

munion in Syria from the Greek Roman Catholic Church should be baptized. Not only in this but in all similar cases baptism is to be administered. Rev. W. J. Coleman was chosen to labor in the interests of the National Reform Association as the representative of this Church.

The Synod of 1882, met in New Concord, Ohio. From the following resolutions it will be seen that this is a temperance Church:

1. *Resolved*, That we unite in sincere thanksgiving to God for the firm hold the cause of Temperance has taken in the public conscience, for the able instrumentalities that are raised up in its advocacy, and for its marked progress in the Church and throughout the Nation.

2. *Resolved*, That we hereby lift up an uncompromising testimony against the use, manufacture or sale of intoxicating liquors, including beer, ale, wine and hard cider, as a beverage; against the renting of property for the manufacture or sale of intoxicating liquors; against the selling the fruits of the earth for the purpose of being manufactured into intoxicating drinks; and against giving countenance in any way to the nefarious traffic or use.

3. *Resolved*, That the ministers, officers and members of the Church be enjoined to take a public stand in the present Temperance movement, and openly wage, in all legitimate ways, an unceasing warfare against the atrocious liquor business and the pernicious evils of intemperance.

4. *Resolved*, That sessions see to it that members of the Church act consistently with her public position on the Temperance question, and that the discipline of the Church be rigidly applied in all cases where the law of the Church in this regard is violated.

5. *Resolved*, That the Sabbath Schools make Temperance a part of their instruction; and that teachers and scholars be urged to pledge themselves to total abstinence from intoxicating liquors, and to earnest work in the Temperance cause.

6. *Resolved*, That Synod reiterate its former recommendation against the use of intoxicating wine in the Lord's supper.

7. *Resolved*, That we rejoice at the progress of legal Prohibition in

our country; and that we put forth every effort consistent with our position as a Church, to secure an amendment to the United States Constitution, and also to the Constitutions of the different States, forbidding the importation, manufacture and sale of intoxicating liquors as a beverage.

8. *Resolved*, That the time has come when our Church should take an advanced step in the temperance cause by incorporating in her written testimony an article forever prohibiting the manufacture, sale and use of intoxicating liquors as a beverage.

9. *Resolved*, That this Synod express its hearty approval of the action of the legislature of this State in closing the liquor saloons on the Lord's day.

10. *Resolved*, That Synod renew, in more emphatic terms, its condemnation of the production, manufacture, sale and use of tobacco, as it is injurious to the best interests of man socially, morally and spiritually; and that Presbyteries be enjoined to refuse licensure to any candidate who is in the habit of indulging in the use thereof.

Synod declared itself opposed to the action of the government in closing the western gate, while through the east gate a far more dangerous class of emigrants is received with no restrictions:

Resolved, That this Synod express its condemnation of the recent Anti-Chinese bill which has passed both houses of Congress, and been signed by the President, as a breach of treaty obligations, opposed to the spirit of the age, a gross violation of the law of God, and as calculated to arrest the earnest missionary efforts now being put forth for the Christianization of that numerous people.

Rev. Henry Easson, missionary from Syria, was present and addressed the court. A suitable notice was taken of the providential death of President Garfield. A Committee was appointed to prepare an edition of the Book of Psalms with verbal corrections and suitable music.

A long and able discussion of the true and historic position of the Church was entered into in reference

to the question of voting for temperance amendments in some of the States. The question was "Could Covenanters, consistent with their position, vote for amendments to State Constitutions? The following was the deliverance of Synod on this subject:

Resolved, 1. That this Synod declares anew our position of dissent, on moral grounds, from the Constitution of the United States, and rejoices in the evidence which this discussion has afforded of unabated and unanimous convictions in support of this position.

2. That it has always been regarded as the privilege and the duty of our members to unite in all civil action which is not inconsistent with this dissent.

3. That in view of the varying conditions under which constitutional amendments are submitted in different States, we leave it with Presbyteries and sessions to administer the discipline of the Church in harmony with these principles.

The Synod of 1883, met in the city of Allegheny, Pennsylvania. It was largely attended and much important business was transacted. The Commission visiting the Churches in the Maritime Provinces made an interesting report. A charter for Geneva College was submitted.

A memorial from Nova Scotia with reference to the validity of sacraments, received the following answer:

While we are in full harmony with the Memorialists as to the nature and Scriptural mode of administering the ordinance of baptism, yet we cannot acquiesce in their prayer, asking this court to pronounce baptism by immersion to be in all cases invalid, and that applicants from the Baptist connection, seeking fellowship with us, should be required to receive baptism before admission, according to the mode of administration followed by us, for the following reasons:

1. Because it has never been, either in principle or practice, recognized as necessary in the Reformed Presbyterian Church, in this or any other country, that such a condition of admission to our membership should be required on the part of such applicants.

2. Because, while we strenuously contend for the Scriptural administration of religious ordinances, we cannot admit the principle that mere imperfections in the mode of administration do invalidate them or destroy their efficacy. The Westminster divines declare that "The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them;" therefore when the appointed sign is employed in baptism, and when it is applied as directed, in the name of the Father and of the Son and of the Holy Ghost, and that in an avowed symbolical and sacramental use, and for a symbolical and sacramental purpose, then there are present substantially all the elements constituting a real administration of that ordinance.

3. Because, as the validity and efficacy of a sacrament do not depend on the amount of the material sign employed on the occasion, but upon the right apprehension, in its use, of its spiritual import and significance as an appointment of Christ, it is not impossible to realize the spiritual benefits of baptism even when administered by immersion. The leading idea in employing water in baptism is that of purifying from defilement, and as in ordinary life, from which the term is taken, this is sometimes effected by applying water to the object to be made clean, and sometimes by putting it into the water, we do not think that the ends contemplated in baptism cannot be reached, or that the ordinance is invalidated when the mode of administering is by immersion, any more than that the Lord's Supper is invalidated when in some Evangelical Churches it is administered in a manner which we cannot regard as altogether Scriptural.

4. Because we cannot refuse to accept the validity of this ordinance, as administered by Baptists without unchurching the connection, or in other words refusing to acknowledge them as a part of the true church of Christ. This we do in relation to Rome by refusing to accept her baptism and ordination, but we think it would be utterly unjustifiable to place Baptist Churches in the same category.

The following sentiment with reference to an old form and custom of the Church is interesting:

1. That the distribution of tokens on a week day evening previous to the administration of the ordinance of the Lord's supper has never been considered an integral element of the ordinance.

2. That it is in no sense an act of worship, nor is the token a religious symbol.

3. That it is simply a custom relating to the well ordering of the Church that has come down to us from persecuting times, and as such has a strong hold upon the minds of many in the Church.

4. That it cannot in any way be productive of mischief unless elevated into a prominence and significance that does not in any sense attach to it.

5. In view of these considerations we advise all our people to observe the custom as heretofore until such time as the Church in its wisdom may deem it proper to dispense with it.

An article on Temperance was inserted into the Testimony.

The Synod of 1884, met in Northwood, Ohio. While there was a large attendance of delegates, the business was interesting but of a routine character. The principal question that demanded the especial attention of this Synod was that of voting for amendments. The following is the report of this item:

1. Does voting for amendments to State Constitutions involve anything sinful or inconsistent with the principles and practice of the Church?

2. Has the deliverance of this Synod in 1868 on the question of voting for amendments been repealed?

To the first of these inquiries the following answer is submitted:

That it is a fundamental principle of the Church, in regard to which we are persuaded there is no diversity either of sentiment or practice amongst us, that all acts performed under the government, that either require or imply an oath to the National Constitution or to the Constitution of any of the States, are manifestly acts of incorporation with the government; and although the service should be right in itself, yet it becomes wrong and sinful by reason of the sinful condition involved.

It should, however, be borne in mind that in guarding with watchful jealousy against the sin of identification with an unscriptural government, the Church, both in the practice of her members, and in the deliverances of Synod, has wisely avoided the evil of being led

aside into any unwarranted extremes, as regards our relation to the Nation, and its government.

In order that we may take no step of departure from our peculiar position, either to the right hand or to the left, it requires to be studied and observed with special care. There are forms of civil action in which our members have always held it their privilege to engage, without fear of complicity in the sin of an unholy confederacy. Among the latest utterances of Synod on this subject are these words: "The general rule for guidance is that participation in acts of civil administration is not in itself wrong and sinful, but becomes so when any sinful condition in the way of an immoral oath is involved." And, "that it has always been regarded as the privilege and the duty of our members to unite in all civil action which is not inconsistent with our dissent" from the Constitution of the United States.

Upon an examination of the entire ground occupied by these question the following conclusions appear safe and just:

All civil action that involves an immoral oath is sinful and wrong. There are certain acts that do not involve an immoral oath, that are not acts of incorporation with the government, and that our members have always claimed the right to perform.

The simple act of voting for such an amendment to the State Constitution as will secure some important principle of moral right and reform such as the prohibitory amendments recently submitted to the people of Kansas, Iowa and Ohio, belongs to the class of acts consistent with the principles and position of the Reformed Presbyterian Church.

Act of 1868.—To the second inquiry the following answer is respectfully returned:

That we should recall the peculiar circumstances under which the deliverance of 1868 was given.

It is a matter of history that the report was taken up at the last hour, immediately before the final adjournment of the court. There was almost no opportunity for the examination and discussion of its merits. It was adopted amid much confusion and at a time when the attention of only a fraction of the court could be secured. Such ill considered action thus hastily taken must be wanting in force of authority, and cannot be expected to command the hearty respect and united submission of the Church.

Again, in so far as this deliverance prohibits all civil action, not

only when the service is right in itself, but even when no immoral oath is involved, it contravenes the historical position of the Church, and the repeated deliberate utterances of this court.

Finally, although this measure has never, in so many words, been formally rescinded, yet by the well-known rule of law, that subsequent action necessarily sets aside prior action of a contrary nature, the deliverance of 1868, in the respect and to the extent already defined, has, by the action of 1875, re-affirmed in 1882, been virtually and really repealed.

Other members of the same Committee submitted the following report:

Voting for amendments to State Constitutions involves an act of voluntary incorporation with the governing political body, of which we say in our Covenant, "We will not incorporate with it until Reformation is secured."

We therefore recommend that our people be enjoined to abstain from voting for amendments to State Constitutions.

An interesting letter was received from the Associate Reformed Synod of the South recommending a Convention of all the Churches holding the same doctrinal symbols and who use exclusively the Psalms of the Bible in worship.

The Synod of 1885, met in Morning Sun, Iowa. The delegates to the Conference of Psalm-singing Churches reported that on account of our relations on civil affairs no union could be effected. The Synod took the following action with reference to weekly offerings of worship:

1. That Synod reaffirm the principle that the tithe is the law of God under the New Testament dispensation and that it is the least measure of liberality.
2. That the envelope system of weekly offerings be approved as in harmony with Scripture and wisely adapted for the end, and that our congregations be advised to consider it for adoption.
3. That in discussing this subject the preferences and convictions

of all parties be duly and kindly considered, and that forbearance be shown in reconciling differences; and whatever plan is adopted by a congregation we most earnestly urge and exhort the minority, since it is not a matter of conscience but of expediency, that they cease opposition and cordially acquiesce in it until by Christian persuasion a change is effected.

The following resolutions on Temperance were adopted:

1. We urge all our people to recognize the importance of the temperance cause, and its claim on their active and earnest support. That our Presbyteries be enjoined to hold temperance institutes or conventions, for the discussion and advocacy of this cause. That sessions be urged to give practical force to the recently adopted article on temperance, in admitting members, and faithfully to enforce the discipline of the church, in all cases where the law is violated.

2. We denounce the whole license system, as wrong in principle and most pernicious in practice—involving the nation in the guilt and shame of the liquor traffic to which it gives its consent, as ineffectual for the restraint or suppression of the evil, and an utter violation of the high trust God has committed to civil government as His ordinance.

3. Support of political parties that favor or ignore this nefarious business, or even incorporation with the government, is inconsistent with fidelity to Christ, and involves those who continue in such alliance in the guilt and ignominy of the liquor traffic.

4. That it is our duty as a Church to give to all scriptural measures, moral, political or legislative, for the suppression of this traffic, all that support and advocacy which is consistent with our position of political dissent; and especially that our women be encouraged to co-operate with the W. C. T. U. in its noble work of faith and labor of love.

5. We re-affirm the former actions of this court, enjoining sessions as far as possible, to use only unintoxicating wine in the administration of the Lord's Supper.

Having a concrete case before it, the Synod directs members of the Church to “take no part in the use of uninspired hymns in any service that may be regarded as the worship of God.” Synod also says: “It is most expedient that the Moderator of a Church court be a minister of the Gospel.”

The Synod of 1886, met in the city of Rochester, New York. On Secret Societies the Committee reported:

Speculative Freemasonry, the type of all modern secret societies, originated at Appletree Tavern, London, in 1717. The idea is borrowed from the heathen. Secret societies have been known in all lands in connection with the worship of false deities. Some of these claim the highest degree of piety; others still claiming to worship their God, are expressly designed for criminal purposes.

The immediate parentage of Freemasonry were the guilds of operative masons, in the middle ages, their object being to control architecture, like the present trades unions. They are, therefore, necessarily of a selfish character, and charity is the veil to hide the real end.

The principal feature of secret societies is the oath or promise to perpetual concealment, and this often with horrible penalties annexed. The effect of such engagement is to take away the right of private judgment and to put another's conscience in place of one's own.

The penalties have been understood by the lodges themselves to be literal, and to forfeit life, property and character. Foul murders and implacable persecutions have followed the attempt of good men to free conscience from lodge tyranny.

Yet they claim to be religious—more religious and charitable than the Church. The Masons boast of the universal religion in which all men agree. This places Jew, heathen and Christian on a common platform, on which God, under the name of Grand Architect, is worshipped without Christ. Other societies model after the same pattern.

These orders also are in spirit and forms despotic, as their own authorities affirm. They are readily used by bad men to screen them from the just punishment of their crimes. The so-called *benevolent* societies provide and hold in readiness the machinery which bad men use for the destruction of life and property.

Socialists employ them for revolutionary purposes, and conspiring and plotting in secret have filled the world with horror and alarm. They hinder the freedom of manufacture and business, and force trade into ways injurious to the public.

How should the Church stand toward such organizations? If Baal worship was the abomination that God hated of old, surely he hates the abomination done in secret lodges; all good men should hold their works in detestation.

Among other things the report on the tobacco question says:

The cultivation, sale and use of tobacco are in measure under ban in the Reformed Presbyterian Church. Tobacco is prohibited to theological students. Presbyteries are enjoined to refuse license to any who are addicted to its use. Presbyteries are justified in refusing appointments to any laborer who may be assigned to them, and is a user of tobacco. Ministers, elders, deacons and Sabbath School teachers are admonished to abstain from the use of this filthy weed. Members of the Church are warned against its use as a blemish on Christian character.

The following strong resolutions on the same subject were passed:

1. We hold that the habitual use of tobacco in the usual forms, as well as the cultivation and sale of tobacco for such use, are inconsistent with the Christian profession, and our members are solemnly enjoined not to engage in or continue in this business.
2. We earnestly and affectionately urge every member of the Church who is addicted to its use in any form, to break off the habit at once.
3. That we renew the injunction to Presbyteries, not to license any one to preach, nor to ordain any one to the ministry, who persists in the use of this filthy weed.
4. That Sessions be enjoined not to ordain any one to the office of elder or deacon, who is addicted to this habit.
5. That Sessions be instructed to strongly urge young applicants for membership in the Church, to refrain from using tobacco.

Rev. James Kennedy was chosen professor of Theology to fill the vacancy occasioned by the death of the Rev. J. R. W. Sloane, D. D. Mr. Kennedy, however, declined the position, and the Rev. R. J. George temporarily filled the position for the following winter. Synod condemned the organization and methods of the Knights of Labor, for the following reasons:

1. Because they are confessedly organized on the principles of secrecy, contrary to our standing Testimony.

2. The form of their society is that of absolute despotism, the members being under obligation to render unquestioning obedience in carrying out the dictates of their leaders, right or wrong, often in violation of the rights of their fellow-citizens.

3. Because they assume to dictate to the employer, not only the wages to be paid for service, but the persons to be employed, and all the conditions of the service, leaving him a helpless slave in the hands of a society with which he holds no relation.

4. They forbid non-union men to labor, and contractors to employ them, thus by the grossest tyranny monopolizing all rights and privileges to themselves.

5. They compel manufacturers and dealers to discharge freemen, or refuse them the right to buy or sell or carry on their business.

6. They interfere with the rights of the government by dictating to legislators and executors of law, and by making void all authority save their own.

7. All this they do, following the example of Freemasons, by secretly pursuing the objects of their vengeance, and hunting down their reputation and their business in a way that prevents obtaining redress by the law.

We, therefore, declare that Reformed Presbyterians cannot belong to these Associations without renouncing all the traditions of their history in favor of civil and ecclesiastical liberty and the rights of God and man. Further, we declare that our members ought to suffer rather than sin, by partnership in such practices. And further, we enjoin the members of our Church, rich and poor, to stand shoulder to shoulder in opposition to this tyranny, and we pledge ourselves and our members that we will not permit the poor to suffer unaided, but will consider what is done to persecute the least as done to all, and we will not stand by and see our dear brethren driven under the cruel lash of this new task-master, but will come to their aid with our goods, and if need be, with our lives.

Synod gave the following deliverances: That in cases where our ministers conduct services in other Churches, they must not give out hymns of human composition, but use any good version of the Psalms; and, if instrumental music is used, they must have it

understood that they do not sanction that part of the service. Members were urged not to sit on juries where an immoral oath was required. The Synod adopted the following resolutions:

WHEREAS, This Church has occupied a position of dissent from the government of the country on account of the infidel character of the National Constitution; and,

WHEREAS, This reason of dissent is not removed; therefore,

Resolved, 1. That voting on amendments to State Constitutions, or to the Constitution of the United States, or to revised forms of Constitutions, when conditioned on an expressed or implied approval of the National Constitution as a compact of government, is inconsistent with our position of political dissent.

Resolved, 2. That Presbyteries be directed to take no notice of inconsistencies which may have occurred during the discussion of this question by Synod.

Resolved, 3. That Synod will hold Presbyteries hereafter strictly responsible for the maintenance of discipline on this point.

The Synod of 1887, met in the city of Newburgh, New York. The meeting was a large and harmonious one, and the papers and discussions were of a most interesting character. The Synod re-affirmed her distinctive position, leaving no misunderstanding about what she believed and practiced. Rev. R. J. George was twice elected to fill the vacancy in the Theological Seminary, but declined. The Rev. J. K. McClurkin was then chosen, and accepted. Revs. J. P. Dardier of Switzerland, and Dr. A. P. Happer of China, addressed the court on the cause of evangelization in those countries. Rev. W. J. Sproull, returned missionary from Syria, addressed the Synod. A Committee was appointed to make a suitable revision of the Psalms. With reference to the character of mission work that

may be properly done by students of theology, the Synod says:

That while students of theology are not authorized to preach the gospel until they are licensed by Presbytery; yet there is a large amount of work in which they may be profitably employed. They may act as colporteurs; organize and teach in Sabbath Schools, and under the direction and supervision of the Presbytery to which they belong, they may be employed in such evangelical work as Presbytery may designate.

With a concrete case before it, Synod decided that mutes, who are members of the Church, are entitled to all privileges as such, and have a right to vote in elections of the congregations, and to pay all their quotas to the schemes of the Church. A pastoral letter was directed to be written touching upon the matters that were before Synod, and press them on the attention of the people. Plans for the establishment of an Indian Mission, for the better support of the Theological Seminary, and for a fund for Ministers' Widows' and Orphans' were laid before the court. In the report on the jury question it is plainly and satisfactorily shown that Reformed Presbyterians cannot take the immoral oath required, and serve the designs of that office in consistency, with their avowed position of dissent from the Constitution of the United States. A revision of the Book of Psalms for the use of Church was completed in the fall of 1887. The Committee performing this work consisted of Revs. David McAllister, T. P. Stevenson, R. M. Sommerville, J. C. K. Milligan, and elders Henry O'Neil, William Neely and W. T. Miller. The work will be presented at the meeting of Synod in May, 1888. A Committee of

Synod met a similar Committee of the United Presbyterian Church to formulate a basis of union. While there seemed to be a general agreement as to the doctrine of the headship of Christ, the latter body was not prepared to make a practical application of that principle, and it is not likely that a union can be effected.

The principle deliverances of Synod, touching upon the distinctive principles of the Reformed Presbyterian Church, have been noticed, leaving the members of the Church inexcusable, and others instructed, with reference to her peculiar principles. It is believed that her principles are Scriptural and her conduct consistent with her high profession, and that the cause for which Covenanters contend will ultimately prevail.

From the reports of 1887, the following condition of the Church is gathered:

Ministers, 114; Licentiates, 11; Students of Theology, 20; Congregations, 121; Communicants, 10,832; Total Contributions, \$24.04 per member for the year.

The Synod of 1888, meets in the city of Allegheny, Pennsylvania, during the sessions of which the Bi-Centenary of the Revolution Settlement will be suitably observed.

CONGREGATIONS AND SOCIETIES.

NEW BRUNSWICK.

SAINT JOHN. This city was settled by loyalists who fled from New England during the American Revolution, and it now contains, with its suburbs, a population of nearly fifty thousand inhabitants. It possesses an excellent harbor and is a city of considerable commercial importance. Very early in the present century, a few Covenanters from Scotland and Ireland found abode in this city, and for many years worshipped together without the form of an organization. In the year 1820, these people made application to the Northern Presbytery of the American Church for preaching ordinances. The matter was brought before that court at the following meeting, and, in the spring of 1821, the Presbytery sent the Revs. James R. and Samuel M. Willson on an exploring expedition to these Provinces. As a result of their visit they found in the city of Saint John, seven families regularly certified from the Covenanter congregations beyond the sea, and organized them into a praying society. The missionaries then opened up a correspondence with the sister Churches of Scotland and Ireland, related to them of their success and the needs of their countrymen, and urgently requested them to send missionaries to these

destitute yet steadfast people. The Irish Church regarded it as a Macedonian cry. The Synod of Ireland organized the Home and Foreign Missionary Society in 1826, and sought for a suitable person to send as a missionary to the British North American Provinces. During the following winter, while the great Sheridan Knowles was giving readings in Belfast, which were held in the largest theatre in the city, one of the Presbyteries sent a Committee to the theatre to wait upon Mr. Alexander Clarke, then a theological student, to have him go as a missionary to Nova Scotia. He felt that it was the call of his Master and accepted the appointment. The following spring he was duly licensed and ordained for this field, and, in August, 1827, arrived safely in the city of Saint John. In 1828, he organized the congregation of Saint John with forty-five members. In 1833, a comfortable house of worship was erected in that portion of the city known as the Lower Cove. Mr. Clarke continued to preach to them, and societies adjacent, for several years, and then removed to the more inviting field of Eastern Nova Scotia. Saint John being now destitute of regular preaching, the needs of the Congregation were repeatedly presented to the notice of the Church in Ireland and to the Society which was sustaining the Mission. These applications, however, were not answered until the spring of 1841, when Mr. Alexander McLeod Stavelly offered his services as a missionary to this city. His offer was joyfully accepted, and, for this purpose, he was ordained by the Northern Presbytery at Kilraughts, Ireland, May 12, 1841. He sailed

from Greenock in June, and arrived safely in Saint John in August, 1841. He found a congregation of about seventy-five members, to whose spiritual wants he at once devoted his labors with energy and success. The old house of worship in Lower Cove was sold in 1850, because it was neither in a desirable nor central location. The congregation erected a well-appointed church and manse on the corner of Sydney and Princess streets. Here the people worshipped for twenty-seven years, and gradually grew in numbers and Christian influence. The church and manse, with all their contents, were swept away by the great conflagration of June, 1877, when two hundred acres of the best of the city were laid in ashes. This great loss to the Covenanter congregation at a time when a serious financial depression immediately followed, disheartened many of the people, who left the city to seek their fortunes in a western clime. With that courage which knows no defeat, and which is characteristic of the Scotch-Irish, these people, encouraged by their pastor, began the erection of the present commodious and convenient church building in 1878, situated on the corner of Carleton and Peele streets. Notwithstanding the encouragements that presented themselves, Mr. Stavely resigned the congregation in July, 1879, and returned to his native Ireland. Licentiates were now sent from the States and Saint John was one of the vacancies. The Rev. A. J. McFarland spent a part of the winter of 1881 in the congregation. Having received a unanimous call to become their pastor, he accepted, and was duly installed

August 4, 1882. The church and manse, which are models of neatness and convenience, were completed in the fall of 1883, and the congregation began a new lease of life. In the spring of 1887, the congregation suffered a severe financial stroke by the failure of one of the chief supporters and most efficient members. The Church in the States nobly contributed to the cause, and soon these worthy people will be lifted out of their straits. Among the fathers and heads of families who have been prominent in the life of the Saint John congregation are: Thomas Maclellan, John Boyd, George Suffren, Robert Ewing, John Millen, William Dougall, George Bell, John McMaster, Samuel Reid, John Toland, James Miller, Mrs. Russell, Mrs. Cunningham, James Dunbar, Neil Morrison, R. A. H. Morrow, John Baxter, J. O. Miller, W. G. Brown, Dr. Morrison and Thomas A. Dunlap.

BARNESVILLE. This is a beautiful little villa cosily nestled among the evergreen hills between the Hammond River and the lakes of Loch Lomond, twenty miles south-east of the city of Saint John. The congregation now derives its name from the village but was formerly known as South Stream. The Rev. James Reid Lawson, who came as a missionary from Ireland in 1845, after visiting several localities, settled in this place the following year when there were only two Covenanters in this section of the country. In 1856, he resigned the charge and accepted a call to the congregation of Boston, Massachusetts, but after a year's labor in that city, he returned to his first charge at Barnesville. Here he continued his labor of love,

not only preaching to his own congregation, but making missionary tours through all parts of the Province. Suffering from a stroke of paralysis, which rendered almost useless his left side, he was compelled to resign the charge in the spring of 1882, since which time he has lived in comparative retirement at his country home in the suburbs of Barnesville. For five years the congregation was supplied by the Central Board of Missions, and the services were kept up pretty regularly. The Rev. Thomas Patton became the pastor in May, 1887, and the Covenanters of Barnesville have the prospect of becoming a flourishing congregation. Among those who have long been connected with the Barnesville congregation are the families of Rev. Mr. Lawson, Dr. Brady, Parks, Curry, Millican, Toland, Kelso, Henderson, McCracken, Armstrong, Barnes, Bell, and others.

MILL STREAM. This was a Mission Station about fifty miles east of the city of Saint John, and was established by the Rev. A. M. Stavelly about 1858. A small house of worship was erected near Queenstown, and the society, which at one time was composed of thirty members, frequently received preaching by the ministers in the Provinces. It was an out-of-the-way place, and by emigration and death it is nearly extinct. The Elders, Gaileys and Grindons, were among the principal families.

MONCTON. This is a live young city of some eight thousand inhabitants, situated ninety miles east of Saint John and within fifteen miles of the Strait of Northumberland. Having received many urgent invitations from members of the congregations of Barnesville and

Saint John, who were living in this city, the Rev. A. J. McFarland visited them in the spring of 1884. His services were followed by those of several licentiates from the States, who preached in Ruddick's Hall and the old Union Church in Steadman street. Quite a congregation gathered from those who were dissatisfied with the human inventions of other Churches, and a few disaffected members of the Presbyterian Church joined them. In the fall of 1885, Mr. McFarland organized them into a mission station and they continued to receive occasional supplies. Among the principal members and supporters are the families of A. J. Millican, Charles Elliot, Dr. Ross and the Misses Grindon. There were other places in the Province of New Brunswick where the ministers frequently preached, but no organizations were effected. Among these are Quaco, Black River, Chepody, Hopewell, Neripis, Londonderry, Jerusalem, Salt Springs and Passakeag. Rev. Alexander Clarke established mission stations in Sackville, Nappan and Murray's Corner, but these passed under the control of the New School brethren in 1847, and are since about extinct.

NOVA SCOTIA.

AMHERST. The Rev. Alexander Clarke, missionary from Ireland, first visited this region in 1828, and this was the scene of most of his labors for forty years.

When he came to this part of the Province he found a few adhering to Reformation principles scattered over a vast area of country, but the outside world was

a vast moral wilderness. If he had followed the method of many missionaries in a new country, and admitted indiscriminately persons to the privileges of the Church, he could have had large accessions. But this he would not do. He preferred the purity of the Church to the number of her members, and gave applicants a careful examination before he admitted them to the privileges of the Church. He dispensed the first Covenanter Communion in the fall of 1830, and a large audience waited upon the services. Fifty communicants from New Brunswick, Nova Scotia and Prince Edward Island sat down at the table of the Lord for the first time in their adopted country.* In 1831, the Rev. William Sommerville and Mr. Andrew Stevenson, Catechist, were sent to Nova Scotia as missionaries by the Church in Ireland. Revs. Alexander Clarke and William Sommerville, with Elders, constituted the Reformed Presbytery of New Brunswick and Nova Scotia, under the care of the Synod of Ireland, April 25, 1832. The congregation of Amherst was placed under the charge of Rev. Alexander Clarke, and was composed of numerous branches. Among the preaching stations, which subsequently became congregations, were Shemogue, River Hebert, Goose River, Port Elgin, Rockland, Truro and Pictou. In the year 1847, Mr. Clarke identified himself with the government which the Covenanters under the British Crown had been endeavoring to reform for many years, and the same government which had inflicted the persecution upon his forefathers in Scotland. He connected himself, and all the societies he represented,

*Report to Irish Synod, 1831.

with the New School body of the United States, and by defection, death and emigration, New School Covenantism is almost extinct in this region.

HORTON. The congregation which was gathered in the historic village of Grand Pre, was commonly called Lower Horton, from its location in the township of Horton. It is near the Basin of Minas, sixty-two miles north-west of the city of Halifax. This was the land of the Acadians, and where, in 1755, over two thousand souls were exiled from peaceful homes and fruitful fields which they had built by their own industry and reclaimed from the sea by hard labor. There may be viewed to-day the ruins of their church and those of hundreds of dwellings, as well as the place of the graveyard and home of Evangeline, and the beach at the mouth of the Gaspereaux from which they embarked in the ships which had been prepared for them.* Horton was first supplied with regular preaching in 1765, by the Rev. John Murdock, a Presbyterian minister from Ireland. His connection with this congregation ceased in 1790, on account of his intemperate habits. In 1829, the Rev. Alexander Clarke visited them and preached in this community several Sabbaths. In 1832, the Rev. William Sommerville was invited by these people to settle in Horton. They promised him the use of a free house and garden owned by the congregation, and as much money as they could possibly raise for preaching every alternate

*The situation and incidents of the expulsion of the peaceful Acadians have been minutely described by the lamented Longfellow in his "Exile of the Acadians," and the pathetic story of "Evangeline."

Sabbath. They agreed also to sing the Psalms of David and comply to other practices of the church, and gradually the congregation became in theory, and practice a Covenanter congregation. He accepted their invitation and terms, and became the regular pastor in 1835. This same year he was also presented with a call from the people of West Cornwallis for a part of his time, which was by him accepted, and from this date to that of his death, he was pastor of the united congregations of Horton and Cornwallis. His increased labor, and that under physical decline, demanded the assistance of another minister. To meet this requirement, his son, the Rev. Robert M. Sommerville, was ordained and installed co-pastor, October 16, 1861. He soon afterwards built a church in Wolfville for the better accommodation of some of the people of that community, where he preached until 1873. The building was afterwards sold and the services all conducted at Horton congregation in the village of Grand Pre. The church building here is in the southern part of the historic village, with the accustomed large grounds and spacious graveyard. It was built about 1810, and is decidedly antique in architecture, having the regulation high pulpit, sounding board, box pews and commodious gallery. In the summer of 1881, the Rev. Thomas McFall became the pastor at Cornwallis, and preached here a part of his time, until it became disorganized by the death of an elder in 1886. Among the families in this branch are those of Harvey, McDonald, Chase, Trenholm and Newcomb.

CORNWALLIS. This congregation derives its name from the township in Kings Country, in the central

part of the Province, and is situated some eighty-five miles north-west of Halifax. The valley is a very fertile one and the orchards are luxuriant. It is a fruitful garden and has long been occupied by a thrifty and industrious people. About the beginning of the present century, the Rev. William Forsythe, a Scotchman, whose remains lie in the silent graveyard of Grand Pre, labored here as a Presbyterian missionary for nearly thirty years. In 1831, the Rev. William Sommerville entered the field and occasionally preached to Presbyterians generally, and over a vast extent of territory, until the spring of 1835, when he became the pastor, and remained until his death in 1878. The Presbytery had made arrangements previous to his death for the supply of the pulpit, and, during the summer of 1878, Mr. W. J. Sproull, licentiate, and late missionary to Syria, filled the pulpit with so much acceptance that they tendered him a unanimous call, which, however, he saw fit to decline. In the summer of 1881, the Rev. Thomas McFall was ordained and installed pastor, and after the adjustment of certain difficulties about baptism, the congregation has been in a harmonious and flourishing condition. The church building is not far from the village of Somerset, and the parsonage, which was burned in November, 1887, was located in the village. There are preaching stations at North Mountain, Ross' Corners and the public hall in Somerset. Among the faithful followers of Covenanterism in this section are the families of Mortons, Newcombs, Cochrans, Colemans, Woodworths, Magees, Sommervilles, and others.

WILMOT. This small mission station is fifteen miles west of the Cornwallis congregation. It was begun in 1834, when Mr. John Allan, a Covenanter who had emigrated from the north of Ireland to this place, travelled forty miles to Grand Pre to visit Mr. Sommerville and have him come and preach to his countrymen on Handly Mountain. This visit led to the organization of a society, which was occasionally visited until 1849, when the Rev. Robert Stewart took charge of it, and where he remained until 1881. He also preached in Margaretville, Lawrencetown, and other places, and gathered quite a congregation. The church building is a neat and comfortable frame structure near Melverne Square. Since 1881, the congregation has enjoyed supplies sent out by the Central Board of Missions, and a good deal of interest was manifested in reviving the work. The families of Mr. Stewart, Mr. Kerr and Mr. Outhit have done much to keep the cause alive.

MAINE.

HOULTON. The few families of Covenanters which settled five miles north of Houlton, were from Donegal, Ireland, and were organized into the Littleton Society in 1859. These thrifty people reside on both sides of the line between Maine and New Brunswick, and are tenaciously attached to Reformation principles. For many long years they kept up the society meetings and read one of Dr. Houston's sermons as a substitute for a discourse delivered with the living

voice. They built a meeting house which was replaced by a comfortable frame church in 1883. Mr. J. A. F. Bovard labored here during the summer of 1880, under appointment of the Central Board of Missions. He was ordained to the office of the holy ministry in the summer of 1881, and settled as a missionary among them, and remained until the spring of 1884. He was instrumental in gathering the people together and rebuilding their house of worship. The Central Board of Missions has almost constantly supplied them during the summer months. The several families of Hendersons, and their connections, form the great majority of the membership. They are worthy to be mentioned as the only Presbyterian Church in the State of Maine for many years.

NEW HAMPSHIRE.

No congregations of Covenanters were ever organized in the State of New Hampshire. Doubtless individuals and families found abode within its limits, but not in an organized capacity. In his diary, the Rev. John Cuthbertson says he visited New Hampshire in the fall of 1766, but he gives neither the names of the places nor the families he visited. In a missionary tour through this State in 1845, the Rev. James R. Willson, D. D., found but two members—one living in the village of Lyman Plains, and the other near the city of Concord.

VERMONT.

RYEGATE. The Ryegate society of Covenanters may be regarded as the parent of all the congregations in Vermont. It is situated on the Connecticut river and in the southeastern corner of Caledonia County. Dr. Witherspoon was the original owner of the land in this section, and encouraged the Scotch emigrants to settle upon it about a century ago. In 1789, these people petitioned the Associate Presbytery for preaching, and, as the outcome of their earnest desires for a services, the Rev. David Goodwillie was installed the pastor of Ryegate and Barnet, February 8, 1791, and continued in this relation until his death in 1830. Some of these Scotch settlers, however, did not connect with the Associate Church. Among these were the Whitehills, Holmeses, and others. They continued to hold society meetings among themselves and would not wait upon the ministrations of others, in this respect following the example of their forefathers in Scotland. At the formation of the Reformed Presbytery in the spring of 1798, they petitioned for the services of a Covenanter minister; and, according to their wishes, the Rev. William Gibson was sent to them the same fall. In the winter of 1798, the Rev. James McKinney also visited them, and encouraged them to call Mr. Gibson to be their pastor. This they did, and, accepting, he was duly installed pastor of the Ryegate congregation, and societies adjacent, July 10, 1799. In March, 1800, he also became town minister. Here he labored assiduously in defence of the principles of the

Church for fifteen years, and until his release in 1815. The congregation languished for a little, and in many respects became very disorderly. A call having been importunately presented, the Rev. James Milligan was installed pastor in 1817. The elders at this time in the different societies were Messrs. Whitehill and Caldwell of Ryegate; Hindman of Barnet; McKeith and McNeice of Topsham. Mr. Milligan's administration was not free from serious trouble, yet he labored faithfully for over twenty years, and, when he left the congregation in 1839, the parent Church was twice as large as he found it, and two others were organized from it. In 1844, the Rev. James M. Beattie was settled over the congregation, and the elders at the time were Messrs. Johnston, Coburn and McClure of Ryegate; and Whitehill and McLaren of Barnet. Mr. Beattie labored faithfully among them for thirty-eight years, and resigned on account of the state of his health in 1882. In 1883, the Rev. Hugh W. Reed became the pastor, and, after three years of labor, he resigned the charge, and efforts have been made to obtain a pastor. Of the old members in Ryegate are James Whitehill, Josiah Quint, Robert Dickson, John Nelson, William Nelson, Jonathan Coburn, John Maclain, James McLam, William Bone, Charles B. Harriman, David Lang, Duncan Ritchie, James Beattie, Walter Buchanan, William Johnston, John Dunn, Thomas Hastie, Allan Stewart, John Brock, John Davidson, Henry E. Whitehill, Archibald Ritchie.

BARNET. The present Barnet congregation was a part of the Ryegate charge until its separate organiza-

tion in 1872. Rev. Daniel C. Faris was installed pastor in 1873, and is still in charge. Of the old members at Barnet are mentioned, William McLaren, William Keenan, William Whitehill, A. W. McLam, Robert McLam, Alexander Shields.

CRAFTSBURY. The Craftsbury congregation of Covenanters is pleasantly situated in Orleans County, some twenty-five miles directly south of the Canada line. It occupies an extensive and beautiful table land between two ranges of the Green mountains.* The first Covenanter in this vicinity was Mr. Robert Trumbull, originally from Cambuslang, Scotland, and who removed from Wilbraham, Massachusetts, to this place in 1788, as one of the first settlers of Craftsbury. Mr. Trumbull was a member of the Established Church of Scotland, and, in coming to America, connected with the Congregational Church, so prevalent in New England. He never was satisfied with this body of Christians on account of their heterodox views respecting the atonement of Christ, and their loose practices in many ways. He earnestly desired and ceaselessly labored to secure a return to puritanic orthodoxy. After unsuccessful attempts in this direction, he waited upon the Congregational services at Peacham and Barnet, but things were no better in these churches. It was suggested to him that no denomination would fit his ideas and principles unless it was the "McMillanites" down at Ryegate, who had the Rev. William Gibson for their pastor. He determined to hear Mr. Gibson. It was a communion Sabbath,

*Sketch in *Covenanter*, Vol. 2, p. 343.

and the preacher was unusually comforting and eloquent on this occasion. Mr. Trumbull remained until the close of the services on Monday, and then returned to Craftsbury contented and cheered because he had found a denomination of Christians with which he could fellowship in all his views. In June, 1807, the Rev. Mr. Gibson preached in Craftsbury in compliance with a cordial invitation extended by Colonel Crafts, Mr. Trumbull, and others. This was the first Covenanter preaching known to have been given in Craftsbury. In the spring of 1808, Mr. Trumbull and his family connected with the Covenanter congregation of Ryegate. Mr. Gibson preached his last discourses in Craftsbury, September 4, 1814. The subject of his morning lecture was a part of the fifty-third chapter of Isaiah, and in the afternoon he preached upon the sixth verse of the same chapter. On the following Sabbath, the Rev. Mr. Farren, the Congregational minister, argued against the doctrine of the substitutionary sacrifice of Christ, which Mr. Gibson had taught, and maintained the doctrine of universal atonement, which was the system known as the "Hopkinsian heresy." This discourse of Mr. Farren gave offence to many of his hearers, and a considerable number left the communion of the Congregational Church and kept society meetings with Mr. Trumbull. In the winter of 1815, the Rev. John Cannon, then a licentiate, preached with great acceptance, and convinced many of the impropriety of the New England custom of beginning the Sabbath on Saturday evening and ending it at sundown on the Lord's day. In September, 1816, the

first session meeting was held at the house of Mr. Robert Trumbull, and the Craftsbury society became a regularly organized congregation. Among the first members enrolled were: Robert Trumbull, Lucy Babcock Trumbull his wife, his children James, Mary, Nancy, Clarissa, and his nephew James Trumbull; John Babcock, Elizabeth Babcock, Leonard Morse, Elizabeth Morse, Mrs. Johnston, Phebe Johnston, Benjamin Morse, Ephraim Morse, Mrs. Rodgers and Mrs. Wylie. The society continued to enjoy the ministrations of the Rev. James Milligan of Ryegate until 1833, when they felt they were able to support a pastor themselves. In the spring of 1833, the Rev. Samuel M. Willson became the pastor when their membership numbered sixty communicants. Mr. Willson labored diligently for twelve years and gathered many into the church. He resigned in 1845, and returned to the State of New York. In 1846, the Rev. Renwick Z. Willson, nephew of the former pastor, took charge of the congregation. At this time the elders were James Trumbull, Alexander Shields, John A. Morse, Stephen Babcock, Leonard Harriman and John Anderson. After nine years of service, Mr. Willson resigned in 1855. Henceforth the pastorates were of short duration owing to the severity of the climate and the paucity of members. In 1857, the Rev. John M. Armour was installed pastor and remained until 1865. Three years it was a vacancy. The Rev. Archibald W. Johnston took the charge in 1868, and resigned in 1871, on account of the impaired health of his wife. Since 1873, the Rev. John C. Taylor has been the pastor,

and has done a good work. The congregation is small, but they are a worthy people, and have a noble history for faithfulness to Reformation principles. Other worthy members are Aurelius Morse, John Wylie, James Mitchell, John Gillies and James Anderson.

TOPSHAM. The Topsham society was a part of the Ryegate and Barnet congregation until its separate existence in the fall of 1818. The elders in this branch were Robert McNeice, William McNutt and Thomas McKeith. In the fall of 1820, they succeeded in getting a pastor in the person of the eminent Rev. William Sloane. Including the societies of Tunbridge and Newbury, they numbered forty members. In a short time the congregation nearly doubled its members and many worthy Christians were added to the Church. Mr. Sloane resigned in 1829, and removed to Ohio. For twenty-three long years it was a vacancy, but held its organization, and enjoyed occasional supplies by Presbytery. In 1852, the Rev. Nathan R. Johnston was installed pastor, and labored under many difficulties and sacrifices for thirteen years. He resigned in 1865. For four years they were without pastoral oversight. In 1869, the Rev. James M. Faris undertook the office of pastor among them, but resigned in 1872. Since 1874, the Rev. J. C. K. Faris has been the efficient pastor, and the Covenanter cause is still maintained with many tokens of the Divine blessing. Of old members are Daniel Keenan, John Peabody, Josiah Divoll, John McNeice, Parker McNeice, Ebenezer Currier.

SAINT JOHNSBURY. This is a new field. The Rev. W. R. Laird, then a licentiate, began labor in this

growing city in the spring of 1879, and was the first Covenanter minister to preach in this community. By his public ministrations in the pulpit and his indefatigable labors among the people, he saw the fruits of his work in the organization of a congregation of thirty-eight members in the summer of 1879, only a few months after he entered the field. Having received a call from these people, Mr. Laird was duly ordained and installed pastor of the Saint Johnsbury congregation in May, 1880, and is yet in charge. They soon erected a beautiful and comfortable church building, and the congregation has steadily grown in numbers and influence.

MASSACHUSETTS.

According to the diary of the Rev. John Cuthbertson there must have been a society of Covenanters at Pelham, Hampshire County, a little east of the Connecticut river. Mr. Cuthbertson visited this region in the fall of 1759, and preached on his way at different places in Connecticut. His places of preaching in Massachusetts were Sheffield, Berkshire County; Westfield, Hampden County; Northampton and Pelham, Hampshire County. He preached in the latter place several Sabbaths, and on October 28, 1759, he preached in *the* meeting house, which seems to imply that the Covenanters had such a place of worship in that town. The Rev. Alexander McDowell was a disaffected minister once placed over the Presbyterian congregation at Colerain, in the same neighborhood, and who, in

1759, seems to have left that body and associated himself with the Covenanter societies of Massachusetts and Connecticut. Mr. Cuthbertson remained in this region for two months and returned to Pennsylvania in the middle of December, 1759, and probably did not visit this part of the country again. In the fall of 1845, the Rev. James R. Willson, D. D., made a missionary tour through this State and found a few families of Covenanters. In the city of LOWELL he found five families, all from the congregations of Vermont, who procured a church and he preached to them and others who composed a respectable audience.* These families were organized into a society, applied for preaching, which they occasionally received for some time.

BOSTON. Mr. Willson also visited the city of Boston, and called upon William Lloyd Garrison and Wendell Phillips,† who were heartily in sympathy with the principles of the Covenanter Church, especially in its relation and attitude towards the sin of slavery. Mr. Willson only found one family of Covenanters in Boston, but the Rev. A. M. Stavely found several families and preached to them shortly afterwards. In 1850, another worthy family arrived from Ireland, and still later another branch of the same family, and, in 1853, these people made application to the New York Presbytery for preaching, which was granted. They rented a comfortable hall, centrally located, and Covenanterism began to grow in the cultured metropolis of New England and the Hub of the Universe. The

**Covenanter*, Vol. I, p. 150. †*Covenanter*, Vol. I, p. 241.

congregation of Boston was regularly organized by a Commission of the New York Presbytery, consisting of the Rev. Samuel M. Willson and elders James Wiggins and Andrew Knox, July 12, 1854. The congregation numbered twenty members, two elders and one deacon. The Rev. James R. Lawson was the first pastor, installed November 20, 1856. The congregation then worshipped in a hall on the second floor of the building at the corner of Province and Bromfield streets.* Mr. Lawson remained less than a year, and returned to his former charge in New Brunswick. The rent of halls became so burdensome that the congregation frequently moved. For nearly three years the congregation was a vacancy. In March, 1860, the Rev. William Graham, then a licentiate, supplied them, and until his settlement as the pastor, July 12, 1860. At the time of his ordination there were thirty-nine members and some adherents. Mr. Graham is still in charge. On account of some discord, the seeds of which had been sown many years before, a grant was given for another organization. This was effected by a Commission of the New York Presbytery, November 21, 1871. Thirty-one members were certified from the First congregation, and two elders and two deacons were chosen. For many years they met in halls on Hanover and Tremont streets for worship. In 1873, the First congregation erected a magnificent church edifice at the corner of Ferdinand and Isabella streets, at a total cost of sixty-three thousand dollars. In 1878, the Second congregation bought a large and commodious

*Sketch by Rev. W. Graham, R. P. & C., 1885, page 332.

church at a very reasonable price on Chambers street. The Rev. David McFall was installed pastor of the Second congregation, July 11, 1873, and is now in charge. Both the congregations are well housed and increasing in numbers and usefulness. The importance of Boston as a commercial and cultured city gives our people a prominence that is seldom equalled. The Warnock family have been connected with the cause from the beginning. The names of Mitchell, Riley, Gillespie, Grier, Stevenson, Warnock, Larkins, Graham, Ross, Adams, McClosky, Spragg, Calderwood, Oliver, Semple, Glasgow, Caldwell, McClelland, Burnett, and many other faithful standard bearers, should find mention in this connection.

CONNECTICUT.

There never were any regularly organized congregations in the State of Connecticut, but, no doubt, there were a few families who found abode within the borders. When the first Covenanters were banished to America, historians say that some of them "went to Connecticut and found employment after their several trades." It is not recorded who they were, or where they settled. In the fall of 1759, the Rev. John Cuthbertson visited this region and remained several weeks. He preached at Ridgefield, Danbury and Newtown in Fairfield County; Woodbury in Litchfield County; and at Waterbury in New Haven County. Doubtless the Rev. Alexander McDowell visited these same people and they were in sympathy with the principles of the Reformed Covenanting Church.

CANADA WEST.

RAMSEY. The region of Ontario south and west of the city of Ottawa, and bordering on the St. Lawrence and the lakes, was early settled by a religious and thrifty people from Scotland and Ireland.* In the year 1815, large numbers of Scotch people settled in the County of Lanark, and in 1820, at Dalhousie and Ramsey. Many of them were consistent members of the different branches of the Presbyterian family, and a few trained in the faith of the Covenanter Church. In 1816, they petitioned the Associate Church of Scotland to send them a minister. Their request was granted, and in the spring of 1817, the Rev. William Bell settled among them. In 1821, the Rev. Dr. John Gemmill was sent to this Scotch settlement by the London Missionary Society, and in 1822, the Rev. George Buchanan of the Relief Church arrived in this country. In a few years all these ministers, and many of the people, joined the Presbyterian Church of Canada in connection with the Established Church of Scotland. There were a few Covenanters, however, who did not follow their brethren, and they were joined by others, and a praying society was formed of those living in the township of Ramsey. About this time the families of Walter Gardner, John McEuan and James Smith emigrated from Scotland and joined the Covenanter society. In 1828, the Rev. James Milligan of Vermont visited this region and preached to these people. On his second visit in 1830, he

*From sketch by Rev. R. Shields, in *Banner*, 1877, pp. 33, 68, 107.

organized them into a congregation, dispensed the sacraments and constituted a session. James Rea, William Moir and William McQueen were chosen and ordained ruling elders. Among the members enrolled at the organization of the first Covenanter congregation in Canada, were: James Rea and his wife, William Moir and wife, William McQueen and wife, James Smith, Thomas Craig and wife, Alexander Duncan and wife, Robert Duncan, Duncan Ferguson, John Fulford, Walter Gardner and wife, John Graham, John Hutcheson and wife, David Kemp, Thomas Kennedy, Mrs. John Kilpatrick, William Lindsay and wife, John McEuan and wife, Thomas McKean and wife. In the fall of 1830, they were visited by the Rev. Robert McKee, and in 1831, the congregation received strength by the accession of the family of James Waddell from Scotland. Mr. Waddell was directed by the congregation to write to the Committee of the Covenanter Synod of Scotland urging them to send a minister to them. In answer to this petition, the late Rev. James McLachlane arrived in the summer of 1833. At this time a serious division was taking place in the Covenanter Church in America, and it effected this congregation to the extent of losing most of its members and its organization. Mr. McLachlane reorganized the congregation with nine members under the care of the Synod of Scotland. James Rea, William Moir and James Waddell were chosen ruling elders. Preaching services were also dispensed at Pakenham, Lanark and Carleton Place. David Moffet of Carleton Place was ordained a ruling

elder February 16, 1834. During the summer of 1834, a comfortable log church was erected on the "Eighth line of Ramsey," about one mile from Bennies Corners. Carleton Place had grown to a considerable society and now received one-half the time of Mr. McLachlane. During the summer of 1835, another log church was erected by the people on the "Second line of Ramsey," and near the spot where the village of Clayton now stands. In the fall of 1835, a petition was received from PERTH for a part of Mr. McLachlane's time, and he preached every fifth Sabbath in this settlement. The Perth congregation was organized in April, 1836, and John Brown and John Holliday were ordained ruling elders. Among the original families at Perth were those of John, James, Francis, George and David Holliday, Lachlan Arthur, James Brice, John Brown, Thomas Dobbie, Adam Elliot, John Graham, John Grierson, Thomas Oliver and John Walker—in all about thirty members. In the summer of 1837, for the better convenience and comfort of all concerned, Carleton Place, Perth and Ramsey were organized into three distinct and separate congregations and each had a session. The session of Carleton Place was composed of David Moffet and James Waddell; that of Perth of John Holliday and John Brown; and that of Ramsey of James Rea, William Moir and Andrew Given. John McWhinnie was added to the latter session, February 1, 1838. Mr. McLachlane preached frequently at Clarendon, Bristol, Toronto, Hamilton, Guelph and Galt. At a general meeting of the three

sessions, held February 7, 1839, the matter of the pastor missionating came up for adjudication. The strife was so great and the feeling so bitter that elders James Rea and William Moir of Ramsey were deposed, and many members were suspended on various charges. The present church occupied by the people of Carleton Place was erected in 1841. In the summer of 1847, Ramsey being without a session of its own, James Waddell and Andrew McKenzie were chosen elders. In the fall of 1850, the question of accession to the Covenanter Synod of the United States came up before the session, and the Canadian congregations were taken under the care of the Rochester Presbytery, October 7, 1851. A Commission repaired to Perth to settle certain difficulties existing between Mr. McLachlane and his people. After hearing the whole case, the Commission decided that, for the peace and comfort of all concerned, the pastoral relation should be dissolved. This caused a division in the congregation, a part of which strenuously adhered to Mr. McLachlane. A second congregation was organized at Perth, June 12, 1852, and those who followed Mr. McLachlane were known as the First congregation. John and Francis Holliday were ordained ruling elders in the new organization. The Rev. John Middleton was installed pastor of the second congregation of Perth in October, 1854. A large and convenient house of worship was erected in the town of Perth, but the debt was so heavy upon it that the building was sold a few years afterward. In the fall of 1855, Mr. McLachlane resigned the charge of First Perth, and removed to the con-

gregation of Lisbon, New York. In the fall of 1856, Mr. Middleton resigned the pastorate of Second Perth, and these congregations never again enjoyed a settled pastor. For nearly ten years there was not a settled Covenanter minister in Canada, and by defection and emigration the cause began to look like speedy extinction. In the summer of 1861, the Rev. David Scott reorganized the Ramsey congregation by the election of James Waddell and John Lindsay ruling elders, and James Smith and John Waddell, deacons. At this time there were only twenty members. Supplies were sent as often as practicable and the cause began to revive. The Rev. Robert Shields was ordained and installed pastor, July 13, 1865. During his pastorate, Messrs. John Rorison, James Thom, John Waddell, David Holliday, David Thom, and others, have been connected with the session. Mr. Shields died in 1883, greatly lamented by the Church, and especially by the community and congregation where he had done yeoman service for his Master. The congregation has enjoyed almost constant preaching sent out by the Central Board of Missions, and has made efforts to obtain a pastor.

LOCHIEL. The village of Lochiel is situated between the St. Lawrence and Ottawa rivers, and about sixty miles east of the city of Ottawa, or half way towards Montreal. This society is of a more recent settlement than Ramsey or Perth. It was fully organized in the summer of 1861, as Glengary, and the name was changed to Lochiel in 1867. Elders Andrew Brodie and William Jamison have been instrumental in securing

supplies and keeping the cause alive in this section. There are about twenty-five members and they have a house of worship and a manse. The Rev. R. C. Allen was settled as the pastor in the fall of 1887, and the principles of the Church are being faithfully presented in that part of Canada. ONEIDA and HAMILTON were mission stations, and made out a call for the Rev. James McLachlane in 1852, which he did not accept. The cause in the city of Hamilton was presented by the Rev. Joseph Henderson, who, in 1854, made defection, and took some members with him into the Free Church. North-west of the city of Hamilton were the stations of GALT and GUELPH, which were cultivated awhile with some degree of encouragement, but dropped from the list.

TORONTO. The city of Toronto was long the abode of a few families of Covenanters. In 1850, these people raised quite a bit of money for preaching, and the Rev. Robert Johnson, David Scott, and others, were sent as supplies. In the spring of 1851, a congregation of twenty members was organized, soon a church was secured, and the cause began to flourish. The Rev. Robert Johnson was installed pastor in the fall of 1852, and built up a flourishing congregation, which he resigned in 1859. He was an able preacher and a fearless advocate of the cause of Protestantism against the evils of Roman Catholicism. After his departure, the congregation made several unsuccessful efforts to obtain a pastor, and Rev. David Scott preached a great deal for them. The congregation became disorganized in 1868. The church property

was in jeopardy; and after being in litigation before the courts for a considerable time, was fully secured to the Church. The congregation was reorganized in the winter of 1872, and consisted of nineteen members. The Rev. J. L. McCartney was called, but declined. Not succeeding in getting a pastor, and often not supplies, the people became discouraged and rented the church. They lost their organization in 1875, and a number of the members connected with other Churches. The church property is again in dispute and is in the hands of the Rev. John Graham of Rochester, who represents the Church in the settlement of affairs.

‡MORPETH. There was another station at Morpeth, about sixty miles east of Detroit and near Lake Erie. It was visited several times, and, in the spring of 1852, the Rev. James Neill was appointed stated supply, and remained over a year. Mr. William McClure, a late elder in the congregation of Belle Centre, Ohio, was the leading member, and the cause was liberally supported for some time. By emigration and death Covenanterism has become extinct in that part of Canada.

NEW YORK.

NEW YORK CITY. So far as is known the first Covenanters settling in the city of New York were Mr. John Agnew and his wife, who emigrated from Ireland and settled in the city of Philadelphia in 1784, where they resided three years.* In 1787, they

**Covenanter*, Vol. 3, p. 371. *Presbyterian Historical Almanac*, Vol. 4, p. 251. R. P. & C., 1877, p. 294. *Stone of Help*, a pamphlet by Dr. J. N. McLeod. Church Records.

removed to the city of New York, where Mr. Agnew became a prosperous merchant and the founder of Covenanterism in the metropolis of America. In the summer of 1790, when the Rev. James Reid, of Scotland, was making a missionary tour in America, and when about to embark for his native land, he was providentially introduced to Mr. Agnew, who was then doing business in Peck's Slip, near the East river. Mutual friends of the Covenant were highly gratified at the discovery, and Mr. Reid preached in the house of Mr. Agnew the following Sabbath, and baptized two of his children. Among those who heard Mr. Reid preach at this time was Mr. James Donaldson, a native of Scotland, and a worthy Covenanter. He joined Mr. Agnew in forming a praying society, and these meetings were regularly held until the arrival of the Rev. James McKinney in 1793. Among those who heard Mr. McKinney preach, was Mr. Andrew Gifford, a Scotchman brought up in the Covenanter Church, but now a member of the Scotch Presbyterian Church under the pastoral care of the Rev. John M. Mason. He, however, now joined the Church of his birth, and the society held regular preaching services in school houses and halls. In 1795, the society was strengthened by the arrival of John Currie, James Smith, James Nelson and David Clark. In October, 1797, the Rev. William‡ Gibson, and some private members, had emigrated from Ireland, some of whom settled in the city of Philadelphia. The Rev. William Gibson gave one-half of his time to the congregation of New York, and the cause began to flourish. The

first Covenanter congregation in the city of New York was organized by the Rev. William Gibson, December 26, 1797. The first session was then constituted and consisted of James Nelson, John Currie, John Agnew, Andrew Gifford and David Clark. The number of communicants was fifteen. They were very liberal, and paid seventy-five dollars rent annually for the occasional use of a school house for public services. They paid the ministers twelve dollars per Sabbath for their services and entertained them hospitably in their homes. The sacrament of the Lord's Supper was first dispensed in August, 1798, in a school room on Cedar street. Revs. James McKinney and William Gibson conducted the services. The number of communicants was eighteen, six of whom were from a distance. Mr. McKinney alluded very touchingly to the paucity of their members, but said the number was greater than that present in the upper room when the Supper was first administered by our Lord. Among the communicants were John Black, S. B. Wylie and Alexander McLeod, students of theology. On the following Tuesday, the Reformed Presbytery met in "the Orchard," the country residence of Mr. John Agnew. Here these theological students gave specimens of improvement and had others assigned to them. In the fall of 1800, this congregation made out a call, in connection with Coldenham, for the services of Alexander McLeod. Several matters at Coldenham having been rectified, Mr. McLeod was ordained and installed the first pastor of the congregation of New York, July 6, 1801. In 1803, he resigned the Coldenham branch

and devoted his whole time to the rapidly growing congregation in New York, where he remained thirty-two years, and until his death in February, 1833. In 1804, a frame church building was erected on Chambers street east of Broadway. The same year, the eldership was increased by the election of Dr. Samuel Guthrie, Hugh Orr and William Acheson. In 1812, there were one hundred and thirty-eight members, and this year Mr. William Pattison was added to the session. In 1817, Thomas Cummings was made an elder. In 1818, the first church building was found to be too small to accommodate the worshippers, and it was taken down, and a more commodious brick structure was erected upon the same site. Directly opposite the church on Chambers street stood the city Alms House. A poor widow, and a member of the Church, by the name of Mrs. Grant Bussing, formed a class among these poor and destitute children, and this was the first Sabbath School established in New York city. In 1819, Joseph McKee and William Cowan were ordained ruling elders, and in 1827, Robert Pattison, Hugh Galbraith, John Brown and John Wilson were added to the session. At the close of the year 1827, a few members living in the upper part of the city purchased a house of worship formerly occupied by the Dutch Reformed congregation of Greenwich, and, on January 11, 1828, offered it, with all the papers, to the consistory. It stood at the corner of Waverly Place and Grove street. The object of this movement was to furnish preaching to the members and others who lived far from Chambers street. The offer, however, was opposed by the down

town people, who were in the majority. Notwithstanding the opposition to the enterprise the place was opened for public service, and Dr. McLeod and others preached there. Over this step in the right direction great bitterness and strife arose, and Dr. McLeod left the scene of contention and went to Europe for his health. The up town people applied and secured a second and separate organization, June 11, 1830. The Presbytery made a geographical division of the congregation, and all the members residing above this given line were to be recognized as members of the Second New York congregation. This division included elders Andrew Gifford, John Brown and Thomas Cummings in the new organization. In December, 1830, and soon after his arrival, Dr. McLeod was presented with calls from both the congregations. He decided to remain with the mother congregation, which was the First congregation of New York. The Second congregation then presented a call to the Rev. Robert Gibson, who, having accepted it, was duly installed pastor, May 31, 1831. The health of Dr. McLeod began to fail very rapidly and he desired the help of an associate pastor. His son, the Rev. John N. McLeod, was installed pastor as his father's successor against the wishes of many of the congregation, January 14, 1833. Dr. Alexander McLeod died February 17, 1833. At this time the New School controversy was agitating the Church, and Rev. J. N. McLeod, and the majority of the Congregation, went into the New School body. Mr. Gibson, who took a prominent part in the discussions, remained true to

the distinctive principles of the Covenanter Church. Of the eldership, Andrew Gifford, John Brown and Thomas Cummings, with their families and connections, of the Second congregation, also went into the New School body. This left the congregation in a distressing condition, as those departing were the main support of the cause. The faithful remnant, however, retained the church property and continued their services. As the members were generally poor and laboring people, Mr. Gibson was compelled to add to his ministerial work the additional labor of teaching a classical school in order to sustain himself and his family. Notwithstanding the poverty of his devoted flock, they maintained the cause, and also furnished means to send Mr. Gibson to Europe, in the spring of 1837, for his health. He returned to New York the same fall not much improved, appeared but once in the pulpit, and died of consumption, December 22, 1837. As the majority of the First congregation had gone into the New School organization, it involved a long law suit for the property, which terminated after reaching the Court of Errors by a compromise. Soon after this the faithful remnant of the First congregation purchased a church in Sullivan street, and Rev. James Christie, D. D., was installed pastor, November 16, 1836, and remained in charge twenty years. The elders of the First congregation then were William Acheson, John Greacen, John Culbert, James McFarland, Andrew Bowden, John Brown, John Carothers and James C. Ramsey. The Rev. Andrew Stevenson was ordained and installed the pastor of the Second congregation, November 14, 1839,

who remained in charge until May, 1875, and emeritus pastor until his death, June, 1881. When he became the pastor in 1839, there were nearly two hundred members and an efficient session, but the congregation was heavily in debt, possessed an uncomfortable church building, and the members were very poor. In August, 1841, James Wylie, John Kennedy and James Wiggins were added to the eldership. In 1845, there were three hundred and nineteen members. In 1846, the deacon controversy arose and seriously effected this congregation. A division of sentiment was prevalent as to the lawfulness of the management of the temporalities, and the Presbytery, failing to amicably settle the question or reconcile the parties, granted a new organization. The church property was sold at auction in January, 1848, and equally divided between the two parties. The Third congregation of New York was then organized, March 14, 1848, with nearly two hundred members. An arrangement was made by which the new congregation worshipped in the old church on Waverly Place, while the Second congregation rented the lecture room of the Presbyterian Church at the corner of Waverly Place and Hammond street, and soon afterwards erected a large church on Eleventh street near Sixth Avenue. The Rev. John Little was installed pastor of the Third congregation in June, 1849. He was suspended in April, 1852, for preaching doctrines subversive to the principles of the Covenanter Church. The Rev. J. R. W. Sloane was installed the pastor in 1856. The same year the Rev. Dr. Christie resigned the First congrega-

tion to accept the chair of Theology in the Allegheny Seminary. The Rev. J. C. K. Milligan was installed as his successor in the spring of 1858, and is still in charge. The Third church, on Twenty-Third street, was erected in 1860. In 1868, Dr. Sloane resigned the charge of the Third church and accepted the chair of Theology in the Allegheny Seminary. In 1869, a division occurred in the Third congregation, and the Fourth congregation of New York was organized, February 21, 1870. The Rev. David Gregg was installed pastor of the Third congregation, February 23, 1870. The Rev. James Kennedy was installed pastor of the Fourth congregation, November 13, 1870, and is now in charge. The First congregation had, some years previously, bought a church from the United Presbyterian brethren, many of whom connected with the Covenanter Church, on Twenty-Eighth street near Ninth Avenue. The Fourth congregation secured a large and commodious church in Forty-Eighth street near Eighth Avenue in 1873, which is their present place of worship. In 1875, the Rev. Andrew Stevenson was retired as emeritus pastor of the Second congregation, and the Rev. Robert Sommerville was installed the pastor, and is now in charge. They sold their church in Eleventh street and purchased a Jewish Synagogue of magnificent architecture in Thirty-Ninth street near Sixth Avenue, which is the present imposing church building of the congregation. The Third church was burned, February 17, 1878, and immediately rebuilt. In January, 1887, the Rev. David Gregg left the communion of the Church, and as his successor the