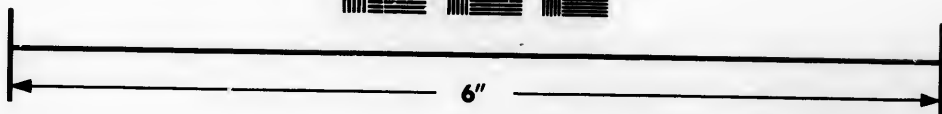
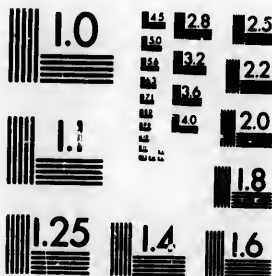


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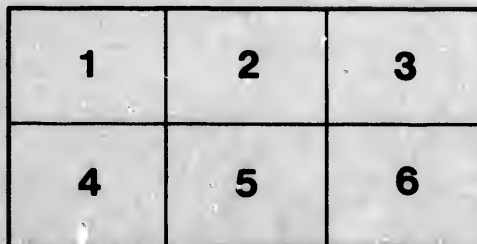
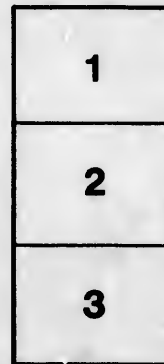
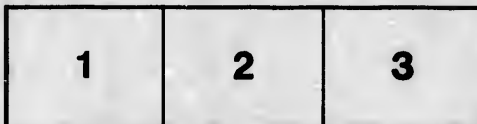
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ALSO

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OF A CHURCH AT SHELBURNE, BY DAVID GEORGE,  
A slave, born in Virginia about 1742, came to Nova Scotia in 1790, as is  
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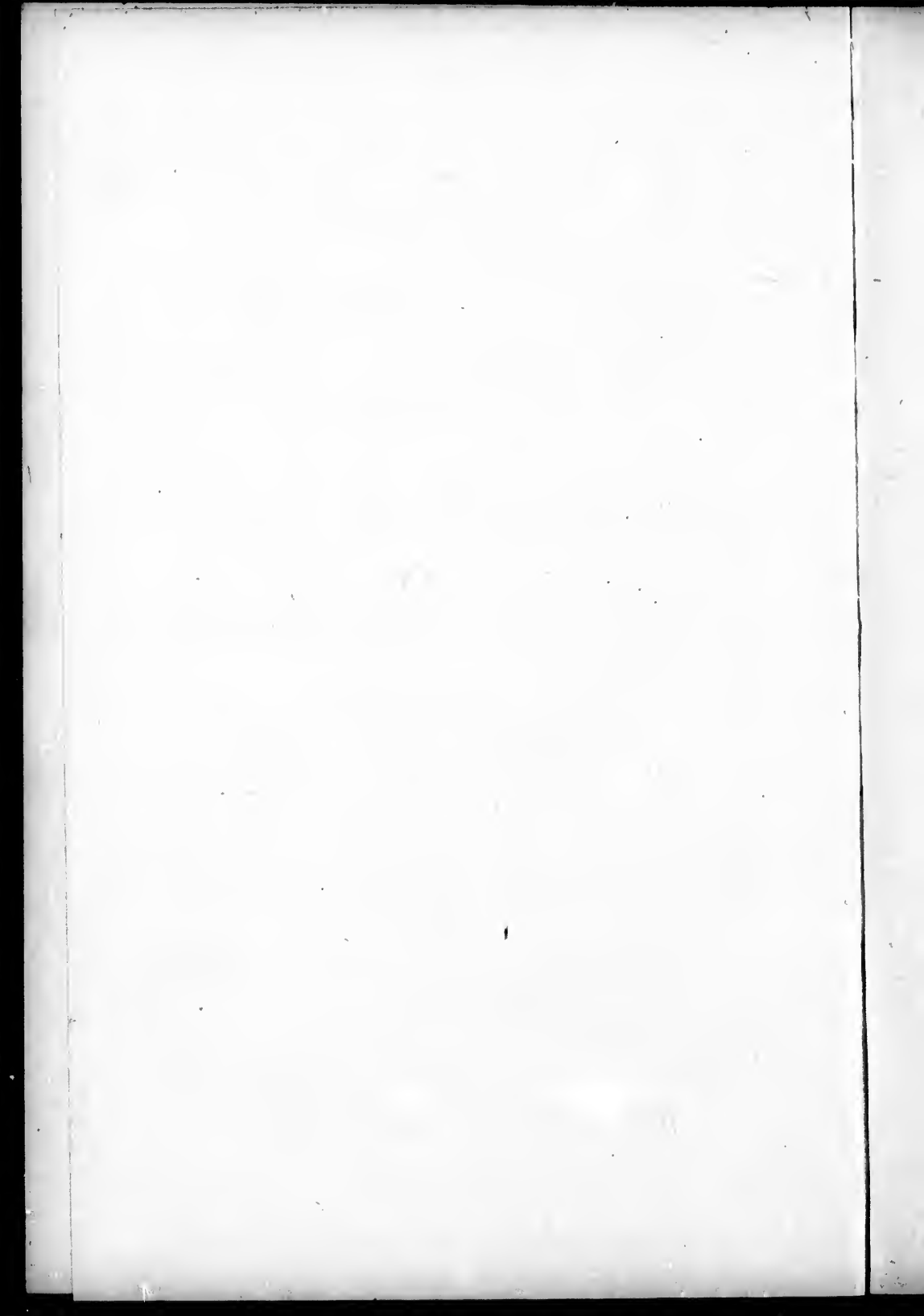
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## THE AUTHOR'S APOLOGY.

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THIS little messenger, presented to the public, is a collection of information gained from many of the oldest members of the Churches in the Association, where records were imperfectly kept, and, in many instances, none whatever.

I am aware that every person who attempts a work of this kind is left open for public comment or criticism. And as I make not the faintest attempt to literary attainments, I must claim your sympathy.

My simple aim is to place in the hands of every coloured Baptist in Nova Scotia a copy of this little book, in order if possible to give them some idea of how it came about that there should be a Church built by one who had so shortly escaped from the ranks of slavery, fled from the house of bondage, and could attract so much attention and sympathy from a British public, as the subject of our little book—Rev. Richard Preston—born in Virginia, a slave.

The mental history of a man, who without an early education could effect so much as he did, heaps up a varied recollection of a life worthy of greater record than my pen will afford.

It would seem impossible for a son of toil, acquainted and accustomed to the whims of American prejudice, when setting his feet on the shores of old England, and there

clasping the warm, open hand of welcome, while the dark hand of fate is coursing the track of mortal vicissitude by a certain class; the keen eye of Deity points the way to the city of refuge from the fiendish grasp of the man-slayer.

I trust that this book will create no ill feeling to our brother in white, but rather kindle a flame of love towards the memory of many of the names mentioned therein, thereby making it commendable to all, but more particularly to our Baptist brethren whose kind patronage I humbly crave.

## HISTORY.

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As far back as 1785, one hundred and ninety-four coloured persons arrived here from St. Augustine, who were joined by another arrival of over four hundred, seven years later; and about the same time a similar number were landed at Shelburne. The climate being not desirable for the prosperity of these people, the Government, in co-operation with the Imperial authorities, decided to send a portion to Sierra Leone to colonize that country. Many of these people embraced religion in the United States, under adverse circumstances, and were glad to know that they had a part in the Saviour's sufferings, which assisted them to endure their own. They were given grants of land by the Government a few miles from the city to cultivate for their support. Those who had trades, such as carpenters, blacksmiths, and coopers, remained, and readily got work in the city at fair remuneration. These were troublesome times between the provinces and the United States, and as loyalists were arriving constantly the coloured people would correspondingly increase. Mr. Burton, who was better-known by the coloured brethren as Father Burton, had established a Baptist church in the city, wherein they found a home, on Barrington Street, just were the present Aberdeen building now stand. They were spiritually cared for by this servant of God. As time increased so did these people; and little settlements were formed at Preston, Dartmouth, Cherrybrook, Loon Lake, Beech Hill, Campbell Road, Musquodoboit Road, Fall River, and at Hammond Plains. At all of these places Father Burton preached, baptized, married, and buried

his flock, as he called them. Having proved himself so wise an administrator of justice that the civil authorities gave him entire control of these people whilst he remained their pastor.

---

### DAVID GEORGE AND HIS WORK.

*(Taken from Dr. Bill's Baptist History.)*

#### BRIEF SKETCHES.

“At the close of the American war David George, a coloured man, with many other people of colour, and a large number of whites, came from the Southern States and settled at Shelburne, N. S. He was born a slave in Virginia about 1742. By the severity of his master, when he had grown to manhood, he made good his escape. He fled some 800 miles from his pursuers. He was captured by his master's son, having fled into Indian Territory; he again made his escape, and lived with King Jack, chief of the Natchez Indians. After some four or five years of harrassing life he was awakened to a religious concern by conversing with one of his converted brethren. His convictions were deep and distressing, but his deliverance was clear and joyful.

“Soon after his conversion he began to pray and exhort among his people. He received instruction and encouragement from preachers of his own race. Being illiterate, he got a spelling book, and by his unwearied exertions, and aided by the little white children, he finally learned to read the Bible.

“This was before the American War, during the while he preached in different places with much success. As related by himself: ‘He said that when the English were going to evacuate Charleston, S. C., they advised me to go

to Halifax, N. S., and gave the few black people, and it may be as many white people as 500 in all, a free passage. We were twenty-six days on the passage, and were used very ill on board. When we arrived, I got leave to go on shore. On showing my papers to General Patterson he sent orders, by a sergeant, for my wife and children to follow me. This was before Christmas, and we stayed there till June; but as no way was open for me to preach to my own people, I got leave to go to Shelburne, leaving my family behind. Numbers of my own race were there, but I found much opposition from the whites. I began to sing at first in the woods, at a camp, for there were no houses then built. They were just clearing and preparing to erect a town. The coloured people came from far and near, it was so new to them. I kept on so every night in the week, and appointed a meeting for the first Lord's Day in a valley between two hills, close by the river, and a great number of white and coloured people came; and I was so overjoyed with having an opportunity once more of preaching the Word of God, that after I had given out the hymn I could not speak for tears. In the afternoon we met again, in the same place, and I had great liberty from the Lord.'

“ We held now nightly meetings, and those poor creatures who never heard the Gospel before, listened with marked attention; but the white people, the justices of the peace, were in an uproar, and said I might go into the woods but not stay there. Excepting one white man who knew me in Savannah, and who said I should have his lot to live upon as long as I would, and build a house if I pleased. I then cut down poles, stripped bark, and made a smart hut, and the people came flocking to the preaching every evening for a month as they had come for their supper. Then Governor Parr came from Halifax, brought my wife and children with

him, gave me six months provisions for my family, and a quarter of an acre of land to cultivate for our subsistence. It was a spot where there was plenty of water, and which I had secretly wished for, as I knew it would be convenient for baptizing at any time. The weather being severe, the ground covered with snow, we raised a platform of poles for the hearers to stand upon, but there was nothing over their heads. Continuing to attend, they desired to have a meeting house built. We had then a day of hearing what the Lord had done ; I and my wife heard their experiences, and I received four of my race for baptism. The first time I baptized here was a little before Christmas, in the creek which ran through my lot. I preached to a great number of people on the occasion, who behaved very well. I now formed the church with us six, and administered the Lord's Supper in the meeting-house before it was finished. They went on with the building, and we appointed a time every week to hear experiences. A few months after, I baptized nine more, and the congregation very much increased. All the while God was working in my behalf. My friends were increasing, God's cause enlarging, and sinners becoming friendly.

“ About this time a Mr. Taylor and his wife, two Baptists from London, came here, and heard me preach. Mrs. Taylor came to my house and gave me money to buy potatoes for seed, of which one bushel produced thirty-five bushels. The church was now grown to about fifty members. At this time a Mr. Holmes and his wife, by reading the Scriptures, had been converted, they lived at Jones' Harboure, about twenty miles distant. I went down in his schooner to his home, from thence to a place called Liverpool, inhabited by white people. Many had been baptized by Mr. Chipman of Annapolis. Mr. Jesse Dexter preached

to them, but was not their pastor. It was a mixed communion church. I preached there. We then returned with Mr. Holmes, when he and his wife went with me to Shelburne, and gave their experiences to the church on Thursday, and were baptized on next Lord's Day. Their relations, who lived in the town, were very angry, raised a mob, and endeavoured to hinder their being baptized. Her sister especially, she laid hold of her hair to keep her from going down into the water, but the justices commanded peace, and said that she should be baptized, as she desired it. Then they were all quiet. Soon after this the persecution increased and became so great that it did not seem possible to preach, and I thought I must leave Shelburne.

“Several of the coloured people had houses on my lot ; but forty or fifty disbanded soldiers were employed, who came with the tackle of ships, and turned my house, and all the other houses of my people over, and the meeting house they would have burned down had not the ringleader of the mob himself prevented it. But I continued preaching in it till they came one night and stood before the pulpit and swore how they would treat me if I preached again. But I stayed and preached just the same ; the next day they came and beat me with sticks, and drove me into a swamp. I returned in the evening, took my wife and children over the river to Birchtown, where some coloured people were settled, which seemed a greater prospect for doing good than at Shelburne. I preached at Birchtown from the fall till about the middle of December, and was frequently hearing experiences, and baptized about twenty there. Those who desired to hear the Word of God invited me from house to house, and so I preached. A little before Christmas, as my own people persecuted me there, I set off with my family to return to Shelburne ; in coming down the river the boat was



frozen, but we took whip-saws and cut away the ice till we came to Shelburne. In my absence, the meeting-house was occupied by a sort of tavern-keeper, who said: 'The old negro wanted to make a heaven of this place, but I'll make a hell of it.' Then I preached in it as before, and as my house was pulled down, lived in it also. The people began to attend again, and in the summer there was a considerable revival of religion. I went down from there to a place called Ragged Island, among some white persons, who desired to hear the word preached. One sister was converted there while I was preaching concerning the disciples, who left all and followed Christ. She came up afterwards, gave her experience to our church, and was baptized, and two coloured sisters with her. Then her other sister gave in her experience and joined us without baptism, to which she would have submitted, had not her family cruelly hindered her, and she was the only one in our society who was not baptized.

"By this time the Christians of New Brunswick had heard of me and wished that I should visit them. After hearing the experiences of many, four were approved of, whom I baptized in the river; they had been converted in Virginia before leaving. On my return to Shelburne, I sent Brother Colbart, one of my elders, to remain at St. John. He was a loving brother, and the 'Lord endowed him with great gifts.' When the experiences of some nine or ten were heard they sent for me to baptize them. When I was landing at St. John, some of the people, who intended to be baptized, were so full of joy that they ran out from waiting at table on their masters, with the knives and forks in their hands, to meet me at the water side. From thence I went to Fredericton in a boat, where I had left one of our brethren labouring, and as some others had experienced religion I was

sent for to baptize them, three in number. A great many came and witnessed the sight, and the Governor sent word that he regretted that he could not conveniently come, having much company that day; also prevented one of his servants from the sacred right. I returned to Shelburne via St. John. Then I was sent for to go to Preston, which is across the river from Halifax. Five converts there desired baptism, which I did, who joined the church. I also administered the Lord's Supper to them, and left brother Hector Peters, one of my elders, with them. In returning to Shelburne, with about thirty passengers, we were blown off the coast. I had no blankets to cover me, and got frost-bitten in both legs up to my knees, and was so ill that when I came to land I could not walk. The church met me at the river side and carried me home. Afterwards, when I could walk a little, I wanted to speak of the Lord's goodness, the brethren made a wooden sledge and drew me to meeting. In the spring of the year I could walk again; but have never been strong since. The next fall the government sent an agent from Halifax to see about settling a new colony in Sierra Leone (Africa). The white friends now were very unwilling that we should go, though some had treated us as cruelly as if we were their slaves. Many persuaded us if we went they would make us slaves again, but having confidence in the high officials we did not harbour that thought.

“ A day was appointed to meet and hear the views of the people. We assembled at Brother Moses' meeting house at Birchtown, one of Mr. Wesley's men, a blind preacher. The Governor came there and read the proclamation, which contained what was offered, in case we had a mind willingly to go. And the greater part of us were pleased and agreed. Almost all the Baptists went, there are a few scattered yet in the country. The meeting-house lot and all

our land at Shelburne, it may be half an acre, was sold to merchant Black for about £7 (seven pounds). We left there and called in at Liverpool, I preached a farewell sermon there; I longed to do it. Before I left, Major Collins who, with his wife, used to hear me at his place, was very kind, and gave me some salted herrings, which were very acceptable all the voyage to Sierra Leone. On leaving Liverpool we came to Halifax, where we tarried three or four weeks. I preached from house to house, and my farewell sermon in Marchington's meeting house.

“Our voyage to Sierra Leone from Halifax was seven weeks, the weather stormy, several persons died of a catching fever, among whom were three of my elders, Brothers Colwell, Richards, and Williams. On our arrival, I preached the first Lord's Day under a sail, and did so for several weeks. I had an interview with the Governor. He was very kind to all, he used to come and hear me preach, and would sometimes sit down at our prayer meetings; and to show his approval of me, he desired I should call my last child by his name. I asked the privilege of visiting England which was granted, with a gift of five guineas. On leaving that country for England I preached a farewell sermon to the church, and encouraged them to look to the Lord, and submit one to another, and regard what I said to them by my three elders, who were exhorters.”

Dr. Benedict's narrative concludes as follows:—

“Mr. George was on a visit to London when he gave this account of himself; he returned to Sierra Leone; not far from that time Messrs. Radway and Gregg went as missionaries into that country. What progress the Baptist cause has made, or whether he is yet alive, I have not been able to learn. The church at Shelburne was broken up when Mr.

George and his followers left the place, a few scattered members left, who were formed into a church a few years after by Mr. Burton of Halifax.

“Mr. William Taylor and his wife, who were respectfully mentioned in David George’s narrative, came from Dr. Rippon’s Church in London, and were, for many years, the principal members in the church at Shelburne. Mr. Taylor was wealthy and liberal. By his generosity, and, it is said, by some considerable assistance from his mother church in London, these people built a very commodious meeting-house, which is now in a great measure unoccupied. Mr. Taylor died a few years ago. During his life-time he was a deacon of the church, and had the care of the church. His widow survived him. There is yet a small church in Shelburne, without a pastor.”

It is to be regretted that a man with such an indomitable will could not have been encouraged to remain in the country, whereby the fruits of his ambition might have yielded an immense harvest for the Master’s Kingdom, instead of burying them in a vast wilderness of solitude. “Wise and good men are indeed precious gifts from God.”

---

### THE AFRICAN BAPTIST CHURCH, CORNWALLIS ST.,

*Organized April 14th, 1832,*

With Branches at Dartmouth, Preston, Beech Hill, Hammond Plains.

#### COPY OF RESOLUTION.

*Resolved,* That the said Rev. Richard Preston be now received and acknowledged as minister of the said African Baptist Church ;

*Resolved further,* That the officers of said Church be as follows :

*Halifax*—Pastor : Rev. Richard Preston. Deacons : John Edwards, Jacob Ford, Prince Wm. Sport. Elders : Thomas Bayley, Isaac Fletcher.

*Dartmouth*—Pastor : Rev. R. Preston. Deacon : Samuel Jones. Elder : Jeremiah Page.

*Preston*—Pastor : Rev. R. Preston. Deacon : Meredith Stanley. Elder : John Collins.

*Beech Hill*—Pastor : Rev. R. Preston. Deacon : James Morris. Elder : John Maxwell.

*Hammond Plains*—Pastor : Rev. R. Prestor. Deacons : Deal Whiley, Wm. Marsman, Gabriel David. Elders : Henry Whiley, Thomas Jones.

The above branches, viz., Dartmouth, Preston, Beech Hill, and Hammond Plains, were organized into independent churches as soon as their membership increased.

PRESENT OFFICERS OF THE ABOVE CHURCHES—1895.

*Halifax* — Pastorless. Deacons : C. F. Biddle, W. B. Thomas, Jas. Saunders, R. J. White, Jeremiah Oliver (Licentiate), Jacob Flint, Joseph Flint. Treasurer : T. Johnson. Treasurer Ministers' Fund : R. J. White. Ushers and Collectors : Wm. Carter, sen'r, James Saunders, E. Flint, D. Skinner. Sexton : C. E. Biddle. Clerk : J. R. Johnston. Trustees : H. Russell, W. Johnson, Jos. Flint, John Turner, R. White, P. E. McKerrow.

*Dartmouth*—Pastorless. Licentiate : Jas. Borden. Deacons : A. Green, J. Tynes, C. Smith, D. Lee, W. Riley, T. Tynes. Councillors : R. Tynes, sen'r, A. Brown, J. Bauld, R. Tynes, jun'r, R. C. Tynes. Treasurer : D. Lee. Clerk : F. J. Bauld.

*Preston*—Pastor : Rev. E. Dixon. Deacons : T. Crawley, S. Clayton, J. Wise, J. Glasgow, P. Williams. Councillors : J. Williams, W. Diggs, W. Brooks, D. Johnson. Sexton : S. Ross. Clerk : J. M. Thomas.

*Beech Hill*—Pastorless. Deacon : Jos. Hamilton. Councillor : R. Hamilton. Clerk : G. Brown.

*Hammond Plains*—Pastor : Rev. E. Dixon. Deacons : D. Anderson, R. David, (Lic.) James Jones. Sexton : W. M. Henry. Clerk : Alex. Emmerson. Councillors : S. Anderson, P. Emmerson.

We find as far back as 1832, and not until then were there any fully organized coloured churches. In the various communities in which a number of the brethren lived they had meeting-houses, and as hitherto stated from the account given by Mr. David George, he had baptized and left behind him here prior to his going to Sierra Leone in 1792, Baptist believers in Christ Jesus. But as these poor people had just fled from the land of bondage, and the Baptist religion was quite new in the Colonies, they were not too foremost in showing their colors.

#### REV. FATHER BURTON OF DURHAM, ENGLAND,

Coming to this country in a most opportune time, took up and fostered the work laid down by Mr. David George, as has already been stated.

The close of the American war of 1812 brought scores of coloured people, men, women and children, from the United States, and among them many Baptists, whom when enquired how they got their religion, would frankly tell you, in the forests, behind the stone walls, in the cane brakes, in the cotton fields, and in the rice swamps. Which

simply meant that, as many of them could not read, as this was considered a great crime by the slave-holder, it was necessary for them to approach God in prayer by faith for their conversion. Some would keep watching the approach of the driver whilst a company of penitents would go up yonder and pray. They had to make a two-fold prayer; one for the conversion of their own souls, and the other to keep their hands from the shedding of blood of the cruel monsters that were placed in charge over them.

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#### FATHER PRESTON'S BRIEF HISTORY.

They often sung :

“ Oh, we are of that class who toil and trust ;  
Others may, too, but the toiler must ;  
God has not gone to some distant star,  
He's in the fields where the toilers are.”—*Selected.*

Among those who were liberated and cared for was Father Preston's mother, who arrived here several years before him, as all hopes of ever seeing him again had passed from her memory, when at length an opportunity presented itself and he made good his escape. He knew she had gone to Canada, but to what place he could not tell. He at length arrived at Halifax, and hearing of her residing at a district by his own name, decided to look her up. Years of separation caused her recognition of him somewhat dim; having grown into manhood.

On his arrival at her home, being alone, the other branches of the family were absent, she refused him lodgings; until a peculiar mark which nature had donated him on one side of the face, was made visible to her, could she believe that he was her long loved absent son. The embracing of each other was long and lasting, and more than all, he was

a converted man, and an exhorter of righteousness of no mean order. Like Fred Douglas, he had learned to read and write, as his aim was "Go forward." He had seen slavery in its worst condition. Many of the slave-holders who had lost their slaves during the war, were now penniless and ruined. Some had to engage as overseers, and other menial employments to which they were unaccustomed, which made them exceedingly cruel.

The coloured brethren of Preston and Halifax soon saw that in him they had a useful acquisition to their ranks. He at once laid hold of the work, and Father Burton gave him much information and assistance, that produced great success to the cause of Christianity. A great deal of irreligious life existed, as does now in those days, only in different forms. The Society of Christians in the city increased rapidly, as he was a great revivalist. He knew his people well, and knew just when to make a strike for Satan's kingdom and pull it down. He and his brethren travelled through the Province, and in each county where there were an assembly of saints they appointed elders. The charges were then handed over to him from Father Burton, when he would visit all the little villages in the county wherein his people lived. At length a request was made for his ordination, when it was considered by some that he had not acquired sufficient knowledge of theology to be ordained. The Baptists at this time had no college of their own, and fearing any religious friction that might arise, the brethren determined on the plan of sending him to England to have him schooled, ordained, and clothed him with authority to solicit aid to build a church for his brethren from the chains of sin and slavery. What an undertaking, from the tobacco fields of Virginia to preach and lecture before the nobility of England.



Having placed himself in the hands of the West London Baptist Association, a powerful body of christian gentlemen who aided him in every way possible through his studies, and in his lectures and in his collections, which amounted to over three thousand dollars ; he spent a little over a year in his labours in England, when he was ordained, as the following will show :

COPY OF ORDINATION PAPERS.

These are to certify that on the fifteenth day of February, 1831, Brother Richard Preston landed at Liverpool in Old England, and immediately proceeded to the metropolis of Great Britain, with credentials proving that he was a member and preacher in the African Baptist Church and congregation in Halifax, N. S., chiefly composed of coloured brethren, and authorized to collect money to build a chapel, in which they may assemble for the worship of a Triune God.

That the blessing of Almighty God has attended his labours in England, and opened the hearts of British christians to contribute liberally to his case ; so that he returns to Halifax with ample means to erect a House of God.

That on May the 8th, 1832, the West London Association of Baptist ministers, who had from the first patronized his efforts, by forming themselves into a committee for the direction and recommendation of Brother Preston, by means of which he had a ready access to the Church in England, held a public meeting in Grafton Street Chapel at the request of the African Baptist Church in Halifax, solemnly to ordain Brother Preston as the pastor of the aforesaid church, previous to his return to Halifax. The Confession of Faith delivered by him, embracing all the distinguishing Doctrines of Grace, was perfectly satisfactory. A holy savour was enjoyed by the numerous congregation assembled ;

and while with laying on of hands the ministers prayed that he might be eminently fitted for his great work, all the people said Amen.

In witness hereof, and to express our most cordial approbation of Brother Preston's conduct during his residence among us, as well as our christian love to him and our other coloured brethren in Halifax, we the ministers of the West London Association affix our names this 18th day of May, 1832 :

WM. WILLIAMS,	Pastor of the Baptist Ch.,	Grafton Street.
JOHN GEORGE,	" "	Shouldham Street.
GEORGE FRANCIS,	" "	Snows "
JABEZ DAWSON,	" "	Blandford "
JOHN PEACOCK,	" "	Goswell "
CHARLES CARPENTER,	" "	Somers Town.
CHRISTOPHER WOOLLACOTT,	" "	Romney Street.
JAMES CLIVER,	" "	" "

CHARLES BOWES, Treasurer of the Committee.

On the arrival home of Father Preston, it was made known to him what had been done by his officers in charge. The deed of the property was handed over to him as one of the trustees, with the names as follows: Richard Preston, Prince William Sport, Joseph Campbell, and John Hamilton. The brethren from the various settlements assembled, and a happy re union was entered into. Great joy and thankfulness was expressed by the brethren to the kind friends of Old England. May God ever bless her.

#### THE HALIFAX CHURCH

Has led a checkered career, from its first pastorate by Rev. Father Preston to the present date. When first built was very much smaller, and of different appearance both internally and externally. After about forty years standing, decay began to set in, and with an increased membership it

was deemed advisable to make alterations and repairs. The funds for that purpose was provided by the pastor and unitedly his children. (Father Thomas was then in charge.) The sum of two thousand dollars was then loaned, and not a scrap of paper given by the trustees in the shape of mortgage. It was merely acknowledged by the Building Committee as an ordinary debt. A thorough renovation was gone through, the edifice lengthened in front, painted and adorned. Father Preston laboured with these people after his return from England in 1832 until 1861, when it pleased God to call him home.

During his sojourn in England he acquired much information from his English brethren in Church Polity. He was of ready wit, humorous, and a good extemporaneous speaker. This fitted him for the great work before him. Besides the care of the church in the city, which was becoming an important charge, he had to make his monthly visitations to the outlying districts, which were in charge of his elders. Hearing of other portions of the province that were destitute of proper worship, he made no delay in going through the various counties, and instituted churches. Many places he met with great opposition, but being a man of great will, and having power from on high, he went fearlessly along and planted churches in every county between Halifax and Yarmouth included. The most judicious brother would be left in charge, who were counselled by him to look well to their positions, like Paul to his brethren : "Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all long-suffering and doctrine." To this end many of these brethren became worthy of their calling.

Father Preston's witticisms were always used pointedly. On one occasion being called off to the country hurriedly,

he was met by a gentleman who had heard of him ; he stopped to have a conversation, but as his mission was one of emergency, and as the King's business required haste, he had no time for parleying. The gentleman said : " Mr. Preston, what was it that fitted a man to preach the Gospel ?" He very promptly replied : " Holy Fire and the Grace of God. Go 'long, Kate." The gentleman was elated over the answer and never failed in telling when an opportunity afforded itself. In his day, for his limited education, he had but few superiors anywhere ; his gift of oratory was natural, and was as fluent on the platform as in the pulpit. He was a great admirer of the late Governor Howe, who delighted in getting him into an argument, when he would oppose him merely for a display of his talents. Having been in England at the time when the abolition of the slave in British possessions was discussed, he had the pleasure of hearing the Invincibles of Freedom argue the matter, which fired his soul with zeal that lasted him his whole lifetime—such men as Wilberforce, Clarkson, Buxton, O'Connell, and Brougham—with these gentlemen he became a familiar figure. Coming as he did not long from the furnace of slavery himself, he was good measure to put in their scales for their lecture platforms.

The history of Slavery is written in blood. Like Israel of old, the African was brought to America in 1620, in a little Dutch ship, and thrown into most cruel bondage—less than fifty souls, when in a little over two hundred years they had become a formidable host of several millions. Their manhood being circumscribed ; their liberties curtailed, and virtues outraged—their prayer fervently went up to Heaven, as did the cries of ancient Israel ; when God in due time opened the hearts of British philanthropists who said slavery must go—the slave must be free. When

in 1833, freedom was proclaimed throughout the British Empire, Wilberforce, who for twenty years had pleaded with God and Parliament, just before his death, having achieved his aim, exclaimed: "Thank God that I should have lived to witness a day when England is willing to give twenty millions for the abolition of slavery!" Like Simeon of old, he could well say: "Lord now let thy servant depart in peace, for mine eyes have seen the desire of my heart." It is true that in 1787, Jefferson proclaimed, in terms of awful solemnity, that "all men are created equal, and endowed by their creator with indisputable rights—prominent among them is liberty." But this proclamation was thrown to the ground. It is also true that from a sense of justice, Washington emancipated his slaves by testament; while Franklyn wrote against slavery, and others said "Amen." But fearing lest the bond of freedom should be broken, none of them insisted on the destruction of the diabolical traffic.

In 1794 the Congress of America prohibited the slave trade, and in 1814 and 1842 treaties were entered into and renewed with Great Britain only to be broken like so much glass; America denying the right of searching their ships, this ended in a perfect farce.

Father Preston lectured often here and in England on the abominations of slavery. He had seen husbands separated from their wives for the purpose of gratifying a morbid appetite of a slave-driving gladiator, and daughters torn from the loving embrace of an affectionate mother, to be a prey to the fiendish grasp of an avaricious monster. He often prayed God from his pulpit to live to see the day of emancipation. He had lived to see it in the British colonies, and he longed to see it in his native country. In 1857 slavery had reached its highest peak. George Thompson,

Garrison, Phillips, Sumner, Parker, Wright, Brown, Douglas, and a host of other vanguards of freedom were storming the forts of oppression with their blood, and fiery tongues of eloquence, and said in broad words, "Slavery must be abolished." The prayer of Godly men and women arose on both sides of the Atlantic to Almighty God in behalf of an oppressed race. The floors of the capitol at Washington were stained with the innocent blood of Sumner; but was not shed in vain. The question now was, "Who shall reign—righteousness or chaos?" Buchanan was elected President, he being neither one thing nor the other, said to the Slave States: "Keep your slaves—the Constitution permits it;" and to the Free States: "Don't interfere—the Constitution forbids it." He remained in the White House during his term of office like a cowardly lion shorn of his mane; neither did he uphold the dignity of the North, nor yet interfere with the cess-pools of slavery in the South.

In 1861, the year Father Preston died, matters were drawing to a focus. The clarion note for freedom was being sounded by the Republican party—like Moses to Pharaoh—"Let my people go." And not till forced by arms did they obey the command. Acts of violence were most audacious. Murders passed unnoticed by the props of the law. How could the all-seeing eye of Deity allow such deeds of wickedness to continue without interference upon an oppressed people? But God had already determined to destroy slavery without any allowance of chattel value; and before he did it, He infatuated the slave-holders in the inconsistencies of their own hearts. "Our young men," said he, "are brutalized in intellect, and their manly energies are chilled by the frosts of slavery; sometimes they are called to witness the agonies of the mothers who bore

them, writhing under the lash ; and, as if to fill to overflowing the already full cup of iniquity, they are sometimes compelled to apply the lash with their own hands." Chaos alone can match a deed so glaring, and dark injustice shudders as it sinks into its bosom, and seeks to hide itself from the indignant eye of a just God.

Father Preston passed away before emancipation was proclaimed. He saw it in the distant. He kept up a constant communication with the Abolitionists of Boston and other cities, being for many years President of the one in Nova Scotia. He felt sad over the return of Burns, a fugitive and countryman of his, who had made his escape to Boston ;—but for the Fugitive Slave law he would have been clear. "Poor fellow," said he, "should they succeed in getting him back to Virginia, they will torture him,"—which they did. He knew him well, a Baptist exhorter in Virginia. General Edmunds, chief executive officer in Boston at the time, and a co-religionist of the fugitive, had him sent back to chains, and made not one single effort to save him from a lawless mob. Said he, "even with his religion, if he had any, prejudice had found a hiding place." Unlike Judge Harrington of Vermont, in the early part of the century, a demand was made on him for the release of a run-away slave. The Judge refused on the ground of insufficient evidence. "What do you regard as a sufficient evidence?" "Nothing short of a bill of sale from Almighty God," was the indignant reply. The slave was set free.

Father Preston served his brethren in the pulpit and on the platform. He preached, and prayed, and lectured for the overthrow of human slavery, and for the conversion of his fellow-beings generally. He used every means at his command for the moral and religious advancement of his race. In revivals he was a power. A host of co-religionists

who are yet alive in Nova Scotia, and many in the United States, owes their conversion to him as a means through God. A great number has since crossed the flood and joined him on the other shore. 29 joined the church at its organization in 1832; in 1845, 46 were added by baptism; another addition in 1854 of 12; in 1857, of 19. Others were baptized, but on account of such broken records we are entirely without the much desired information. He left no issue; his wife survived him some ten years, when she joined him on the other shore. Previous to his death he organized the churches into an association, in 1854, on September 1st at Granville Mountain. The churches and their representatives were as follows: -

*Halifax*—Rev. R. Preston, Pastor; Deacons: John Edwards, P. Wm. Sport, A. Dickson.

*Preston*—Rev. R. Preston, Pastor; Licentiates: John Collins, George Carvery; Trustee: John Thomson.

*Dartmouth*—Rev. R. Preston, Pastor; Deacon: John Garry.

*Hammond Plains*—Rev. John Hamilton; Deacons: Deal Whiley and N. Goffican.

*Beech Hill*—Pastor: Rev. R. Preston; Deacon: Cæsar Devine; Elder: Henry Bailey.

*Campbell Road*—Pastor: Rev. R. Preston; Deacon: Isaac Grant.

*Bear River*—Pastor: Rev. Henry Jackson; Licentiate: Joseph Evans; Deacon: Jas. Johnson.

*Digby Joggins*—Licentiate Supply: Charles Jordan; Deacon: James Wilmot; Elders: J. Francis, I. Francis.

*Moose River*—Licentiate: Isaac Johnson.

*Granville Mountain*—Deacon: C. Jackson; Trustee: J. Kimbers; Clerk: T. Wright.

*Weymouth*—Elder: Charles Langford.



*Yarmouth*—Elders: David Dize, G. Dize.

*Elders at Preston*—Jas. Slaughter, Richard Crowd, W. Dare,  
David Brown.

*Elders at Halifax*—Wm. Barrett, C. Hill, T. Connix,  
J. Cox.

The Association was called to order at 2 o'clock, September 1st, 1854. Rev. Henry Jackson elected Moderator *pro tem*; Bro. S. Clarke, Secretary; Bro. John Pleasant, Assistant. The Introductory Sermon was preached by Brother S. Clarke, Clerk of the Association, from 1st Cor., 13th chap. and 1st verse: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or tinkling cymbal."

The discourse was listened to by a large mass of people and with wrapt attention.

The following brethren were appointed a committee to examine and report upon any questions referred by the churches in their letters to the Association, viz.: Revs. R. Preston, H. Jackson; Bros. S. Clarke, J. Shepherd, C. Jackson, and T. Jones.

"*Resolved*, by the Committee: That the abundant success which had attended the labours of our missionaries during the year, together with the increased demand for the continuation of their labours, in watering and strengthening the churches in connection with our body scattered over so large a portion of the African race in Nova Scotia; also the new and extensive fields opening on every hand, call upon us, as with a voice from heaven, to increase our exertions in sowing the seed of truth, and thus increasing the Redeemer's Kingdom;

"*Resolved*, further: That the warmest thanks be given to Bro. Preston and Bro. S. Clarke, for the able, diligent and

faithful manner in which they have thus far fulfilled the trust committed to them, and for the admirable report in which they unfolded plans that gives promise to the benevolent efforts of the denomination. The organization necessary for drawing from the philanthropic disposition and exertions of the African Baptists of Nova Scotia the permanent effects and sustained action so much and so long desired ;

“ *Resolved*, That the sincere thanks be given members and friends of Granville Mountain church for their cordial greeting and hospitality during the sessions, and to the officers of the Association for the manner in which the business was conducted.”

The Session closed to meet within the church at Bear River in 1856.

SEPTIMUS CLARKE, *Secretary of the Association.*

#### MARRIAGES PERFORMED BY REV. FATHER PRESTON.

May 25th, 1834, J. Mingo to H. Saunders ; Sept. 13th, 1835, John Cephas to Melinda Reid ; Jan. 15th, 1837, T. Anderson to Ann Brown, Hammond's Plains ; Jan. 15th, 1840, G. Carvary to H. Dines ; Preston, Mar. 29th, 1840, A. Young to Mary Hamilton ; Halifax, Aug. 16th 1844, C. English to S. Croxon ; Halifax, Aug. 16th, 1844, S. Robson to Susan Gibson ; Halifax, Jan. 11th, 1843, G. Fry to Mary Crabbe ; May 15th, 1843, F. Saunders to E. Stratton ; Mar. 29th, 1843, J. Sheirs to M. A. Pace ; Feb. 25th, 1846, H. Worth to E. Barrett ; May 27th, 1845, James Bates to E. Munroe ; July 17th, 1852, C. Francis to M. E. Langford, Yarmouth ; July 2nd, 1847, G. Gibson to Mrs. Woods, Dartmouth ; July 24th, 1847, H. Munroe to R. Peck ; Jan. 1st.

1848, J. Jones to E. McDougal ; Sept. 1st, 1849, A. Silence to Mary Downs ; Nov. 21st, 1849, Wm. Baker to E. Barnes ; Mar. 17th, 1845, Wm. Newman to S. Symonds ; do. J. Allen to Jane McLeod ; do. Arch Page to Sarah Martin ; May, 1846, W. Dod to L. Lyons ; Nov. 2nd, 1849, M. Stanley to Widow Dines ; May 26th, 1849, F. C. Smith to Martha Willis ; Mar. 9th, 1846, H. Wright to E. Barrett ; June 16th, 1845, W. H. Gordan to M. A. Dunn ; April 30th, 1849, S. Woods to R. Williams ; May 1st, 1850, R. J. White, to E. Wilcox ; C. Hill to R. Gross ; Mar. 15th, 1850, J. Layton to H. Ross ; April 15th, 1850, B. Tompkins to M. McKinnon ; Nov. 11th, 1850, R. Bowers to Jane Young ; Eastern Passage, Nov. 21st, 1850, M. Bibbs to M. A. Barnes ; Nov. 29th, 1850, J. Holden to E. Booth ; M. Mulholland to E. Cook ; R. Boland to Jane Young ; June 29th, 1851, J. Joseph to E. Gross ; Oct. 18th, 1851, D. Tobin to M. McDonald ; R. Harper to M. Fenton ; Dec. 4th, 1851, A. Peterson to M. McDonald ; May 7th, 1851, J. Brennan to B. McDougal ; June 24th, 1851, H. Holmes to M. Williams ; Mar. 25th, 1850, C. Taylor to J. Taylor ; T. York to S. Young ; Oct. 16th, 1850, M. Latimore to F. Butler ; W. Smith to C. Hill ; Oct. 4th, 1851, A. Patterson to M. A. Johnson ; Jan. 18th, 1852, N. Mitchell to Mary Hopkins ; Feb. 9th, 1852, M. Morash to M. Lynch ; Feb. 16th, 1852, Jas. Holt to H. McCarthy ; Mar. 4th, 1852, D. Morris to M. A. Young ; J. Muller to R. McLeod ; Mar. 27th, 1852, Wm. Bain to C. Howard ; W. Diggs to M. A. Saunders ; April 25th, 1852, A. L. Haddington to E. Wellner ; Jan. 4th, 1853, S. Cooper to Jane Allen ; Jas. Hargreaves to S. Hamilton ; Feb. 7th, 1853, J. Butler to M. S. Bailey ; Feb. 19th, 1853, J. Thomas to E. Purcel ; Mar. 9th, 1853, E. Marsman to M. A. Grandson ; July 12th, 1853, S. Williams to N. Glasgow ; Aug. 8th, 1853, G. White to S. Leslie ; and J. Moore to H. Roland ;

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July 12th, 1853, C. Morse to E. A. Ham ; Nov. 1st, 1853, J. Bowen to M. Robinson ; May 21st, 1854, E. Foot to J. Williams ; July 26th, 1854, G. Muir to E. Tufts ; Jan. 1st, C. Giggie to M. J. Reid, Hammond Plains ; May 12th, 1860, S. Johnson to Isabella Jackson, Hammond Plains ; Nov. 6th, 1856, J. Lewis to S. Bailey ; Windsor, Jan. 1st, 1857, D. Archibald to R. Keiler ; July 1st, 1857, A. M. Tobin to S. Carter. This list is also incomplete.

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#### FATHER THOMAS' PASTORATE

Succeeded Father Preston's to the pastorate of the various charges held by him in 1861. He was by birth a Welshman. He came to this country with his father's family when about twelve years old. His father and mother being Baptists in their fatherland, it became part of his nature to be one too, and joined the church when quite young. His father was a hatter and furrier by trade, which combined afforded him a comfortable living. Having made their residence in Preston, and being stern Welsh Baptists, it was an easy task to fall in line with their coloured brethren. Having experienced religion young, a growing desire came upon him to preach the unspeakable riches of Christ. He had a good English education, with which he sharpened the Sword of the Spirit, and did not allow it to rust in the scabbard. Having caught a glimpse of Fathers Burton's and Preston's labours among these people in various parts of the province where churches had been instituted, and thrown in his lot amongst them, he worked incessantly with them, and was respected by them. Between 1840 and 1860 Father Preston and him journeyed often together from Halifax to Yarmouth ; on wheels the trip would be done in six or seven weeks. Stopping at all their little churches, holding meetings as they

went along. Leaving Halifax they would call at Windsor Plains, from thence to Horton, and Cornwallis, Inglewood, Annapolis County, Granville Mountain, Generals Bridge, Bear River, Moose River, Digby Joggins, Weymouth Falls, Salmon River, Yarmouth County. To all of these places they would be joined with their preaching brethren, and some gracious manifestations of God's presence would be experienced. Stalwart men, with stubborn hearts, would be melted and become as little children. The fire would be kindled on their way up, and on their return the sickle would be put in the field, and sheaves brought into the garner.

In this manner reformation would succeed reformation, until a glorious harvest for the Lord's House would be gathered in. Oftentimes would these reformations spread into other churches. For in those days when people, especially in the country, became converted, they did not lock it up for a week, but it became their daily food.

In many cases the conversions of the helps on a farm, or about the store or house, have been the means of the salvation of their employers. "God in His wisdom hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Father Thomas was ordained in 1857; did evangelistic work until after the death of Father Preston in 1861, when he was elected pastor over all the charges that Father Preston held, which he filled acceptably until the day of his death in 1879. During his pastorate several additions to the churches were made by baptism, particularly at Halifax in 1868, when a powerful reformation broke out among the people, and 72 were added by baptism. The baptizing took place at Beech Hill, when he broke the record by immersing 47

in twenty minutes. The sight was most imposing. The candidates were dressed in spotless white, the day cloudless, the air balmy. The candidates marched from the church to the lake, singing the familiar hymn, "When John grew a man, baptizing began." Hundreds of eager eyes watched with intense anxiety. Many never before saw baptism by immersion. After prayer was offered up the converts went down into the water, taking hold of each other's hand, stretching far out into the lake, which made the scene one long to be remembered. In 1874 another large addition of 46 were baptized at Campbell Road Settlement, which attracted a large concourse of persons from the city.

His prayers at the water side always arrested the attention of the skeptic. It has often been said when he prayed there was nothing too high, too low, or too broad, but he could find language to meet the case, and admiration of all. The elevation of thought and greatness of expression was more than that of the ordinary scholar; surely he could say: "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." His labours were blest, as it could be plainly seen; having besides the charge at Halifax, that of Hammond Plains, one at Preston, Beech Hill and Campbell Road. Petty jealousies arose in the ministry, which grew to strife. Disciplined members exercised unprincipled means to impeach him, but the plans resorted to proved a failure. A few churches became disaffected, and fell out and organized a separate Association; but after a lapse of a few years they again fell into line with the original body, of which he was moderator elect at the time of his death. This was simply the work of Satan; having lost some of his best followers, he sowed the evil seed in the hearts of some of the incon-

sistent ones, which caused the disturbance. He accompanied Father Preston through the country on most of his missionary tours, and by his singular personal activity, endeared him to the hearts of all his brethren with whom he came in contact. He loved the open lake baptizing. He was asked on one occasion if he did not feel the severity of the cold to baptize in winter? He replied, No, I love the cause too well; and when I have a cold and go into the baptismal waters, my cold all leaves me. In almost every church throughout the Association he has led followers into the liquid stream. His memory remains as fresh with the churches as though it was but yesterday that they parted. In 1864, a few years before he died, the church at Halifax underwent another stage of repairs, and built a vestry at an expense of some \$1500, for which he advanced the money without security, having the fullest confidence in the integrity of his brethren, that they would in due course relieve themselves of the liability, which they did without resorting to mortgage. As a minister of the Gospel he was clear in doctrine, and was always ready to impart to any that came within his reach the value of the blessings that accrued from a christian life. He laboured faithfully with the churches of his charge with unflinching fidelity. So fully consecrated to his Maker and church that nothing seemingly could break asunder that link; but death's cold icy hand touched that vital spark, and life took its flight to that region where all is day. Father Thomas left a character, which is a rich legacy, and the deeds of charity dispensed by him, while in his life, will only be revealed at the Judgment Day.

His son John, who was ordained to the ministry, and bade fair to be his successor, preceded him in death four years. His last labour in church work was to gather the scattered members of the South Preston church and organize them

into a body on the new road settlement, where they had in course of construction, at the time of his death, a new edifice which they have since named St. Thomas, after him. By his death they lost a faithful leader, a humble servant, and true friend. His wife and six children survived him. His illness was of very short duration, hence he did not suffer any pain. He contracted a cold which terminated in paralysis; his family physician was summoned, when questioned he told him to prepare for the worst, said he, the worst is over doctor. One of his brother ministers was called in, he asked him, how was it with him and the Master, seeing him so tranquil. Said he, "For me to live is Christ, but to die is gain." All is well. This gave great satisfaction to the divine. When he passed away after a brief illness of only ten days. His funeral was conducted by Rev. Dr. Saunders, accompanied by Rev. J. M. Manning; Revs. J. F. Avery, Carvery and Bailey, who have since joined him on the other shore. A large concourse followed his remains to the cemetery. The church and vestry was filled to overflowing the day of the funeral; the body was taken to the church in order that as many as possible could avail themselves of the opportunity of looking on his mortal remains for the last time, as many persons had come in from the outlying districts for that purpose. They wept bitterly, some that he had married and baptized, whose mothers and fathers he had buried, and soothed their sorrows under similar circumstances. Thus passed away one of the most earnest and efficient pastors that ever held the charge in the Cornwallis Street Baptist Church.

The church was supplied by the Rev. A. Bailey for a year. When the following year (1880) a call was given to the Rev. Wilton R. Boone, of Newton, Mass.



REV. A. BAILEY was born of humble life, but of godly parents, at Halifax. Although not embracing religion until in prime manhood, he was always of a disposition verging unto godliness. After accepting Christ as his Saviour, he felt he had a work to do for his Master. With his limited education, which he found was a barrier to him, yet he felt this burden increasing on him, and his soul in trouble for dying sinners around him. He made it known to Father Thomas, who gave him much encouragement. He continued his daily avocations, and meantime studied God's Word; and on the Lord's Day would preach to some whose souls were heavily freighted with sin, and tell them that nothing but the blood of Jesus could wash away their guilty stains. He was of exemplary character, with good gifts, and commanding demeanour. He was ordained evangelist in 1872, and at the death of Father Thomas took over the various churches under his charge up to his death, viz.: Hammond Plains, St. Thomas, Beech Hill, to all of these charges he was a faithful servant. He kept the injunction "Be faithful unto death, and I will give thee a Crown of Life." His last public act was to baptize a convert at Hammond Plains, when his health was much impaired, and was advised to wait until he was stronger, or call in some other brother. He felt it a duty to perform, and esteemed it a great privilege, and without any hesitation he went. He lingered a while longer, and all that loving relatives and an attentive companion could do was of no avail. His work was finished, the battle fought and victory won, and in 1886 he died triumphing in the Lord. His wife and a daughter survived him. During his pastorate in Hammond Plains, in 1879 he baptized nine; in 1883, eight; in 1884, five; and in 1885, two. He also baptized two for the Halifax church. He was succeeded by Rev. E. Dixon, who is still in charge.

REV. WILTON R. BOONE was called to the pastorate, and ordained in 1880, in the Cornwallis Street Church. He was a graduate of Newton Theological Seminary. A fine scholar and pulpit orator, one who would take an active part in the advancement of his church and race. He baptized three during his pastorate. He remained but one year with the church, believing he could be of more service to his people in his own native land, the customs of the country being so very different to what he had experienced in the United States. He was one of a committee who waited on the "Holmes-Thompson Government" for a re-adjustment of school advantages, in which he publicly expressed his astonishment at such circumscribed privileges in a British colony who boasts so loudly of freedom. He took part in the centenary celebration of "Robert Raikes' Sabbath School Organizations." He resigned the following year and removed to Boston.

REV. H. H. JOHNSON was engaged in 1881, immediately after Rev. W. R. Boone. In 1882 a reformation broke out when seventeen were added to the church by baptism. He resigned in 1884.

REV. A. W. JORDAN, B. D., then took charge. A most godly and devout man. He laboured faithfully with his brethren until the fall of 1891. In 1884, ten were added by baptism; in 1885, six; in 1886, three; in 1887, twenty-six were baptized by Rev. J. W. Manning, pastor of the north church. At this time Brother A. F. Browne (Licen.) was supplying, as Brother Jordan was pursuing further studies at Morgan Park. In 1888, one, and in 1889, twelve. His aim was a hankering after knowledge. He put in five years of study at Acadia, two at McMaster Hall in Toronto, and a year at Morgan Park, Chicago. The church grew

spiritually under him. During his pastorate the very best of christian fellowship existed between him and his members. Having experienced religion when young, the Bible became his daily companion. As a pulpit orator he was good, a clear voice, free from slangs of any kind whatever. His pulpit he would always occupy when in the city. In the Bible Class, as teacher, he was most lucid and clear, and much information was gained by his instructing the class. He never depended on others to do his work. In 1887 the church sent him to England on a mission to solicit aid to rebuild the church if possible, but was unsuccessful in consequence of almost all of the large and influential churches being closed during the warm months of summer season. He received a few small contributions, with one of ten pounds from Sir Charles Tupper in London. He met with the International Sunday School Convention that had convened in London that year, and on his return gave a very interesting account of its doings. In 1891 he met for the last time at the Association in Preston with his brethren, when he bade us a final farewell. At that session assisted in framing a cablegram of condolence to the late Rev. Mr. Spurgeon's family.

Before leaving his charge he instituted a society of Christian Endeavor in his church, which has since gone down. He always reminded the young people of the society that if they had a desire to qualify themselves for usefulness in the world, learning was well worth their attention; and particularly must they make religion one of their chief concerns. As a pastor he was good, his aim was always to throw oil on the troubled waters, and it was never known for a member to say that Pastor Jordan had spoken ill of any one, either brother or sister. It is to be regretted that the church was not always so blest. He resigned his charge and went

to Indiana, where he made friends for himself and family, and became endeared to his church and associations.

His labours were blest ; his church increased in members ; his early Christian training was a bulwark around him ; having godly parents, they ever reminded him that salvation depended in a life hid with Christ in God. He died in the thirty-fourth year of his age, of a brief illness ; attended by a loving wife ; surrounded by affectionate friends who did all that human hands could do to allay his sufferings—a malignant fever, so prevalent in that part of the Union, caused his death. A loving widowed mother and sisters, and a brother survives him—residents of Truro, his native town.

Brother Jordan filled a charge under the Home Mission Board at Tracadie, among his coloured brethren. There his labours were also blest, as he both taught school and preached. He was elected four different times Moderator of the African Baptist Association, and was one of the ripest scholars of his race in Nova Scotia, having at his death merited the title of Doctor of Divinity. In early life he learned the printer's trade ; but on coming to the city and becoming acquainted with the Rev. Mr. Thomas, who, seeing of his excellent gifts, recommended him to study for the ministry. He cherished a fond hope of going to Africa ; but when in Chicago was advised by a physician that his physical frame was insufficiently strong to withstand the murky climate, which has proved so fatal to North Americans. This was a sad disappointment to him, which seemed to bear heavy on his mind—this fact he often disclosed to the writer. His close application to study, with a nervous constitution, so undermined his health that when the fever set in he became an easy victim.

In 1892 Rev. Johnson was called to the Pastorate, and continued until February, 1895. This proved the most unfortunate epoch in the Church's history. Dissension arose among the members; the pastor's salary fell back over \$300, with a current debt of a similar amount, and an outstanding mortgage of \$800, a second mortgage had to be effected to pay off and discharge the pastor. Now the present liability amounts to \$1400, secured by mortgage, which need not have been if the proper methods had been adopted in due time. Now this burden to a poor people, accompanied with the current expenses, requires the most prudent legislation of the members; for, were we possessed of the most comprehensive understanding, the finest imagination, and the most capacious ability, and had not unity of action—so desirable to create a oneness of the whole, looking unto Jesus for guidance in all our deliberations—a failure must be the result of our labours, and the loss of our church property would follow; when the paving stones in the gutter would arise from their sockets like an army, and shout disgust to our implicit trusts. Sixty years has she withstood the scoffs of the skeptic, and for sixty more may she stand within the ownership of a once enslaved people whose eyes are now turned Zionward.

The history of this Church, with its varied vicissitudes, would make a large volume in itself. Being one of the oldest in the Association, many of the old fugitives were its first members. They brought with them what is termed the old-time religion. Their preachers, although unlearned, were men of deep godly piety, whose labours were blest with lasting members in the church. Besides men of their own race, they have had some of the most talented men of the Baptist Maritime Convention, and Presbyterian Synod to preach to them, viz., the late saintly Dr. Rand, the

fatherly Dr. Pryor, the scholarly and eloquent Dr. Saunders, the brilliant Professor Kierstead the astute talents of Revs. J. W. Manning, Hall, McDonald, Kline, Blakeney and Chute, with the missionary spirit of late Bro. Avery, and the Pauline expressions of Father Wallace. That once monument of Godliness, Dr. Burns, whose burning eloquence on the privations of Moffatt in Africa, and Gordon in China and Soudan, cannot easily be forgotten. The often preached sermons of Prof. Forrest, bristling with eloquence and wholesome advice to the young, and the calm intonations of Rev. R. Murray; with the missionary addresses of Bros. Archibald, Churchill and Sandford, and the Æolian harp voice of dear Dr. Boggs; with an army of others whose name have fled from memory, have all told us the same old story of Jesus and His love, under the roof of the Cornwallis Street church. In 1894, in the pastor's absence, Pastor Hall baptized nine in the communion of the Church.

“ Peace be within this sacred place,  
And joy a constant guest;  
With holy gifts and heavenly grace,  
Be her attendants blest.”

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**ORIGINAL MEMBERS OF THE HALIFAX CHURCH, 1832,  
WITH REVISIONS.**

Rev. R. Preston, John Hamilton, Jacob Ford, Thom. Bailey, Ben. Jackson, S. Hamilton, E. Cooper, Violet Gray, E. Gulliver, Har. Etley, M. Robinson, Ann Roberts, H. Johnson, Charlotte Jackson, Jem. Lacy, M. Hamilton, E. Travis, Phoe. Lee, M. Lacy, S. Lacy, R. Williams, M. A. Wise, A. Luke, Ann Spriggs, S. Campbell, M. Spriggs, Charity Williams, James Thomas, Septimus Clarke.

Joined afterwards in 1845.—Phoe. Curry, S. Connix, S. Warren, L. Allen, E. Morris, M. Taylor, C. Marsman, E. Hill, M. Roberts, E. Clayton, J. Bailey, T. Connix, B. Carroll, A. Wyndry, H. Johnson, T. Hill, J. Monroe, Alex. Thomson, G. Brown, W. Jackson, M. A. Wise, C. Williams, E. Smithers, R. Clarke, A. Loyd, M. Wyndry, E. Bowers, C. Stuart, A. Maxwell, L. Williams, L. Baker, A. Seeton, E. Redmond, S. Frances, Tobias Williams, J. Baptiste, M. A. Baptiste, E. Fubaloe, R. Spriggs, C. W. Sport, Wm. Barrett, M. Gilmore, T. Stuart, G. Creighton, Lucy Carter, G. Bowers.

Those joined in 1854.—T. Meade, Is. Killam, M. E. Thomas, P. Brown, E. Brown, J. Cox, R. H. Grant, Jas. Edghill, M. Barnes, S. Grant, Jos. Sye, Eliza Brown.

In 1857.—L. Roan, E. White, Ann Gibson, M. Williams, W. Hinson, R. Grant, A. Williams, M. Dilivy, C. Carter, S. Hopkins, L. Biddle, M. Crocker, Effie Roberts, J. Dean, M. Tobin, S. Parker, J. R. Thomas, M. A. Smith, M. Taylor.

Added revised list 1870.—Mary Johnson, H. Johnson, E. Johnson, E. Jackson, T. W. Lenard, S. A. Lewis, S. McDonald, M. McDonald, A. Martin, E. Morton, H. Nelson, R. Nelson, L. Provost, W. Johnson, S. Edgell, M. J. Gibson, S. Gibson, A. Gardiner, S. Hamilton, E. Hinson, F. Fells, W. Howell, Annie Barrett, M. Bowen, C. Cooper, J. Tyler, M. J. Davis, E. Russell, Phoe. Russell, R. Anderson, L. A. Brown, M. Barrett, M. Doleman, M. Dart, C. J. Oliver, M. Oliver, C. E. Oliver, H. Olliver, C. J. Oliver, S. Killam, S. A. Killam, Jno. Symonds, R. Symonds, L. Symonds, Isa. Smith, M. A. Wellner, D. Williams, J. Richardson, Ann Richardson, H. Smith, Isaac Smith, R. Smith.

Added in 1874.—Jos. Flint, P. E. McKerrow, R. J. White, T. H. White, S. Woods, J. Thomas, E. A. Thomas,

G. Carter, Giles Aldridge, E. Flint, W. Dishman, Jno. Wright, Alex. Munro, S. Carson, H. Bailey, E. Jacobs, M. Dismal, M. Cozee, Al. Bailey, M. Marsman, M. Robertson, R. Thomas, H. Roan, S. Reid, M. Fells. 20 other names to be added to this list to make it complete, that has been obliterated and become illegible, many of whom have crossed the stream in a full hope of a blessed resurrection.

Another revision with names added.—Alfred Brown, Margt. G. Thomson, W. B. Thomas, Wm. Joseph, J. Wheeler, G. Goff, Jesica McDonald, J. Matthews, Bessie Stewart, J. T. McKerrow, A. D. McKerrow, W. McKerrow, Jos. Kelsie, M. Kelsie, L. Ford, Agnes Flint, J. Lopez, R. Turner, Ad. Bailey, Mrs. Bailey, Annie Meade, E. Whiley, C. Whiley, Miss Golar, H. Phillips, I. M. Jordan, W. English, R. Smith, Mrs. Jackson, C. Thomson, D. Skinner, Jas. Mintas, Jas. Doleman, Rac. Smith, S. Diggs, M. Thomas, Isa. Newman, M. McAuliffe, L. A. Thomas, M. Taylor, J. Johnson, F. Symonds, A. Tyler, I. Symonds, J. Keeling, Jos. Skinner, D. Skinner, jr, R. Kinney, A. Carr, Mrs. Wilkinson, Mrs. Tolliver, F. Provost, E. Lewis.

#### MARRIAGES BY REV. JAMES THOMAS.

Dec. 15th, 1857, John Collins to Ann Willams ; do. J. Wellner to M. A. Miller ; Jan. 10th, 1858, H. Laughlan to C. Golar ; do. J. Reynolds to S. Persanto ; do. J. Simons to Charlotte Henry ; do. H. Thomas to Luciuda Golar ; do. H. Jackson to H. Trott ; Sept. 17th, 1858, M. Toney to H. Killam ; Oct. 4th, 1858, J. Parker to P. A. Allisson ; Oct. 10th, 1858, T. Connix to C. Christopher ; Nov. 7th, 1858, J. Harpel to S. Marshall ; Nov. 23rd, 1858, T. Tynes to M. J. Barnes ; Dec. 13th, 1858, W. Gennex to F. Foley ;



Dec. 25th, 1858, J. Cassidy to M. E. Woods; Jan. 26th, 1859, W. Carter to S. J. Roberts; May 8th, 1859, N. Lee to S. J. David; July 19th, 1859, J. Franklyn to C. Tynes; May 6th, 1860, J. L. Lopez to S. J. Carroll; May 13th, 1860, G. Hartland to M. Slade; June 24th, 1860, J. Smith to Isabel Wynder; July 29th, 1860, R. Smalley to N. Berry; Oct. 15th, 1860, A. Berry to C. Coffin; Oct. 19th, 1860, J. Hurbett to S. A. Palmer; Oct. 22nd, 1860, J. Copeg to M. Harkley; Jan. 21st, 1861, D. Dixon to L. Brown; July 31st, 1861, J. Keeling to A. Wakeman; Aug. 25th, 1861, A. Grant to S. Grant; Dec. 5th, 1861, E. Weston to N. Gordan; Jan. 5th, 1862, G. H. Clayton to M. Bell; Feb. 18th, 1862, S. Newson to E. Bailey; Mar. 31st, 1862, H. Primas to C. Woods; April 2nd, 1862, B. Jones to M. Cain; May 11th, 1862, Jas. Williams to M. Watts; do. L. Bowers to M. J. Brown; June 19th, 1862, H. Dade to L. Wilkins; June 26th, 1862, H. Hamilton to M. E. Johnson; July 30th, 1862, J. Bird to A. Bermont; Oct. 6th, 1862, S. Freeman to E. Henderson; Oct. 12th, 1862, W. Hamilton to D. Levine; Dec. 25th, 1862, J. Johnson to E. Edwards; Jan. 1st, 1863, G. Wynder to R. Crawley; Jan. 16th, 1863, J. Dismal to M. Smith; Feb. 10th, 1863, P. E. McKerrow to M. E. Thomas; Feb. 17th, 1863, E. Robinson to J. James; Aug. 6th, 1863, J. Johnson to M. Williams; Aug. 12th, 1863, A. Johnson to S. Jenkins; Nov. 12th, 1863, W. H. Hopkins to M. C. Townsend; do. J. Perrigan to C. West; Nov. 17th, 1863, J. H. Carter to E. Smith; Nov. 19th, 1863, M. Ewing to E. Brown; Feb. 16th, 1864, W. Collins to C. Pence; Mar. 10th, 1864, J. Hammond to M. J. Spence; April 15th, 1864, J. Davis to Isa'l Thomson; May 1st, 1864, H. Smith to Isa'l Mahoney; May 30th, 1864, D. Johnson to C. Smith; July 10th, 1864, J. Nelson to E. Vergin; July 10th, 1864, W. Rodgers to S. Stanley; Oct.

17th, 1864, J. Williams to L. Blackwell ; Oct. 20th, 1864, W. Crawley to L. Clarke ; Oct. 29th, 1864, J. Johnson to E. Freeman ; Nov. 24th, 1864, T.W. Lannan to A. Mitchell ; Nov. 30th, 1864, H. Cain to E. Smith ; Dec. 4th, 1864, J. Shepherd to P. Joshua ; Dec.20th,1864, J. Lacy to J. Drake ; Jan. 1st, 1865, C. Williams to Ann Fletcher ; Feb. 15th, 1865, James Skinner to M. Ford ; April 13th, 1865, W. Robinson to E. Johnson ; May 17th, 1865, R. Smithers to E. Hamilton ; June 20th, 1865, D. Ziebeck to C. Cameron ; June 26th, 1865, R. Dyson to S. Lowe ; July 2nd, 1865, J. Woods to L. Taylor ; July 8th, 1865, W. Muckley to C. Drew ; July 18th, 1865, Jas. Butler to B. Fredericks ; Sept. 7th, 1865, C. Killam to S. Bailey ; Dec. 11th, 1865, R. Saunders to C. Johnson ; Dec. 23rd, 1865, Jos. Gibson to M. Wynder ; Dec. 24th, 1865, Jeff. Jones to E. David ; Dec. 28th, 1865, J. Meadows to E. Arnold ; Jan. 3rd, 1866, A. Johnson to V. Bailey ; Jan. 6th, 1866, H. Ryder to S. Langell ; April 3rd, 1866, H. Merryman to B. Carroll ; June 20th, 1866, J. Wise to M. A. Colley ; July 8th, 1866, Sam. Young to K. Mill ; July 23rd, 1866, A. James to S. J. Brown ; July 24th, 1866, R. Hill to R. Bowen ; Sept. 6th, 1866, G. Thomas to S. Neal ; Oct. 22nd, 1866, T. Davis to E. McLaughlane ; Nov. 18th, 1866, A. Johnson to M. A. Brander ; Nov. 25th, 1866, B. Bowen to J. Kays ; Dec. 19th, 1866, G. Washington to E. Dean ; Jan. 20th, 1867, R. Jones to Anna David ; Jan. 23rd, 1867, T. Smith to C. Berrigan ; Jan. 29th, 1867, M. Holland to M. Thomson ; Feb. 5th, 1867, J. R. Thomas to E. Bailey ; Feb. 25th, 1867, J. Burns to E. Reynolds ; May 26th, 1867, L. Allison to C. David ; June 4th, 1867, Wm. King to Isa Finlay ; Aug.7th, 1867, R. C. Patterson to S. A. Roberts ; Sept. 9th, 1867, W. R. Henry to C. Johnson ; Oct. 14th, 1867, J. H. Smith to S. J. Spriggs ; Dec. 31st, 1867, C. P. Williams to L. E.

Hill ; Jan. 8th, 1868, T. B. Whitennig to M. A. Clifford ; April 30th, 1868, J. A. Maxwell to A. Gardner ; Aug. 24th, 1868, G. Taylor to E. Johnson ; Sept. 6th, 1868, W. Hollensworth to S. Morris ; Sept. 29th, 1868, T. Anderson to J. A. Taylor ; Oct. 9th, 1868, H. T. Pugh to M. Tolliver ; Dec. 2nd, 1868, J. Cassidy to A. E. Fairbanks ; Dec. 3rd, 1868, J. D. Sargent to M. Floyd ; June 5th, 1869, J. Colon to M. Fitzgerald ; April 1st, 1869, A. Brown to Lav. Parsons ; April 14th, 1869, G. Sington to K. Cooper ; May 10th, 1869, W. Johnson to S. Carvery ; May 13th, 1869, W. Adams to J. Brooks ; June 13th, 1869, T. Jones to M. Manigo ; June 13th, 1869, Is. Giggie to E. Brown ; July 5th, 1869, J. Hale to M. Robert ; July 28th, 1868, James Brown to C. Dixon ; Aug. 8th, 1869, R. Swan to S. A. Hamilton ; Aug. 26th, 1869, J. Williams to M. J. Bailey ; Sept. 5th, 1869, Jas. Dixon to M. Fletcher ; Sept. 19th, 1869, Jno. Allison to J. Manigo ; Sept. 22nd, 1869, H. T. Johnson to C. Fells ; Sept. 30th, 1869, W. Lynch to A. James ; Dec. 26th, 1869, Jas. Smith to Levina Symonds ; May 22nd, 1870, J. B. Barron to M. B. Walsh ; June 7th, 1870, W. B. Thomas to A. C. Allison ; July 14th, 1870, J. Symonds to A. E. Gardner ; July 24th, 1870, Jos. Kitchner to O. Laroche ; July 26th, 1870, B. Smithers to E. Dines ; Aug. 3rd, 1870, Richard Symonds to I. David ; Sept. 8th, 1870, Wm. Ganderson to E. Taylor ; Nov. 10th, 1870, G. H. Irwin to M. A. Tolliver ; Nov. 24th, 1870, Jeremiah Crawley to G. Gardner ; Dec. 7th, 1870, A. D. Francis to M. A. Johnson ; Jan. 24th, 1871, C. Cooper to J. Tyler ; Jan. 27th, 1871, P. O'Shea to M. Garroway ; July 18th, 1871, G. Tolliver to A. Davis ; Sept. 18th, 1871, C. Brown to H. Miller ; Oct. 29th, 1871, D. Anderson to C. Goffican ; Nov. 2nd, 1871, W. Sampson to C. Bowen ; Nov. 16th, 1871, J. Stewart to L. J. White ; Dec. 31st, 1871, A. A. Cozier

to S. J. Henson ; Feb. 4th, 1872, J. B. Thomas to M. A. Brown ; Feb. 22nd, 1872, J. T. Brown to Anne Brown ; June 18th, 1872, W. Valentine to C. Edwards ; July 2nd, 1872, W. Rodgers to Sus. Bride ; July 16th, 1872, J. Richardson to E. Spike ; July 22nd, 1872, S. Henry to M. E. Wilson ; Sept. 28th, 1872, R. H. Power to M. Owens ; Oct. 16th, 1872, J. Scott to Jane Taylor ; Dec. 24th, 1872, J. Allen to C. Johnson ; Jan. 22nd, 1873, A. Cain to M. Lee ; Mar. 18th, 1873, G. W. Brown to M. J. Gibson ; do. J. Reid to T. Allison ; Mar. 27th, 1873, W. Tyler to Anne Harding ; June 10th, 1873, J. Foster to L. Cain ; Aug. 14th, 1873 J. Wright to E. D. Bailey ; Aug. 23rd, 1873, H. Bailey to E. Carroll ; Aug. 26th, 1873, J. Lomax to S. Ann Lewis ; Nov. 27th, 1873, J. Downey to E. A. Dixon ; Dec. 7th, 1873, Wm. Lewis to E. Jones ; do. R. Smith to E. A. Goffican ; Mar. 17th, 1874, J. Williams to S. Green ; July 21st, 1874, H. Downey to S. Smith ; Aug. 23rd, 1874, J. R. Bloxam to E. Bowers ; Oct. 1st, 1874, G. Diggs to C. A. Stewart ; Oct. 1st, 1874, H. Kellum to E. A. Ross ; Oct. 2nd, 1874, J. Wilson to L. Thomas ; Dec. 2nd, 1874, C. D. Marsman to S. E. Jackson ; Mar. 5th, 1875, G. S. Thomson to S. Simmons ; Mar. 31st, 1875, J. G. Gillan to Isa. Smith ; May 9th, 1875, T. Jones to E. J. Marsman ; Aug. 16th, 1875, C. Peters to S. A. Vespers ; Sept. 29th, 1875, T. Boynes to E. Marsman ; Nov. 17th, 1875, J. Lee to M. J. Lawrence ; Dec. 8th, 1875, Wm. Gordon to E. A. Tolliver ; Feb. 7th, 1876, Wm. Johnston to E. A. Thomas ; Mar. 20th, 1876, C. Cooper to M. Clike ; May 14th, 1876, Josh. Giggie to Isa. Emmerson ; Sept. 10th, 1876, J. Crawley to S. A. Williams ; Sept. 24th, 1876, E. Johnson to Ann Marsman ; Oct. 29th, 1876, S. A. Small to Ann Gibson ; Nov. 5th, 1876, W. Samson to J. Buskins ; Nov. 9th, 1876, G. Aldridge to K. Buchanan ; Jan. 9th, 1877, Rev. A. Bailey to

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L. A. Brown ; May 17th, 1877, J. Turton to E. Spriggs ; June 4th, 1877, R. Bainbridge to C. Isenor ; June 7th, 1877, A. Williams to C. M. Maxwell ; June 25th, 1877, Jas. Piers to F. Johnson ; June 27th, 1877, W. Butler to J. Windry ; July 17th, 1877, D. Anderson to L. Ann Johnson ; Aug. 12th, 1876, G. H. Munroe to M. A. Green ; Nov. 20th, 1877, T. J. Johnson to Maria Smith ; Nov. 22nd, 1877, G. Clayton to M. E. Bradley ; Dec. 25th, 1877, J. H. Basden to M. David ; Dec. 26th, 1877, C. Morley to A. LaRoche ; Jan. 21st, 1878, J. Reid to J. West ; Mar. 19th, 1878, J. Barnard to A. Smith ; April 22nd, 1878, A. Wilson to A. Wilson ; April 10th, 1878, S. Riley to Isa Munroe ; June 13th, 1878, E. Colly to E. Webster ; Aug. 15th, 1878, W. Graham to M. A. Roy ; Sept. 6th, 1878, B. McArthur to E. Mitchell ; Sept. 28th, 1878, Jas. West to S. J. Bundy ; Sept. 30th, 1878, A. Heisler to E. Cross ; Oct. 4th, 1878, G. A. Spriggs to A. Otta ; Oct. 12th, 1878, C. Ford to E. Crockett ; Oct. 21st, 1878, J. Boyd to A. Sparks ; Nov. 18th, 1878, J. Evans to Isa. Smithers ; Dec. 4th, 1878, S. Turner to E. Johnson ; Dec. 18th, 1878, G. A. Lambert to E. Colly ; Feb. 5th, 1879, D. Wright to C. Brown ; April 1st, 1879, J. Springer to M. A. McGrath ; May 1st, 1879, Joseph Saunders to Mary Evans.

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**ORDINATION AT HAMMOND PLAINS BY REV. FATHER THOMAS.**

September 10th, 1873, Bros. James Wilmot, A. Bailey, J. R. Thomas. Sermon by Rev. Wallace Lucas. After the ordination three willing converts were baptized. Digby Jiggins had made request of Brother Wilmot ; Beech Hill, of Brother Bailey, and Halifax of Brother Thomas.

**1st PRESTON, (Organized Sept. 12th, 1842.)**

Pastor : Rev. R. Preston ; Deacon : Meredith Stanley ; Elder : John Collins ; Members' names : G. Carvary, Letty James, Wm. Robertson, T. Saunders, H. Taylor, P. Clayton, Wm. Dare, Ed. Sye, T. Cox, F. Kelly, D. Brown, J. Rodgers. These persons are some of Father Burton's converts. It must be also understood, previous to this they were a branch from the Halifax church for many years. Those who joined in 1843 : D. Brooks, T. Jones, G. Moore, R. Crowd, T. Crawley, J. Spriggs, T. Connix, A. Dixon, F. David, S. Carter, W. Townsend, C. Dines, C. Williams, H. Carvary, L. Dines, S. Dines, E. Brown, M. A. Colly, E. Franklyn, N. Johnson, T. Sye, E. Carter, A. Weeks, J. McCloy, E. Clayton, C. Brooks, E. Brooks, E. Cosey, M. A. Johnson, H. Connix, M. Rodgers, S. Rodgers, M. Sye, Thea. Holmes, Benson Smithers, G. Brown, E. Hopkins, T. Gabriel, G. Savage, J. Savage, J. Crawley, S. Crawley, M. Johnson, T. Johnson, M. Brown, A. Williams, D. Hoskins, M. Smithers, R. Taylor, J. Fletcher, P. Williams, H. Tyler, S. Waling, T. Galard. Those who joined in 1845 : A. Williams and wife, Mat. Thomas, S. Williams, Lewis Crawley, J. Cooper, Violet Smithers. In 1846 : H. Worth, R. A. Tripp, A. Lane, M. Blackwell, M. Clarke, J. Taylor, T. Nelson. These were the original members in Father Preston's time, but few of them are now living and active. Deacon T. Crawley is an active member in the church ; he is upwards of seventy years, and quite vigorous, and remembers considerable of Father Preston's ways and manners. In conversation with the writer, he said : I have seen men falling as though they were dead, under his preaching. He said he delighted to preach to large audiences, especially if

they consisted mainly of the unconverted, for then would reformations break out; and from these large reformations many would be added to the list of membership, hence it was necessary to organize them into separate or independent churches, in order that in time they would become self-sustaining. The present officers are: Rev. E. Dixon, pastor; T. Crawley, S. Clayton, J. Glasgow, P. Williams, J. Wise, Deacons; J. Williams, W. Brooks, W. Diggs, D. Johnson, Councillors; Sexton, S. Ross; Clerk, J. M. Thomas. A large portion of Father Preston's life and labors were spent with this church. His mother having made her home in this district, hence it was quite natural that he would be entirely at home with his near relatives. His religious views were entirely in keeping with their own. He found it an easy field to work. Although his paths were not always strewn with roses by any means, for he found that Satan had his emissaries to work as hard as he. As has already been said, during his absence the elders left in charge to exhort to their brethren. The writer remembers well of listening to some of the old brethren, viz., Brothers Saunders and Rowan; these were men entirely unlearned, and yet the work that these poor men did the Judgment Day alone will reveal. Their addresses, which were purely from experience, they would often give quotations from Scripture to bear out their points, and the great wonder was how it could be done without inspiration.

And there are persons to-day who have been members of churches for forty, fifty, yea, sixty years, who joined in their youth, that have never been once disciplined by their church, which shows to a very large degree the genuineness of their conversion. Can we say the same to-day? No. They are rushed in, and pushed out. This church enjoyed the pastorate of Father Thomas from 1861 until 1869,

when the division arose, and remained out of the Association until 1880. During that time she was under the pastoral charge of Father Neale, who did what he could to restore her to her original standing in the Association. During her absence Father Carvary's church came into line, and took her place on the roll, but in process of time she got back her original position. Father Neale from that time up to the day of his death in 1893, was her constant pastor, for over twenty years. He was born in Georgia in 1807; baptized by Father Burton in 1815; and ordained in 1864. He went in and out among those people, baptizing, marrying, and burying them. He served them to the last, and was honored with a long life of usefulness. He was born in the house of bondage, like many of his co-workers; not having the advantage of an early education, he depended almost entirely upon the workings of inspiration. Being able to read God's word, he meditated on it day and night; he made it his meat and drink, and found the Holy Bible to be his best companion. He knew what it was to travel on foot from Halifax to Yarmouth, in the days before the cars were introduced; and has often said, "Marvellous are thy ways oh Lord." Father Neale's happiest time would be in the midst of a revival; he was always glad to welcome the young into the church, whom he called the lambs of the fold. We regret we could not get any record until 1880, when the church re-entered the Association as Preston third; that year he baptized 15 persons; in 1885, 25 more; in 1886, 2 more; 1887, 17 more; in 1888, 2 more; 1889, 2 more; 1891, 6 more; 1892, 16 more. This ended a life of work with God. Two were added in 1893, but on this occasion he was too weak to perform the duties, and Pastor Dixon was called in for that purpose. He was probably 85 years old when he baptized his last converts. Could he not



with that lovely apostle to the Gentiles say : "I have finished my course, and am now ready to go home and rest with God my Father, and view Christ my Saviour, with scars of honour on His brows, and triumphs in His eyes." For many years he was a student of Father Preston, and caught much of his inspiration. He was most powerful in prayer. As was said to the writer by a good brother from a Central Association church : There is old Brothers Pelotte of Windsor Plains, and Henderson of Halifax, in a reformation if a sinner can stand their prayers, they can stand anything. Another brother said : Often when Father Preston would be preaching, and the doors would open, the giddy ones would look around, he would say to them, Are you looking for Satan, never mind watching for him, I'll tell you when he is coming in. Father Neale was impulsive ; he guarded the door of his pulpit as a soldier does his sentry box ; and now he is gone, the church does miss him. About the last sermon he preached to his flock he was quite weak. He felt that the main spring was too tender to be re-wound. He addressed them in the following words : " You may never hear my words again ; Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you." In a few days, and he was numbered with those who had " washed their robes in the Blood of the Lamb." Pastor Dixon succeeds him, who is a much younger man, but very hard worked ; who must be very careful of his health, or he will surely break down. Brother Richard Cooper, licentiate, a good man, he supplied during Father Neale's illness, and continued until he died. He survived Father Neale less than two years ; he had been a member of the church for nearly fifty years, and was ever ready to be at her service. Bro. Williams exhorts to the brethren in absence of the pastor.

**DEACON BARRETT, OF HALIFAX CHURCH.**

Another worthy officer of the church was Deacon BARRETT, of loving memory. To become acquainted with him, was to love him. A stranger coming in church was made by him to feel perfectly at home. His seat for many years was on the platform under the preaching desk; it would appear that his aim was to get as near to God as he possibly could. He loved his church and people; cold nor heat, wet nor dust, did not keep him from his meetings. On Sabbath afternoons he often exhorted to the brethren, as services were held three times in the day. He was also a good singer, and would often entertain the meetings with those sweet melodies that would take hold of the spiritual emotion before you were conscious of it, and would be fairly enveloped in flames of adoration to the Great I am for His mercies towards you. One of his favorite hymns was, "Run with the news little children, run with the news"; another was, "Steal away to Jesus"; still another, "I am going up in the chariot early in the morning." They may sound quaint to the ear, but all of them had an important meaning, having most of them been composed in the days of slavery. Dea. Barrett was converted while a young man in Virginia, made his escape from slavery, came to Halifax in 1820, where he made his pillows wet with tears, in thanks to Almighty God for his deliverance, and for the abolition of his brethren in bondage which he lived to see. During the war, he could relate many thrilling incidents of slave life occurrences, on some of the very plantations where severe battles were fought. He told the writer, of the office lad by the name of "Robby," who looked after his master's astronomical instruments, who kept an observatory in Richmond. On one

occasion they compared figures of some Luneral observations, and found that Robby was more accurate than he was. He decided to promote him ; but this elevation was distasteful to his son-in law, who was a duff head. Old mistress was informed of the fact, and poor Robby was sent away to the country seat ; but before going wrote out my passport, which served me to New York.

**ST. THOMAS, 2nd PRESTON,**  
(Organized 1856. Re-organized 1879.)

Original officers and members. — Licentiate : Benson Smithers. Deacons : P. Craney, Jos. Smith, Chas. Glasgow. Members : Wm. Smith, Jos. Smith, Jas. Smith, Susan Smith, G. Smith, H. Smith, Geo. Smith, S. Smith, Hart. Smith, A. Smith, Zil. Smith, Sophia Smith, M. A. Smith, S. Williams, N. Williams, M. Glasgow, N. Glasgow, Jos. Glasgow, S. Glasgow, H. Gross, F. Gross, L. A. Gross, G. Lambord, M. Smithers, L. Boarded, R. Walker, M. Walker, H. Taylor, S. A. Taylor, G. Colly, E. Colly, P. Pillow, C. Roan. Re-organized in 1879 with present officers' names, viz. : Pastor : Rev. E. Dixon ; Licentiate : J. Downey ; Deacons : Jos. Smith, Jas. Colly, W. Bundy ; Councillors : D. Smith, G. Wynder, Joseph Saunders, J. Bundy ; Sextons : S. Smith, C. Johnson ; Clerk : T. Johnson ; A. Wise, Sexton Lake Loon District. This church continued its name as South Church until the death of Rev. Father Smithers, when the majority of its members living on what is known as the New Road District, built an entire new edifice, and re-organized themselves in 1879 by Rev. Father

Thomas, which was his last deeds of church work on earth. The Association met with the First Church at Preston in 1879, and at the close the ministers and delegates went over to the New Road, and dedicated the church to the honour and glory of God. The late Rev. George Carvary performed the services, who was then moderator of the Association. Father Bailey was elected their pastor, which office he held till his death. That same year a reformation took place, when 29 were added by baptism; in 1880, 12 more; in 1888, 12; in 1890, 2; in 1891, 16; and in 1893, 6. Father Bailey's pastorate ceased in 1886, the year he died. He was ordained in Hammond Plains, and became their pastor as well, with whom he laboured to the best of his ability, and was beloved and respected by all his churches. He was succeeded by the Rev. E. Dixon, who labours with them still. Besides the three charges held by Father Bailey, Rev. Dixon have had two others added, which keeps him continually on the move. Bro. James Downey of this church renders him valuable assistance in his absence. In connection with the church is a well nurtured Sabbath School. Deacon Smith is the superintendent, with Mrs. Downey as assistant; and on the whole too much praise cannot be given for their constancy amidst the varied scenes of life they plod. Having no day school, it makes it still more irksome than if a day school was in the settlement, which they hope to have shortly. Father Roan, who was a licentiate of this church for about fifty years, did a large amount of good. In his younger days rarely missed attending the Associations, for it is there that the various speakers can display their notes of oratory and native eloquence. Said he, "How I used to clap my hands with delight to see Father Preston leading off in his short addresses, and the

other brethren catching a glimpse of inspiration, following closely into his wake, with some hearty melody of a soul stirring nature, when sinners would rise to their feet and desire prayers for their conversion ; this would add new life to the meeting." It was in these scenes of revivals Brother Roan was most pre-eminent in prayer, that won for him a remembrance more enduring than brass.

Another genial soul, a deacon of this church, was Deacon JOSEPH SMITH, SR., the father of this settlement, who reached over eighty years, and left behind him an army of children, grand, and great grand. A name that will not die out for a century to come. The writers' acquaintance with him was brief, but not without forming an opinion which did not betray his patriarchal disposition. He was a man of fine physical form, polite manners, and every inch a christian. During his life he was the ruling spirit in the settlement ; disputes of any sort whatever, when brought to his notice, were always amicably arranged. In church affairs he took a lively interest, and always delighted to see the church ablaze in reformations. His death left a blank in this church and settlement that was not easily filled. His son Joseph succeeded him to the office of deacon. Another familiar figure who was a member of this church, and a genial old soul, that lived over eighty years, who, ten years before his death, was tall and stately as the palm of Lebanon, who bore the very imprint and statute of the Huguenot family of which he was a lineal descendant—over six feet in height and proportionately otherwise. I refer to Brother GEORGE COLLY, who had a large family, many of whom resides in the United States. How I loved to converse with him, so interesting was he. He often pointed out to me the spot of land on which the Maroons of Jamaica lived, and

stones that marked the resting place of some of the departed ones. Many an interesting ghost story has been told of the rough moccasined footed Maroon gliding through the spruce, maple, and birch trees in hot pursuit after the tardy partridge in autumn and fleet footed rabbit in winter, which formed a goodly portion of their subsistence. What a loss to the race, thought I, as he conversed with me so intelligently, with that brain properly cultured he could have filled a professors' chair in a college. For nearly sixty years he had been a member of the church. He had seen her bathed in tears and also overflowing in joy, and in his last hours did say, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord." When visited by friends and relatives, he bade them farewell, weep not for me; all is well. One of the oldest of the race now living, and is in her ninetieth year, is old Sister GROSS, familiarly known as Aunt Fanny, she came here when quite a girl, experienced religion under Father Burton's ministry. Her intellect seems to hold well, with quite a reliable memory. She remembers when Granville Street, that bristles now with its colossal buildings, was very insignificant, and smiles with admiration to think that she lived to see such wonderful changes. The old team ferry boat changed into a steam ferry, which, when first introduced, created much amazement and were thought to be floating palaces. Their age have been excelled by improvement and time, in the *Campania*, *Lucania*, and *Eturia's* class, which is now the admiration of the present age. On her first arrival, a few lamps in the most important streets and lanes, lighted by oil; that scene has been out-classed by electricity, which threatens to rival the most recent discoveries of science. She raised a large family of children, some of whom have grandchildren them-

selves, and are members of the church of the living God, above all for which she is most thankful. She prayed earnestly for the abolition of slavery in her native country, and was glad to think that her cries, with others, were heard. She now patiently awaits the summons from on high ; she is conscious it will not be long, and often sings, " Swing low, sweet chariot, coming to carry me home."

One of the most serious evils is the growing up of a young generation without an education ; no day school, with lots of children of schoolable age in both sections of the district, it is sad to think of it that many of the older people can both read and write when the younger ones cannot. Some one is to blame, here we see an immense demand for compulsory education. A country with an army of teachers, and no positions for them to fill. We hope the people will become cognizant of their own needs and make an appeal to the government for schools.

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#### LAKE LOON AND CHERRY BROOK.

These are two small adjacent settlements about six miles from Dartmouth, where once lived a good old man and preacher—Brother JACOB ALLEN. He preached to these people and to those of what is known as the Musquodoboit Road settlement and its surroundings. He was a man of not much learning, but of marked piety. He belonged to the old school of Father Burton, as did old Mr. John Crawley, another licentiate of Father Burton, who clung to the shelter of the wings of the Central Association until the day of his death. The tracks of their foot-prints have been

often marked in the snow that paved the roads of Preston, Beech Hill, Hammond Plains, and Fall River. In their day they thought it not robbery to their strength to walk fifteen or sixteen miles to preach the gospel of Jesus Christ to their brethren without money or price. They both died in close nearness to each other some ten years ago, and have gone to their reward.

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### THE OLD FIRST, OR BETTER KNOWN AS THE FULTON CHURCH.

Late Pastor Rev. G. Carvery. It has since lost its visibility. A once fruitful tree, "Glorious things are spoken of thee, O house of God." She has been the scene of many reformatiors. Her earthly captain's voyage was ended when his Master called him home. And although her doors have been closed, the community in which it is planted has the promise of a perpetual existence, "And the gates of hell shall not prevail against her." Father CARVERY was a student of the old school of Father Burton. A most consistent and exemplary Christian, he had several conversions during his pastorate of nineteen years. He was ordained in 1874, every step he took it seemed heavenward. No time for lounging about, or funny jestings; he said such things were merely catch traps of the devil. He was a man of most wonderful imaginations, which was not to be wondered at, as the Bible was his daily companion. To him, as it was to David, "a lantern;" as to Job, "more than his necessary food;" as to Ezekiel, "a roll whose eating was as honey for sweetness;" to Jeremiah, "the joy and rejoicing of his heart;" to Daniel, "as an angel;" to St. Paul, "the power



of God ;" under such a mind of imaginations one can realize how he ripened in the divine art of producing thoughts so rare, as he often did, from his rural pulpit. He was a strong advocate of temperance. He travelled considerably through the province, including Yarmouth to Guysboro, and he preached in the intermediate counties wherever a door was thrown open to him ; he would own his Lord and Master. While on a mission to Tracadie, the devout white brethren were quite pleased with his preaching, as well as his coloured friends who bade him welcome wherever he went. He preached the Association sermon in Dartmouth in 1892, chosen from Rev. 22 : 1st verse, " And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." A lovely subject in the hands and mind of one ripening for eternity ; for he only lived a few months after. His age and powers of imagination closely resembled those of the early apostles. His spiritual susceptibilities were keen and his whole nature seemed enthused with supernatural force in the deliverance of his last message to his brethren. He exhorted them to live in peace, to preach Christ and Him crucified. After the close of the sessions, in bidding them adieu, he told them he never expected to meet with them again. He loved his brethren, his church, and Association. He was in the 77th year of his age, over fifty of which he spent in the house of the Lord. When friends gathered around his death bed, and asked him if the path was clear ? Oh yes, I can see the spires of the city, with her gates of pearl, and streets of pure gold. I'll soon be there. His wife survived him a few years.

**DARTMOUTH CHURCH, (Organized in 1844. June 9th.)**

Rev. R. Preston, Pastor ; S. Jones, Deacon ; Jeremiah Page, Elder ; Members names : J. Gerrow, T. Robinson, S. Gibson, G. Gibson, E. Gordon, J. Johnson, D. Franklyn, E. Franklyn, E. Brown, E. Bowers, R. Tynes, M. Woods, J. Symonds, M. A. Symonds, M. Thomas, E. Connix, C. Johnson, T. Cox, Mrs. Gilmore, Mr. Page. Those who joined after the organization, date omitted, but previous to 1850 : L. Gross, L. Williams, S. Morton, M. Goffigan, R. Spriggs, C. Brown, M. Green, J. Quinn, Mar. Green, D. Gross, H. Ross, M. A. Brothers, E. Rollins, E. Lee, P. Brown, A. Carter, G. Carter, T. Carter, I. Peters, M. A. Butler, T. Parker, J. Graves, J. Cassidy, T. Tynes, sr., Jas. Brown, A. Brown, W. Sparks. Present members : R. Tynes, sr., R. Tynes, jr., T. Tynes, jr., G. Tynes, H. Tynes, R. E. Tynes, A. Brown, F. Reilly, sr., J. Dean, G. Middleton, J. Bauld, A. Willis, M. Jenkins. R. Bauld, F. Reilly, jr., Wm. Sparks ; Sisters : R. Jenkins, M. Tynes, A. Tynes, M. Smith, M. Bauld, L. Lee, C. Smith, J. Johnson, M. Middleton, M. Bauld, S. Lee, T. Brown, R. Brown, A. Brown, Mar. Tynes, E. Cuff, A. Smith, Sarah Lee, A. Lee, M. Bundy, M. Bowden, Eva Green, A. Kane, M. Reilly, H. Burns, M. J. Bauld, M. E. Bauld, Mrs. Henderson, E. Reilly, J. Johnson.

The church at present has no settled pastor. Bro. Borden, licentiate, has been supplying with much acceptance. The brethren so manages that a unity of spirit is kept up, which is the grand success of any church. When a good thing is suggested by any of the members, there is a general taking hold of by all. They agree with the idea that there are diversities of gifts, and readily give way when the superior

presents itself. Dr. Kempton, pastor of the Dartmouth church, often preaches to them, and other city pastors. This christian recognition is very stimulating and highly appreciated by the brethren. Father Burton in his day preached to these people, but few of the present generation remember him. Father Preston, who succeeded him, preached to them for a number of years. An aged brother not long ago informed the writer that he elicited large congregations when it was made known he was to preach. On one occasion a large skeptical crowd had assembled, when several of the respectable ruffians agreed not to allow him to preach, and for fear of creating a fracas his brethren thought best to postpone the meeting. Said he we will go outside, as the grace of God gives me sufficient power over men and devils, hence I fear neither. At first they thought to have matters their own way, but after he got to work and prayed for the power of the Holy Spirit, both saint and sinners were rejoicing, all was perfect peace. Tears were shed in abundance from strong men, courage failed them ; and many who for the first time heard him, felt themselves in need of a Saviour ; from this broke out a large reformation. At the close of the meeting some of those very men came forward and acknowledged their guilt, and asked for prayers ; and not long after some were baptized, and lived consistent members all through life's journey. Father Thomas pastored these people until 1879. Although there had been a division in the church, he stuck to the few who held to their first love. After his death the church united, and Father Smithers became their pastor, which charge he held until his death ; when he was succeeded by Rev. F. R. Langford, who held the charge until 1892 ; when in 1886, under his ministrations, 20 were baptized ; in 1887, 5 ; in 1888, 6 ;

in 1891, 1 ; in 1892, 5 ; and in 1893, 1. The Brother's work was arduous, and covered a considerable amount of ground. The field is a good one, as the people are active, intelligent and observing.

The greatest draw-back to the growth of the church is the distance from the town, the travelling in stormy weather being unpleasant. Another draw-back is the continual drain on the membership, through the tide of emigration, which is always on the move ; and were it not for the interest taken by those who remain at home, the doors would be necessarily closed. Brother Borden, the present supply, is a licentiate who is very acceptable to the church, and it is to be hoped that under his labours, with the assistance of the Holy Spirit's power, the church will increase in numbers and influence, and live in delighted expectations of being crowned with spiritual glory by the King of Kings and Lord of Lords.

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#### BEECH HILL, (Organized in 1844).

By Father Preston, who was the acknowledged pastor ; Jas. Morris, Deacon ; Jo. Maxwell, Elder ; Members : A. Fraser, H. Maxwell, D. Fraser, Theo. Morris, R. Hamilton, R. Maxwell, A. Creaser, D. Blackwell, P. Rhind, C. Hamilton, M. Hamilton, G. Blackwell, R. Baxter, J. Blackwell. Present members : Jas. Hamilton, R. Hamilton, E. Hamilton, J. Hamilton, C. Gross, Charlotte Gross, C. Brown, R. Cooper, R. Edwards, Wm. Hill, E. Munroe, C. Wright.

The brethren of this settlement are rarely without preaching from some source or other. The brethren from the city churches lend the helping hand, whose services are

appreciated by a grateful audience. The distance from the city is about six miles, which makes it a pleasant drive in summer. In connection with the church is a thriving little Sabbath School, in which the children take delight. The day school is taught by a Miss Williams, of Fall River, who is a hard worker and good student. A flourishing lodge of I. O. G. T. is also in existence, and is visited by members of the city lodges, both civilians, naval and military. This is a good help to the members, for in close proximity to the church is a hotel where the ardent is sold, and is an awful temptation to the young.

This was also one of the branches that Father Burton had planted, and was tenderly watered and pruned by Fathers Preston, Thomas and Bailey. Fathers Carvery, Crawley and Allen often preached to them. In the earlier days of these fathers they met with greater hardships than the lawlessness of the country; but when the Holy Fire did descend, it bound both root and branch. It was said to some of the early pioneers, "But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba; for Gilgal shall surely go into captivity, and Bethel shall come to nought." But we can truly say, Bethel has been sought, Gilgal entered, Beersheba has been past; and many of their idols have been tumbled down, and their hearts carried into captivity by Jesus Christ, through the preaching of His blessed gospel. At this very place the baptismal record was broken, when 47 were baptized in twenty minutes by Father Thomas. It has been the scene of many baptisms since. The writer in conversation with an old sister of over 76 years of age, said to him: "How different everything seems to be now, to when I was a girl, even the ministry; young men must go to college seven and eight years to learn to

preach of Jesus and His love. Why, my Bible tells me, "Believe on the Lord Jesus Christ, and thou shalt be saved," "And he that believeth not shall be damned." Poor people, said she, require the plain Gospel teaching of John the Baptist, that Jesus was the Son of God, and through him the world was to be saved. Said she, if it is a mistake, I intend by God's help to die in that belief. "On Christ the solid rock I stand, all other ground is sinking sand." Over fifty years he has been my friend, and has never done me an injury; the older I get the more He seems to love me, and I patiently wait my approaching end here on earth, to commence an eternal life in the land where there is no sorrow nor grief, but all is joy and peace." Pastor Hall and Dea. Davies visits quite often.

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#### CAMPBELL ROAD, (Organized March, 1849).

Rev. R. Preston, Pastor; Licentiate: Bro. E. Carvery; Deacons: Allen Dixon, Isaac Grant, I. Fletcher; Elder: Henry Builey. There is no record of original membership. Present members are, viz: Rev. E. Dixon; Deacon: Jas. Brown; Councillor: W. Howe; Marg. Dixon, C. Dixon, E. Dixon, Jas. Dixon, A. Dixon, Anne Brown, Charlotte Brown, Isabolla Alexander, J. Byers, Em. Carvery, Eppie Carvery, A. Carvery, R. Carvery, Jas. Carvery, R. Roan, M. E. Hamilton, S. Brown, Phil Roan. This little Zion of late has been the subject of much comment, being in such close proximity to the city, with a fine day school in which nearly all the children of schoolable age takes advantage of. A community of intelligent young people, much is expected of them. In former years the pastor of the Halifax church

divided his time with them, but in the lapse of time things change, and so has that. The District Committee has now taken them under their care, so they are zealously looked after. A brother from each church in the city, of which there are five Baptist, goes out consecutively on Sundays, and exhorts to the brethren, and a very precious time is often realised. A lodge of the I. O. G. T. has been lately organized, with a good staff of officers, the name selected is Golden Key, which bids fair to be a great acquisition to the church and settlement. I have an aversion in mentioning the names of the deeds of persons in their lifetime, but I know of no better than now, for it must have a tendency for keeping them in their chosen employment.

Deacon Brown can always be found with the keys in his hand to open or close the church, hence I think the right man is in the right place. A few hundred yards from the church is the placid waters of Bedford Basin, beneath whose surface Fathers Burton, Preston, Thomas, Bailey, Carvery, Dixon and Boone has buried in the likeness of Christ many willing converts in the ordinance of baptism, whose pilgrimage here was of short duration, and by their lives and actions are to-day shouting with the redeemed in glory, whose sins have been forgiven, whose robes have been washed in the Blood of the Lamb. We wish them God-speed in both church and temperance work, as one is hand-maid of the other.

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#### **HAMMOND PLAINS, (Organized in 1845).**

Rev. Richard Preston, Pastor ; Deacons : Deal Whiley, W. Marsman, G. David ; Elders : T. Jones, H. Whiley. Members : J. Hamilton, Wm. Days, T. Brown, F. Brown,

T. Allison, Cato Manigo, D. Goffigan, H. Baily, F. David, C. Young, P. Baily, Fred. Allison, M. Ryan, T. Giggie; Sisters: F. Giggie, E. Parker, L. Parker, R. Stephens, C. David, S. Grant, C. Whiley, M. James, Mar. Johnson, Jane Johnson, M. Manigo, H. Hamilton, R. Johnson, D. Giles, P. Reid, J. Brown, D. Golar, Jane Giggie.

Present members: Rev. E. Dixon, Pastor; (Licen) Jas. Jones; Deacons: D. Anderson, R. David; Councillors: S. Anderson, P. Emmerson; Sexton, M. E. Henry; Clerk A. Emmerson.

Present members: T. Jones, sr., J. Jones, Hez. Goffigan, Jos. David, Jno. Giggie, S. Goffigan, J. Giggie, J. Goffigan, N. Lee, A. Wilson, Evan Jones, H. Johnson, W. Jones, Est. Anderson; Sisters: S. Goffigan, Car. David, Jane Anderson, Isa. Reid, Jem. Manigo, Ann Emmerson, M. J. Giggie, E. Allison, S. J. Lee, C. David, H. Allison, D. A. Goffigan, E. A. David, A. Marsman, R. David, E. Smith. F. Anderson, Ann Anderson, E. Tyson, E. David, M. J. James, Ag. Wilson, M. A. Giggie, B. Marsman, L. A. Anderson, S. A. David, E. Jones, E. A. Brown, Karan Marsman.

The former members were baptized by Fathers Burton and Preston. Baptized by Father Thomas in 1863, twenty-five; in 1864, three; 1869, twenty-four; 1876, fourteen; and in 1877, one. Baptized by Father Bailey, in 1879, six; in 1883, eight; in 1884, five; in 1885, two. Baptized by Rev. Mr. Dixon, the present pastor, in 1888, one; in 1890, two; in 1893, six. Paster Dixon is still labouring with this church with apparent success.

The marriages by Rev. Mr. Dixon in this settlement are as follows:—

M. J. Johnson to E. A. David, Jan. 4th, 1886; J. Robertson to E. A. Anderson, Dec. 9th, 1888; A. C. Johnson



to E. A. Emmerson, Feb. 18th, 1889 ; S. Patterson to A. Phillips, Jan. 11th, 1886 ; C. Phillips to M. Gross, Mar. 16th, 1886 ; A. Jackson to C. Beals, Dec. 26th, 1887 ; H. Johnson to E. Jones, Jan. 12th, 1890 ; J. Jones to S. Goffigan, June 30th, 1890 ; A. Emmerson to M. J. Doleman, Dec. 26th, 1892 ; R. Grant to Lettie Goffigan.

At Campbell Road :—J. David to J. Johnson, Dec. 26th, 1881 ; E. Mantley to E. Caine, Jan. 17th, 1882 ; J. Wright to M. A. Howe, July 11th, 1882 ; Geo. Carvery to F. Ford, Jan. 1st, 1884 ; Ed. Carvery to S. A. Mantley, July 12th, 1888 ; Jas. Paris to Dew. Anderson, Sept. 25th, 1890 ; S. Brown to J. Mantley, Oct. 13th, 1890 ; T. Brown to E. Howe, May 25th, 1891 ; F. Byers to M. A. Kellum, June 11th, 1891 ; F. Byers to C. L. Clarke, Dec. 13th, 1894 ; R. Brown to C. Slaughter, Jan. 9th, 1895.

Halifax :—J. Johnson to E. Hall, May 15th, 1889 ; C. Roane to J. Armour, Nov. 13th, 1889 ; S. J. Gibson to M. Oliver, July 1st, 1891 ; C. Diggs to C. Carter, Oct. 31st, 1894.

Guysboro Road :—N. Boyd to K. West, Oct. 4th, 1891 ; J. West to L. Edwards, Sept. 24th, 1893 ; Jas. West to S. Boyd, Sept. 26th, 1893.

Lake Loon :—Jas. Wise to G. Beals, Jan. 1st, 1892 ; E. Wilson to E. Grant, Jan. 1st, 1895.

Windsor Road :—C. Oliver to E. White, Nov. 24th, 1892.

Preston :—J. Grant to E. Beals, Mar. 26th, 1884 ; S. Clayton to M. A. Thomas, Oct. 25th, 1894 ; Wm. Cain to C. West, Feb. 5th, 1895.

As will be seen in the original organization, this church enjoyed the labours of Father Preston during his lifetime. Some of whom are living, dates back their conversion to his

ministry which extended over twenty years, and were blest with refreshing showers of God's love. At his death the pastorate fell to Father Thomas, who was both pastor and councillor. Many disputes were amicably settled by him to the satisfaction of both parties that would otherwise have gone into court but for his interposition. His visits to them was always hailed with gladness. During his pastorate they built a new edifice, which is always kept in good repair. He served them faithfully for sixteen years and died regretted by all. Father Bailey succeeded him, having been baptized by Father Thomas, and in that settlement he was no stranger to them. Having been Father Thomas' right hand man in his visitation, he became initiated into their customs of church work. Like Father Thomas, snow nor rainstorms did not prevent him making his pastoral tours; his charge lasted for seven years when death put an end to a life of usefulness. Although uneducated, he could tell in plain language, and plead in earnest terms with unconverted men and women to accept Jesus as their Lord and Saviour. He died in full hope of seeing his Lord and Master sitting in majestic splendour in glory. Rev. E. Dixon succeeded him, who is still in charge. The people of the settlement are industrious, nearly all of them are coopers, who supply the fishing, potato, and apple trade with barrels and boxes, &c, who are to be seen in the city with their wares every week in the year; some of whom own their own mills which places them in close competition with their white neighbours, with whom they trade on mutual terms. This year marks their jubilee since their organization. In connection with the church is a thriving Sabbath School, and a day school is also kept agoing under the Provincial Government rules. It was at one time maintained by the Bray Society, but for

some cause or other that fund has been withdrawn. The brethren of this settlement believe in having their children educated if in the most humble form. Rev. J. W. Skerrett, at present in Bermuda, did a grand work here some few years ago in school matters. They have also a justice of the peace, a very intelligent man is Mr. James Allison.

We cannot close the record of this church without commending her for her integrity during the strife and division that was going on in 1869 and 1870 and subsequent years; she stood firm as a rock to the support of the original Association, and held the Association four times in ten years, viz.: 1871, 1873, 1877, and 1881. Too much praise cannot be extended to Brother Alexander Emmerson, the earnest and talented clerk, who keeps one of the best records of any church in the Association, and who is always ready to give any desired information when appealed to, if within the reach of his pen. Old Father Jones, one of the first pillars of this church, is still standing, leaning on his staff. He is bordering on a hundred years, and for a long time held a license from this church. He worked faithfully, and now he waits the summons, "Come unto me and I will give you rest." A long and pleasant rest of which the saint of God never tires.

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#### FALL RIVER CHURCH, WAVERLEY.

This little branch of God's church belongs to the Central Association, and is one of Father Burton's planting. Deacon Williams is the temporal mainstay of this church. Several of his family connections are members also. They are well looked after by the Halifax District Committee, who see

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them supplied with preachers. They have been visited by brethren of their own race as well. Fathers Preston, Carvery, Neale, Roan, Allen, Bailey, have all in turn visited them. Father Thomas and Rev. Shaw have also delivered their messages of love and mercy to them in their day; the ministering brethren even of to-day always receive a welcome there, and are requested to call again.

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#### LIVERPOOL CHURCH.

Was organized by Father Preston. The records do not show the exact year, but previous to 1860. We find the officers were: Deacon: John Fells; Councillors: James Wade, Robert Ely. Since then the Association having never visited them, and the older brethren having died off, the remaining portions joined other churches, and have lost their identity in the denomination.

Rev. Merritt R. Freeman, an aged brother who died some years ago, was quite a worker. After doing some missionary work in Nova Scotia, went over into New Brunswick; in Carleton he organized a church, remained there a little while preaching to the people. From thence he went up the river to Hemsted in Queens Co., and there organized a church, and during his stay baptized 16 persons. Live men are needed for the christian ministry. There never was an age in our churches in which there was more need for a sanctified ministry than now, simply education of the head and not of the heart avails but little. Cease paying me, and I will cease to preach for you. The church has a right to pay, the labourer is worthy of his hire; but to pay for

mere pay sake, is not required of any body of people. "Sanctification is the fruit of union to Christ by faith; and it is in the knowledge and belief of the truth as it is in Jesus Christ, that the soul becomes the subject of the sanctifying influence of the Spirit." From the inward sanctification proceeds every good word and work. "Without me (Jesus) ye can do nothing."

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#### **NORTH MOUNTAIN, ANNAPOLIS, (Organized in 1853).**

Pastor : Rev. R. Preston ; Deacon : Chas. Jackson ; Elders : G. Tyler, D. Brown ; Trustee : J. Kimbers ; Members, viz. : A. S. Brown, H. Wright, Sisters G. Jackson, F. Fowler, S. H. Tyler, A. Kimber, R. Brown, A. Jackson, M. Brown, M. Wright, A. Sims, S. Clements. Persons who joined subsequently, no date given : A. Clements, Is. Clements, Jno Clements, Jas. Leslie, Chas. Leslie, E. Leslie, Lev. Leslie, T. Wright, Jas. Wooder, Isaac Cuff, W. Henry, W. Peters. This was once a flourishing church, the Association held its first sittings after its organization ; it has since gone down. The church at Inglewood, and the one at the Ferry, has been organized from the remaining portions of the members who did not go to the United States. We find up to 1869, on Rev. Father Smithers' minutes, a return of 34 members ; she had then left the original Association. The people of this church and settlement were particularly marked for their hospitality. Bridgetown (Inglewood) church was organized in 1874. A. Clements, Deacon ; F. Hill, Councillor ; Jas. Jackson, T. Hill, Trustees. The body of christians worshipped in the School House, and

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continued until in 1889, when a very substantial little edifice was erected by the united efforts of the sisters. When the Association was held there that year, and the church dedicated by Rev. Brother Jordan to the honour and glory of God. They have had no settled pastor for years. In 1893 a reformation broke out, when 4 were added by baptism. Last autumn Pastor Langford was engaged to labour with them for the season, when we trust that God has blest his labours, and the church revived.

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#### WINDSOR PLAINS CHURCHES.

About the year 1812 numbers of colored persons came from the United States, and were distributed all over the Province. Some of these were located on what is now known as Windsor Plains. Among them were Sargent Perlote and wife, mother-in-law, and Edward Perlote. These persons were believers in the Lord Jesus Christ before coming here. Their faith and zeal survived all the shocks of adversity. They transferred their allegiance to an earthly sovereign, but the Lord Jesus continued to be the Sovereign of their hearts. There were no others of kindred spirit in the community, others of similar faith and practice were left at Halifax and distributed around. Brother Perlote began holding religious services on week-days as well as upon the Sabbath. The Lord blessed their efforts, and the numbers of disciples increased, that 12 years after (in 1824) a church of sixteen members was organized by Elder Burton, of sacred memory, who had been for a quarter of a century pastor of a Baptist church in Halifax. His labours were

much among the poor and lowly. His gifts were moderate, and his church despised by frail man; yet his work was honored by God, and blessed to succeeding generations. One of the first members was Sargent Perlote, grandfather of Rev. J. W. Johnson, their present pastor, who was baptized by Rev. Thomas of Halifax, and ordained by Rev. H. Foshay in 1885, the then pastor of Windsor. Bro. John Crawley, one of the original members, was licensed by Elder Burton, and became their leader for many years. Brother David Williams was also one of the first; he received license from Elder Burton, and continued their leader until his death. Both of them did good work, but there are no records. Rev. D. Shaw, of Falmouth, laboured with them successfully. The late Dr. Jordan, during his studies at Wolfville, gave much time there in 1881-3, during which he baptized five, one of which is Rev. J. W. Skerrett, who is now teaching in a collegiate school in Bermuda. The church at one time had on its roll of membership 40, but the tide of emigration has deprived her, like all the other churches, of some good members. Their present pastor is hard-worked; through his energy and assistance, mainly through the good friends of Windsor, and particularly so through Deacon A. P. Shand of Windsor, they have built an elegant little chapel, which will compare favourably with any in the Province of similar surroundings, and in many instances excel others. The church has been favoured with sermons by some of the best men of the denomination. They have also in connection with the church a lively Sabbath School, Deacon Hamilton of the church is superintendent. Brothers Crandall, Fuller, and Parish, of Windsor, gives the helping hand in teaching.

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**MARRIAGES PERFORMED BY REV. HENRY JACKSON,  
PASTOR OF THE BEAR RIVER CHURCH.**

The record is very fragmentary. This old apostle worked in perfect harmony during his lifetime with his other ministerial brethren. He loved to work with Jesus, so that he could draw strength from Him. He was not like the impulsive Peter, but more like the sweet-tempered John. His theme was, the ministers of Christ should as near as possible pattern after Him. The beloved John said, "We shall be like Him." So said he, it is very essential that we should commence our life of happiness below. During his lifetime he travelled throughout the counties of Annapolis, Digby and Yarmouth; visited the brethren on the Bay Shore, Granville Mountain, and the Ferry, Weymouth Falls and Salmon River, to all of these places he was gladly received; and to this day there are persons who remember and esteem his memory for his genial christian disposition. His enquiries were always after your spiritual health, and always appeared as though he was breathing those fragrant breezes, that is inhaled by the weary traveler reclining under the shade of the palms of Elim. I have but two marriages performed by him, but none of his baptisms are on record that can be got at. On Dec., B. Bean to Jane Thomson; John Robertson to Edith Ross, all of Yarmouth. Dates are so much needed in all of the inner workings of the churches, that it makes our little brief history quite disconnected.

Rev. J E. Jackson, who succeeded his father, did not remain long with the church, as a great exodus had set in upon the country, and he with many others went to the United States. He returned in 1870, and settled in Yarmouth County, and became a missionary among his people



under the Home Mission Board, embracing Digby and Yarmouth Counties; and when visiting Bear River would go as far as Granville Ferry, Inglewood and Fundy Section on the Bay Shore. To all of these places the saints of God would gladly receive the Message of Salvation. Rev. Jackson is a revivalist without a doubt, and his hearers, except they are very tired, never goes to sleep. In the pulpit he savours from everything that tinges with flummery or slander, and may be termed a born preacher; without a college education he does his work well. We find in 1870 he baptized in Weymouth; in 1873, in Fundy Section; in 1894, in Yarmouth; and Granville Ferry, 1894, there he baptized husband and wife, which bound them closer for eternity. He married in Granville Ferry, on Jan. 20th, 1870, H. Simms to E. Wilson; Feb. 11th, 1870, Jos. Simons to L. Johnson; July 2nd, 1870, I. Chandler to H. E. Berry; July 14th, 1870, H. Brothers to E. Wooder.

At Yarmouth—Sept. 10th, 1870, W. Pleasant to J. Keelin; Jan. 4th, 1871, S. Hewston to Annie Smith; Mar. 8th, 1871, L. Tate to Georgina Robertson; Mar. 9th, 1871, H. Johnson to S. J. Keelin; Oct. 3rd, 1871, D. Dize to S. A. Herbert; June 9th, 1872, Burt. Keelin to P. Matthews; Sept. 4th, 1873, T. Nickerson to R. Herbert; Jan. 7th, 1894, Jas. Crawford to H. Wilson; June 9th, 1894, T. Welsley to D. Tobin; Aug. 3rd, 1894, Ed. Crawford to L. J. Crawford; July 3rd, 1894, G. Forbes to M. Beales; Nov. 22nd, 1894, R. Bright to L. Liseo; April 28th, 1893, A. Barrard to C. Matthews; Aug. 22nd, 1893, D. Thomson to Mary Como; Jan. 8th, 1892, W. Wesley to E. Eddison; Sept. 17th, 1877, J. Harris to Emmie Croker.

In Lynn, Mass.—May 4th, 1884, R. Burns to E. Ringwood; Feb. 1st, 1886, T. Ackerson to H. Kelly; July 8th,

1885, J. Johnson to M. Herbert ; Nov. 19th, 1887 ; N. H. Foster to S. Wright ; Sept. 8th, 1887, J. Allis to A. Clements ; Oct. 15th, 1886, W. Carter to M. Francis ; July 3rd, 1889, Chas. Skinner to A. Higgins ; May 10th, 1892, J. Butler to Emma Coburn.

### GREENVILLE CHURCH, YARMOUTH COUNTY,

(Organized May 15th, 1853).

Pastor : Rev. R. Preston ; Deacon : James Crawford ; Elder : David Dize. Lay members : G. Dize, Jos. Crawford, Eliza Crawford, Susan Crawford, E. McKinney, W. Dize, S. Dize, L. Turner, L. Chandler.

Names recorded subsequently without date :—M. Corbin, J. Crawford, Mel. Crawford, E. Crawford, M. Crawford, L. Crawford, Ann Berry, L. A. Berry, A. Berry, C. Berry, M. Berry, S. Berry, Jas. Keelin, B. Keelin, M. A. Keelin, L. Keelin, L. Thomson, Jas. Thomson, S. Johnson, S. A. Dize, L. Dize, M. Dize, G. W. Dize, L. McKinny, Phe. McKinny, L. A. Black, C. Munroe, Mrs. Jackson, H. Corbin, L. J. Corbin, A. Turner, R. Turner and wife, G. Turner, I. W. Turner, M. Turner, D. Turner, Jas. E. Turner, C. P. Turner.

Present officers and members in good standing :—F. R. Langford, Pastor ; Deacons : Jas. Thomas, S. Chandler, W. Crawford, (Licen.) G. Dize ; Clerk, W. Crawford. Phœbe Harris, Ann Crawford, S. Tasco, G. Crawford, E. Crawford, E. Thomson, M. Johnson, M. Jordan, S. Thomson, E. Milner, Jane Jones.

Greenville Church, formerly Salmon River, enjoyed for years the feeble efforts of Brother DAVID DIZE, their elder.

Father Preston being their acknowledged pastor, who made periodical visits to the churches ; left each church in charge of an elder, who was really pastor ; having full power to perform all the functions of his office except administering the Lord's Supper, marrying or baptizing. It is not saying too much when we say that, notwithstanding their illiteracy, these elders kept these churches in running order. Besides their own preachers these brethren had the pleasure of listening to sermons from some of the old vanguards of the Western Association, viz., Fathers Manning, Dimock, Cogswell, Harding, Chipman and others ; in passing through the country they would not forget that their coloured brethren had souls to save. For several years previous to their organization they held meetings among themselves and were visited by Father Preston and other preaching brethren. Halifax "in ye olden times" was much further away than now, it took sometimes a fortnight to go, especially if the weather was stormy. Now it is done in five hours and less. We can well say "What God hath wrought." This church, like many others, had its trials to overcome, and had also severed its connection with the original Association, but in due course saw its unwise move and returned to the fold. When journeying from place to place, if storm-stayed, or detained by accident, many of the refreshing showers of God's providence would then be experienced. Meetings would be held, the religious life enquired into, and often for the first time the seed of a religious life sown in the heart of a sinner, to mature to a stately tree, to bear fruit for the Master's Kingdom.

Old Father Dize served these brethren for many years as an elder. He lived to the memorable age of one hundred and ten years, nearly eighty years of which a follower of Jesus Christ. Some twelve years ago, in conversation with

the writer, he told him, when fourteen years old, he was placed on a British man-o'-war at Kingston, Jamaica, his home. At that time there was confusion between the British and French, in which Lord Nelson was an active figure for the promotion of his country's welfare. Father Dize loved to speak of "Nelson" and "Rodney," as most West Indians do, their names being coupled with West Indian history. When the names of Nelson, Rodney, or Wellington was mentioned a halo of joy would seem to flash over his countenance as though a buried thought was about to develop itself, and in an instant he burst forth, "wasn't that a great victory for Nelson when he captured the French in Aboukir Bay," and continued, "although he had disobeyed the command of his Admiral the victory was most complete, and honours showered on his head that he richly deserved." Said he, "He was smarter than his superiors, for he did the most work, but the Admiral shared the biggest honours." And I could tell you more, but it taxes my memory too much, "he did much for his country but little for his family and his God." "Could he have fought with the sword of the spirit," said he, "he would not be long converting a great portion of the world that is still in darkness."

Father Dize had no learning, but did all he could to establish peace and harmony among the brethren in his earlier life, and when old age came on him, so that his powers of exhortations had ended, his presence in the house of God was sufficient to command the respect and esteem of all, even the most giddy of the congregation. The closeness of the United States has robbed this church of many of her members. The brethren receive the helping hand from the Hebron Church, likewise from the first Baptist Church and Temple of Yarmouth Town. Good Deacon Gridley, a few years ago, bore nearly all the expense of the repairs on the

building, which was commendable on his part ; to him a deep debt of gratitude is due from the brethren. Rev. Messrs. LANGFORD and JACKSON have also laboured with them by assistance given through the Home Mission Board.

In the absence of a minister, Brother GEORGE DIZE, licentiate, administers to them, as best he can, in humble exhortations, which often conduces favorable results for the Master's cause. The church temporarily is looked after by Deacons Thomson and Crawford ; Deacon Chandler, who is very aged, has ran his course of usefulness, and is now waiting under the twilight of the Master's presence to be wafted into the kingdom of eternal bliss. " Shall we know each other there," when the summons calls him home ; he shall meet Father Preston, Thomas, Smithers, Neale, Dize, Langford, Carvery, Turner, Wilmot, Keelin, Berry, Francis and Jackson. The list is too long to enumerate. The history of each, as far as could be obtained, will be found under their respective names. Few of them had any education, but the revelation of scripture was made plain to many of them through the Spirit, that their interpretations so vivid have been most profitable " for the life that now is and for the one that is to come."

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#### CORNWALLIS CHURCH, (Organized 18—.)

Previous to 1871, I find an old record of a list of officers, with Father Thomas as Pastor ; D. Taylor, Deacon ; John Smith, Councillor. In 1874 we find 1 added by baptism, and in 1875, 15, which in addition to a steady increase, made a total of 45 members ; this indicated a steady working of the Holy Spirit's power within the church. The Asso-

ciation was held with this church that year ; what with the building renovated, its clean appearance, and her just emerging from a brilliant reformation, a most heavenly time was enjoyed. Rev. S. R. Walls was ordained by Father Thomas the previous year, and now chosen their pastor, with Bro. J. S. Smith, Licentiate, who was ordained in 1878 ; Deacons : D. Taylor, J. Landsay ; Councillor, T. Powell. Names of present officers are : Deacons : D. Taylor, B. C. David, P. Smith, R. W. Ford ; Councillors, T. Powell, J. Gibson ; Clerk : B. C. David. This church, like many others, have had her joys and her share of sorrows, with which she had to struggle nearly two-thirds of the time pastorless. Amidst all these calamities we find a quiet working of the Spirit, and the church holding her own. They added to their membership in 1879, 4 ; in 1886, 25. This season Rev. James Johnson, of Windsor Plains, laboured with the church, and although in feeble health, yet leaned upon the strong arm of Jehovah, who always helps them who help themselves. Since then there has been slight additions. This field is not hard to work by all accounts, as the people are quite intelligent and temperate, which adds much to the cordialty of the membership. To the temperance organization, too much praise cannot be given to Deacon B. C. David. He was foremost in securing for the friends a proper place to meet into, and has ever since manifested his untiring zeal for the spread of the Order in their midst. The pastorless church is not the one that suffers most spiritual dearth. We cannot but admire the wisdom of God in the arrangements of gifts to man ! How varied and yet, when subject to the Holy Spirit, "How perfectly harmonious in their results, as we have seen it in this little church heretofore." Then fear not, O land : be glad and rejoice ; for the Lord will do great things.

**BEAR RIVER, (Organized 1853).**

Pastor : Rev. R. Preston ; Licentiate : H. Jackson ;  
Deacon : James Johnson ; Councillor : J. Evans ; Mem-  
bers : Phil. Hawkins, G. Ringwood, Phoe. Jackson, F. Ford,  
S. Hawkins, J. A. Hawkins, Eu. Evans, M. Ringwood, D.  
Emery, H. Emery, J. Hawkins.

It was early in the month of April when Father Preston and his usual missionary staff, left on his sojourn to the western part of the province. After holding special meetings at Windsor Plains, and at Horton, Cornwallis and Annapolis, he arrived at Bear River, where friends had assembled from Digby, Weymouth and Granville Ferry, for the purpose of seeing, some for the first time, the apostle to the African race ; whose presence is remembered yet as fresh almost as yesterday, by the boy of forty years ago. Late Rev. H. Jackson, who was a licentiate at the organization, was ordained a few years after, who served these brethren until he died in 1865. His son, Rev. J. E. Jackson, has also preached and administered to the spiritual wants of the brethren of this church. Faithful among the brethren was dear old Brother Deacon Hawkins, who had reached his eightieth year, over fifty of which was a soldier of the Cross. Brother G. Ringwood, who came from Lynn to attend the Association in 1890 at Digby, when in his exhortations to his brethren, he told them he never expected to meet with them again, but the parting with a few would be only for a short season. when they would be all re-united in glory. The names of some of these departed are as sacred to the memory of their relatives and church as any of the old fathers ; and it is good to bear in mind that in every position in life, God finds tried and faithful servants, learned and unlearned. The soldier's life on the field of battle is

one of stern discipline, of continual patience, of exact obedience, and unflinching loyalty. The soldier of the Cross has a similar one to endure, the perfection of which is the only true source of his eternal salvation.

The brethren have no church edifice of their own standing, but meet in the school-house. They are often visited by Pastors Langford and Jackson, and experience a holy savour of God's grace.

#### DIGBY CHURCH, (Organized 1853).

Pastor : Rev. R. Preston ; Deacon : Jas. Wilmot ; Elder : Charles Jordan ; Councillor : Jos. Francis ; Members : J. Jordan, G. Hill, M. Hill, L. Jordan, H. Jordan, H. Harris, E. Francis, A. Francis, M. Francis, Wm. Harris, K. Mansfield, F. Burnes, E. Wilmot, M. A. James, G. Barton, N. Gordon, J. Miller, S. A. Moore, J. Mitchell, S. Frances, E. A. Frances. Present officers—Deacons : P. Butler, Jos. Francis ; Councillor : G. Barton ; Clerk : P. Butler.

This is one of the most active little churches in the Association, half the time pastorless. Deacon Butler, who is as good as some pastors, and far better than others, works with his brethren, and manages their affairs with such amiableness, that scarcely there is room for any discussion. When the expenses of a church are met promptly, great or small, and its various needs supplied without much grumbling, it shows good generalship by the officers. We have often said, what will the church do without Deacon Butler ; in reply we can but say, God will provide, which he always does. But often the successor is not so genial, and things become very much mixed, and when by mismanagement matters become ruffled, it takes quite a while to unravel.



Church government you cannot learn in a day, or a year ; it takes time and experience to become accustomed to the variety of minds and dispositions of individuals with whom you come in contact. It is really a pleasure and a comfort to meet with this people and church in Associational work ; the church, although small, ample provision for Sundays worship is generally arranged by Deacon Butler, when the Hillgrove brethren who would give us the use of their building. The gatherings on these occasions are unusually large. Fathers Preston, Thomas, Neale, Smithers, Carvery, Jackson, Wilmot, Frances and Bailey have all had the pleasure of addressing large audiences here. These brethren have all forded the river, one by one, and have met many on the other side to whom they administered the sacred rites over here. After the church had been organized in Bear River in April, Father Preston went directly to Digby, and organized this church in May of same year.

The sisters of the church take a lively interest in the work, and do their part in promoting its welfare. They also maintain a Sabbath School, which Brother Butler superintended for many years, the charge of which he handed over to Brother W. Miller on his return from the United States. The churches generally, although small in membership, have proved a great blessing to every community in which they are located. Vice, intemperance, and immorality of every kind takes its flight when brought into a nearness with the church. The church of God has ever been a beacon light to the weary mariner. A few years ago a shipwrecked mariner climbing over a scraggy mountain peak in the South Seas, expecting every moment to be devoured by savages, was asked by his comrade from behind, "What do you see ahead?" "Nothing but a church steeple." "Ah! said he, we are all right, there are christians here." And so

will she ever be a place of safety in the storms of life. Fathers Wilmot and Fathers Francis both served this little church faithfully, and are now reaping their reward in Glory. Revs. Langford and Jackson have also done good service to these brethren, supported by the Home Mission Board. Like most of the western churches in the Association, when the division took place, some of the members stood on neutral ground, others came out boldly, but after a little talk with Jesus, He made it all right. What is needed to-day throughout all the churches in the Association, is more missionary spirit to revive the work in the hearts of the people, there being scores of unconverted persons outside the pale of the churches. "Strengthen ye the weak hands, and confirm the feeble knees, say to them that are of a fearful heart, be strong, fear not; and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

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#### WEYMOUTH FALLS, (Organized 1853).

Pastor: Rev. R. Preston; Deacon: John Langford; Elder: Charles Langford; Councillor: James Langford; Lay members: Abram Harris, E. Harris, H. Jarvis, John Pleasant, Rachel Pleasant, H. Woodder, Jane Robart, E. Robart, Jane Smith, Dor'y. Langford, E. Langford, Sus. Langford, Tamar Langford.

Persons who joined afterwards, no date giver.—Jas. Smith, Joe Jarvis, S. Robart, A. Robart, R. Robart, S. Robart, K. Robart, Sar. Robart, Joe Robart, Chas. Crumwell, Wm. Crumwell, Phil Wodder, Jas. Wodder, M. C. Wodder

H. Wodder, W. Wooder, N. Byng, S. Byng, P. Byng, Mar. Jarvis, T. Jarvis, Jno. Chute, H. Falls, T. Falls, P. Falls, W. Jordan, M. Jordan, Lyd. Harris, Langford Harris, W. H. Langford, Jos. Langford, Jas. Langford, Chas. Langford, M. A. Langford, Marie Langford, Eliza Langford, Al. Langford, S. J. Black, L. Black, T. Kelley, Jos. Kelly, S. Kelly, M. Kelly, T. J. Pleasant, G. Pleasant, Jno. Pleasant, Secretary.

Present members in good standing.—Rev. F. R. Langford; Deacons: T. Langford, M. Barnes; Asst. Clerk: A. Crumwell; Sec'y-Treas.: T. Langford; Lay members: H. Langford, El. Langford, Chas. Langford, B. Langford, E. Langford, Jane Smith, So. Robart, S. Pleasant, H. Smith, S. Harmon, Betsey Barker.

It is clear to be seen in the olden time, in the Forty's and Fifty's, when church organizations and Associations were taking place, the brethren were not in a hurry to fly home without effecting some good for their Master, while sojourning in the country. On going they stopped and set the fire ablazing, left judicious brethren in charge of the meetings, and on their return would often find converts awaiting baptism, quite in keeping with the New Testament. These servants of Christ's, many of them unlearned, spake boldly of the dealings of the Holy Spirit with them. On their arrival to these places where branches of the church were instituted, they would summons their councils of brethren together, and listen with great eagerness and deep interest to the account that they would give of the work generally. On leaving his brethren he would give them this divine command that Paul gave to his brethren at Ephesus: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath pur-

chased with His own blood." This they did to the best of their ability, in sincerity, without money and without price. These elders deemed it a great honour conferred on them. Many were brought to Christ through their earnestness ; the large amount of good done by these men, none can tell. The smallness of membership is due to the great drain by emigration to the United States, where whole families are continually moving every year, induced by higher wages for labour. Besides Father Preston as pastor, they have also enjoyed the labours of Revs. Langford and Jackson, aided by the Home Mission Board, whose labours were not in vain.

In looking over the records, as best we can, we do not find many baptisms in 1869 ; three were baptized by Rev. Messrs. Smithers and Francis ; in 1870, three, by Rev. Mr. Jackson, and 1890, two, by Rev. Mr. Langford. There are a great many persons here whose lives represent a high state of morality, who are generally the hardest ones to convert, for they are continually watching with keen eyes the actions of the members of the church, and if they divert one iota from what they consider is not just what it ought to be, that action becomes a barrier in the way ; and so it is in almost every church.

In 1883 the writer, for the first time, had the pleasure of visiting this settlement, the Association was held there that year. We convened at 3.30 P. M., on Saturday. After routine business was gone through, we adjourned at 6 o'clock ; held a conference meeting, one of those that are not easily erased from memory. Friends had come from all parts of the county, from Yarmouth, Annapolis and Halifax, relatives had also come from Boston, Lynn and Cambridge, who had not seen each other for over a dozen years. Old Sister

Langford, who lived to be eighty years of age, and had seen her fourth generation ; she preached her own funeral sermon, and was the means of setting the house all ablaze with love to God. When she recalled circumstances that occurred forty years previous to that, in her youthful christian experience ; that kept her close to the Cross. It seemed as if the Holy Spirit had entered into the lives of all present, for all, with one accord, was praising God. Her stay on earth afterwards was very short ; the Master took her home, and many others whose names I do not remember.

The Association was held there in 1893. Deacon Thomas Langford, who is well educated in church work, looks after the welfare of this people to the best of his ability.

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### **GRANVILLE FERRY, ORIGINALLY FUNDY SECTION,**

**(Organized in 1844).**

With 47 members. Pastor : F. R. Langford ; Deacons : C. Stevenson, G. Stevenson ; Councillors : S. Pomp, J. Brothers, J. Simmons ; Clerk : W. H. Skanks.

In 1888 two were added by baptism ; in 1890, one ; in 1892, one ; and in 1894, two. The church, which was situated on the Bay shore, was very inconvenient for persons to reach other than their own immediate friends, as the high mountain to cross from Granville Ferry and Annapolis was very trying, hence many persons would wish to visit the brethren but the mountain remained a barrier in the way. Now the brethren have deemed it expedient to build for themselves a meeting house at the Ferry, it will be much more convenient for all concerned, and should be accommo-

dating to the friends at Annapolis. Brother Charles Stevenson, the sub-deacon, is the leading spirit with the brethren of this church, and we pray God that He will send him help in his old age to push the battle to the front, and that he might be abundantly blest, and see the fruit of his labour before he is called home from earth to glory.

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#### HORTON CHURCH, (Organized in 1859).

Rev. R. Preston, Pastor; Deacons: Daniel Doleman, Dennis Doleman. Having a start of ten members it was thought that her career would be one of usefulness to the settlement and a blessing to the members, which it was while she existed; but the greater portion of the members being seafaring persons, many went away and never returned in the flesh, some met death in foreign lands, and others found a watery grave. In process of time many of the leading families moved away to the United States and the church edifice has fallen into disuse. Fathers Preston and Thomas both visited them and held profitable meetings there going to and returning from the Associations in the western counties.

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#### FALMOU1 CHURCH, (Organized in 1876).

Rev. Father Thomas, Pastor; Deacon: B. Gray; Councillor: B. Green. This is a little band of christian workers. We regret that we cannot say that they have increased numerically, the field being small. Father Thomas, a few years previous to his death, gathered them together with a fond hope of their growth and continued existence. But

death intervenes, the shepherd is taken away, the sheep is scattered. Not so in this case. The shepherd is taken away, but the few faithful followers stick close together and are hedged in by God's protecting care. Sisters Gray and Fletcher are most earnest workers, and manifest a lively interest in the cause of Christ, and deserve to be encouraged. Rev. John Smith has laboured with them, and found them earnest christians contending for the "faith." The women here, as in most of the churches, take the lead. Good women are like the precious stones. Our Saviour found no fault with the woman who went into the city and told all things that ever she did. Dorcas made clothes for the poor of her community. Priscilla, with her husband, took Apollos and instructed him more perfectly in the way of God. We pray for their continual growth in the things appertaining to life eternal.

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#### MARRIAGES PERFORMED BY REV. F. R. LANGFORD, WEYMOUTH.

Jan. 14th, 1873, H. Harris to I. Langford ; G. R. Jarvis to A. E. Langford ; Feb. 6th, 1878, Ed. Jarvis to A. Langford ; July 14th, 1885, J. T. Robart to M. A. Langford ; Dec. 23rd, 1885, E. Smith to H. A. Pleasant ; Sept. 11th, 1880, Jas. Smith to S. A. Falls ; Dec. 31st, 1884, Jos. Jarvis to Ophe. Langford ; July 20th, 1884, F. Falls to M. Duncan ; April 8th, 1886, J. McNeil to A. E. Langford ; April 16th, 1886, H. Barton to S. Pleasant ; Feb. 12th, 1894, Jas. Chute to Ida Langford ; May 3rd, 1894, A. Francis to Gert. Langford ; June 20th, 1894, H. Langford to S. Tynes ; Nov. 12th, 1889, St. C. Langford to Addie

Robart ; May 14th, 1887, W. Laurence to M. Hill ; J. Robart to M. Langford ; Dec. 22nd, 1880, W. Laurence to E. Jordan ; Nov. 5th, 1894, G. Thomson to M. E. Langford.

At Yarmouth County :—Oct. 5th, 1873, H. Langford to E. Barnes ; Sept. 10th, 1876, H. Johnson to C. Herbert ; Aug. 31st, 1885, Jas. A. Thomson to R. Francis ; Oct. 16th, 1885, C. W. Berry to M. S. Corbin ; Oct. 22nd, 1885, T. A. Pleasant to E. Dines ; Dec. 28th, 1885, H. McKinnon to A. B. Berry ; Dec. 9th, 1883, A. Connill to A. Chandler ; April 1st, 1886, N. Stewart to Phœbe Jones ; L. Johnson to A. Langford.

At Ohio, Yarmouth County :—G. Stevenson to E. Connell ; Dec. 24th, 1881, A. Johnson to C. E. Milner.

At Digby Joggins :—July 1st, 1878, G. Crawford to L. Jordan ; May 25th, 1879, L. Miller to A. Perry ; Mar. 2nd, 1879, J. Francis to M. E. Marsh.

Smith's Cove :—Dec. 18th, 1879, P. J. Hawkins to S. Hawkins ; Dec. 19th, 1880, H. Jordan to Phœbe Williams ; Oct. 19th, 1884, H. Benson to S. Bowen ; Nov. 26th, 1882, W. Harrison to E. Jordan.

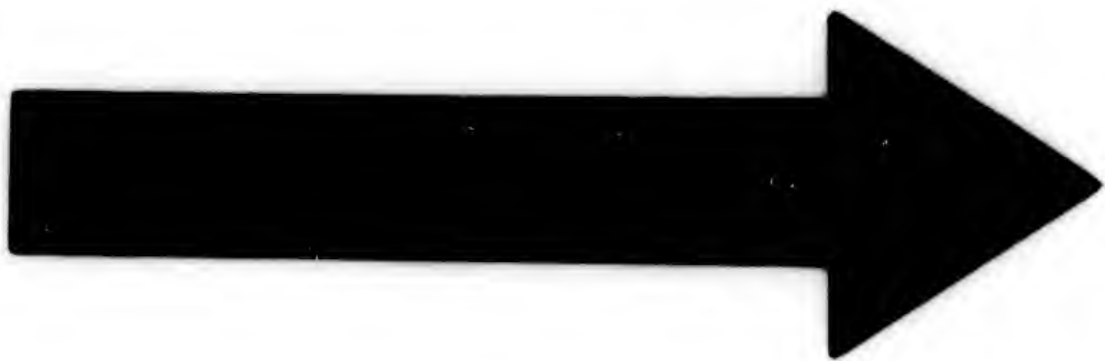
Bear River :—Feb. 7th, 1876, W. Jordan to A. M. Hawkins.

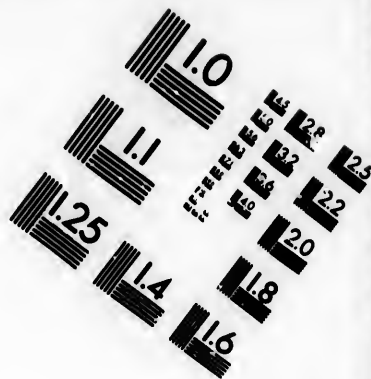
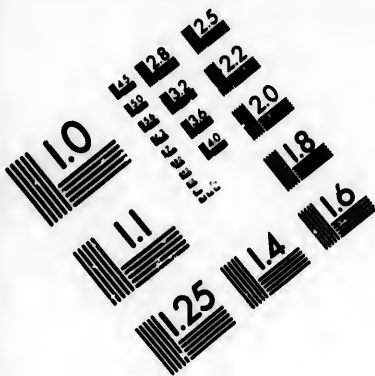
At General's Bridge :—June 15th, 1879, H. Franklyn to E. Ruggles.

At Granville Ferry :—June 15th, 1879, T. Irwin to E. Homestead ; Jan. 14th, 1881, Jas. Brothers to E. Jenkins ; Oct. 6th, 1881, H. Curry to Mary Owens ; Dec. 20th, 1888, G. W. Hill to M. E. Firman ; Dec. 20th, 1887, J. W. Stevenson to H. Tyler ; A. McLeod to M. J. Jackson ; June 11th, 1878, Jas. Brothers to E. Homestead.

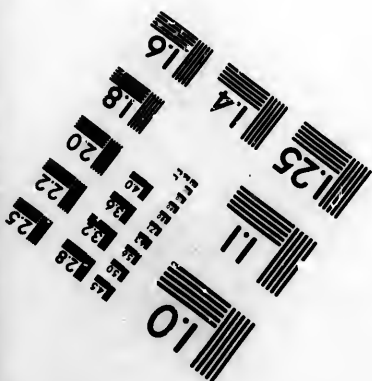
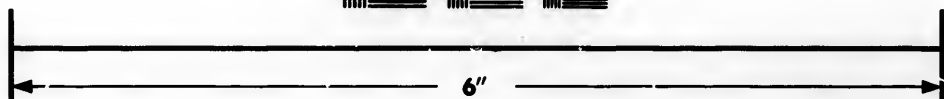
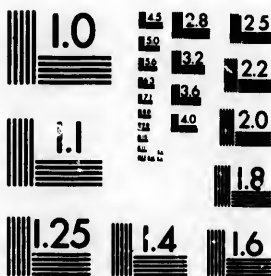
Fundy Section :—Jan. 13th, 1881, G. Brothers to M. Johnson ; Jan. 14th, 1886, C. Robson to J. Marsh.







**IMAGE EVALUATION  
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(716) 872-4503

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Halifax .—Sept. 14th, 1887, Jas. Gray to A. Carvary.

Dartmouth :—Sept. 29th, 1885, Jas. Brown to M. Tynes; Nov. 14th, 1893, H. Kane to Ag. Brown ; Aug. 17th, 1887, F. J. Bauld to M. Lee ; A. Tynes to L. Berryman ; A. Brown to Ruth Wise ; T. Tynes to M. Medley.

Preston East :—Aug. 29th, 1889, W. Stewart to M. Fletcher.

Tracadie :—Sept. 15th, 1892, Angus Borden to M. C. Borden.

Rev. Brother Langford has done pastoral work in nearly all of the above-mentioned churches, and is a hard-worker in any field he enters ; his labours are felt through the Holy Spirit's power. He has also baptized a host of believers in Jesus ; many of whom have crossed the flood. On different occasions has he filled missions under the direction of the Home Board in Yarmouth, Digby and in Antigonish Counties.

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#### **MUSQUODOBOIT ROAD CHURCH, (Reorganized in 1891).**

Rev. E. Dixon, Pastor ; Deacon : Isaac Johnson ; Treasurer : N. Boyd ; Clerk : G. Smith ; Sexton : J. Boyd. Members : H. Bodd, J. Johnson, S. Williams, C. Johnson, S. Boyd, E. West, L. Williams, Ann Boyd, L. West, H. Boyd.

This Church was formerly under the pastorate of Rev. Jacob Allen, who has long passed away, and was supported by the Central Association. At his death they became shepherdless and began to scatter, which often occurs to churches with pastors, much more than a pastorless one. Pastor Dixon has taken hold of them and is most attentive to their spiritual requirements. On his visits he gathers large congregations, both white and coloured persons. The

services are much enlivened by the singing of the brethren, in which the white neighbours take great delight. Besides this charge Pastor Dixon has four others with whom he labours most acceptably, and makes a good pastor to his flock. As the blessed Master gave the commission to Peter to feed his flock, so does He give power to the minister, that is called to the work, to feed his flock to-day. But above all this, He imparts gifts according to His own will. He takes up some of His own and qualifies them in a special way for service in the ministry of the world. We pray God for a long life of usefulness for this dear brother. For in case of an accident he would be much missed by his churches. Then shall we say, be careful of yourself Pastor Dixon, if they do not pay you, do not go to baptize them, nor marry them, nor bury them. God forbid that you should so say. What is the promise? "I will give the nations for thine inheritance, and the uttermost parts of the earth for thy possession." You can do missionary work on the home field. The blessings attendant to your labours have already proved the surety of his promise, "Lo I am with you alway."

The people of this settlement have their comfortable little farms and are much given to hospitality; they look forward at no distant day when they will invite the Association to hold its annual sessions with them. These annual meetings have a wonderful influence in reviving the churches, and on many occasions the awakened soul becomes subjects of divine grace. It is quite certain that these brethren had the pleasure of hearing Fathers Burton, Preston, and others of the old school of missionary labourers with Father Allen.

At LUCASVILLE is a small church under the care of the Central Association, who receive the helping hand from the district branch of the Home Mission Board. Pastors Hall, McDonald, Archibald, and others, have preached there with good results.

At TRACADIE there is another church, under the protection of the Eastern Association, with preaching places at BIRCH TOWN, Guysboro County, and another at GUYSBORO HILL. These places have had the services of Rev. Mr. Langford, under the auspices of the Home Mission Board. The late Brother Jordan also did missionary work with these brethren, whose labours were productive of great good.

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#### DR. RUFUS L. PERRY, Ph. D.

Gone to his rest, Dr. Rufus L. Perry, Ph.D., a gentleman and a scholar, and one of the strong pillars of the Baptist denomination in New York, an old acquaintance of the writer. One from whom any information desired could be always had. He was a well of information in himself and always found time to reply to any question asked. "Born of slave parents, his father escaped to Canada when Dr. Perry was quite young. He was subsequently sold to a slave trader who was planning to take him to Mississippi; but young Perry executed a daring escape and got safely into Canada. He afterwards returned to the United States, and in 1861 graduated from a college and a theological seminary in Michigan. He filled several pastorates over Baptist churches in Michigan, St. Thomas, Ontario, Buffalo, and New York. He edited and published many newspapers, and was publisher of the *National Monitor* when he died, who championed the doctrines of his denomination, which he loved so well. He was a leader in his pulpit, an acknowledged power in the press, an author of renown, whose work,

entitled the "Cushite," will hand his name and fame as a scholar down to generations yet unborn." T. McC. S.

The United States with her faults, which are many, has done much for the elevation of the coloured race. She has given to the race Professors in Colleges, Senators, Engineers, Doctors, Lawyers, Mechanics of every description. Sad and sorry are we to say that is more than we can boast of here in Nova Scotia. Our young men as soon as they receive a common school education must flee away to the United States and seek employment, as did W. H. Goler, a young Haligonian, who is now a Professor of Ancient Languages in Livingstone College, Salisbury, N. C. Very few ever receives a trade from the large employers, even in the factories, on account of race prejudices, which is a terrible barrier, and direct insult to Almighty God. And still some of these judicators of equal rights, after a fashion, will call the young men worthless, lazy, and good for nothing, when every avenue of trade is closed against them. The writer is acquainted with facts when young mechanics have arrived in our city from the West Indies, who could not obtain a situation simply on account of color, who had to accept something very menial, and subsequently had to leave and go to the United States to prosecute their mechanical skill.

Dr. Perry has been a great friend to the youth of New York city, in obtaining situations for them. Like the late Hon. Fred. Douglass, he is an irreparable loss to the race. He was a strong advocate of Prof. Booker T. Washington's policy of mechanical and industrial education in the schools and colleges. He contended that it was better to give a boy a trade than money; the money could be lost or stolen, but the trade was lasting. What we ask is to give our young men a chance to learn a trade and keep them in the country, and build up an industrious class in our own Dominion.

## IN MEMORIAM.

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- REV. JOHN BURTON.....Feb'y. 16th, 1838.  
REV. R. PRESTON .....—————, 1861.  
REV. JOHN HAMILTON .....May —, 1865.  
REV. HENRY JACKSON..... “ “  
REV. J. R. THOMAS .....Dec. 30th, 1875.  
REV. JAS. WILMOT .....November, 1877.  
REV. JAS. THOMAS .....June 17th, 1879.  
REV. H. FRANCIS .....—————, 1885.  
REV. B. SMITHERS .....—————, 1886.  
REV. A. BAILEY..... Jan'y —, 1886.  
REV. GEO. CARVERY .....April —, 1893.  
REV. G. H. NEALE.....—————, 1894.  
REV. A. W. JORDAN, D. D. ....—————, 1894.
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“Servants of God well done, rest from thy loved  
employ,

The battle fought, the victory won, enter thy Mas-  
ter's joy.”



## MARRIAGES :

BY REV. ALEX'R BAILEY.

*Halifax* :—March 14th, 1880, A. Carr to M. Ead ; July 22nd, 1880, B. Butler to E. Clarke ; July 22nd, 1880, G. Brown to Em. Carvery ; Nov. 29th, 1880, S. Brown to Isa. Williams ; F. Symonds to L. Foster.

*Preston* :—Nov. 29th, 1880, W. H. Foreman to M. A. Gillis ; May 1st, 1880, D. Mansfield to M. A. Tupper ; July 25th, 1880, R. Williams to E. Caine ; Nov. 28th, 1882, C. Taylor to E. Brown ; Nov. 25th, 1884, G. Winder to Grace Johnson.

*Campbell Road* :—April 26th, 1881, W. Byers to R. Mantley ; Dec. 29th, 1881, E. Dixon to E. C. Frances.

*Hammond Plains* : Jan. 2nd, 1881, W. Wilson to J. Johnson ; Feb. 6th, 1881, A. Hill to E. Marsman ; Dec. 29th, 1884, S. Goffican to Cass David.

BY REV. W. R. BOONE.

Nov. 25th, 1880, Jas. Knight to A. E. Joseph ; Dec. 23rd, 1880, Lew. Smith to Charlotte Bowen.

BY H. H. JOHNSON.

May 27th, 1882, W. B. Thomas to L. A. McAuliffe ; Sept. 27th, 1882, W. S. Garner to R. C. Thomas ; H. Phillips to R. Turner ; Nov. 9th, 1892, J. Colly to N. Nelson ; Nov. 23rd, 1893, P. Clayton to S. Thomas ; Nov. 30th, 1893, R. Ewing to A. Flint.

BY A. W. JORDAN, D D.

Nov. 20th, 1888, Jno. Taylor to M. A. Johnson ; Nov. 28th, 1888, Jas. Tynes to B. A. Smith ; Oct. 18th, 1888, J. H. Brown to M. E. Davidson ; Oct. 21st, 1888, T. W. Lannon to A. C. Skein.

REV. JOHN HAMILTON, of Hammond Plains, was an African born, brought here with others from Virginia. He was a man of constant piety and devotion, and was looked up to as a fervent leader of righteousness. He thanked God for his transportation to America, fearing had he remained in his native land, he might never have known anything of the saving power of Jesus Christ. While he lived he was of great use to the church and community, and was respected both by his own race and his neighbours for his integrity. He died many years ago, no date given. In his younger days he was familiarly acquainted with Father Burton, who gave him much information relative to his christian teachings which he especially esteemed, and tended greatly to bind the members of the church together in the absence of Father Preston.

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#### SIR EDWARD JORDAN.

Father Preston loved to hear of the elevation of his race in every clime or nation. Taken from his note-book : " Edward Jordan was born in Jamaica in the year 1798 ; having finished his education he accepted a clerkship in a dry goods store. His deep hatred to slavery, the political and social outrages committed upon the free people, was more than he could bear, to the extent that in 1826 he associated himself with Robert Osborne, in the publication of a weekly newspaper called *The Watchman*, devoted to the freedom and enfranchisement of the coloured race. His paper was conducted with marked ability. Mr. Jordan soon began to wield a tremendous influence against the slave power. During his absence from the editorial chair, in 1830, an article appeared in his paper, upon which its

editor was indicted for treason. He was at once arrested, placed in the dock, and arraigned for trial. He pleaded "not guilty," and asked for time to prepare his defence. The plea was allowed, and the case was traversed to the next court. The trial came on, the jury was packed, for the pro-slavery element had determined to slay this distinguished advocate of liberty. The whole city was stirred, and sanguine of his conviction. Fearing a riot, the authorities prepared for the worst. A vessel of war was brought up abreast of the city, with its guns pointing in a direction to rake the streets. A detachment of soldiers was kept under arms, with orders to be ready for action at short notice. The court officials entered upon their duties armed; the sheriff was instructed to shoot the prisoner in the dock if a rescue was attempted. If convicted, Mr. Jordan's penalty was to be death. But a verdict of "not guilty" was returned, which was a sad disappointment to the pro-slavery element. *The Watchman* scored a high mark for the emancipationists; while it gave new life to Wilberforce and his friends in England, which culminated in the abolition of slavery in 1834. The following year Mr. Jordan was elected member of the Assembly for the city of Kingston, which office he filled with honour to himself, and credit to his race. In 1853 he was elected mayor of the city, and in 1860 he was elevated to the dignity of knighthood by Her Gracious Majesty Queen Victoria. From a literary standpoint he was considered one of Jamaica's brightest gems. It was a cheering sign for his race to conceive, one who but a few years previously was tried for his life in his native city, in which he was subsequently made inspector of the prison in which he was once an inmate for treason." Father Preston in his lectures often referred to Sir Edward Jordan.

**TAKEN FROM FATHER THOMAS' COMMUNICATIONS.**

The persecutions of the Baptists in Jamaica during 1834 to 1840 were unbearable. In 1836, when Lord Sligo visited the United States, he spoke with great respect of a Mr. Hill, a coloured magistrate, to Elgin Wright, the corresponding secretary of the Anti-Slavery Society. Mr. Wright has furnished us with the following statement :—

“ Just before his Lordship left here for England, he bore testimony to us substantially as follows : ‘ When I went to Jamaica, Mr. Hill was a special magistrate. In a certain case he refused to comply with my directions, differing from me in his interpretation of the law. I informed him that his continued non-compliance must result in his removal from office. He replied that his mind was made up as to the law, and he would not violate his reason to save his bread. Being satisfied of the correctness of my own interpretation, I was obliged, of course, to remove him ; but I was so forcibly struck with his manly independence, that I applied to the government for power to employ him as my secretary, which was granted. And having had him as an inmate in my own family for several months, I can most cordially bear my testimony to his trustworthiness, ability, and gentlemanly deportment.’ Lord Sligo, also added, that Mr. Hill ‘ was treated in his family in all respects as if he had not been coloured, and that with no gentleman in the West Indies was he, in social life, on terms of more intimate freindship.’ ”

Another gentleman writes :—“ In company with Mr. Hill we visited Rev. Mr. Phillips, Baptist missionary, stationed there thirteen years. He regarded the apprenticeship system a great amelioration of the old. It is beneficial to the missionaries, as it gives access to the plantations, while

before they were almost excluded. In connection with his church he had a large school, numbering about 200 children, in which they show as much aptness to learn as in the white school of similar age. Mr. Phillips' church escaped destruction during the persecution of the Baptists. The wives and connections of many of the coloured soldiers had taken refuge in it, and had given out word that they would defend it even against their own husbands and brothers, who in turn informed their officers, that if ordered to destroy it, they should refuse at all perils." Such were the nature of things in those days, previous to absolute emancipation in the British West Indies.

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#### “WESTMINSTER ABBEY.”

AN ILLUSTRIOUS COLOURED PRELATE—BISHOP T. HOLLY.

Among the most distinguished and interesting features of the gathering of the Bishops of the Anglican communion in London, was the presence of the Bishop of Hayti, an African, born in the United States, and consecrated in Grace Church in New York in 1874.

Bishop James Theodore Holly (for such is his name), the present Bishop of Hayti, is a man of excellent gifts, and of genuine missionary spirit. He received an especially cordial welcome on his appearance in London, among the English and American Bishops at Lambeth, and won the respect and esteem of all who came to know him. While in London, Dean Stanley invited him to preach in Westminster Abbey on St. James' Day, and his sermon was founded on the request of the mother of James that her two sons may sit respectively on the right and on the left of Christ in His

Kingdom, and ended with the following noble and touching prayer :—

“And now on the shores of Old England, the cradle of that Anglo-Saxon Christianity, by which I have been in part at least illuminated ; standing beneath the vaulted roof of this monumental pile, redolent with the piety of bygone generations during so many ages, in the presence of the ‘storied urn and animated bust’ that hold the sacred ashes and commemorate the buried grandeur of so many illustrious personages, I catch a fresh inspiration and new impulse of the divine missionary spirit of our christianity ; and here in the presence of God, of angels, and of men, on this day sacred to the memory of an apostle’s blessed name, which was called over me at baptism, and as I lift up my voice for the first and perhaps the last time in England’s sainted shrines, I dedicate myself anew to the work of God, of the Gospel of Christ, and of the salvation of my fellowmen in the far-distant isle in the Carribean Sea, that has become the chosen field of my labours.”

Prayer.—“O thou Saviour Christ, Son of the living God, who, when Thou wast spurned by the Jews of the race of Shem, and who, when delivered up without cause by the Romans of the race of Japheth, on the ignominious Crucifixion, hadst Thy ponderous cross borne to Golgotha’s summit on the stalwart shoulders of Simon the Cyrenian of the race of Ham. I pray Thee precious Saviour, remember that forlorn, despised and rejected race, whose son thus bore Thy cross, when Thou shalt come in the power and majesty of thy eternal kingdom to distribute Thy crowns of everlasting glory. And give me, then, not a place at Thy right hand or at Thy left, but only the place of a gatekeeper at the entrance of the Holy City, the New Jerusalem, that I may behold my redeemed brethren, the saved of the Lord,

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entering therein to be partakers with Abraham, Isaac and Jacob of all Thy glorious and everlasting Kingdom.—  
*Sacramento Bee.*

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**THE LATE WENDELL PHILLIPS' BRIEF EULOGY ON  
DANIEL O'CONNELL,**

**THE FRIEND OF THE OPPRESSED OF ANY RACE.**

O'Connell never took a leaf from our American gospel of compromise, that he never sacrificed any race to save even Ireland,—let me compare him with Kossuth, whose only merits were his eloquence and his patriotism. When Kossuth was in Faneuil Hall, Boston, he exclaimed, "Here is a flag without a stain, a nation without a crime!" We abolitionists appealed to him, "O eloquent son of the Magyar, come to break chains! have you no word, no pulse beat, for four millions of negroes bending under a yoke ten times heavier than that of Hungary?" He answered, "I would forget anybody, I would praise anything to help Hungary." Not so with O'Connell, he never said anything like that. When in Naples, I asked Mr. Buxton, a tory, "Is O'Connell an honest man?" "As honest a man as ever breathed," said he, and then told me this story. "O'Connell came into parliament with only one Irish member to support him. A large party of the slave holding element, twenty-seven I think in all, went to him and said, 'I see you are here at last with but one supporter, but if you will lend us your aid and do not support those abolitionists we will be with you, but if not count us against you.' It was a terrible temptation in so trying a time. How many so-called statesmen of to-day would have yielded! O'Connell said, 'Gentlemen, God knows I speak for the saddest people the

sun sees ; but may my right hand forget its cunning, and my tongue cleave to the roof of my mouth, if, to save Ireland,—even Ireland,—I forget the negro one single hour !” From that day, says Mr. Buxton, “Lushington and I never went into the lobby that O’Connell did not follow us. When an American was introduced to him in the lobby of the House of Commons, he asked, without putting out his hand, ‘Are you from the South?’ ‘Yes sir.’ ‘A slave-owner, I presume.’ ‘Yes sir.’ Then said the great liberator, ‘I have no hand for you !’ and stalked away.”

Said Wendell Holmes, from a priest of the Catholic Church we might expect superiority to that prejudice against color which freezes the sympathies of our own churches when humanity points to the slave. I remember that African lips can join in the chants of the church unrebuked, even under the dome of St. Peters ; and I have seen the coloured man, in the sacred dress, pass with priest and student beneath the frowning portals of the Propaganda College at Rome with none to sneer at his complexion or repulse him from society. We thank God to-day that every barrier of learning that once stood in the way have been torn down, and some of the brightest intellects that ever stood on a platform or adorned a pulpit are of the sable sons of the race of Ham.



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**THE LATE FRED. DOUGLASS IN ENGLAND.**

Dr. Geo. W. Pepper, of Cleveland, O., publishes in the *Leader* a number of incidents in the life of the late Fred. Douglass. Among them are the following :—

“The first time I met Mr. Douglas was in Ireland in 1847. He had met with enthusiastic receptions in London and throughout England, and had arrived at Cork. He was met at the landing by distinguished citizens, and rode away in a carriage seated between the Lord Mayor of Cork and the Rev. Father Matthew, the great Roman Catholic apostle of temperance. He was dined by the City Council, and was accorded especial marks of attention by the most prominent people in Cork. Going to Dublin, he went to call upon Daniel O’Connell, who was the first Roman Catholic Lord Mayor that city had for more than three hundred years. Mr. Douglas had a letter of introduction from the late Hon. Charles Sumner, but when O’Connell’s servant announced that there was a colored man at the door, and clasping Douglas in a warm embrace, said: ‘Fred. Douglass, the American slave, needs no letter of introduction to me.’”

“Probably the grandest moment in Mr. Douglass’ life was in London, near the time of the events which I have just related. He attended the world’s universal peace convention, at which Lord Shaftesbury, the famous philanthropist, presided. Douglas was introduced to the audience, which mainly consisted of Dukes and Lords, as ‘the American slave.’ At the conclusion of his address his hearers cheered for fully five minutes. One of the most striking incidents occurred, however, when a prominent New York clergyman went forward with the others and extended his hand, which was proudly refused by the black man. ‘No, said he, ‘you

would not do this if you were in America, and I refuse to accept it here.' This incident was noted, and the New York clergyman did not have an opportunity to preach in a London pulpit during his stay."

This great man was a natural foe to every form of social and political injustice, issuing from whatever source. He hated negro slavery with a perfect hatred. It had despised his humanity, ignored his mind and soul, till he groaned within, cursed it and fled, and in turn waged an everlasting war against it. Aided by men of pluck and courage he worked with pen and tongue, and lived to see its colossal palaces crumbled to the earth, its vicious constitutions torn to atoms, and many of its legislators pass from time to eternity unnoticed by their survivors. The great nations of the earth had their writers, orators and statesmen. America produced but one Fred. Douglas.

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“THOUGHTS ON HEAVEN.”

JESUS I clap my wings and fly  
Up to Thee above the sky ;  
I'd leave this world and all behind  
To dwell with Thee forever Thine.

Then would I see, and hear, and know  
All that I gain and learn below ;  
And meet with those that's gone above,  
To sing the praises of Thy love.

Then would I stand at God's right hand,  
With all the blest from sea and land,  
Singing praises to Thee our God,  
Who bought us with Thy precious blood.

Thrice happy blessed souls are they,  
Souls who are from sin set free,  
Free from the law of sin and death,  
Free to recline on Jesus' breast.

Then come ye mourners, doubt no more,  
For God your Lord has love in store  
For all to Him who meekly come,  
And pleads the merits of his Son.

And you poor sinners, though last not least,  
Come bow before the mercy seat ;  
And pour out there your sad complaints,  
For God can turn you into saints.

“ MY MOTHER.”

---

My dear mother is growing old,  
She is feeble but is very bold.  
Her heart is large, her spirit free ;  
Bought by the God of liberty.

She toiled and laboured for many a year,  
Her little children for to rear ;  
Prayed to God their lives to spare,  
And bless their undertakings.

God heard her cries,  
And of his rich supplies  
Sent her a portion every day,  
And taught her in Christ's name to pray.

And now her hair is blossomed white,  
I'll try and do up all things right,  
That I a blessing might receive,  
When God her spirit shall relieve.

She was quite ill the winter past,  
And things did look much overcast ;  
And some their fears did entertain  
That she would not here long remain.

But ah ! the blessed God above,  
He still remembered her in love,  
And raised her to her feet once more  
To go out of the open door.

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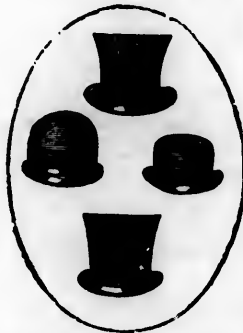
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