

and in February, 1783, the church was reorganized, thirty-five members uniting together in fellowship, and adopting a declaration of faith, church order and covenant, which has not since been materially altered, if at all. "It does not appear," wrote Mr. Howell, "that Mr. Alline continued labouring for any great length of time after this in Liverpool." In fact, he could not settle in any one locality. He considered himself an Evangelist, and believed it his duty to travel from place to place, and in that way toil in the service of his Divine Master until his death, which occurred not long after, while on a visit to New Hampshire. It was fortunate for the church that Mr. Cheevers resigned, otherwise it might have met the same fate as other churches where Henry Alline laboured, and separated the members from each other.

After Mr. Alline's departure the people of Liverpool continued to assemble together, and occasionally had visits from the Rev. John Payzant, who at length (in 1801) entered upon his labours as pastor, and for over thirty years broke the bread of life to a prosperous and united church. Rev. Mr. Howell says of his work:—"He was eminently blessed of God, especially in the early part of his ministry, which he was permitted to prosecute, until old age and increasing infirmity made it needful for him to resign his charge. This took place in 1834, and in the same year he was called to his reward, dying eminently the death of the righteous. During his long and peaceful pastorate, it is calculated that from 170 to 200 members were added to the church."

The Rev. Mr. Elder occupied the pulpit for a year after the death of Mr. Payzant, but changing his ecclesiastical views, resigned the pastoral charge. Mr. Elder had ordained Mr. Warren Nickerson, a member of the church, to be an Evangelist, and Mr. Nickerson occasionally ministered to the people.

The Rev. James Melvin, who was supplying the Free Baptist Church at Port Medway, received an invitation to supply the pulpit of the Liverpool Congregational Church, which he accepted. Subsequently he was invited to take the pastoral charge, and entered upon that office in 1836, and for some years the church enjoyed prosperity, and had many added to its fellowship.

At length in 1847, some unpleasant feelings arose between the pastor and some of the people. A second church was formed, and after a time the services of the Rev. Mr. Markland, a missionary from Demerara, were secured, who ministered for three years. I will again quote from Rev. Mr. Howell:—

"The second church then secured the services of the Rev. F. Tompkins, A.M., in connection with his labours in erecting, and afterwards presiding over the Gorham College from November, 1852, till March, 1856, when Mr. Melvin (informally as it afterwards appears), accepted the position of the retired or incapacitated minister of the first church, and the two churches approving the step united as one church, inviting the Rev. Mr. Tompkins to the pastorate, which was accepted by him."

The labours of Mr. Tompkins, in connection with the College, being too great, the Rev. James Porter, previously of Sheffield, N.B., now of Ontario, assisted him in pastoral work for a few months.

"During the above period," says Mr. Howell, "the College Building,