

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

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

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

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

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