

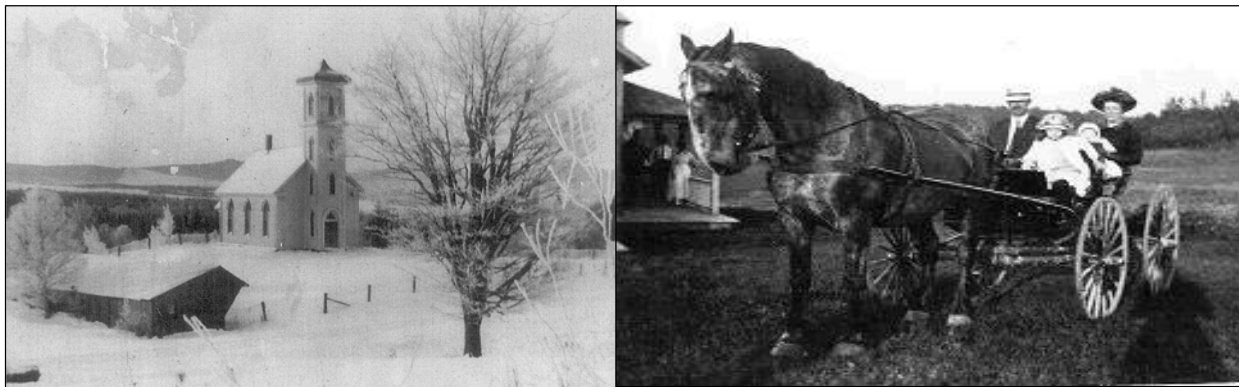
Early Church History of Kings County, N.B.



Pioneers of Early Church History, Kings Co., NB.

L to R: Rev. Lewis Jack, Dr. Charles Murray, Rev. Edward Weyman, Rachel & Minnie (Weyman) Knollin,
 Rev. William M. Knollin, Rev. Ezekiel McLeod, Mrs. W.H. (Elizabeth) Heine, Elizabeth E. Gaunce
 Barbara & Margaret Ann Stackhouse, Sophia Kelly, Rev. W.T. Stackhouse, Almira Jane Robertson
 Rev. Oliver Arnold, Elder Jacob Norton, Rev. Edward Byrne, Rev. James Gray

Salina Presbyterian Kirk before in 1917



Salina Kirk United Church with Horse Barns, Feb. 1942. Medley, Charlotte, Minnie & Thelma Reid of Salt Springs, members of Salina Kirk Presbyterian Church in 1917. Union in 1925 brought change of name.

Profiles

Pioneers of Early Church History In Kings Co., N.B.

Rev. Lewis Jack: Rev. Lewis Jack was born in Culloden, Inverness, Scotland in 1815, and ordained Presbyter of Aberdeen in 1845. In 1846 the Rev. Jack came to St. James, Scotch Ridge, Charlotte Co., N.B. and in 1849 married Flora Mackenzie. They moved to Stewarton in 1854 and settled across from Jack's Lake. Rev. Jack served faithfully and diligently for thirty years as minister of Springfield Parish. He and Flora are buried at the Stewarton Kirk. Walter Murray brought Rev. Jack to English Settlement to minister at Woodland Presbyterian Church in 1854.

Dr. Charles Murray: Charles' father, Walter Murray, the most prominent of his family in English Settlement, called for subscriptions in May of 1848 to build the Woodland Presbyterian Church. In 1850 an appeal was made for funds to finish the interior. In 1853 pew rents were collected, and lists prepared for the support of Rev. Lewis Jack, who, for over thirty years administered to the three Settlements; Scotch, English and Irish. On the 18th of January 1854, Andrew Carmichael gave a deed of land to the trustees for the Church: Walter Murray, Dugald Carmichael, John Murray, John Henderson, Thomas Murray and Thomas Thompson. Witnesses were; Charles Murray and William Pearson, J.P.

Rev. Edward Weyman: Son of Henry and Elizabeth (Foster) Weyman, born June 9th 1800, Sussex parish, married Mary Colpitts of Midland and had nine children. Edward was the first ordained minister of the Christian Church in the now Lester Cemetery in Lower Millstream. Rev. Weyman often left the care of his family to his neighbors while attending to the religious needs of the parishoners in many settlements.

Rev. Ezekiel McLeod- Ezekiel was a son of William McLeod Jr. and Mary Foster, born Sept. 16th 1812 in Penobsquis, Kings Co., N.B. He was poorly educated, but had natural ability and practical insight and went to work for a printing company in Saint John. He entered the Free Christian Baptist ministry in 1848, and then established the **Religious Intelligencer** and Bible Society, Missionary and Sabbath School Advocate under the sponsorship of the New Brunswick Baptist Conference. For seven years he directed the R.I. and the Free Baptist Church of Saint John. The R.I., the most out-spoken Protestant newspaper in the province made McLeod one of the best-known Protestant leaders. From its inception the R.I. united Protestant fundamentalism with an evangelical fervour for moral reform and public stewardship. The paper supported Sunday Schools, Bible societies, and foreign missions. Ezekiel kept firm control over the R.I. leaving no doubt about his opinions. Slavery was condemned, cruelty to Indians denounced, ignorance was fought with support for a public non-sectarian school system, and prohibition was supported. Ezekiel did not live to see Confederation, as he died a young man of Bilious Fever, (some say he was worn out) on Mar. 17th 1867. He was survived by his wife Amelia C. Emery and nine children. His son, Rev. Joseph McLeod, continued to edit the Religious Intelligencer.

Elizabeth Heine: On Oct. 2nd, 1875, the Baptist General Conference met at Lower Millstream, Kings Co., N.B. This meeting resulted in the "Organization of the Free Baptist Woman's Missionary Society of New Brunswick". Officers were elected, a constitution adopted, and plans were arranged for organizing auxiliary societies in the local churches. Each district had its own president, secretary and treasurer. The first officers of the Society were: Mrs. William H.

Heine (Elizabeth), of Millstream, President; Miss M.J. Fenwick, of Millstream,(Mrs. E.M. Keirstead), Corresponding Secretary; Miss Lottie Carpenter, Recording Secretary; Mrs. William Peters, Treasurer; Mrs. S.J. Jenkins, Home Secretary. Associated with these was a consecrated band of women, who became missionaries to India. Miss Minnie deWolfe (a relative of Society member Anne Hill) was the first unmarried Missionary appointed to a foreign field. The whole **Millstream** countryside kept open house, and all who came enjoyed the fullest hospitality.

Elizabeth Edith Gaunce: Missionary: Born Feb. 10, 1865 in Carsonville, Kings Co. N.B., a daughter of Zebulon and Elizabeth (Little) Gaunce. In 1893 Elizabeth E. Gaunce was appointed to the India field. She took charge of the Hindoo Schools. In 1898 she took charge of Sinclair Orphanage (Girls) at Balasore. In 1902 Elizabeth returned home on furlough and entered the Royal Victoria Hospital, Fredericton, N.B. from which she graduated as a professional nurse after a three years' course. She returned to India, and was located at Parlakimedi in the Madras Presidency, where she could use the Oriya language, which she had acquired at Balasore.

Rev. Wesley T. Stackhouse: A son of Thomas and Barbara (Scovil) Stackhouse, born on Bloomfield Ridge three weeks after his father died of T.B. in 1865. He was educated in the Bloomfield Ridge School, the old Methodist Church, and at sixteen years he was converted and baptized in the brook on the farm, uniting with the Baptist Church at Salt Springs. Wesley was evangelistically gifted. His career led him to have all Western Canada for his parish. He was known as the "big superintendent" of the West (he was six feet tall, spare and wiry). His preaching field included 145 organized churches and more than 450 preaching stations. His influence was felt from Vancouver to Halifax.

Sophia (Mercer) Kelly: A daughter of Joshua and Mary (Redstone) Mercer, married Alexander Kelly on Mar. 15, 1866. They and their seven children farmed on Bloomfield Ridge, and also attended the Methodist Passekeag Church. Sophia had a talent for singing and was the song leader at the old Methodist Church in Passekeag. Barbara (Scovil) Stackhouse) also from Bloomfield Ridge, took on the service when Rev. Tweedale was unavailable. They were known locally as "Moody" and "Sankey" after two well known evangelists of the time.

Almira Jane Robertson: Representing the Robertson family of Norton, N.B. Almira's nephew, George D. Robertson, a wealthy real estate businessman from California, had the Frances Robertson Memorial Church built at Riverbank in memory of his mother, Frances Jane (Floyd) Robertson. Almira Jane's mother was Jane Mercer who married John Robertson. Their son, Joseph, married Frances Jane Floyd, a daughter of Sophia Mercer and Patrick Floyd. Jane and Sophia Mercer were sisters. The Church was built with the stipulation that the adjoining cemetery be put in good shape, headstones straightened, road and walkways laid out, and fences erected. There are many members of the Loyalist Mercer family buried here, as well as Robertsons. The Church is indeed a Mercer-Robertson-Floyd legacy.

Rev. Oliver Arnold: Oliver Arnold was ordained in Trinity Church, Saint John, Aug. 1792, assuming the rectorship of Sussex Parish. Rev. Arnold preached in his own house, and in the old Indian school, until St. Mark's Church was completed in 1805. In Hampton he promoted the erection of the first church, the site now occupied by St. Paul's Church. He was responsible for the erection of the first Anglican Church in Bloomfield, and preached there until 1819. Rev. Arnold suffered the hardships and hazards of travel as he baptized, married and buried in the remote areas of his field, including English Settlement's Methodists and Presbyterians whenever he travelled out that way.

Elder Jacob Norton: Jacob Norton was the founder of the Free Baptists in Nova Scotia. He is remembered as a powerful preacher, organized ten churches in Nova Scotia, and preached twenty years in Canning until becoming senile. He sang and prayed with the passengers on the 'Bonnie Doon' on July 7th, 1855, as reported in the Carleton Sentinel, while travelling to Jacksontown for the Free Christian Baptist Conference.

Rev. Edward Byrne: The first Roman Catholic Church in Kings County was the chapel begun by John Lannen on the Norton Road in 1832 and named St. Stephen's. This chapel and its congregation began to decline and a new Sacred Heart Church was built at Norton Station on land donated by John Byrne, opened and blessed in September, 1899 by Rev. John Sweeney. Rev. Edward J. Byrne, of Sussex, was the first pastor, serving until his death in 1914 of TB. In a ceremony held July 26, 1932, commemorating the 100th anniversary of the consecration of the first Catholic Church in the county, a large white cross was placed over the altar site of the old St. Stephen's Church and blessed.

A Calvinist Baptist Meeting at Belleisle Bay in Springfield, July 9th, 1838

An Eyewitness Account, "You Were There!" by Emily E. Beavan

In **Emily's** own words; "I was extremely fond of Grace's society and conversation, as she was the teacher in English Settlement in 1838. So that one day in the bright summer weather, I induced her to accompany me to a **great baptist meeting**, to be held in a river settlement some four or five miles off. On reaching the creek, (**somewhere in English Settlement**), the rest of our party, who had acquired the true American antipathy to pedestrianism, proceeded in canoes and punts to the place, but we preferred a walk to the dazzling glare of the sunshine on the water, so took not the highway, but a path through the forest, called the blazed track, from a chip or slice being made on the trees to indicate its line, and when you must keep sight of, or else go astray in the leafy labyrinth.

The forests, especially in the hardwood districts, are beautiful in their fresh, unbroken solitude. Through this sweet path we held on our way, and as we neared the clearings, we met frequent groups of blue nose children gathering, with botanical skill, herbs for dyeing, or carrying sheets of birch bark, which, to be fit for many uses, must be peeled from the trees in the full moon of June (early July). On these children, beautiful as young Greeks, with lustrous eyes and faultless features, Grace said she could hardly yet look without an instinctive feeling of awe and pity, cherishing as she did the partiality of her creed (R.C.) and nation for infant baptism.

We having passed through the woods were soon in a large assemblage of native and adopted colonists. The greater number of the native population, I think, are baptists, and their ministers are either raised among themselves, or come from the United States or Nova Scotia. Once in every year a general association is convened of the members of the society throughout the province, the attendance on which gives ample proof of the greatness of their numbers, as well as their fervency of feeling.

This association is held in a different part of the province each season-and generally lasts a week. Reports are here made of the progress of their religion, the state of funds, and of all other matters connected with the society. There is, generally, at these conventions, a revival of religious feeling, and during the last days numerous converts are made and received by baptism into the church. This meeting is looked forward to by the colonists with many mingled feelings. By the grave and good it is hailed as an event of sacred importance, and by the gay and thoughtless as a season of sight-seeing and dress-displaying.

Those in whose neighbourhood it was last year are glad it is not to be so this time; and those near the place it is to be held, are calculating the sheep and poultry, the molasses and flour it will take to supply the numerous guests they expect on the occasion-open tables being kept at taverns, and private houses are so no longer, but hospitably receive all who come.

No harvest is reaped by exorbitant charges for lodging, and all that is expected in return, is the same clever treatment when their turn comes. This convocation, occurring in the agricultural part of the community; and old and young "off they come" from Miramichi, from Acadia, and the Oromocto, in shay and wagon, steam-boat and catamaran, on horseback, or on foot, as best they can.

This day, one towards the conclusion, the large frame building was crowded to excess, and outside were gathered groups, as may be seen in some countries around the catholic chapels. Within, the long tiers of benches display as fair an array of fashion and flowers as would be seen in any similar congregation in any country. The days of going to meeting in home-spun and raw hide moccasins are vanishing fast all through the province. These are the solid constituents of every-day apparel, but for the holidays, even the bush maiden from the far-off settlements of the gulf shore has a lace veil and a silken shawl, and these she arranges with infinitely more taste and grace than many a damsel whose eye has never lost sight of the clearings.

By far the greater portion of the assembly have the dark eyes and intellectual expression of face which declares them of American origin; and sprinkled among them, are the features which tell of England's born. The son of Scotland, too, is here, although unwont to grace such gatherings with his presence; yet this is an event of rare importance, and from its occurrence in his immediate neighbourhood, he has come, we dare not say to scoff, and yet about his expressive mouth there lingers a slight curl of something like it. And here, too, the Hibernian forgets his prejudices in the delight of being in a crowd.

Grace became as deeply interested as others in the discussion which was now going forward-this was the time of transacting business, and the present subject one which had occupied much attention. It was the appropriation of certain Funds-whether they should be applied towards increasing their seminary, so as to fit it for the proper education of ministers for their church, or whether they should not be applied to some other purpose and their priesthood be still allowed to spring uncultured from the mass. The different opinions expressed regarding this, finely developed the progress of mind throughout the land.

Some white-haired fathers of the sect, old refugees, who had left the bounds of civilization before they received any education, yet who had been gifted in the primitive days of the colony to lead souls from sin, sternly declaimed against

the education system, declaring that grace and grace alone, was what formed the teacher. All else was of the earth earthy, and had not to do with heavenly things. One said that when he commenced preaching he could not read the bible—he could do little more now, and yet throughout the country many a soul owned its sickness to have been healed through him. Another then rose and answered him— a native of the province and of his own persuasion, but who had drank from the springing fountains of science and of holiness—the bright gushing of whose clear streams sparkled through his discourse.

I have since forgotten his language, but I know that at the time nothing I had ever heard or read had entranced me as it did, glowing as it was with the new world's fervency of thought, and the old world's wealth of learning. He pleaded, as such should, for extended education and his mighty words had power, and won the day. The old men, stern in their prejudices as their zeal, were conquered, and the baptists have now well conducted establishments of learning throughout the province.

This discussion occupied the morning, and, at noon, we were invited home to dinner by a person who sat next to us at the meeting, but whom we had never before seen. Some fourteen others formed our party, rather a small one considering, but we were the second relay, another party having already dined and proceeded to the meeting house, where religious worship had commenced as soon as we left. Our meal was not so varied in its detail of cookery as the wealthier blue noses love to treat their guests.

The number to be supplied, and the quantity of provisions required, prevented this. It consisted of large joints of veal and mutton, baked and boiled, with a stately pot-pie, on its ponderous platter— the standing dish in these parts. Soon after dinner we were given to understand the dipping was about to commence, and walked along the shore to the place appointed for the purpose, the silver-rolling St. John.

The scene around us was wonderously lovely—the bright green intervale meadows with their lofty trees, the cloudless sky, the flashing waters. From the assembled throng, who had now left the meetinghouse, arose the hymns which form the principal part of their worship. Still singing, the minister entered the water, the converts one by one joining him, and singly became encircled in the shining waves: many of them were aged and bowed with time, and now took up the cross in their declining days; and others of the young and fair; who sought their creator in youth. It was wondrous to think of this once lonely stream of the western world, where no voice had broke on its solitude save the red man's war-whoop, or his shrieking death song, now the healing stream of Jordon.

“We, at the conclusion of more singing and prayers for the newly baptized, left the place and proceeded homewards in canoe, back to **English Settlement.**”
(Note—Old English style of writing as per original)

Elder Jacob Norton and the “Bonnie Doon”, July 7th, 1855

The ‘Carleton Sentinel’ reported this happening aboard the steamer, the Bonnie Doon, on 7th July 1855.

“A gentleman who came up on the **Bonnie Doon** on Wednesday last described a scene which occurred on board as one of the most interesting he had ever witnessed. The “**Doon**” had nearly one hundred passengers, among whom were ministers, merchants, farmers, lumberman and mechanics. A number of clergymen of the Free Christian Baptists were on their way to Jacksontown for their annual association meeting. Mr. Norton, an aged minister, without any intimation, commenced singing a hymn, which arrested conversation going on in different parts of the saloon, which was very crowded. Another followed, and another, which were listened to with utmost attention. The quietness and decorum observed by every shade of character formed an agreeable contrast with that which is usually witnessed on steamboats. The minister, perceiving that he had secured the attention of the passengers, said, ‘Let us pray’, and all as if moved by one common impulse, knelt down, thus reverently acknowledging the God of Jacob, and showing what a happy influence may be exercised by a judicious and faithful minister of God. The scene was peculiarly imposing in its appearance and deeply interesting in its character. There were to be seen the red shirt, the white shirt, the home-spun, the broadcloth, all commingled in the attitude of prayer, while the eloquent pleading of the aged minister, invoking the blessing of Almighty God, could be distinctly heard throughout the length of the boat. Such a scene had never before been witnessed on board a steamboat and he had no doubt that impressions made that day will not be forgotten very soon.”

Note: By 1855, Elder Jacob Norton was 62 years old. He was a Father of the Free Baptist denomination in Nova Scotia. Always known as a great orator, he must also have had some singing talent!!

'The Bonnie Doon', A Steamboat Named After A Great Horse

The **Bonny Doon** served the area above Woodstock as far as Grand Falls. She had been built in Maine in 1853 for the Glasier lumbering firm and was described as a "fine dashing looking steamer". She was claimed to have superior speed! The driving force in this firm was John B. Glasier or "The Main John", as he was always called. This fabulous figure was New Brunswick's most famous lumberman, and one who became something of a legend, even in his own day. The tradition surrounding the name of the new Glasier steamer is this: Glacier had his mare, **Bonnie Doon**, who was tireless as a machine. She would whisk him from Saint John to Lincoln, 65 miles, in less than six hours, and he thought nothing of driving her from Fredericton to Quebec. Even in the depth of winter he drove her single-team, and when they were on a long journey he would talk to her steadily about business conditions and politics and the state of the world. When she died, "The Main John" bought a steamboat. He broke a bottle of champagne over the nose of the paddle wheeler, "I christen you the "**Bonnie Doon**", in honour of the greatest horse that ever lived", he said as the boat slid down the ways. - "Get-up there, you old devil"! (From **Steamboat Days On The St. John, 1816-1946**).

"A Day In The Life Of A Minister's Wife"

'A Letter to Home from Rachel Agnes (Weyman) Knollin, Wife of Rev. William Mortimer Knollin'

Cape Sable Island, Nov 7th, 1871

Dear Sister Lide (Eliza)

It is just two weeks tonight since I came home and I have not written but one letter to you or rather to Jane and received none and I feel very desirous to hear and know how you all are especially the sick ones. Poor Jane how much I think about her and poor dear Mother to. I hope the time for release will soon come that is mean from pain and distress and over much care may the Lord hasten it in his own good time is the prayer of my heart.

I returned home completely tired out so sore and worn from my journey that it seemed to me I needed a whole week to rest but as it was I only had one day and then as they quite frequently say here "hoe right in", that is go as fast as you can. For there seemed no other way to do and I took cold on my poor strained lungs and sides. I cannot tell you how I suffered for 4 or 5 days but I tried to doctor myself as well as I could and am a good deal better but suffer a very much with coldness and chills abot my waist and lungs. But I am in hopes they will wave? me away some.

My sides were very much straigned from holding Minnie in the coach. I think I held her all of 18 hours of 24 so you can guess something about how I felt. Here is kisses from Minnie to Aunt Jane.

Mortimer left home last Wednesday morning to attend the quarterly meeting at Sanford near Yarmouth. Has not yet returned. Expect him home sometime this week. He has been away most of the time since I came home.

The weather has been fearfully cold here for the last week. I mean for so early in the season. The Doctor's wife has a son born the night before I got home so I suppose their loss will be made up in some measure.

Their little boy was buried the first Sunday I was home and her daughter Josephine the second. She wished to see Mr. Knollin before she died and he was sent for. He said she was very happy. She told the Doctor she wished Mr. Knollin to preach her funeral sermon for she said she was no advent. So of course he did.

Mary intends to stop with us this winter. She wonders if Mother has got a girl yet for me. I hope she has. The widow Penney's son lies at the point of death. Typhoid Fever has done its on him. Poor Mrs. Penney. How hard it is for her. 4 years ago her husband died. Last fall her youngest daughter 15 died and now her only son is about gone.

Dear Lide I hope you will write me a good long letter. Let me know how Robert and family are, how Mary Ann is and if Sam has got home yet & how Mother and all the rest are from your sister. **Rachel**

Margin Notes on Letter: Hope you will take good care of yourself Lide and come and see us as soon as you can. O how much I would like to have you here this winter. Give my love to all our enquiring friends. Mortimer said he thought it would be best to send a post office order for the money lent. Expect to do so while at Yarmouth. Minnie talks a great deal about Aunt Jane, Lide, tells folks about hugging her grandpa, Uncle Wesley and Abner. The friends here would have been very glad for Father (Rev. Edward Weyman) to have come and spent the winter here.

Dear Sister (Lide) Eliza

A second letter

Jan 8, 1872

You will please excuse me for not writing. I have been very poorly a good deal of the time since I came home and writing is very hard work for me. I have a turkey supper to prepare for Mortimer. He expects to have about two hundred persons to help him eat it at 50 cents a piece. After this is over I hope to write you if I live through it. Love to Jane and a little might for yourself. **Rachel**

Rachel's Family in Millstream, Kings Co., N.B.

Rachel Agnes Weyman, born 1831 in Millstream, a daughter of Rev. Edward and Mary (Colpitts) Weyman, married Elder William Mortimer Knollin, born April 27th 1828, Smith's Creek, on May 5th, 1857. A teacher, he was ordained in 1857 as a Free Christian Baptist Minister. He preached at Midland, Millstream, Belleisle Creek, Norton and Saint John. In 1867 the family moved to Cape Sable Island. It was a long arduous trip for Rachel to visit home by boat and coach and back with the children. Her sister, Jane, and brother, Abner, are sickly and live at home. Brother Samuel is a teacher and minister, married to Mary Jane Thorne, whom Rachel asks about in her letter. Brother Charles W. is an Elder in the Lower Millstream Baptist Church, and Eliza (Lide) is the wife of Wilfred Fenwick, whose sister, Mary Jane is the wife of Dr. E.M. Keirstead. Brother Robert is married to Sophia M. Mercer, a shoemaker in Apohaqui. William and Rachel Knollin's letters were transcribed by descendants Scott Weyman and Linda M. Grunder. The family has 28 surviving letters about life in the ministry on Cape Sable Island, N.S.

New Publication- Title: The Early Years of Barrington's Free Baptists

The book provides an in-depth description of the rise of the Free Baptists in southwestern Nova Scotia from their beginnings in the late 1700s to the formation of the Nova Scotia Free Baptist Conference in 1866. Included is the ministry of Elder Henry Alline and his gospel church in 1782, the Baptist Church of Elder Peter Martin in 1800, the revival of Vermont preacher Ziba Pope in 1814, the reformation of Maine Christian Connection Elders, **Jacob Norton**, (see story of the Bonnie Doon), and Asa McGray, beginning in 1818, the evolution of the Christian Connection churches and their division in the 1820s, the formation of the Free Christian Baptist Conference in 1837, the American Free Will Baptist influence from 1840 to 1866, and the union of the Free Christian Baptist and Free Will Baptists into the Free Baptists in 1866. Not a theological study, the book accurately reports for the first time the complex development of this free gospel denomination through all its growing pains. Also presented is considerable new information about early ministers from Nova Scotia and New England long since forgotten. The material for this book was obtained upon an exhaustive examination of original sources including contemporary Nova Scotia Free Baptist publications, church record books, numerous religious journals and newspapers, unpublished information (extracted from family papers, minister's journals, private diaries, and personal letters), printed biographies, and several town histories. **Description:** 8.5 x 5.5 inches, perfect bound, gloss lamobond cover; 237 pages. Includes biographical references and a personal name index. ISBN 978-0-9687472-4-7 \$24.00 CDN per copy plus postage.

Contact: Michael Christie; e-mail: theChristies1956@ns.sympatico.ca; Tel: 902-885-2691; postal address: 152 Passage Road, Sheet Harbour, Nova Scotia, Canada, BOJ3BO. **Two of our Kings County Baptist Ministers** are featured in this book. **Charles** and **David Oram**, born **Long Reach, Kingston**, were brothers who ministered in Kings County and Nova Scotia. Both had exceptional musical abilities. **Note:** Michael Christie and Roland McCormick (Ret. Baptist Minister) are currently working on "**The Early Years of New Brunswick's Free Baptists.**"

Rev. James Gray: The Records of the Reverend James Gray, Kings Co., N.B. 1857-1898. By keeping a day-to-day diary of marriages, baptisms and funerals, Rev. James Gray left a genealogical legacy. The Reverend James Gray, a Presbyterian minister, was born in Peterhead, Scotland. He was ordained at Hammond River, N.B., on March 6, 1857. On July 19th, 1857, Rev. Gray assisted Rev. Lewis Jack of Springfield in dispensing the first Presbyterian communion in the Roachville Meeting House. In 1868 he settled in Sussex. During his thirty year ministry his charge extended from Hammond River to Sussex. He retired in 1887, died May 4, 1898, and is buried in Kirk Hill Cemetery, Sussex.