

Congregationalism; and its earliest covenant now known of, states :—" And respecting Church discipline it is our purpose to adhere to the method contained in the Platform for the substance of it agreed upon by the Synod at Cambridge, in New England, A. D. 1648, as thinking those methods of Church discipline nearest the Scriptures, and most likely to maintain and promote purity, order and peace, of any." At present it is difficult to ascertain who first preached at Mangerville. The first settled minister, the Rev. Seth Noble, was pastor in 1774. He received £65 a year, not bad pay for that period, besides a settlement exceeding two years' salary to start with, the expectation being on the part of the people that he had settled for life. But Mr. Noble sympathised with the revolutionary party in the old colonies, and when hostilities commenced he desired the people to leave the Province and to go back to New England, as many were doing from other places, and settle together, and he would continue their minister. The reply he received was in part as follows :—" Are we to throw away the fruit of many years, painful industry, and leave with precipitation the place where God in his Providence hath smiled upon us, both in our spiritual and temporal affairs, and, destitute of support, cast ourselves into a place where the necessities of life are hardly to be obtained, unless we could find a place where vice and immorality did not thrive, or at least where vital piety did not flourish more than here?" He left his charge irregularly, sometime about 1777, and preached in New England, and after the war was over, was willing to be recognized as their pastor, and receive pay for the time of his absence, but the people did not recognise his claims.

At the commencement of the revolution, the British authorities sent to Mangerville for provisions, and a brig at the mouth of the river was laden with stock, poultry, &c., taken down the river in small vessels and gondolas; but a sloop from Machias captured the brig, made prisoners of the garrison at Fort Frederick, and set fire to all the barracks. From 1775 to 1777, the St. John was in possession of the Machias party, but in 1777 the *Vulture* drove them away, and remained stationed between St. John and Annapolis. Several times the Indians assembled and threatened the settlement on the river; but their object was mainly to obtain supplies, and they so managed their affairs as to live at the expense of the contending parties during the war.

In May, 1779, that zealous evangelist, Rev. Henry Alline, visited Mangerville. In his great zeal for the purity of the church, a zeal not tempered with discretion, he seems to have looked upon those who did not agree with all his course, as unconverted, and he sets down in his diary some of the members of the church as those who " did not love the power of religion." He speaks of the church as divided, and it appears that he organized a separate church; or as he puts it, " I advised them as many as could to renew the covenant; many fell in with the advice," and others outside were added. " The work of the blessed God increased, and there appeared much love among them," but Mr. Alline soon left his newly organised church, and crossed the bay.

In the records of the Congregational Church at Chebogue, Yarmouth, there is a letter from Mangerville shortly after this, dated the 17th June, 1779, to the pastor of that church, Rev. Jonathan Scott, stating their destitution of the preached gospel, and asking him to come over for a short time, for which they would gladly give adequate remuneration. This letter is signed on behalf of the Church, by Samuel Whitney, Daniel Palmer, Jacob