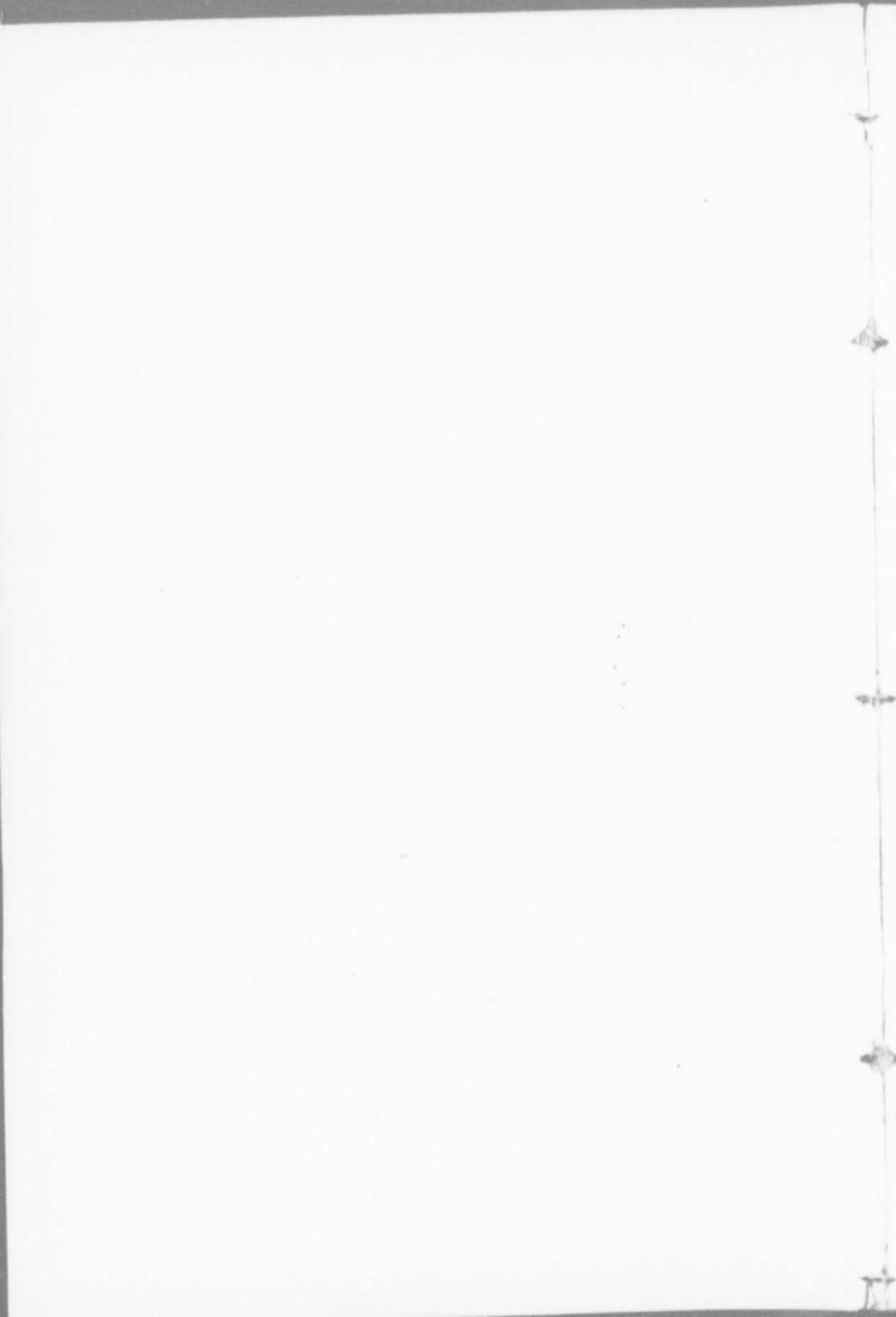


RIVER JOHN



RIVER JOHN :

ITS PASTORS AND PEOPLE

BY

G. LAWSON GORDON

NEW GLASGOW, N. S.
G. LAWSON GORDON

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GATHERING from many sources, I have set forth, without embellishments of imagination, the facts as known to me by sifting evidence. The historical addresses delivered at the Centenary of Salem Congregation are here printed verbatim, pages 9 to 64, and 77 to 94; the address beginning on page 103 was also prepared at the request of the Centenary Committee but was not then read, because I asked that the time allotted it should be given to the visiting brethren.

The printing of these addresses was first suggested by that eminent Hebrew scholar, the late Rev. John Currie, D. D., who strongly urged this step and gave valuable historical

aid. My heart would not permit me to limit my sympathies and work to one section ; I have tried to collect the story of the several churches.

To the many friends who have helped me in this work I would here record my thanks, and express my regret that the limits of the volume compel me to omit very much of lasting interest which by their aid I had gathered.

I owe to the late Rev. George Patterson, D. D, the scholarly and painstaking historian of Presbyterianism in the Maritime Provinces, very much of my knowledge of Mr. Mitchell's life and work. Dr. Patterson has left in manuscript ready for the printer memoirs of many ministers who were eminent in service in the early life of the Church here. These results of unselfish toil, which would be of so great benefit if printed and in the hands of our people, lie absolutely useless in a bank's vault. Where is the Presbyterian enterprise to set them free to teach those lessons of life, give the comfort and encouragement, do the good, for which they were written ?

May River John still flourish by the preaching of the Word of God.

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ERRATA

Page 12 line 14, omit "John" before "George."

Page 17 line 12, omit "Gammon."

Page 147 line 4, read "Blackmore" for
"Blackwood."

THE FIRST SETTLERS



THE FIRST SETTLERS

BY the Indians this river was called Caijebouguac (perhaps: lonely river, but with what reference it were only guess-work to say). The name 'River John' is of French origin, the Cape being called Cap Jean on documents dated before the first Protestant settlers arrived. By the English the water was named Deception River; who was deceived and wherein the deception lay history fails to record. Such a name could not endure among an honest people. If any one name be more appropriate than another that one certainly is what it bears; for no name seems to have been so dear to its early inhabitants as this of JOHN. There were in almost all their families a John, John George,

B

John Frederic, &c. River John is a beautifully euphonious name which has not become so well and widely known as it deserves, because the hundreds of vessels built here were registered in and designated from other larger ports.

The first settlers at River John were four men and their families, who were too free and independent to settle in Tatamagouche as tenants under Colonel DesBarres, who refused to sell land. At River John the land was owned by a Company* which was ready to dispose of it. In 1785 John Frederic Patriquin, John George Patriquin, George Frederic Langill and James Gratto took up their abode at River John. They built their log huts near each other on the hill on Smith's Point, where they intended to build a fortification for defence against the Indians. When additional settlers came this plan was abandoned and each built on his own land.

John Frederic Patriquin owned the land now occupied by Mr. C. H. MacLennan, but

* The Philadelphia Company, who received it in 1765. See Patterson's History of Pictou County, pages 52. ff for a good account of this Company.

returned in five year's time to Tatamagouche. His brother, John George, took up the farm next below this, which he later sold to the Rev. John Mitchell. His also was the farm where Alexr. Heighton now resides, and there he lived after the original plan of village life was given up and until, in old age, he went to live with his son David on the Mountain Road.

James **Gratto** (son of George, one of the first settlers of Tatamagouche) took up land next to John George Patriquin below Smith's Point.

George **Langill** (or Langille) was the oldest son of John James Langill only son of David Langill by his first wife. His stay in River John covered very few years. He removed to New Annan and became the ancestor of the Langills of that district.

In the last quarter of the eighteenth century there were many more Indians in the country than now, and they were by no means so law-abiding. As they travelled in bands they were formidable foes to the scattered settlers. They were openly opposed to any settlement of whites along this coast, and were instigated

by French emissaries to harass the settlers, a work they found much to their own liking. The fear of the Indians was ever on the white man, who knew their many cruelties to small settlements and to children left unprotected.

At the time of the French revolutionary war the Micmacs had not shown much friendship to the British. In 1779 the whole tribe, from Miramachi to Gabarus, gathered in council at Fraser's Point to consult as to the course to be pursued in opposition to the new settlers. Against all expectation the council broke up quietly. In 1808 the Indians expected an invasion of the country by the French, were holding themselves neutral until they should see the strength of each party, ready to join the strongest, and openly threatened what they intended doing in case of French supremacy.

Very pathetic was the loss of George Patricquin's oldest son Frederic, only five years of age. He set out in company with his father and uncle, who were driving the uncle's cattle to Tatamagouche, whither he was removing. The others, deeming the boy unfit for such a toilsome journey, sent him back; but he



Mr. John George Langill, Elder.

never reached home. He was a timid child, who would not disturb a fly on a chip he might wish to pick up. Some Indians were in the neighborhood and left about that time, and it was thought that they kidnapped him. His bereaved mother used to walk about at the edge of the woods on MacDonald's Hill and call his name, receiving no answer except the weird echo of her own voice.

In 1790 **George Langill**, only son of David's brother Matthew, exchanged his farm (where Tatamagouche village now stands) for that of John Frederic Patriquin, and settled at River John. At the same time George Matatall, George Bigney and George Joudry took up residence here.

In the following year the brothers, Christopher and George **Perrin**, came from Lunenburg direct. Probably in the same year the ancestors of the Marshville and Louisville Langills were added to the growing settlement: John David, John George, John Frederic and John Lewis, the children of David Langill by his third wife. John Lewis was the first to occupy land in Louisville; the others settled in Marshville. Doubtless at that time there

were in this vicinity other families of whose early arrival record has not been kept.

In the winter of 1793 an emissary of the **New Lights** (as the Baptists then were called) threw the little community into a state of excitement over his strange teaching. The settlers were all Calvinistic and steadfast in sound Biblical doctrine; yet lest any might swerve from the faith under the new-fangled light and that all might be strengthened and comforted, John Frederic Langill and George Patriquin went through the woods to Pictou to bring the Rev. Dr. James MacGregor (who had come to Pictou in 1786) to River John. On their return journey with Dr. MacGregor, they entered the pathless unblazed woods about the (after named) Three Mile House and came out near where the Oak Church now stands. They performed the trip on snowshoes.

This visit of **Dr. MacGregor** was not only the quenching of the **New Lights**, but also the kindling of new life in the little community. He preached in one of the houses on Smith's Point, visited all the families and administered baptism. From here he visited

Tatamagouche and Wallace, which had 14 and 20 families respectively. River John had a second benefit on his return journey. How often, that winter and many following, was his visit recalled around the blazing fire, and his words repeated. His faith and faithfulness made a lasting impression.

In the Summer of 1795 Dr. MacGregor again visited River John and the other places along the shore.

Some more settlers, including the West, Hines and Gammon families, came before the end of the century.

It was in the new century that Lewis Tattrie took up the well-known Tattrie place.*

These people who were gathering to form the future flock of Mr. Mitchell were not of French descent although they were French-speaking. The Langills were of Swiss origin. Their father David was twice married in his native land, having one son by his first wife. A widower the second time, as he was sailing

*The grant of 2400 acres of land to John Langill, George Langill, Peter Matatall, Lewis Tattrie. Lewis Langill, and George Joudrie, is dated 23 February 1815. These men were on the ground before that date, Lewis Langill probably in 1798, Matatall in 1802 and Tattrie in 1807.

down the Rhine he fell in love with a fellow-passenger, a young and pious widow of a Spanish soldier. They were married on the ship's arrival at Rotterdam, from whence they sailed to Portsmouth in company with many others who, at the invitation of George II., left the persecutions on account of religion in the homeland to enjoy the freedom of conscience and the broad acres he promised. This honeymoon trip was quite unlike the modern tour to Niagara or Paris, for added to the then ordinary trials of travel they were forsaken by those who had induced them to come so far and left destitute. The British Government was induced to help them, and at last after so hungry a winter they were embarked aboard four vessels, two bound for Nova Scotia and two for North Carolina. In the Spring of 1753 the two vessels landed 224 immigrants on George's Island in Halifax Harbor, among whom were David Langill and his brother Matthew and their families. Thence they went to Lunenburg; but seventeen years later some of them were persuaded by Colonel DesBarres to remove to his lands at Tatamagouche. The Langills, Tattries, Patriquins,



Mr. Ephraim Langill (I). Elder.

and Matatalls formed part of this migration.

The **Patriquins** and **Tattries** were from Montbeliard, a town and district which, belonging to Wuternberg in 1524, received the gospel by the preaching of Farel, and belonging to France (by the treachery of Louis XIV.) in the eighteenth century, it lost much of its liberty of life and worship. Montbeliard was a border region, sharing most largely in Swiss and German blood and in the French language.

These early settlers were of the stuff saints and martyrs are made of. George Tattrie (the father of Lewis already mentioned) had shown the true martyr spirit in his fatherland. He was a soldier in the French army and fought in the battle of Fontenoy (1745). After his return from the army, orders were given to deliver one of the Protestant churches to the Roman Catholics (1752). With forty-nine others George Tattrie gave resistance to the soldiers who came to hand over the church to the priest. Their only weapons were stones and so they were compelled to surrender, after two of their number had been killed and others wounded. Tattrie was among the

wounded. So soon as he was able he joined a party bound for the British possessions in America. Such experiences gave rise to a deeper loyalty to truth and a dislike of the French. From Rotterdam on, Tattrie was a fellow traveller with David Langill, until he finally settled at Tatamagouche on the French River, where his son Lewis was born in 1785.

The **Perrins** were engaged in silk manufacture at Loches in Touraine, France. Whilst John was from home, his father and uncle were imprisoned because of their steadfastness to Christ and His Word. On his return, learning of the renewed and determined persecution of the reformed religion, John with eighteen others went into a boat by night and rowed down the River Loire, near the mouth of which they discovered a British frigate which brought them to Portsmouth. There they joined the other emigrants for Nova Scotia, and with them came to Lunenburg, where John Perrin settled. His two sons, as already said, came to River John, George building at the Creek and Christopher on the hill between the present village and the railway station.

The mother-tongue of these first settlers was a dialect of French. They could read the French Bible and other books, with an intelligent understanding. They must have also picked up a good deal of English ; for fluent as Dr. MacGregor was in Gaelic, it is not claimed that he could preach in French. Their first pastor seems to have had no difficulty in making himself understood by them, but says on his first visit to them, "They understand English well." They had the intelligence and largeness of outlook of people who speak more than one language.

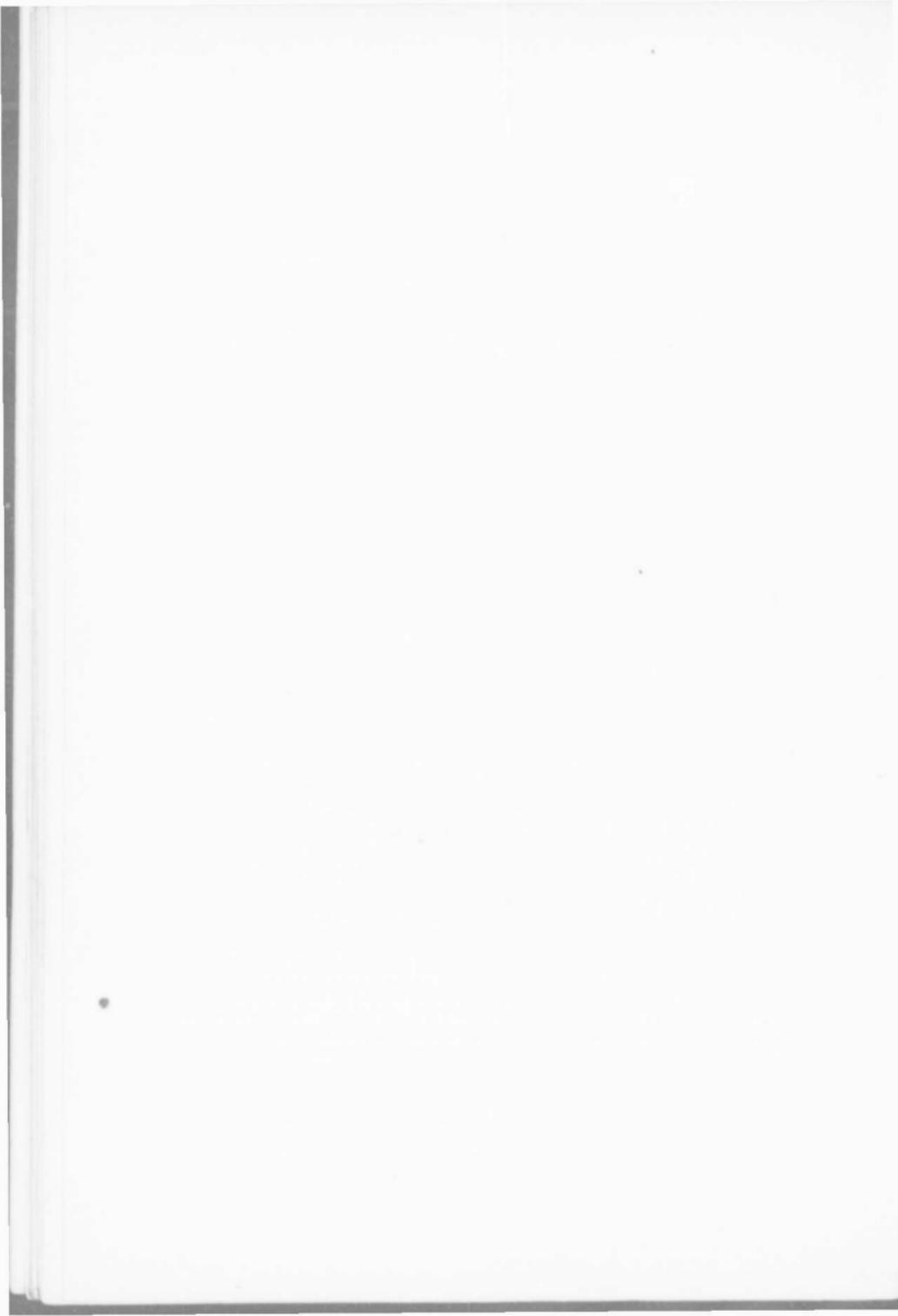
Although for twenty-three years after the arrival of the first settlers they had no regular pastor, yet they were not indifferent to religion and morality. They had their religious meetings, at which George Patriquin, John George Langill and, later, Christopher Perrin used to lead them to the throne of grace and instruct them in the simple yet saving elements of gospel truth. Thus the community was saved from that decline into ungodliness which overtook some neighboring settlements. There may have been exceptions; Matthew Langill, the brother of David, was one. He

had been a light-horseman in the French army, settled in Tatamagouche, made no kind of success as a farmer, and removing to River John, lived with his son until his death in 1800 at the age of 76 years. He left the impression that he was a quarrelsome man, a character which his descendents did not seek to perpetuate.

Attention was early given to **education**. Christopher Perrin was the first schoolmaster, teaching the young people to read, write and count in French.

As a whole these pioneers who planted River John formed a law-abiding, God-fearing, self-respecting community, and they who have inherited their blood have that whereof to be justly proud if they follow their example of steadfastness to Christ and His Church.

THE REV. JOHN MITCHELL



THE REV. JOHN MITCHELL

THE Reverend John Mitchell was born at Newcastle-on-Tyne, England, in the Spring of 1765. Of his parents it will suffice here to say that they came from Scotland after their marriage, that his mother was a pious woman, and that his father was of a different character, decent but irreligious, kind to his own but without feeling toward God. The father was a flour merchant, and had ten sons and three daughters, John being the eldest. They were all at home on New Year's Day 1791, but four of them died in the next five years and another was lost to knowledge of his friends, whilst the whole family was scattered.

John received a fairly good common school

education, and adopted the trade of rope-making, which left him long afternoons and evenings of leisure without work or care. In Summer he was free at one, in Winter at four in the afternoon. The tradesman's leisure-time makes or mars his life. Young Mitchell spent his evenings heedlessly and wickedly. Indeed he tells us he chose this trade because of its leisure for wickedness. He was as regardless of religion as his father until he was about eighteen years of age. Writing in 1797 he says:—

I might notice the goodness of God to me before conversion especially in his preserving me three times from being drowned on the Lord's day, and one of the times in a miraculous manner. Wonder, O heavens, and be astonished, O earth, at the love of God in Christ to me; for though I was openly profaning his holy day, yet he interposed on my behalf, and saved me from drowning and perishing in my sins, when no human help could be given me. But ah! ungrateful wretch, I did not consider his mercies, but persisted in open rebellion against him.

The appointed time always drew nearer when God was to manifest his sovereign and rich grace, in effectually calling me from darkness into his marvellous light. Being a little convinced of my folly I began to attend the means of grace, and regularly attended for about one year. No persuasion or reproaches from my old companions, were able to keep me away. But, alas! I heard the minister

preach and did not understand him. Still I thought all was well, if I attended the meeting; and that there was no need of so much fuss about religion. I contented myself without reading or praying, and was happy when I met with any that would join me in reproaching the true worshippers of the meek and lowly Jesus, because I thought myself better than they were.

But when God was pleased to call me by his grace, I beheld things in another light. The first time He began a saving work upon my heart was, if I mistake not, in the year 1784. It occurred one day when I was attending the horse-races in Newcastle. Great trouble of mind came upon me. The trouble I endured, and the happiness I felt when the race was over, I never will be able to express. From that wicked place I went with a full resolution never to return any more; and blessed be God, I have been enabled to keep it. The next day, when others were going to see the races, I went out to the fields to pray, read and meditate. The Bible became precious to me, prayer my delight, and divine contemplations exceedingly sweet to my soul. When I compared the surpassing pleasures I experienced in this new employ with what I used to find in the races, I was lost in wonder and admiration.

From that time forward he spent his leisure mostly in this same gracious and helpful pleasure of reading the Scriptures, meditation and prayer. The thorough **change** in his disposition was observed by all, and especially pleasing to himself was the transformation in his memory, which he found weakened to

sinful and trifling things but strengthened to retain the words and works of God. He made public profession of his faith and was admitted to the full communion of the Church.

Having received the light himself, this lad of nineteen years did all he could to impart it to others. He became even more diligent in studying the Bible lest his ignorance should let an opportunity slip of influencing other lives for God. He reasoned and pled with those of his own age to turn from sin and to serve the Lord. Especially did he strive for the reclaiming of his own father and brothers. He did not find himself so free at home as he could wish, to speak to them of their lives and the spiritual world, so he gladly accepted an opportunity which occurred in 1790 of going to London, and afterwards to Woolwich. In the Autumn of 1792 he visited his home on his way to Scotland, where, in Glasgow, Greenock and Gourock, he resided until 1797.

Of his correspondence at this time thirty-eight **letters** to his family were extant a few years ago. These manifested the man John Mitchell was becoming to be. Of news there was little, but he plied his father and brothers

with appeals, with the Word of God and all manner of argument from reason and experience, to move them to the great resolve. After two years of such strong, loving letters, he is able to write : -

Dear Brothers, How pleased was I to hear that the vanities and pleasures of the world are become your burden, and to love and serve the Lord Jesus Christ your chief delight, and I hope I may give God thanks for His distinguishing love to you in passing by others who are no worse, and plucking you as brands from the burning, and inclining your hearts to keep His statutes, and making the time you spend in solitude the sweetest hours you enjoy.

And a little later : -

How glad was I to hear that you had joined yourselves to the Lord, and to prove the sincerity of your love to him, have obeyed his dying command, and solemnly confessed him to be your Lord and Master before men, angels and devils. All this I hope you have done willingly and not of constraint, for all the true lovers of Zion's King are volunteers, whom he makes willing in the day of His power.

To his sister, who had married a sea-faring man, John writes as to one who had a share with him in the love and religion of his Lord, and when two of her children were taken away by death, very comforting indeed were his letters.

During all those years (1790-1797) his letters to his father contained earnest and strong appeals to serve the Lord. In 1795 the father was very sick, supposed to be dying; and among many such earnest words he wrote :-

O Father, if you have any love for your immortal soul and desire that it may be saved from the wrath to come, believe in the Lord Jesus, that he is both willing and able to save you. We had a sudden parting the last time I took farewell of you. As the ship was under sail I was obliged to run and leave you. But if you believe in Christ and come to him by faith and prayer, we shall have a joyful meeting in glory and never more part.

His father recovered. In the following year his mother died and he wrote :-

Dear Father, many a sorrowful hour she spent and many a watery eye she had on account of your sins and neglect of Christian duties; and without a doubt she went down to her grave sorrowing for you. Often have I heard her praying for you in the silent watches of the night. . . . Consider therefore these things, believe in Christ and repent of your evil ways. It is not too late. . . . Jesus is willing that you should be saved for though He gave you the first summons, He has spared you last and given you time to repent.

His pleadings and prayers had influence

beyond what at the time was apparent. In 1797 the father died, and John writes: My dear brothers and sister, our parents have not left us houses and lands, but they have left us their dying words for our instruction and sweet texts upon which we may preach their funeral sermons. The last words of our beloved mother were among the last words of a beloved disciple of Jesus, Come quickly, Lord Jesus. And the last words of our dear father were the first words of the woman of Canaan when she began to worship Christ, Lord, help me.

For fourteen years did John Mitchell hear the Call "Go preach" in his soul, and whilst laboring as best he could with voice and pen for the Master, he was working to pave the way to the ministry. At last in the autumn of 1797 he entered Hoxton Academy, an institution founded for the purpose of training ministers of the gospel. Before being admitted to its classes he had to give a narrative of his religious experience and call to the ministry, and from this document we learn much of the heart and life of the young Mitchell. At the Academy he took a three years' course of

instruction, for which he had whilst in Glasgow prepared himself by attending evening classes.

Having completed his studies Mr. Mitchell was ordained and sent forth in company with the Rev. John Clerk Benton, by the London Missionary Society which was founded by members of different denominations in 1795. They left London 17 March 1800 and Liverpool seven days later, and arrived at Quebec after ten weeks upon the water. Mr. Benton remained in Quebec and Mr. Mitchell visited Montreal, where he preached in a schoolhouse every Sabbath evening from Aug. 3 to Oct 5. He had here about 120 hearers, belonging mostly to the Church of Scotland.

The people of New Carlisle having petitioned for a minister, Mr Mitchell went thither, mainly because the Montreal friends were able to offer a good stipend and could easily obtain a minister, whilst the New Carlisle people were poor. Against the desires of the former he said, "The cries of the poor on the Bay are more pressing than the cry of the rich in Montreal."

Taking up his work at New Carlisle in

November 1800, he found no lack of calls to industry. Without a church building, he preached, taught Sabbath School (using the Shorter Catechism), visited, established a praying society, etc., and even taught a day school for the children of the poor. In March 1801 he visited Restigouche. Of his return trip he says, "We had one of the worst journeys I ever experienced, crossing rivers on pieces of ice, while half up the leg in water, climbing over mountains of ice heaved upon the shore by the current, travelling through woods in the snow five feet deep, in which we sank at every step, and wading over small rivers. We were four days travelling in this condition." He visited Restigouche again in October 1802.

At New Carlisle **opposition** was given him by those whose lives were rebuked by the simple enunciation of the law of God, English people who worked and frolicked on the Sabbath, blasphemed their Maker, and baptized each other's children (thinking that sufficient to save them from damnation). The chief opposition, of course, came from the wealthier who saw vanishing their power to grind seven

days' work out of those depending on them for supplies. Some who at first attended the preaching of the truth now refused to come because they feared the opposers. Mr. Mitchell, yearning for the welfare of friend and foe alike, strongly appealed to his Society to send a Church of England missionary to the ignorant and lawless English people for whose salvation he so longed and prayed.

Notwithstanding the strong, malignant and untiring opposition, his work progressed, sinners were converted, the young instructed and the true saints edified. On 5 May 1801 he writes, "The praying society mentioned in my journal is still continued. The time I was at Restigouche about sixty of them met every Lord's Day to pray and to read a sermon and examine the children. . . . In the course of nine months I have travelled eight hundred miles, travelled twice two hundred in the winter, twice for nine days I had no bed to lie upon, and my clothes were never off; and I preached about one hundred sermons; and blessed be God I am none the worse of my journeys, and enjoy a good state of health to the present day."

At New Carlisle Mr Mitchell married Janet Shearer, the daughter of a British Empire Loyalist who, originally from Carlisle, England, came to Chaleurs Bay from the South at the time of the American Revolution.

In 1803 he made an extensive tour to Nova Scotia and New Brunswick. From Bay Chaleurs he sailed to the Gut of Canso, where he twice preached. He then visited and preached at Antigonish, Merigomish and Pictou Harbor. Two days and a night were spent at the home of the Rev. Duncan Ross, with whom he had a feast of spiritual fellowship.

Mr. Mitchell came to River John on Thursday, 5 May, and preached that and the next day to about forty people and baptized eight children. Of the people he says, "They understand English well." From River John he proceeded to Tatamagouche, Wallace, River Phillip, Amherst, Hopewell, N. B., Shediac, Shemogue, Richibucto, and a number of places on the Miramichi.

On his return to New Carlisle Mr. Mitchell prepared to leave that place. Great was the sorrow of the majority of the people at his departure. He intended to move to Hopewell.

With his wife and son John he made a stormy passage in an open boat to Shemogue and Bay Verte. They rode across to Westmoreland but finding no boat to cross to Hopewell, they went on to Amherst, where the entreaties of the people constrained him to remain. This was in September 1803.

In August 1804 he undertook another extensive and arduous evangelistic tour through New Brunswick and in September came to Londonderry, N. S., by boat from Campobello. He preached at two places between here and home and arrived at Amherst on 20 September. The following extracts from his journal written on this trip are of interest as indicating the spirit and method of this zealous ambassador of the Lord Jesus Christ: —

Lord's Day, August 12. (At the Kennebecasis River) Preached and baptized four children. As it was late on Saturday evening before I arrived (having ridden 14 miles and walked 11 miles on that day), I had only about forty hearers, who were all that heard I was going to preach: but though my auditory was small, my soul was made glad to see them so attentive and affected. This river is settled for forty or fifty miles. There is a Church of England minister here, but the people in general call themselves New Lights. It appears to me from the conversation I have had with some of the inhabitants as I travelled down this river, that if a missionary were

established here and wholly supported by the Society for some time, he would have at different places large congregations, and it is probable he might be the honored instrument of winning many precious souls to our glorious Immanuel.

13th. Travelled down the river twenty-nine miles, and as it was extremely hot, and having to carry my portmanteau, I was much fatigued in body, but blessed be God, my mind was greatly refreshed with some sweet meditations upon divine things.

Lord's Day, Augt. 19th. Travelled eight miles through the woods to the Macaguadavic River, where I preached to about fifty hearers — all very attentive and some apparently greatly affected. In the evening, sailed in a boat up the river about six miles, and called upon a Col. MacKay, a Scottish gentleman, who appears to be a well wisher to the cause and the good of immortal souls.

20th. Preached to about forty people who all appeared to be much affected; and spent the rest of the week with the Colonel visiting the inhabitants on the river. They in general appeared to be concerned about the one thing needful, and I hope that the Lord has begun a good work in the souls of many of them, which He will carry on till the day of Christ.

Lord's Day, 26th. After sailing down the river about 8 miles, preached twice, had about three or four hundred hearers, and a more attentive auditory I never saw, while tears were flowing in abundance from the eyes of many. When I parted with them, many of them could not speak for weeping. After preaching, sailed with the Colonel eight miles in a boat to Mascarene, where I preached on the Monday.

28th. The Colonel and I left Mascarene in the evening and next day travelled eight miles through the woods to Digdegwash river, the next settlement to Macaguadavic, where we spent the most of the week visiting the inhabitants. On the Lord's day preached here, had about 300 hearers who appeared to be as much affected under the word as the people of Macaguadavic were. A minister settled at Macaguadavic would have upward of 100 families within a few miles of him. The inhabitants are in general Scottish Americans. They are able to support a minister and are desirous of having one.

Sept. 11th. On account of the wind and rain our boat could not sail and at the earnest solicitation of the people, I preached in the afternoon and baptized five children, and one young woman, which gave me a peculiar opportunity of speaking to the young people that were hearing me. After I had pronounced the blessing, both old and young sat down and wept under a deep concern about the salvation of their souls. After we were sitting some considerable time two young women (who were sisters) came to me with tears running down their cheeks and told me they had a desire out of love to their dear Saviour to be baptized, and were willing this evening in a public manner to dedicate themselves to the Lord. After conversing with them for about a quarter of an hour, I promised to preach and baptize them in the evening. So the people dismissed and all returned after the sun was set, and a more solemn night and greater liberty of speaking I never before experienced and a more serious and affected auditory I never saw.

Of his journals the Rev. Dr. Patterson says, "They tell their own tale of labor and hardship. We believe they warrant us in saying that if ever there was a man ready to endure toil and to sacrifice ease and comfort that he might preach the gospel to the destitute, John Mitchell was the man."

In Amherst he was much encouraged by the people and the blessing of God upon his work. He would have about three hundred hearers in the summer season. With many other expressions of esteem and affection the people

gave him a farm (the Berry farm), a horse and two cows. No party opposed him here, the work was comparatively light. He had no occasion to leave except the call of the destitute.

Seeing that the people of Amherst were well able to support a minister, and knowing from his own observation and the reports of others, of the spiritual destitution along these shores, Mr. Mitchell in the summer of 1808 came to **River John** and took up the pastoral oversight of River John and Tatamagouche. In the following year he was received by the Presbytery of Pictou.* He also removed his family to River John (1809), having purchased the Mitchell farm from George Patriquin.

It is said that at that time there were fifty families in the River John community of whom only three were English-speaking. We

* He was a Presbyterian in all but connection hitherto. His parents were Scottish, he had communed with the Presbyterians in Scotland for five years, studied in their schools and taught in their Sabbath Schools. He inherited the incomparable traditions of Presbyterianism, and imbibed its love of liberty, reverence for the pure gospel, and sympathy with the oppressed. It would have been a painful wrench for him to join any other communion. He never sought ordination other than he received.

doubt the accuracy of both figures. We have no reason to suppose that there were more than 50 families in all his extended parish nor that there were fewer than five English-speaking families at River John, at the time of his settlement.

He gave monthly services to **Tatamagouche** on the Lord's Day, preaching at first in one of the larger houses in winter, and in Mr. Wellwood Waugh's barn in summer, and later in the Willow Church which was built through his efforts and those of Mr. Waugh.

In 1813 John Bell settled in **New Annan**, and immediately connected himself with Mr. Mitchell's congregation, in which he was soon ordained an elder. He attended the meetings of Synod in 1819 and 1822 as representative "from River John." The minutes of 1820 give "Wm Currie from River John," a mistake for John Currie, the father of our present esteemed and venerable Professor of Hebrew.

In 1817 Wm. Byers, Thomas Swan, James MacGeorge and Wm. Scott settled in **New Annan** and shortly thereafter Mr. Mitchell began a monthly service there. A praying society (that is, a regular weekly prayermeeting)

was also formed in that small but growing community of pious people.

The relations of Mr Mitchell with New Annan were specially happy. The way thither was long, especially in summer, along the shore on foot to Tatamagouche, and then up the French River; but there was cheer and a hearty welcome at the end. Some of the young men used to come down the river side to meet him and take him to his lodgings. I can see the face of a young Bell or Byers or Swan, smiling through the trees of the primitive forest on the dearly loved pastor on the confines of sixty years of age, and I can feel how his tired step was revived at the meeting.

The field was wide and its spiritual cultivation arduous. In winter, on many Sabbaths, the larger portion of his people could gather at one church. About thirty years ago I heard the old people of New Annan tell how they were wont on a Sabbath morning to skate on the ice down the French River and along the shore to the church at River John, attend two services, and return home the same evening. In 1826 Tatamagouche and New Annan felt strong enough to call a minister for themselves

and with Mr Mitchell's hearty consent the Rev. Hugh Ross was inducted there. The people around the Willow Church were unfeignedly attached to Mr Mitchell and desired him still to continue their pastor, Mr. Ross supplying the new church in Tatamagouche village. But Mr. Mitchell, closely as he was attached to those his parishioners, felt that they would be better served by the nearer centre and advised them to fall in with their nearest neighbors. He was a man of gentle disposition, who did not grasp at his own advantage but sought the general good and the spiritual welfare of others. When in 1839-40 Tatamagouche wished to dispense with the services of Mr. Ross, the River John minister refused to share in the dispute.

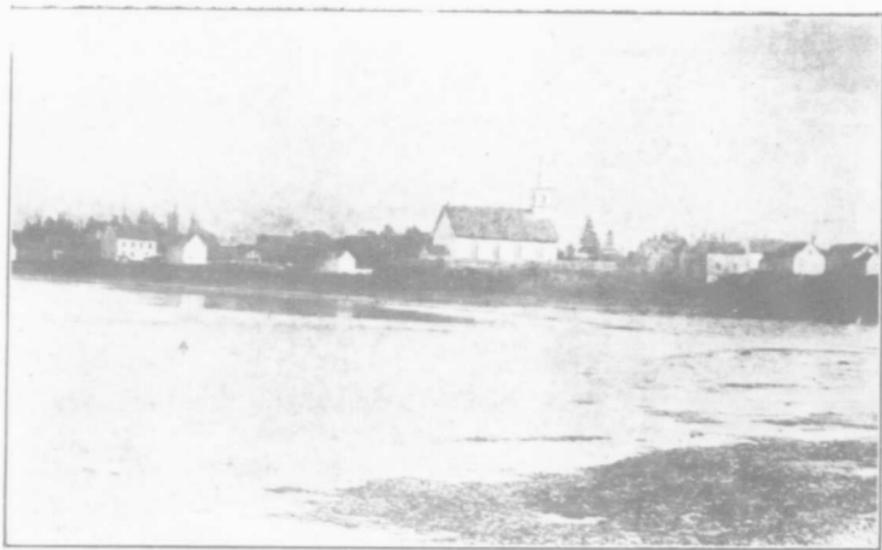
Whilst true blue to the faith delivered to the saints, Mr Mitchell was in nowise narrow or bigoted. He got on peacefully with the Methodists, who were invited by Christopher Perrin to give services at River John. When the Rev. Mr. MacConnachie of the Church of Scotland at Saltspings was visiting those at the River whose leanings were toward that Church, Angus Chisholm and Alexr. Chisholm

(tailor) waited on Mr. Mitchell to ask for the use of his church. The request was gladly granted by our Pastor, who announced and attended the service. When the Rev. C. Elliott of the Church of England came to gather the members of his denomination together the church was freely given to him, and in it he held his services until the first Episcopal building was opened. Mr. Mitchell recognised not only that we live in a free country and each has a right to use his own judgment but also the deeper truth that it is through hearty denominational service that God's work is carried on in the individual as well as in the world. The means of service are the means of grace, and my own Church must supply these to me if at all it presents the Lord Jesus as the object of my soul's worship and love. He wrote a tract on "Why are you not an Armenian?" contending with deep spiritual insight for the paramount importance of the Presbyterian belief, yet conceded that one might serve Christ while accepting Wesleyan doctrine or Episcopal government as truly though not so well as if he heartily embraced the Presbyterian faith and polity.

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The sphere of his labors being narrowed by elimination of New Annan and Tatamagouche Mr. Mitchell gave himself to a more particular cultivation of spiritual work within its more easily reached bounds. Prayermeetings and Sabbath Schools he had previously established and now was able for a few years to give them needed aid. The last fifteen years of his life were given to River John, but not to the exclusion of attendance at Presbytery and Synod and the assistance of his brethren at sacramental and other special services.

During Mr. Mitchell's pastorate the community was increasing rapidly in number and **commercial** enterprise. Vessels were laden with lumber removed from the land. Every summer many vessels visited the harbor; from these some English sailors would make their escape and settle in the vicinity to form a not very desirable element in that quiet society. In 1825 the first vessel was built at the River by Robert MacKay (who built and lived in the MacQuarrie house), a Mr. Nichols being foreman and Roderic MacGregor of New Glasgow one of the workmen. From this time shipbuilding became one of the chief indus-



The First Church is shown by the arrow-head, but denuded of its outside stair.

tries of River John for about seventy years.

The time of our Pastor's departure drew near. In April 1841 he was away from home on duty and slept in a cold bed in a cold room. He returned home and preached on Sabbath, the 25th., apparently in his usual health. In the forenoon he spoke of God as the Sun and Shield of believers, Psalm 84:11. At that time he was lecturing in the afternoons on The Revelation and that day he lectured on the epistle to the Church at Sardis (in the third chapter). Gradually the disease gained strength until Saturday he was not able to arise from bed, and on the following Saturday (8 May 1841) he peacefully passed away, sleeping in that Jesus whom he loved and served. In his last illness the theme of his preaching was still the subject of conversation: the love of the Lord Jesus to poor lost sinners.

Mr. Mitchell was so the servant of the Holy Spirit that his labors were not in vain. He was ardently pious and devoted to the cause of his Master Jesus our God and Saviour. He lent his aid to every good cause, yet never entered into the greater strifes of his times. He

was diligent and faithful and kind. Around him arose a band of men of like spirit the influence of whose lives still sweetens the atmosphere of the community. Although in his time the Methodists and Anglicans hived off from the rest of the people, it was not that they objected to our Pastor, but because they wished to go to their own. No ill feelings were engendered by these movements. He simply took care that his own people were instructed in the foundation principles of their holy religion.

He was a diligent **student** and made up in this way for the lateness of his entry upon an academic curriculum. He left behind him many manuscripts, embracing his journal of travels and work, which is historically of great value as evidence of the religious, moral and material conditions in the many places he visited; his letters to his friends; essays entitled "Plan for a Christian Reform," and "Rules for Regulating Prayermeetings;" a volume containing 26 meditations on various passages of Scripture; and a host of smaller volumes of sermons and lectures.

As a preacher our Pastor was simple, force-

ful and earnest in presenting his message, and his pleasant countenance, his tall, well proportioned, sinewy build, and his Northumberland burr gave him a good introduction to his audience. He was fond of allegories and of allegorizing; his discourses were full of Bible language, images and doctrine.



THE REV. JAMES WADDELL



THE REV. JAMES WADDELL

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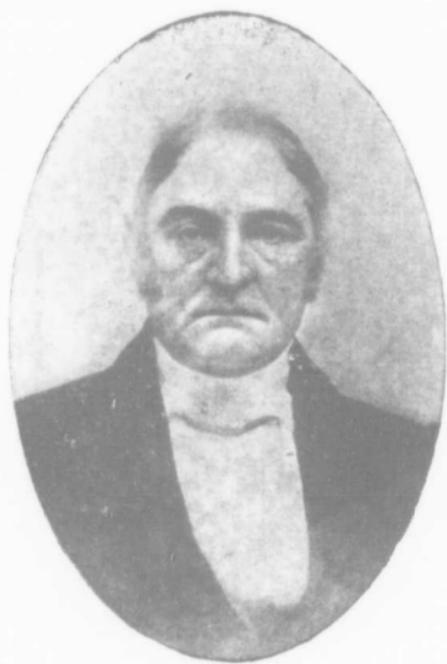
By Mr. W. H. Waddell, delivered at the
Centennial Celebration, 20 August 1908.

THE year 1908 will be one long remembered in the annals of our country. The ter-centenary of the foundation of Quebec, which has recently been celebrated with unprecedented pomp, and participated in by three of the greatest nations of the world; the semi-tercentenary of the establishment of representative institutions in the British Colonies, which only yesterday was signalized by appropriate ceremonies in the capital city of our province; and to-day the centenary of the organization of this congregation; — these national, provincial and local events will be ever associated in the minds of those here to-day, and make the year one to be remembered with pride and gratitude by

us all.

It is certainly fitting that we should embrace the opportunities these occasions afford us to bring to mind the heroic deeds and patient toilings of our fathers, and raise our voices in praise and thanksgiving to the All Father for the blessings and privileges which we enjoy as the result of the toils and privations of those who have gone before, and who now rest from their labors.

The part which has been assigned to me in the proceedings of this occasion is one which ought to be very congenial to the feelings of a son whose filial devotion is allowed to express itself without fear of being regarded fulsome or extravagant. Before making any remarks of my own in reference to my father's life and work, I ask your permission to read an estimate of his character and abilities by the Rev. John Sprott whose name, a half century ago, was a household word throughout the length and breadth of the Maritime Provinces. Mr. Sprott assisted at a communion service in River John on Nov. 7th. 1847. In the book of memorials edited by his son, the Rev. George Sprott, D. D., of North Berwick,



Rev. James Waddell

Scotland, I find these words in a letter written by him in July 1862, shortly before my father was called to Sheet Harbor, Halifax County:—

"I am glad that the people of the Eastern shore are making an effort to retain the services of the Rev. James Waddell. I hope that by making a strong pull, a long pull and a pull all together, they will be able to sustain him. . . . Mr. Waddell is the man for the shore. He is not like a newly fledged divine just from school. He is a man of wisdom and experience, and has many seals of his ministry. Few ministers have made deeper investments of love and affection, toils and labors in Nova Scotia, than Mr. Waddell. He has never had a fat living, and whatever may be the cause of this, it is not owing to his want of talents and acquirements. Had he gone into the navy, he would have gained the quarter deck; had he gone into the army, if not killed at the battle of Waterloo, by this time he might have been at the head of a regiment; had he gone to the bar, he might now have been upon the bench; but because he made choice of a holy profession, he, with many other excellent men, is compelled to pitch his tent at no great distance from humble poverty. James Waddell ought to be the finest blood of the Church, being the son of the Rev. John Waddell of Truro. I dare not say that he equals his father as a preacher, yet when I hear him in prayer, I think I hear his father's voice. Both excelled in prayer—a noble gift for a minister."

My grandfather, mentioned in this extract, was sent out from Scotland in 1797, by what was then known as the Associate Synod, afterwards merged in the United Presbyterian Church. He was settled in Truro, as the second minister of the metropolis of Presby-

terianism. His wife was Miss Blanchard of Empire Royalist stock from New Hampshire. As a son of the manse, my father had all the advantages which accompanied that privilege. I have heard him say that as a youth he rather enjoyed the companionship of the Church of England minister who lived on the adjoining property, and who taught him to play chess, and that Mr. Burnyeat's wood-pile had more attractions for him, than the one in his father's dooryard. I have reason to think that his choice of a profession cost him a struggle, as his companions were a rollicking set of fellows, and he was naturally of an ardent and impulsive temperament. He early took his stand as a total abstainer, in days when drinking was more fashionable than it is now, and he afterwards attained some prominence as a temperance lecturer.

Licensed in 1830 and ordained in 1831, he became pastor of Bathurst congregation in the north of New Brunswick. After remaining there a few years, he was appointed to a position in Central Academy, Charlottetown now Prince of Wales College. While engag-

ed as a teacher, I find that he frequently if not habitually occupied the pulpit on Sunday.

In Prince Edward Island he was brought into close touch with the Rev. John Geddie, who was, if I mistake not, his classmate at Pictou Academy. He sympathised heartily with the movement which resulted in the appointment of Mr. Geddie as the pioneer Presbyterian foreign missionary of British North America. On the formation of the Foreign Mission Board in the year 1845, he was appointed its first secretary, and thus was the medium of official communication between the missionaries and the Church for about ten years, during the early struggles of our pioneers in the New Hebrides. I remember well the interest attached to the receipt of letters from Mr. and Mrs. Geddie, which in those days of sailing ships would be from six months to a year old when they were received. Private letters from Mr. and Mrs. Geddie to my father and mother showed that their correspondence with one another was the communion of dear friends whose affection was thus cherished for long years though they were separated by so many thousand miles.

When Mr. Geddie was home on furlough in 1865, it was my privilege to drive him from Halifax to Sheet Harbor to visit my father and his congregation.

Besides being prominent in the missionary work of the Church, my father was most enthusiastic in the cause of general education, and especially in the theological seminary conducted at West River under the Rev. James Ross, afterwards Principal of Dalhousie College. In 1848 during his visit to the old country, he was engaged in making known to the Churches there the educational needs of our Church in Nova Scotia, and succeeded in collecting quite a sum of money for the funds of the institution. In 1852 he visited the United States in the interest of the Seminary.

Of his ministry in this Congregation I am probably not so competent to speak as some of its older members here present, but I think that any such who had the means of knowing will bear me out in saying that he was faithful in the performance of his pastoral duties, in visiting the sick, and in holding prayer-meetings in different sections of the congregation, besides preaching two sermons on

Sabbath with a short interval between. The first discourse, if I remember rightly, was mainly expository, and the sermon after the intermission of a more practical character. He had the habit of writing out copious notes of his sermons using a variety of abbreviations known only to himself.

I cannot recall with any clearness the characteristics of his style, but this I know that it was marked by the prominence of scriptural language and quotations, and his illustrations were drawn from Bible scenes and characters. His library was limited, and consisted mainly of theological and missionary works. I remember that, on one occasion, he advised me to study Solomon's Proverbs rather than Shakespeare. I knew Bunyan's Pilgrim's Progress almost by heart, but had never heard of Gulliver's Travels. The first poem I read under his direction was Pollok's "Course of Time." Dull as Pollok may seem to modern students, he developed in me a taste for poetry which I trust I have not altogether lost. Cowper, I know, was a favorite with my father, as I remember distinctly that he would often recite long passages from "The Task." Grahame's

"Sabbath" was another great favorite. But he was essentially a man of one book ; Henry's and Scott's commentaries, and Guyse's Paraphrase were in constant use, but the Bible itself without note or comment was his chief text book.

The religious education of the young of the congregation was his especial care, and the catechising of the children was a very definite and important part of his pastoral visitations. The home training which he practised and inculcated upon his people, included much reading of Scripture on Sabbath evenings, and a thorough mastery of the Shorter Catechism. The Sabbath School conducted in the church was in my time superintended by Mr. Thomas B. Gould and psalms and paraphrases learned there have never been forgotten. Besides the Paraphrases five hymns at the end of the Paraphrases constituted the complete hymnal of the Church at that time.

The communion season was made the occasion of much spiritual interest. The Thursday previous was a fast day, kept most devoutly as a holy day. Services were also conducted on the Saturday before and the

Monday after communion. The minister was, on these occasions, almost invariably assisted by a neighboring pastor.

My father was at great pains to enlist the women and children especially in missionary and Bible society work. I think I shall not be guilty of making any invidious distinction in mentioning the name of one lady who was not only a warm personal friend of my father and mother, but an efficient and faithful helper in every good work—the late Mrs. Alexander MacKenzie, whose benevolent countenance I distinctly remember, and whose kind ministrations to the sick and needy endeared her to all who came within her reach. Though she has long since gone to her reward she is still remembered with affection by many who enjoyed her tender interest in their welfare. It is gratifying to know that her descendants are among the active helpers in the congregation.

During my father's incumbency, the glebe of some five or six acres was donated to the church by Mr. William Matheson, the father of Mrs. Robert Patterson whose homestead was on the property now owned by Dr. Collie.

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This fact may account for the gift of the land to the congregation for the use of the minister. Mr. Matheson was, however, an intimate friend of my father. This congregation is certainly to be congratulated on having so desirable a manse and glebe.

In the social and public life of the community my father took a great interest. His ideals of life were high, and as a puritan of the puritans, hostility to the prevalent evils could always be counted upon. His zeal in the cause of temperance and purity often caused him disfavor, to say the least. Errors which he may have committed in carrying out his views were errors of the head rather than of the heart.

Fond of innovations that tended to improvement, he was not a faddist. The only instance I can recall, as indicating any approach to faddism, was a desire to attach French names to localities within the bounds of the congregation. He was fond of calling the village of River John, Belle Vue, and much of his correspondence carried that heading. Louisville is another of the local names, which still survives. Belle Vue though significant and

euphonious, did not seem to take, though an effort was made to obtain legislative enactment in its favor.* No doubt, the fact that the great majority of his congregation were of French descent, and that many of them conversed in that language influenced my father in this effort to leave a permanent French impress on the village and its vicinity.

Of the home life at the manse, I shall say but little. The most scrupulous care was taken in the moral and religious instruction of the children of the household. Brown's "Short Catechism" for the younger ones, and the "Shorter Catechism" for the older were dispensed as regularly as our morning meal. "No question, no breakfast" was the motto by which we were kept in line. I do not remember any occasion on which any of us lost our breakfast, and I am not sure that we invariably had the question, but the rule was maintained, and probably its inflexibility ensured its observance. The children were

*[The majority of the French speaking repudiated French origin; the English-speaking preferred an English name. The attempt of the compilers of the Atlas of Pictou County to change the name to the barbarism, "Johnville," was happily futile.]

also encouraged to engage in some work to earn money for missions, or to deprive themselves of some so-called luxury, in order to get pennies for the Lord's treasury. Missionary periodicals for children were placed in our hands, doubtless in the hope that some impression might be made which would be permanent and lead to the addition from the family to the roll of that noble band engaged in the foreign field. The discipline of the home was rigid, but I have never heard one of the family regret that our childhood was unduly taxed. My parents were firm believers in the injunction, "Train up a child in the way he should go, and when he is old, he will not depart from it."

Two of the daughters were virtually missionaries within my father's extensive parish on the eastern shore of Nova Scotia, where they taught school for years in isolated, neglected districts, and where on Sabbath they held religious services in the schoolhouse or in the homes of the people. Another, after taking care of her mother in her last long illness, went with a lady companion to do mission work among the blacks of North

Carolina.

It is just fifty years within a few days, since my father preached his farewell sermon in the old church. His text was "Brethren, farewell!" and was followed by a faithful and affectionate address.

In 1848 his health became so seriously impaired that he obtained leave of absence to make a sea voyage and visit the old country. He sailed from the harbor in one of Mr. Kitchen's vessels, in which he had been offered a passage. The ship unexpectedly put in to Cork and my father eagerly embraced the opportunity to visit Father Matthew, the great apostle of temperance. In after years he often alluded to the privilege he enjoyed in making the acquaintance of this truly great man. While in England and Scotland he took advantage of every opportunity to solicit sympathy and support for the Theological Seminary at West River. He returned in one of Mr. Carmichael's vessels under the command of Captain Geo. MacKenzie. A fellow passenger was Rev. David Honeyman, who then first came to this country. The latter was best known as a practical geologist and curator of the Provin-

cial museum. Smallpox broke out on board ship and the passengers were detained at quarantine at the beaches in Pictou for some weeks.

William Lawson Grant, in his preface to his father's life quotes a friend as saying that a biography written by a son is only one degree less contemptible than one written by a daughter. I feel confident that if you have not the reverence for my father's memory which I have, you will none the less appreciate this simple and unadorned narration of facts as forming a not wholly uninteresting link in the history of Salem congregation, which you have kindly permitted me to forge.

II.

SOME FURTHER NOTES

A FEW facts may be added to what Mr. Waddell has said of his worthy father and the River of his time.

River John was no longer the quiet farming district with a preponderating Swiss manner of thinking and living, as when Mr. Mitchell came. There were at least five stores where general merchandise was for sale. Four ship yards were busy. Squire MacLean built on the east side of the river; Mockler on the west side, at the bridge; Kitchen and MacKenzie further down. Here as elsewhere the general notion of the time was that the men would work better if well supplied with rum. The lumbering camps were treated on the same false business principle. Teetotalism was a perpetual struggle for the teetotaler; he had to withstand the constant jeerings and plead-

ings of his fellow workmen, besides the temptings of his own appetite. No finer spirit was anywhere developed than under these circumstances. The really effective work was not done by the leaders in the temperance cause: Mr. Waddell, John MacQuarrie, Geo. Patriquin (the blacksmith, who was converted by Mr. Waddell's ministrations), James Lauder, E. Munro, Ch. Sutherland, necessary though their work was, but by those who patiently and manfully sustained in the strength of Christ His principles from hour to hour through years of temptation.

Temperance at River John is as old as the settlement; and so is liquor drinking. We do not know when the River John Temperance Society was formed. If it was not in existence when Mr. Waddell arrived it was quickly by him issued into being. In despite of watchfulness and earnest labor drinking increased with the increase of the population. Early in 1847 the Society found itself compelled to take special steps "to wipe off the stain of drunkenness from our settlement." A respectful letter was addressed to the magistrates (Messrs. Smith, MacLean, and MacKenzie) to do their

duty; a petition signed by the better people of the community was sent to the Court of Sessions not to grant tavern license in the district for the petitioners "are of the opinion that a house of entertainment conducted on temperance principles would be sufficient for the settlement;" and a strong committee was appointed "to proceed on and act in accordance with the law in fining those that sell without license, and to keep a watch over those that belong to the Society that break their pledge and to expel them from the Society if they do not confess their fault and promise amendment." These men were not in temperance for fun, and the rum interests set seriously to oppose them, dealing the heaviest blows on the chief inspirer and director of a public moral sentiment. At a meeting of the Society, 22 March 1847. at which the Town Hall "was well filled with a respectful company," his friends publicly defended him against some who "thought that he went too far with matters." As for himself, he said he knew not wherein he had gone too far and that his conscience accused him for letting matters go on too long. Later his opponents

circulated false stories regarding him, to undermine his influence, and those interested in the liquor business withheld their promised contributions for the support of gospel ordinances.

The **Mill Vale** Temperance Society existed for many years, and had a large membership. Mr. Waddell attempted establishing a similar organization at the Cape, where he had regular prayer services in Joseph Gass's house; but he failed to obtain sufficient signatures. The Cape lacked then the unity and sobriety of Brookvale.

The reward came in seeing intemperance greatly decrease before the end of 1849.

His zeal for temperance and for education went hand in hand. In much of his field **schools** had been opened under Mr. Mitchell's supervision. At the village and at Marshville they are as old as these settlements. A Mr. Taylor taught in Lewis Tattrie's old house in Louisville in 1833. David Langill (son of John David) taught four years at Forbesville and four at Marshville before he came (about 1840) to teach at the village. Peter De Brodeur, who used to write rhymes, taught school at

Bigney. When Mr. Waddell came, Wm. Jack taught in the village on the west side, and David Langill on the east side.

Under Mr. Waddell's fostering care these schools were strengthened and others instituted. In the Fall of 1846, on his way to Mr. Kirk's at the Backshore, he and his driver called at a house to warm themselves. The good wife of the house, ignorant of or forgetting his sentiments, in sincere Scottish hospitality, produced a decanter half-full of whiskey to treat them. Besides giving a few friendly hints against drinking and treating, he urged them to open a day-school in some suitable place and promised he would do anything in his power to get them a teacher. He used to hold prayer service in Mr. Henry's house at Hodson. On such an occasion, as he and a few of the neighbors, after service, sat at supper, the plans were laid for a school in that district.

We have seen that our first Pastor was a **Sabbath school** worker almost as early as Robert Raikes, and that what he had become apprenticed to in Scotland he continued in Canada. He found one such school at the River when he came and established others

in his wide field. At Marshville the school was strong when David Langill (afterwards Elder) began to teach in 1828. In Mr. Waddell's time five Sabbath schools were conducted in the Congregation with an average attendance of 27 teachers and 180 scholars. The Minister taught three (some years four) Bible-classes each week, with an average attendance of 58. An equal number of prayer-meetings with 39 persons present on an average, were held weekly. The Congregation was reported as being 14 miles in length by 10 in breadth.

River John in his time was supplied with roads, making pastoral work easier; yet how it taxed health and strength—such roads! such conveyances! In 1845 he left Truro at noon (at the close of Synod) and arrived home at eleven at night—horse and carriage crept along at the rate of three miles an hour! James Lauder describes a trip on the third Sabbath of August 1847: Went to Cape John Shore with Rev. J. Waddell. He preached in their meeting house from these words: Behold the Lamb of God that taketh away the sins of the world; and in the afternoon: I seek not

my interest but yours. I cannot say that he was very lively. It being a very wet day there were but few in attendance. Coming home our carriage broke ; got dinner at Alexr. MacDonald's and came home. It was very wet and uncomfortable.

Two matters affected Mr. Waddell's **financial support** : his brave and constant advocacy of temperance, and the lack of a business system in congregational affairs. Because of the first, a number of the wealthier contributors withheld the part of the Lord's treasury that fell into their hands. So crippled, by these and by a Board of Management that neglected to manage, did the finances of the house of God become, and so attached were the people to their minister, that application for aid was made to the Presbytery. In July 1851 it was agreed that Mr. Waddell should continue over the congregation and give his labors in it in proportion to the amount of salary paid by it, the Presbytery to provide employment and remuneration during the remainder of his time. Under this arrangement he spent five weeks in Cape Breton and five in Guysboro and Little Canso. His work

in these places was helpful to the Foreign Missions of the Church. In February 1852 a Call was addressed to him from the Mabou congregation, which, after mature consideration, including consultation of his people, he declined.

The action of July 1851 was not satisfactory to either party, and hence we find the Clerk of Presbytery writing of a new arrangement to the Board of Domestic Missions under date 31 Aug. 1852 : -

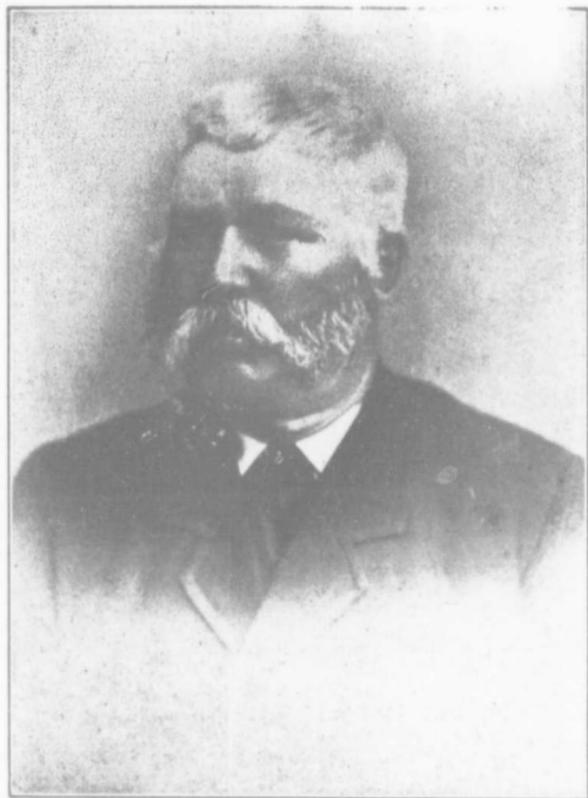
At the last meeting of the Presbytery of Pictou the state of the congregation of River John was under consideration. The congregation earnestly petitioned to have Mr. Waddell continued over them, and in testimony of their sincerity presented a subscription list which in the state of the congregation the Presbytery considered very liberal. The number of the families connected with the congregation does not exceed eighty, while of these there be at least the usual number of paupers and non-payers, so that the actual burden falls on about forty families and these are not in affluent circumstances, yet they have pledged themselves to pay the sum of ninety pounds [\$360], and have a subscription list from which it is anticipated that they will be able to realize that amount without difficulty. The Presbytery thought this very liberal for them and on examining the subscription list found the individual amounts large. Under these circumstances the Presbytery considered the congregation as having a just claim for aid upon

the Mission fund and therefore agreed that on its being certified that the congregation had paid up £90 for the year the Presbytery would apply to the Home Mission Board for the sum of ten pounds. I am instructed by the Presbytery to lay this relation before the Board and request their concurrence in the proposal.

This settlement was satisfactory and the congregation paid \$360 per annum until the end of his pastorate. The average stipend for the whole time of his ministry here was \$314.84 a year, worth about \$700 according to present values. From the congregation the main schemes of the Church received an average annual contribution of \$34.15, and other benevolent purposes \$76.27. The givings of the later years were in advance of the earlier.

The circulation of the **Bible** received due attention. At a meeting in the church (1846), a committee of ten prominent citizens was appointed to visit the various sections of the community in its interest. James Lauder and Henry Rogers visited the Cape, entered 62 homes, found only one home without a Bible, gave gratis two Bibles and three Testaments, and sold a few. In nine months the River John Bible Society sold 100 Bibles and 200 copies of the New Testament.

His son rightly refers to Mr. Waddell's eminent service for missions. His heart was in the foreign work of the Church from its start; and others around him caught the infection of his zeal. Before Dr. Geddie went to Aneityum he spent some time (1845-46) in arousing the Church at home to her duty in the matter. Early in the spring of 1846 a tea party was held in the Freemason's Hall, Pictou, and some from the River were there. It was a great occasion; people felt the inspiration of having a hand in initiating such a noble work. After tea the gathering was addressed by Revs. David Roy, John Geddie, James Waddell, James Ross, J. MacKinlay, and Messrs. J. W. Dawson, A. Patterson, and Fogo. Sixteen pounds (\$ 64) were taken in aid of the mission. The Missionary Register for 1853 gives an account of the institution at River John of a Juvenile Bible Jubilee and Benevolent Society. Among the gifts to missions acknowledged about this time, our eye caught the following from the River:—
Print dress and thread, Mrs. J. MacQuarrie.
5½ yards home spun, Mrs George Tattrie.
£ 2, Mrs Andrew Lauder.



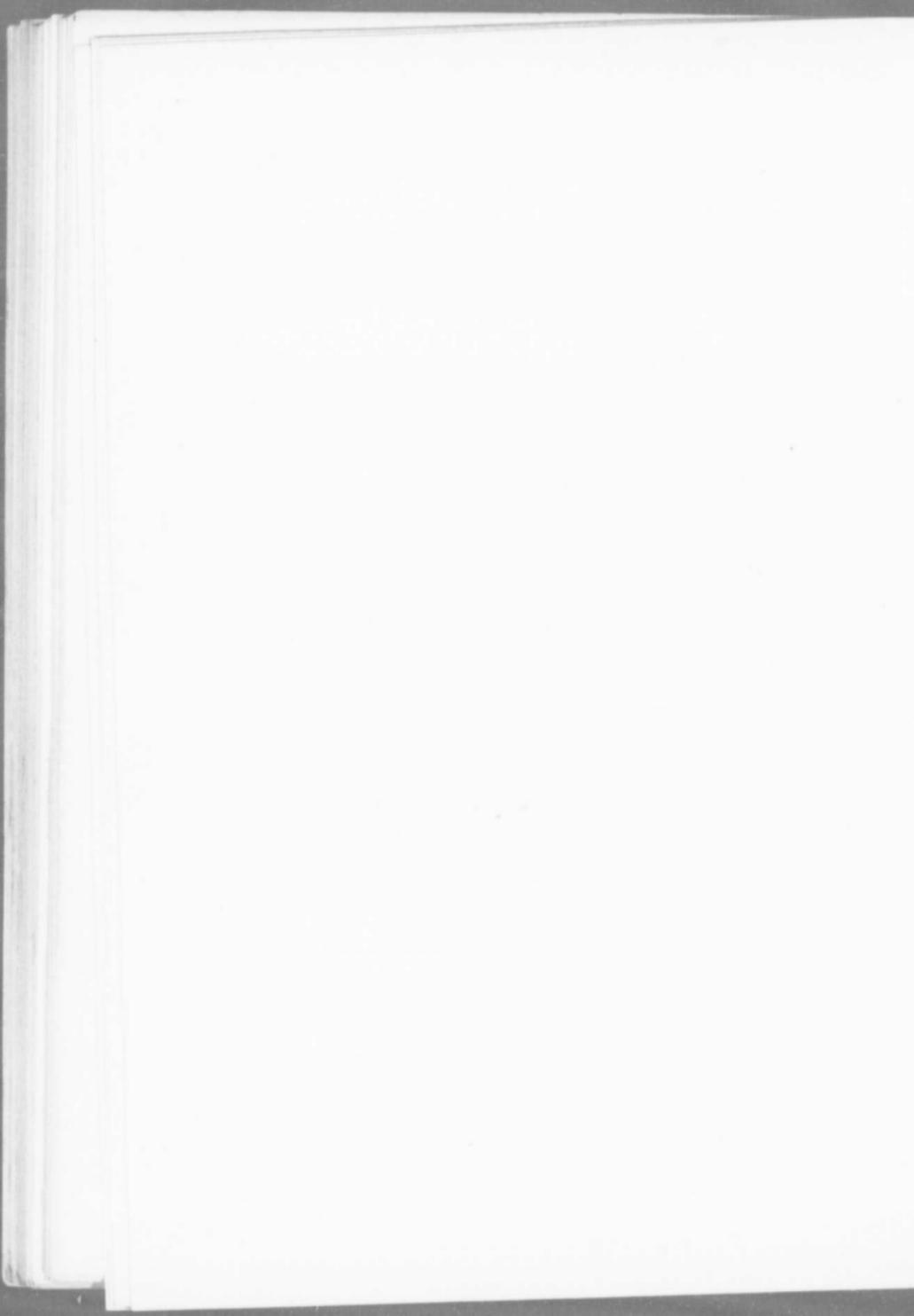
Mr. William Redmond, Elder.

£ 1, Andrew Lauder.

His son makes no reference to Mr. Waddell's **generosity**; in his giving he did not inform his right hand of his left hand's doings. Had one gone to the homes of the poor, many testimonies would be heard. In a year of great scarcity of grain, he sent Joseph Gass to Prince Edward Island for a boat load of oats, which he sold to those who had not money to buy seed-grain. Elder George Langill was of the same spirit, often refusing in time of scarcity to sell hay or grain to such as had ready cash, saying they could buy where the moneyless would be refused. When one looked at Mr. Waddell's marvellously gentle face one knew why the children and the poor loved him; his hand and his heart were as kind as his face.



THE REV. HECTOR BRUCE MACKAY



THE REV. HECTOR BRUCE MACKAY

I.

AN ADDRESS

By the Rev. H. B. MacKay, delivered at the
Centennial Celebration.

WE are met to-day to celebrate the close of the first century of the history of the Presbyterian Church of River John. Our narrative has to do with certain persons and events in connection with the congregation. Many of these events must be of interest to this generation. A century is a long time. It includes four generations, and each generation is making its own history and building its own character.

This centennial record divides itself into four pastorates, each one of which has its own peculiar interest. My remarks are intended to deal with the third of these.

I was settled in River John in June 1861. I found it to be a village of moderate size, built

on the river of the same name, and representing the various mercantile and mechanical industries generally found in such places. The congregation included the largest part of the population of the village, and almost all the outlying stations. The church was an old building built in the old style, being two stories in height, with a small cupola on the middle of the roof. It was seated in the old fashion, with high backed pews, and a gallery around the three sides, with its canonical high pulpit adorned with its ancient sounding board. Our worthy fathers and mothers worshipped in these sanctuaries with evident enjoyment and profit, not thinking so much about their own comfort as they did about the inward happiness produced by the word.

The first work which the congregation undertook under the new pastorate was to secure a manse for the minister. The former ministers lived in their own houses. Manses were not so common then as they are now, and often ministers were put to great inconvenience for the want of a place to live in. The congregation wanted to remedy this defect by providing a manse, and they did so

by purchasing Rev. Mr. Waddell's house. In making this purchase they went about it like honest business men. They first considered what the property was worth, what was its full value between man and man. They offered Mr. Waddell this sum which he accepted, feeling that he had lost nothing by the bargain.

After worshipping seven years in the old church the people began to talk about building a new church. It was felt that a work so great required some preparation ; funds must be provided. A few tea meetings were made and the money thus collected formed the nucleus of a building fund. At a congregational meeting it was decided to arise and build. Five leading men : George Tattrie, James Langill, Charles MacLennan, Adams Archibald, and Duncan Weir, were elected a building committee, with instructions to carry the work on as expeditiously as possible. They were practical business men, well qualified for the work. The work was given out in two contracts : George Mitchell finished the outside and George Munro the inside. The work was well done, which the building itself

can testify after the tear and wear of thirty-eight years. The time of building was very opportune. Labor and material were then much cheaper than they are now. All agreed that the church was very economically built, at an expenditure of \$ 4400, including the bell and the furnaces. The Session agreed that the name of the church should be "Salem Church," and that the painter be directed to paint the name "Salem" on the front of the church : and so the name was confirmed.

The next consideration was what was to be done with the old church. One opinion prevailed as to that. It was moved a few feet from its original foundation and turned into a hall for Sabbath school and prayer meetings. And well has it served its purpose, for there the lambs of the flock were fed with the sincere milk of the word by faithful and intelligent teachers. Thomas B. Gould was a life long teacher in the Sabbath school and he was ably assisted in the work by two brethren who are now in the eldership ; I refer to James Perrin and Archibald MacKenzie. These brethren have long served their generation, and obtained for themselves an

honored name.

The order of service observed in the church in those days differed from what it is now. Then we had two sermons consecutively, with an intermission of twenty minutes. The village people were anxious to have this order changed to morning and evening services, while the country people wished them to remain as they were. The advocates of the change felt that the removal into the new church would be a favorable opportunity for the change. By wise and timely measures the change was effected, and an old practice long enjoyed by the people was set aside.

Improvements in church accomodation are always followed by increased attendance. A new church always draws new hearers and we were no exception to the rule. I must here say that the River John congregation was always a church-going congregation. In good weather the church would be fairly filled, and that was the rule and not the exception. All religious services were fairly respected. The prayer meeting was not forgotten, we did not forsake the assembling of ourselves together. We held two prayer meetings

every week, on Wednesday night in the hall in the village and on Thursday night in some outlying section. In each of these places we had persons who could take part in the exercises. Along with these services we had pastoral visitation from house to house in which the Shorter Catechism was freely used. This was the order of instruction in those days under which the men and the women of the present day grew up. These agencies of the Presbyterian Church when faithfully applied never fail in producing the highest type of men and women.

We will now for a little speak of the eldership of the congregation. This is an order peculiar to the Presbyterian Church. The men are chosen by the people and ordained to the office, and their continuance in office is for life, or during good behaviour. The duties of the elders are to examine and admit applicants to the membership of the Church and to take a general superintendence of the whole congregation.

At the beginning of my pastorate we had five elders : John George Langill, Ephraim Langill, David Langill, George Tattrie and

James Lauder. John George had retired from the active duties of the eldership through age and infirmity. He died about the close of 1863 and his mantle more than fell on his son Ephraim. While our elders as a class are good and excellent men, yet each has his own peculiar gift. Ephraim was a man of natural refinement. He was one of nature's noblemen. He revelled in the literature of the Bible, and chose from among its sacred texts the most beautiful and poetic passages and interwove them into his prayers. No one could listen to these prayers without feeling that such a man was mighty in the Scriptures. David Langill was doctrinal in his turn of mind. He could present a whole system of theology in his prayers in the strong and pure language of the Bible. David was in many respects a very worthy elder. George Tattrie was a man above the average, and might be put in the class of whom the apostle Paul speaks when he says, "Let the elders that rule well be counted worthy of double honor." He was a man of clear judgment and of good common sense, such a man as you would wish to have with you when you were going

to settle a hard case. Such men are a source of strength to any Session and a great comfort to a minister. I regard our elders as a strong factor in our Presbyterian Polity.

James Lauder was a Scotsman and had much of the Scottish character. He prided himself on being the companion of Hugh Miller, the distinguished Journalist and Scottish Geologist. He was well versed in the folk lore of his native country and could tell a Scottish story with great interest. He had the rare faculty of giving a religious turn to the conversation in hand and drawing from the subject good religious lessons. These elders were good christian men, having many qualities that fitted them for their office. They served their generation and have gone to their reward ; they rest from their labors and their works do follow them.

After a few years of quiet progressive work it was deemed necessary to have a new election of elders, to give increased strength to the Session, and John MacQuarrie, William Redmond, George Langill and John Sutherland were chosen. These men carry their own recommendation on their face. They were



The Rev. H. B. MacKay.

men well spoken of from without, and sought to advance not only the interests of the Church but the interests of true religion. I must make a remark here about George Langill which I think is deserved. He lived further from the church than any of the others; he had seven miles to travel, and during his younger years he and his wife walked that distance almost every Sabbath. In later years he was able to take his own carriage and drive there, and no man was more regular in his attendance than Mountain George. I often thought that the example of that good man would be a swift witness against those careless ones along that road who neglected the sanctuary.

In the winter of 1875 our congregation was blessed with a gracious outpouring of the Spirit of God. There had been much sowing of the word, much attention given to the externals of religion, the gospel was preached and heard as a matter of course, but there seemed to be little spiritual life. In God's time he arose in his might and breathed upon the dry bones and they became a spiritual power. How did this work begin?

When did it begin? We must say we cannot tell, but we find an answer in the words of the Saviour: "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." Coming events were casting their shadows before. There seemed to be a strong desire for the means of grace, a greater earnestness in the discharge of the duties of religion. It was found afterwards that the same feeling was experienced by the Kirk congregation. I sent for the Rev. A. Sterling and he was with us for a few nights, but we neither saw nor felt anything special. The same feeling led Mr. MacCunn to send for Rev. J. Fraser Campbell who was at that time holding meetings in Pictou. On his arrival he proposed a more systematic arrangement of the work. Meetings were held in the three churches, Salem, St. George's, and the Methodist, but the evening meeting was held always in Salem, because it was the largest. Mr. Campbell proved himself to be an excellent worker. He had both the tact and the talent that fitted him for the work. The

largest part of the preaching fell upon him, and the common people heard him gladly. The church was packed to the door every night with an attentive and anxious audience. At the close of every diet of preaching we had an after meeting, and sometimes as many as two hundred would remain. The most of these were spoken to and encouraged and helped on their way. These after meetings often continued till midnight. The report of our meetings induced several of our brethren to visit us and take part in the work. Rev. G. M. Grant from Halifax was with us several nights and took an active share of the service, and so did Dr. Sedgwick and others whom I might mention. These meetings continued without any apparent abatement for seventeen nights. They were followed by a precious time of ingathering. After careful dealing with each catechumen we received 87 new communicants into the fellowship of the Church. Here we would pause and say, "The Lord hath done great things for us whereof we are glad." I do not know how many the other churches admitted, but they must have gathered in a proportionally large number.

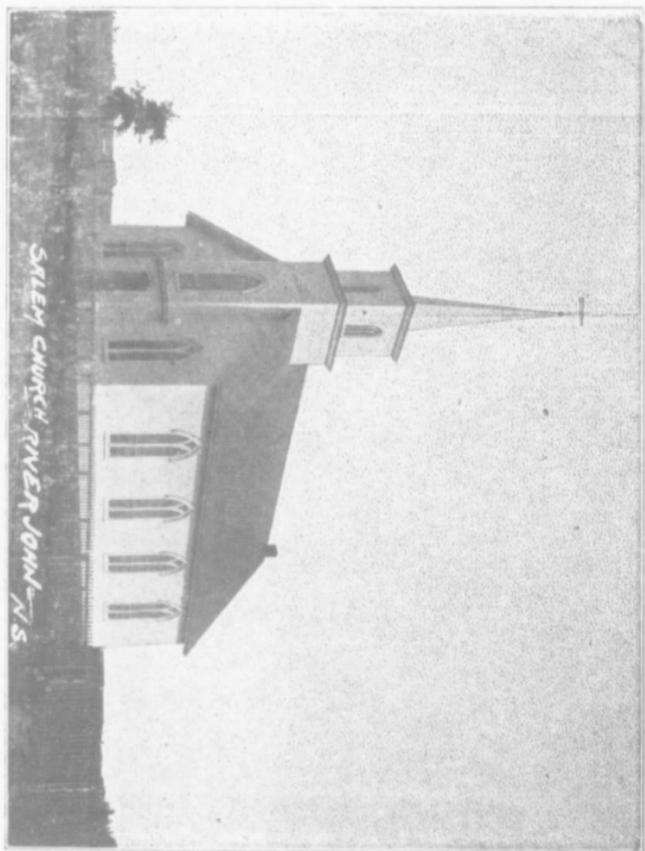
We shall now select one or two cases who distinguished themselves in the Lord's work. Prominent among these is Paul F. Langill. He was destined to become a leader among men. He was strong and active in body, vigorous in mind, not easily discouraged. The Lord made choice of him at an early stage of the work to become a laborer in his vineyard. It was among Paul's first impulses to devote himself to the gospel ministry. He knew that intellectual preparation was necessary, and he saw many difficulties in his way, but was determined, by the help of the Spirit, to overcome them all. He turned aside from the plow, entered the classroom and began to put on the armor. He attended Pictou Academy for two or three terms, and then Dalhousie University, where he graduated Bachelor of Arts. He took his theological course at Princeton, that famous seat of orthodoxy, and began his life work on the prairies of the North West. Here he met with all sorts of characters but he was ready for them all. He could ride a bronco as well as the best of them, and he could lift the strongest of them at a tug of war. Having thus gained their confidence by

taking part in their own sports, he was able to gather them around him to hear a good gospel sermon. Superintendent Robertson has been heard to say more than once, "I wish I had a score of missionaries like Langill." I have been told that Ralph Connor has Paul as a character in one of his books. He is such a character as Connor would like to describe. Having given five years to the North West Mission, he came East and readily found a congregation in the Eastern Townships of Ontario. In parting with our dear friend, we pray that his bow may long abide in strength and that his arms may be made strong by the mighty God of Jacob.

We look around us to-night on this large gathering and how few of the old faces do we see! Their homesteads are among us, but the inmates are gone. The home of our pioneer minister is with us but his large family have gone the way of all the earth. Thomas, one of his sons spent his days on the old homestead, and proved himself to be an excellent, systematic farmer. He lived a blameless life as a citizen, and a consistent member of the church of his fathers. And last but not least we men-

tion the name of Alexander MacKenzie, whose life was identified with River John. He began life as a merchant when comparatively young. As trade advanced he branched out into ship-building. He had the qualities of a good business man, was cautious yet persevering, could read the signs of the times, so that when he saw a crisis coming he was able to confine his business within those commercial limits that avoid disaster. He was a wise counsellor, a true friend, and a generous friend of the congregation. His house was an open house for all our ministers. Among the many virtues that adorned his character none shone so brightly as when he entertained his friends around his own hospitable table.

"The fathers, where are they, and do the prophets live for ever?" Time would fail me to speak of the many men and women who have here nobly performed their part in their day. They did for us what we should do for the coming generation. They received a heritage from their fathers, which they have transmitted to us, the benefits of which we enjoy. Let us in our day transmit the same heritage to our children. In this is the saying



SMITH CHURCH RIVER JOHN N.S.

verified, "One soweth and another reapeth. Other men labored and ye are entered into their labors." In our labors let it be our highest ambition to transmit to our children the precious legacy of a PURE, SCRIPTURAL, PRESBYTERIAN CHURCH.



II.

THE THIRD PASTOR

NONE could so well describe the men and events of his pastorate as he who watched them all with the most intelligent eye, and we appreciate the service he has rendered in casting light on the River of his day ; but he has said little of the one we are most interested in : himself. In the following sketch use has been made of press notices at the time of his jubilee.

The Rev. Hector Bruce MacKay was born in 1825 in Caithnessshire, Scotland.

His father was a sturdy veteran who had fought for king and country when Britain was at war with France. When peace was restored he returned to a Highland farm, determining however to seek for his family, if not for him-

self, the better opportunities of Nova Scotia. Before leaving Scotland he gave his children a good education and some of them became teachers of note in eastern parts of the Province.

After a preparatory course at Truro Academy Mr. H. B. MacKay entered the Free Church College, Halifax and enjoyed the social, intellectual and spiritual influences of Drs. King, Lyall and MacKenzie. Leaving College in 1854 he was licensed by the Presbytery of Halifax to preach the gospel, and proceeded to **Chipman**, New Brunswick, to exercise his gifts in the cause of religion. On 22nd. June 1855 he was solemnly **ordained** to the gospel ministry and inducted into the pastoral charge of Chipman, a scattered, remote and arduous field, just the arena to call forth the best efforts of a zealous and devoted young man.

Completing seven years of faithful and successful work in New Brunswick, he came to River John with a good store of ministerial experience. He was accounted a good preacher and, improving as the years passed by, he was able to keep the interest and attention of

this intelligent country congregation for 24 years. The church was well filled on Sabbath because the people found spiritual food there that sustained them throughout the week of joys and sorrows and temptations, of successes and disappointments.

In 1860 the Presbyterian Church of Nova Scotia (to which Salem congregation belonged) and the Free Church of Nova Scotia were united to form the Presbyterian Church of the Lower Provinces of British North America. At Halifax, 1 July 1861, by authority of the Synod at the request of the Presbytery of Pictou, the Presbytery of Tatamagouche was formed, having the following congregations and ministers; New Annan, Rev. James Watson; Wallace, Rev. John Munro; Goose River, Rev. W. S. Darragh; River John, Rev. H. B. MacKay; Tatamagouche, Rev. Thos. Sedgwick. James Lauder was the only elder present at the formation of the Presbytery.

A Call from Wallace removed Mr. MacKay thither, Sept. 1885. The work there received the full benefit of his ripe experience as pastor and preacher.

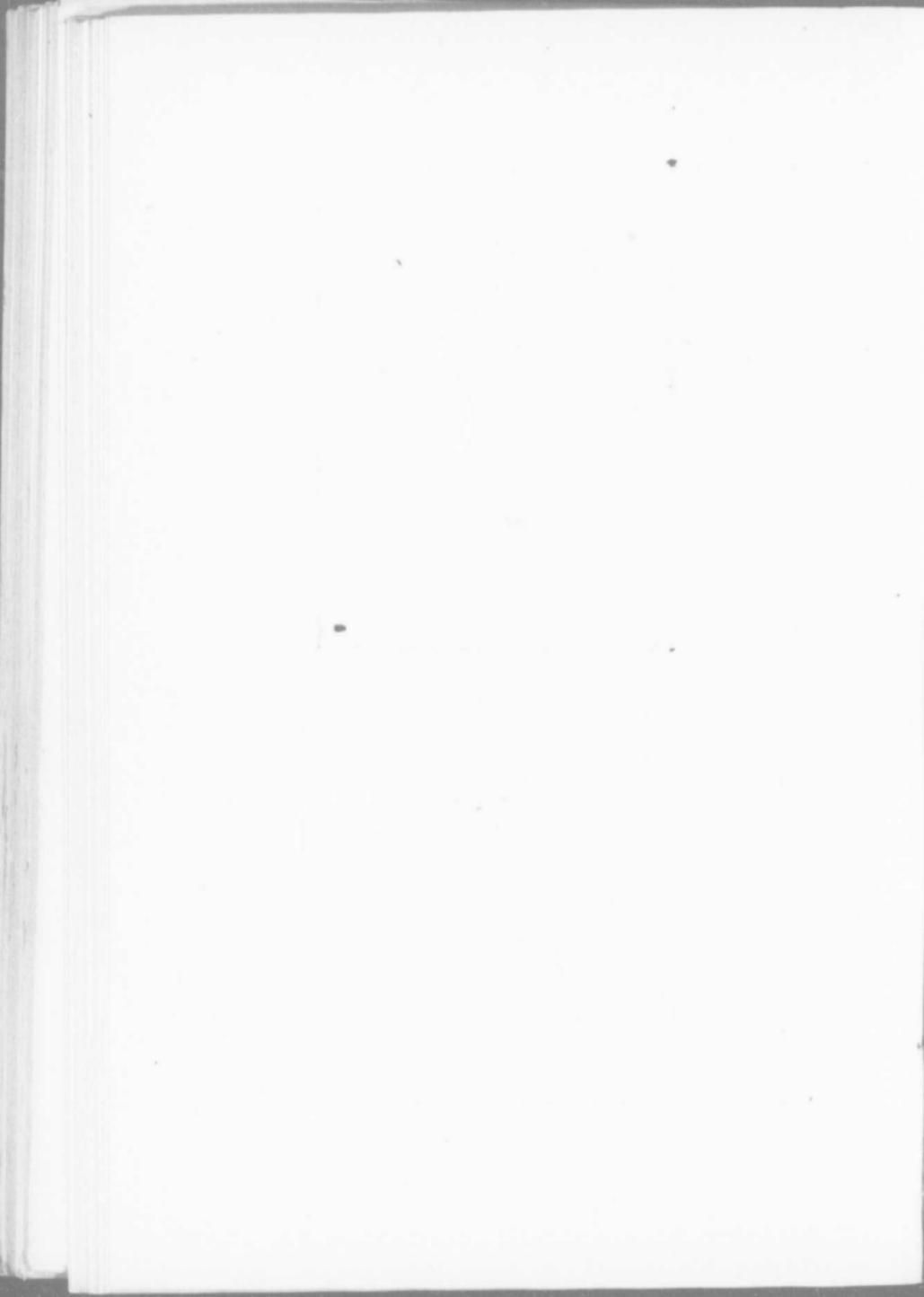
His wife, a daughter of John James Archi-

bald of Truro, was called to her eternal home on the 13th. Sept. 1901, being 73 years of age. Mrs. MacKay was a woman of sterling good sense, sound judgment and marked intelligence. She took an active and real interest in religious, benevolent and missionary work. To her husband she was a true helper in work and joy and sorrow. Of her ten children only three survived her; trials that would break many a life, strengthened, developed and beautified hers, so firm was her faith in our Master as Ruler of all and the Dispenser of joys and sorrows for the discipline of His children.

In all his charges, wherever his lot was cast, he was a cheerful and zealous laborer for the Master of the vineyard, and when, in his judgment, the time came for retiring, he tendered his **resignation** and retired from the duties of the pastorate, Oct. 1896. Since retiring he has done much useful work, both in preaching and Bible-class teaching.

When he had completed fifty years of ministerial service, his **jubilee** was celebrated at Wallace, 22 June 1905. His friends of River John and Wallace and the ministers of the

Presbytery presented a purse of money, and many testimonies, neither the first nor the last, were borne to the graciousness and usefulness of his long, laborious and efficient service in the congregations of Christ's people to which he was called to minister.





S. Hansen Gordon

THE FOURTH PASTORATE



THE FOURTH PASTORATE

“**W**HEN I saw that curly head go into the pulpit I knew that was the minister for us,” said Mrs. Lauder ; she never saw that head before except in a dream. The rest of the congregation came to the same conclusion although by a different method. So I was heartily called and duely **inducted** into the pastoral charge of River John, Oct. 1886. That night Elder John MacLean had a vision : An august and glorious Personage, whom he knew and loved, said to him, “As you all deal with this minister so shall I deal with you in Judgment.” Not that he needed the warning ; he was ever a minister’s friend ; none was truer to me than John MacLean. Special services had been

held in Salem Church in the Spring of 1886 by Messrs. Meikle and Gerrior, and I had the unspeakable pleasure of gathering in the converts. There was a brisk spiritual life in the congregation that made my work a splendid pleasure. Coming in these circumstances no wonder I loved the place, the people and the work.

The Rev. Messrs MacCunn and Swallow united with me in a series of *evangelistic* services. The attendance was large and the most encouraging manifestations of Divine blessing were not wanting. We believe that many souls were converted by the Spirit of God and many saints had their spiritual life brightened and deepened. Seventy persons were received into the communion of the Church on profession of faith. Much of the success of these services arose from the labors of William Douglas, who afterwards entered the ministry and did efficient service therein. He had a sweet voice, a pleasing manner, a kind heart, a ready wit, a humble mind and a thorough consecration to his Saviour. His appeals you recognized as coming from a heart filled with intense desire for the salva-

tion of sinners and the truly Christlike character in the lives of the saints.

There followed one monthly and six weekly **prayermeetings** in the congregation, which brought me into frequent fellowship with all the people — of course, I could not attend each meeting. Their memory is very sweet. From five to nine of us would lead in prayer. The praise was especially hearty. Many of the aged and of the young who took active part in these meetings have joined the choir of the invisible in the glory that excelleth: Lewis Langill, the brothers John M. and David Langill, among the older; and Howard Rogers and 'Little Abram' C. Langill, among the younger.

Evangelistic services were held frequently; four series in Middleton, and one at Brule and at Hodson. Bright with perennial gratitude should we keep the memory of those seasons of the special manifestation of the presence with us of the Holy Spirit. Mention should be made of the series conducted by Mr. J. Logan Gordon in St. George's, and Mr. J. W. Britton and by members of Presbytery (Revs. David Wright, F. L. Jobb, and Robert

Murray) in Salem.

Sabbath services were held at Middleton, Hodson and (three or four times a year) at M'Bain's Corner, besides in Salem Church. Later finding I had one Sabbath evening a month free, it was given to Brule, where the attendance was so large as to encourage the people to build a church; which being finished, I gave fortnightly evening services.

The new church at Hodson was opened in 1894. How much its erection owed to the untiring efforts of William Henry, Esqr., I need not here relate, except to say that without his consecrated patience and energy the building would not be there.

Bible class was taught in Salem Hall on Friday evenings from 1886 for many years; later on Wednesday after prayermeeting. It was resumed and taught by James Perrin (1902 to 1906) and Archibald MacKenzie (1907 to 1909). For some years I had classes in Higher Religious Instruction in Salem Hall and Marshville Schoolhouse, and a number of the pupils acquitted themselves well in the General Assembly's examinations. I spent a happy seven months, later, in teaching four Bible



The Rev. G. W. Langille. B. A.

classes in the outlying sections, taking two a week.

The Salem **Guild** was organized in 1886 to give further field to the social and religious energies of the young people. Its members procured many signatures to the temperance pledge, encouraged the circulation of the Presbyterian Record, provided a free loan library for the Sabbath schools of the congregation and purchased an organ for the hall (which later, without any opposition, was removed to the church.) It had also a lecture course in which, among others, the Rev. Robt. MacCunn gave an address on the Hymn Writers of the Church. Later the Guild merged into a Young People's Society of Christian Endeavor, which for many years proved an aid in the spiritual life. The change, although followed by good results, was perhaps a mistake ; some of us felt, when it was too late, that the Guild constitution was better adapted to a small community where already a prayer-meeting existed, than that of the C. E.

In reply to special invitations from Middleton, Brule and West Branch, C. E. societies were organized at these places.

H*

Junior Societies of Christian Endeavor were instituted in Salem Hall (July 1893, which did good work for nine years), at Louisville and at Denmark. Although they have not continued, no one can deny that in their day they helped the children of the Church to know its life and doctrine. Had they been monthly meetings their life might have been longer.

Sabbath school work has had its rises and falls in the years of my ministry. Its best season was in the second period of ten years, when in the schools of the congregation on an average 28 workers and 256 pupils attended annually. Here credit is due to those faithful superintendents and teachers who worked along regardless of man's encouragement or the opposite. What is needed in the Sabbath school teacher, as in every follower of our Lord Christ, is a persistent recognition of the Master's eye and an ignoring of human discouragements.

Among those who rendered long and efficient service in our Sabbath schools, besides our elders, none takes a higher place than Joseph Stevenson, teacher and superintendent in the Middleton union school for a long time,

His patience, simplicity and evident sincerity render him popular with the children as well as with older people, and the community took occasion to tell him so in an afternoon gathering at his home, 22 Sept. 1905.

The River John *Auxiliary* of the Woman's Foreign Missionary Society was organized, 13 July 1887, by Mrs. R. F. Burns and Miss Fairbanks of Halifax. In its first year it had thirty members ; next year increased to forty. Not only has it contributed money and clothing for missions, but the sense of the spiritual destitution of the heathen has been kept alive by its readings and discussions.

How many of our co-workers here have lifted their voices in heaven to thank God He gave them to do something for the dissemination of His truth among the heathen. Of the original thirty one-third and many who joined later have entered eternal bliss. Looking over the yearly lists I wish I could mention each of these our sainted dead, these dear true ones who by word and disposition helped us so much in life's journey. The Reid girls, Martha and Alice, who when they married left this congregation but never lost their loyalty to it ;

Mrs. John Maclean and Mrs. Lauder, worthy wives of princes in Israel, each so like her own husband, each in her own way so deeply pious; Mrs John Gass, another elder's worthy wife; Mrs. Charles MacLennan, Mrs. Lachlan Johnson, Mrs. John Tattrie, Mrs. D. Langill (teacher), Mrs. T. B. Gould, Mrs. T. Mitchell, and many others; all of whom gave us cause to thank God that they were given to us.

The **Welsford** Auxiliary was organized by Mrs Gordon, 2 Sept. 1890, with a membership of eight ladies, which increased to eleven. Each year it has made a box of garments and contributed a sum of money to the parent society. It has had capable and saintly members, some of whom have joined the majority on the Other Shore, and others are waiting on the river bank for the Master's call to cross over. Mrs. Abram Langill, worthy sister of the intensely religious elder James Lauder, had a robust Christianity that feared no foe and yielded to no discouragement. Mrs. John H. Cameron, so loyal to her Redeemer and this congregation, was called home in the midst of her strength and usefulness. The members would also wish to acknowledge the



River John, looking West

helpful and unselfish services of Mrs Isaac Langill, Mrs. J. R. Sutherland, Mrs. A. J. MacKay, Mrs. David Anderson, Mrs. J. A. Douglas, and others, who are no longer able to meet with them.

A Mission Band was begun, Oct. 1893, by Mrs. J. R. Collie (an able leader, who gave much time to the work), continued for some years, and then united with the Junior C. E. Society. Another Mission Band was organized at Middleton by Mrs. Geo. W. Nelson and Mrs T. D. Mingo. How great the loss when these two women, so active in the cause of righteousness and so gifted, left the community. Marshville Mission Band has also done good work under the efficient leadership of Mrs. H. M. Tattrie. The future shall declare what these bands have wrought in guiding the religious development of the young and in giving them missionary instruction and zeal.

For about seven years I kept no horse, and during all that time David Langill (David's son) or his son D. F. alternated with John MacLean or his son K. R. or D. K. in taking me fortnightly to Middleton, and they rightly boasted that we never were late or missed a service except one in so many years. And Albert or T. Clarke Henry or Forbes Cameron took me monthly to Hodson. I was also indebted to others for conveyance on other occasions.

The congregation severely felt the **depleting** effect of the changes occasioned by the so-called National Policy which made Nova Scotia an expensive place to live in without providing the means whereby the increased cost could be met. For a short time our people were held by shipbuilding operations. When these were finished, our

homes were emptied of their strong and industrious young men and women, who poured into the United States. They mostly carried their religion with them, and were welcomed, respected and helpful wherever they went. The home congregation keenly felt the loss, yet bravely assumed the added burdens of civil and religious life.

For about eighty years the one hymn-book of the congregation was the incomparable Scottish Version of the Book of Psalms together with the Paraphrases of several passages of Sacred Scripture. The Presbyterian Hymnal was added, Jan. 1887, and when the Presbyterian Book of Praise was issued it took the place of all three. We never attempted that unauthorised, ritualistic and, in many instances, meaningless "Amen" at the end of the hymns. Almost always two Psalms were sung at each service. We felt that no modern hymns could equal in simplicity, beauty, strength, and depth of spiritual insight those holy songs of Israel which sustained, cheered and strengthened the saints and martyrs of the Scottish Covenant, and formed the only medium of praise in such far-reaching revivals as those at Shotts and Cambuslang.

Individual communion cups were first used at the Fall Communion, 1906. The old communion set was received in the Fall of 1806, together with the communion tokens.

A little printing was done. The first printed report of the Managing Committee called attention to the "absolute necessity of having the basement of the church completely excavated ; and the following summer this was done, and new furnaces with boxes which drew the cold air from outside the building, were installed. To the decrease of neuralgia and other aches was added increased comfort and

devotion among the worshippers, and safety from fire. In church or school the best is not obtainable where, to save fuel, the air is drawn from the auditorium, passed around the furnace, and thrown back to the audience, each time with a diminished supply of oxygen and increased swarms of disease-germs.

"Our Journal", an eight-page paper, two columns to the page, was issued in the interests of true doctrine and this congregation, from April 1899 to March 1901, 13 numbers. The subscriptions received amounted to two dollars and a half. A copy was supplied to each family and many were sent by mail to absent members. The only other attempt at journalism at River John, so far as I know, was "The Pioneer," a four-page paper, three columns to the page, begun in Sept. 1879, published every Saturday by J. D. Gauld, who compounded drugs where now Hiram Rogers dispenses sweets.

In temperance work two principles are recognized as mutually helpful: moral suasion and legal authority. We never try to make men holy by act of parliament, but only by the vigilant eye and strong arm of the law can the base and debasing liquor-seller be detected and driven to honest labor. The Mainmast Division, Sons of Temperance, has fostered the temperance sentiment of the community. Its constitution did not permit of such bold and effective work as was done by the earlier Temperance Society.

The Clergymen of the various Churches, with few exceptions, worked zealously for the support of temperance principles. In the canvass for the federal plebescite on Prohibition (1898) they were brought together against a common foe. A series of meetings were held with the

electorate and 2615 pamphlets were distributed in the four or five polling sections embraced in our congregations. Having been brought so happily into conference we found our common interests as co-workers in the one vineyard of God so numerous that a Ministers' Guild was formed, which met monthly, with more or less regularity, for six or seven years. A most determined fight was put up by this Guild against the illicit sale of intoxicants in the Riverside hotel and other places; and as determined a resistance was given by the proprietor of the Riverside. The victory, for the time, lay with the pastors, for they had the sentiment of the community with them, and no man, even though making good money out of bad rum, can long withstand the moral sentiment and activity of his neighbors backed by the prayers of the saints. Perpetual vigilance and prompt action are the price of prohibition of the liquor traffic, for so long as there is a thirsty throat there will be a contemptibly mean soul ready to make money by supplying the life-destroying drink. In the wake of prohibition follow lawlessness supported by perjury, and the concoction and sale of poisonous intoxicants; not prohibition but the vices of men are to blame for these. The enforcement of customs laws, to which we so meekly bow, was, even within the memory of the living, accompanied with loss of health and wealth, by perjury and murder; yet the laws were good and right.

Of the **elders** who have in my time been called to the reward of their faithfulness the first was David Langill, a gentle man, an earnest, faithful student of divine truth. From



Mr. John MacLean.

early youth distinguished by his piety, he continued throughout a long life to take part and interest in all the work of the congregation, proving a useful member, an intelligent and very successful Sabbath School teacher, and an officer of unfailing loyalty in the Church of God.

John MacLean came to us from Scotsburn, a typical Scotsman in his caution, industry, and thorough clan loyalty to his Redeemer and His Church. In the Sabbath school he showed the same regularity and quiet earnestness which characterized his whole spiritual life. He was reasonably progressive, aiding every forward movement proposed by the Session.

In 1904 two of our elders were called home : Ephraim Langill at the age of 64 and George Tattie at 90 years of age. Ephraim represented the excellent qualities of his father (Ephraim) and grandfather, both of whom did good work for Christ in the eldership. His personal piety made effective his work in Sabbath school and prayermeeting. Very happy was he when he was the means of leading some one to fully receive Jesus as

Saviour, or of helping over spiritual difficulties.

George Tattie was a man of special eminence, and of such practical wisdom that his advice was sought in matters of every kind. He was largely guided and upheld in the trials of a long pioneer life, as so many others of earth's brave humble ones, by very strong views of the sovereignty of God in both the spheres of nature and of grace. The strength of his service in the Church and the world, in the Sabbath school and Session, lay in his grasp of the sovereignty and the love of God.

William Redmond was the youngest of a family of fourteen, who emigrated with their parents from Carrickfergus, Ireland, with the intention of settling in North Carolina, where the father had purchased a plantation before selling his Irish bleach-fields. They suffered shipwreck at Coal Harbor and settled in Middle Musquodoboit. After some years the father and the then unmarried members of the family removed to River John (1817). William settled at the Backshore (1826) and married a daughter of the first family of Scottish blood to settle here (Allen), and later removed to

the village. He was of a quiet, sincerely pious, firm and friendly disposition, shrewd in business, loved his Church dearly, a good adviser, and a conscientious and charitable companion and neighbor.

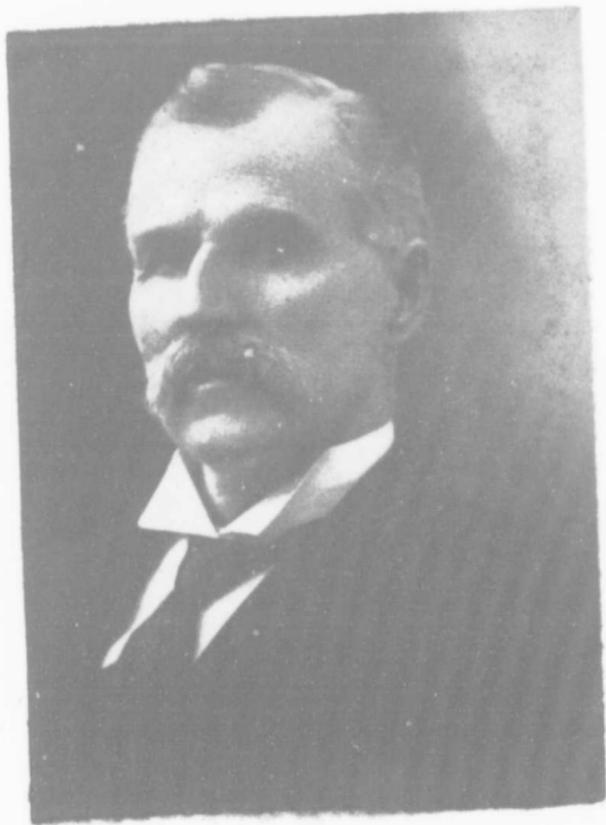
In 1906 also two of our elders entered into rest. Very sudden was the home calling of James A. Langill, the deeply devotional son of Mountain George, by a tree falling on him, causing instantaneous death, which was to him immediate glory. He was friendly and companionable, and as hospitable and self-sacrificing for the welfare of his guests as any man in that most hospitable Earltown. He took a special interest in the young people and proved an enthusiastic leader in Sabbath school and Christian Endeavor. He was of a cheerful disposition, carried his smile and his religion wherever he went, and was welcome everywhere. His name will long be honored in East Earltown and Balmoral Mills.

Isaac Langill, the youngest brother of Mountain George, was good-hearted and hospitable, and a kind friend to the minister and his family. He discharged the duties of the eldership faithfully, even to keeping the

pastor posted as to the sick in his district. He was ever ready to assist in Sabbath school and prayermeeting. In those days Brookvale was more populous than now, and the prayermeeting would overflow from the two largest rooms of a house sometimes to the kitchen and the porch.

Of the many men who in these years assisted in the work of the Church, I must content myself with the mention of three who were also prominent in advancing the kingdom of Christ in the affairs of trade and commerce.

Charles MacLennan entered into business under Alexander MacKenzie, and early manifested those gifts of initiative, business tact and hearty friendliness, which characterized him throughout life. Many a man he helped out of difficulties, and when he found his confidence misplaced, took the disappointment cheerfully. At the expense of much time and money and by persistent advocacy, he secured railway facilities for River John, saving the then Government from the vengeful blunder of placing the depot four or five miles up the river. According to his light, he strove for the welfare of the community and served



Mr. George Munro

his generation well. I think I can safely say that the River and the surrounding districts have missed him more than any man whom death has claimed from our commercial life.

John Henry came to us from Mount Dalhousie about 1849, and bought a farm in Marshville. A few years later having disposed of his farm, he ran a steam saw and grist mill near Salem Church. About 1865 he opened a general store by the big bridge, where he continued in business to the end of his life. He was a successful merchant, an ardent advocate of temperance principles, and firm in his attachment to the Presbyterian Church and doctrine.

George Munro was born at the Eight-Mile Brook (1841) and came with his father and the other members of the family to River John (1856). He was a carpenter and builder (known for the excellence of his work) before he became a merchant (1875). He had a ready hand and voice in all that tended to improve the neighborhood and to advance the welfare of the community. He was a bold and unselfish leader and as a member of the Managing Committee he gave much time and labor to

see that what was entrusted to him was rightly done ; and, generally, he carried into his religious life the caution, clear-sightedness and enterprise of his business life. He was a true, helpful friend, especially to the poor and the cause of Christ, and diligent and reverent in the use of religious ordinances.

Two of our young men heeded the call to preach the gospel and entered the **ministry**.

Whilst a boy at school George P. Tattre opened his heart to the Saviour's knock and began the long toilsome journey to the pulpit of the Presbyterian Church. He studied in the local schools, Pictou Academy, Dalhousie College (graduating B. A., 1894), Presbyterian College, Halifax (1894-96), and Princeton Theological Seminary (graduating B. D., 1905). He was licensed by the Presbytery of Halifax (1896) and, responding to the call of the West for young men who were willing to spend their strength in the arduous fields of new settlements, was ordained by the Presbytery of Rock Lake, Manitoba (14 July 1896) and inducted into the pastorate of La Riviere. Two years later he accepted a call to Gainsboro in the Presbytery of Melita ;

and afterwards did mission work in the Presbytery of Regina, principally at Rose Plain. His work in the West was strenuous, efficient and appreciated. Dr. Robertson, the Superintendent of missions, at the Synod at Truro, referred to him as of the type of workers he wished from the Maritime Provinces. On returning from Princeton Seminary he accepted the charge of New Carlisle.

Gilbert Webster Langille after leaving the Marshville school worked for some time in New Glasgow and Westville, haunted like Mitchell by the call to the larger work for Christ and His Church. In 1896 he definitely began studying for the ministry and entered Picton Academy. Next year, attending River John High school, he passed the "B" examinations and obtained a teacher's licence. For two years he "wielded the birch" in the home school: then continued his studies in Dalhousie (graduating B. A., 1904) and Presbyterian College, Halifax (1904-07). During the six successive summers of his college courses he labored in mission fields. After graduation, licensure and ordination, he took up the work at Humphrey and Shediac, N. B. as ordained

missionary. Thence he was called to Foxwarren, Man., a town 200 miles west of Winnipeg, where success and the blessing of the Lord of the harvest attended his ministrations. In order to desirable rearrangement of his stations, he resigned the charge (1909), and was settled in Wawanesa in the Presbytery of Glenboro.

The **other** professions have also claimed some of our talented energetic young men. Cranswick B. Munro, the brothers Owen H. and Harold Cameron, and D. A. MacKay entered the medical fraternity. To the law we gave R. H. Langill. Carl E. MacKenzie was promoted Bank Inspector for the Royal Bank of Canada. His brother, Roy MacKenzie, Ph. D., (who did special work on the old English Ballad) has become Professor of English Literature in Washington University in St. Louis, Mo. Wm. H. Ross, Ph. D., who did research-work in radio-activity, is Assistant Chemist in the University of Arizona. Of civil engineers we sent out Geo. T. MacKenzie, B. A. and Murray H. L. Gordon.

In closing this sketch of these twenty-two years' history I realize how inadequate has



Rev Paul F. Langill, B.A.

been my presentation of its men and women. Names I have not mentioned were as influential in framing the form and power of the congregation as some I have recorded, especially those ladies who helped in C. E., Junior C. E., and Sabbath school work. They are still with us, working for the Christ they love in the Church of His covenant.

CENTENARY HYMNS

GOD GUARD THY CANADA.

O F yore beyond the sea
 Our fathers worshipped Thee,
 Kept Thy command.
 Thou bless't their steadfast way ;
 Be still our Guide and Stay,
 God, guard Thy Canada,
 Our native land.

To serve Thy Christ our Lord,
 Thy Church and written Word,
 Our strength renew,
 Our portion wealth or want,
 We never shall recant ;
 God, guard Thy Covenant,
 And keep us pure.

ANSWERING FAITHFULNESS.

PRAISE to JESUS, Saviour, Lord!
Glory to His name alone;
Grace to us He did afford—
All His grace we will make known.
Head and King of His elect!
Joyful let His people praise
Mercy through a hundred years,
Strength and truth through all the days.

Hope our fathers placed in Him,
Coming to uncultured land;
Wall of fire to them He proved,
Watcher, Helper near at hand.
Trials pressed on every side,
Watchful foes about them lay;
Steadfast through a hundred years,
They and we are in God's way.



Mr. Isaac Langill, Elder.

THE OTHER CHURCHES



THE DISCIPLES' CHURCH

IN 1809 The Christian Association of Washington (in Pennsylvania) was founded by the Rev. Thomas Campbell, a minister of the Secession (Presbyterian) Church, who separated from his brethren to plead for liberty and union. Two years later the first church of this Association was organized; and his son Alexander was set apart to its ministry (1812). Six months later immersion was adopted as the form of baptism and the church joined the local Baptist association. Alexander Campbell took the leading of the new movement and promulgated his views principally by public debates. Other churches were organized along the lines he advocated, namely: the abandonment of creeds; the

adoption of weekly and unrestricted communion, a simple order of worship, and the independence of each church under the care of elders and deacons. In 1827 Baptist Associations began to declare non-fellowship with the churches organized on Campbell's basis, and these formed themselves into the body called the Disciples of Christ or the Christian Church, but the name Christian is properly sectarianly distinctive of the followers of the Rev. John O'Kelly.

James Murray, a Baptist, came to Pictou from Scotland in 1811, and later removed to River John, where he found another Baptist family already settled, that of James Allen. On 18 June 1815 they held their first meeting for public worship. Other Scottish Baptists came to the River or its not too distant neighborhood, and joined the little assembly, of whom (between 1815 and 1825) were John Milne, John Wilson, James Sillars, John MacNab, Edward Hamilton, Neil Henry, Archd. MacArthur, Thos. Renton, Wm. MacKay, W. Taylor, John Gauld, John Hamilton. Some of the members had copies of Campbell's books and from 1823 his periodical, *The Christian*

Baptist. In 1824 they organized upon his basis (one of the first churches to do so in British dominions) and solemnly set James Murray apart to the office of elder. James Sillars became deacon in 1834, and elder in 1840. Jas. Murray, junior, in 1834, Malcolm Sillars in 1840, James Lang in 1845, John Collie in 1882, were appointed deacons. The following were also chosen as elders: Alex. Fullerton, 1860; Malcolm Sillars and John D. Gauld, 1879.

The members of the church were a quiet, sober people, with Scottish industry and intensity of conviction.

THE METHODIST CHURCH

THE early records of the Methodist congregation were carried to the United States by some person who valued them and we are deprived the privilege of their help in writing of its men.

Christopher J. Perrin, whose praise is so quaintly, elaborately, truly and permanently recorded on his tombstone, may well be called the Father of River John Methodism. He was above the average of those days in education, capable in exhortation and prayer, zealous for religion, and desirous that his gifts should be recognized. For his talents there was large room before a minister was settled here and later when he gathered his neighbors in his own home, which served for some time as a

Methodist meeting place. So far as I have heard, Andrew Hurley was his chief helper in conducting the worship in those old days. With the aid mainly of his own sons Christopher built the first church. His son George acted as janitor and provided the fuel, and entertained the minister until the parsonage was built in Mr Black's time.

River John, at first and for some time, was part of the Truro circuit; later the circuit ran along the shore from the Albion Mines to Wallace. We learn from Smith's History of Methodism that Wm. Webb was instructed by Conference to take his station at River John in 1828, and four years later Thomas Taylor was sent thither. Others of the earlier ministers were Messrs. Cooney (1836), Weddall, Jas. Narroway, and Henniger.

Since the formation of the Eastern British American Conference the following ministers have been stationed at the River, the number preceding each name indicating the year of appointment :-

1855 Alexander B. Black.	1857 Geo. S. Milligan, B. A.
1860 Stephen Humphrey, B. A., and John Cassidy.	
1861 Wm. Tweedy.	1864 Jeremiah V. Jost.

1867 Geo. W. Tuttle.	1869 Jas. Tweedy.
1872 R. Barry Mack.	1875 David B. Scott.
1878 John Astbury.	1881 Jas. Tweedy, 2nd. term
1883 Fred A. Buckley, B. A.	1885 Chas. W. Swallow, B.A.
1888 Geo. W. Whitman.	1891 Wm. Nightingale.
1893 James B. Heal	1895 Donald Farquhar.
1899 Charles M. Mack.	1903 C. H. C. M'Larren.
1905 Hibbert R. Baker.	1908 A student in summer (C. W. Wright), then Hubert C. MacNeil,
1909 G. J. Bond.	

An honorable list of piety, eloquence and energy. Personal gifts and diligence and the historic environment caused some of these names to take a more prominent place in memory; but those who from week to week were fed on spiritual bread will never forget any who spread the food before them. The Rev. D. B. Scott assisted at the services of the great revival of 1875, and the Rev. C. W. Swallow at those of 1888. The Rev. Donald Farquhar used his eloquence on behalf of the suppression of the liquor traffic at the time of the plebescite, and the Rev. C. M. Mack put his youthful energy into the fight with the liquor dealer and the more efficient work of saving young men and boys being for two years the untiring secretary of the Young Men's Meetings.



The Rev. J. G. Bigney.

This congregation gave a number of its sons to the ministry. James Burns was received on probation, 1853, and ordained, 1857. After fourteen years' service in the home land he went to the United States, where he died.

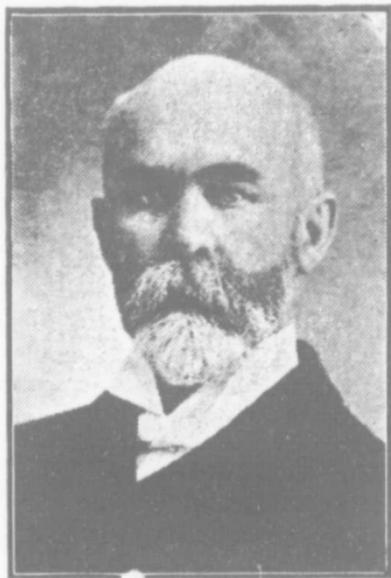
John George Bigney belongs to one of the first families. James Bigney came from near Lake Geneva, Switzerland, to Halifax in 1753. He married a Miss MacCallum and settled in River John (1786) where their son John George was born. The Bigneys owned all the land between Kingshill and the river. John George married early and had a large family, of whom Thomas married Sarah Rogers. John George, the third son of this happy marriage, was received on probation, 1861, and ordained, 1865. Now on the supernumerary list, he resides at Hantsport, N. S. In thirteen circuits he diligently served God and his Church with gentleness combined with zeal and success.

Wm. Henry Burns was received on probation, 1867, went to the United States and was there ordained; he holds the degree of D. D., became Presiding Elder in Chicago, and now resides in a suburb of that city.

David W. Johnson, second son of Duncan

and Abigail Johnson, born 1852, at sixteen years of age taught the Hedgeville school for one year, then after a year at Mt. Allison College, became principal of the River John schools. Graduating B. A. from Mt. Allison in 1873, he was received on probation, 1874, and ordained, 1877, and has served twelve of the most important circuits of the Conference. Mt. Allison University conferred on him the degree of M. A. in course, and D. D. in 1907. For six years he was Secretary of Conference, then elected to the Presidency. Many times was he District Chairman, and was elected to five General Conferences. He is a member of the Board of Regents of Mt. Allison. At the General Conference of 1906 he was elected to the editorial chair of "The Wesleyan," the official organ of the Methodist Church in the Maritime Provinces, which office he now fills. Dr. Johnson married Jennie L. Morse, a graduate of Mt Allison Ladies' College, and has four sons.

Wm. H. Langill was received on probation, 1878, ordained, 1882, and has well served his Church in some of her chief circuits. Often did he act as Chairman of District, and twice



Rev. D. W. Johnson, D.D.

was member of General Conference ; he has been Secretary and President of the Nova Scotia Conference. Oliver Langill was his father, a man of strict integrity of character, enthusiastic for religion, kind-hearted, a local preacher versed in Scripture and eloquent in exposition.

This Methodist congregation has formed a valuable element in the moral and spiritual development of the community, and it may be surmised from the foregoing short sketches of the men it gave to the ministry, that no other so small a church has had so large an influence in the general work of Methodism in this Province.

THE CHURCH OF ENGLAND

SOME sailors who settled on the Cape were among the earliest members of the English Church at the River. The first minister of this denomination here was the Rev. Chas. Elliott, who made his home in Pictou in 1832, and was admitted Rector there two years later. Dr. Patterson speaks of him as "a man of amiable disposition and gentle manners, and laboring diligently but quietly in his own calling, he gained the affection of his own church and the respect of the community." He gathered his followers here into the Presbyterian church and there attended to their religious needs, until they had put up a building of their own. It was in their new church, when the floor was laid, the first con-

firmation service was held.

His parish at first embraced the whole north shore from Stellarton to Pugwash, in which wide range he helped to lift the moral tone of the adherents of his church and to intensify their loyalty thereto. In the River John district among his chief supporters were Squire MacLean and the Mingo brothers. George, David and John Mingo came with their father from Philadelphia to Halifax and then to the River (1809). They settled on the Tatamagouche road near the Mingo road, where their descendants have formed an interesting and law-abiding community.

Mr. Elliott was interested in education; for the Cape he obtained teachers of his own denomination, and the Grammar school on the east side of the river had to meet his opposition. He returned to England in 1865, whence six years later he passed to the reward of a useful life. His successor was the Rev. **J. A. Kaulbach** (now Archdeacon), the first Curate of River John. Although he stayed but four years he was much beloved and respected and his memory is still fragrant in the community.

After some time the Rev. **J. L. Downing** was placed in charge and has continued until the present time, thirty-seven years of often very toilsome service. Of his sons, Hibbert is a civil engineer. Two new churches were built, one at the River and one at Middleton.

One of the most outstanding characters of his parish was the late Captain **Geo. Heighton**, a broad-shouldered, broad-minded man of strict integrity.

A Sabbath school is taught at River John. Although for various reasons the parish has not as many members as formerly, its hold on church work is rather stronger.

K

THE CHURCH OF SCOTLAND

THE great majority of the first English speaking settlers at River John were members of the Church of Scotland, the kind Mother of Canadian Presbyterianism. They found in Mr. Mitchell a man of liberal mind, strongly attached to Scottish thought and practice, and one who welcomed ministers of their church to his pulpit. They saw no cause to set up a separate organization, joined his congregation and accepted ordinances at his hands. The Rev. Hugh Ross, whose cause Mr. Mitchell befriended, ministered to Backshore and Toney River, preaching in Mr. Melville's house and also at Seafoam before the church was built at Toney. To a large extent those coming later attended the ministrations

of Mr. Waddell without formal union with his congregation. Two elements in the church at this time afforded a foundation for separation, the predominant influence of the Swiss and French people, and the dissension of those who favored the liquor traffic. I would not hint that these formed the line of cleavage, yet they nourished disunion. And outside the battle was hot between Kirk and Free Church, and it seemed disloyalty to hold aloof. Thus when in 1849 the church at the Backshore was burnt, one of the men, looking at the smoking ruins, exclaimed, "We'll build a church of the Kirk and none other shall enter," and that too was the sentiment of his hearers. The Rev. Messrs. MacKay, Sinclair, Goodwill and J. W. Fraser successively and bravely sustained the blue banner there and at Scotsburn.

When a vacancy occurred by Mr. Waddell's resignation, those who desired closer relations with the Church of their fathers and of their own youth felt that the appropriate time had come for action. Representations were made to the Presbytery of Pictou in connection with the Scottish Kirk, and Mr. G. M. Grant (afterwards Principal of Queen's College) was

sent to investigate (1861). The Salem people were in nowise opposed to the movement and opened their building for Mr. Grant and his congregation. He found about sixty families scattered in the woods, along the shores and at the River, who wished to be gathered into a church. Fresh from the land of cakes and Catechism, he enthused them with loyal zeal, and a building was begun. When he returned (Aug. 1862) he could gather his people in their own church (which in his honor they called St. George's) although it yet had no pews. Mr. Grant remained two months with them.

In Sept. 1863 the Rev. **Robert MacCunn**, M. A., was inducted into the pastoral charge of St. George's, and continued therein until his death, although he received offers of other appointments. At one time he received a call from Stellarton, at another from Dalhousie, N. B.; and he was asked by Dr. Norman MacLeod of Glasgow, the celebrated and broad-minded Convener of the General Assembly's Foreign Mission Committee, to go to India. But he loved River John, its river (upon which he so frequently took his friends for a row), its broad, waving fields of grain and grass, its

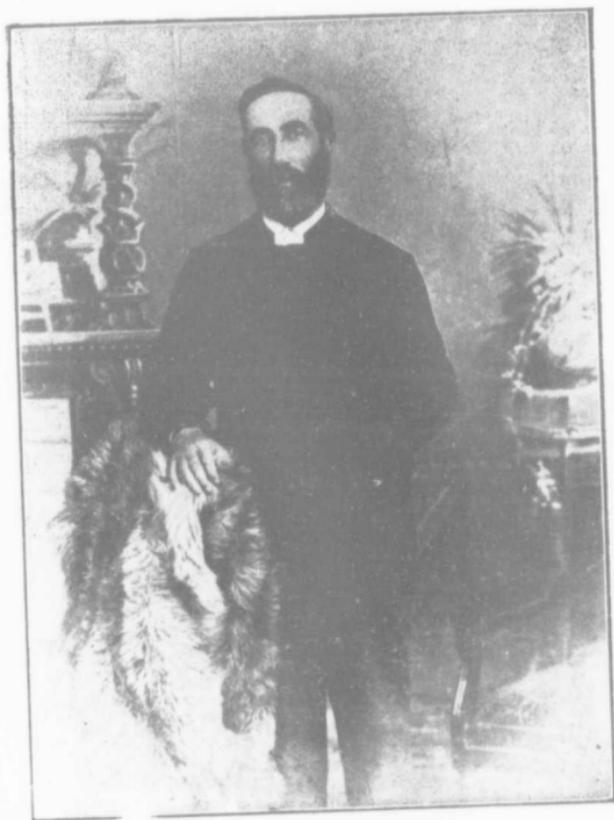
woods and glades, its hills and valleys, and especially its people. The more hardships he encountered in his work the more his love. The congregation took form and steadily increased in numbers and influence under his ministry. His sympathies so embraced all the interests of the community that he would lend influence to any congregation, great or small. He was a prominent worker in the remarkable awakenings of 1875 and 1888. And the greater part of his people loved him and expressed their attachment at various times in presents of sleigh, harness, easy chair, purse of money, &c. as well as in words. In his later years his field included also the West Branch district.

At the Union of the Presbyterian Churches to form the Presbyterian Church in Canada (1875), Mr. MacCunn was placed in a very difficult position and subjected to misunderstanding by his brethren who entered the Union. Personally he was in the heartiest sympathy with the movement; as Clerk of the Synod of the Maritime Provinces much fell to be done by him to further the cause of union. As Pastor of St. George's, whose people were not yet ready for such a movement, he had to

sacrifice his personal preferences and decline to enter the great Canadian Church. Instead of blame, those ministers who remained with their congregations in the small body they continued to call a Synod, deserve praise and shall receive it from the Master of the Vineyard. Later, some of them, including Mr. MacCunn, after years of patient education, were able to lead their people into the national Church. Referring to the reception of St. George's and its Pastor by the Presbytery of Pictou into the Presbyterian Church in Canada (1894), Dr. G. M. Grant wrote to the 'Presbyterian Witness':

Let us offer a word of congratulation, in particular, to my old companion, Robert MacCunn. We took the Master's degree in Glasgow University at the same time. He was a better mathematician than I, and a more exact Latin scholar. He has never had the full measure of recognition which his scholarship and worth entitled him to. But I feel sure that this action of his congregation has not only his warm approval but that it must seem to him a sufficient recompense for all the labors of his life. May his joy increase, may he see more abundant fruit from his labors, and may he be spared for many years to serve the Church of Canada as faithfully as he has served his congregation!

Mr. MacCunn early manifested the aptitude for certain studies referred to by Dr. Grant. At the Greenock High School he won in 1851



The Rev. Robt. MacCunn.

the silver medal for proficiency in Latin; in 1852 the silver medals in Greek and Latin; in 1853 the silver medals in Greek and Latin and the gold medal of his class for general proficiency. At College he carried off various prizes along the same lines.

His sermons were rich in scriptural allusion and quotation, and in illustrations from the poets. The sick and afflicted appreciated his visits; his selection of Scripture was always appropriate, and in conversation and prayer he presented solid comfort from the Word of God. No platitudes of philosophic resignation satisfied him; only "Thus saith the LORD."

He delighted in the fellowship of ministers of all evangelical denominations and in having the congregations of the River meet for united prayer and praise.

The church was enlarged and improved (1896) to its present condition mainly through the energy of the late M. H. Fitzpatrick, who spent a few years at the River. For forty years Robert Sutherland has acted as Superintendent of the Sabbath school, in which Miss Bessie MacCunn was first a pupil then a teacher until she went to Trinidad to take charge of a mission school.

After a long and painful illness, borne with the utmost patience and resignation to the will of that Lord whom he had so many years served and of whose presence and sympathy he felt assured, Mr. MacCunn was called to his

crown on the last day of February 1895, at the age of fifty-six years and eight months. He was mourned by the whole community. To his own congregation he was loyal, to other people ever charitable and ready to be helpful.

A very worthy successor was found in the Rev. Robert **John Grant, B. D.**, a native of Sunny Brae, who, after a brilliant college course was ordained and inducted to the charge, 17 Sept. 1896. At college he gained not only the respect but also the affection of all his fellow-students. He was a clear thinker, an earnest student who readily grasped the subject of study, and withal very humble and retiring, preferring to give the place of honor to another. His brief pastorate was distinguished by close attention to the needs of his wide field, which now included all the families at West Branch as well as the St. George's people. An indefatigable toiler was needed, and such was he. Into his church he welcomed Messrs. J. L. Gordon and J. W. Britton for a series of special services. As a preacher he was clear in statement, evangelical and Calvinistic in thought, illuminating in exposition and earnest and winning in manner. His appeals were from the heart and were commended by his manner of life; thus he won the confidence and affection of young and old.

He was a commissioner to the General Assembly held at Montreal, 1898. On Friday, 10 June, he, in company with some others, went for a bicycle ride. In returning a street car overtook and killed him; and his life, learning, qualities of heart and soul were suddenly transferred to an as yet unseen land as real as this earth and eternal, to be developed in glory and to serve the Christ he sought here to honor.

In view of this sad occurrence the General Assembly

adopted the following minute :-

The General Assembly records with profound sorrow the removal, by a lamentable accident, of one of its members, the Rev. R. J. Grant, minister of St. George's Church, River John, Nova Scotia. Mr. Grant was a young man of high intellectual attainments and of devoted piety. He was faithful in the service of Christ and the Church, and his brief ministry was acceptable, fruitful and rich in promise. The General Assembly tenders its deepest sympathy to the bereaved relatives and congregation, and prays that the God of all consolation comfort them in their sorrow. Farther: The General Assembly resolves to attend the funeral of the deceased brother, from this Church to the railway station, at the close of the afternoon sederunt.

The Rev. J. A. Crawford, B. A., was inducted (13 Dec. 1898) into the charge and continued to minister here until Summer of 1907. He was a diligent student, a fluent speaker, an instructive teacher and a laborious pastor. To take a post-graduate course at a Scottish University he resigned his charge, and is now minister of Fintray, Aberdeenshire.

Mr. Thomas Johnstone was ordained and inducted, 13 July 1908, and demitted the charge, 1910, in order that West Branch might become a separate charge. Glad were the people to have a pastor all their own when he was settled at West Branch, 21 Sept. 1910.

St. George's has had a good succession of elders. The following were solemnly ordained to this sacred office: in 1863, John Holmes, Alexr. Stramberg, Alexr. Rose; 1869, David MacGregor, John MacKenzie, George Holmes; 1879, John Sutherland, James Stramberg; 1899, Geo. Sutherland, Wm. MacGregor; 1909, Donald Douglas, John W. Fraser.

Of these, five have entered into rest. Alexr. Stramberg was earnestly devoted to his Church and in its beginnings

gave much time and labor to its strengthening. Alexander Rose gave wise counsel, and David MacGregor, so deeply devotional, was also ready to sacrifice energy and comfort for the welfare of his Church. George Holmes was gentle, liberal-minded, with Elder J. R. Sutherland conducted the Sabbath school in the Bigney district and did much for the spiritual welfare of that district. George Sutherland was active in prayermeeting and other church work, a helpful neighbor, zealous for religion, staunch to his Church and its pastor, and readily gave aid to the sick, the aged and the needy.

Seven members of this congregation entered the medical profession: Roderic Sutherland (the first graduate in medicine from Dalhousie University), his nephews, the brothers James A. and Robt. H. Sutherland, the brothers J. G. and Henry Munro, Wm. MacKenzie and Charles Stramberg. Basil MacCunn is a civil engineer.

I demitted the charge of Salem Congregation, 31 October 1908, on account of ill health, and was succeeded by the Rev. C. D. MacIntosh, M. A. After several conferences, the two congregations, Salem and St. George's, were united under his ministry, 4 Jan. 1911. The separate existence of St. George's, so necessary at first for the welfare of the flock of Christ, had bravely fulfilled its mission and now linked its strength to Salem's. Mr. MacIntosh has those qualities of heart and intellect which make the successful pastor. May the united congregation be a mighty force for righteousness and the extension of our Lord's kingdom at home and abroad.



The Rev. R. J. Grant. B. D.

THE BAPTIST CHURCH

IN 1848 the Baptist Church was organized at a meeting held by the Rev. Obed Parker in David Blackwood's house, 8 March. The same year the Revs. Chas. Tupper, D. W. C. Dimock, and Wm. Hobbs preached for the church. The Oak Church was built by Chas. Sutherland and Robert Allen, and mainly at their own expense. It was without a pastor until the coming of the Rev. C. S. Carbonell in 1876. He put the congregation into working order Nelson Sutherland was elected deacon and a Sabbath school was instituted. Then followed the Revs. D. W. Crandell (for about four years), Charles S. Stearns (1881, for a short time), W. P. Freeman, P. D. M'Gregor, F. D. Davison (1887), J. H. MacDonald (1890),

J. Wallace, J. T. Dimock (1895 to 1904), Geo. L. Bishop (for one year), A. E. Ingram (1906 to 1910, resigning on account of ill health). The Rev. J. T. Dimock did good work not only in his field but also as Secretary of the Temperance Committee of the Ministers' Guild.

The pastoral field embraces the Head of the Bay, New Annan, Brule and River John, and imposes considerable work on its minister.

Among the early members of this church were David and Mary Blackmore, Chas. and Jacob Sutherland, Richard Gammon, Reuben Stiles, Harriet MacLean, Mary Hamilton, Jane Ann Cameron. Mary Blackmore became the wife of Robert Allen and thus the grandmother of the three young men, sons of Charles Allen, whom the church has given to the ministry. The Clerk of the church is Sherman Sellers.

Mr. Chas. Sutherland mentioned above, who is still living, tells this story of some minister who served the circuit for about two years and whose name (Hall) does not appear in our list: Returning from Pictou to the River one day, Mr. Hall overtook a poor barefooted man. To his inquiry, 'Where are your boots?'

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the astonishing reply came, 'I have none.' Thereupon the minister stopped his horse and handed the man a new pair of boots he had bought for himself. When he got home Mr. Hall took his old boots to the shoemaker to be mended. His patched boots sang many a song to his heart.



OF the ROMAN CATHOLIC CHURCH no pastor has been stationed at River John, but we have had a few of its members who contributed their own share in the making of the community. Of the shipbuilding enterprise of Mr. Mockler mention has already been made. Their religious instruction and guidance were supplied by the Rev. Dr. Walsh of Acadia Mines, up to the time of his death.

SETTLERS AT RIVER JOHN

IN addition to the names included in the preceding pages the following notes are offered, but not as giving a complete list of settlers, the later arrivals being almost entirely omitted.

- 1801 — **James Watt** came from the North of Scotland ; brought his wife with him ; settled in Hedgeville ; died 1845, aged 64.
- 1802 — **James Gammon** settled on the Pictou Road ; his father came from London in the first man-of-war that came to Halifax ; of his children there still live Mrs Malcolm Sellers, (born 1814), Mrs. G. Gratto, Mrs. J. Hamilton, Peter Gammon.
- 1806 — **David Rogers**, John's son, came from Roger's Hill ; Captain of militia ; married Agnes Clarke ; born, 1766 ; died, 1852.
- 1806 — **Duncan Johnson** settled at Hodson ; of his sons, Lachlan later moved to the shore, near the church, Roderic and Hector to Montague, P. E. I.
- 1809 — **John Wilson** came from Paisley, with his sons, Thomas, Gloud and James ; a school and music teacher, and maker of hand pipe organs ; a strict disciplinarian whose wife Jessie was a jolly woman though no great worker.
- 1810 — **Peter Matatall** settled in Louisville ; for the first year he hauled water from Lewis Langill's and then discovered the troutbrook not a stone's cast from his door.
- 1815 — **Robert Stevenson** came from Greenock to Brule ; married Catherine Jollymore ; his sons, Geo. and Robt. were baptized at a service held in his barn by Mr. Mitchell, who frequently preached there ; in 1818 he moved to the farm opposite the Middleton church.
- 1815 — **George Holmes** came from Cromartyshire ; a wheel-

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- Wright; worked at his trade in the village for two years; then settled in Hedgeville where his thirteen children were born.
- 1816—**Richard Miller** came to the Cape; had six sons and one daughter; born, 1787; died, 1845.
- 1817—**John MacAulay** came from the island of Uig, Scotland, to the Backshore and his brother Donald to Carribou.
- 1817—**William Sutherland**, Elder came from Clyne, Scotland, to Mount Dalhousie; two of his grandsons, William and David M., settled at River John; owned first carriage at W. Branch.
- 1817—**Alexander Baillie** came also from Clyne and settled at the River.
- 1824—**Nell Sutherland** came from Clyne and settled in East Earitown.
- 1824—**Alexander MacBain** settled at East Earitown. He married Jane MacIntosh in Inverness, came to Durham, 1817 or 1818, and removed later to W. Branch of River John.
- 1826—**Alexander MacKenzie** began business at River John by taking over that of Robt. MacKay, who failed; lived in the MacQuarrie house, keeping store in the cellar; came from Dingwall, Scotland; married Eliza Archibald of Onslow.
- 1827—**William Gould** married Ann Bramlee and came to River John. Of his son Thomas Bramlee see page 82.
- 1827—**Alexander and Roderic Gillan** came to the Backshore. Rod was a long time miller at Dewar's Mills, removed hither, and married Lily Stramberg. Alexr. built a sawmill on Baillie's Brook, the first mill on the shore.
- 1835—**Alexander and Angus Chisholm** came from East River to the River.
- 1835—**James Ross** moved to Pictou Road from Carribou whither he came with his father's family from Rosshire in 1813; married Jane Kennedy of Bayview, 1836.
- 1837—**Duncan Weir** bought the upper mill. This year also **Charles MacLennan** entered into business here.
- 1837—**Andrew Lauder**, a native of Dunse, married Isabel Halliday in Scotland, came to Pictou, 1825, to Little Harbor, 1827, to Brookvale, 1837. His nephew, James Lauder, came here in 1836. Dr. Geddie, with Mr. Waddell, held a meeting, 1846, in Andrew's house, whose son James, the Elder, was desirous of

accompanying the missionary to the South Seas.

- 1837—**Samuel Patterson** came from Pictou and settled at the Cape. His brother Robert was at the River several years earlier, kept store, and returned to Pictou. They were children of James, the second son of Squire Patterson.
- 1837—**Hugh Campbell** came to the Backshore; the shore was all settled at this time; born, 1813; died, 1911.
- 1839—**Peter Holt** came from Amherst to work the quarry opposite his farm on the riverbank. A company formed to operate this quarry did so for some time, shipping stone from the wharf at Smith's Point.
- 1840—**Thomas MacKenzie** came from Churchville to Welsford having previously married Margaret MacNeil of Little Harbor.
- 1840—**David Fairweather**, a wheelwright, came as a young man to Durham and about 1840 to Mountain Road.
- 1842—**Joseph Gass** from Dumfries, settled at the Cape, having come with his brothers, Robert and John, to Pictou in 1816.
- 1853—**John H. Sutherland** with his family settled at the River.
- 1853—**David Sutherland**, from Earltown, settled at Kingshill.
- 1854—**Samuel Creelman** came to the Cape; later moved to the Underwood farm; finally settled at Seafoam.
- 1856—**William Munro** married Catherine, daughter of George Munro, Elder, and moved from Eight-mile Brook to Bigney.
- 1857—**Matthew Craig**, son of Alexr. of Rogers' Hill, wedded Nancy Stewart, came to Marshville, and about 1878 to Brule.
- 1857—**John Henderson** settled at Hedgeville; came from near Glencoe, Argyleshire, 1807.
- 1862—**Thomas MacKay** came to River John Road. His father came to Caribou, 1817, later to Earltown. His son Donald was a great help in the spiritual life of the Middleton community.
- 1862—**Alexr. Gann** came to Brule from Earltown. His brother, Hugh, married before leaving Scotland, his widow died, 1908, aged 103 years.
- 1869—**John MacCoul** came to Brule, next year settled at Forbes.

THE END