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ORIGINAL.

NATIONAL AFFAIRS.

The issue of the Presidential election—the choice of the Democratic candidate—has not filled the country with alarm. The possibility of such a result was faced by those who cut loose from the Republican party in the interest of reform, and now there is a disposition to await events and to give the party so long set aside for its complicity with slavery, the cause of the rebellion, an opportunity to show if a quarter of a century has taught it justice and righteousness. Many of its leaders know it is on trial, and if it betray love for its past record of infamy and disgrace, it will again be hurled from its seat. It comes into place because enough to hold the balance of power believe that the issues of the war are past, and they are seeking the progress of the country, not the rewards of a political victory. They will never follow the Democratic party in any backward course; they mean to move on.

Why was the Republican party defeated? The defeated Republican candidate for President, the Republican candidate for Vice-President, the chairman of the National Committee, and other "leaders" ascribe the defeat to the words uttered by Dr. Burchard, an aged minister of New York, pastor of the Murray Hill Presbyterian Church, who characterized the Democratic party, in an address at the head of a clerical deputation, as the party of "Rum, Romanism and Rebellion." No one can find fault with Mr. Blaine for making much of this personally on account of his intimate family and social relations with the Catholics. He thus would feel the remark deeply, and would rather attribute the defeat of the party to a remark with which he had no sympathy than to any fault in himself, the candidate. It is far different, however, for others of the party "leaders" to take this up and endorse Mr. Blaine's explanation of his defeat. This were to flatter itself to its ruin, as if by a little effort, with its present platform it can guard against such mishaps and grasp the prize again. By no means, for if the incoming administration acts wisely it will be hard for the Republican party to regain power. Many voted with it in 1884 in dread

In my two years' experience as a missionary of the National Reform Association, this conviction has been deepened upon my mind, that God has preserved us as a church for the special mission of national reform. It is seldom that I find any substantial, intelligent interest in this subject which I cannot trace to seed sown by some Covenanter or his descendants. In the town of Griswold, Ia., far from the bounds of any of our congregations, I was directed to Rev. W. T. Reed, an infirm minister in the Methodist church, who was noted for talking and preaching on the infidelity of the Constitution. I was surprised to find him radical and earnest on the question of national reform. He said that he traced all his convictions on this subject to a lecture he heard during the war, by Rev. D. McKee, near Clarinda, and to the fact that his congregation refused to swear allegiance to the Constitution because of its infidelity.

While Rev. J. S. T. Milligan and I were holding a convention in Red Cloud, Neb., we asked a man and his wife, who were natives of Sweden, why they took such an interest as to occupy front seats during the sessions, and so kindly entertained us at their home? They replied in broken English, "When we heard you talk on those subjects we knew you are the same kind of people as our forefathers, for they fled from Scotland to Sweden because they were persecuted on account of their religion." Here was the impression of the fifty years' conflict for civil and religious liberty in Scotland, coming to the surface after it had, as it were, run under ground for several generations.

These are a few among many illustrations I might give, stimulating us to go forward in the work of national reform. We almost always find that it was at the flame of some national reform convention, that lifelong workers have had their zeal kindled.

It is important that this work be kept up. The ignorance of the public mind on this question is surprising. To educate the masses on this subject, to centralize and unify all moral reformers by laboring to anchor the nation to the throne of God, is our most important mission. This work must be done speedily or not at all. Our nation is at the height of a grand opportunity. Experience proves that to permeate the masses with these truths the most efficient means is the pulpit, the platform and the press. These agencies the National Reform Association is using. There is no doubt about this work going forward, but how extensively will depend upon the liberality with which friends contribute. In the present stage of the work the expense rests heavily upon its friends. It is mainly to its true and tried friends that we must look for financial support. The time appointed by Synod for taking up the annual collection for this cause, is the first Sabbath of January. Brethren will you not remember this work in your prayers and contributions?

Blanchard, Ia., Nov. 25, 1884.

M. A. GAULT.

THE PROVINCIAL CHURCHES.

BY W. M. GLASGOW, LICENTIATE, ALLEGHENY, PA.

Under appointment of the Central Board of Missions, the writer left Pittsburgh, April 18, 1884, to labor within the bounds of the New Brunswick and Nova Scotia Presbytery during the summer months. The first visit, however, was to the Conococheague congregation, fifty miles southwest of Harrisburg, Pa., undoubtedly the oldest settlement of Covenanters in this country, and where, in 1791, the Rev. Alexander Dobbin planted the first church for the dissemination of Covenanter principles and for the abolition of slavery. After a lapse of nearly seventy-five years, around that old church the battle of Gettysburg was fought, and freedom was proclaimed to four millions of slaves.

After a brief visit in New York and Boston, passage was taken for St. John, New Brunswick, on the steamer "City of Portland" of the International Steamship Co., and St. John harbor was entered on the night of the 26th. After a missionary tour of five months through this Presbytery, it should be known that the Reformed Presbyterian Church has a few congregations and mission stations skirting the Bay of Fundy and the Gulf of St. Lawrence on the New Brunswick side, and in the beautiful Cornwallis valley on the Nova Scotia shore, that are worthy of cultivation and attention from the church.

It is conceded by all visitors to the Maritime Provinces that this country is not a "Great Northwest," with its outstretching prairie lands to be settled up by a teeming population of every nationality; neither is it a "waste howling wilderness," so far beyond the limits of civilization that some have been confirmed in their belief that it lies within sight of the north pole. Brethren, this is a delusion! These people are comfortably dwelling on farm and in forest, by river and sea, surrounded by a commercial and seafaring population, just a little east and south of the State of Maine. The country in New Brunswick is generally rolling, often mountainous, and in some places quite rocky; but when the primeval forests of stately pine, birch, spruce, and fir are cleared away, the land is productive of a large yield of oats, buckwheat, hay, and potatoes. These are the principal crops. Farming machinery, however, is almost useless and manual labor is thereby greatly increased. The Annapolis and Cornwallis valleys, in Nova Scotia, are well named "the orchard of the world." The broad acres of fertile land, shut in from the sea by numerous dikes, on the one side, and the stable and everlasting hills, alternated with leafy woodland and grassy meadow on the other, spread out before the eye as far as vision will reveal, a panoramic view of a land that is unsurpassable in yielding grain and luxuriant orchards. The winters are long and often severe, it is true, but one who has lived in both places says, the cold is not felt so severely here as in Boston. Young men may banish the thought from their minds of being crushed by icebergs in winter or prostrated by sunstroke in summer.

The medium temperature of climate and fertility of soil is that in which our Covenanted brethren are dwelling in the British North American provinces. The Lord has provided this field, and has promised to assist in sending laborers into it. Earnest, active young men are wanted, who, for the love of Christ and immortal souls, are willing to go and preach the gospel under some personal sacrifices; for these brethren, in many places, have been suffering, at least during the winter months, from a dearth of spiritual laborers. A. M. Milligan, Jr., and B. M. Sharp came within the bounds of this Presbytery in June, and also labored till the middle of September. It is the design to briefly consider the congregations, as they were visited.

ST. JOHN.

This, the chief city of New Brunswick, is situated on the Bay of Fundy, at the mouth of the St. John river; and, including its suburbs, contains a population of fifty thousand inhabitants. It was settled in 1783 by loyalists, who fled from the New England States at the time of the Revolution. It is a city of commercial importance and purely British in its characteristics. All the buildings, hotels, and streets are named for distinguished personages of the mother country. Many of the epitaphs in the old burying ground are antique and amusing. A trip up the St. John river in the palatial steamers that ply its waters, is equal to that up the Hudson, and reveals a rival beauty of natural scenery. Among the many manufacturing interests, no doubt *fog* deserves mention, and its presence is not only seen but *felt* by the shrill whistle on Partridge Island in the harbor. There is a peculiar freak of nature at the falls of the St. John river, just before it pours its angry waters into the turbulent bay. The river flows through a narrow gorge of one hundred and sixty yards and falls twenty-five feet over innumerable huge rocks amid rapids and whirlpools until it is lost in the foaming sea. When the tide comes in twice a day, it rises far above this fall, causing a fall actually both ways, and for half an hour boats can pass up and down over the falls at a time when the surface of the water remains comparatively smooth. The suburbs of St. John are numerous and beautiful of situation. Very early in the present century Covenanters from Scotland and Ireland found abode in this city, to whose spiritual wants the Rev. Alexander Clarke ministered as early as 1827. An organization was effected and a comfortable church erected in 1835.

The time of Mr. Clarke, however, was soon afterwards occupied by the congregation which he had established at Amberst and Chimogue, in Eastern Nova Scotia, and St. John was left vacant. The membership was small on account of the political state of the Province, which opposed anything like a strict observance of Covenanter discipline. The destitute condition of the congregation was repeatedly presented to the Irish Synod, and the Mission Board frequently

applied to the different licentiates of the church with the view of inducing some of them to become a missionary to these destitute, yet steadfast people. These applications, however, were unanswered for a number of years. At that period when the last ray of hope of securing a pastor was about darkened, then it was that Mr. Alexander McLeod Stavely, licentiate, son of Rev. Dr. W. J. Stavely, offered his services as a missionary to St. John, which were joyfully accepted, and for this purpose he was ordained by the Northern Presbytery at Kilaughts, Ireland, May 12, 1841. On the evening of his ordination, an offer was made him to settle in his native country, but all without avail, as he had consecrated himself and now been dedicated to the cause of Christ for this distant city; and to carry out this purpose, he sailed from Greenock, June 25, 1841, with the earnest prayers of the church for his safe voyage and a successful ministry. Mr. Stavely labored incessantly in this city and places adjacent, amid all trials and disappointments, and built up a flourishing congregation over which he was pastor for nearly thirty-eight years.

During the great fire of June, 1877, when two hundred acres of the best of the city was laid in ashes, the fine church building on the corner of Sydney and Princess streets was totally destroyed with the manse, library and all the furniture. This great loss to the congregation at a time when a financial depression immediately followed, disheartened many of the people and some sought their fortunes in western climes. Mr. Stavely sought help from the Synods of the United States and Ireland for the rebuilding of their church. He returned from his trip to Ireland in August, 1878, with sufficient funds to begin the erection of the present church building on the corner of Carleton and Peel streets, which is in a more convenient location. Mr. Stavely, notwithstanding the prospects of the congregation, resigned his charge and returned to Ireland in 1879. At the meeting of our Synod in the spring of 1879, the New Brunswick and Nova Scotia Presbytery was taken under the care of the Synod of the United States, and Rev. T. A. H. Wylie, then a licentiate, supplied the pulpit during that summer. The congregation enjoyed the ministrations of T. Z. McClurkin and John Teaz during the next two years. A call upon Mr. Wylie in 1880, was by him declined. Rev. A. J. McFarland, of Stanton, Pa., spent a part of the winter of 1881-82 in this congregation, and soon after received a unanimous call to become their pastor. The call was accepted, and he was installed August 4, 1882. The relation has been a most happy one. The new church building was completed and opened for public worship on November 12, 1882, and large audiences of deeply interested hearers waited upon all the services. A description of this beautiful church building will be found in *Our Banner*, Nov., 1882, p. 376, (also in this magazine, p. 55, Feb., 1883.—Eds.) St. John congregation is the key to the Provinces, that to which the others look for example, assistance and care. It has devised liberal things, and undoubtedly is to-day giving more per member than any other congregation, and when they call for assistance it should be met with a hearty and immediate response. There are at present sixty-eight members, four elders and seven deacons, with a flourishing Sabbath School, and a very interesting and largely attended prayer meeting in the church. The home of Mr. McFarland was the headquarters of the laborers this summer, and his very kind family were continually causing them to rejoice in acts of hospitality received. Mr. Thomas Maclellan and family also showed them much kindness and attention, and his house was a home indeed. This congregation now worships in their third church building, the two former ones being destroyed by fire, and they deserve the sympathy and help of the church in the States.

BARNESVILLE.

This congregation surrounds a beautiful little village by the same name, which is cosily nestled among the evergreen hills between the Hammond river and Loch Lomond lake, twenty miles east of St. John, and is reached by rail on the Intercolonial road twenty-two miles east, then south eleven miles on the Upham and St. Martin's road. Rev. James Reid Lawson came out from Ireland to this locality in 1845, then known as South Stream, when there were but two members living in this neighborhood. The congregation has grown under his faithful and careful labors until over one hundred and fifty have been enrolled. Mr. Lawson still lives on a beautiful farm at the outskirts of the village, and although now deprived of engaging in public ministrations by partial

paralysis, his interest in the welfare of the congregation is unabated, and he conducts a prayer meeting every Wednesday evening in the church, and those Sabbaths not occupied with preaching are spent in social worship, the Bible class and Sabbath School. Since the resignation of Mr. Lawson, the pulpit has been supplied by T. Z. McClurkin, John Teaz, R. H. McCready, S. G. Shaw, and the past summer by A. M. Milligan, Jr., B. M. Sharp and the writer. There are at present seventy-five members, three elders, about sixty Sabbath School scholars, and a very attentive audience averaging one hundred, wait upon the services at eleven and four o'clock. They have a very comfortable house of worship, centrally located, and there exists perfect harmony and good feeling among the members. At the communion in July, there was an accession of five, all men, and heads of families. The congregation has adopted the envelope system of raising collections, which is proving successful. Calls have been made upon Revs. R. H. McCready and S. G. Shaw, both of which were declined. The home of the laborers during the past summer, was in the very amiable family of Mr. Lawson, who did all in their power to make the visit a pleasant one. The acts of kindness received from this congregation are so many that it would take all our space to return them due thanks. The latest intelligence is that Mr. Lawson has, to some degree, resumed his public ministrations, and the earnest, fervent prayers of the church should be made for his complete restoration to health and return among his devoted flock.

HOULTON, MAINE.

This congregation is situated principally in Littleton township, Aroostook county, Maine, five miles north of Houlton, one mile west of the British line, and about one hundred and fifty miles by rail northwest of St. John. The country intervening between St. John and Houlton is very desolate in places. The blackened forests, now and then revealing stagnant ponds, are covered with huge white boulders, many as large as a barn, causing a traveller to wonder how the railroad found its way through them. On approaching Houlton, however, the scenery is shifted, and the removal of the dark unsightly curtain, presents a landscape picture that is entrancing beyond description. The country around Houlton is most desirable, and the drive northward up the Aroostook valley and along the Meduxnekeag river to the church is through a beautiful and well cultivated farming district. Many of the Covenanters residing here came from Donegal, Ireland, and were destitute of preaching for a number of years, receiving occasionally a day from Rev. Messrs. Sommerville, Stavely or Lawson. They were organized into a congregation in 1859, being the only Presbyterian church in the State of Maine till last year. Their old house of worship was removed, and a handsome new edifice was completed last spring and dedicated by the Rev. Robert Stewart. Mr. J. A. F. Bovard labored here during the summer of 1880, and was ordained to the office of the holy ministry July 28, 1881, that he might administer the sacraments to these people. He was instrumental in gathering the members together and rebuilding their house of worship. At present there are about nineteen members. The elders are Nathaniel and Thomas Henderson. They received seven days' preaching during the summer, and seemed to be very much encouraged, and doubtless their numbers would increase into a respectable congregation if the ordinances could be dispensed regularly. The Presbyterians have built a church near by, and with their hymns and voting privileges are drawing some after them who would remain within the communion of our church if they had preaching. Much kindness was received from these people, showing their appreciation of the services they received, and they are deserving of honorable mention in the list of our congregations in the Provinces

MILL STREAM, N. B.

This mission station is reached by the line of the Intercolonial Railroad at Sussex, forty-five miles east of St. John, then eighteen miles north into the country. This is a fine farming district, but it is so far from any market that the thrift of the place is not very discernible at least to a Yankee. Mr. Stavely began labors here about twenty-five years ago, and a small house of worship was erected. The ministers in the Provinces preached here occasionally, and there were at one time about thirty members, but by emigration and death only six remain. They received two days' preaching this summer, and the houses at both

places of preaching were well filled. Mr. Elder, who is also an elder in the church, made the visit very pleasant indeed. Their isolated location and fewness of numbers render regular preaching impracticable.

MONCTON, N. B.

This is a live young city of eight thousand inhabitants, ninety miles east of St. John, and within fifteen miles of the Strait of Northumberland. It is a railroad centre—all the offices and shops of the Intercolonial road are situated here. It contains a large sugar refinery, a cotton factory, and many manufacturing establishments of various kinds. The place is building rapidly and is certainly an encouraging station for the establishment of a Covenanter congregation. Having received many urgent invitations from members of the congregations of St. John and Barnesville who were living in this city, Mr. McFarland preached here early last spring. Many members and adherents of the Presbyterian church, brought up under Dr. Clarke, of Amherst, are dissatisfied with the hymns and the introduction of instrumental music and desire to unite with our church. Services were conducted in Ruddick's Hall, and afterwards in an old church on Steadman street. The Presbyterians have built a new church, and the old one has been permanently secured for Covenanter preaching. This place was accepted as a mission station by Presbytery at its last spring meeting. Honorable mention should be made of Mr. and Mrs. A. J. Millican, Dr. and Mrs. J. D. Ross, Charles Elliott, the Misses Grindon and others, who have been fellow laborers for the cause in Moncton. Mr. McConnell, editor of the *Daily Transcript*, and the Rev. Mr. Prince, of the Methodist church, did much to encourage and advance the cause. The efforts of all have been untiring and their expectations sanguine for the organization of a congregation. This handful of earnest, working people almost paid the amount *per diem* for twelve days' preaching, besides the rent of the house. The prospects are very flattering, and if a laborer could be secured who would give one-half his time at Barnesville and one-half at this place, both would flourish and be able to support him comfortably. This field should not be neglected, and *now* is the time to plant the staff upon which the old blue banner shall be unfurled in the provincial city of Moncton. The greatest natural attraction of this city is the *bore*. The Petticodiac river pours its muddy waters into the Bay of Fundy, twenty miles below the city. The tide ebbs and flows from forty to sixty feet twice in twenty-four hours, and the struggle between the ascending tidal wave and the opposing current of the river produces this imposing phenomenon of a large wave from five to fifteen feet high, which, like a moving wall of water, advances at the rate of twenty-five miles an hour up the river, with a deep roaring noise that is frightful. This is called the bore. Great three-mast schooners can be seen sticking up the mud away up on the sides of the banks, securely roped to the wharves, and when the tide is out, it would puzzle one to know how they got there; but in a few hours the ascending tide solves the problem, for the vessels, freighted to their utmost capacities, would be seen floating out to sea, and others coming into their wharves. It is not said to the detriment of this young and thriving city, that it can present some pretty muddy streets at certain seasons of the year. Thousands of dollars worth of gravel have been annually spread upon them, but in a very short time it disappears, and the only account that be rendered is, that the Chinese empire derives the benefit.

After spending four months on the north side of the Bay of Fundy, in company with A. M. Milligan, Jr., a trip was taken across to Nova Scotia. It is conceded that this bay is the most turbulent sheet of water on the globe, being agitated constantly by violent storms and high tides that rise within its shores. We left St. John August 20, on the steamer "Empress," of the Union Bay Line, in the midst of a heavy fog. It was very cold at the start, but by the time the Nova Scotia shore was reached, the weather was warm enough, and the next few days spent in the Cornwallis valley were quite uncomfortable. The distance across the bay from St. John to Annapolis is sixty miles; then eastward over the Windsor and Annapolis road, the "Land of Evangeline" route, a distance of forty-seven miles brought us to Berwick, the railroad station of the con-
gation of

CORNWALLIS.

This field was occupied about the beginning of the present century by the Rev. William Forsythe, a Scotchman, who labored here for over thirty years, and whose remains lie in the silent graveyard at Grand Pré. The late Rev. William Sommerville was his successor in 1831. In the early years of his ministry he labored among Presbyterians generally and over a very extensive district, but when other laborers came into the field, the lines were drawn more closely and he confined his labor to Kings and Hants counties, and more especially to the Covenanters. He became pastor of the Cornwallis congregation in the spring of 1835, which office he held till his last illness. Mr. Sommerville is said to have been an eminent preacher of the truth as it is in Jesus. He was recognized as a giant in this land. He was a fearless controversialist. It was meat and drink to him to find the man with whom he could measure swords. His pen was seldom at rest in the newspapers, pamphlets, tracts, and bound volume. His controversies were principally with the Baptists and their mode of applying the water in the sacrament of baptism; and then with other denominations for the exclusive use of the Psalms of David, as a matter of praise in worship. It can be truly said of him that he never feared the face of man. After a laborious ministry of nearly forty-seven years in this congregation, he fell asleep in Jesus, September 28, 1878, aged 78 years. The summer previous to his death, his pulpit was supplied by the Rev. W. J. Sproull, now of the Syrian Mission, upon whom a call was made but declined. Rev. Thomas McFall and T. Z. McClurkin labored here during the next two summers. A call upon Mr. McFall was accepted, and he was duly ordained and installed pastor of this congregation, August 25, 1881. There are now ninety-six members, two elders, and a flourishing Sabbath School; and Mr. McFall conducts a weekly prayer-meeting and Bible class, preaches at stated intervals at Ross' Corners, North Mountain, and the public hall in Somerset. At his late communion in September, he enjoyed the assistance of the two licentiates, and on the Sabbath that of Rev. J. R. Lawson, whose very presence brought cheer to many hearts. This congregation enjoys a good degree of prosperity and under the faithful and arduous labors of the pastor will continue to hold a name and a place among the good congregations of the church. The other branch of Mr. McFall's charge is

HORTON.

This congregation takes its name from the township, and the church is situated in the historic village of Grand Pré, near the Basin of Minas, on the W. & A. R. R., twenty-three miles east of the Cornwallis congregation and sixty-two miles northwest of Halifax. This was the land of the Acadians, and around this village they lived in profound security, proceeding with their peaceful labors of field and shop, when, on the 5th of September, 1755, the English proclamation was issued to the inhabitants of Horton and Cornwallis by the Lieutenant Governor, requiring all the people to attend the church to hear what he had to communicate to them. Little did they think that they were to be expelled and their village burned. Having assembled, they were shut in and declared prisoners, their lands, tenements, cattle, live stock of every kind forfeited, themselves to be removed from the province to foreign countries and islands. Over two thousand souls were exiled from peaceful homes and fruitful fields, reclaimed from the sea by hard labor, now to be occupied and enjoyed by a strong enemy. It was with feelings of sadness that these places were visited, viewing the ruins of the church, their houses, graveyard, supposed home of Evangeline, and the beach at the mouth of the Gaspereaux from which they embarked in the ships prepared for them. The situation and incidents of their expulsion have been minutely described by the lamented Longfellow in his "Exile of the Acadians," and the pathetic story of "Evangeline." A visit was also made to the Cape of Blomidon, twenty miles distant, the point at which the tide rises the highest on the globe. The view from this point extends over five counties. Very valuable specimens are found on the beach here after the tide of ninety feet ebbs and flows twice in twenty-four hours.

Horton was first supplied with preaching in 1765 by Rev. John Murdock, a Presbyterian minister from Ireland. His connection with this congregation ceased in 1790 on account of his intemperate habits. Horton then remained

without regular preaching until the year 1828, when Rev. Alexander Clarke came among them. In 1832 the Rev. William Sommerville was invited to settle in Horton, the people agreeing to give him the use of their church, a dwelling, and to raise as much salary as possible. By signing a petition or agreement circulated by Mr. Sommerville they agreed to sing the Psalms of David. In 1835 the Lord's Supper was administered for the first time after our mode, and twenty-eight partook of the symbols of the broken body and shed blood of our blessed Saviour. This same year he was presented with a call from the people of the western part of the township of Cornwallis, which was by him accepted, and from this date to that of his death in 1878, he was pastor of the united congregation of Horton and Cornwallis. Mr. Sommerville resided in Grand Pré till 1845, in Woodside till 1856, and the remainder of his life in Somerset. On account of increased labor and physical decline, he was assisted in his ministry by his son—the Rev. Robert McGowan Sommerville—who was ordained and installed co-pastor, Oct. 16, 1861. He resided in Wolfville, where he built a church in which he preached till 1872. The present house of worship in Grand Pré is situated in the southern part of the village, overlooking the Gaspereaux valley to the south and the *grand prairie* to the north and west. It was built about 1810, and is decidedly antique in architecture, having the regulation high pulpit, box pew, and commodious gallery. There are now about twenty members in this branch, and Mr. William McDonald represents the eldership. Mr. McFall preaches here every fourth Sabbath, a part of the service being at Church street and Avonport. They received five days' preaching this summer, and the dispensation of the sacrament in September. Mention should be made of the families of Mr. McDonald, Mr. Harvey and Mrs. Trenholm, of Grand Pré, Mr. Chase, of Port Williams, and Mr. Newcomb of Avonport, for much kindness they each extended.

WILMOT,

This small congregation is also on the line of the W. & A. R. R., fifteen miles west of Cornwallis congregation. The country is rocky and mountainous, being between the Annapolis and Cornwallis valleys, and better adapted to grazing than farming. This station was begun in 1834 when Mr. John Allan, a Covenanter who came out from the North of Ireland to this place, travelled forty miles to Grand Pré to visit Mr. Sommerville and have him go and preach to his countrymen on Handley Mountain. This visit led to the subsequent organization of a congregation. Fellowship meetings were held with occasional preaching until the arrival of the Rev. Robert Stewart in 1849, who took charge of this station. Mr. Stewart labored here and also in Lawrencetown and Margaretville for thirty years. He now owns a beautiful home on the left bank of the Annapolis river near Wilmot station. The church building is a very neat and comfortable one situated at Melvern Square, four miles east, better reached by rail from Kingstoa. This congregation received seven days' preaching from the licentiates this summer, and all the meetings were well attended and much interest manifested. This congregation is not under the supervision of Mr. McFall, hence they are now left without any preaching. They report twenty-five members, three elders, and a small Sabbath School, but the sacraments have been so seldom administered here of late that it is hard to determine who are members. This congregation needs to be reorganized and have its roll purged. The laborers received much kindness from the families of Mr. Stewart, Mr. Outhit and Mr. Kerr.

This completes the list of the churches in the provinces: six congregations, seven mission stations, with a total membership of three hundred and forty. The appointments of Presbytery all being filled, Mr. Sharp returned from St. John to Pittsburgh, on the 15th of September. Mr. Milligan and the writer extended their visit to Halifax and Prince Edward Island, a brief sketch of which is appended.

HALIFAX.

The city was founded by Governor Cornwallis in 1749, and is the capital and chief city of Nova Scotia, and the seat also of the Naval Station and Arsenal held by the British army and navy in North America. It is beautifully situated

on the west side of Chebucto Bay, and has one of the best harbors in the world. It is commanded by a hill upon which is the citadel, capable of holding the whole population of the city (about forty-five thousand,) and is protected seaward by huge batteries of the newest pattern and the heaviest calibre. Trench, basin, redoubt, alternate until the water is reached in which idly lie the men-of-war. A subterranean passage is accessible through which the populace could escape into the ships from the other side. The city is certainly well fortified and merits the name of the "Garrison city of America." As usual with all towns on the seaboard in the provinces, the buildings are constructed of wood, but by reason of numerous and disastrous conflagrations, these have, in a great measure, been replaced by massive stone and brick structures. The public garden in this city surpasses in beauty that of Boston or Chicago. The "red coats" are plenty in this fort, but the officers are very courteous to visitors. After a few days very pleasantly spent in Halifax, we took the train on the Cape Breton Railroad, and a run of one hundred and sixty miles north and east, brought us to Pictou, on the Strait of Northumberland, the east coast of Nova Scotia. This part of the province abounds in coal mines, and New Glasgow is another Pittsburgh with its iron, steel and glass works. From Pictou the steamer "St. Lawrence" was taken for

CHARLOTTETOWN, P. E. I.

This city is the capital of Prince Edward Island, and has a population of fifteen thousand inhabitants. The government buildings with their surrounding gardens are magnificent. The weather was really warmer than that of Nova Scotia, and our visit was a most delightful one. On entering this city by water, the lofty mountains on either side of Hillsboro bay seemed to open just to let the stately steamer enter as the declining sun was casting its golden rays upon the steeples of the strange city, which gradually rises from the water's edge. A more charming picture could not have been presented. The "islanders" are the most sociable people with whom we have yet mingled. All confidence is placed in an American, and they seemed just as anxious to learn our manners and customs as we were theirs. Having previously met some friends who reside in this city, our visit of a week was a very enjoyable one. On Sabbath day we preached for Dr. J. M. McLeod, in Zion Presbyterian Church, Queen Square. This congregation has a membership of eight hundred. The church is built after the Cathedral style, and is very richly furnished. There are twenty-four congregations of Presbyterians on this island with twenty-one ministers. The island is about two hundred and fifty miles in length and averages thirty miles in breadth. The P. E. I. R. R. traverses the island from end to end, with branches down to all the seaboard towns of commercial importance. Farming is the principal vocation of the people. A trip of fifty miles up to Summerside gave us a ride over the crookedest railroad, perhaps, in the world. It is said a farmer with a sack of wheat could stand on the platform of the rear car and sow every farm on the island. This is a most delightful place to spend the summer. The salubrity of the air, devoid in summer of the relaxing effects of extreme heat, tempered by bracing winds from the surrounding ocean; the beautiful drives into the suburbs and to the sea shore on either side; the well known hospitality of its citizens, render Charlottetown a most desirable dwelling place. From Summerside the Strait was crossed to Point Du Chene, New Brunswick, then by rail across the Province to St. John, the starting point. After a little time spent in bidding good bye to friends, passage was taken for Boston on the "New Brunswick," in company with Miss Elie Stewart, daughter of Rev. Robt. Stewart, and Mr. John S. Allen, of the Union Theological Seminary, N. Y., who had been visiting in New Brunswick. A very stormy voyage was experienced and nearly all the passengers were sick. It was a joyful hour when Boston harbor was reached. A week in Boston soon passed away, as well as a brief visit in New York, and after the next Sabbath at Conococheague, Pittsburgh was reached Tuesday, October 6, 1884, having visited thirteen places of preaching in the Provinces, preached forty-six times, and travelled four thousand four hundred and thirty-eight miles. The summer was a most enjoyable one to all the laborers and we trust *some* benefit was received by "the Provincial churches"