

THE

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EDITORIAL.

WE AGREE with our brother editor's remarks as to the article in the *Christian Cynosure*. If any have a milder way of dealing with these publications than the editors have taken, let it be tried for the welfare of the church.

THESE words come to us from Canada in a letter enclosing the year's subscription for this pamphlet: "This I am glad to say is the fortieth year I have received it. Wishing it all prosperity as long as it lasts, &c." GEORGE FRAZER.

THE programme of the Women's Missionary Society, of the Pittsburgh Presbytery, for its tenth annual meeting, has been issued. Mrs. R. C. Wylie, is president. The exercises as outlined will attract many. Among others Miss Edgar, of the Latakiyeh Mission, will give an address. We look for a full attendance.

TWO Presbyterian Pilgrimages are announced for this summer, one sailing June 15th, for the European tour, under the auspices of the Philadelphia *Presbyterian*. The other sailing June 26, under the auspices of the New York *Evangelist*. The latter names in the programme: "Wigtou, Drumclog, Bothwell Bridge, Sanquhar—the very names set on fire the very blood of every loyal Presbyterian. It is an inspiration, as well as a profound pleasure, to tread in the steps of the 'Scots Worthies.'" .

NOT long ago, a Scotch Free Church pastor resigned his charge on account of his devotion to literary work in which he has been so successful. We refer to S. R. Crockett, the author of "The Stickit Minister." Now there comes from his pen "The Men of the Moss Hags" telling of the "killing times" in Scotland. The hero is young William Gordon of Earlstoun. Ayrs Moss and Sanquhar, come into the story with the martyrs and confessors of Jesus, and their persecutors—the story of two hundred years ago written for the popular reading of our day.

ORIGINAL.

ANNALS OF THE NEW BRUNSWICK AND NOVA SCOTIA
PRESBYTERY.

BY REV. W. M. GLASGOW, BEAVER FALLS, PA.

The Maritime Provinces of New Brunswick and Nova Scotia are historically notable as the scene of many rival conflicts for their possession by the French and English governments during the seventeenth and eighteenth centuries. About the middle of the eighteenth century the French were finally conquered, the Acadians exiled, and the English still govern the Provinces. The forests of New Brunswick, the ship-building and fisheries of the Bay of Fundy, and other waters, together with the fruitful valleys, rich dyke-lands and ore-hills of Nova Scotia, offered peculiar inducements to the early settlers. Among the Irish residents in and about St. John, New Brunswick, were a few Covenanters.

1820-1828.

In 1820, they drafted a petition and formally made application for preaching to the Northern Presbytery of the Reformed Presbyterian Synod of the United States. The matter was brought before this court, in 1821, and Revs. James R. and Samuel M. Willson were sent to this region on an exploring mission.

They reported seven families in St. John regularly certified from the Covenanter church in Ireland, and organized them into a society. These families evidently were those of Mrs. Ritchie, James McMillan, William Ewing, John Suffren, Mrs. Alcorn, John Armstrong and James Cathers. The missionaries then passed on around the Bay of Fundy and through the Isthmus of Cumberland to Amherst, Truro, Pictou, and other parts of Nova Scotia, and found many who were desirous to assist in the establishment of the church in that region. They wrote to the Synods of Ireland and Scotland, related the results of their explorations, and urged the sending of a missionary to these Provinces. In 1826, the Irish Synod organized the "Home and Foreign Missionary Society," and the following year sent out Rev. Alexander Clarke, who arrived in St. John, in August, 1827. By this time several other families had joined the society, among whom were Miss M. A. Godfrey, John Laird and Mrs. White. In 1825, the families of Robert, Alexander and John Ewing, and Mrs. Russell; and in 1827, those of William Torrey, Mrs. Munn, David Johnston, James Davis, William McMurtrie and John Millen. Mr. Clarke found part of the Covenanters "keeping society" at Mrs. Ritchie's, and others attending St. Andrews Presbyterian church. He gathered them all together and organized the society more regularly with John Armstrong as ruling elder, April 13, 1828. The Covenanter then became the second Presbyterian congregation in St. John, and had about forty members, including those in the vicinity.

1828-1832.

Mr. Clarke then passed around the head of the Bay of Fundy to those places in Nova Scotia designated by the Revs. Willson. After a careful survey of the field, the missionary decided to settle in Amherst, although he organized the first Covenanter congregation in this isthmus at Chimogull, Westmoreland Co., N. B., on the Gulf of St. Lawrence, some thirty-seven miles from Amherst, in the fall of 1828. The elders chosen at Chimogull at the organization were William Anderson, William Peacock and Samuel Warwick. In 1829, Mr. Clarke organized the congregation at Amherst, by the ordination of John Cadman, Robert Cooke, and John Cooper, ruling elders. Mr. Clarke now gave his whole time to these congregations, with an occasional visit to St. John.

The first Covenanter church ever erected in the Provinces, was built at Chimogull, N. B., in 1830. It was 40 x 30 feet, and very comfortable. Here, also, the first Covenanter communion ever conducted in the British domains was administered by Mr. Clarke, on the first Sabbath of July, 1831. There were fifty-two communicants, including the minister and his wife, gathered from different parts of the Provinces and Prince Edward Island. A large audience assembled on the occasion. All of the elders were converts to the Covenanter faith, and deserve a passing notice. William Anderson was a native of Prince Edward Island; John Cooper was a Scotchman; William Peacock and John Cadman were Englishmen; Samuel Warwick was an Irishman; and Robert Cooke was a Nova Scotian. During his early ministry, Mr. Clarke was uncompromising in his position on political dissent. He did not admit indiscriminately persons into the church. Had he done so he could have had large accessions, for he was a popular preacher and an indefatigable worker.

Mr. Clarke corresponded with the American Synod, and in August, 1831, visited the court convened in Philadelphia, and gave an account of his work. His circuit of riding was "upward of two thousand, five hundred square miles, exclusive of foreign visits." The labors of Mr. Clarke became so manifold and arduous, that he appealed to the Irish Synod for a helper. They agreed to immediately send him a co-laborer. Accordingly the Rev. William Sommerville sailed for St. John, August 16, 1831, and arrived safely after a stormy passage of six weeks. He was accompanied by Mr. Andrew Stevenson (the late Rev. Dr. Stevenson, of New York), who was sent by the Board of Missions as a teacher and catechist. It was the design of the Board to have Mr. Sommerville settle in St. John, and also minister to the adjacent societies in New Brunswick. There were a number of these preaching places, such as South Stream (Barnesville), Salt Springs, Jerusalem, Hopewell, Chepody, Neripis and Londonderry. In the early winter of 1831, Mr. Sommerville left St. John, passed around the head of the Bay of Fundy, and visited Mr. Clarke and his stations in the Isthmus of Cumberland. Continuing on around the Basin of Minas, he found urgent calls for his services in the Lower Horton

district. As the names of the early Covenanters in St. John, Chimo-gull, and Amherst have been given, it might be well to preserve the names of the principal families at some of the other preaching stations.

At *Milligan*, James Smyth, George Duncan, James Love, William Floyd, Henry Hay and William Hamilton. At *Jerusalem*, Joseph Moore. At *Salt Springs*, John Patton, James Robison, William and John Carson. At *Hammond River*, James and Samuel Henderson. At *Hampden*, David and James Floyd. At *Londonderry*, Joseph Wallace. At *Hopewell*, David Rodgers and Michael Henry. At *Neripis*, Robert Waik. At *Horton*, Benjamin and Elihu Woodworth, John Simpson and Samuel Avery. At *West Cornwallis*, John White. At *Wilmot*, John Allen and David Cruikshank.

Congregations being organized, and preaching stations augmenting, Revs. Clarke and Sommerville now felt the need of a Presbytery, and took all the legal and orderly steps for its organization. The following briefly sets forth its constitution.

“ POINT DE BUTE, NOVA SCOTIA,
25th April, 1832.

The Missionaries of the Reformed Presbyterian Church to the British Provinces of New Brunswick and Nova Scotia—Alexander Clarke and William Sommerville—with ruling elders belonging to Mr. Clarke's circuit, being met according to previous arrangement, and judging it expedient for the purpose of promoting the interests of truth and piety upon a Scriptural plan among the people under their inspection, and in the sphere of labor assigned to them in the Providence of God; and believing it to be in accordance with the views of the Synod by whom they have been sent that a Presbytery should be constituted, after an explanation of the nature and defence of the principles at considerable length of the Presbyterian form of government before a respectably large audience; *Resolved*, that the present is a proper time to be constituted a Presbytery in the name of the Lord Jesus Christ, King and Head of the church, and in the exercise of that authority belonging to them as ministers of the gospel regularly set apart to the ministry of reconciliation by the laying on of the hands of the Presbytery.

1. Accordingly Presbytery was constituted by Mr. Clarke in a solemn prayer. Members of the court: Alexander Clarke and William Sommerville, ministers; William Peacock and Robert Cooke, ruling elders.

2. It was moved that Alexander Clarke be Moderator, and William Sommerville, Clerk.

3. That the Presbytery now constituted be and hereby is entitled the ‘Reformed Presbytery of New Brunswick and Nova Scotia.’”

They then set forth at some length the position and aims of the Presbytery, and gave directions for meetings and work. Meetings for catechetical study were arranged, and children were to be brought, that points of doctrine and practice might be most fully explained to them.

1832-1841.

The congregation at St. John had attained to a membership of forty-five, and a strong desire was felt for a settled pastor and a permanent place of worship. They had usually met at the house of Mrs. Ritchie, in Portland, or at William Ewing's. A piece of ground was obtained on Wentworth street, in that part of the city known as the "Lower Cove." The church building was begun early in 1833, and before the close of the year it was occupied. Revs. Clarke and Sommerville occasionally visited the St. John congregation, and preached for them. William Ewing, an intelligent layman, was the chief instrument, with Mr. Armstrong, of keeping the people together.

In 1832, Mr. Andrew Stevenson, catechist, had located along the St. John river, at the mouth of the Jemsey, some fifty miles above St. John. Here he taught school and engaged in religious work. In 1833, Mr. Stevenson left the Provinces and the service of the Board, and repaired to Philadelphia. The Irish Synod now sent out David Bates, a ruling elder, who settled at Jemsey. In 1835, Mr. Bates was joined by the family of William Dougal, and they constituted a society, and occasionally had preaching. In 1836, Samuel Brown, and, in 1839, his father John Brown, with a large family, joined the Jemsey society. Still later in 1839, Mr. Dougal removed to St. John, but at the same time the society was augmented by John Glenn and family. The meetings were held every Sabbath day and Wednesday evenings, and were often attended by the neighbors. David Bates removed his family to St. John, in 1841, but returned in 1847, and lived there until his death in 1883. His son, Robert Bates, with his sister, Mrs. Mary K. Glenn, live at the mouth of the Jemsey, and still represent the Covenanter church in that section.

The cause under the immediate care of Mr. Clarke was flourishing at Amherst and Chimogull, and he was extending his places of preaching. In 1833, a church was built at Jolicure, N. B., eleven miles north of Amherst, N. S. The building was 40 x 30 feet, and erected principally by the Brownell and Coppe families. There was no session here, and but few members.

In 1834, Mr. Clarke organized the congregation of Goose River, N. S., by the ordination of Samuel Angus, and the installation of John Cooper, formerly of Amherst congregation. Goose River congregation was twenty miles east of Amherst, on the Gulf of St. Lawrence. A church was built here in 1834. There were now three regularly organized congregations under Mr. Clarke's care, besides the following preaching stations, viz:—*Nappen, N. B.*, six miles from Amherst. *Sackville, N. B.*, ten miles north-west of Amherst. The services were conducted in a temperance hall. There was no session here, and but few members. *Jolicure, N. B.*, eleven miles north of Amherst, and seven from Sackville. *River Hebert, N. S.*, eighteen miles from Amherst, which subsequently became a flourishing station. Mr. Clarke continued to reside at Amherst, and made the circuit of these seven charges with perfect regularity. In 1836, John Cadman was trans-

ferred from Amherst to Chimogull congregation. This same year, John Armitage, James Buchanan, Dickie Logan and William Taylor were chosen elders at Amherst. In 1838, Alexander Ferguson and Sylvester Burns were added to the session at Goose River. In 1838, a house of worship was erected within the bounds of the Amherst congregation.

Mr. Sommerville had spent two years in missionating in different parts of the two Provinces. In the spring of 1833, he was urged by some of the leading men in the old Presbyterian church at Grand Pre., N. S., along the lower side of the Basin of Minas, to come and settle there. Mr. Sommerville laid the matter before Presbytery. The people agreed to sing the Psalms, accept the principles and conform to all the usages of the Covenanter Church. They also promised Mr. Sommerville the free use of a house and garden, and to raise all the money possible for one-half his time. The arrangement being satisfactory to all parties, Mr. Sommerville accepted the call, May 5, 1833, and thus added the *Horton* congregation to the list of Covenanter churches. The first elders here were Capt. Elihu Woodworth and Joseph Caldwell.

In 1835, Mr. Sommerville made a trip to the vicinity of Handley mountain, in Annapolis Co., N. S., in answer to a request of John Allen, who had travelled on foot all the way to Grand Pre to see the missionary. Here he ordained David Cruikshank, ruling elder, and this was the nucleus of the present Wilmot congregation. On his return Mr. Sommerville stopped in Lower Cornwallis valley, and preached to a few Presbyterians in the vicinity of Somerset. They invited him to give them his unemployed one-half time, which proposition he accepted, May, 1835. It was not until 1842, however, that the congregation was organized under the care of Presbytery. The first Covenanter session at Cornwallis was composed of George Parker and Solomon Woodworth, ruling elders, chosen September 18, 1842. Mr. Sommerville then remained the regular pastor of the united congregations of Horton and Cornwallis.

[TO BE CONTINUED.]

ECCLESIASTICAL.

CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

The Board of Superintendents of the Theological Seminary met in the Hall on March 19th, 9 A. M. The members were all present except Dr. Sommerville and elder D. Boyd, who had arranged to come on, but were prevented.

Oral examinations were held in Biblical Introduction by Professor Willson, and in Pastoral Theology by Professor George. The examination papers of the students in the other studies were submitted to the Board.

Discourses were delivered in the Allegheny church on Tuesday

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EDITORIAL.

THE matter on hand needed to be published in this number, because our next issue is devoted to the Minutes of Synod. This cuts down the editorials. We must have space, however, to ask the united prayer of the people for the approaching meeting of Synod. At all times Synod needs the presence and guidance of the Holy Spirit. Yet there is a special feature in this meeting, in the place of assembly. For the first time in its history Synod meets west of the Missouri river. There is in this an indication of extension of our work. There are influences to be set at work, and the next Synod may do much for good, if united and faithful. The National Reform meeting that precedes its sessions will direct attention to the gathering. The labors of Synod's lecturer throughout the church, will have led the people to a higher appreciation of their noble heritage, in the instruction they have had in the all embracing truth of the Headship of Christ. There are differences of judgment among us as to methods, there are personal elements in some of the questions that hinder clearness of sight, there are local troubles that have gathered to themselves larger issues as if to exaggerate their importance. Yet, after all, the Synod as an assembly of the elders can hear, judge and determine without heat or passion. The interests of the Redeemer's cause at home and abroad should engage attention, and while the elders take counsel together, may prayer be made for them in the congregation, at family altars, and in the privacy of the chamber.

OUR APRIL editorial furnished a text to the *Christian Reformer*. It has furnished us in turn with a text, but for a shorter discourse. "It is one thing to oppose a movement. It is quite a different thing to oppose certain methods of that movement." Let us grant this to one another. Opposition to sending out a lecturer on Political Dissent though the mind of Synod may not spring from opposition to Political Dissent. Opposition to the plan and methods approved and

before his death he was visited by that youthful and enthusiastic upholder of the covenant, James Renwick, when a misunderstanding which had taken place between them was fully cleared up. At parting, the aged saint said to the youthful hero: "Go on in single dependence on the Lord, and ye will get honestly through, and clear off the stage, when many others who hold their heads high, will lie in the mire, and make foul hands and garments."

Soon after this, finding his end approaching, and learning that his hiding place had been discovered, he appeared one morning early at his brother's house, whose wife seeing him told him that he must go back to the cave, for the enemy would be there directly. He said that the cave being discovered, he had done with it, but in forty-eight hours he would be beyond the reach of all his enemies. He also said that bury him where they might, he would be lifted again. He was then hidden as best they could in the house, and though shortly after the soldiers came and searched the place—not finding him in the cave—they missed him, and the good, weary old man died in peace.

Peden's biographers all state that he was buried in the Laird of Affleck's aisle; but this also is an error, and no one who knows the ancient Boswell family, and their strange rock-hewn family vault, deep under the ground, will doubt that it is an error. But we have other proof. We quite well remember a very aged and a highly respectable man, named Hodge, and he unhesitatingly stated, that, when a little boy, he had heard his grandfather relate that he had witnessed the lifting of Peden, standing amid a group of horror-stricken villagers. The grave, he said, was at some distance from and south of the Auchinleck aisle.

The brutal soldiers and the equally brutal commander of the party, carried the body to Cumnock, and would have hung it in chains on the gallows there, but for the intervention of William, second earl of Dumfries, a privy councillor, when it was buried at the gallow's foot, but which half a century later became part of the churchyard; and where, in addition to the old gravestone which covers his remains, a costly and beautiful granite monument to his memory was erected three years ago, and inaugurated by Professor Blackie in presence of fully 4,000 people, a full account of which with a capital representation of the monument, will be found in the appendix to the second edition of the *Homes, Haunts and Battlegrounds of the Covenanters*.

ANNALS OF THE NEW BRUNSWICK AND NOVA SCOTIA PRESBYTERY.

BY REV. W. M. GLASGOW, BEAVER FALLS, PA.

1841-1848.

The St. John congregation, with adjacent societies, had been left all these years without a regular supply of preaching. Earnest entreaties had been made to the Synod of Ireland for a minister. The Synod of Ireland sent out Rev. Alexander McLeod Staveley, who

arrived in St. John, in August, 1841. The St. John congregation was now regularly organized, with John Armstrong and Robert Ewing, ruling elders, Mr. Staveley being installed the pastor. There were about seventy-five members. With three regularly settled pastors in the Provinces, the Covenanter vine began to put forth its branches and to yield fruit. As early as 1840, the temperance question began to be agitated in the St. John congregation, and, as there was but one member who sold spirituous liquors, he was suspended until he finally quit the business and returned to the church. In 1842, the Irish element in St. Andrew's Presbyterian Church became dissatisfied with the pastor and the ruling Scotch element, and withdrew to form a new congregation. They had arranged with a young Irish preacher, Rev. Robert Irvine, to take charge of them, but he failed to arrive at the specified time, and they came in a body to the Covenanter Church in the "Cove," and filled up the building. They remained but a short time, however; for, upon the arrival of Mr. Irvine, who was a popular and eloquent preacher, these followers not only gathered about him, but some of the members of the Covenanter congregation. In 1845, the St. John session was increased by the election of James Agnew and David Bates, ruling elders. In 1847, Mr. Bates removed to the mouth of the Jemseg.

Mr. Clarke had voted at some election in Nova Scotia, which he claimed was not contrary to the position of the church on civil relations, but failed to satisfy the requirements of the presbytery, absented himself from the meetings, and, in 1845, declined the authority of the court in the premises. His case was then referred to the supreme judicatory—the Synod of Ireland.

There was still great need for another missionary in New Brunswick. In answer to the demands of the rapidly increasing field, the Synod of Ireland sent out Rev. James Reid Lawson, who arrived in St. John in October, 1845. After visiting different parts of the Provinces, he finally settled at South Stream, now Barnesville, some twenty miles east of St. John. Although there were only two or three Covenanters in that region at the time, Mr. Lawson soon built up a promising society, which was organized into the Barnesville congregation, April 12, 1846, by the ordination of Samuel Henderson and Henry Sands, ruling elders, Mr. Lawson being installed the pastor.

For some years a few families of Covenanters had found their way through the Provinces into the forests of Maine, and had settled at Littleton, on the Meduxnekeag river, some five miles north of Houlton, Aroostook county. In 1840, Joseph Henderson had emigrated from Donegal, Ireland, and settled in this region when it was an unbroken wilderness. In 1845, his parents, two sisters, and his three brothers—William, Thomas and John—joined him, and they held fellowship meetings in each other's houses every Sabbath. In 1847, Mr. Staveley, of St. John, visited them, and preached in the neighborhood as the first minister in that whole region. The location was isolated. There being no railroads in those days, it took two days to

come up the St. John river by boat to Woodstock, N. B., and then drive some sixteen miles to the Littleton settlement.

In March, 1845, Mr. Staveley visited the head of Mill Stream, (Queensville) N. B., some sixty miles northeast of St. John, and preached and baptized six children. In October, 1847, he returned and organized a society by ordaining Robert Elder a ruling elder. Among the original members at Mill Stream were Thomas Kelso, James Kelso and wife, Charles Gailey and wife, Robert Elder and wife, and William Gailey and wife. Shortly afterwards the society was augmented by the arrival of Alexander Elder and wife—in all about thirty members. They erected a house of worship, and enjoyed occasional supplies. Subsequently other families connected, among whom was Mr. Grindon, an English Episcopalian, who had married a good Covenanter wife in the person of James Kelso's daughter. By removal and death the Mill Stream society is reduced to about ten members, among whom is Robert Elder, the original and only elder of the society.

In the spring of 1847, Alexander C. Stuart, a student of theology of the Original Secession Church of Ireland, came to the Provinces, took up his abode in St. John, and connected with the Covenanter Church in that city. He was far advanced in his studies, and desired to be actively engaged in religious work. The condition of the waste places pleading for preaching, led the presbytery to license Mr. Stuart, at St. John, September 26, 1847. He preached with some degree of acceptance at Mill Stream, Campbell, and other places in New Brunswick, for two or three years, and then came to the States and supplied in our vacancies for a few years. In 1852, he repaired to Montreal, where he joined the United Presbyterian Church. He is now a Presbyterian minister in Kentucky.

Mr. Clarke having violated his church principles and ministerial vows, and having declined the authority of the presbytery and Synod, was formally suspended, and his name stricken from the roll October 14, 1847. He now identified himself, and all the congregations and stations under his care in Westmoreland county, N. B., and Cumberland county, N. S., with the General Synod (New School) of the United States. There were about two hundred communicants in all. The following is Mr. Clarke's letter to the Northern Presbytery of the General Synod, and his application for reception into that body:

“To the Moderator and remanent members of the Northern Presbytery in connection with the Reformed Presbyterian General Synod of North America:”

“The petition of Alexander Clarke, of Amherst, N. S., *humbly showeth*, that, twenty years ago, the petitioner was sent out as a missionary to these Provinces by the Reformed Presbyterian Synod of Ireland; that in the present field of his labor the petitioner found but one professed Covenanter; that there was not a Presbyterian house of worship in the two counties in which petitioner's circuit lies, nor any suitable place for preaching at all; that there were but few

of the Presbyterian name, and those, in many instances, unworthy of even the name; that now there are many stations, four houses of worship—a fifth in progress—other places of accommodation, and nearly two hundred communicants. That in view of these facts and aware that the petitioner stands *alone*, others wish to press into the field, and that without immediate help no one man, in these shaking times, can hold these many posts together; and that as the petitioner's views of *public policy* are in accordance with those of your reverend body, therefore, petitioner earnestly prays that you will, without delay, take him in your connection, under your protection, and send him some assistance. And the petitioner hereby promises to follow no divisive courses, but to yield all due subordination *in the Lord*. And petitioner, as in duty bound, will ever pray, etc., etc.

“ALEXANDER CLARKE.

“*Amherst, N. S., 2d February, 1848.*”

At a meeting of the Northern Presbytery, held in New York City, April 21, 1848, Mr. Clarke, and all the congregations and stations under his care, were formally received into the General Synod of the United States. At a subsequent session of the same meeting, Henry Gordon, a third year student, offered his services for this field. Accordingly he was licensed May 16, 1848, and at once repaired to Nova Scotia, as a co-laborer with Mr. Clarke. In 1850, two other young ministers were sent out, and the cause flourished for many years. Mr. Clarke died in Amherst, March 15, 1874, in the eighty-first year of his age. In many respects he was an able man, and accomplished a vast amount of good amid hardships and discouragements. But he abandoned the priceless principles he was commissioned to establish and maintain, and as a consequence other denominations largely reaped the fruits of his labor.

1848-1864.

After the separation of Dr. Clarke and his connections, efforts were made to obtain another missionary for the western part of Nova Scotia. Accordingly the Irish Synod sent out Rev. Robert Stewart, who arrived in the fall of 1849. He took charge of the Wilmot congregation, in Annapolis county, N. S., and also preached at Margaretville, Lawrencetown, and places adjacent. In 1852, the congregation was regularly organized with David Cruikshank and Daniel Morrison, ruling elders. In 1858, Hugh Kerr was added to the session.

In the fall of 1849, the St. John congregation deemed their church in the “Cove” as neither suitable nor well located. They immediately began the erection of a well-appointed church and manse, situated at the corner of Sidney and Princess streets, which was formally opened for worship, November 10, 1850. Here Mr. Staveley continued to labor with much encouragement until the great conflagration of 1877 swept all the property away. During the next few years a large number of members were not only added to the various congregations, but a number of ruling elders were added to the

different sessions. In 1850, John W. Canady, Hugh Newcomb and John White; and, in 1861, Gordon A. Calkins, were added to the session of Cornwallis. Also in 1861, William A. McDonald and Silas H. Davidson were chosen at Horton, both of these congregations being under the care of Mr. Sommerville. In 1850, John Curry; and, in 1860, John Parks and John Toland were added to the session of Barnesville, N. B., under the pastorate of Mr. Lawson. In 1853, George Suffren, John Toland and Robert Wark were chosen and inducted into office in St. John. Elder James Agnew was lost from a vessel at Eastport, Me., in 1850, and John Toland removed within the bounds of Barnesville congregation in 1860. The Barnesville congregation erected a very comfortable house of worship in 1852, and Henry Sands, a ruling elder, left the church because he could not get the pew he wanted in the new kirk. In 1850, James B. Calkins; in 1852, James R. Miller; and in 1853, John W. Loan were recognized as students of theology under the care of presbytery. For various reasons none of them carried out his designs and entered the ministry of the church. In 1856, Rev. Dr. Thomas Houston, of Ireland, visited the churches in the Provinces, and his ministrations did much to cheer the hearts of the pastors and strengthen the faith of the people.

In October, 1856, Rev. J. R. Lawson resigned the pastorate of the Barnesville congregation, and removed to Boston, Mass. This was a great loss to the presbytery and a discouraging move for the people. The cause in Boston, however, was in its incipiency and unpromising. After a year's residence there, Mr. Lawson returned to Barnesville, where he was installed, October 15, 1858. Robert M. Sommerville, son of Rev. William Sommerville, after having finished his literary and theological education in Belfast, Ireland, was licensed there January 3, 1861. He immediately returned to the Provinces as a missionary, and was ordained and installed co-pastor, with his father, over the united congregations of Horton and Cornwallis, N. S., October 16, 1861. Mr. Sommerville resigned these charges September 29, 1863, and confined his labors principally to Wolfville, where he was installed in October, 1864. This was a branch of the original charge of Horton, and a very neat house of worship was erected in Wolfville. Mr. Sommerville also preached at Church street, Pt. Williams, and adjacent places, as well as inspected the schools of the county.

The Covenanted cause in Maine had not been neglected. The ministers visited the Littleton society as often as convenient. In 1861, Nathaniel Henderson and family, from Ireland, joined his brethren there, thus completing the family circle. They now began the erection of a house of worship, 25x35 feet, which was completed in 1863. They were now taken under the care of presbytery, and supplies frequently visited them.

1864-1879.

There was a growing desire upon the part of presbytery to connect

with the Synod of the United States. They were much nearer the American Synod, and the provincial Covenanters felt the need of that aggressiveness which a vital connection with American organizations and institutions would doubtless furnish. The desirableness of such a relation was first brought before the presbytery, September 5, 1866, but no action was taken.

Some changes in the *personnel* of the sessions took place during this period. On account of deaths and removals new elders were chosen. At Wilmot, N. S., James Fullerton and John Roy were chosen in 1878. At Cornwallis, N. S., Holmes E. Morton and Samuel White were elected in 1869. At Horton, N. S., William Trenholme was added to the session in 1867. At St. John, N. B., in 1871, Thomas Maclellan; and, in 1875, Johnston Henderson and Robert A. H. Morrow were chosen ruling elders. At Houlton, Maine, (Littleton society) Nathaniel Henderson was ordained an elder June 11, 1869, and, in 1872, Thomas Henderson was elected, thus placing Houlton as a regularly organized congregation under the care of presbytery. John Toland, a ruling elder at Barnesville, N. B., also agent for the British Bible Society, and a scholar and speaker of ability, was authorized by presbytery, in 1873, "to expound the Scriptures." Mr. Toland continued his studies under the care of his pastor, Rev. J. R. Lawson, and passed satisfactorily all his trials for licensure in September, 1875. As there were pending negotiations for union with the Synod of the United States, the formal act of licensure was postponed.

In November, 1873, Rev. R. M. Sommerville resigned his charge at Wolfville, N. S., and came to the United States. The members at Wolfville were certified to Horton congregation, and the church was sold. In June, 1877, the city of St. John, N. B., was visited by a terrible conflagration. Two hundred acres of the best of the city were laid in ashes. The Covenanter church and manse, with all their contents, were entirely swept away by the fiery element. This loss of all their church property, together with the terrible panic which followed, disheartened many of the congregation and they left the city for the States. With characteristic zeal and faith, led by the pastor, Rev. A. M. Staveley, the St. John congregation began to gather means for the erection of the present church building and manse, at the corner of Peel and Carleton streets. The presbytery soon lost three of her valued ministers. Rev. William Sommerville died at his home in Somerset, N. S., September 28, 1878, aged seventy-eight years. During his last illness his pulpit had been supplied by W. J. Sproull, licentiate, from the States. Mr. Sproull was afterward called to the pastorate of the united congregations of Horton and Cornwallis, N. S., but he declined. Rev. Robert Stewart resigned the charge of the congregation of Wilmot, N. S., October 1, 1878, thus leaving all the congregations in Nova Scotia vacant. Mr. Staveley came to our Synod of 1879, and urged the connection of the New Brunswick and Nova Scotia Presbytery (having the hearty concurrence of the Irish Synod), with the Synod of the United

States. This relation was consummated June 10, 1879, at New York, and the Provincial Presbytery was added to the list of our Synod. Mr. Staveley resigned the St. John congregation, in July, 1879, and returned to Ireland. Mr. Lawson, at Barnesville, N. B., was the only pastor in the whole presbytery. Synod not only sent regular supplies to the Provinces, but a committee to investigate the condition of the congregations, and report as to their needs and prospects.

1879-1895.

T. A. H. Wylie, licentiate, supplied in St. John in 1880, and declined a call. Soon three ministers were settled within the bounds of the presbytery. John A. F. Bovard, licentiate, was ordained *sine titulo* at Barnesville, and placed in charge of the congregation of Houlton, Maine, July 28, 1881. Thomas McFall, licentiate, was ordained and installed pastor of the united congregations of Cornwallis and Horton, N. S., August 25, 1881. Rev. Armour J. McFarland was installed pastor of the congregation of St. John, N. B., August 4, 1882. Rev. J. R. Lawson felt constrained to resign the pastorate of Barnesville, N. B., August 4, 1882, on account of inability, by reason of partial paralysis, to attend to the duties of the charge. During this period reaching up to the present time, there were some elders inducted into office in some of the congregations. At Houlton, Maine, in 1888, Thomas I. Henderson and Joseph Henderson were chosen to succeed the two recently removed by death. They compose the present session. At St. John, in 1884, George Bell and William G. Brown; and, in 1889, James O. Miller were added to the session. The present session of St. John is composed of Robert A. H. Morrow, George Bell and William G. Brown. At Barnesville, in 1879, Alexander E. Kelso; and in 1886, William Conners and William J. Curry were chosen, which three compose the present session of Barnesville. At Cornwallis, N. S., in 1881, James Morton was chosen an elder, but declined to serve. The present session is composed of Holmes E. Morton and Samuel White, with the pastor. At Horton, N. S., in 1881, Edwin Chase and William F. Newcomb were chosen, but declined to serve. By the death of elder William A. McDonald, in 1885, Horton became disorganized, and the field is about abandoned. In 1882, the congregation at Houlton, Maine, erected a neat church building. Mr. Bovard left the field in 1884, since which time they have only had occasional supplies. In 1883, the new church building was completed in St. John, N. B. In 1887, this congregation suffered from a heavy financial failure, but friends were raised up for their help and the indebtedness of the church was cancelled. Mr. McFarland resigned the charge, January 1, 1895, and removed to Beaver Falls, Pa.

In the spring of 1884, an encouraging field opened up in the stirring city of Moncton, N. B. Supplies were sent, and a mission organized in April, 1885, by the ordination of Andrew J. Millican to the eldership. By his removal in 1887, as well as others, the mission is disorganized.

After several calls had been presented and declined, the Barnesville congregation almost despaired of a settlement. In the good providence of God, they obtained Thomas Patton, licentiate, who was ordained and installed pastor May 26, 1887. The church was tastefully remodelled and refurnished, and the cause began to revive. By the loss of a large number of prominent members by death, (including that of the former pastor, Rev. J. R. Lawson,) and the impaired health of his wife, Mr. Patton resigned the charge of the Barnesville congregation, September 28, 1891, and it is still a vacancy. Rev. Robert Stewart practically withdrew from the communion of the church in 1888, and preached in the Presbyterian body for a few years. He was restored to our communion in 1892, and occasionally preaches in the vacancies.

With but one settled pastor in the Provinces—Rev. Thomas McFall, of Cornwallis, N. S.,—and with but one other possible minister within the bounds, the New Brunswick and Nova Scotia Presbytery is practically disorganized. Unless constant supplies are sent or pastoral settlements are soon effected, Covenantalism in the Maritime Provinces will ere long become extinct.

[Errata in article in May number:—1. For Chimogull read *Chimoguee*. 2. For Jemsey read *Jemseg*. 3. As the records are somewhat imperfect, it is not certain that Samuel Warwick was an elder at Chimoguee. W. M. G.]

NOTES AND ITEMS.

THE Central Allegheny congregation started on Sabbath, March 21st, a mission on Fountain street, Allegheny—not more than three-quarters of a mile from the church building. The Sabbath School meets at 4:15 P. M., and at 7:30 P. M., there is preaching. The attendance at the former has averaged thus far about 80, and at the latter about 100. A lot has been selected, and it is hoped a suitable building will be erected ready to be occupied by September 1st. Mr. Jack, one of the students, has been engaged to take charge for a short time. The expense will be quite an item to the congregation, which is not wealthy, but the members are determined to succeed. Mr. R. S. George, of Miller's Run congregation, who spends considerable of his time in this city, is a liberal contributor and takes a deep personal interest in the mission. It is located in a part of the city where are no churches. The debt on Spring Garden chapel has been reduced to \$400. As soon as this is paid, the question as to a permanent congregation and settlement will be considered. The Sabbath School averages 200, and the audience at the evening service over 100. The Wednesday evening prayermeeting has an attendance of about 60. Mr. Smith, a student of the first year, is in charge.

J. W. S.

REV. T. HOLMES WALKER, of Ray, Indiana, has received a call from Baltimore, also from Conococheague, each for part of his time.