

HISTORY
OF
Zion Church

CHARLOTTETOWN
PRINCE EDWARD ISLAND



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Mount Allison College.
"my alma mater."
1847-8-9.
with respects of the
Author.



Saml. C. Nash

BELE
COLLECTION

Historical Sketch of
Zion Presbyterian Church
Charlottetown, Prince Edward Island
from its erection to February, 1908



BY SAMUEL C. NASH



Board
Room

Charlottetown, P. E. I.
HASZARD & MOORE, THE SUNNYSIDE PRESS
1908





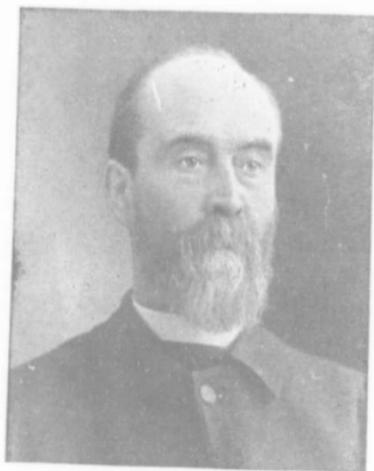
History of Zion Church

THE first steps toward the building of what is now known as Zion Church (Presbyterian), originally called Queen Square Church, were taken by a company of devoted men and women, under the leadership nominally of men; but really, as we are told, the moving power was Mrs. Douglas, the widow of the late Rev. Robert Douglas, formerly pastor of St. Peter's Bay congregation. This lady, with her family, moved into Charlottetown after the death of her husband; and by her indomitable push and energy, her solicitations amongst her co-religionists, her agitation amongst the clergy of the Presbyterian Churches of Nova Scotia and Prince Edward Island, finally succeeded in creating a desire for a church, which grew to fruition "after not many days." Sometime in the fifties, probably about 1857, the land was selected, and purchased from the Masonic Hall Company (formerly part of the Fanning estate); contracts and agreements were entered into, financial responsibilities assumed, and a beginning made to "arise and build." A number of godly men and women formed a nucleus of a Presbyterian congregation; they first assembled in Adam

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Murray's Hall, and undertook to cover the expenses of the site and foundation. One of the master builders of that day (Heartz Brothers) was their contractor. The superstructure was in the charge, and mostly at the cost, of the Presbytery of Pictou and the body financially known as the "Hunter Fund," of Halifax. The contractors were the brothers David and William Fraser, of Pictou, Nova Scotia, and Mr. Murray. The frame of the wooden building was hewn out of the Nova Scotia forests; there it was put in frame, then taken apart, carefully marked and numbered, shipped over to Charlottetown, and raised up on the prepared foundation. The building was finished and ready for the pews about the year 1860 or thereabouts. Benches were used for seating accommodation until the congregation was in a position to pay for the placing of the pews (which remain the same) as well as other inside finishings. In addition to the numerically weak state of the worshippers, the already established churches—Free and Kirk—gathering in city and country, Presbyterians, lessened the new Church's chances. But the seed sown in Zion continued to grow, and now the increase is there many hundred-fold.

Zion Church flourished from the very beginning, through fire, death and desertion, until it stands to-day a power for good and against evil. In these early years the pulpit was occupied for the first service by Rev. Robert Laird, afterwards by Rev. Mr. McGillivray, for about six months; both of these clergymen are living at this writing. Various other ministers succeeded, until a call was extended to, and accepted by, Rev. Alexander Falconer, then a young man, who became the first regular pastor in 1862. Mr. Falconer is now a Doctor of Divinity, and is still living and settled in Pictou, Nova Scotia, after forty-six years of active service at home and abroad. He conducted the spiritual affairs of the congregation until its union with the Free Church in 1870, when he sent in his demission; the union seeming to be the result rather than the cause thereof.



Rev. Alexander Falconer

During his pastorate, Mr. Falconer married a daughter of the late Rev. Robert Douglas. Two sons originally in the ministry, of whom one is now at the head of Toronto University, and the other Professor of New Testament Greek in Pine Hill Theological College, Halifax, N. S., attest the strain of the Douglas blood in the Presbyterian faith and knowledge. Rev. A. Falconer, D.D., retired from the active ministry on March, 1908.

A vacancy occurring caused a long supply to ensue, principally filled by Rev. Mr. Stirling and Rev. T. Cumming; finally a call, hearty and unanimous was extended to the Rev. John M. McLeod, then of New Glasgow, N. S. This call was accepted in 1871, and after the usual presbyterial steps had been taken, Mr. McLeod became pastor of Zion Church; and for the space of twenty years at least, he preached grand and faithful messages. He was of an exceedingly genial and gracious disposition, of a fine presence and commanding figure, of a handsome, manly countenance, of a character beyond all cavil, and greatly beloved the whole Island over; wherever he preached, young couples, and old ones also, came to him from far and near, or sent for him if necessary, scores, in some instances hundreds, of miles that he might unite them in the holy bonds of matrimony.

He was a fine classical scholar, and always took a prominent part in the examination of young candidates for the ministry; his clerical *bon homie* and *camaraderie* made him a universal favorite with all creeds and churches. His excellent preaching made the congregation enlarge the Church's accommodation and widen her walls, to receive the crowd thronging to her doors. Two very celebrated revivals, one in 1874, and another some years later, occurred under his ministry, when nearly three hundred men and women professed conversion, and their names were added to the communion roll. The Church building was raised about eight feet, and two wings were added; the completion of the out-

side, with most of the inside finishing; the new basement and rooms in connection therewith; the church desk, platform and organ, are all among the material results of Mr. McLeod's effectual labors. In almost the earliest year of his pastorate a fire occurred on a Sabbath day between services, in the south end of the Church, and much damage was done. The greatest loss, up to this time, had been the Minister's silk gown, which was stolen in Mr. Falconer's time, and had never been replaced, forcing all preachers to preach "in their clothes," until the arrival of the present incumbent, Rev. George E. Ross, B.D. Very many changes took place in the *personnel* of the Church officials during the years of Mr. McLeod's long pastorate, and finally, somewhere in the nineties, the spirit of change came to himself; he demitted his charge, received and accepted a call to another Zion Church, in Vancouver, B. C., where, indeed, many of his old congregation had preceded him, and many more in the after years went out and gathered around him.

Zion Church was now without a pastor for some months, the congregation receiving supply regularly and of grand quality, through the efforts of her session, until midwinter almost, 1890-1891, when a most unanimous call was extended to the Rev. David Sutherland, of Grove Church, Richmond, Nova Scotia, which he accepted, and in due time arrived in our city and was duly inducted and installed in the pastorate of Zion congregation. Our new pastor was Scottish born and educated, his closing studies having been conducted at Pine Hill College, Halifax, N. S. His first charge was Grove Church, of that city, where he was greatly beloved, and during his incumbency there, he married Miss Minnie Weatherbie of that place. Shortly after his marriage the call to Zion came to him, and amidst the deepest regret of his people, who "yet would not say him nay," and with their heartiest good wishes and "God speeds," he came to his new people at Charlottetown.

Assuming a new pastorate under such favorable circumstances, prospects and auspices, as a new wife, a new congregation, a new community, new surroundings and larger environment, blessed with health and the vigor of an athlete, suited with figure and face attractions, with the heart charged with hunger love for the souls of men and women, and a mind student—trained, with a brain stored with messages of love, peace and goodwill to men, the vista of the coming years opened up before Zion Church and Pastor, with the richest promise of golden seed and the garnering of precious fruit.

For scarcely a decade, but eight years and a half (Ah, God! how short they seem now in retrospect!), the congregation flourished almost beyond its former days. Mr. Sutherland's preaching seemed like an inspired eloquence, an impassioned earnestness, charged with a stern directness; then with peculiarly winning pleadings, always sound and true, manly and pure, holding his hearers, old and young in closest attention; he charmed them with heart sympathy, he and they being *en rapport*, and made people come again who were not of his own congregation, whenever they found themselves within his reach. It is remarkably true that his grand doctrinal sermons in their setting forth, language and divisions, though profound and stately, with "strong meat for strong men," were also and always concise and lucid, and within the comprehensions of the scores of students, young men and young women, "babes in grace," who filled the gallery and crowded among the pews below. But it was in the Gospel sermons on tender themes that this "loving servant of God beloved" shone so strongly, reaping a beautiful harvest. It was on such topics as grace, love, humility, the Saviour's life, death and the resurrection that the pastor drew large drafts on that hidden wealth, stored up in mind and brain, and poured it out on his hearers, from a tender heart and sympathetic soul.

At such times, his thoughts, beautiful with feeling, surged

with musical sounds through the hearts of his people, and gave his hearers such glimpses of Heaven, the home of the redeemed, to which, even then he was hastening—and we knew it not. His memory will be always cherished for the great tenderness he manifested for the salvation of souls. Nowhere did his preaching attract larger crowds than in his prayer meetings; here it seemed as if he got closer to his people spiritually as he did physically, as though this nearness developed a closer fellowship with God and his hearers, of which the people received the heavenly benefit. The beauty of thought, of illustration; the application of incident, event and story, brought out of memory's treasure house; the winning persuasions of loving appeals, shining and permeating through his addresses on these occasions, filled his hearers with a wondering awe. Nothing so attested his prayer-meeting power as the large and silent audiences that drank in his life-giving utterances. It was a solemn thing to do, to lead in prayer at the close of one of his Wednesday night sermons.

In disposition, Mr. Sutherland was friendly, not familiar, cordial rather than genial, reticent but not reserved, brimming over with human, helpful sympathy for human suffering, and generous beyond ordinary ken. In his financial benevolences, not letting his right hand witness against his left, and therefore in some notable instances being victimized as all philanthropists too frequently are; "ready, aye ready" in every good word and work, everywhere and anywhere. Self-denial and self-sacrifice were ever his passionate justifications, for risk of life, so often rare, at beds of sickness, fever and death, and we sometimes grieve over the thought that in the mysterious providence of God, some such visit led to his own fatal sickness and death. All the sadness of the early days of his sickness, the creeping nearer day by day of the melancholy truth, are too fresh in our memories, and we calmly say "he is not here, for God took him." Mr. Sutherland preached his last sermon on the morning of June 12th, 1898, and his



Rev. J. M. McLeod

final at St. James' in the evening. Since that fateful day Zion congregation has had a variety of services from all quarters, including some of the most gifted young men of the Church of Canada's coming Presbyterian fathers. On the evening of the 31st October, at a meeting of the congregation, fully attended and most harmoniously conducted under Moderator Rev. T. F. Fullerton, of St. James' Church, a cordial and unanimous call was extended to Rev. A. L. Geggie, of Truro, N. S. Mr. Geggie was a fellow countryman and fellow student of the late Mr. Sutherland, and their souls were knit in affection, even as those of Jonathan and David. It seemed grandly fitting and spiritually proper, that he should fill the vacant pulpit, and open the closed book. But on the 20th November the congregation were notified by a note from the moderator, read by Rev. Mr. Whiteside from the pulpit, that Mr. Geggie had declined the call, so that Zion Church was still without a pastor.

During the long vacancy that now ensued, such ministers of the Presbyterian Church of Canada, as McIntosh, Laird, Johnson, Sutherland, Coffin, Smith, McGillivray, McKenzie, Simpson, Stuart, and Whiteside have ministered to the spiritual necessities of Zion Church congregation, with varying power and results, yet reaping a grateful guerdon of thanks and goodwill from this appreciative people. We do not by any means undervalue or overlook the services of those men of riper years and experience, who have blessed their hearers during their waiting time, men in years and service like Moderator Rev. T. F. Fullerton, D. McNeil, G. Campbell, Brewer, Clark, Pollock and others, settled and established themselves, who out of the abundance of their varied and richest stores, have rejoiced the congregation's hearts, since our "beloved pastor sleeps."

The foregoing sketch would scarcely be complete without giving the names of some of the earliest and latest officials of this Zion of our fair city by the sea.

The first session consisted of the late William Mutch of Hopeton, Hon. David Laird, now of Winnipeg, John Locherby, Charlottetown's centenarian, now dead, William H. Hyde, and Pastor Rev. A. Falconer, now of Pictou, N. S.

The first union session of Zion Church comprised William Mutch, John Locherby, George Walker, George and Kenneth Henderson—all passed away—Hon. David Laird, under Rev. John M. McLeod, Pastor. The session at the close of Mr. Sutherland's ministry comprised D. Laird, the late William Mutch, Samuel C. Nash, now retired, Lemuel Miller, Henry S. Coffin, John T. McKenzie, and Wm. T. Huggan. The board of trustees was composed of David Schurman, chairman, now residing in St. John, N. B.; J. E. Matthews, secretary; John Scott, treasurer, now "neath the clods of the valley;" Wallace Leitch, S. C. Moore, John McLeod, David McInnis, and Murdoch Ross, now resident at Sydney, C. B.

The choir under the leadership of Miss Annie Fraser (now Mrs. Esdale, of Halifax), daughter of Simon, deceased, ably assisted by some of the best musical talent in the church, formed one of the grand aids and attractions in Zion Church services. We assert advisedly, that the choral services of this congregation have always been, and are now, one of its grandest features, and they are full of hallowed associations and memories, connected with the gay wedding march, the beauty of baptism, and the sad and gloomy funeral dirge.

The Christian Endeavour Society, the W. F. M. Society, the Ladies' Aid and Mite Society, all attest the zeal and love of union and friendship among the young people, as well as the spirit of hearty and active Christian co-operation, among the ladies of the church, in the Master's work. On the members' roll are recorded such names as Hon. D. Farquharson, Hon. Angus McMillan, Hon. A. B. McKenzie, all passed away. D. J. McLeod, late Superintendent of Public Schools, now in the United States, Rev. Donald McNeill (deceased), Richard Smith, and Wm. C. White, representatives and

officials of the local government, in Rev. David Sutherland's time. Dr. R. B. Shaw, now dead, and R. McNeill, Samuel C. Nash, William T. Huggan, John M. Campbell, Henry S. Coffin, W. A. Poole, A. J. Houle, of the civil service and railway employ, all of whom are still living and connected with the congregation, during and since the pastorate of Mr. Sutherland.

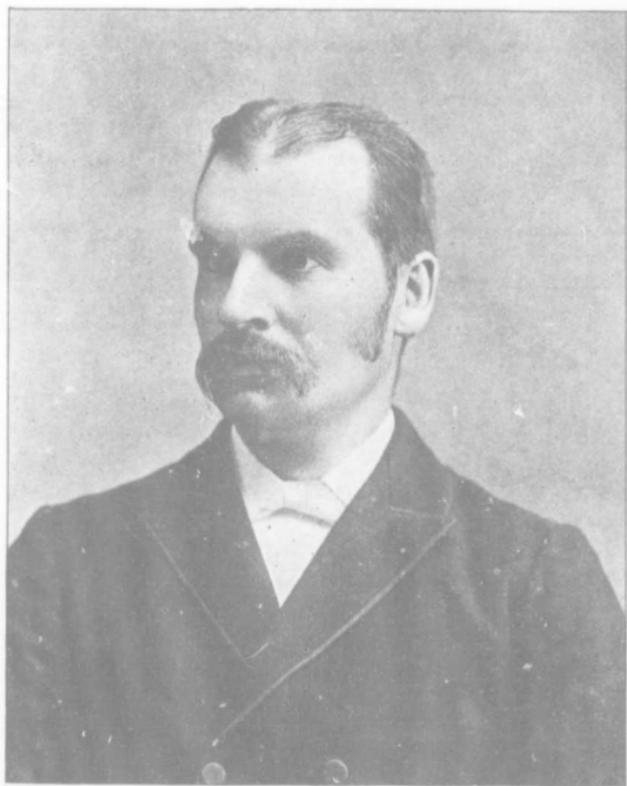
Among the names on the communion roll, Scottish names largely predominate, with a sprinkling of other nationalities, just to show that all we are brethren, making a long list of three hundred men and women, to whom and to whose keeping have descended the honored traditions of Zion Church. These names represent all the multifarious interests of a professional and mercantile community, and with the members of the other religious bodies, form "the salt of the earth" sound and sweet, pure and preservative, in our city.

From the death of the Rev. David Sutherland, the congregation waited patiently for a man, who should be a man of God, like unto those who had preceded him; who should be a leader of men among men, who would lead the people in righteousness and faith, as in the past years. The vacant pulpit and empty chair, the closed book with the saddened hearts of the congregation, all called for some servant of God, to come and fill up the hollows, and till the fallow ground, until the Great Master, in His own good time and way, answered our prayers and appeals, by sending us a successor, in the person of the Rev. D. B. McLeod.

One important change, among others, was the adoption by the session, at the instance of R. M. Barratt, then an elder, but long since "gone up higher," of unfermented wine, as one of the elements in church communion service, a monument to a man, whose consistent total abstinent principles were well known throughout Canada, and more especially in the Maritime Provinces.

The late Rev. David Sutherland died on the 8th of July, 1898, after a few weeks of agony and pain, despite all that skill and care and nursing could do to save that precious young life, in the very prime of useful service and work, for God and humanity; a reference to the newspapers of Canada of that sad event, will show how the dead man's work and labor were appreciated, and how his name and personality were regarded. Eulogistic comments from friends of every denomination and society wherever his fame had reached, came spontaneously from the hearts and minds and pens of men and women, who recorded in loving mournful sentiments, their thoughts of him who was away. At 1 o'clock on Friday morning, in the presence of his family, his co-workers in the Lord, Rev. T. F. Fullerton of St. James' Church and other professional friends, the "tired body" yielded up the ghost to God who gave it. At 10 a. m. the members of the Church Session and of the Board of Trustees, met in the ladies' parlor of Zion Church, and all arrangements for embalming the body, and for interment in the People's Cemetery on the succeeding Sabbath at 3 p. m. were made. A more beautiful summer Sabbath never dawned in Charlottetown, as we followed our beloved pastor's remains from his home to his church that lovely afternoon.

The Elders bore all that was mortal from the hearse to the stair-rails in front of the vacant pulpit. On the platform, mingled with the choir, were gathered ministers of every city church, under the Rev. T. F. Fullerton, interim moderator; not a pew nor a place in the church was unoccupied. Mourning men and women filled every available position, as the body was borne up the western aisle; heavy black draperies, banks of funeral flowers, festooned crape, covering platform, walls and gallery, testified to the loss felt by every member and adherent of the congregation, whom he had so faithfully loved and served, and whose love and loyalty to him had been so faithful and helpful. The Moderator acted



Rev. David Sutherland

as master of ceremonies, assisted by the Rev. G. M. Campbell, Rev. Mr. Hamlyn, and others of the city clergy, in a service so solemn in its sentiment, so mournful in its music, and so affecting in its emotional effects upon the vast assemblage of humanity present, that, even at this distance of years, no man nor woman privileged to be there has forgotten those feelings which filled all eyes with tears, and overwhelmed all hearts with sorrow. In the peroration of Rev. G. M. Campbell's address, leaning forward over the reading desk, and looking down with streaming eyes into the face he loved so well, he cried "Good bye, dear friend and brother; good bye, friend of God and humanity." Not an eye was dry, not a heart was cold. The great congregation then rose up and filed round with the sun, each one taking a last look, that gaze on the dead which ever afterwards lives in memory, and so passed out of the church to form one of the largest corteges, that ever marched through our city streets. A mighty procession, four deep in rank, composed of mourners, elders, Sabbath school and church members, and adherents, friends and citizens, representing every class and creed, fell in behind the hearse, and proceeded to the People's Cemetery, through an avenue of thousands of women and children who lined the streets, from city and province, from the church to the grave; there amidst the tears and prayers and benedictions, the funeral burial service was spoken over the remains of him who was once the Rev. David Sutherland, the grave was filled up, and we laid him to rest awaiting the last roll-call.

Subsequently, a beautiful monument, a token of affectionate remembrance, was erected at the head of his early grave, and the hands of loving friends have kept his memory green with offerings of flowers, year after year, to show their fealty and love to him who sleeps there. The passing months, under the touch of the great healer time, softened and hallowed our memories of the past, the work went on,

Sabbath after Sabbath, until April 9th, 1899, when, after the usual formalities of induction, the Rev. D. B. McLeod, late of Orwell, Prince Edward Island, was declared pastor of Zion Church congregation, midst the good wishes and hearty welcomes of the people.

Eighty services had been held during the preceding months, "twixt life and death"; many candidates for the pastorate had won the esteem and affection of the people; but still their hearts had not recovered from the disappointment caused by a rejected call, that had been very cordially extended to one who was a countryman, companion and friend of him who now "slept after service."

Our new pastor entered upon his duties, with a diffidence, a humility and desire to do right, that endeared him to the manly and womanly element of the congregation, perhaps more especially to that Gaelic strain which so strongly flows through the veins, and steadies the spiritual pulse of Zion's people.

Mr. McLeod conducted the services, attended to the visitations, and fulfilled the duties of his pastorate faithfully and earnestly, until November 8th, 1903, when increasing ill-health, under the burden of work and responsibility laid upon him, compelled his demission. Subsequently, when somewhat restored to his wonted health, he received a call to Somerville, Mass., where he now resides, and is so strongly attached to the hearts of the people and Presbytery, that they have declined to entertain a call sent him from his former home at Orwell.*

Among other changes during the ministry of Mr. McLeod, and perhaps the greatest and most notable, was the change in the service of the communion, from general to individual cups, which is now the order of the day in Zion Church. A

*The Rev. D. B. McLeod has since received his demission from the Presbytery of Somerville, and is now pastor of his former charge at Orwell, Prince Edward Island.

very strong feeling and opposition were evoked, prejudicial to pastor and session, among some twenty families and individuals, by that event; but, happily, time, which tries all things, has blotted out those dissensions with one ministerial exception, so that all the affected ones have returned to the bosom of their beloved Zion, their hearts have been purified from bitterness, and their faith increased in the solemn essentialities, whilst their liberality in things non-essential to Presbyterianism, has been more firmly established.

At the close of Mr. McLeod's pastorate the session consisted of Pastor; William Mutch; Lemuel Miller; Henry S. Coffin; John T. McKenzie; Donald A. Bruce; David McInnis; David Schurman; Murdoch Ross; and William T. Huggan, clerk. The board of trustees consisted of Samuel A. McDonald, chairman; A. G. Putnam, secretary; Mrs. (Rev.) D. Sutherland, treasurer; D. A. Bruce; Neil McKenzie; David McInnis; Edward Carson, and Andrew W. Robb (secretary of the Y.M.C.A.).

The various societies, Benevolent, Missionary, Ladies' Aid, Young People's Christian Endeavour, and Sabbath School, all continued to do grand work under their respective leaders and officers, with grand results for the congregation, the community and humanity. The Choir, under efficient leadership and teaching, was one of the forceful influences for good, during the pastorate of the outgoing minister. The annual report for that last year, 1903, is a splendid official document, but amongst its very gratifying statements we must not forget that one, the cause of many tears and sadness, the roll of Zion's dead:

The Hon. Donald Farquharson, an honored statesman of his native province, whose wise counsel, helping hand, Christian benevolence and charity, whose constant faithful attendance at the house of God with his family, were all stimulus and example to all with whom he associated in church and state.

Dr. R. B. Shaw, whose early connection with the church, whose auspicious professional career gave such promise of success, was yet destined to early bereavement and death almost in the beginning of years.

David Chappelle, a "shock of wheat," fully ripe for the garner.

Peter MacDonald, that kindly, sincere soul, whose voice of music was so soon lost, whose manhood barely reached the years of understanding and failed the stature of man.

Amongst the mothers in Israel we remember and regret Mrs. W. A. Stewart, Mrs. Sarah Beaton, Mrs. George Harper, all good and earnest in their work and service for the Lord's house. And then amidst the daughters of Zion, the early fading flowers, blossoming here a while and now blooming in the Paradise of God, are : Miss Effie MacMillan, Florrie MacLean ; nine souls, all good and true and gentle, who have left in many memories that sad yet hopeful refrain, " 'Tis not all of life to live, nor end of life to die."

If the roll of membership increase, if the annual report of financial trusteeship, if the records of increased members and staff of the Sabbath School, are all true criterions of church success, then these all give first place to Zion Church congregational work, and clearly demonstrate that the Rev. D. B. MacLeod's pastorate was a pronounced victory over the forces of evil in our midst,—134 new communicants were enrolled ; 1,116 members added to the Sabbath School roll ; every society in the church fully organized, equipped and in good operation ; and as the trustees' annual report reads "the total amount [of money] collected for 1903 exceeds that of any year in the history of Zion Church."

The congregation entered upon its fourth vacancy November 15th, 1903. The Sabbaths and their work succeeded in unvarying sequence until September 4th, 1904, when the Rev. W. H. Sedgewick, fresh from a post-graduate course



Rev. D. B. McLeod

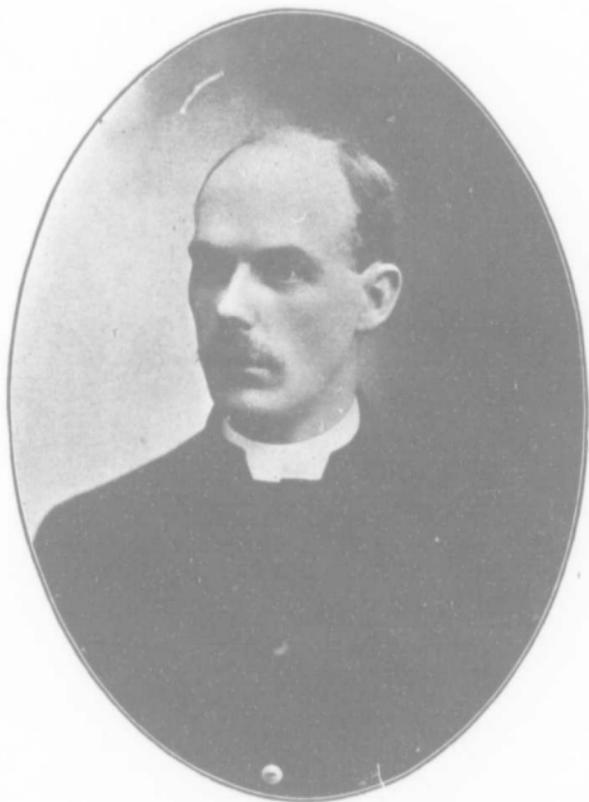
in Edinburgh, received and accepted a call to the pastorate, and after due attention to presbyterial formula, was inducted and preached his first sermon as pastor, on that date, to the gratification of all who had the pleasure of hearing him. A splendid social reception was given by the ladies of the congregation, at which mutual acquaintanceship and social relationships began and continued till his exit. The new pastor came amongst us with the prestige of scholarship, a gifted ancestry and the very grace of early manhood. He had an uncle a judge in the Supreme Court of Canada; another, the very learned and reverend clerk of synod for the provinces by the sea. His grandfather, the Rev. Dr. Sedgewick, late of Musquodoboit, Nova Scotia, was a mighty power and influence for good, in the days of yore, whose hearers verily believed him to be an inspiration of scripture ages, and of the time and type of Elijah and John the Baptist. Sedgewick of Musquodoboit, MacCulloch of Truro, and Smith of Stewiacke, were three divines who in their day and generation laid broad and deep, not only the foundations of Presbyterianism in Nova Scotia, who built thereupon a superstructure against which the gates of evil have not prevailed, but who also started into being those educational facilities which have placed the province in the front rank of our fair Dominion, scholastically. Verily, there were giants in those brave days of old. Our new pastor was a very happy combination of young life, scholarly tastes, personal gifts, and a very engaging personality; his classical diction, his originality of treatment of text themes, his erudition from old Scripture tomes, his drawing power of interesting his hearers, not only won the hearts and affections of his own people, canny men and women as they were in their hypercritical moments, but unfortunately won the attention of other congregations in other parts of this Canada of ours, as Zion Church was soon to discover. In due time the Reverend S. Lyle, D. D., of Central Church, Hamilton,

Ontario, made his appearance in our city. He preached in St. James' Church, and attended the evening service in Zion Church, and he informed some of its members, informally, that he proposed to translate the pastor. With all formal credentials he stood before the Presbytery, and, by the right of the stronger to impoverish the weaker, demanded that the young and newly settled pastor of Zion Church should be translated to Central Church, Hamilton; and thus, by the old riever's law of the Scottish borders in the days of his forefathers, Dr. Lyle, who apparently recognized the law "that they should take who had the power and they may keep who can," received his demand, and carried to pastures newer, greener and more nourishing, one of the coming lights of the Maritime Provinces, to an inland, cabined, cribbed and confined city. Mr. Sedgewick was removed *vi et armis* from the congregation, who were learning to love him, to feel a pride in his scholarly attainments, his musical ability, his force as a lecturer, and in his never-failing social geniality—qualities which made him at home with every family, member and adherent of the church. Mr. Sedgewick was unmarried, and a most companionable addition to the various societies, the Sabbath school and the choir of the church. Indeed, it would not be too much to affirm, that his voice was a leading tone in the service of praise at all meetings, as well as at socials and entertainments and in all places where the people of the church met together. All missed the young pastor, for his brightness, his *camaraderie*, and his ready amiability of manner in keeping in social touch with all manner and conditions of people in the church and in the community. Mr. Sedgewick's startlingly original way of treating his themes, in his logic, illustration, argument and story, whether in sermon, lecture or address; the tender, filial appeals in prayer; the wonderfully graphic setting of his subject texts, certainly have never been surpassed and scarcely equalled by any of his predecessors, nor by few of

the occasional divines who officiated in Zion Church pulpit during the vacancies or in the regular services. From September 4th, 1904, until September 30th, 1906 (a little over two years) lasted the pastorate of the Rev. W. H. Sedgewick, when a stronger, wealthier church than our beloved Zion caught him away from us. The session roll remained the same, with the exception of Elder William Mutch, whose death removed him from the church militant to the church triumphant. The board of trustees consisted of S. A. MacDonald, chairman; B. D. Rogers, secretary; Mrs. (Rev.) D. Sutherland, treasurer; and W. S. Poole, J. E. Matthews, Neil MacKenzie, E. Carson and J. M. Campbell, members. The church's financial year had been a profitable one, with a small surplus. All the various societies had flourished and were in good shape. This year signalized itself for Zion Church congregation, by the beginning of a scheme yet to be carried to completion, for a new church building in a new situation. The site was selected and an option obtained; it is situated on the north-west corner of Prince and Grafton Streets; the cost was placed at \$4,500. The various committees, financial, building, furnishing, and others, were appointed to carry out the scheme to a finality. \$2,800 were raised and paid on the purchase price, \$1,500 of which sum was raised by the Ladies' Aid Society, to whom a generous amount of credit is given as by far the largest contributor of that year in our congregation. The annual death roll consisted of seven men, good and true, amongst whom William Mutch, Elder, of Hopeton, one of the original twenty-seven founders, few and faithful, who originated and carried to completion Zion Church; whose calm Christian life and deportment, whose grace of liberality, cannot soon be forgotten in the traditions of the church; a man respected and beloved, not only in his own community and native place, but in the whole Presbyterian Church of Canada, wherever he was known; whose life was an influence for manliness,

and whose example at home, in church or state, was ever and always for good. William Turner and John Garnum, both of whom had served the congregation for over a generation each, in the responsible position of caretaker, janitor and doorkeeper in the house of the Lord. Norman MacInnis, and John MacPherson, one of our Island railroad pioneers, great of frame, large of heart, an elder whose long day closed peacefully at eventide among his own. John N. Robertson, a long-time sufferer, a valued member of the civil service of Canada; and William Shaw, an old veteran farmer, who had come to spend life's evening in our city by the sea, dying in a good old age, respected and esteemed by those who knew him. Amongst the little ones, the hand of the Father reached down from Heaven to earth and took John MacMillan and Edwin Stanley Wheatley, that they might attain to a fuller stature in the mansions above. It is a very remarkable circumstance to record that in the year 1905, in the first year of Mr. Sedgewick's ministry, the longest death-roll in the history of Zion Church congregation is enshrouded in the annual report: nine men, seven married women, seven young women, twenty-three all told, testify to the persevering work of the grim reaper, Death.

Chief among these, was that old Covenanter of Scotland, John Lockerby, an elder of sixty years' standing, a school-mate of Carlyle of Ecclefechan, and a centurion of years, who died at the great age of 102 years. Mr. William M. Coffin, one of our most faithful Sabbath school workers, attendants at the house of God, and generous helper in every good work of the church. Miss C. Annie Campbell, an earnest soul, a good delegate, a busy reporter, a chair-woman and Sabbath school teacher, and a "daughter of the manse." Mrs. James Unsworth, a young wife, a member, and worker, who loved God's house and people and ordinances. A. MacPhail, Hector C. M. MacMillan, government engineer; James Offer; John Coffin; Lemuel MacKay, one of the ori-



Rev. W. H. Sedgewick

ginal founders and we believe, a good church-man and citizen; others, mothers and wives, were Mrs. James MacEachern, Mrs. L. MacDonald, Mrs. W. M. Allen, Mrs. John Coffin, Mrs. George C. Crawford, Miss Mary Curran; then in the list of young people "who went higher" were Edna B. Crawford, Margaret Muriel Taylor, Annie H. Bruce, Lavinia Boyce, Catherine MacKay, and Ellen Eunice Fowle; the tireless sleeper surely and sadly remembered Zion's people in that fateful year; and gathered a harvest of souls for the garner that is never full.

The death roll of Zion church for the year 1907, was unusually large, ranging from near the century mark, ninety-one years, of Mr. James Patterson, down to a baby in arms of just two weeks, blossoming to eternity; wee Marjorie Ross. New Year's Day summoned James Patterson, ninety-one years old, before the bar of judgment, after a stay of four score years and eleven on earth; his last act was a gift of \$200, untrammelled with conditions, to the Zion he worshipped in; William Wyatt, aged eighty years, a constant member, attendant, and supporter of the church of God, within Zion's walls; Mrs. Houle, the beloved wife of A. Houle, Esq., of the P. E. I. R.; Mrs. Houle was a tireless worker in all church organizations, prayer meeting and Sabbath school, and with her husband and son, never missed a service, save through some sufficient cause; she is much missed. Mrs. Elizabeth Ferguson, a long-time, patient sufferer, laid her burden down at seventy-four, folded the tired hands, stilled the weary feet, and reposed on the merits of her Redeemer, leaving many relatives and friends to mourn their loss. George Walker, four score years and one, a member of the civil service of Canada, and elder of many years; a worker in all church services, and up to three score years at least, a busy actor in all the ordinances of the house of God. A long-service medal attests the gratitude and esteem of the country he served so well, for over thirty years. W. John Fraser,

seventy-one, a member of the public works department, and caretaker of the post office building, for nearly a score of years. Mrs. Emory, a mother in Israel, whose last days were days of affliction, patiently borne, looking calmly for the end. Edna Hartling, just a little girl of seven years, whose outlook on life was all given her, during her sojourn on earth. John Ross, eighty-two, a sturdy son of Nova Scotia, a man of varied attainments, a journalist of many years on the Island; a member of Canada's civil service, a father of many daughters, beloved of his household, and respected as a member of the church and community, a leader of Zion's choir, with his girls as helpers, for many years in the long ago. "Anglo-Israel" was a favorite theme of John Ross, and could he now return what wonders and tales could he relate of Abraham, Isaac and Jacob.

Mrs. Jessie (Bruce) Stetson, daughter of one of Zion's elders, married, lived, and died under a foreign flag at the early age of twenty-eight, greatly missed by home and other friends, and whose sweet voice in her maidenhood, helped to make melody in Zion Church choir. Marjorie Ross, a wee one of a fortnight, loaned and taken near as soon as given. Annie MacMillan, Jean E. W. Smith, Margaret M. MacLean, and Minnie MacDougall, four young women, whose united ages scarcely summed up sixty-four years, whose average reached but sixteen years, called away in the blush and flush of early womanhood, from the world's work, as well as from the work of the church. Finally, Christina A. MacKenzie, a long life of four score years, well lived and calmly parted with. The foregoing list comprises seventeen gone out from amongst us, crossing the river just ahead of us, and waiting on that further shore, for those from whom they parted, and who in God's own good time and way, must follow after. "These many souls have crossed the flood, and some are crossing now."

From September 30th, 1906, until December 9th, in the

same year, occurred the shortest vacancy in the history of the congregation.

A succession of divines, few of whom could be called candidates, occupied the pulpit, and superintended the spiritual interests of the people, for the ten Sabbaths that elapsed before a call was extended to, and accepted by, Rev. George E. Ross, B. D., formerly missionary to Demerara, and late of St. David's Church, Maitland, N.S. Mr. Ross received a most hearty and unanimous call, accepted it in the same cordial spirit, came over in mid-winter with his wife and family, received a very affectionate congregational reception and welcome, and, after the usual formalities of induction, was duly installed, and entered upon his pastorate of Zion Church congregation, preaching his first sermon on the 16th of December, 1906. At this writing, it is a very gratifying truth to state, that, with his entry, an infusion of energy, an increase of liberality, an addition to membership, and an added impetus to every organization of the church, has been the good result of his appearance amongst us. All the money has been contributed willingly and cheerfully to the appeals of the building committee, enabling them to conclude the purchase of the new church site, which now belongs to the congregation, with a balance of funds on the right side of the ledger, and a sum of rents coming in quarterly. There is a "humming in the machinery," a filling up of vacant places, a gathering of forces, a closing up of rank and file, all pointing to a deep-down determined resolution, that the time is at hand—indeed is very near—when Zion Church congregation "shall lengthen her cords and strengthen her stakes," arise and build, and give accommodation to her steadily growing and increasing company of men and women of the good old Presbyterian faith. Jehovah was the architect, David and the people were the accumulators, Solomon was the master builder and Hiram the master worker, so, with all these forces, under the power of inspiration, the temple grew

to completion, a house of God, a sanctuary of the people and a wonder to the religious nation and heathen world.

There is a universally favorable opinion of our present pastor expressed by all members and adherents; his piety, ability, energy and sociality; his care and watchfulness for new comers, his go-ahead-iveness and his stick-at-it-iveness, are all fascinating and not to be resisted. Cæsar-like, he may say, "*veni, vidi, vici.*" Zion Church and its people, every department and activity of the church have felt the good influence that emanates from that compendium of force, power and goodness; the session has received additions to its members, has manifested greater zeal and activity. The Sabbath school excels all previous years in numerical, financial and spiritual numbering. The Young People's Society of Christian Endeavor, has established itself more firmly on a helpful basis; the Ladies' Aid Society has attained to the acme of ideal workers, with all liabilities paid and \$500 in the Dominion Savings Bank; the Choir, under the direction of Professor Watts, the instrumental guidance of Miss Waterman, and the social leadership of Mrs. S. C. Moore, and her staff of capable lady and gentleman assistants, is now pronounced to be the equal of any in the city, by judges whose musical knowledge and taste qualify them to give a decision; the grand volume of harmony, pealing and rolling over the people at the Sabbath services, is grandly gratifying and inspiring in its helpfulness to all hearers, who love the Psalms of David and the Songs of Zion. Quite lately, the talented leader, Mrs. Moore, was tendered a most hearty reception, and presented with a most dainty testimonial, by her co-workers in the choir, as a recognition of her worth and an expression of the members' appreciation.

The Benevolent Society continues to flourish in its own peaceful and charitable duty, under the wise and kindly administration of Miss B. McLaurin.

The Woman's Foreign Missionary Society now contains

thirty-five members, and its last report by secretary (Mrs. W. T. Huggan), is a very eminently satisfactory document. The Missionary has also a good report, perhaps not so much so as we hoped for, but sometimes it is well to leave room for improvement acting as a spur to future efforts, and when so many and large calls for financial aid were made upon Zion's people, the depletion of their coffers must of necessity cause some service to suffer.

The home department still does its good work amongst the aged and infirm, whose years and circumstances prevent their entering into active work, which in former years endeared itself to their hearts and minds—"they also serve who only stand and wait." Perhaps in consonance with this sentiment, it would not be amiss without prejudice to submit that it is the one exuberance of our new pastor, that his superabundant capacity for service recognizes "no drones in the hive," whether waiting or working, but, Nelson-like, declares that Zion expects every man to do his duty. Yet, let it be kindly remembered by our young people, the age that impairs the body also lets the spirit live.

In January, 1879, the writer drew a sketch plan of the ground floor of Zion Church, as it appeared after the re-opening. Among the six ministers who officiated on the 5th and 12th of that month, two Sabbaths dedicated to the opening services, five "have fallen asleep"—the Rev. Isaac Murray, D.D., Rev. K. MacLennan, Ph. D., Rev. R. MacDonald, Baptist, Rev. John Lathern and Rev. W. S. Pascoe, Methodist, and but one, Rev. John M. MacLeod, pastor at the time, still lives, and preaches, in the 55th year of a very active and acceptable ministry, and in the eighties of his life. Among the elders, office-bearers, workers in church, and choristers, but two elders—John A. Lawson, and Samuel C. Nash—remain, and but one Sabbath school worker, Samuel C. Nash, is still to the fore. Not a solitary chorister is left, and, of the workers, twenty-one good men and women have

gone hence, and thirty-five have removed from "out the bounds." In the one hundred and four pews, forty-one heads of families have departed to the Heavenly Zion, and twenty-six heads of families have removed to other parts; indeed the face of the congregation is literally changed, whilst the pews of 1908 contain a new congregation with a precious small leaven of the old. There are just twelve pews occupied now by at least some of the occupants of 1879—Henry S. Coffin, Mrs. W. M. Coffin, John MacLeod, Mrs. J. M. Sutherland, Mrs. D. Farquharson, Mrs. G. Webster, Captain John Gillis, Mrs. W. Wyatt, L. Miller, Miss B. MacLaurin, and Miss MacKinnon.

Though we have not a detailed annual report for the year 1907, still we can give some statistics worthy of being chronicled.

This year was a very successful financial period, ordinary receipts, rents and contributions, making an exceedingly favorable shewing. The full amount received from all sources exceeded \$6,000.

The total membership of 294 members received many additions during the year.

The Session, composed of Pastor, W. T. Huggan, clerk; L. Miller, H. S. Coffin, John T. MacKenzie, D. A. Bruce, David MacInnis; also David Schurman and Murdoch Ross, absentees, however, from the province. Additional elders, John A. Lawson, J. E. Matthews and Murdoch MacKinnon, were elected during the year.

Miss B. MacLaurin is still treasurer of the Benevolent Society. Mrs. J. Pickard, president, Mrs. H. S. Coffin, vice, Mrs. Cairns, treasurer, and Mrs. W. T. Huggan, treasurer of the Women's Foreign Missionary Society.

The Young People's Society of Christian Endeavour consisted of Colin N. McNevin, president, J. Horace Brodie, secretary, and a goodly number of young men and women.

The Ladies' Aid and Mite Society, that financial power

in Zion, had as staff, Mrs. S. C. Moore, president, Mrs. D. A. Bruce and Mrs. David MacInnis, vice, Mrs. Samuel C. Nash, treasurer, Mrs. Sanderson, secretary, and a large number of the ladies of the congregation as members.

The Sewing Circle staff of officers were :—Mrs. Bridges, president, Mrs. D. A. Bruce, and Miss Rose Clark (since married to Mr. Hill), vice, Mrs. S. Sanderson, secretary and treasurer, and some forty members, whose beautiful fancy work materially added to the finances of the year.

The Missionary Society moves steadily in its path of duty under the leadership of the Pastor and the zealous acting of its president, James D. Lawson.

The Sabbath school, perhaps the largest staff in the history of the church, was composed of seven members, of whom Elder John T. MacKenzie is superintendent, B. D. Rogers, assistant ; W. B. Robertson, secretary ; Colin N. MacNevin, treasurer, George W. MacLeod, recorder, and John Dalziel, assistant. Teachers and scholars attending to January, 1908, numbered 8,812 persons, and the financial showing amounted to \$236 for the preceding year's work.

The Home Department is under the supervision of W. B. Robertson, assisted by a staff of four or five lady district visitors.

The Board of Trustees consists of W. S. Poole, chairman, B. D. Rogers, secretary, Mrs. D. Sutherland, treasurer, John MacLeod, Matthew Allen, Capt. John Gillis, John N. Campbell, and A. MacWilliams, members for the year 1908.

These statistics include the various departments of the church as they stood on January 1st, 1907, except the board of trustees, last mentioned. The choir staff remains unchanged, but not unimproved or unappreciated.

In concluding this fragmentary history of Zion Church, which is, I am sorry to say, incomplete, owing to the want of compilation during the passing years, and which cannot possibly be now perfected, it is a pleasing and wonderful

fact, to recall the many great divines who have preached in Zion Church, either as pastors, candidates, visitors or guests. Passing over her regularly inducted pastors, we remember the Rev. Cummings (brothers), Pollock, Carruthers, Carson, Scott, Fisher, Mahon, Dickie, Simpson, Mosseau, Moss, Coffin, Geggie, Gunn, Frasers, Coffins, Archibalds, MacLeods, MacKenzies, Laing, Dill, Noble, Falconer, MacInnis, Whiteside, MacAskill, Gilmour, Smiths, Thompsons, besides the Wesleyan brethren officiating in the city during the past half century, among whom were Brewer, Shenton, Lathern, Lodge, Kirby, MacConnell, Reid, Pascoe, Dobson, etc.; among the Baptist, we recall Gordon, Corey, White, Whitman, MacDonald, Stephenson, Whiston, etc.; among the missionaries and evangelists, Sir Hector, the Black Knight, Vans, Meikle, Gerrior, Dr. Grant, Patten, Grierson, MacLaren, Crossley, Brice, Sankey and Hudson.

What a magnificent scroll of fame has unrolled its glory and scattered its seed pearls, and left its undying impress, on the passing generations of worshippers in our Zion.

Time and space and want of statistics all along the years, prevent a full list, which can only be given since January 1st, 1891, and which would include every evangelist and minister, nearly, of this city and of the province of Prince Edward Island, and scores of preachers from the other provinces of our Dominion, and many from other parts of Christendom.

Zion Church congregation has been blessed, indeed, with a variety and plethora of richness, on every conceivable theme emanating from Scripture texts. It has been favored with associations with almost every human character entering into the make-up of a preacher, lay and professional, and has been served with a multifarious treatment of Biblical lore, tradition, and interpretation, second to no church in our city by the sea.

Finally, whilst we we debit Zion with the cypress and the yew, the mourning and the weeping, forget we not to



Rev. Geo. E. Ross, B. D.

credit her with the orange blossom, the bridal wreath, the laurel and the palm of happy victories.

An interesting document would be the compilation of the deaths, the marriages and the baptisms, that have taken place in the congregation during the last five decades.

May Zion, in her prospective new dwelling of brick and stone, in the coming generations, go on prospering and to prosper, under the smile and blessing of God, never less than in the old wooden walls, in the years and generations that are away, with a pastor to whose qualities as a leader, guide and man we have paid tribute, at the head of a people whose hearts go out to him in love, and whose sympathies are with him in all his works. It is not hoping for too much, to hope for the realization of our hopes.

Zion's dead for the year 1898, comprise John Scott, Donald MacLeod, Thomas Vessey, Rev. David Sutherland (pastor), Mrs. William Mutch, Mrs. James MacLeod, and Miss MacKay; for the year 1902, Mr. Thomas B. Alchorn, Sheldon A. MacLean, Lawson Clark, Charles Walker, Henry VanInderstine, Mrs. Henry Davidson, Miss Margaret Morrison, Mrs. Hector MacDonald, Mrs. Charles Townshend, Mrs. Simon Fraser, Miss Catherine MacLeod, and Miss Moila I. Garrett. The roll of dead since 1902, as it is given in the annual reports issued, is already noted in the foregoing pages, while some hundreds are now unknown, save in the memories of those near and dear. *Tempora hominesque mutantur.*





For Auld Lang Syne.

To Zion's unknown, unrecorded ones fallen asleep.



It singeth low in every heart, we hear it each and all,
 A song of those who answer not, however we may call :
 They throng the silence of the breast, we see them as of yore,
 The kind, the sweet, the brave, the true, who walk with us no more.

'Tis hard to take the burden up, where these have laid it down,
 They brightened all the joy of life, they softened every frown ;
 But, oh, 'tis good to think of them, when we are troubled sore.
 Thinks be to God, that such have been, although they are no more.

More home-like seems the vast unknown, since they have entered
 there,

To follow them, were not so hard, wherever they may fare :
 They cannot be where God is not—on any sea or shore—
 Whate'er betides : Thy love abides, our God for ever more.



SUPPLEMENT
TO THE
History of Zion Church.

The men and women, who have made Zion Church of Charlottetown one of the bulwarks of Christianity, one of the influences for good, and one of the exponents of Presbyterian faith and doctrine in Prince Edward Island, are named in this and succeeding pages ; and, if any omissions occur, they are to be considered without prejudice. Alphabetically arranged.

FOUNDERS.

Douglas, Mrs. (Rev.) R. D., dead ; Hall, I. C., dead ; Morrell, Wm., dead ; Mutch, Wm., dead ; McKay, L., dead.

MINISTERS.

Falconer, Robert A., D.D., Pictou, N. S. ; McLeod, Rev. J. M., Vancouver, B. C. ; McLeod, Rev. D. B., M.A., Somerville, Mass. ; Ross, Rev. G. E., B.D., Charlottetown ; Sutherland, Rev. D., dead ; Sedgewick, Rev. W. H., Hamilton, Ont.

ELDERS.

Anderson, Alex., LL.D., Charlottetown ; Barratt, R. M., dead ; Bruce, D. A., Charlottetown ; Coffin, H. S., Charlottetown ; Davison, H., dead ; Fraser, W. H., dead ; Hyde, W. H., dead ; Huggan, W. I., Charlottetown ; Laird, Hon.

D., Winnipeg, Man.; Locherby, John, dead; Lawson, John A., Charlottetown; Mutch, William, dead; Miller, L., Charlottetown; Matthews, J. E., Charlottetown; McKenzie, John T., Charlottetown; McInnis, David, Charlottetown; McKinnon, Daniel, dead; McKinnon, D., Charlottetown; Nash, Samuel C., Charlottetown; Ross, M., Sydney, C. B.; Stronach, A., dead; Schurman, D., St. John, N. B.; Walker, G., dead.

TRUSTEES.

Alchorn, T. B., dead; Allen, M., Charlottetown; Bruce, D. A., Charlottetown; Carson, E., Charlottetown; Coffin, L., Charlottetown; Campbell, J. M., Charlottetown; Coffin, W. M., dead; Campbell, J. N., Charlottetown; Coffin, H. S., Charlottetown; Davison, H., dead; Davison, G., dead; Davison, J. M., Charlottetown; Fraser, D. M., Vancouver, B. C.; Fraser, W. H., dead; Fraser, S., dead; Farquharson, Hon. D., dead; Gillis, Capt. John, Charlottetown; Huggan, W. T., Charlottetown; Locherby, George, dead; Laird, Hon. D., Winnipeg, Man.; Leitch, W., Charlottetown; Mutch, William, dead; Moore, S. C., Charlottetown; Mutch, W. A., Hopeton; McLeod, John, Charlottetown; McKenzie, Neil, Charlottetown; McDonald, S. A., Charlottetown; McKenzie, Hon. A. B., dead; McLeod, D. J., Chicago; McLeod, Donald, dead; McPhail, John, dead; McKenzie, John, North-West Territories; Nash, Samuel C., Charlottetown; Putnam, A. G., Nova Scotia; Poole, W. S., Charlottetown; Robb, A. W., Sydney, C.B.; Rogers, B. D., Charlottetown; Schurman, D., St. John, N.B.; Stronach, A., dead; Scott, John, dead; Shanks, W., dead; Shaw, R. B., M.D., dead; Wyatt, W., dead; Webster, G., dead.

ORGANISTS.

Fraser, Miss A., Halifax, N.S.; McRae, Mrs., dead; McIsaac, Miss J., Toronto; Waterman, Miss, Charlottetown; Logan, Mr., Halifax, N. S.

CHOIR—LEADERS AND MEMBERS.

Alchorn, Mrs. T. B., Chicago; Bruce, Miss Jessie, dead; Bruce, D. A., Charlottetown; Binns, Miss E., Charlottetown; Campbell, Miss A., dead; Campbell, Miss M., Auburn, Mass.; Campbell, Miss I., Auburn, Mass.; Clarke, Miss R., Charlottetown; Coffin, H. S., Charlottetown; Davies, Mrs. J. J., jr., Charlottetown; Fraser, D. M., Vancouver, B.C.; Fraser, W. H., dead; Inglis, Mrs. D., Charlottetown; Lawson, Miss L., dead; Lawson, Miss, Charlottetown; Lawson, Miss, Charlottetown; Johnstone, Miss M., Charlottetown; Moore, S. C., Charlottetown; Moore, Mrs. S. C., Charlottetown; Murley, C. B., Charlottetown; Murchison, John, Charlottetown; McLeod, Miss Mamie, Moncton; McLeod, Miss Georgie, dead; McLeod, G., Charlottetown; McKinnon, D., Charlottetown; Nash, S. C., Charlottetown; Rattray, Miss Ruby, Charlottetown; Ross, M., Sydney, C. B.; Ross, John, dead; Ross, Miss B., Georgetown.

SABBATH SCHOOL.

Superintendents.—Anderson, A., D.C.L., Charlottetown; Coffin, H. S., Charlottetown; Fraser, D. M., Vancouver, B. C.; Fraser, W. H., dead; Huggan, W. T., Charlottetown; Lawson, Rev. S., Saskatoon; Lawson, John A., Charlottetown; Nash, Samuel C., Charlottetown; McKenzie, John T., Charlottetown; Stronach, A., dead.

Staff.—Alchorn, Mrs. T. B., Chicago; Anderson, A., D.C.L., Charlottetown; Bearisto, Miss M., Charlottetown; Bell, J. E., Charlottetown; Coffin, W. M., dead; Coffin, Miss F. B., Charlottetown; Dalziel, J., Charlottetown; Huggan, E. B., Charlottetown; Huggan, T., Montana; McMillan, Miss Ina; McIsaac, Miss Mary; McIntyre, Miss B., Charlottetown; McInnis, Rev. John, Montrose; McInnis, Mrs. D., Charlottetown; McMillan, James, Charlottetown; McLeod, D. E., Charlottetown; McLeod, G., Charlotte-

town ; Nash, C. H., Minneapolis ; Nash, S. C., Charlotte-
town ; Putnam, A. G. ; Ross, M., Sydney, C.B. ; Robertson,
W. B., Charlottetown ; Rogers, B. D., Charlottetown ;
Walker, James, Buffalo.

Teachers.—Bruce, D. A., Charlottetown ; Brodie, James,
Charlottetown ; Crasswell, H., Charlottetown ; Fraser, Miss
K., Charlottetown ; Fraser, Miss M., Charlottetown ; Gillis,
Miss M., Charlottetown ; Henderson, Miss I., Charlotte-
town ; Harvie, Miss L., Boston ; Huggan, Mrs. W. T., dead ;
Johnstone, Mrs. M., Charlottetown ; Innis, P., Charlotte-
town ; Laird, Hon. D., Winnipeg ; LePage, Thomas, dead ;
Lawson, James D., Charlottetown ; Lawson, Miss Lily, dead ;
McKenzie, Hon. A. B., dead ; McLeod, D. J., Chicago ;
McMillan, C. J. ; McLaurin, Miss, Charlottetown ; McKin-
non, D., Charlottetown ; McIsaac, C. ; McLeod, Miss Laura,
Charlottetown ; McEwen, H., Charlottetown ; McLeod, Miss
L., Charlottetown ; McC Calder, Miss K., Charlottetown ;
McKay, Miss R., Charlottetown ; McNevin, C., Charlotte-
town ; McKinnon, Miss E., Charlottetown ; McEachern,
Miss, Charlottetown ; Mutch, Miss A. B., Vancouver, B.C. ;
Matheson, W. ; Murchison, I., Charlottetown ; Pickard, Mrs.
J., Charlottetown ; Profit, Miss, Charlottetown ; Ross, Theo.,
Charlottetown ; Robertson, S. N., Charlottetown ; Sander-
son, Mrs. S., Charlottetown ; Semple, Miss, Charlottetown ;
Walker, George, dead ; Walker, James, Buffalo ; Wyatt,
Miss Tillie, dead.

REPORT OF 1879.

Sewing Circle organized.—Campbell, Miss Annie, Sec-
retary, dead ; Stronach, Mrs. A., president, Winnipeg ;
young ladies of the church, members.

Poor Committee.—Alchorn, Mrs. T. B., president, Chi-
cago ; McRae, Mrs., Secretary, dead ; McKay, Mrs. N.,
Treasurer, Chicago ; Mutch, Miss S., California.

Building Committee.—Alchorn, T. B., member, dead ;
Fowle, A., member, dead, Charlottetown ; Davison, George,

member, dead ; McPhail, John, chairman, Charlottetown ; McLean, T. A., member, Frank ; McLeod, J. D., member, Chicago ; Nash, Samuel C., secretary, Charlottetown ; Stronach, A., inspector, dead ; Sutherland, J. M., treasurer, St. Louis ; Farquharson, D., secretary, dead ; McPhail, P., contractor, dead.

Trustees.—Fraser, D. M., member, Vancouver, B.C. ; Mutch, W., chairman, dead ; Lawson, J. A., secretary, Charlottetown ; McLeod, J. D., member, Chicago ; Nash, S. C., member, Charlottetown ; Stronach, A., treasurer, dead ; Webster, G., member, dead.

1882.

Ladies' Aid and Mite Society organized.—Alchorn, Mrs. T. B., treasurer, Chicago ; Farquharson, Mrs. D., vice-president, Charlottetown ; Laird, Mrs. D., vice-president, dead ; McPhail, Mrs. John, vice-president, Charlottetown ; Sanderson, Mrs. S., secretary, Charlottetown ; Tidmarsh, Mrs., assistant secretary, Charlottetown. The ladies of the congregation are members thereof. Successors in office are given in preceding pages.

1882-3.

Young People's Society of Christian Endeavour organized.
SENIOR—Aitken, Miss E., recording secretary, Charlottetown ; Fraser, Miss A., vice-president, Halifax ; McKenzie, John T., president, Charlottetown ; Matheson, Mrs. C., corresponding secretary, Windsor ; Stewart, Miss M., treasurer. JUNIOR—Gillis, Thos., vice-president ; Huggan, Thos., president, Montana ; Leitch, Roy, treasurer, Charlottetown ; McIsaac, Alf., secretary. Young ladies and gentlemen of the congregation comprised the membership.

JANITORS.

Garnhum, John, dead ; McRae, A., dead ; McKinnon, D., Charlottetown ; Turner, W., dead.

MINISTERS OUT OF ZION.

McLarren, C., (of Siam), dead ; MacInnis, John, Montrose. Mr. MacInnis married Ida, daughter of Mr. and Mrs. W. M. Coffin, and is settled with his family in Montrose, Pennsylvania, U. S. A.

MARRIAGES IN ZION CHURCH.

Bruce, Miss, to N. MacPherson, Boston ; Coffin, Ida, to Rev. J. MacInnis, Montrose ; Farquharson, May, to H. MacKenzie, Nova Scotia ; Gillis, Bertie, to S. C. Moore, Charlottetown ; MacLeod, Mamie, to Charles Thompson, Moncton ; MacLeod, Minnie, to A. Stewart, Charlottetown ; MacLean, Katie, to Levi Ings, Orwell ; Mutch, Susan, to Rev. A. W. MacLeod, New Glasgow ; Nash, Jean, to D. Inglis, Dumfermline ; Nash, Daisy, to James R. Wood, Halifax ; Nash, E. Belle, to W. C. Laird, Winnipeg.

DEATH OBSEQUIES IN ZION CHURCH.

Sutherland, Rev. D. (pastor), July, 1898.

Lawson, Miss Lily, 1893.—On this occasion the choir gallery was appropriately shrouded in crape, relieved by the presence of floral emblems, wreaths and other beautiful designs, beneath which the casket was nearly buried. The choir, of which Miss Lawson was a leading member in alto, gathered in full strength, to testify their affection for her whose gentleness and goodness, combined with the graces of Christianity, had endeared her to every member and to all who had the pleasure of her acquaintance and friendship. Miss Lawson had also been a teacher in the Sabbath school, beloved by staff and scholars, who, with a large gathering of the congregation, assembled to pay their last tribute of love and respect to her, who died happily in full fellowship with her Saviour, whom she loved and trusted and who called her hence to be with Him whilst yet in the bloom and beauty of maidenhood ; called her from the world's work,

and the church's services ; from the joys and cares of her household, where home-love surrounded her, and made her one of His children in the paradise of God where there is no more going out for ever.

The foregoing pages contain the events, incidents and happenings of over half a century, together with the names of the men and women therewith connected, in the history of Zion Church, Charlottetown, Prince Edward Island. Many of the individuals have removed without the bounds ; many more have been gathered to the garner of God ; few are left who saw the first stone laid of the old building ; and fewer still who heard the dedicatory sermon by the Rev. Robert Laird. The writer hath "set down naught in malice, nor aught extenuated." If any omissions have occurred of names or events, and it is quite possible such may be the case, they are due to lost records and the difficulty of obtaining correct information. Submitted without prejudice.

