

were the Rev. Daniel Hopkins, a brother of the Rev. Dr. Samuel Hopkins, a graduate of Yale, and the Rev. John Sicomb, a graduate of Harvard, the latter resigning his charge in 1784. After this date the succession of Congregational ministers was broken by the introduction of a minister of the Church of Scotland, (the Rev. Thomas Russell). It appears that a number of Presbyterians had united with the Church, and now an effort was made to change its denominational character. This resulted in a struggle for the possession of the building, sometimes one party having the key, and sometimes the other, which strife, sad to say, led to acts of violence. In the end the Presbyterians obtained the victory, changed the name from Mather Church to St. Matthew's Church, and gave as a doubtful concession to the Congregationalists the pledge that Watts's Hymns should be used in the service of praise. To make sure that no ecclesiastical descendents of the early Congregationalists should make legal claim to the property, an Act of Incorporation for St. Matthew's Presbyterian Church was obtained some years ago. This is the origin of what is called "the first Presbyterian Church in the Maritime Provinces," and of which President Cleveland's great-grandfather was the first pastor. S. N. J.

THE Rev. R. Brown very modestly says in his letter in the last issue of THE CANADIAN INDEPENDENT: "Having taken this step, it may be out of place for us to advise regarding the few sheep on the prairie, near Pilot Mound, which we watched and tended as best we could, under the circumstances, for about three years."

It certainly seems to us a pity that Mr. Brown could get no help from the Canada Congregational Missionary Society or the Mother Church to enable him to carry on the work of the church at Pilot Mound. We believe this to have been the principal reason, to his own mind, really adequate or inadequate, for the recent step taken by himself and his "brother John." A little help would have enabled them to carry it on at least for a time. That church, as we understand it, was the first church organized at Pilot Mound. Its minister was the first one settled in the neighbourhood.

When laid aside for a few weeks, a Presbyterian minister was sent in to preach the Gos-

pel to this Congregational Church. There were quite a few more Congregational families than Presbyterian ones, yet this good brother persisted in going forward in another man's line of things; and finally the Congregational shepherd has departed, leaving still, it would seem, "a few sheep on the prairie," presumably still clinging to the Congregational faith and order.

WHAT has the pastor of the Winnipeg Church been doing meanwhile? Encouraging that church by taking up a collection for them? We have as yet heard of no such effort. Did he make any remonstrance against a Presbyterian Church being established when it was clear that the two could not exist together, and that it was "a waste of men and money" for them to persist in sending a Presbyterian minister to a Congregational Church already supplied with a pastor? We have no doubt that Congregational Churches would like to know something about this matter? *

THE complete revision of the Scriptures is advertised for the market early in April.

A LETTER from Mr. Silcox comes to hand as we are in press. We have just space to note that it says that the letter of Mr. Hall "contains many statements that are absolute untruths." No specifications are given. It shall receive attention in our next.

THE SABBATH AND SABBATH OBSERVANCE.

There stands regularly under a massive porch, in one of our cities, each Sunday morning, punctually at twenty minutes to ten, a carriage, with a span of fine horses, a coachman on the box, a footman at the steps. The door of the mansion opens, a lady steps out and enters the carriage, the footman closes the carriage door, mounts the box beside the coachman, and the lady is driven off to church for worship. At a quarter before one, the same coach and attendants are at the church door, the lady, with perhaps a friend, re-enters, is driven home, to be waited upon at a meal which has kept one pair of hands busy to prepare, and another to set in seerly array. Two horses, two men servants, two women servants, have toiled the best part of that