the corner of Canterbury and Thames Street, the congregation from the Albert Street Church, joined the congregation of the new church.

The Baptist church built in 1864 was a white brick church, one-storey high with a small porch at the entrance. This church was built by the congregations of the Piper's and Harris Street chapels. The building committee was Andrew Bodwell, of Mount Elgin; W.B. Mabee, Piper's and Moses Clark of Harris Street. This church was opened on September 9, 1864. It served until 1890, when it was torn down and replaced by the present Baptist tabernacle, of red-brick construction.

While digging the cellar for the white brick Baptist church, a huge stone was unearthed. The pioneer farmers with their teams, scrapers and ploughs, had removed about a foot of dirt when they encountered this large rock. It was considered too dangerous to dig a big hole beside it and bury it. It was the type of stone that stone-hammers could not easily break, since it had no grain.

The farmers had no dynamite or powder with which to blast the stone, therefore they utilized the only method known to the pioneers. They dug a two-foot wide trench around the stone with a depth of four feet. They then started a fire in the bottom of the trench and using dry, hard wood, kept the fire burning all of one day.

In the evening before going home and while the stone was still very hot, three men with pails went to the pioneer pond, which was immediately behind the church lot, and doused the hot stone. These three pails of water had no effect. Three more pails of water were showered on the stone, before they heard it go 'pop'. The stone had cracked.

The farmers returned home and let the stone cool down during the night. Returning the next day, they opened up the cracks with wedges, wide enough to get chains around the different pieces. They made an improvised ramp, up which to the stone was dragged with two teams of horses.

Times Dec 21 1977

Jenvey files

CHURCHES-
GENERAL

INGERSOLL TIMES

Jenvey Files

December 21, 1977

EARLY DAYS OF INGERSOLL DISTRICT ARE RECALLED

Details of the First Religious Service Are Brought To Light

BY J. T. FITZGERALD

Through the medium of old letters and other records, as well as through the very accurate medium of Masonic minute books, Harry T. Bower, Ingersoll, has come into possession of some very interesting information regarding the early days of the Ingersoll district.

In a recent address to the Handford Boys' Class of Trinity United Church, Mr. Bower divulged much of his information, showing a close and accurate record of the early days—back even in the days before Ingersoll was known as Ingersoll—prior to the time of Toronto, of postage stamps and of envelopes. The records in Mr. Bower's possession deal particularly in this case, with the first organized worship in Ingersoll and district, and deal with matters which were recorded no less than 140 years ago.

It is shown that at that time, Ingersoll was only known as Oxford-on-Thames. It cost at that time, seven pence to carry a letter from York to the Ingersoll district. It is shown that the scattered settlers of the district would travel miles to a little building then situated on what is now Ingersoll's market square, to get the letters that had come to them from the old land or from the United States. The settlers traveled to this little building by blazed trail through primeval forest routes. The letters themselves had taken months to come. The letters would be addressed to "Oxford-on-Thames, Upper Canada, or Canada West."

FIRST RELIGIOUS SERVICE

Mr. Bower finds in his records that the first religious service held in what is now Ingersoll was under the direction of the M. E. Church. It is shown that the Methodist movement in England had spread throughout the British Isles and then over to the United States. The emigration of Paul and Barbara Heck and Phillip Embury about 1771, followed by others from the United States, brought the M. E. Church to Canada. The first settlements of these people were made in the Township of Augusta and along the Bay of Quinte. Mr. Bower draws attention to the fact that at the Village of Matilda, between Brockville and Prescott, the grave and monument of Barbara Heck may be seen today, as well as row after row of graves of other pioneers of the time. Here, too, is to be seen a little blue church, over 100 years old. It is shown that across the road from this church stands the little stone school-house where George McManus, of "Bringing Up Father" fame, was soundly whipped for drawing the teacher's caricature.

It is also shown that one Thomas Horner was the first white settler in the Township of Oxford. He came into Upper Canada by the Mohawk Valley route from Albany, N. Y., on the invitation of Governor Simcoe. Horner brought with him machinery to establish a sawmill, on the very site of the present C. N. R. station at Princeton. This was in the year 1793, the same year that Joseph Brant, the famous Mohawk, sent some of his young men to guide his friends, Thomas Ingersoll, Gideon Boswick, Seth Hamlin, Abel Nelson and others to where the ancient Indian trail touched the River La France. The River La France, by the way, was so called on the French maps, but was named the Thames, the name it bears today, by the English settlers, possibly because it ran through Oxford and Middlesex.

It was at a point along the river, a few hundred feet from where the Thames street bridge over the river now stands, that the above gentlemen founded a little settlement. Thomas Horner and many of the members who came to the locality were members of the M. E. Church. There was already a settlement at Ancaster to the east and at Delaware to the west. And so it came that the M. E. Church, the policy of which was to keep pace with the advance of settlement, decided to send an itinerant missionary to organize these scattered settlements into societies for public worship. The M. E. Society at Oxford-on-Thames was formed by a rather remarkable man, the Rev. Nathan Bangs, on August 1, 1801, that being 132 years ago.

Mr. Bangs came to Canada in 1779, attended some of the M. E. services at Niagara, was converted and offered himself as a travelling preacher. He went to see the falls of Niagara, making his way through the forest to see them. From the Table Rock he saw the waters come tumbling down for two or three miles to the point where they plunged 170 feet to the bottom of the chasm below. He saw them sweep and swirl to Lake Ontario. It is shown that the solemn grandeur and the indescribable power and beauty of this scene had such an effect upon him that he felt as though he had been brought almost face to face with the awe and majesty of his God.

It is recorded that Mr. Bangs was well received and soon he had organized a society of the M. E. Church. His records show that he was not without his mental conflicts and doubts, and also that he was sometimes tempted to leave his work and return to his home. Despite these moments, he was blessed in his labors and through his efforts there were many conversions within the Thames Valley.

Mr. Bangs' own record set forth his manner of procedure. One of the leading residents of Oxford saddled his horse and rode far and wide over blazed trails in the forest to notify the scattered settlers that there would

be preaching at his cabin the following Sunday. As the people of the forest had little communication with the outside world, they were hungry for news and eager to know all about the man who was to preach to them.

Accordingly, Mr. Bangs decided to satisfy their curiosity and began his discourse in this way:

"My name is Nathan Bangs, I was born in Connecticut, May 2nd, 1778. I was born again in this province in May, 1800. I commenced itinerating as a preacher of the Gospel in September, 1801. On the 10th of June I left New York for the purpose of visiting you, of whom I had heard two years ago, and after a long and tedious journey, I am here. I am bound for the heavenly city and my grand among you is to persuade as many as I can to go with me. I am a Methodist preacher and my manner of worship is to stand while singing, kneel while praying and to stand while preaching to the people who are meanwhile sitting. As many of you as see fit to join me in this way can do so and others may choose their own methods."

The result was that when Mr. Bangs stood to sing, they all stood. When he knelt to pray every man, woman and child, Indians and all, knelt down. And when he asked those to stand who would like to have the services continued at stated intervals, they all stood.

MADE TRIP WEST

The records shown that on May 9th, 1801, Mr. Bangs made his way westward over the Thames River trail, past the confluence of the two branches and near the old fortified camp of the Attawanderonks (neutrals) near the present site of London, and on to Delaware, where he slept on a bundle of straw—a luxury in those days. He then entered upon the long woods trail, and, guided by the marked trees, passed on through the stretch of tall forest extending to the vicinity of what is now the City of Chatham. Only here and there, at long intervals, did he come upon the little clearing of some venturesome settler.

On reaching the vicinity of what is now Wardsville, he stopped at the cabin of a French Roman Catholic settler. These people were delighted with a visitor from the outside, and knowing of a neighbor some miles away who had hoarded some tea she had brought from the old land, the French woman borrowed a drawing to make tea in honor of so great an occasion. The good woman had no tea cups nor did she have a tea kettle but not to be beaten, scoured the dish pan and brewed the tea to which she treated the honored guest.

Passing farther west, now by the river, Mr. Bangs visited Moravian town and then on to Thamesville, where he held services at the home of one Lem Sherman on the farm which, after more than 100 years, is said to be still owned and occupied by a direct descendant. Mr. Bangs still traveled west preaching wherever there was a settlement until he reached Detroit.

London Free Press
Feb 24 '34

CHURCHES
GENERAL

Oxford Had 51 Religions In 1851, According To Census

By Stanley J. Smith

One hundred years ago, January 12th to February 15th, 1851, the Province of Canada, under the governorship of the Earl of Elgin, appointed Mr. Thomas S. Shenston, county clerk, Woodstock, to be census commissioner for Oxford County. This was the fourth occasion of census being taken in this county, the others being in 1820, 1830 and 1840. Unfortunately, the abstracts covering those other years are no longer extant because they were destroyed by fire when a mob set the offices of the Government in Montreal, in 1849. The two townships, North and Oxford-upon-the-Thames, and it was detached 31st, 1851, from these and renamed Ingersoll, to commemorate the name of its founders, Charles, Tom

and James, who contributed much to the early development of the community.

For the information of future historians, it will not be amiss to give the most pertinent figures concerning North and West Oxford Townships as the population included Ingersoll's first settlers:

	1820	1830	1840
Population			
N. & W.			
Oxford	165	544	1,277
Taxes Levied			
	£46/13	£101/13	£239/4/2d

Commissioner Shenton appointed Darius Doty as enumerator for the village of Ingersoll. Mr. Doty's return for 1851 consisted of the following: Professions, occupations and trade—Accountants, 1; blacksmiths, 15; bar-keepers, 1; butchers, 3; bakers, 1; bailiffs, 1; clerks of the Division Court, 1; clerks, 2; cabinet makers, 5; carpenters, 6; chair makers, 3; coopers, 9; clothier, 2; druggists, 2; distillers, 3; engineers, 5; farmers, 24; grocers, 1; inn-keepers, 3; iron founders, 2; iron workers, 1; joiners, 31; jewellers, 1; lawyers, 1; laborers, 53; lumberman, 1; ministers, 4; merchants, 12; millers, 3; moulders, 1; millwrights, 3; merchants, 2; physicians, 2; painters, 3; plasterers, 2; peddlers, 1; potters, 1; pipers, 1; railroad contractors, 1; school teachers, 3; stage proprietors, 1; surveyors, 1; shoemakers, 18; servants, 34; stage drivers, 1; saddlers, 18; tailors, 20; teamsters, 10; tanners, 4; tinsmiths, 5; toll-gate keeper, 1; wagon makers, 6; wheelwrights, 2; weavers, 1.

Place of Birth—(British) Canada West, 519; England, 182; Ireland, 153; New Brunswick, 6; Nova Scotia, 1; On-the-Sea, 1; Scotland, 220; Wales, 9. Foreign, Germany, 9; Greece, 1; United States 98. Total population 1,190.

Sentinel Review
July 19, 1951.

Religions—Church of England, 230; Church of Rome, 218; Wesleyan Methodists, 142; Episcopal Methodists, 123; Methodists, 72; Free Church, 42; United Presbyterians, 15; Presbyterians, 199; Scotch Seceders, 20; Calvinist Baptist, Free-Will Baptists, American Baptists, Unitarian Baptists, Regular Baptists and Baptists, 132; Universalists, 17.

Births—Male, 24; female, 27.

Deaths—Accidental, 2; bowel complaint, 4; consumption, 1; child-bed, 1; teething, 1; unknown, 10.

Sexes—Males, 621; females, 569; married, 352; single, 810; widows, 19; widowers, 9.

Attending school—Males, 326; females, 84; children of school age, 91. Lunatick, female, 1. (Note: Evidently a typographical error was made when only 84 girls were reported attending school compared to 326 boys. The balance of Oxford County census reported almost a 50-50 basis, viz: Dereham, 357 and 349; East Oxford, 249 and 233, etc. S.J.S.)

Area—1,363 acres, 670 under cultivation; 414 under crop; 202 under pasture; 50 acres of garden and orchard; 693 acres under wood and wild land; 102 acres of wheat producing 1,780 bus.; 6 acres of barley producing 90 bus.; 10 acres of rye producing 230 bus.; wool, 1,260 lbs.; maple sugar, 900 lbs.; fulling cloth, 15 yards; flannel, 90 yds.; bulls and oxen, 37; milch cows, 181; 138 horses, 55 calves, 644 sheep and 201 pigs.

Assessed value of property—£10,991/0/0. Levied and raised, £175/12/4d. Oxford County share, £50/17/4d.

Returns for the other municipalities in Oxford make interesting reading. Norwich township reported 101 negroes and 27 Indians. East Nissouri had 10 negroes and 18 Indians. 51 different religions were reported and for the most diversified classification Blenheim township topped the list with 41. Burghers, Christians, 44; Table Christians,

4; Evangelical Union, 21; Shakers and Tunkards, 47; Scotch Relief Church, Reformationists, Reformed Tunkards, 21; Menomists, 388; Moravians, Mormons, Campbellites, Dutch Amers and Plymouth Brothers, Blenheim was incidentally, Blenheim township reporting ten in . . . after a period of 100 they know now.

Sentinel Review
July 19, 1951

Pioneer Cemeteries

(Courtesy of Byron G. Jenvey)

In the early years Ingersoll had fine cemeteries within her boundaries. Today there are none.

One of the earliest known cemeteries was on the North West corner of King and Harris St. This was a part of Col. Ingersoll's farm granted by him for use of early settlers. It became unused and unkept around 1880. Some bodies were removed to Harris St. Cemetery and a few bodies taken to Ingersoll Rural Cemetery, but many were left there. Several rows of white marble monuments and a few brown granite ones marked the graves at one time.

On Francis St. there stood an Early Anglican church. On one side of this church was a cemetery. After the new church was erected on Oxford St. in 1868 some bodies were removed to the Ingersoll Rural cemetery. Later, when a residence was built on the site, some more were removed.

A Methodist cemetery was located west of the church sheds which belonged to the Methodist's of Charles St. church. This was in a sand bank west of the present armories now removed. When this church closed in 1903, the bodies in the small cemetery were dug up and all bones placed in a common grave next to the C. P. R. fence.

There was cemetery at the rear of the first Catholic church which stood on the west side of John St. about midway between Bell and Victoria St. On the opening of a new cemetery in North Oxford just outside Ingersoll, the bodies from the churchyard on John St. were moved to it.

The Ingersoll Rural cemetery, in North Oxford township, was purchased by 168 local residents who became the first sharehol-

ders. The property was bought in 1864 and the first burials were in the same year. Of the first 25 burials, 14 were infants. Of the 25 eleven died of diphtheria which was of epidemic proportions at the time. Diphtheria caused the death of hundreds of school-age children in Western Ontario during 1863 and 1864. Often 2, 3, or 4

children of the same family died within a few weeks. Many cemeteries bear witness, on monuments, of the death of children by black diphtheria. One died of whooping cough and one of scarlet fever. In 1882 the directors decided that the shareholders should receive no further interest on shares. Grad-

ually the shareholders died or moved away. The mausoleum was built in 1927. On Aug. 1, 1955, the cemetery was placed in control of North Oxford council and became a municipal cemetery. In Oct. 1955, G. E. Hlessenaur was appointed Secretary - Treasurer.

Ingersoll's Pioneer Cemeteries

One of the earliest known cemeteries was on the North-west corner of King and Harris St. This was a part of Col. Ingersoll's farm granted by him for use of early settlers. It became unused and unkept around 1880. Some bodies were removed to Harris St. cemetery but many were left there. A few were taken to Ingersoll Rural Cemetery among them the body of John Carroll. Several rows of white marble monuments and a few brown granite ones marked the graves at one time. (Mr. Jenvey remembers this cemetery.)

On Francis St. there stood an Early Anglican church (built 1852). On one side of this church was a cemetery. After the new church was erected on Oxford St., in 1868 some bodies were removed to the Ingersoll Rural Cemetery. Later, when a residence was built on the site, some more of the bodies were removed, and some were not.

A Methodist cemetery was located west of the church sheds. ~~This was~~ which belonged to the Methodists of Charles St. church. This was in a sand bank west of the present armouries. When this church closed in 1903, the bodies in the small cemetery were dug up and all bones placed in a common grave next to the C.P.R. fence.

There was a cemetery at the rear of the first Catholic church which stood on the west side of John St. about midway between Bell and Victoria St. On the opening of a new cemetery in North Oxford just outside Ingersoll the bodies from the churchyard on John St. were moved to it.

The Ingersoll Rural Cemetery was established very early in the town's history, and being a public cemetery, it was used by residents over a large area. This permitted the closing of burial plots of families and churches. The rural cemetery in North Oxford was purchased by 168 families who became the first shareholders. The property was bought in 1864, and the first burials were in the same year. Of the first 25 burials, 14 were infants. Of the 25, eleven died of diphtheria which was of epidemic proportions at that time. Diphtheria caused the death of hundreds of school age children in Western Ontario during 1863-64. Often 2, 3 or 4 children of the same family died within a few weeks. Many cemeteries bear witness, on monuments of the death of children by black diphtheria. One died of whooping cough, and one of scarlet fever. In 1882, the directory decided that the shareholders should receive no further interest on shares. Gradually the shareholders died or moved away. The mausoleum was built in 1927.

July 20/51

100 Years Old in 1951 Church Has a

Recently the 50th anniversary of the building of the present Salford United Church was celebrated. Next year the 100th anniversary of the establishment of the church will be celebrated. Following is a most complete history of the church, compiled for The Tribune by Mr. H. R. McBeth:

By H. R. McBeth

Back in 1801 Long Point Circuit was set apart from the Niagara Circuit, under Rev. Nathan Bangs. In 1802 he made periodic trips throughout the territory lying west, following the Thames to Detroit and returning along the shores of Lake Erie. There were no churches as such. The people assembled in homes and class meetings were held under a class leader. Saddle-bag preachers, (so-called because they travelled by horse, with all their belongings on their horse or their back), carried on itinerant work throughout the swamps and wilderness, in fair weather and foul, to bring the word of God to isolated settlements.

These saddle-bag preachers thus formed Circuits which were also supplied with the aid of local preachers.

Salford residents came under the Long Point circuit, and then from 1811-31, were in the Ancaster Circuit. The Long Point circuit was served in 1801-2 under the superintendency of Mr. Bangs; 1807, Rev. Henry Ryan; 1808-9, Rev. Thomas Whitehead, and 1810, Robert Perry.

Itinerant Preachers

Up until 1831, Salford was reached only by itinerant preachers. Then in 1832, West Oxford became the head of a circuit. (This was before Woodstock had been formed.) There were 11 appointments, comprising Oxford Chapel, Beachville, Ingersoll, 12th Concession Zorra, Woodstock, North Oxford, Embro Road, Aylmer, Mount Elgin, Dereham and Salford. Salford was now served from West Oxford, first work established by Mr. Bangs in the settlement where the present West Oxford church now stands. The church can trace a connected history back to the visits of that pioneer missionary in 1802. Ministers who served the West Oxford circuit were:

1832, Rev. John Bailey; 1833-34, Rev. Richard Phelps; 1835, Rev. J. S. Atwood; 1836-37, Rev. J. Morris; 1838-39, Rev. Thomas Fawcett; 1840, Rev. Peter Kerr, Henry Byers, Isaac B. Howard; 1841, Rev. W. Coleman, Matthias Holtby; and 1842, Rev. S. C. Philip, George Young, John Measden and E. Sallows. When Salford came under the Woodstock Circuit in 1843, the following ministers and probationers served; 1843, Rev. Samuel C. Philip, William Dixon; 1844, Rev. Rowley Heyland, George Kennedy, John Bredin; 1845, Matthias Holtby, Joseph E. Ryerson; 1846, Matthias Holtby, James Gray and Thomas Constable; 1847, Rev. T. Fawcett, J. W. Cawthorne; 1848, Kennedy Creighton, F. Chapman; 1849-50, Kennedy Creighton, Matthew Whiting.

INGERSOLL TRIBUNE

July 20, 1951

County Divided

At this time the County of Oxford was divided into East and West Zorras, North, East, and West Ox-fords. The Salford area was being opened up and settling rapidly. The Township of Dereham consisted of 67,200 acres, with a population of 2,329 in 1850. By 1852 the popula-tion was 3,644.

In September, 1849, the Ingersoll and Port Burwell Plank and Gravel Road Co. was formed, being taken over as a County Road. Benjamin Van Norman, Reeve of Dereham, and Warden of Oxford County, was the first President. The Directors were Thomas Brown, Mayor of In-gersoll; Andrew Bodwell, (Dereham); Martin Hubbard, (Bayham); Mr. Francis, Vienna. The distance was 31 miles, built at an average cost per mile of £275 gravelled and £300 planked. There were seven toll gates. The religious census of that period showed out of 3,644 peoples:

Anglicans, 597; Roman Catholics, 339; Wesleyans, 521; Episcopal-Methodists, 497; Primitive Metho-dists, 13; New Connection, 301; Canada Methodists, 105; Free Church, 40; Presbyterian, 204; Uni-ted Presbyterians, 10; Church of Scotland, 3; Scotch Seceders, 8; Baptist, 745; Free Will Baptists, 20; Regular Baptists, 7; Congregational, 12; Independent, 29; Lutheran, 3;

Menonite, 3; Quakers, 23; Univer-salist, 87; Unitarian, 33; Unknown, 30; No Profession, 14.

With Salford still a part of Woodstock Circuit, in 1849 authority was given to acquire a site for a chapel in Dereham. The land was given by Warren Harris, and the building erected became the first Salford Methodist Church. In 1850, union prayer meetings were held and in September 5th, 1851, the organ-ization of the Wesleyan Methodist Society took place. A public meeting was held and regulations adopted. The church was built in 1851, situa-ted on the south-east corner, oppo-site the present Baptist Church. The 100th anniversary of the founding will be celebrated next year.

\$20.00 a Year

In January, 1852, at a public meeting, Andrew Wolfe was appoint-ed oversight of the church, making fires, lighting and cleaning for £4-5/ for 1852. Warren Harris and Isaac Piper were authorized to take up subscriptions and pay the Fire-Tender semi-annually.

It was approved unanimously that ministers of other Evangelical De-nominations be allowed to hold reli-gious services in the Wesleyan Methodist Church.

The seating in the church was let as follows: Warren Harris, £50; Hiram Ranney, £12-10/; Isaac Piper, £12-10/; John Sibbald, Wil-liam Kennedy, Charles Wilson, James Wolfe, Joseph Tysons, John Cosey, Joseph Smith, Daniel Harris, Jr.,

Thomas Cadman, Andrew Wolfe, John Greig, Solomon Shell, Richard Wilson, Walter Harris, Ephraim Briggs, Peter Hazel, Jr., Smith Mc-Kahe, William Russell, Harvey Purdy, John Thornton, Henry Snell, W. Laton, Charles Chadwick, Peter Smith, George Quartermage, Ira Harris, Abram Roe, Thomas Russell, Charles Cody, Daniel Phelan, I. Mc-Kenzie, John McDonald, Robert Haining, Thomas Sibbald, Thomas Brown, William Eastwood, Samuel Hagle, Eli Sage, R. Wilson, Robert McCue, Leonard Wilson, James Bod-will, William Squibb, John Tyson, Trulock Bodington, Edmund Boding-ton, John Cannom, Phebe Harris, George Harris, George Walker, John Dundas, James Falconer, Jeremiah Minklin, C. B. Tillson, Heman James.

In 1866 there is a detailed account of the monies received for the building of a shed. The land cost \$70.00. Total subscriptions were \$220.63.

In 1848, Ingersoll became head of the Brantford District Circuit. The ministers and probationers were as follows: 1848-49, Kennedy Creigh-ton, F. Chapman; 1849-50, Joseph Shipley, Kennedy Creighton; 1851, Charles W. M. Gilbert; 1852, Ozias Barber, John Wakefield; 1853, John Wakefield, Ozias Barber; 1855, Ozias Barber, William Williams; 1856, George Kennedy, James Morgan; 1857, Geo. Kennedy, Timothy Ed-wards; 1858, George Kennedy, John N. Lake; 1859, Joseph Shipley, Mad-ison A. Rice; 1860, Joseph Shipley, W. F. Campbell; 1861, Joseph Ship-ley, W. F. Campbell; 1862, Thomas Cleghorn, Ezra A. Stafford; 1863, Thomas Cleghorn, George Sexsmith; 1864, Lewis Warren, R. H. Starr; 1865 Lewis Warren, W. W. Winans; 1866, Lewis Warren, W. H. Mus-grove; 1867, W. W. Clark, W. H. Musgrove.

In 1868, Salford headed a circuit comprising Salford, Stone Church, (Ebenezer); Folden's, (Zion), and West Oxford. Ministers were: 1868-70, Hugh McLean, and 1873, Thomas Crews. Then in 1874, the London Conference organized. There were six appointments—Salford, West Oxford, Stone Church, (Ebenezer); Folden's, (Zion); Zenda, (Salem); Newark. Ministers and probationers to the Salford Circuit, or Salford, over the years were: 1874, James Kennedy, George Beavers; 1875, James Kennedy, David A. Moir; 1876, Charles Stringfellow, Ephraim B. Stevenson; 1877, Rev. Charles Stringfellow, William Penhall; 1878, Charles Stringfellow, Ebenezer E. Lanceley; 1879, William Willoughby, Albert C. Crews; 1880, William Wil-loughby, William J. Balmer and 1881, London District organized, David Hunt, R. George Lounds.

In 1882, Woodstock district was organized—David Hunt, Thomas Albert Moore, (no more young men.)

In 1883—Union of Methodist Churches, (Wesleyan, Canada), Methodist Episcopal, Bible Christian, New Connection), into the Methodist Church of Canada—David Hunt, Thomas Albert Moore; 1884, Hugh McLean, (second time), (Folden's attached to Sweaburg Circuit.)

1884—Niagara, Guelph and London Conferences united, and subdivided into Hamilton and London Conferences. Woodstock district attached to Hamilton Conference.

1887—John E. Hockey, (built six feet of foundation for present Salford Church); 1890, Charles Deacon, (completed and dedicated the new church at Salford); 1893, John W. Stewart; 1896, W. W. Sparling; 1897, Albert Kennedy; 1900, Christopher Cookman; 1901, T. Webster Kelley; 1904, John H. McArthur; 1907, Thomas Boyd; 1910, W. J. Ellis; 1914, John A. Neill; 1918, F. J. Fydell, B.A., (Salford consisted of Salford, Folden's, West Oxford); 1922, J. Milton Copeland, B.A.; 1924, W. E. S. James, M.A., B.D.; 1925, Church Union of Methodist, Presbyterian and Congregational Churches into United Church of Canada. Local Districts were replaced by Presbyteries, which in the main with slight necessary adjustments conformed to County Boundaries. Woodstock district became a part of Oxford Presbytery, which was detached from Hamilton Conference and attached to London Conference. 1926, Percy S. Banes, B.A.; 1930, Selby Jefferson; 1931, H. G. Bolingbroke, B.A., B.D.; 1932, G. I. Vanloon, B.A., B.D.; 1936, R. B. Cumming, B.A., B.D.; 1948, R. A. G. Passmore, B.A., B.D., S.T.M.

Building of New Church

On May 14, 1888, under Rev. J. E. Hockey, pew rents were abolished, overpaid amounts were refunded and arrears up to May 1st were ordered collected. Envelopes were adopted.

INGERSOLL TRIBUNE

July 20, 1951



Sacred Heart Roman Catholic Church in the early 1900s.

↑ Presbyterian

History of town churches

Since Thomas Ingersoll first settled the Ingersoll area, there have been many, many churches.

One of the earliest was a Methodist Church located one mile east of Harris Street, along the Old Stage Road, now King Street, a third and a mile south.

The King Street Wesleyan Methodist Church was built in 1865 and was situated on the north west corner of King and Church Streets. It later joined another church and took on the name Trinity United Church.

In 1857 an Episcopal Methodist Church, known as the Charles Street Church was built. It was located on the north side of Charles Street. It was later demolished.

A British Methodist Episcopal Church was on the south side of Catherine Street and was built in 1858 by the 350 Negro residents of the town.

In 1904, following the death of the church's minister, Rev. Hale, the church was no longer used, and in 1932 it was sold.

The New Connection Church was a branch of Methodism. In 1875 there were five of these churches located in the Ingersoll area. In 1925 the Methodist congregation and some Presbyterians united to form the United Church of Canada.

The John Street Methodist Church was constructed in 1870. Today the building is used as a home.

A Baptist church was erected in the Harris Street Cemetery, west of the archway, in 1932. Another Baptist church was built on Albert Street in 1857. In 1864 the present Baptist Church, at the corner of Canterbury and Thames Streets was built.

In 1838 a small Catholic church was built on Church Street. In 1847 another one was built on the west side of John Street, between Bell and Victoria Streets. In 1879 a brick church was built, today's Sacred Heart Church.

Knox Presbyterian Church was built in 1817. In 1888 the Knox congregation joined with St. Andrew's Church.

The Erskine Presbyterian congregation was organized in 1852 and a church was built in 1855. The congregation joined the Knox Church in 1883.

St. Andrew's Church was built in 1872. In 1889 the Knox congregation joined with St. Andrew's and the new church was called St. Paul's.

In 1982 St. Paul's Presbyterian Church marked its 135th anniversary.

In 1835 the First Anglican Church was built by the Charles Ingersoll family. A new brick church was built in 1868 on Oxford Street and is now known as St. James' Anglican Church.

The Salvation Army in 1882 marked its 100th anniversary, although it came to Ingersoll in 1885.

The Christian Reformed Church in 1955 established a church just outside of Ingersoll on King Street West. In 1976 a new church was built on the same location.

In 1935 the Pentecostal congregation bought the former Evan's Piano Co. office to use as a church. In 1973 a new church was built on Highway 2, about two miles east of Ingersoll.

In 1942 the congregation of the Revival Centre Church bought the former gym of IDCI, and moved it to its present 212 Kensington Street location.

ING. TIMES

July 25, 1984



Ingersoll Churches - Past &

(from the files of Byron G. Jenvey)

Capsulo History Of Churches Makes Intorosting Reading

Anglican - First church-frame-on Francis st. - site given by Chas. Ingersoll - built in 1852. Now a residence on King St. opposite funeral home. A cemetery surrounded the church.

1868 - new brick church erected on corner of Oxford and Francis Sts. The bricks were made at the Hagel's crs. brick yard. It was named St. James Church.

A small frame church on lot 25 con. 1 West Oxford was operated by the Ingersoll church for a few years. This church burned.

Presbyterian

Knox church-built in 1842-called the "Kirk". It was on Andrew St. where Quait's coal yard is now. It was a brick building, with a Cemetery around it. It was later used by M. T. Buchanan for making haying machinery. Finally demolished.

Erskine church-built during the 1850s-a white brick building on Charles St. W. where Beaver Lumber is now. Torn down in 1850.

St. Andrews Church -erected in 1872 - on Thames & Andrew St. Knox congregation joined St. Andrews in 1892. An addition was added and the church renamed St. Pauls. Rev. E. R. Hutt was first minister of St. Pauls.

Methodists
Wesleyan - a 3-storey brick -on Oxford St. - built 1854 - scorched in big fire of 1872 - gorn down in 1856. The minister

lived in the top storey. This church harbored freedom seeking slaves.

John St. - Frame building on John St. - built prior to 1870 -used as a ward school before Pr. Elizabeth school bui It- in 1887 it had an organ pumped by Fred Walley.

Charles St. - a brick building -built in 1857-preceded by a small frame church. It was Episcopalian - The parsonage was immediately west of the church and a cemetery on rear of parsonage lot. Its location on Charles St. was between the Post Office and IGA. Ceased operation in 1903 when the congregation joined King St. Ch. The church was sold to H. D. McCarty who demolished it and built 2 cottages east of the P. O.

King St. - a white brick church built in 1865 known as the two-tower church. It was Wesleyan - became Trinity United in 1925. 1959 built an educational centre - 1958 built Alma St. S.S. The church had a parsonage on Duke St. built in 1874 - (Dr. Osborne) The King St. parsonage was erected in 1909.

Bible Christina - a frame church-built in 1866 on Oxford St. - the site now a playyard for junior pupils of Victory Memorial school. Peter Kennedy moved the building to King St. for a residence. It is now the Clifton Funeral Home. The parsonage was sold to Jas. Grieve who moved it to his farm at Salford.

B. M. E. Church - for color-

ed people - built on Catharine St. on the east bank of the stream - built in 1858-Ingersoll had 300 colored people in 1865. Rev. Peter Hale was the last minister. The building was sold in 1927 to Mr. Cuthbert of Swearburg who used the lumber to build a pen for Berkshire swine.

New Connexion Methodists- in 1875 there were 206 churches in Canada - 2 in Ingersoll and 3 outside. Location not definite. Baptists.

A brick church on Albert St. erected in 1857 - by Rev. W. C. Beardsall - church cost \$1000.00 could seat 450-vacated in 1870 members joined new church on Thames St. - this building is now a residence.

1864-a white brick church - built by rural Baptists on corner of Thames and Canterbury Sts. - demolished in 1890.

1890-a red brick church erected on the site of the demolished church. This church burned down in May 1898 - struck by lightning - new church erected by Miller Bros.

Roman Catholic

In 1850 John Carnegie, a Presbyterian, gave land on John St. as a site for a Roman Catholic Church. The church was frame - used 29 years.

There was a cemetery at rear-the building has been an apartment house for several years - known as Tune's terrace. 1879 a brick church was built which is still in use. In 1848 - priest's home built - 1921 present home built - this demolished in 1965 and new one erected. Church shed built in 1912-demolished in 1961.

Salvation Army Citadel.

Built in 1885 on its present site on Thames St. S. - still

Present



being used .
Christian Reformed .

1953 - remodelled a building on Hamilton Rd. just outside Ingersoll. Began with 25 families mostly Netherlanders .

Pentacostal .

1898 - Robert Semple held meetings in a tent near Smith's pond. When cold weather arriv-ed he moved into a vacant store where Morrow's office is now . He married Aimee Kennedy and went to China. Services were conducted in private homes and in a hall over Forman's Fair .

1935-bought a building opposite St. Pauls' Church. In 1951 an addition on the south side was bought - 60 families at this time. 1959 bought a lot on Tunis St.

Jehovah's Witness

1950-began services in a home in north part of Ingersoll then rented a building on Union -St. 1960-began erection of a place of worship at Bell and Ossian Sts. Church called "King-dom Hall" in 1960 this church had 60 adherents .

Revival Centre

This place of worship is in Kensington subdivision. The church is the former gymnasium of the Ingersoll Collegiate mov-ed to its present site in 1952 .

The Christadelphians - held services in a hall north of the St. Charles hotel. This sect passed out quietly in a short

time .

The Brotherhood of Indepen-dent Baptists held meetings in a home in the north part of Ingersoll for a short time .



Wesleyan Church, Once Haven For Slaves Is Being Torn Down In Ingersoll Now

By STANLEY J. SMITH

The old Wesleyan Methodist church on Oxford street... one of the old landmarks of Ingersoll... is about to be dismantled. In fact, much to the chagrin of nesting sparrows, and annoyed pigeons, the main stairway leading to the church has already fallen under the fluncheon of the wreckers. The edifice was erected in 1854, and through its portals passed some of the most eloquent speakers, ministers, and lecturers, of the last century.

It gained fame as being a hiding house during the operation of escaped slaves, in the mid-fifties, and many of Ingersoll's more elderly citizens, at the turn of the century, could give a vivid description of the ladies of the church giving succor to the poor wretches who had been smuggled through the State station even as far away as New Orleans.

The late J. T. Fitzgerald, manager of the Ingersoll office of the Sentinel-Review, made an extensive study of this old landmark and from his notes one learns many interesting facts.

Previous to the erection of the building, the Wesleyans held services in the old Episcopal Methodist church which was situated nearby on Charles street, west, and in latter years became known as the Charles street Methodist church. In the rear of the church was the common burial ground for adherents to Methodism, but in 1861, their bodies were transferred to the Ingersoll Rural Cemetery.

The Wesleyan church was the first public building in Ingersoll to be lit with electricity. Today, one can see the old massive insulators, and also traces of disused circuits of electric wire which was of a much lighter gauge than that which is in use nowadays.

ITS LUMBER

Its construction is a living tribute to the contractors of a century ago and it gives one a good idea of the size of the pine trees which must have existed when Oxford county was a dense forest. Pine boards 12 to 14 inches in width... some as much as 20 inches, are in evidence; and in the attic, there are long rafters and cross beams which are just as sound as they were in 1854.

Adam Oliver, South Oxford's first member of the provincial parliament, in 1867, was the contractor. His original estimated cost was to be \$2,800, but by purchasing material at cost, and donation of much volunteer labor, the brick building cost less than \$2,500! And from where came the volunteer labor? Naturally, the ex-slaves to reciprocate their thanks to the Wesleyans for their kindness, and tolerance, shown to them upon their arrival in Ingersoll.

Every historian of Ingersoll has mentioned that the colored people became very skilled in the building trade—especially brick-layers, plasterers, and roofers.

Ingersoll's first Town Hall; and the Daly House, were built the same year, in 1854, but, on February 1, 1856, the Town Hall went up in flames. This deprived the village of a suitable place for holding a meeting if a large number of seats were required. However, as the Wesleyan church could seat 500, it became almost the Town Hall until a new municipal building could be erected.

INITIAL SERVICE

The president of the Methodist Conference, the Rev. Enoch Wood, preached the main service on the afternoon of Sept. 17, 1854. In the morning, there had been a regular Sunday service. Up to that time,

in the history of the village had there ever gathered such an enormous crowd within four walls. The evening service was a repeat, and adherents of other faiths joined in the affair and offered congratulations.

On the following day, a banquet was held, and after the feast dedication service, and a Bible, a hymn book, and a crimson cushion were presented to the church Wesleyan church. The presentation was made by the Misses Barber and Hearn.

FAMOUS SPEAKERS

Probably, the most famous speaker advertised to address an audience in this old building was no other than the celebrated abolitionist John Brown, hanged in Virginia, in 1859, for participating, and capturing the United States' arsenal, at Harper's Ferry, Virginia.

"Old 'Ossawatomie' Brown," as he was familiarly known, came to Ingersoll to seek both money and men (colored) to join his venture in the south. Previous to the outbreak of the Civil War, and after the construction of the Wesleyan church, the colored people used the church for meetings pertaining to the obnoxious slave trade.

Another noted speaker was a young lady by the name of Amelia Webster who spent many months in a Southern prison for the crime of teaching slaves to read. A Doctor Delancy was scheduled to speak on the cotton trade," but for some reason, or other, he failed to put in an appearance."

The choir contained many colored singers, and one can imagine them banding together and singing Negro spirituals which they had probably learned back in plantation days' upon their mother's knee. Although a colored church had been erected late in 1858, on the north

side of the river, it was too small to hold a large crowd. In 1861, a colored troupe composed of singers from Oxford and Middlesex counties sang in the church and an old account states that a repeat performance occurred a week later because the church could not contain the crowd.

SOME MINISTERS.

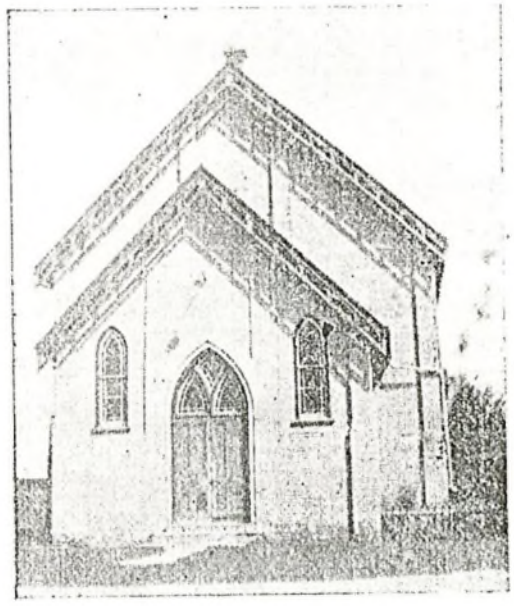
The funds to construct the church came from nearly every denomination in Ingersoll. The chief collector was the Rev. Barber, the resident minister. He was followed by the Rev. George Kennedy (1856), and then came the Reverend Joseph Shepley in 1858.

For some reason or other, the Wesleyans changed ministers every two years. At times a supply minister would preach for a few weeks. In 1853 the hall was packed to hear the Rev. Charles Freshman, of Preston, preach a sermon on "Tolerance," and being that he had been an ex-Rabbi, from a Quebec City synagogue, he soon warmed up to his subject", says an old account!

The church was planned to have a banquet hall and sewing room in the semi-basement. One descended a few steps off Oxford Street to make entrance. The church was above this and one gained entrance by ascending about a dozen treads.

On entering the church one would walk under a gallery. (it held 100) and the pews were placed on each side of the church. At the rear, a stairway led to the third storey, and this was the resident minister's private home. Above this, was a half storey... an attic where the church records were stored, and tradition has it, that in a pinch, it became a temporary haven for the slaves who arrived during the night.

60th Anniversary At Crampton Church



PREACHERS

- 1889-1892—Reuben J. Garbutt
- 1892-1895—Robert Thompson
- 1895-1898—S. G. Staples
- 1898-1900—Charles Crichton
- 1900-1904—George Buggin
- 1904-1907—Joseph W. Pring
- 1907-1911—Richard W. Knowles
- 1911-1915—J. J. Sutcliffe
- 1915-1919—W. H. Taylor
- 1919-1922—F. J. Rutherford

AFTER UNION

- 1922-1927—H. F. Bell
- 1927-1930—I. E. Davies
- 1930-1934—J. W. Penrose
- 1934-1940—W. G. Shaw
- 1940-1946—A. J. Waterman
- 1946-1950—Howard W. Johnson
- 1950-1951—W. J. Tristram
- 1951 —J. Douglas Woollatt

Ingersoll Tribune
September 27, 1951.

Special services commemorating its 60th anniversary were held at Crampton United Church last Sunday, with Rev. Grant Mills conducting both services..

Following is an interesting history of the church, prepared by members including Mr. Ralph Leaman, church treasurer and Mrs. Leaman:

Our grandparents and great-grandparents worshipped in a low log building about fifty feet long on the George Longfield farm, just back from the road where the creek washed away the gravel as it turned.

This building served the purpose of church, school and hall. The congregation was known as the Longfield appointment on the Dorchester Circuit, which included besides Longfield's, Pine Knot, Putnam and Speerman's Corners, (Banner.)

In 1868 a frame church was built on the present site, on a half acre of land donated by Thomas Parsons. The early records show that John Marwood was Sunday School Superintendent and Thomas Parsons, class leader and steward, while other workers were Thomas Cornish, J. Brady, D. McLaughlin, John Johnston, J. Franks and George Parsons.

Two early choir leaders were Edwin George and John Jenkins. When an organ was installed, the following supplied as organists: Eliza Parsons, Mary Rossiter, Rose Clement and Eunice Cornish. Some members of the early choir were Martin Cornish, Alice Clement, Charles and George and Norman Brady, Mary Johnston, J. R. Newell, Hannah and Martha Newell.

In 1884 the minister's salary was \$650.00 which was collected and paid quarterly.

About this time the church was sold to Sam Morris for use as general store and post office and was moved across the road where it is now operated by Mrs. W. T. Clement and son, Peter. Application was made for a Post Office and Sam Morris operated the office in his general store.

At this time the mail was handled through Alex Fleming's blacksmith shop which was always crowded. Indeed church and shop were regularly so crowded that it was decided in 1886 to change the name of the settlement to Cram-p-ton.

The public school has always been on the same corner. Some of the early teachers were M. Morris, P. Andrews, R. Rowe and G. Brown and later Sam Morris.

At the beginning of the year 1891 the community decided they needed a larger church. On Feb. 3, 1891, D. McLaughlin, J. Franks and John Johnston were appointed as a committee to see into the matter. The corner stone was laid by Mr. Massey, and contained a Bible, hymn book and certain records. Construction was commenced immediately. The brick came from Bird's brick yard. Mr. Mudge was the bricklayer and Theodore Miller was the carpenter. Helpers were Elgin Moore, Mr. Cascadden and Harry Lyons.

Rev. R. J. Garbutt was the minister and Richard Joliffe, the recording steward. Subscriptions taken at the time were more than sufficient to pay for the handsome new edifice.

Ingersoll Tribune
September 27, 1951.

On a hand bill gotten out at the time, Oct. 25, 1891, and cherished by a member of our present day community, we are informed that Rev. Ben Clement, President of London Conference, was the special preacher at 10.30 a.m. and 7.30 p.m. Rev. Dr. Stone, ex-president of Toronto Conference, preached in the afternoon at 2.30 p.m. Miss Kate Craik was organist, Mrs. C. Talbot was choir leader.

The choir consisted of Charles George, Jack Birch, James Newell, Mary Newell, Wellington Johnston, Fred George, Minnie Craik, Emma George, George Craik, Emma Longfield, Elsie Smith, Jim Craik, Tilla Smith, Gussie Craik.

On the following Monday evening, a tea-meeting was held in the new church basement from 6.00-8.00 p.m. The Salford choir was in attendance and the well known Crampton Brass Band. A magnificent autograph quilt was on exhibition and sold for a large sum which the ladies generously donated to the building fund.

In those days two people were chosen to collect for Missions and for two or three years at a time. They travelled by horse and buggy or carts over very muddy roads. John Robert Newell was Sunday School Superintendent in 1891 and the stewards were S. Morris and D. McLaughlin, the latter also being trustee.

Sunday School committee was: J. Marwood, T. Parsons, Leader, J. Franks, J. Johnston, D. Longfield. Some of the other early leaders were Vine St. Clair, John Wright, N. Howe, F. Howe, J. Craik, R. Howe, George Irwin, L. Bongard, J. Newell and G. Craik. Mr. N. Howe was president of the Epworth League for a number of years.

The first Ladies' Aid president was Mrs. D. McLaughlin. They held monthly meetings with the main event of the year being the annual tea-meeting. These were held in the long church sheds with sawdust as flooring and cedar boughs for trimming. The ladies made quilts and sold them. All through the years the ladies have carried more than their share of the load.

The Crampton Brass Band, Leader S. Morris, wore uniforms and had a wagon and driver and played all through this part of the country. They held an annual picnic at Lake Whittaker on the 24th of May.

The members were Ed. Fleming, Sam Morris, John Morris, Jim Craik, George Craik, Bob Sadler, Jack McCallum, Vine St. Clair, Jim Newell, Bob Newell, Ernie Longfield, Dan Milton, Wellington Johnston, A. Rossiter, Bill Goff, Charles Goff, Frank Goff.

Our Superintendents through the years have been J. R. Newell and Sam Morris, James Craik, James Newell, George Craik, Gordon Johnston, Frank George, Ed. Gill, Ken Rath, (20 years); R. Bagnall, Ted Crosby and Loyal Stevenson, (present.)

Organists have been Kate Craik, Emma Longfield, Rose Clement, Maggie Wright, Pearl Newell, Maggie Craik, Dora Leaman, Vera Bongard, Doris Rowse, Mabel Brady, Grace Rossiter, Miss Freele, Irene Johnston, Dorothy Howe, Doris Crosby, Yvonne Boyes, Gordon Hinge, (present.)

In 1898, Crampton had a population of about 120. W. L. Bongard was cheesemaker, David Conrad, sawmill operator; Tom Cornish, agricultural implements; J. Craik & Sons, carpenters; H. George & Sons, live stock; Vine St. Clair, blacksmith; Gore Cheese Co. Ltd., S. J. Morris, postmaster and general store.

In 1906, the I.O.O.F. Lodge Hall was built and is still an old landmark of Crampton.

In 1925 the Crampton Methodist Church joined the United Church of Canada.

Little Old School House Scene of Meetings

Foldens Church Recalls 1866 Beginning

By M. E. Cropp

In the year 1866 the Rev. Lewis Warner and the Rev. William Musgrove, of the Ingersoll Wesleyan Methodist Circuit, held protracted meetings in the schoolhouse at Foldens Corners. A souvenir booklet published in 1911, at the time of the building of the present Foldens United Church, states:

"Some still have very vivid recollections of these special services, meetings strong, full of zeal, and intensely spiritual they were, when permanent foundations were being laid for the future. For night after night William Rivers, with his wagon and yoke of oxen, would bring the people from "The Pines" (West Oxford Township was partially covered with a magnificent stand of pine trees). Weather conditions did not count in those days. The house was packed every night. Was it dark? No matter! Pitch pine torches were ample to meet this exigency and to guide in the tramp for miles around to the place "where God met His people."

"Standing at the corners one could see from every direction the light of these torches as carried by those happy and expectant people wending their way to the meeting. When asked how they could stand it night after night the enthusiasts would reply, "We cannot afford to stay away."

First Board

"The nucleus of Methodism in Foldens was formed from those who "got religion" in the little old schoolhouse. From among these was formed our first trustee board—the Rev. Lewis Warner, chairman, H. C. Wilson, secretary-treasurer, John R. Waite, George Galloway, William Lowes, William Rivers, Enoch Sage, Franklin Folden and R. A. Janes.

"Through the efforts of these men, backed up by a loyal people, was erected our first church home. In 1866. The little new church was of frame, exceedingly well put together and of material of rare quality. It took no small sacrifice on the part of the faithful few in those early days of bush, stumps,

distant markets and small prices to give us what has served as the church home of Methodism in Folden these 45 years. All honor to the pioneers. May God bless their memory."

Following is the original subscription list. The amounts ranged from 25 cents to 50 dollars.

Early Names

"We, the undersigned, agree to pay the sums opposite our names for the erection of a Wesleyan Methodist Church at Foldens Corners, being between the 3rd and 4th concessions of the Township of West Oxford, to be paid to the treasurer of the building committee as follows: One half to be paid on the first day of October, 1867, and the remaining half on the first day of November, 1868. West Oxford, March 26, 1867. William Lowes, William Rivers, Franklin Folden, R. A. Janes, John Wallis, John Chamberlain, Daniel Kelly, Oscar Cross, E. Thompson, Lorenzo Lawrence, Enoch B. Sage, John Smith, Abner Chalker, William Chalker, Charles Williamson, Marshall Lewis, George Corey, L. Service, Hugh Finnigan, James McCaveney, Mark Turner, Nelson Janes, Solomon Spragge, James Lawrence, Samuel Lowes, C. Brown, S. I. Lawrence, John Carty, Samuel H. Mabee, Mr. Hankins, Joseph Budd, Heman Janes, Joseph B. Piper, Walter M. Mabee, George Galloway, David White, I. B. Crawford, John Sibbald, H. C. Wilson, William Wilkinson, Stephen Roberts, John Phelps, Thomas Hesheth, Walter Harris, Edgar Lewis, Robert Williamson, John Meyes, James Galloway, Daniel Harris, Robert McDonald, Isaac Piper, Charles Wilson. Total amount \$412.75.

Another list, drawn up October 21, 1867, and payable October 1, 1868, has the following additional names (those of the above reappearing are omitted). Elder Conrad L. Warner, John R. Waite, Warren Harris, Mr. Cadman, John Wilkinson, T. Partlo, Joseph Jarvis, A. Burch, I. Martin, A. Andrews, Peter Meek, Eman Spragge, T. G. Lewis, Charles Cadman,

LONDON FREE PRESS
February 6, 1954

L.F.P.
Feb 6 '54

Thomas Fletcher, G. Bailey, W. Bell, Mrs. Englefield, Mrs. Ryan, Soll Schell, Mrs. Bigham, Mr. and Mrs. Hart, Isaac Piper, W. Pool, Isaac Wilson. Total \$153.50.

In Full Account

The following is the last receipt for payment on the building fund: "Received, Ingersoll, 23rd, January, 1869, from H. C. Wilson, the sum of ninety-three dollars and eighty-eight cents, in full account building Zion Church, West Oxford. A. Oliver & Co., per P. Kerr."

The booklet contains pictures of a number of the pioneers and their homes. There is the fine stone house of Comfort Sage, built in 1835, and still in use today, and a picture of Frederick Sandick, who "with Mr. Spragge built the corduroy road east from The Corners through the swamp, using logs from Comfort Sage's farm."

In 1883 the Daniel's Band was formed. One evening in the fall W. H. Barraclough preached in Zion Church and was impressed by the large number of young men in the congregation. Shortly after 25 of these young men were organized for definite Christian service and chose the name of Daniel's Band. Their aim was "personal and united effort in winning others for Christ, especially young men." They held Monday night meetings the year round, and "their zeal was such that after working all day in the harvest field they would walk from one to three miles to attend band service. Their effort also revived the mid-week prayer meeting which had died out."

Wide Territory

The band was divided into three sections and on Friday nights held cottage prayer meetings in different sections. These groups worked as far as Avon in the west, Springfield in the south, Oxford Centre in the east, and Beachville in the north. Later workers worked in Halton and Welland counties. At the end of two years over 1,000 persons had been converted.

The first Ladies' Aid was organized in March, 1892, during the pastorate of the Rev. George Carpen-

ter. The first meeting was held in the home of Mrs. Heman Thornton in April, with seven members present. Mrs. Stephen Hill was elected president and Mrs. W. B. Sage secretary.

The first Epworth League was organized in 1895, with George Shelton, president, and about 30 members.

The old church sent out one young man into the ministry, the Rev. William Comfort Sage, and one young woman into evangelistic work, Miss Nancekivill. The latter conducted the first Mothers' Meeting at Foldens, on Sunday, March 21, 1911.

The ministers who held pastorates during the time of the old church were:

Early Ministers

When on the Ingersoll Circuit, Lewis Warner, 1864-66, and W. W. Clark, 1867.

When on the Salford Circuit, Hugh McLean, 1868-70, Thomas Crews 1871-73, James Kennedy, 1874-75, Charles Stringfellow, 1876-77, W. Willoughby, 1879-80, David Hunt 1881-83.

After the union of all the Methodists in 1884, Foldens was on the Sweaburg Circuit, with Pastors Thomas Athoe, 1884-86, S. D. Holden, 1887-89, George Carpenter, 1890-92, Thomas Voaden, 1893-94, J. E. S. Bailey, 1895, C. W. Vollick, 1896-98, George Johnson, 1899-1900, J. D. Richardson, 1901-05, W. J. Brandon, 1906, A. W. Shepperson, 1907, Jabez Hill, 1908.

When on the Beachville Circuit Charles Draper, 1909-11, J. Edgar Russ.

During the pastorate of the Rev. J. E. Russ the old church was taken down and the present fine brick church was built in 1911. The building committee consisted of John Shelton, William Pullen and C. W. Budd. Cornerstones were laid on Tuesday, July 18th, 1911, by Walter Pullen and Mrs. W. B. Sage, president of the Ladies' Aid. The contractor and builder was William Edwards, of Ingersoll.

St. John's Church Has 90th Birthday

St. John's Church, Thamesford, is celebrating its 90th anniversary this Sunday, June 24, and special services in the morning and evening will mark the occasion.

With special music under the direction of Mrs. Fred Funnell, organist and choir director, the sermon in the morning will be given by Rev. M. B. Parker, registrar, bursar and lecturer, at Huron College, and in the

evening, by Rev. C. J. Queen, rector of St. James' Anglican church, Ingersoll, and Rural Dean of Oxford.

There will be a pot-luck luncheon for all following the morning service, and an informal gathering in the parish hall after the evening service.

The congregations on both occasions, expected to include many former members from all over, will be welcomed by the rector of St. John's, Rev. J. G. Lethbridge.

On a June afternoon in the year 1861, a proud and happy group of men and women gathered to watch Archdeacon McLean lay the cornerstone for St. John's Church, Thamesford. For many of those present, this event was the culmination of years of hopes and prayers. Prior to this occasion, the Rev. William Brookman had labored for nineteen months forming a congregation and planning to build the church. Dr. Dawes and Samuel Henderson, the first wardens, rendered fine service. Generous offers of stone from John Halpin's farm and pine timber from Robert Rutledge had been received.

We will note the important dates in the construction of the buildings of the parish. On January 27, 1862, the church itself was completed. Five years later, the first Thamesford rectory was built. Shortly after 1900, the present rectory was built and the former one served as a parish hall until it burned down in 1921. In that year, the present parish hall was built.

The story of St. John's, however, is not basically a story of mortar and stone, but of faith and devotion. For ninety years, the church has stood as a place of worship and a symbol of Christian Faith in this community. It is not possible to single out and list those who have given loving service to St. John's Church through the years. Their faithfulness and loyalty to Christ and His Church call forth from us, on this happy anniversary, deep thanksgiving to God and a re-dedication of ourselves to carry out the responsibility which comes to us from the past.

THE CLERGY OF ST. JOHN'S

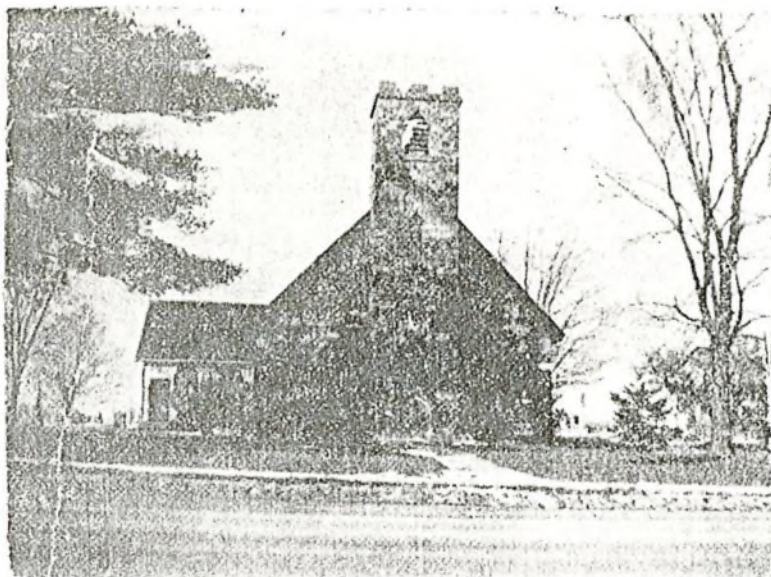
1859-63—Rev. Wm. Brookman	1912-14—Rev. P. W. P. Calhoun
1863-70—Rev. Samuel Belcher	1914-20—Rev. Horace E. Bray
1872-80—Rev. Wm. Daunt	1920-25—Rev. W. D. Davis
1880-83—Rev. Wm. Seaborn	1925-32—Rev. H. J. Johnson
1883-88—Rev. Rolfe Seaborn	1932-36—Rev. R. S. Skinner
1888-92—Rev. T. H. Brown	1936-38—Rev. J. D. Gilmour
1892-94—Rev. Wm. Stout	1938-47—Rev. S. W. Semple
1894-99—Rev. J. A. Bloodsworth	1948-49—Rev. A. E. Tavener
1899-05—Rev. T. G. A. Wright	1949—Rev. J. G. Lethbridge
1905-12—Rev. R. J. Murphy	

PRESENT OFFICERS

Rector	Rev. J. G. Lethbridge
Organist and Choir Director	Mrs. Fred Funnell
Wardens	Arthur Richardson, (People's); Harry Cole, (Rector's)
Vestry Clerk	Walter Lock
Treasurer	Miss Mary Patterson
Lay Delegate	Henry Houlton
Secretary of Cemetery Board	Vic Wallace
SUNDAY SCHOOL	Superintendent, Henry Houlton
Teachers	Mrs. Harry Cole, Walter Lock
LITTLE HELPERS	Secretary, Mrs. Walter Lock
CHANCEL GUILD	Mrs. A. Cole, Mrs. F. Bullard
	Mrs. H. Houlton, Mrs. G. Lethbridge
WOMEN'S AUXILIARY	President, Mrs. Victor Wallace
	Vice-President, Mrs. Harry Cole; Secretary, Mrs. Wesley Morrison
	Treasurer, Mrs. Jack Wallace

June 21, 1957

(Page 1 of 2)



The 90th. anniversary services of St. John's Anglican church were observed Sunday June 24.

A large congregation turned out for the morning and evening services. The sermon in the morning was given by the guest speaker, Rev. M. G. Parker, registrar, bursar and lecturer, at Huron College, who took his text from Psalm 127, verse one.

In the evening service, the speaker was Rev. C. J. Queen, rector of St. James' Anglican church, Ingersoll, and Rural Dean of Oxford. Special

music was provided by the choir and the children's choir under the direction of Mrs. Fred Funnell, organist. The guest soloist was Miss A. Cook, Ingersoll.

This 90-year-old stone church, with its ivy-covered walls, has been the cause of much interest by the passing public, many of whom have paused to admire.

At the close of the morning service, a picnic lunch was enjoyed by members and former members and friends.

June 21, 1957.

Religious Service Held Mr. Bangs Here In 1801

By H.T.B.

The first religious service held at Oxford, now Ingersoll, was in the year 1801 on August 1st, over 147 years ago. This first service was sponsored by the Methodist Episcopal Church and the minister was the Rev. Nathan Bangs.

Mr. Bangs was rather a remarkable man. He came to Canada from United States in 1799 and while at Niagara attended a Methodist Episcopal service where he conceived the idea that he could be of much service to mankind if he himself should become a travelling preacher and carry religious instruction to the settlers in Canada West. An historian of this church, Mr. Thomas Webster, gives us a fairly good idea of some of the characteristics of this man in his description of Mr. Bangs' first visit to the Falls of Niagara.

After a very difficult journey from Niagara on the Lake, up the north bank of the river, through the dense forest that covered the heights, Mr. Bangs at last got his first view of the stupendous scene. He saw the turbulent waters of the river rushing down the two or three mile stretch to where they plunged in two great masses, into the yawning abyss of mist 170 feet below and then sweep away in swirling eddies and billows to the mighty whirlpool. The incessant thunder, the solemn grandeur, the indescribable power, beauty and sublimity of the scene so impressed Mr. Bangs that he seems to have had brought home to him in a very forcible manner the awe and majesty of his Creator.

After a journey from Niagara over the ancient trail, through Ancaster and Burford, the preacher rode into the settlement of Oxford. Many of the settlers who came with the Ingersolls, were formerly members of the M. E. Church, but since for eight years they had been in their forest homes without any organized worship of any denomination, they welcomed this man and received him with

friendship. The news of the arrival of a preacher soon spread along the trails and blazed lines of the settlement and nearly the entire population turned out for this great occasion and helped to form a religious society for organized worship in Oxford.

Told who he was

In conducting this first meeting, Mr. Bangs followed his usual procedure. He first satisfied his congregation as to who he was and what he had come for. So he began his discourse in the following manner: "My name is Nathan Bangs. I was born in Connecticut on May 2nd, 1778. I was born again in this province in May, 1799. I commenced itinerating as a preacher of the Gospel in September, 1800. On the 18th day of June I left New York for the purpose of visiting you, of whom I had heard two years ago after a long tedious journey I am here. I am bound for the Heavenly City and my errand among you I to persuade as many as I can to go with me. I am a Methodist preacher and my manner of worship is to stand while singing, kneel while praying, and to stand while preaching to the people, meanwhile sitting. As many of you as see fit to join me in this way can do so and the rest may choose their own way. The result was that when he stood to pray, they all stood, when he knelt to pray, every man, woman and child, both white and Indian, all knelt down and when he asked them if they would like these services continued at stated intervals, they all stood up.

Rev. Bangs stayed at Oxford until Aug. 9th, 1801, when he started on his journey westward over the Thames Valley Trail, past the confluence of the north and south branches and the old fortified camp of the neutral Indians, near the present site of London and on to Delaware. At this settlement he was treated to the luxury of a bundle of straw for a bed which proved far more comfortable than sleeping on the ground in the forest. The journey of this missionary over the difficult trail to Detroit and back to Oxford took several months and was packed full of interesting events mixed with many difficulties. He tells of one incident near Wardsville, where he visited the log cabin of a French Canadian settler. They were so delighted to have a visitor from the outside that the good wife knowing of a neighbor who had hoarded some tea brought from the Old Land, begged some from her to make tea in honor of such a great occasion. Having neither tea cups nor tea kettle, but necessity being the mother of invention, she scoured the dish pan, brewed the tea and treated the honored guest to the beverage that cheers but does not inebriate.

On his return he brought back a rather sad account of the sufferings of many of the settlers on account of ague and fever, produced by the miasma from the vast stretches of swamp lands to the west. He himself had to spend many nights in the woods sleeping on the snow covered ground while sleep was made more difficult by the howling of wolves.

Much could be written about this missionary, the Rev. Nathan Bangs, but as he formed the first religious society here for the M. E. Church, they were the first organization to own a church property. So far, all meetings had been held in the private home or the school house, but in the year 1819, the site of the present West Oxford Church was definitely used for services of the M. E. Church.

The following information was obtained from a copy of the original deed or transfer of land in West Oxford in 1823 and is one of the treasured possessions of a great grandson of one of the principals mentioned in the transfer. This deed of land reads in part: "A memorial to the registrar pursuant to the laws of Upper Canada of our indenture of bargain and the sale bearing date at Oxford in the district of London, in the said province, the twenty-ninth day of November in the year of our Lord, one thousand eight hundred and twenty-three, and made by and between John Galloway of Oxford, aforesaid yeoman of the one part and Joel Piper, Robert Corson, Jacob Wood of the Township of Oxford district yeoman and Isaac Burdick and Thomas Wait of the Township of Zorra yeomen, trustees for the Methodist Episcopal Church, etc., whereby the consideration of five pounds of lawful money of the said province." In short the site of the present West Oxford Church was transferred to the trustees of the M. E. Church for £5 and the original deed was registered as Article 984, Feb. 19th, 1824, sworn to by Comfort Sage and Stephen H. Teeple and signed by Thos. Horner, registrar.

First Methodist Trekking Over Oxford on Horseback

By M. E. Cropp

Methodism was begun in England by the brothers John and Charles Wesley. When, some years later, the movement reached America, it took an Episcopal form, with Bishops, presiding elders, ministers, probationers, local preachers, exhorters and class leaders.

Methodism entered Canada by way of the States after the American Revolution. Thus the first churches were Episcopal in form.

- In 1794, the first quarterly meeting of the Methodist Church was held in the Niagara district. At a later meeting, Nathan Bangs, from Conn., was converted. In September, 1801, he became an itinerating Methodist preacher. In 1802, he visited the isolated backwoods settlement in the Township of Oxford. It is reported that the whole community, white, black and brown, attended his services. He is reported to have opened his meetings with the following words.

"I am a Methodist preacher and my manner of worship is to stand while singing, kneel while praying, and to stand while preaching to the people who are meanwhile sitting."

Nathan Bangs was the first minister to visit this settlement, where white men had been living for 18 years. Mr. Bangs also visited Blenheim Township, and classes were formed. On August 4th and 5th, in 1804, Nathan Bangs attended a quarterly meeting in Oxford. This is the first organization of which records are still kept.

Just when the first log church was built is not known, but by the year 1806, it stood on, or near, the site of the present West Oxford church, the first, and for years the only church building in the County of Oxford. In that year a young man, Chas. Atskin by name, on adventure bent, rode horseback from his home in Sandwich to York and back. He

kept a journal of all he saw and experienced. In Oxford Township he found a settlement that stretched for eight miles on either side of the Concession line (meaning the Ingersoll Road, or the First Concession) with settlers. "Even to the 2nd and 3rd Concessions, a Methodist meeting House, a small tan-yard and a few good houses."

The young circuit riders of the Methodist church travelled thousands of miles every year. Their salary was \$80 a year—if it could be collected. One probationer, John Carroll, reported that in six months donations had amounted to \$1.50 and an order for a pair of overalls. Another young preacher reported that in spite of all storms, cold, heat, flies, mosquitoes and other hinderances, he had not missed a single appointment during the year. His remuneration was \$32 and 23 pair of socks. Another young man said that in three months he had received \$2.75 to get his horse shod. "But", he went on, "no man was happier than I as I rode through the woods singing 'I'll Praise My Maker While I've Breath'."

A typical year's work was reported by one of these young men. He had filled 365 appointments and travelled 3,650 miles.

The mitigating circumstances was that these young men were fed and lodged free of charge by those whom they served. Also, few of them were married. Probationers were forbidden to marry until after their four years of service, so they had no family responsibilities.

Nathan Bangs, who became a probationer in 1802, married Mary Bolton, of Edwardsburg, in 1806. He was just in time, for shortly after the term of probation was raised to six years.

Tales of the saddle-bag preacher are usually accompanied by tales of his horse, and many are the fine horses remembered. They needed to

be sturdy and wise, for many a time did their rider's life depend on the horse's sagacity. A certain justice of the peace once remarked to a young preacher that the Master was content to ride upon a humble ass. "Sir", replied the preacher, "there are no asses left. They have all been made into justices of the peace."

December 1, 1949.

Early Preachers Helped Form Methodist Groups

In the early days of the 19th century Rev. Nathan Bangs, one of the old-time "saddle-missionaries" was travelling from community to community preaching the Gospel wherever he found a few settlers. On the first day of August 1801 Mr. Bangs rode into the settlement of Oxford. Many of the settlers who came to Oxford County with Thomas Ingersoll were former members of a Methodist Episcopal Church and they gave Mr. Bangs a hearty welcome and aided him in the formation of the first Methodist Church in this community.

From this time until 1812 the Methodist Episcopal congregation was kept together for their religious services by their own leaders and were visited from time to time by Mr. Bangs and other travelling ministers. Nearly all these ministers came from the United States and when the war of 1812 started they were ordered to leave this country. Local teachers carried on their work.

During this period the only place

of worship was an old log school on the site of the present Victory Memorial School. In 1820, the Pipins, Galloways, Burdicks and many others erected a log building for church services near the present site of the West Oxford Church. In 1823, the West Oxford Church was transferred from the Galloway property to the trustees of the Methodist Episcopal church.

From 1823 to 1840-50 the religious services in Ingersoll centred around the West Oxford Church but the other branches of the Methodist church were more organized and were visited more frequently by travelling preachers.

During the rapid expansion in trade in the 1840-1855 period, churches were built and among these were several Methodist Churches. The Methodist Episcopal Church was situated on Charles St., on the grounds where the armory is now. It was a frame erection, built in 1841 at a cost of \$1500. It held 300. The Wesleyan Methodist, on Oxford Street, was a brick building, built in 1855 at a cost of \$2500. It seated 500. The British Methodist Episcopal Church was supported by the Negro population in the town. This Church was on Catharine Street.

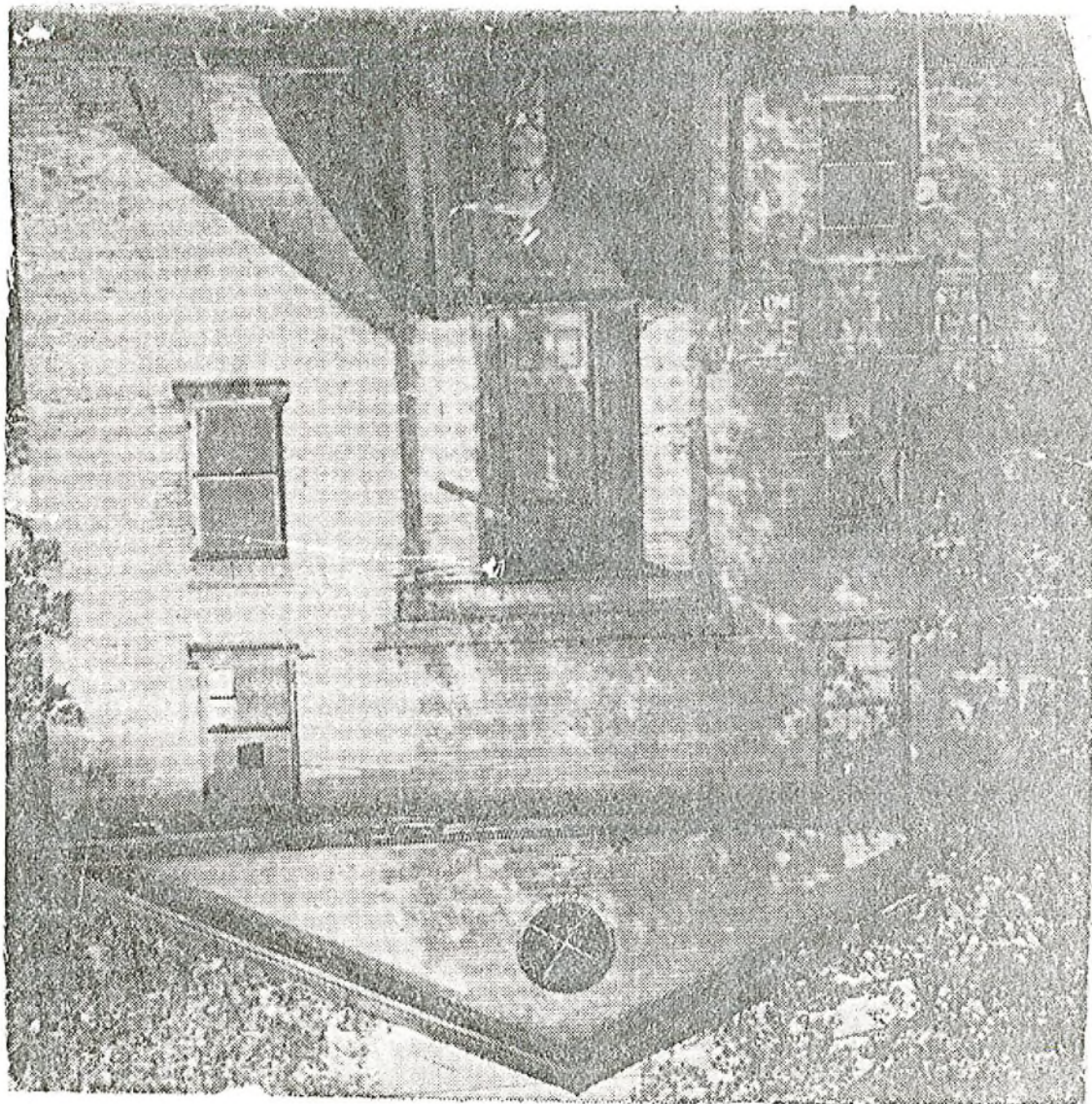
According to the census of 1861 the Methodist religion had 810 followers in Ingersoll.

From time to time the different branches of the church united until the King Street Methodist Church formed a single congregation. In 1925 after the union of Methodists and some Presbyterians this became Trinity United Church.

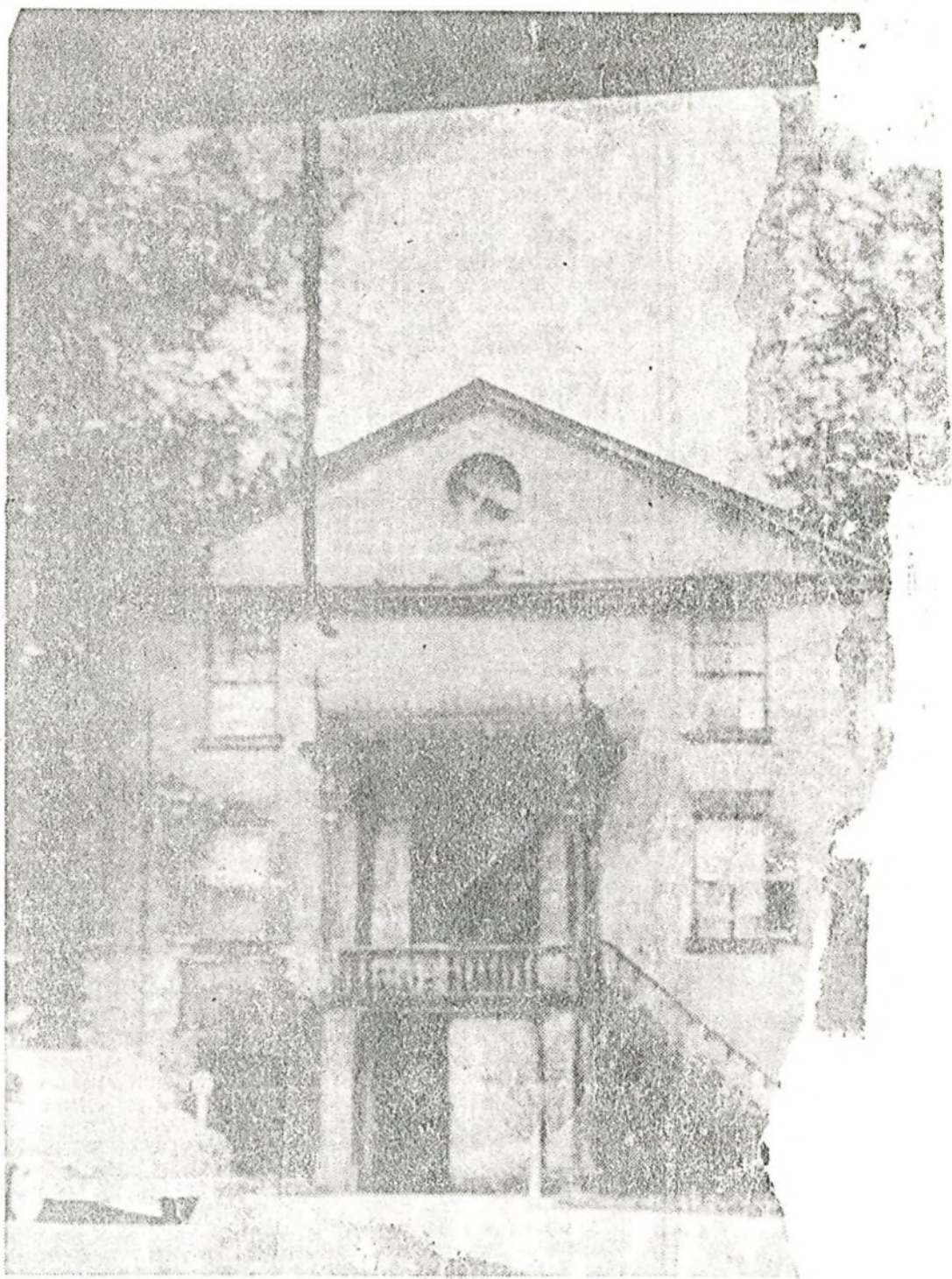
Rev. C. D. Daniel, present minister of the Church, has served here since 1938. During the war Mr. Daniel was overseas and Rev. Harold Parr took over his duties until his return. Rev. R. A. Facey is the assistant minister.

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1952

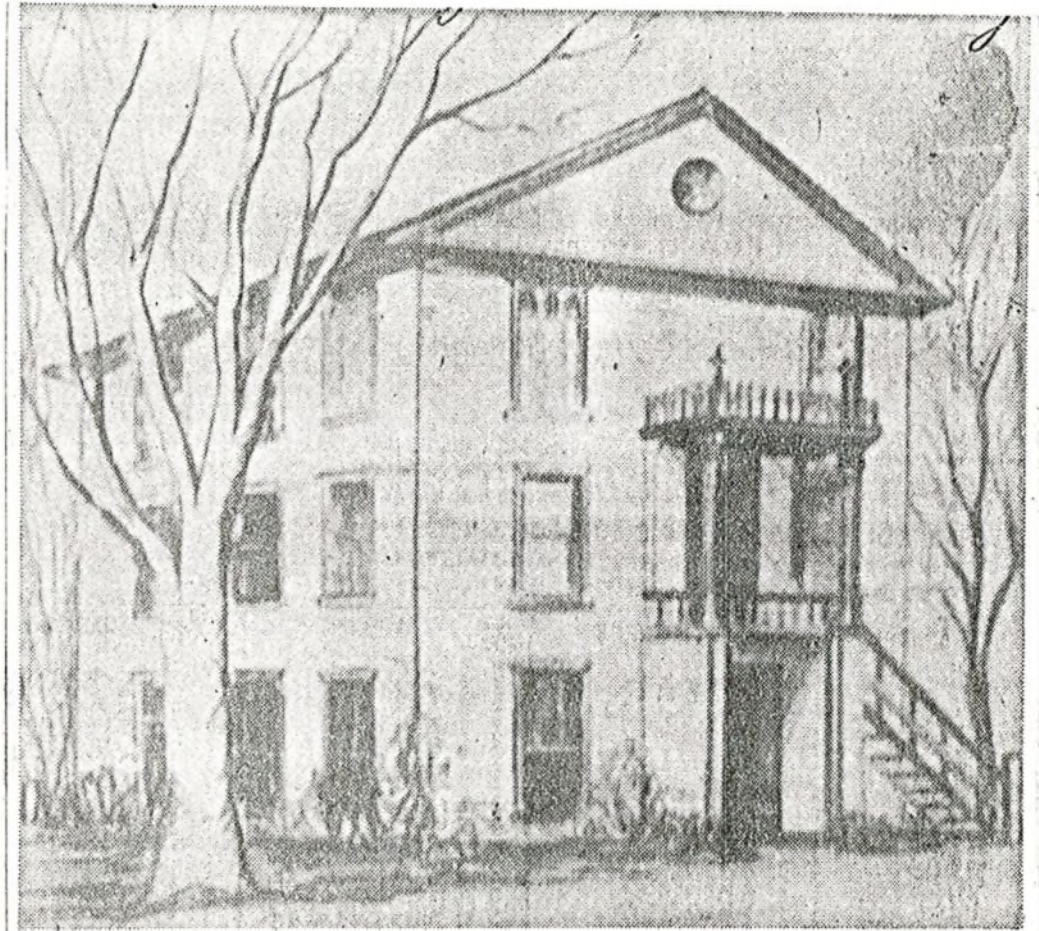
Wesleyan Methodist Church on
Oxford Street.



1855 Church Link With Early Ingersoll



The old Wesleyan Methodist Church in Ingersoll is another link with the that century-old town. The church, on Oxford street, was built in



A sketch of the Wesleyan Methodist Church on Oxford Street (Staff photo)

Sentinel Review
November 8, 1971.

SIXTY YEARS AGO.

REMINISCENCES OF METHODISM IN INGERSOLL.

Short History of Ingersoll and of Methodism from 1820—An Interesting Sketch from a Pioneer.

The Centennial of Canadian Methodism was duly celebrated and the anniversary of the death of John Wesley commemorated at King St. Methodist church during the early part of this week. On Sunday morning last the pastor, Rev. D. W. Snider, preached an able and eloquent sermon from the following double text:—Phil. i, 21, "For me to live is Christ and to die is gain," and Pa. lxxviii, 6, "That the generations to come might know them, even the children that should be born that they might arise and declare them to their children."

On Monday morning the services commenced with a prayer and fellowship meeting at five o'clock, at which there was a large attendance considering the unusual hour. At 9.30 p. m. a meeting was held under the auspices of the Women's Foreign Missionary Society when interesting papers were read by the following ladies:—

Mrs. (Rev.) Geo. Lawrence, subject, "John Wesley and the Missionary movement."

Mrs. (Rev.) D. W. Snider, subject, "Barbara Hack."

Mrs. H. F. McDermid read an article on "The Women of Methodism."

Miss Teskey, paper on "As the Days are Going By." There was a very large attendance and an enjoyable and profitable time was spent.

At 7.30 p. m. the closing service was held. Old time Methodist music was furnished, and able and interesting addresses were given as follows:—Rev. D. W. Snider on "The Life of John Wesley." Mrs. J. Arthur Williams on "The Development of Methodism from the death of Wesley." John Hoall, "The Doctrine of Methodism." Joseph Gibson, "The present status of Methodism and its Mission." C. G. Stinson, "Methodism in Ingersoll since 1829."

The various papers were carefully perused and contained a vast amount of useful information in connection with the denomination.

That read by Mr. Stinson was exceedingly interesting and being of a local nature, we have much pleasure in presenting it to our readers.

HISTORY OF METHODISM IN INGERSOLL.

Ingersoll in 1820 was a small hamlet, partly surrounded by forest trees, with a population of about one hundred and fifty souls and was then called Oxford Village. The heads of the families were from the U. S. A. and were all protestants. The houses were mostly built of logs. The business part of the village was in the hollow on King street. Among the various families of the place were the Ingersolls, Smiths, Halls, McVigolds, Canfields, Scofields, Underwoods, Smiths, Shermans, etc. The inhabitants were mostly poor, both in the village and country. The country being thinly settled and having no market and the settlers living at too great a distance from one another to have churches and school houses, and being deprived of many other advantages that we now enjoy, little progress was made for many years. As for roads there was but one leading road through the province called the "Old Stage Road." From Niagara to Windsor.

General industries:—A store, hotel, grist mill, saw mill, carding mill, distillery, chessey, conner shop, tannery and blacksmith shop. There was at this time a large number of Methodist Indians encamped along the river near the village, very near our house, and being then a boy of nearly ten years of age and having heard before coming to this country of the wild Indians of Canada we were prepared to see the typical Indian with scalping knife and tomahawk, rushing with furious yells upon the first white man that he saw and destroy. But our fears

were soon dispelled by meeting these simple-minded, inoffensive creatures, who could be heard every mornning and evening at their devotional exercises in prayer and songs of praise to the great spirit who had changed the lion into the lamb. These people was the most convincing proof, to my mind, of the power of the christian religion upon the human heart of anything that I had before witnessed.

Here on the Sabbath they could be seen a large number of the villagers assembled (several of whom were Methodists) with their sabbath sons of the forest, under the shadow of their leafy temple, listening to the musical voices in singing those beautiful hymns in our Methodist hymn books, which had been translated into their own language; the white brethren often joining with them in their devotions. I believe that impressions were there made upon the minds of many, especially upon the young, that were lasting and in no small degree instrumental in bringing some of them afterwards into a better life. In 1832, when the cholera made its appearance here and swept away some of our most prominent citizens, a religious awakening took place among the people, several united with the church and became useful in after life.

The Methodist and Baptist were the only religious denominations here at that time, neither of which had a church or parsonage in the village. The old log parsonage belonging to this circuit was situated about half way between Beachville and Woodstock. Here the different Methodist preachers of the circuit continued to reside till along in the 40's. The circuit being large and the roads running through swamps and over bridgeless streams, through mud and mire and only being marked by blazes, was very fatiguing to both man and beast. Yet those servants of God would leave their homes on Monday morning for their various appointments, preaching and travelling, preaching every day and were two weeks before reaching home. The preachers all travelled on horse-back, with their saddle bags across the saddle, a bag on either side of the horse with bible and hymn book on one side and other books and tracts for sale on the other. A portmanteau was strapped on behind the saddle, containing articles of clothing. After putting on his leggings, his reverence is fully equipped and mounting his horse is ready for any emergency. It was customary for the recording steward to make an estimate of what each class of the circuit would require to contribute towards their minister's salary, which was anything you like and leaders were expected to collect the same from their classes, and at the end of the quarter met for a settlement, where they were credited with the amounts received, a large portion being paid in provisions, etc., such as pork, beef, wheat,

oats, sugar, home-made flannel, shoes, stockings etc. The preaching place here was the old log school house which stood where our present central school house now stands and as there was no coal oil in those days, each member of the church was expected to bring with him a tallow candle to light up for the evening service and woe betide the man that sat under its drippings in the sanctuary. They used to stick the candles on the side walls over the seats and persons occupying those seats usually got covered with tallow before the close of the service. Those customs prevailed for many years after connection with the new church in '43. Some of the customs of that day were peculiar. The women and men sat on different sides of the church. Methodist women wore no jewels and no decorations on their bonnets. The collection was always taken up with a hat. It was not considered vulgar to go to church bare-footed, or with coat off in hot weather. From 1839 up to 1843 no great change had taken place in the membership of the church at this appointment which numbered ten persons. In the winter of 1848 the Rev. Mr. Phillips and the Rev. Geo. Young be-

gan special services in the frame school house which proved very successful. A large number of the town's people were converted and united with the church, your humble servant among the number, many of whom have gone to their reward. Since that time our church has undergone many changes and greatly enlarged its membership by unions formed with other branches of Methodists and through the preaching of the ever-blessed gospel; thousands throughout the land have been brought from darkness into light and from the power of Satan unto God. The following are a few of the privileges we were deprived of in those early days:—We had no railroads or telegraph lines, no printing office, no gas lights, no foundry or wool factory, no doctor or lawyer, no dentist, no churches, no parsonage, no resident minister, no cooking stoves, no coal oil, no oat meal, no pianos or organs, no buggies, no money. The gospel was preached in the old school house until 1831, after that in the new frame school house until into the 50's; withdrew from the Woodstock circuit after 1843; Ingersoll made a station about 1850; King St. church built in 1865; the Methodists here did not own a dollar's worth of church property till about 1860. When we review the past, we are ready to exclaim, "what hath God wrought." Surely the prophecy has been fulfilled. The wilderness and the solitary places shall be glad for them and the desert shall rejoice and blossom as the rose.

INGERSOLL CHRONICLE

March 5, 1891

Pioneer Burial Places Linked With History of Communities

Jean H. Waldie

IN an earlier article on "Tombstone Epitaphs," reference was made to the insight into days gone by which is provided by the many cemeteries throughout the countryside, particular mention being made of several in Oxford, Norfolk and Brant counties. In response to a suggestion from a Tillsonburg reader, several other old burial grounds will be referred to in this sketch.

The early settlement of the Village of Princeton in Oxford County was not along the site of the present main street of the business section, but along what is now highway No. 2, formerly Governor's Road. The Princeton Cemetery which fronts along the highway is on the site of what was once one of the main parts of the village. The old post office stood near what is now the eastern end of the cemetery front.

In the old days, the district to the north (the present business section) was swamp and timber land, but after the coming of the railways in the 1850's the settlers began to move into that district to open stores and carry on trades.

If the dates 1808 and 1930 on the brick gateposts marking the entrance to the Princeton Cemetery are puzzling to visitors, the following will explain their significance. Several years ago Somers K. Benham, sexton of Princeton Cemetery for some years, related to the writer that in 1808 the deed of the first acre at the west side of the property was registered in the names of the townships of Burford and Blenheim and the care of it was given into the hands of the municipalities. (The area of the cemetery has since been expanded to some six acres.)

In 1930 the fence was erected across the front of the cemetery, paid for by funds left by Frederick Gissing, who had been one of the early residents of Princeton, founding a newspaper there before he moved to Woodstock.

The recent death of Somers Benham in his 74th year, removed one of Princeton's oldest native-born sons and a descendant of the Kipps, one of the pioneer families of Princeton. Isaac Kipp and Hannah Meade, Mr. Benham's maternal grandpar-

ents, settled at Princeton before 1800. He was the only son of Dr. George Benham, who had been a doctor in the American Civil War before taking up residence at Princeton many years ago.

In the Princeton Cemetery, which has become the last resting place of many pioneers, the first grave after 1808 marked with a marker that is still standing, is believed to be that of Solomon Martin, who died in February, 1809, at the age of 11 years. Near by is the grave of the famous Thomas Horner, who was such a well-known figure in the early life of Oxford County.

The Kipp pioneers were of Pennsylvania Dutch descent. Other early pioneer families of Princeton were the Martins, the Beemers, the Cowans, the Gissings and the Freemans. East of the townline, which is the present main street of the village, was the Gissing survey, while to the west was the Freeman survey.

Another of Western Ontario's well-kept cemeteries is that at Ayr at the eastern side of that Waterloo County village. At the foot of the hill on which the cemetery is located is a tablet bearing the inscription, "Here Was Erected the First Church in the Village of Ayr in 1843. This burying ground was closed in 1844 and marked burials removed to the Ayr Cemetery." Cement gateposts and an iron fence add materially to the appearance of this cemetery.

In Norfolk County, the Bayview Cemetery at the west end of the Village of Port Rowan, overlooking Long Point Bay, has an interesting historical association, it being the site of the first wheat field in Norfolk County. It was probably at one time an Indian camping ground, for many Indian relics have been found there.

More than a century and a half ago, Lucas Dedrick in the early 1790's built his log cabin near the present site of Port Rowan. There he planted among the tree stumps in his little clearing a crop of wheat and this site was later to become a burial ground.

This little wheat field provided sustenance for a group of pion-

London Free Press
1945.

(Page 1 of 2)

cers, including members of the McCall, Fairchild, Price and other families when they later arrived with only a scanty supply of provisions.

When it was finally ready for harvest, the yield amounted to 60 bushels. Half of it was taken to the nearest mill which was on the Niagara River. John McCall made the journey by boat as the settlers waited anxiously for his return, whereupon the flour was divided equally among them.

Other old cemeteries in the Port Rowan district include the Backus burying ground, begun in the early 1800's and the old Troyer burial ground, this last, however, now being hidden from all but the most diligent seekers.

In some cemeteries only the usual family monuments and individual grave stones are to be found, but in others, large monuments have been erected in memory of groups of pioneers of that particular district. An example of this is to be found in the historic pioneer cemetery at Mount Pleasant in Brant County.

In the summer of 1931 a ten-foot monument of marble was erected in the southeast corner of this cemetery, in honor of those brave pioneers who surmounted the perils and hardships of carving homes for themselves out of the dense forest.

Unveiled by Senator A. C. Hardy, in the presence of a large assemblage, the monument is inscribed as follows: "In Memory of -- The Pioneers and Early Settlers of the Village of Mount Pleasant -- 1798 -- 1830 -- Ellis, Sturgis, Phelps, Biggar, McAlister, Hardy, Nellis, Thomas, Burch, Perrin, Yeoward, Cooke, Racey, Eadie, Haight, Olmstead, McEwen, Walters, Bryning -- Erected by Their Descendants-- 1931."

This memorial had first been proposed some five years previously by Judge A. D. Hardy, of Brantford, who, together with the late W. W. Ellis was largely responsible for the successful completion of the project, carried out by means of a special fund raised by contributions from the descendants of the pioneers.

Descendants of many of the families named on the memorial are well-known residents of Mount Pleasant and surrounding district at the present time.

Burials in this cemetery date back to 1802, when the only road to Mount Pleasant was an Indian trail about a quarter mile east of the present road. In that year, Capt. Joseph Brant set

aside the plot of land as a public burial ground and in the same year, Thomas Sturgis (who was born in Philadelphia in 1722 and came to Mount Pleasant before 1800 as one of the first settlers), died and was buried there.

London Free Press
1945.

(Page 2 of 2)

Ingersoll Churches Call 4 New Ministers In 1963

Four new ministers arrived in Ingersoll last year.

The Rev. George Lockhart moved to the First Baptist Church on Thames Street, south; the Rev. E. Friesen to the Pentecostal Church; Capt. Irving Hann to the Salvation Army corps, and the Rev. Ralph Salier to St. James' Anglican church.

Seven Ingersoll churches are members of the Ingersoll Ministerial Association, headed by the Rev. Douglas Gordon, minister of St. Paul's Presbyterian Church which has a membership of 700 persons.

Member churches are the Baptist, Anglican, Presbyterian, Trinity United, Salvation Army, Pentecostal and Christian Reformed.

Holy Week was observed by the Ingersoll Protestant churches the week before last Easter when well-attended services were held each night in a different church.

Special services were held at Easter and Christmas.

The ministerial association also scheduled a County Bible Society service in September and a canvass was held in conjunction with this to raise money for Bible distribution by missionaries in other lands.

Mr. Gordon says the canvass was "very successful".

Sentinel Review
February 29, 1964.

Churches serve community well

Ingersoll has churches that provide services for persons of all faiths.

First Baptist Church at the corner of Canterbury and Thames Streets offers services at 11 a.m. and 7 p.m. on Sunday as well as Sunday school at 9:45 a.m. Family night is held Wednesday at 7:15 p.m. The minister is Rev. Paul Burns.

The Ingersoll Christian Reformed Church is located at St. Paul's Presbyterian Church, 56 Thames St. S. Sunday services are held at 9:15 a.m. and 2 p.m. Sunday school is at 2 p.m. Rev. Harry Bierman is the minister.

The Hi-Way Pentecostal Church is located one mile East of Ingersoll on Hwy. No. 2. There is a service at 11 a.m., Sunday school at 10 a.m. and an evangelistic service at 7 p.m. each Sunday. A prayer meeting and Bible study is held Tuesdays at 7:30 p.m. On Friday at 8 p.m. there is a youth service. The minister is Rev. John McDonald.

Trinity United Church is located at the corner of King Street West and Church Streets. There is one service on Sunday at 11 a.m. There are two Sunday school classes at the Christian Education Centre behind the church: For children nine years and up at 9:45 a.m. and for children under nine years at 11 a.m. There is also Sunday school



Rev. Robert Williams
... Trinity United

in the Alma Hall at Alma and Mutual Streets for children of all ages at 9:30 a.m. The minister is Rev. Robert Williams.

St. Paul's Presbyterian Church is at 56 Thames St. S. There is one service on Sunday at 11 a.m. Church school is also held on Sunday for children, Grade four and up at 9:45 a.m., and for children from nursery school to Grade three level at 11 a.m. The minister is Rev. George Johnston.

St. James Anglican Church is at the corner of Oxford and Francis Streets. There are services at 8:30 a.m. and 11 a.m. on Sunday, as well as Sunday school at 11 a.m. There is also holy communion each Wednesday at 10 a.m. Rev. Thomas Griffin is the minister.

Sacred Heart Roman Catholic Church is located at the corner of Bell and Thames Streets. Mass is celebrated at the following times: Saturday 8 p.m.; Sunday at 8, and 10 a.m. and 12 noon; as well as daily at 8 a.m. and 8 p.m. Pastor is Monsignor V. H. Gréspan, and the associate pastor is Rev. James Blonde.

The Salvation Army is located at 194 Thames St. S. Sunday services include: Sunday School for all ages and an adult bible class at 9:45 a.m., worship service at 11 a.m. and again at 7 p.m. On Wednesday evening at 8 p.m. there is prayer and bible study. Corps Officer is Lieut. James Hardman.

Ingersoll man writes book about town's old churches

BY ARMITA JANES
Sentinel-Review Staff Writer

God's House--our town--Ingersoll is the title of a new book published by local artist Harry Whitwell.

He calls it a sequel to Nostalgia--our town--Ingersoll a book depicting the town's historic buildings.

The cover of Mr. Whitwell's newest book bears the words, Through These Portals, above a church entrance with doors swinging open. At the bottom of the steps, leading up to the doorway, is the word, Churches, spread out like a welcome mat.

Turning the pages of the book one finds prints of sepia tones of both interior and exterior views of all Ingersoll's churches.

Beneath each picture is a capsule history of the church. In terse sentences the artist has outlined the story of each building, from its beginning in the last century to the present day.

AN EXAMPLE

Here is one example. The Church of the Sacred Heart--Ingersoll. First founded in Beachville in 1833. First Mass in blacksmith shop. First church Ingersoll 1847 a frame church on John Street. Present structure built 1879. First Priest Rev. Fr. Beaubot. Present Pastor Rev. Msgr. V. H. Grespan. Rev. J. Blonde associate Pastor.

Then, there is this chronicle, printed beneath the Salvation Army Citadel--Ingersoll. Was started in London, Ontario in 1882 by two English immigrants, Jack Addie and Joe Ludgate; came to Ingersoll in 1885. Services were held in a house on Charles Street. In early years had good band meets on Ingersoll street corners. The mother of Aimee Semple MacPherson played in the band. Situated on Thames Street South opposite the Casket company. Present leaders are Lieutenant and Mrs. James Hardman.

And beneath the Peoples' Revival Centre--Ingersoll is this account. This building was moved complete from the old Collegiate grounds in 1953. At this time the old collegiate was being torn down, and this building was its gymnasium. It is now situated on the corner of Kensington and King Solomon Streets. Rev. R. Gillam was the

first pastor, who died a few years ago. His wife now carries on.

In all, eight local churches are included in Mr. Whitwell's book. With interior views, there are 13 prints, suitable for keeping intact as a reference manual; or removing for framing--each

page is perforated with this in mind.

The book is priced at \$6, making the cost of each print less than fifty cents. Copies may be bought at Douglas Furniture Ltd. at 139 Thames St. S., or at the Whitwell studio at 275 Evelyn St.



Ingersoll artist Harry Whitwell holds a copy of his new book that documents Ingersoll's churches.

(Staff photo)

Sentinel Review
December 11, 1975

The excavation for the basement was completed. The masons were now brought in to build a wall. With their 40-pound stone hammers they shaped large rectangular blocks and used them in building the wall.

On May 19, 1898, disaster overtook the church. In the midst of a great storm, lightning struck the building and it was soon engulfed in flames. The interior of the church was completely gutted, leaving only the outside wall standing. Expressions of sympathy poured in from every side, many in tangible form from sister churches across the convention. Plans were made immediately to rebuild. The church was fortunate to have in its membership, two men, Justus and Roger Miller who were contractors from Mount Elgin. These men gave their services freely to supervise the rebuilding. Through hard work and sacrificial giving of the members, the church rose again. It was similar in design to the burned building and was ready for use and dedication.

Quoting from the Church minutes of February 19, 1899: "The church assembling in the tabernacle building desires to record their deep gratitude to Almighty God, for the successful re-building of their place of worship. The building was totally destroyed by fire on the morning of the 19th of May, 1898. At the time the blow was felt irreparable and our hearts sank within us. But God our Heavenly Father, who is the true and only Succorer of His people, came to our relief and in ways most wonderful deepened our faith, in His wisdom and goodness, by enabling us to begin and finish a practically new structure. For some months the Church assembled in the town hall, and then for about two months with the Presbyterians in St. Paul's Church. In the month of October a portion of our building was available and for nearly the whole of the winter our gatherings were held in our very comfortable Sunday School rooms. On February 19, 1899, the main Audience Room was finished and dedicated. The day was a beautiful one, the one fine Lord's Day of several stormy ones preceding and following. The sermons were preached in the morning and evening by Reverend A.D. Hutchinson of Brantford and Reverend R.R. McKay of Woodstock in the afternoon.

To usher in the twentieth century, a joint Communion Service was held with the Beachville Church. During that year additions were made to the Constitution. In 1903, the church marked the burning of the mortgage with a social evening. In 1906 a new pipe organ was installed by Karn-Warren Company of Woodstock and dedicated at the 48th Anniversary.

In 1912 a parsonage was purchased on Ann Street which was later sold, and in 1920 a more spacious one was purchased on Oxford Street. In 1914 electricity was planned for in the church building. Individual Communion sets were adopted and the Communion service was a gift of the Ladies Aid, whose faithful and willing support had added so much to the efficiency and beauty of the house of worship through the years.

In 1915 Reverend Joseph Janes became minister, and shepherded the flock through the difficult days of the first World War. In 1925 Reverend A.P. MacDonald became the Church's Parson. During the depression years his leadership and wise counsel encouraged and strengthened members and church alike.

In 1940 a happy occasion brought together the members of the choir 25 years previous with the former organist and choir director, and a most enjoyable re-union was held. Reverend McLean's steadfast leadership through the dark days of World War II was an example to all.

According to the First Baptist Church program for its Centennial Celebration of May 4th to 11th, 1958, the growth of the First Baptist Church has never been great. It is the role of smaller churches to train and feed the larger city churches. We are proud and happy that so many of our young people have gone on to wider fields. Perhaps one reason for the lack of growth has been the sharp differences of opinion which resulted in a split membership on two occasions. Wounds were made that were slow in healing, but the grace of God was sufficient for our needs and now we are one in Him."

Jenvey Files
Times Dec 28 74
CHURCHES - GENERAL

Foot Notes -

On March 1, 1967 - Brickwork on the addition to the First Baptist Church still continues under a plastic cover. The new wing will contain much needed facilities for church school as well as office quarters.

October 1, 1967 - First Baptist Church new \$87,000 addition dedicated - contains seven classrooms, washrooms, a new church office and playrooms in the lower floor.

August 23, 1974 - Storm damage to the steeple of the Ingersoll First Baptist Church has necessitated a roofing job, and Merv McDonald, steeple-jack, has been swaying atop his steeple perch for two weeks now, making the repairs.

INGERSOLL TIMES
Jenvey Files
December 28, 1977

The Jenvey Files

Research from the files of Byron G. Jenvey

169125 - Jan 4 '78
CHURCHES - GENERAL

This article on the early Salvation Army Church is the sixth in a series on Ingersoll's different denominations and the early structures they worshipped in. The Church is people. The buildings are where the Church assembles to worship. Since however it is a common misconception to call the structure a Church, we will follow the practice.

A market square with a jeering crowd, two young men trying to be heard over the noise and a court appearance for obstruction, set the scene in London 95 years ago for the birth in Canada of the Salvation Army.

The founding meeting was conducted on the old Hay and Wood Market at King and Talbot streets in 1882 by two English immigrants; Jack Addey and Joseph Ludgate.

The two met a short time previously at a Methodist prayer meeting where Wesley United Church now stands and were drawn together when one of them sang a hymn the other recognized as a Salvation Army hymn he had heard in England.

When the Salvationists discovered they had both belonged to the Army they seemed to draw strength from one another and decided to give Canada the benefit of the Army teachings, what ever the difficulty.

There were problems, as the two learned quickly at their outdoor meeting on the market square. It served its purpose of arousing the public, so much so that Addey was arrested for obstruction and brought before the magistrate.

But although there were those opposed to the approach of the young Englishmen, there were also many who favoured their apparent devotion and enthusiasm, and Addey was released.

After the Salvation Army was started in London it began to gather speed rapidly as more and more people saw and understood the good it was trying to perform, mostly for the down-and-outers, whom others had given up for lost.

The first enrolment of members took place at a Methodist Church at Wellington and Grey Streets. The army continued to hold outdoor meetings but there were others in a skating rink at the corner of Stanley and Worthley Road near the beginning.

Despite the furor and outrage the Army often stirred up through its drum beating approach to religion and the help of those less fortunate, it continued to grow and expand into all parts of Ontario.

Corps sprang up in little towns and most small communities had their own Salvation Army band, a form of attraction that was to lure many thousands into the circle of Salvation over the years. For no matter what those opposed to the Army's approach, felt of the Army itself, they had to admit that the music provided was excellent. Down through its long history the Salvation Army has always placed great emphasis on music.

During the First World War years, Salvation Army Corps organized "Lassies Brass Bands," to keep the bands alive when many of the men were overseas.

It wasn't long in its early years before the growth and popularity of the Army in the London area came to the attention of the world headquarters in London, England and an officer from New York was sent to supervise the work.

The Army had established itself in the U.S.A. only two years before in 1880.

Shortly after its formation in Ontario, the well-known uniforms, bands and flags and the accoutrements of the old country corps became associated with the movement in Canada.

The pattern remained the same, a religious movement built on simple lines, providing for devout worship surrounded by a minimum of formality.

At present, the Army's conducts dozens of different services in Canada from alcoholics' clinics to anti-suicide bureaux and fresh air camps for children.

The Salvation Army came to Ingersoll in 1885. Previous to the erection of a Barracks, worship was carried on in a house on Charles Street. The Army in Ingersoll in its early days had a good band and held meetings on the street corners on Saturday nights. The mother of Aimee Semple MacPherson played in the band. The citadel is still in existence and in good condition. It is located on Thames Street opposite the old Ingersoll Furniture Factory now occupied by the Casket Company.

INGERSOLL TIMES
January 4, 1978
Jenvey Files

The Jenvey Files

Research from the files of Byron G. Jenvey

This article represents the eighth and final article in a series on Ingersoll's different denominations and the early structures they worshipped in. The Church is people. The buildings are where the Church assembles to worship. Since however it is a common misconception to call the structure a Church, we will follow the practice.

PENTECOSTAL CHURCH

The Pentecostal Church had a very slow beginning in Ingersoll. In the early 1890's, services were held in the home of Mrs. Fraser, on Charles Street. In 1898, Robert Semple arrived in Ingersoll and erected his gospel tent on the high land on the east side of Smith's Pond, near the dam.

When the weather became too cold for meetings in the tent, Mr. Semple moved to a vacant store on the north-east corner of Thames and Carnegie Streets where, for many years, was located the office of the Morrow Company and is presently the location's of a proposed plaza.

This represented the Church for only a few short years. While in this Church Mr. Semple was assisted by Aimee Kennedy, who later became his wife. They left Ingersoll and went first to Stratford, and then as Pentecostal Missionaries, to China. Mr. Semple died there of the fever.

When Mr. and Mrs. Semple left Ingersoll they severed their connections with the Ingersoll Church. The Church was strong enough, in 1930, to rent a hall over "The Fair", on the east side of Thames Street. "The Fair" was a general store which sold most everything.

In 1935, the Church bought the building opposite the Presbyterian Church, formerly the office of the Evan's Piano Company. In 1951, the south part was added to the original building. The congregation

worshipped in this structure for 38 years.

The building was sold in 1973 and the Church witnessed construction of a new building on Highway 2, which is presently referred to as County Road 9, at a site about two miles east of Ingersoll. This is a very modern church, with all compartments.

The church serves about 60 families.

JEHOVAH'S WITNESS

The Jehovah's Witness began here, in the north part of Ingersoll. In August of 1960, they built their Kingdom Hall on the corner of Bell and Ossian Teerace, on four lots. They had previously worshipped in a rented hall on Union Street.

In 1960, a congregation of 60 worshipped in the new building, constructed primarily by members of the congregation. The Jehovah's Witness place a strong emphasis on missionary work.

THE REVIVAL CENTRE CHURCH

In 1942, the congregation of the Revival Centre Church bought the collegiate gym and moved the complex to its present location at 242 Kensington Subdivision. The transformation was splendid, and the result was a very respectable church building.

Previously, the group worshipped in private homes.

THE CHRISTADELPHEANS

In the early years of this century, the Christadelphians opened a place of worship in the O'Callaghan Block, in a second storey.

Their endeavour to recruit fellow members in Ingersoll was unsuccessful, and they remained in the town only for a few years, later returning to Woodstock. The Church still retains quite a strong following in Woodstock.

INGERSOLL TIMES
Jenvey Files
January 18, 1978

EARLY OXFORD PREACHERS

Many Hardships Were Suffered By Itinerant Ministers Here

FIRST METHODISM

By STANLEY J. SMITH

Among the first itinerant preachers in Oxford county was the Reverend Nathan Bangs . . . There were others who preceded him, but only for the purpose of sojourning through Oxford, while enroute from the Ottawa and Niagara circuits to Detroit and Amherstburg (Fort Malden). These were Darius Dunham; William Losee; Luther Bishop; Henry Ryan and David Pickett . . . all elders or deacons of the Methodist church, employed by the New York Methodist Conference to enter the wilds of Canada to convert the ungodly. Their pay was meagre and they suffered untold hardships to bring the gospel to the most remote settlements of upper Canada. Their stipends were equal. Each received £60 per year for the maintenance of himself, horse and family. Their circuits were of a thousand mile radius and they had to cover the circuit four times a year, or 4000 miles!

At the turn of the last century, revolution was rife among the various sects. The American revolution for independence was the forerunner which disintegrated the "State" church (Episcopal) and permitted other beliefs to exhort their views, hence, the first Methodist preachers became "Exhorters" and threw them into the at-

titude of antagonism against the support of religion by the State.

Orinally, Oxford was settled by Americans from Massachusetts, Connecticut and New York states. Some were loyalists; and some fought on the side of the Continental army. Arriving in Oxford, 1789-1810, they commenced to open up the new territory. Both the Baptists and the Methodists knew that it was an excellent settlement to gain converts, therefore, both sects entered Oxford about the same time, in 1800.

FAMOUS PREACHER

The most famous of the Methodist preachers on horseback was Nathan Bangs. Mr. Bangs was born in Connecticut, in 1779. His father was a surveyor and he instructed Nathan in the art of surveying. An old account states, "He (Nathan) crossed into Canada, at Fort Erie, on the 9th day of May, 1799, and he took his surveying instruments with him with a view to his exercising his profession in a country which promised to furnish ample opportunities for its employment." Note: Dereham township was surveyed by Mr. Hambly, in 1799, and it is more than probable that it was for this reason that Nathan Bangs came to Oxford to form his first "Society" (church), in 1801.

He was accompanied to Canada by his sister and her husband. The sister came under the influence of Rev. James Coleman and she pleaded with Nathan to become a missionary. The New York Methodist Conference accepted him after an examination and the minutes of the meeting state, "He began to travel the circuit he lived in as an assistant to Mr. Sawyer."

William Case (1780-1855) was a contemporary of Nathan Bangs and equally as famous as a horseback preacher. Mr. Case writes, "Enoch Burdock; or Burdick (as his relatives spelled the name, and as it has always been pronounced in the Province) had been married and settled in the township of Oxford, near where Ingersoll now stands,

before his (Burdick's) conversion his wife became a member of the first society formed in that township, which was organized by Nathan Bangs about the year 1800. Burdick, yet unconverted, was exasperated at his wife being proselyted to the despised sect, and wrote an authoritative letter to Mr. Bangs, telling him to take off his name from his church register. The preacher returned Burdick's letter, with the admonition underwritten, "Prepare to meet thy God, O Sinner!"

BUILT FIRST MILL

Note: Enoch Burdick lived on lot 13, Broken Front, of West Oxford township where Centreville is today . . . Or for that matter, in 1801. Enoch was a son of James Burdick, who built the first grist mill in the district and it was eventually destroyed when it was fired by the Americans, in 1813. Apparently, the letter had telling effects on Mr. Burdick because he was converted by Mr. Bangs and he became a travelling preacher in the Talbot settlement. Another brother, Caleb Burdick, was also converted and placed in charge of the Long Point district circuit, through the efforts of Mr. Bangs.

From Oxford, Mr. Bangs journeyed to Detroit by the way of Delaware, Chatham, and the shores of Lake St. Clair. He returned to Oxford by following the north shore of Lake Erie to the Long Point settlement and then cutting back into through the dense woods until he struck the Old Stage Road. In 1805, he was joined by Rev. David Pickett. Mr. Pickett had married, at Niagara, in 1801, the second daughter of Thomas Ingersoll, of Oxford. She was a sister of Laura Secord and a half sister to James A. Ingersoll, Registrar of Oxford county.

The history of Methodism in Oxford is too lengthy to relate in a small space. Therefore, the next article will concern the type of settlers and their habits when confronted by a Methodist minister on horseback.

CHURCHES IN INGERSOLL IN 1862

Church of England.. situa ed on King St. W. It is a frame build-
ing and the oldest church in the village. Seated for 325.

Nox's Church (Presbyterian Church of Canada).. on St. Andrews St.
east of Thames St., a substantial brick structure with a spire, built
in 1847, at a cost of \$ 4000. Seated for 500.

...Church (Presbyterian) Situated on Charles St, W. This is a
substantial brick building erected at a cost of \$2000 and capable
of seating 300 persons.

Methodist Episcopal.... Situated on Charles ~~on~~ on rising ground. A
frame erection and built in 1841 since which it has been enlarged.
Originally cost \$1500. Seated 300.

Wesleyan Methodist... On Oxford St. , made of brick and built in
1855. Cost about \$2500. Seated for 500.

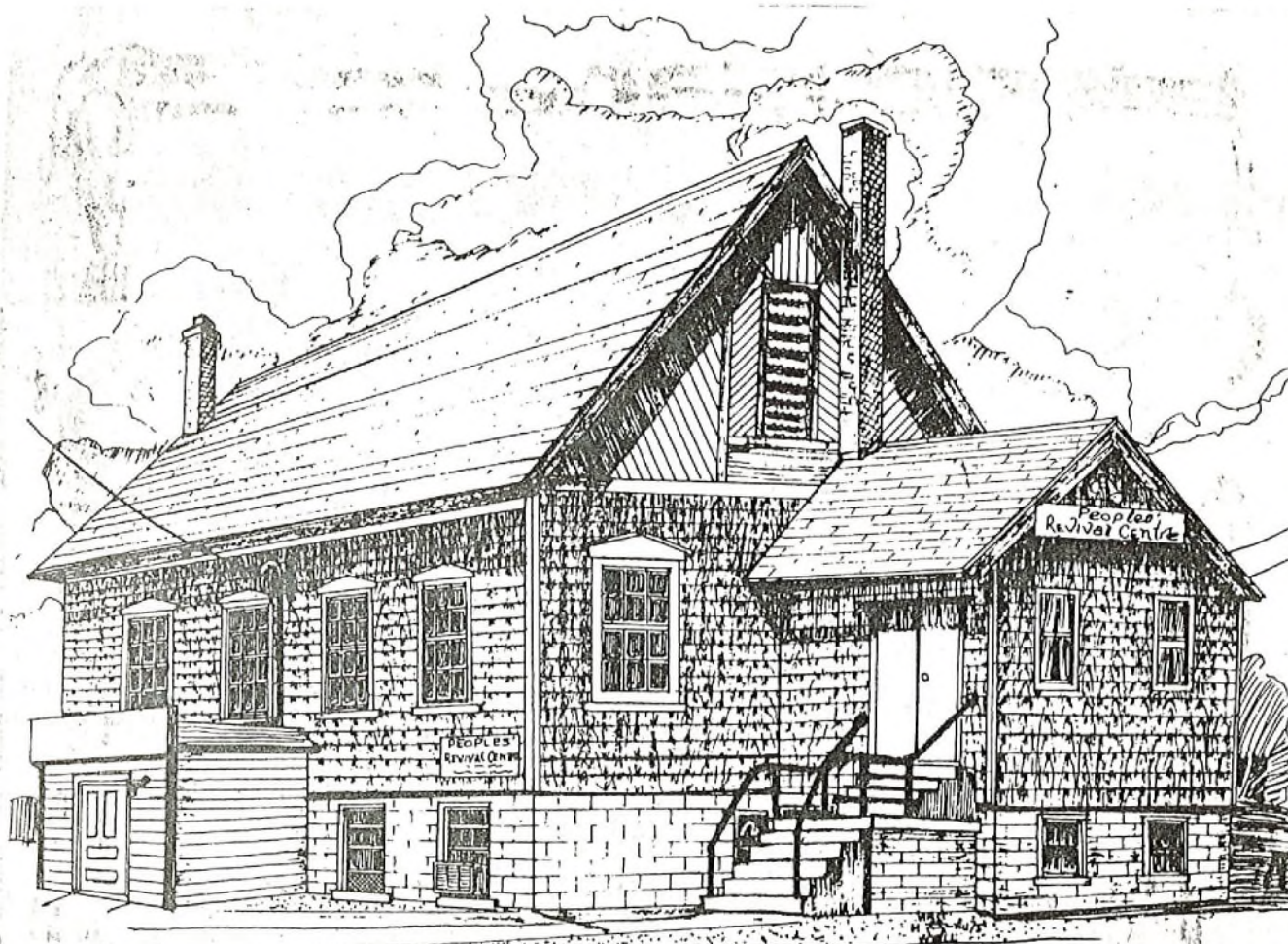
Regular Baptist... Situated on Albert off King St. A brick building
and erected in 1857. Cost \$1000. Seated 400.

Roman Catholic... This is a large and substantial frame building
with a spire situated on John St. Services every 2nd and 4th Sunday
in the month. It is expected by the year 1863 to have an assistant
clergyman in Ingersoll.

British Methodist Episcopal Church...(colored) Rev. Whopper minister.

Religions (according to the census of 1861)

Church of England..58	Church of Rome...416	W. Methodist..391
E.Methodist...406	Free Church...249	U. Presbyterian...121
Church of Scotland..30	Baptist...177	Lutherans...2
Universalists...10	Quakers...3	No Profession....5
Independents...7	Plymouth Brethren...1	N.C.Methodist. 13
Total... 2576	Presbyterians...157	



People's Revival Centre, depicted in this sketch by Ingersoll artist Harry Whitwell, was

moved from the old collegiate grounds in 1953.

Congregation began in gym

INGERSOLL — In 1942, the congregation of the Revival Centre Church bought the collegiate gym.

This building was moved complete from the old collegiate grounds in 1953. At this time the old collegiate was being torn down and this building was its gymnasium.

It is now situated at 242 Kensington St. at the King Solomon Street intersection.

After a renovation period it was known as the People's Revival Centre.

Rev. R. Gillam was the first minister and when he died, his son became pastor. The son later left the parish to take up residence in the United States.

Mrs. Gillam, wife of the first minister, now is the pastor.

Faith Haven - a unique ministry

BY KAREN MONCK

A Bible Training Centre that is the only one of its kind in Ontario operates in Ingersoll.

Faith Haven is completely a faith venture, says the Reverend William Hickson, founder and director of the unique school.

The school, which opened in September of last year, is "financed by prayer and faith", said Mr. Hickson. There are no regular tuition fees, he said, but the students are asked to pledge \$100 per term as an expression of their faith. Other money comes from outside sources.

In the first term of the school's operation, about \$25,000 had been donated by different sources around the area.

Faith Haven is a non-denominational school that teaches the Bible. The students there come from widely diversified faiths.

The main emphasis is on the individual's spiritual development coupled with the academic to lead them into a

deeper devotional life, said Mr. Hickson.

There are 14 resident students at the school now, and one who commutes from Embro. The course at Faith Haven will train them to be ministers, evangelists and missionaries, said Mr. Hickson, to prepare those who feel they have a calling to the ministry of God.

"The school came into being in a miraculous way," said Mr. Hickson.

He said he was supposed to take a job at Pinecrest Bible College in New York but "we found a need, particularly among young people here in Canada, because they didn't have the financial wherewithall to go to Bible College in the States, because they couldn't get a work visa to work while they went to school."

All teachers at Faith Haven are ordained ministers, and Mr. Hickson said a minister comes in every Thursday morning as well to teach. There will be two more teachers arriving for the fall term when he expects enrolment to almost double, he said.

One of the students coming in the fall will be from British Guiana, he said.

There will be two levels of study next year because there will be first and second year students, he said.

Every term there are five or six units of study, this term being Minor Prophets, Romans and Galatians, the Gospel of John, Psalms, the Body of Christ, and Homelitics. The scripture is approached for its content, not from a denominational point of view.

The course lasts two years, after which any student who completes it satisfactorily gets a diploma. There is a third year of advanced study based on a

teacher-disciple relationship to lead the individual into the ministry in the Body of Christ. The completion of the third year is not based on a set curriculum or a period of time but on individual progress.

In spite of the diversity of faith among the students, there is a "wonderful unity among the staff and the student body" said Mr. Hickson.

"God is blessing us to find our way to him and to each other," he said.

Because of the small

enrolment the school lends itself to a family atmosphere, said Mr. Hickson. He would like to see about 30 or 40 students eventually, but wouldn't like to see enrolment exceed that because of the limited space available.

The purpose of the school is to provide an atmosphere conducive to worship, prayer, Bible study and Christian fellowship; to develop sensitive and mature Christian leadership and a vision of God's purpose in the Church and on earth today; to

teach the five-fold ministry gifts as being restored and revived in the Body of Christ; to encourage the development of a vital relationship and walk with God as the most important aspect of a person's life; and to impart a vision for end-time revival, restoration and visitation.

Faith Haven seeks to accomplish these goals through a course of training and study in which the Lord is seen to have preeminence in all things.

There are two buildings at the school, one of which will not be opened until the fall. They were once a nursing home and are equipped with special safety features such as emergency

lighting and a smoke detection system.

The group, both students and staff, have been working on renovations to the building since the school opened. All the work is done by the group, with some outside donations of materials and help.

As well as the course for full-time students, there are two night courses associated with the school, one at the school and one in Owen Sound.

Mr. Hickson and another minister alternate teaching the one night a week course in Owen Sound, and Mr. Hickson teaches a course twice a week for adults for two hours a night in Ingersoll.



Grouped together for a Gospel sing-along are some of the students at Faith Haven. Back row (L. to R.) Steve Scott, Gerald Span, Lawrence Bernstein. Front (L. to R.) Debbie McMahon, Coleen Konoby, Nora Cullen (seated at piano) and Arlene Anderson.



The building in use for Faith Haven was once a nursing home, and contains safety features such as emergency lighting and smoke detection systems, ideal for a resident school.

Bible Centre survives on Faith in God

BY SYLVIA GENERAL
Family Editor

Money is no headache to the operators of a local bible training centre who have put their budget in the hands of God.

"When we need money we pray. Money comes unsolicited and the students come unexpected," said the founder and president of Ingersoll's Faith Haven Bible Training Centre.

Rev. William G. Hickson said in an interview Wednesday the centre, its staff and some students are completely dependent on private donations for survival.

More than \$30,000 "through faith in God" has been poured into Faith Haven for reconstruction work since its birth in August, 1975.

Previously a nursing home, the Whiting Street building, is chartered by the Ontario government and now is capable of accommodating 50 students—the expected enrolment for the

coming school year.

Fixed on a 2½-acre site, the centre's campus envelopes two buildings—one three-storey, the other a small bunkhouse accommodating about 12 students.

Because the buildings were part of a nursing home, they are fully equipped with special safety features such as emergency lighting and a smoke detection system.

When the Faith Haven group took over the mortgage in trust, some \$25,000 was donated from many different sources around the area.

The course offered at Faith Haven, a non-denominational school, is a two or three-year study program which covers the whole Bible.

Collected from around North America, these students, ranging in age from 17 to 50, are preparing for a life in the ministry, in evangelism or as missionaries.

One graduating student interviewed is set for Costa Rica

next week, where she will be ministering.

Hickson, who acts as a teacher there, says the course is not geared to moulding any one kind of thought or denomination into a student.

"It's just a study of the Bible. We don't try to make a Baptist or Pentecostal out of anyone."

Hickson said he was originally supposed to take a job at Pinecrest Bible College in New York but "we found a need, particularly among young people here in Canada, because they didn't have the financial wherewithall to go to Bible College in the States—they couldn't get a work visa to work while they went to school."

For the residents—often more female than male—their day begins at 6:30 a.m. The morning consists of three hours of instruction in the class room, one hour of devotional and one hour of prayer.

The afternoon is often free for them to go out and work in the community. Hickson says this allows the students to come in contact with real situations in trying to minister to their fellow man and so they can earn money to pay their board at school.

Each resident pays annual tuition of \$1,500 covering room, board and education.

According to Stanely Smith, one of the eight teachers at the centre, about half of the operating costs are gathered from tuition fees.

There is no pay for the staff. Hickson says the staff are entitled to room and board and the food that God provides for them.

In a corner of the centre's chapel is a box labelled "Upon Him". The box is filled with donations from the Faith Haven Christian Fellowship and from students.

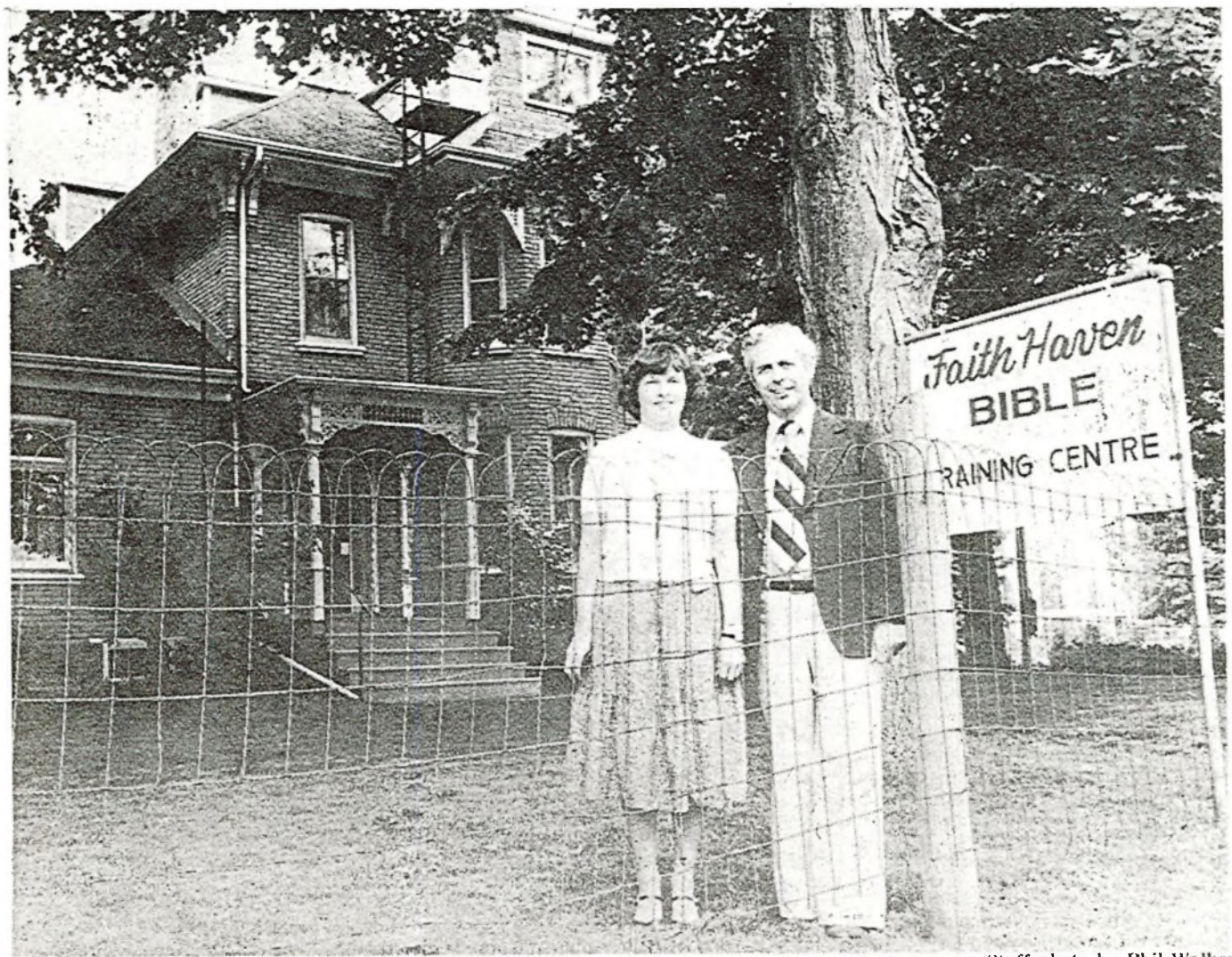
Hickson, his wife Ruth and the remainder of the staff—four married couples and one full-time cook—survive on the contents of the box.

With an 80-per-cent graduation rate, the centre, says the Irish-born Hickson, has only 'failed' residents due to lack of attendance.

Within the last year, Faith Haven, the only school of its kind in Ontario, has taken on day and night-time students who are also interested in gaining a greater understanding of the Bible.

SKUTNABEL-REVIEW
June 7 1978

CHURCHES - GENDERH



Rev. and Mrs. William Hickson stand in front of Ingersoll's Faith Haven Bible Training Centre. Hickson, founder and president of the cen-

tre says facilities are tight and a move will be in the near future.

— Staff photo by Phil Walker

SENTINEL REVIEW
June 7, 1978

SENTINEL-REVIEW
June 7, 1978

Churches alive and well in town

By JOE KONECNY
Sentinel-Review staff writer
INGERSOLL — Churches are
alive and well in Ingersoll.

Two of the seven religious
institutions in town report rising
numbers in their congregations
and the increase especially
shows soaring interest by young
families.

During an interview with
Trinity United Church Rev.
Carman Holbrough, he said "the
jump is primarily in young
families".

The ratio of youthful families
compared to more established
clans is about 40 to 60, he added.

"That's really bucking the
trend," Holbrough said. "It is a
drastic change since five years
ago."

Since he arrived at the church
1½-years-ago, Holbrough said
the Christian Education
Program — including mid-week
and Sunday school classes — has
doubled in size and currently
boasts about 450 students.

The church's Alma Street
Sunday school extention —
constructed in 1958 — was "built
when we were bursting at the
seams", he added.

But during the latter part of
1960, when church attendance
"wasn't in style", like other
institution the United Church
experienced a drop off until
recently.

The congregation's size has
reached 1,800 with 1,275 official
members.

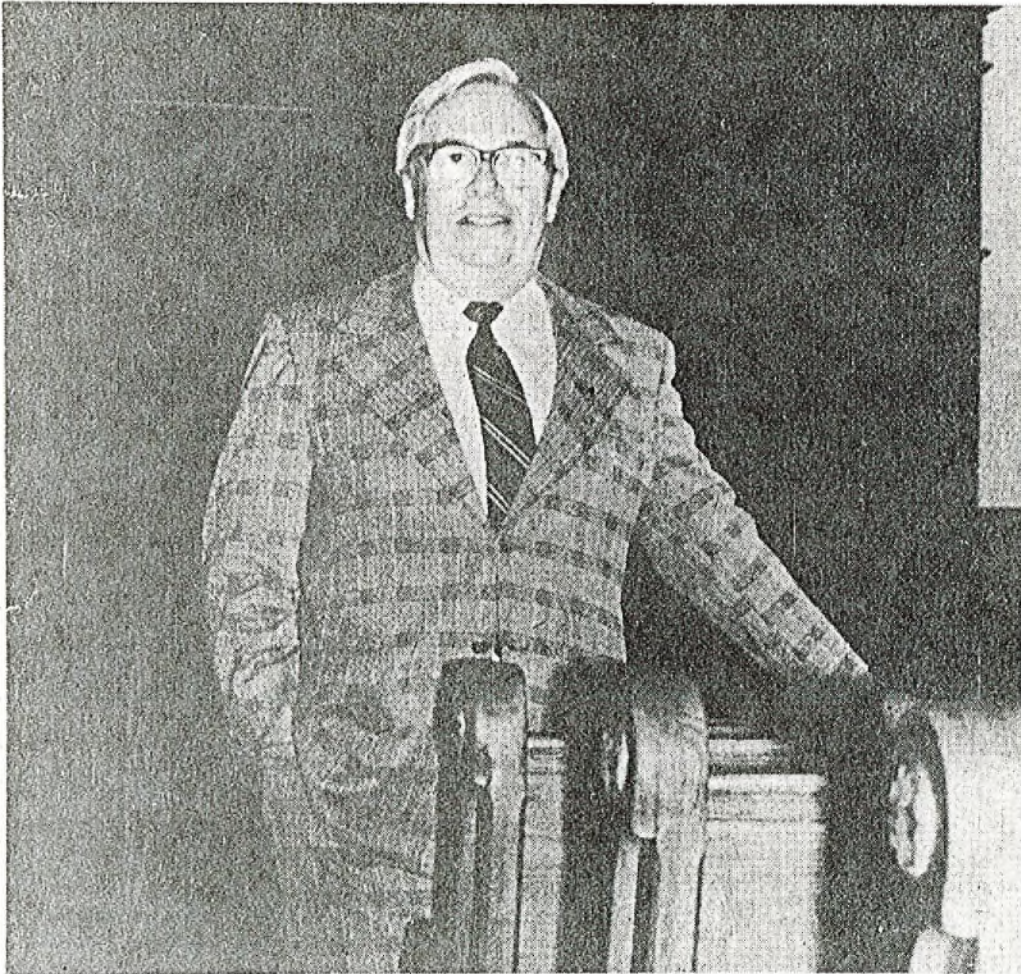
"We have had an up-swing in

attendance like most other
churches," Holbrough said.

"Most young couples are
interested in Christian
education and the church is
meeting their needs much better
now than five years ago."

Monthly handling of local
mailing lists — which show
about 12 families arriving in
town every 30 days — provided
Holbrough with "an opportunity
to invite people to church from
houses we didn't even know
existed".

Baptist Church Rev. George
Watt said he's "thrilled" with
the enlarged size of his
congregation and he too noted
more activity by families in
their early 20s, with two or three
children.



REV. GEORGE Watt thrilled with growth pattern.

"We've been very very excited with the up-turn...it's a tremendous growth pattern," he said.

"Once things start to happen it makes it easier for the trend to continue too," he added, expressing anticipation of further growth.

The Baptist Church congregation has doubled in size since he moved to Ingersoll four years ago and currently enjoys 300 members.

"I guess I am just the right guy, at the right place at the right time," Watt said, modestly describing his influence over the jump.

"(The increase) hasn't much to do with (a turbulent) society today," he added. "It is not prominent enough...I think church attendance is declining in Canada as a whole, but there's always exceptions to the national trend."

Like Holbrough, Watt described the 1950s as a boom period for all churches as people adjusted to a post-war society. But he said overflowing church activity tapered off with the start of the 1970s.

Both ministers agree there is still a "large percentage" of non-church-goers in Ingersoll, however.

Holbrough said the expansion of his congregation wasn't "significant".

"There are still a lot of people who don't see the significance of joining the church," he said.

"People are more mobile today and they don't want to be continually transferring their membership from church to church until they settle down."

The church began leaning towards being a "social club instead of a spiritual dynamic", Watt said.

"Churches got to be organizations instead of being an organism...people are looking for something that is real today," Watt added.

"When I say organism, I mean the presence of the spirit of god in people's lives."

People believe the church is too stringent in accepting new members, Holbrough said. Some who are casual drinkers, for example, feel they've contradicted what the church represents, he added.

"There was a time when that was true," Holbrough admitted. "And there are a lot of people around today whose parents were involved with that sort of thing."

"Some divorced people still feel a stigma against themselves when they come to church," he added, but times have changed.

Although church doctrine hasn't and shouldn't be altered, Holbrough said, denominational lines are thinner and guidelines for accepting new members have loosened.

"Things that are happening now wouldn't have been thought of years ago," he added. "For example, a Protestant minister

being invited to speak at a Catholic church — or visa-versa — would have been unheard of..." but his church was part of such an exchange recently.

"We are no longer a threat to each other and people are more open to other persons' opinions now," Holbrough said.

The minister said attendance dropping during the last century was due to the church's "past-oriented" teachings and a general "rebellion against the status quo."

"We got caught up in the trend of people looking for something, but not knowing what they were looking for," he said. "Now people know what they're after."

"The church is coming to grips with the present and the future, but we're not losing track of the past though."

He said when ministers talk across denominational lines now-a-days they find there are very trivial differences in doctrine.

The church is more up-to-date in its understanding of people-problems, Holbrough added, and citizens are more willing to accept the doctrine.

"The church is part of history and history has a habit of changing...the up-swing and drop in attendance has something to do with the good and the bad times."

"People like to believe they have control of their destiny, but when things go wrong, where do they turn? They plug into God when they confront aspects of life where they're unsure," Holbrough added. Post-war times are a good example.

"It's like a God of the gaps."

People's lifestyles are changing out of necessity and while there've always been catastrophes — like the Canadian economy — they've come closer together in recent history, he said.

"I don't like to think that church going is a habit, but it's so easy to give up on church because of all the demands on a person's time."

"We all fall into that trap," Holbrough added.

He said churches are finding themselves competing against entertainment like sports activities and television.

Recreation is high on the list of priorities in today's society, "but there comes a time when their priorities will change and the church has to be there".

Answering the need for physical fun, Holbrough and Watt said extracurricular activities have been developed within the church.

The United Church stages



Rev. Holsbrough
...young interested

family nights and dances to accomodate person's modern tastes. Sermons are also taped for shut-ins.

"Intergenerational activities are important too...it creates a tolerance for other people's opinions," Holbrough said.

The Baptist church started a regular coffee hour in March to break the traditional conception of the church.

"It gives the congregation a reason to invite friends and experience a low key type of friendship," Watt said.

Watt said churches are experiencing growth because they're always reaching for something.

"You have got to have something you're always pressing for," he said.

His congregation is currently trying to attain support for the refurbishing of their balcony area — which is more frequently used now due to a larger congregation — and some of the stairs need repairs plus the parking lot should be paved.

"And I think one of the greatest existing curses is people's belief that 'the only time we see you (church) is when you need money...that just isn't true...we're not pushy'."

An on-going project within the Baptist church is assistance to the Beachville Baptist Church, which was on the verge of closing its doors about a year ago.

The local church formed a joint committee and now the Beachville congregation has grown by 400 per cent, Watt said.

"I like a church that reflects we care," Watt added. "If it doesn't say we're proud of our church, we've failed...but our church is proud."

"I would do anything for anyone."

Sentinel-
Review
June 2, 1980

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Lutheran Church

Local couples forming church

BY CHERYL STEWART

Two local couples are trying to form a Lutheran Church in town. Right now, they are meeting at the chapel in Trinity United Church on Sunday nights and welcome any interested persons to come out.

Their next service will be October 23 with Sunday School and bible class at 6:30 p.m., and a worship service at 7 p.m. Guest ministers from the area, including London, Delhi and St. Thomas come out to lead the services.

Karen and Scott Schuessler, and Milton and Rita Walper, of Ingersoll, had been travelling to churches outside of town for

some time when they decided to start something locally.

A year ago, they started taking turns meeting in their homes with guest ministers. This past summer, they moved to Henderson Hall and just last month started meeting at Trinity Church.

They belong to the Missouri Synod of the Lutheran Church and had to travel to either Tillsonburg or London for services before starting their own locally.

In the Spring, they canvassed the area and found an interest in their religion. "We have had some people come out, but they are usually different ones each week," said Mrs. Schuessler. "We feel there is an

interest, it is just a matter of getting it going. People like to go to something that is already established. We feel we will have a congregation once we get established," she said.

She said the Lutheran Church teaches the beliefs from the Bible. "We draw all our teachings and beliefs from scripture only. We don't deal in an activist way with social issues. Usually, the Synod will say the Bible says this about an issue, but it doesn't lay down rules. It emphasizes, above all else, salvation by Christ's death and resurrection," she said.

The ultimate goal for these couples is to have a church established in Ingersoll. "We have a lot of financial support from

area churches. If we have a congregation, we could have a church. If we have about 30 consistent members by the spring, we could get something going," said Mrs. Schuessler.

Ingersoll Times
Oct 12, 1983

INGERSOLL TIMES
October 12, 1983

CHURCHES - GENEVA

New church efforts "slow but still there"

Efforts by two Ingersoll couples to form a new Lutheran Church in town are "slow but still there." The group is trying to get permission from the church's district officials to allow a young student minister to be placed here on a one year assignment.

Ten to 15 people meet each Sunday evening at the Trinity United Church chapel for services, and every other week, the seminary student preaches the sermon.

Scott Schuessler, one of the organizers, said the low turnout "is a real problem." To his knowledge, the town has never had a Lutheran church, although there is one in

Woodstock and one in Tillsonburg.

Lutherans are generally of German heritage, and with few people of German descent in the area he said it "may explain historically, at least" why there has never been a church here.

There are different synods within this faith, and the local Lutherans are of the Missouri Synod, as is the church in Tillsonburg.

The few Lutherans who may have been in the area he said, have been assimilated into other churches or attend out of town services.

INGERSOLL TIMES

February 29, 1984

INGERSOLL TIMES

February 29, 1984

Knox Presbyterian Church marks 150th year with service

BY MARGARET BOYD

One hundred and fifty years have passed since pioneers in Oxford County first gathered at a simple log church southeast of Embro to worship.

To commemorate the anniversary, Knox Presbyterian Church has planned six months of celebrations leading to a grand finale June 27. Each month a former minister will attend to give a sermon and special musical guests will entertain.

A book, *The Faith is Strong*, is being prepared by a 15-member committee headed by Helen Hossack, a local historian.

The 150 years have witnessed the building of several churches to succeed the original log church, divisions within the church, fires and Church Union but the church continues to thrive. Fifty-four students from the congregation have been ordained as ministers, a Canadian record, according to Reverend Grant Muir, presiding minister. His son Donald Muir, was the 54th student to be ordained.

Embro was first settled by Scottish pioneers fleeing the eviction of the Duke of Sutherland, in 1819. Prior to lay services held in the log church built in 1832-33, families would hold worship services in their home.

In 1834 Rev. Donald McKenzie, from Rosshire in Scotland, was invited to the log church. In 1935, after a year of missionary work throughout southern Ontario, Rev. McKenzie was inducted into the Zorra congregation, a post he held for 38 years.

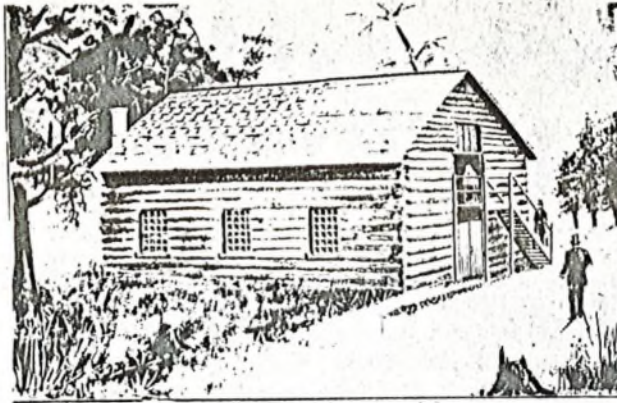
Rev. McKenzie was well thought of by his congregation, some of whom travelled 10 miles from the surrounding areas of Kintore, Harrington, Thamesford, and Brookdale, to hear his sermons delivered in English and Gaelic.

An account of Rev. McKenzie is given in a book by W.A. Ross, entitled *History of Zorra and Embro*.

"The hearts of the people went out to him. His sermon was likened to the springing of a cool, clear well in a dry and parched land, and moreover, he was possessed of a dignified and commanding appearance in the pulpit."

Thirty four students of Rev. McKenzie's from the congregation were ordained into the ministry.

The log church was soon abandoned in favor of a larger frame church in what is now Matheson Park in Embro. Called "The Auld



Zorra's old log cabin church, erected in 1832-33, is depicted in this artist's illustration in the book "Pioneer Life in Zorra," by Rev. W.A. MacKay. This picture was reprinted with the publisher's permission.

Kirk" the church and cemetery was erected in 1836. The log church no longer exists on the 7th Concession although its cemetery is still in existence and is looked after. The frame church's cemetery was moved to the North Cemetery.

In 1870 a disruption occurred in connection with evangelistic services by evangelists Carroll and Russell. They began holding services in the frame church, drawing some 400 people to their cause. Those against the evangelists withdrew and began meeting separately. The evangelists later built a church in 1877 on the site of the



Dr. Donald McKenzie

present church.

In 1872 the new congregation became known as Ebenezer Congregational Church of Embro.

In 1875 the Knox Church joined the Presbyterian Church of Canada in 1925 two-thirds of the congregation joined the union which brought together the Methodist, Congregational Union, and Presbyterian Churches to form the United Church.

The frame church was taken down in 1896; a war memorial built in 1919, now marks the place it once stood, directly across from the existing Knox Church. A new church was constructed in 1881 on the present United Church site.

An account of the 1883 opening ceremony from church minute books which lasted three days and attracted 1,400 people, is given in "One Hundred Years in the Zorra Church," by W.D. McIntosh.

"This interesting ceremony took place on Thursday the 19th of February, 1883. The morning wore a disagreeable aspect, owing to a drizzling rain, but in

spite of the dismal heaviness of the sky, and the scanty facilities of travelling, score of sleighs might, at an early hour, be described in the boisterous obscurity, urging their way in long lines, and from all directions to the place of concourse and celebration, and for some time previous to the appointed hour of devotional service, the noble edifice was filled to its capacity by an eager multitude of people. The labors of the day appeared to be characterized by unction, vigour and solemnity."

The cost of the church, a gift from Donald Matheson, Esq., was \$8,217.15.

In 1904 the church built by the evangelists was destroyed by fire and in 1905 the present church was built. The remaining third of the congregation who had elected to remain with the Presbyterian Church of Canada in 1925 held meetings in the Embro Town Hall and later at a property on John Street.

In 1946 the Ebenezer Congregational Church sold their church erected in 1905 to the Presbyterians for \$500. It was renovated and was opened in June of that year by Major G. Dean Johnston of Brantford.

Since 1941 the charges of Harrington and Embro have been one charge. In 1947 the Hugh McKay property was bought for a manse and in 1954 a Baldwin Model 5 organ was bought and dedicated.

Rev. George Leslie McKay, an Embro man who became a missionary in Fornsosa, has been remembered well by the church. In 1961 a stone was erected in the Log Church Cemetery in his memory and in 1972 a memorial service in the cemetery was held.

In 1977 a new Manse was completed around the corner from the Presbyterian Church. In August, 1977 Rev. A.C.G. Muir and his family arrived.

INGERSOLL Times
February 24, 1982

Eyes westward to Ingersoll, 'calling out' of new church

By MARILYN SMULDERS
of The Sentinel-Review

INGERSOLL — You don't often hear of new churches being formed. And yet Pastor David MacBain is up for the challenge.

Now living in Woodstock and associated with Huron Park Baptist Church, MacBain said he's cast eyes westward to Ingersoll after being approached by the Fellowship of Baptists to start a church in Ingersoll.

The first meeting of approximately 15 people was held earlier this week. One of the issues discussed was "What is a church?"

Literally meaning "to be called out," the new church won't have a building of its own for a few years yet. Bible study groups will be held in the homes of participants until space can be rented. Services for the church, which is as yet unnamed, are expected to begin in October.

In organizing the church, MacBain said he hopes to reach the unchurched - "to really make an impact on their lives." By using

his creative talents, MacBain believes there's lots of imagination to be tapped to bring Bible scripture alive.

He also aims to reach out to young people. In fact, when a building is erected to house the congregation, MacBain said one idea would be to include a gymnasium, thus appealing to teenagers.

As for other needs the community may have, MacBain said he wants to examine its demographics and services. And moreover, he's ready to listen.



MacBain

"I want to find out why they're itching so we can scratch," he said.

MacBain and his family will also soon be moving to Ingersoll. But until then, he's open to suggestions at his Woodstock residence. He can be reached at 537-8521.

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