

the church lands and buildings properly deeded as Congregational. The founders of these churches had unbounded confidence in each other, and in the honour of their fellow-Christians. In this they made a great mistake; for these properties and buildings became in consequence the centre of strife and difficulty. The properties were coveted by others, and in the greater number of cases were finally surrendered. The causes which led to such surrender, apart from the lack of proper title deeds, would require a separate article.

The particulars of the Halifax church at the commencement of its existence are meagre. The congregation was in existence in 1753, and was composed mainly of emigrants from London, England, and from Massachusetts. It had for pastor the Rev. Aaron Cleveland. The land for the house of worship was given to the congregation by an Order in Council. It is stated that the frame of the house of worship was imported from Boston. In this case there does not appear to have been any title deed or trust deed specifying that the property was held in trust for Congregational worship. The church was named Mather Church, after the noted Puritan divine, Cotton Mather. How long Mr. Cleveland continued to minister is not stated in the memoranda at my command. Rev. Daniel Hopkins, of Connecticut, a brother of Rev. Samuel Hopkins, D.D., soon after graduating at Yale, became pastor of Mather Church. It is stated he was much esteemed for his promising talents, his amiable manners, and faithful preaching. But his health failed, and he gave up the ministry for a time. The name of Rev. Mr. Brenton is mentioned as occupying the pulpit after Mr. Hopkins. Rev. John Secombe, a graduate of Harvard, who was pastor of the Congregational Church in Chester, N. S., was called to the church in Halifax. He commenced his ministry in Chester about 1760. When he was called to Halifax is not given, but it is certain he was pastor in 1769. He resigned his charge in Halifax in 1784, and returned to Chester, where he died in 1792, in the eighty-fifth year of his age.

Mr. Secombe was a man of liberal views, a Congregationalist in name and by ecclesiastical connection, but non-sectarian in belief and practice. Unable to do active pastoral work in his declining years, he obtained the assistance of the Rev. Mr. Dimock, of the Baptist denomination, and in his large-hearted liberality advised the people to elect Mr. Dimock as his successor when he was no longer their minister. At the death of Mr. Secombe the Church followed his advice, Mr. Dimock was elected pastor, the way was soon prepared for Baptist principles, infant baptism was discouraged, immersion became the rule instead of the exception, an open Communion Baptist Church followed, afterwards a regular Baptist Church, and finally the curtain closed on Congregationalism in Chester.

To return in 1784, a Pres Russell of the attempted to unite but it appears united with the denominationa possession of the sometimes the the contending the mastery, a Russell, probably 1786, and was succeeded by the

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