

down from Manguerville to conduct the service of the English Church once a month. Unpleasant feelings arose, as might have been expected. In a letter of Mr. Perley to one of the parties concerned, the following passage occurs:—

“If you are unable or unwilling to build a house for public worship, we will lend you one whenever convenient, and will make it so as often as possible, but don't think to hold it by violence.”

How Chasewell came to leave is not stated; it appears Messrs. Burpee and Coburn took possession peaceably on the 6th August, 1763, in the presence of James Galishan and Thomas McCreigh. The next day, the bailiff, accompanied by several magistrates, brought Chasewell, and forcibly put him in possession. How the Church got the property back again, and at what time, the writer has not been informed.

That the Congregationalists of that day had great difficulties to contend against we can well imagine. Shut out it seems they were almost exclusively from a share in the management of public affairs, although they were the first on the ground. Old accounts state that among the Loyalists were a number of officers who had taken the British side in the war of the Revolution; and these were mainly the recipients of the public offices, which were subsequently handed down as heir-looms in their families. Accustomed to command, expecting and receiving obedience from those who had been of a lower rank in the king's army, they expected the old settlers to recognize their authority also. We honor them because they stood up so nobly for king and flag, but the principles of liberty and constitutional government they were slow to recognize. To them the “old inhabitants” bowed not in submission. Sons of freedom-loving sires, they failed to do homage. For their devotion to liberty they were called rebels by the new comers. Of the state of New Brunswick at that period, I quote from Mr. Perley:—

“Men of ordinary capacities are preferred to places of profit, while men of superior abilities are neglected merely because they will not become sycophants or coadjutors with the others. Men of moderate fortunes will set themselves on the footing of noblemen, those of second class disdain to be a whit behind them; even such as are in debt more than they are worth must have their entertainments.”

A considerable number of the Puritan settlers tired of the strife, and having no hope in the overthrow of the exclusive spirit in which the affairs of the Province were managed, withdrew from the country; still a considerable number remained.

The next minister of the Congregational Church was the Rev. James Boyd, who had withdrawn from the Methodist body. Early in the present century the Rev. Edmund Eastman, of New England, was with the Church a short time. In 1811 Rev. Duncan Dunbar was sent out by the London Missionary Society. The ministry of Mr. Dunbar was brief, and his name is subsequently connected with the Baptists, of which body he became a leading man in the United States. Several efforts were made to get a successor to Mr. Dunbar, which met with failure. The want of a settled pastorate was a great drawback, and in consequence many were lost, and went to other denominations. The Americans gave but little sympathy, while to obtain a minister from England for the solitary Church was not so easy a matter. In the correspondence with the London Missionary Society a suggestion was made that a society be formed in England having for its object the supply of the Colonies with suitable ministers. Had there been a Colonial Missionary