

Barker and Peter Mooers. Mr. Scott's church had but two weeks before refused a similar application from Cornwallis, then in a similar condition to that of Sheffield, and he did not comply. The following is a copy of a second letter, dated July 29, 1779 :—

"To the Rev. Pastor and Brethren of the Church of Christ at Yarmouth, in Nova Scotia. The Church in Mangerville, on River St. John, sendeth greeting—

"FRIENDS AND BRETHEREN,—We are sorry to acquaint you that after a manifestation of God's goodness by a visible outpouring of His Spirit in this place, there hath divisions and contention arisen among us, issuing to an open separation and setting up an independent church on a different system. In this situation, and being at present without a pastor and teacher, we lately wrote to Mr. Scott, desiring a visit from him, hoping that his presence might be attended with a blessing * * * We again renew our request, assuring you that we have no design to deprive a sister church of any of the privileges of the gospel, except by consent for a time. And we earnestly hope that you will so far sympathise with us as not to deny our petition, especially where you may reasonably think that the cause of Christ suffers. Wishing grace, mercy and peace may attend you, we subscribe, your friends and brethren, Israel Perley, Benjamin Brown, Moses Coburn, Jonathan Burpee, Daniel Jewett, Jabez Nevers, Jacob Barker, Humphrey Pickard, Peter Mooers, Daniel Palmer."

The Church in Chebogue replied, declining to comply with the request. About the 1st of September, Henry Alline again visited Mangerville, and remained between two and three months. The separate church on his arrival met and made choice of two elders and two deacons, and subsequently gave him a call to stay with them as much as possible; but in his letter of reply, dated October 29, 1779, he says he had no expectation of settling over any particular flock, but would visit them as often as possible, and think of them.

On the 29th October, 1779, the first church again applied to the church in Chebogue, urgently renewing their request, asking for Mr. Scott for two or three Sabbaths; but the church in Chebogue had also been rent and torn by Mr. Alline's preaching, and as the request of Cornwallis had been denied, and as Mr. Scott had a family of helpless, motherless children, the application was declined.

Mr. Alline soon left Mangerville for Annapolis, preaching at Fort Howe on his way. He visited Mangerville again in May, 1780, ministering to his flock six or seven weeks; and subsequently returned once or twice, previous to his death in 1784. The separate church probably did not survive long after Mr. Alline's death, but it is probable that seeds were sown which led some away to other denominations in after years.

It has been already mentioned that in the order of survey there was a lot reserved for the first settled minister; and at an early day a building was erected thereon, to answer two purposes—a dwelling for the minister and a temporary meeting house, a part of the house being reserved for public service. Mr. Noble could have had this in fee simple had he continued pastor, as the Church assured him in its correspondence; but unfortunately he left it vacant during the revolution. In 1783 the Loyalists arrived. There were about 30,000 in all of Loyalists and others who came with them, who arrived in Nova Scotia. It is supposed the greater part of them settled in that part of Nova Scotia now New Brunswick. A considerable number received lots at Parr Town, now St. John, and others along the river and elsewhere. Many of the Loyalists had ranked high in the Church, senate, bar, militia, &c.; others were of little or no character whatever. A number of them