

# **MINUTES**

OF THE

**Nova-Scotia**

## **Baptist Association,**

HELD AT

**Nictaur, on Monday and Tuesday,**

**21st and 22d June,**

**1830.**

TOGETHER WITH THEIR CIRCULAR AND CORRESPONDING LETTERS—MISSIONARY NOTICES—REMARKS—PROCEEDINGS OF THE EDUCATION SOCIETY, &c.

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**HALIFAX, N. S.**

PRINTED BY PHILIP J. HOLLAND.

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1830.

MEMORIAL

REPORT OF THE

COMMISSIONERS

OF THE

LANDS

IN THE

STATE OF

NEW YORK

FOR THE

YEAR

1830

AND

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## MINUTES, &c.

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MONDAY, JUNE 21, 1830.

First—The Introductory Sermon preached by Elder Theodore S. Harding, from 1st Pet. 2, 24:—“*Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness, by whose stripes ye were healed.*”

Second—A collection was then taken in aid of Missions, &c.

Third—The Ministers and Messengers of the Churches, gave in their names, and came forward and took their seats.

Fourth—Prayer by Elder Theodore Harding. Brother William Elder was chosen moderator; Brother William Chipman, Clerk, and Brother J. W. Nutting, who was invited to take a seat in Council, Assistant Clerk.

Fifth—Voted that Brethren William A. Chipman, Chapin, and Ferguson be invited to take seats in Council.

Sixth—The Letters from the Churches were then called for, and read by Brethren Pryor and Ferguson, appointed for that purpose, under the direction of the Moderator, and the following minute was taken.

The names of Ordained Ministers are in SMALL CAPITALS. Those of Licentiates in *Italics*. Ministers not present marked with an Asterisk\*, Churches from which no information was received marked †, and vacant Churches distinguished by a dash —.

STATE OF THE CHURCHES.

CHURCHES.	MINISTERS. AND MESSENGERS	Restored..	Added by Bap.	by Lett.	Dismissed.	Excluded.	Died.....	Total.....
Lower Granville, {	James Delap, <i>Deacon</i> .	1		1			2	46
Upper Granville...	THOS. ANSLEY. William Bent Benj. Chute Abner Sanders Geo. Troop } Asaph Marshall				6	1		100
1st. Cornwallis....	EDWARD MANNING DAVID HARRIS Homes Chipman, <i>deac.</i> Harding Porter C. R. Bill Jerem. Porter Thos. Bligh Eli E. Crowe.		1	32	2	2	3	296
Newport.....	Geo. DIMOCK .....				2		4	71
1st. Clements.....	ISRAEL POTTER } Geo. Harris }			1		5	1	107
Onslow .....	*JAMES MONROE } Danforth D. Nichols }			9		1	1	61
Nictaur.....	*Thos. H. CHIPMAN INGRAM E. BILL Wm. Bishop } Thos. Bishop } C. Sharpner } Step. Taylor } Robert Charlton..... William Randall.....							222
Lunenburg .....	John Mader } Leonard Mader } Peter Westhaver } PETER CRANDALL.....	1	6		3	4	2	59
Digby Neck.....	THEO. S. HARDING Dan. Lockhart, <i>deacon</i> Samuel Bishop Simon Fitch Frederick Fitch Theodore Reed Alexander M'Phail E. F. Harding		2	80	13		1	208
River Philip.....	SAMUE LM'CULLY Timothy Wetherbee }							26
Windsor.....	*RICHARD M'LEARN ...		5	1	24			21

CHURCHES  
Rawdon  
Annapolis  
Chutes Co  
Parrshorou  
Hammond  
Chester ...  
Antigouish  
Amherst...  
Sissiboa ..  
Granville  
Yarmouth.  
Waterford .  
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CHURCHES.	MINISTERS AND MESSENGERS.	Restored..	added by Bap.	by Leti.	Dismissed.	Excluded.	Died.....	Total.....
Rawdon .....	*RICHARD M'LEARN John Doyle		4	1			2	37
Annapolis.....	WILLIAM ELDER Major Chipman John Whitman Thomas Spurr							
Chutes Cove.....	R. W. CUNNINGHAM Nat. Viditoe Sylvanus Snow John Brinton Thos. Marshall							13
Parrsborough.....	WILLIAM BURTON.....	16	6		3			117
Hammond Plains..	GEORGE RICHARDSON..	2	2			2		22
Chester .....	JOSEPH DIMOCK Anthony Dimock John Webber.							39
Antigouish.....					2	5		151
Amherst.....	CHARLES TUPPER SAM. M'CULLY	2			1			30
Sissiboa .....	DAN. M'GREGOR				2			30
Granville Street..	H. K. GREEN Jno. Slayter, <i>deac.</i>							50
Yarmouth.....	HARRIS HARDING Z. Chipman } <i>deac</i> John Crosby } <i>deac</i> William Harris T. D. Chipman Edward Huestis Levi Wyman Jno. Van Norden	24	7		1	2	1	117
Waterford .....		1	6					392
2nd. Cornwallis....	SAM. M'CULLY..... WILLIAM CHIPMAN Abel Parker, <i>deacon</i> Allen Sharp	13	2		6	5		49
Halifax.....	*JOHN BURTON } Jacob Allen } EZEK. MARSTERS John Gates	16						94
Aylesford	Henry Sanders... Robert Rand.....	75				3		192
Brookfield .....	Matthew Parks Zoheth Freeman Peleg Murray Donald M'Pherson	29	3		3	5		160
Liverpool.....	Allen Kempton } Geo. M'Donald } Isaac Whitman } D. Whitman, jun. } <i>dec</i> Henry Parker.....	6	2		3	3		57
New Albany .....		5	4					47
N. W Arm, Sydney.		22	1			1		60
	(1829)							19

Total.....  
Died.....

2 46

100

3 8 296

4 71

5 1 107

1 1 61

2 222

1 2 39

4 2 59

1 208

26

21

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Added by Bap.	by Lett.	Dismissed.	Excluded.	Died.....	Total.....
Tryon, Pr. E. Island	..... (1828)							30
†2d Clements.....	.....							
†Little Forks.....	..... (1828)							33
†Ragged Islands...	*JOHN CRAIG.....							
†Byer Island.....	*SAML BANCROFT (1829)							60
Falmouth.....	ROBERT DICKIE } Pelcg Homes. }							34
Westchester.....	.....							
	SAM. M'CULLY.....							12
Total, .....		83	332	46	63	40	25	3101

NOTE—The two last named Churches were added at this Session.

7th—From Corresponding Associations received as follows :

MESSENGERS,		
<i>New Brunswick Association.</i>	<i>Francis Pickle,</i>	<i>Minutes.</i>
<i>Lincoln &amp; Eastern Maine,</i>	<i>Isaac Case,</i>	<i>Minutes.</i>

Brethren Case and Pickle then took their seats in Council, as Messengers.

Adjourned until 6 o'clock.

SIX O'CLOCK, P. M.

Having met agreeable to adjournment, prayer was offered by Elder Jos. Dimock.

8—Proceeded to receive from the Messengers of the Churches, the several sums forwarded in aid of Missionary purposes, and for printing the Minutes.

9—Received into this Association, on application by letter, two Churches : one organized at *Falmouth*, and another at *Westchester*.

10—Voted, That the next Association be held at *Onslow*, on the first Monday after the 20th June, 1830, and that Elder *Edward Manning* preach the introductory Sermon, or in case of failure, Elder *Harris Harding*.

11—That Brother *Edmund A. Crawley* write the Circular Letter, and Brother *Elder*, the Corresponding Letter, for the ensuing year.

12—In consequence of brother *Green* having accidentally left in *Halifax*, the Circular Letter for the present year, written by him, he having stated that it chiefly related to the subject of *Temperance*, it was agreed that under such circumstances, the same be received and printed in the minutes.

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13--The Corresponding letter for the present year not having been received from brother Monroe, who was appointed to write it, *Voted* that brother Elder prepare the same.

14--That brother Nutting superintend the printing of the Minutes, and that One Thousand Copies thereof be printed.

15--That One Hundred Copies of the Rules of the Association be printed, and distributed among the Churches.

16--A suggestion having been made in a letter from one of the Churches, respecting the expediency of a division of this Association, owing to the increased number of Churches in connection with it;—It was thereupon recommended, that each Church do make this matter a subject of Prayer to God, and that the Churches respectively make known the result of such prayerful consideration of the subject at the next Annual Meeting of the Association.

Adjourned till to-morrow, 10 o'clock.

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TUESDAY, JUNE 22, 10 o'clock.

Met according to adjournment—Brother Pryor preached from Heb. iv, 9, "*There remaineth therefore a rest to the people of God.*"

After prayer by the Moderator—the business of the Association was resumed.

17--The corresponding letter prepared by brother Elder was read and received.

18--The Report of the Managing Committee of the Nova Scotia Baptist Education Society, detailing their proceedings during the past year, and the progress and present state of the Institution at Horton, was then read, and addresses delivered by several of the Brethren on the occasion. The Report was then received and adopted, and ordered to be printed in the minutes.

19--The Managing Committee having stated in their Report, their proceedings relative to an application for a grant of Money from the Legislature, for the advancement of the objects of the Society.

It was Resolved by the Association and Board of Directors of the Education Society, That if at any time hereafter, any grant of money or allowance shall be made by the Legislature of this Province, towards the expenses or support of the Institution, or the establishment of the Academy at Horton, as it appears just and reasonable, that his Majesty's Government should in such case, have some supervisory power in the management of the Institution; then, and in that case, the Governor, Lieutenant Governor or Commander in Chief for the time being, may from time to time, at his pleasure, inquire into the proceedings of the Society, and shall have power, if he shall see occasion, to call the managing Committee thereof to account, before himself and his Majesty's Council, of the said

Province; and if after just inquiry had, they shall find that any of the said Committee have conducted the proceedings of the Society in a manner inconsistent with its professed objects; then in that case, that the Governor, Lieutenant Governor or Commander in Chief, with the advice of his Majesty's Council, may remove the officers or members found so offending, and may on that occasion, appoint in their place, an equal number of new members, provided they do not exceed in number one half of the whole Committee; and shall all be regular members of some Baptist Church in Nova Scotia, in connection with the Nova Scotia Baptist Association.

20--The managing Committee having stated that they had it in contemplation, to request Brother Crawley to undertake a Mission to Great Britain in behalf of the Education Society; for the purpose of raising funds and promoting the interests of the Seminary at Horton, *Voted*, that a letter of recommendation to Sister Associations, Churches and Missionary Societies, be given to brother Crawley, signed by the Moderator, Clerk and assistant Clerk, in order to forward the undertaking; and also to enable him to open a friendly communication between us and such Associations, Churches and Societies in the Mother Country.

21--*Voted*, That the several Churches throughout the Province, connected with this Association, be recommended to form Auxiliary Societies to aid the Nova Scotia Baptist Education Society, in raising funds for carrying into operation the objects of the Society, and diffusing the blessings of Education throughout the Province.

22--That Elder Theodore Harding be our Messenger to corresponding Associations in the United States, and also a General Agent in behalf of the Education Society in that Country, and that he receive for his services as Messenger the sum of Ten Pounds.

23--That Elder Ezekiel Marsters be our Messenger to the New Brunswick Association; and that he receive the sum of Four Pounds on that account.

24--That the yearly meeting for the present year be held at Amherst, on the first Lord's day after the 20th day of September.

25--In answer to a question from the Second Church in Cornwallis, it was agreed to recommend to all the Churches in this Association, in cases where Church members shall commit offences of public notoriety, except the same be of such nature as to require immediate exclusion, that in order to their restoration to the Church, they be required to make a public acknowledgment of such offence before the world.

26--It is recommended to all the Churches in this Association and their Congregations, to form Temperance Societies, where the same has not been previously done; and that they use their utmost influence and exertions, to promote the objects and increase of such Institutions in a total abstinence from all ardent spirits, except in cases where the same shall be necessary as a medicine.

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27—*Resolved*, That the cordial thanks of this Association be given to the Church at Nictaur, and benevolent friends in Wilmot, for their hospitality and kindness during the present Session.

*The Missionary Board, and Board of Directors of the Education Society, with their usual and necessary powers, are continued.*

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## CIRCULAR LETTER.

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*The Nova Scotia Baptist Association to the Churches composing it, sends Christian Salutation :*

DEAR BRETHREN—

It is often urged as an objection to the doctrines of grace, that they furnish a motive to sin, and paralyze the arm of beneficence. The Believer, however, is well assured that the reverse is their real tendency, for his own experience corresponds with the declaration of Scripture, that faith purifieth the heart, the very source of action, that it is an operative principle, working by love and overcoming the world; and therefore, with the Apostle, he confidently but gratefully exclaims, in reply to the objection, "God forbid, how shall we that are dead to sin live any longer therein?" It is not unreasonable that a religion, declared to be productive of good works, should be tried by reference to the practice of its professors. Our blessed Lord seems to allow this test, when he utters the following injunction, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." As the disciples of him who "went about doing good," we should strive to "convince the gain-sayers" by always appearing among the zealous advocates

every enterprize which is undertaken for the benefit of our fellow-men.

It is our design in this annual epistle, to direct your attention to a particular branch of duty, viz : The suppression of Intemperance. It is a matter of joyful congratulation that the benevolent in different countries are beginning to awake to a sense of their duty in regard to this subject. In another part of our Continent vigorous and successful efforts have been made and are still in operation to check the tide of ruin which was desolating that country. This example is attracting the notice and the imitation of the conscientious and public-spirited across the Atlantic ; and with honest amazement at the result of their late investigations, we find that intelligent Scotchmen are claiming for their own countrymen the unenviable appellation which their pioneers in reform had judged peculiarly applicable to themselves, viz : " a nation of drunkards !" In England and in Ireland also, the friends of Temperance are awaking from their slumbers. And it is truly gratifying to witness the zeal and the success which some parts of our own Land have already exhibited in the great work of Reformation.

But are we, Brethren, sufficiently impressed with a sense of our responsibility, as professors of Religion ? Are we, as individuals and as Churches, doing all that the exigency of the times imperiously demands of us ? Are we both saving ourselves and others from the pernicious influence of Intemperance ? Perhaps this Province is not less infested, than are those self-accusing countries just mentioned, by this ruthless Destroyer. Whither can we turn our eyes and not behold its ravages ? And how awful are its desolations ! Individual happiness, domestic peace, property, character, intellect, the immortal soul are its trophies. It is like the wasting Simoon which leaves a frightful wilderness in its rear ; and hideous as is its aspect, its Circean cup entices, like the magic of the serpent to irremediable ruin. If such be its general effects, and who will say that human language can array it in all its native loathsomeness and horror, what must be its details ! The tender husband, the fond father, the benignant master, the kind neighbour, the upright citizen—how is he transformed ! Behold him staggering his homeward way. She to whose ear his footstep was harbinger most welcome, now trembles and agonizes at the sound. Instead of the delightful caresses with which his children hailed his approach, they hide from his stern eye and tyrant touch. His dwelling is no longer the abode of peace and plenty. The bitterness which God and the heart alone know is wasting her to whom he solemnly pledged his protecting and providing affection. Blighted prospects and example either precipitate his children into the same abyss or cast them penniless upon a world of hardships and temptations. The fiend respects not age, station or sex. But why do we enlarge ? The imagination would vainly attempt to pourtray the scenes of devastation and sin which this monster is daily, nay hourly developing. Temporal misery, however, and a single sin are

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not all. In the horrid catalogue of human enormities, is there one which is so prolific? We have only to say, look around you, and how multiplied and various are the physical and moral evils which the youngest of you may note in his own circumscribed circle, as the effects of Intemperance. But it is not our design, and surely it is not necessary, to dwell on the evils of Intemperance, which are too well known to respect both the body and the soul, and to extend their baneful influence into eternity; we would rather urge upon our consciences, the course of conduct which, in view of the nature and the prevalence of these evils, it is proper for us to adopt.

We deliberately and solemnly recommend to our brethren as the *First* duty to be observed, *entire abstinence from the use of ardent spirits*. Let our object be to save ourselves and others. The use of ardent spirits is *dangerous*. No man who indulges in it can pray without mockery, "Lead me not into temptation." Let no one plead his intention to be a *temperate drinker*, for what drunkard ever existed who intended to become so? or who would not have been shocked at the thought of dying a *set*? At first the cup was offensive, afterwards tolerable, soon agreeable, and thus, by degrees, it stole upon his appetite, till he became a slave to the love of it. The experience of thousands proves that confidence in their own strength, and in their resolution to continue a "prudent use" led to their destruction. "The *prudent* man forsooth the evil, and hideth himself, the simple pass on and are punished."

But the use of ardent spirits is *hurlful*, though the habit of drunkenness should not be contracted, nor actual intoxication once occur. It is the immediate parent of numerous diseases, and predisposes the body to many more. It also injures the mental faculties, paralyzes the power of conscience, and hardens the heart. If the injurious influence of ardent spirits were only an occasional circumstance, an exception to the general fact of their usefulness, we would not speak thus decidedly; but we believe that the habitual use of this article is *never* unattended with bad results. The opinion which has so much obtained, that the weak and the weary, the cold and the heated require the aid of strong drink is now declared to be false, not only by scientific and observing physicians, but also by the experience of thousands whose present practice loudly proclaims their sentiment. Such is the influence of late investigations concerning the effect of ardent spirits on the system, that they are not used as a medicine even by the most eminent Practitioners, and perhaps the language of another is not too strong, "that with the light and discussion of the present day, none will continue them in their prescriptions, at least in ordinary cases, but such as are fond of tasting their own mixtures." The excuse, therefore, which might be offered for persisting in a practice so full of *danger*, viz: that it is requisite to health, is quite unadmissible, since it is really detrimental both to physical and mental energy.

*The waste of property* too which it occasions cannot be disre-

garded by a reflecting man. It should not be deemed a light thing to expend daily a *small* sum in a way worse than unprofitable; and the trifle will have become a *large* sum at the end of the year, amounting to more than the conscience of many a one obliges him to contribute to the support of the Gospel. The treasure expended in our Province for ardent spirits would amply support all the benevolent institutions among us. Now we ask, is not every man a steward of God? Are not the talents which we possess, whether of mind, property or influence committed to us be accounted for at the tribunal of Jehovah? How then can he, who lavishes treasure upon a useless, not to say pernicious beverage, answer for not employing this same amount of funds in ministering to the temporal and eternal good of his fellow-men?

These latter considerations are only secondary compared with that of the *danger* which the practice in question brings with it, but if they should have any influence in urging to the duty of abstinence, they will tend to one great object which we have in view, viz: to save those whom we address from the sin of intemperance.

But we come now to mention a reason for observing total abstinence which, should the former be deemed unsatisfactory, ought to determine our conduct in this matter; we mean, *The influence of our example upon others.* Every one who uses ardent spirits will certainly encourage others to do the same, and though he may be the one in a thousand who shall escape destruction, yet he may occasion the ruin of many who will begin or persist in the practice, strengthened by his example. While he sees multitudes perishing around him, what is the duty of this strong man? to lead his neighbour into temptation, or to "pull him out of the fire?"

What would Paul have done in these circumstances, a professed disciple of Christ? He has informed us in these memorable words, so illustrative of a spirit of charity, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." The Apostle strong in faith and in knowledge, could eat flesh offered to idols, without respect to the idol, but another seeing him in the idol's temple might, imitating him, fall into the heinous sin of idolatry. Let Paul's principle be ours. Allow that one brother may drink and not be ruined, is he therefore willing, by persisting in the practice, to incur the responsibility of leading another into the same habit which will probably prove his destruction? "The meat is good, and a creature of God, and an idol is nothing, why then should I deny myself the innocent gratification of eating with my friends?" These and other things might Paul have said in defence of his continuing to eat in the temple. But he reasoned not thus. He felt that the souls of others were as precious as his own, and that it became him, rather than prove a stumbling block over which they should fall, to deny himself any convenience; yea, he was ready

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"to be offered" even for the good of the church, or in the words of another Apostle, "to lay down his life for the brethren." The temperate drinker has not even such imaginary excuses, and is therefore more loudly called upon to *abstain*, from selfish indulgence.

In the *second* place, we earnestly enjoin it upon our brethren to *require the practice of abstinence* of those whose conduct it is their province to regulate. We are responsible for the acts of others in proportion as they are the subjects of our legitimate influence. A man's family is under his guidance, and it becomes every one so to govern his house as to secure the commendation which the Patriarch received, "I know Abraham that he will *command* his children and his household after him." O Christian parent, will you not snatch from your child the cup of trembling and of death! You may live to see him treading the way to Hell—or the poison may not have its full effect, till your hand, never lifted to restrain the wayward youth, is palsied in death. Are you prepared to meet him at the Bar of God? Will your skirt be unstained with his blood, if knowing what you now do, you fail to prevent, if possible, by example and authority the fatal consequences of intemperance? Let the use of ardent spirits in the family be strictly forbidden, and cause your children to associate with the name of Rum, misery and death. Let all persons employed in your service be subject to the same denial. Let not the Serpent once enter the bowers of temperance and peace. Debar too from your threshold and your premises the foot of the drunkard, unless indeed for purposes of charity and as a beacon to others, the revolting object be occasionally admitted.

If you believe, and but little reading and observation are necessary to enforce the belief, that the most exposing labour, in the most unfavorable circumstances is better sustained by the aid of other beverage and of nutritious diet, let your practice give publicity to your opinion, and shut from your farms and factories, and commerce such as refuse to co-operate with you by their example. The master as well as the parent has abundant source of encouragement to communicate, by every means, his own wise habits. How many future tradesmen and artists will bless the memory of those enlightened and benevolent men who guided them, in their early days, into the path of sobriety and abstinence. And let it be remembered that the neglect to improve the influence which has been mentioned will not be forgotten at that great day when every steward must give an account of his stewardship.

*Thirdly.* The manufacture and sale of ardent spirits should be discouraged in every lawful way. It is our duty to withhold patronage from such as persist, in opposition to the light of the present day, to facilitate the means of providing the noxious article. One has well observed that Intemperance is a monster which we cannot kill as long as we feed him. Starvation is the only means by which he can be destroyed. There will be drunkards, and that too in our very households, as long as

ardent spirits are brought into every vicinity and thus the cup is held to every mouth. It cannot be denied that distillers, and venders and purchasers of ardent spirits are accessories to the crime of drunkenness. It is an unhallowed traffic and like that in human blood should receive the unqualified reprobation of the Christian world. True indeed, this subject has been viewed by none, till of late, in a proper light. Darkness, gross darkness has covered the people. But while we pray that past follies may be forgiven, let us prove our sincerity by avoiding them in future.

Let us encourage those who, seeing the dreadful calamities which strong drink is daily occasioning, and that no good is produced by it, have nobly determined to wash their hands of the blood of their fellow-men by no longer administering this poison of the body and the soul. We are aware that inconveniences may result from resolutely opposing the practice of many, but self-denial is the motto of the Christian, and soon the object will have been accomplished, and the popular sentiment will be on the side of reason and virtue. We purposely refrain from urging on our brethren themselves to abandon the sale of spirits, for it may be presumed that every Christian who has not criminally closed his eyes against the light, has already seen the incompatibility of such a practice with his holy profession.

*Fourthly.* Let us become members of Temperance Societies. How vast is the benefit which has hitherto followed their exertions! They have established a new era in the history of morals. They have proved a successful barrier to check that tide of ruin which had been triumphant over every obstacle. The characteristic trait of these associations is the mutual pledge to abstain and to promote abstinence in others. This pledge, though considered by some of little value is yet highly salutary in its tendency. It furnishes a motive in time of suspense—it affords a reply which often silences the otherwise importunate solicitations of enticing companions—it brings to view the decided friends of temperance, strengthening them and weakening the enemy. Hence the pertinacity with which it is opposed by many. But the true soldier takes the badge of his profession, and uniting his own with his fellow's efforts, he becomes efficient as a coadjutor who would be of little service in his individual capacity. We look for no objection to the measure now proposed, except from the open or disguised foe to the cause of Temperance, or from others who are but half informed in regard to the object in view.

*Finally.* Let us all awake to a sense of our high responsibility, as Churches and as individual Christians. Neutrality is impossible. We must act either to aid or to injure that cause which justly claims the support of every good man. Can we doubt on which side to enlist ourselves? Are we not unwilling to be only secondary actors in promoting the good of our fellow men? Shall not society witness our exertions in the front rank assailing with exemplary spirit the fortifications of the enemy?

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How long shall Zion mourn the delinquency of her friends in regard to the discipline of the Churches! Let the bonds be more tightly drawn. Put away the accursed thing from among you. One Achan may retard the march of the whole host of Israel. Suffer not Sin upon a brother, and deem no one secure who touches, or tastes, or handles the insidious poison.

Let the preachers of righteousness remember their duty and privilege. Who is not grateful to God for putting it into the mind of the eloquent Beecher to expose the evils and to point out the remedy of Intemperance, and how many thousands will have cause to bless him for the profit which they have derived from his labours. Let other Ministers imitate his zeal and faithfulness. Let their brethren encourage them. Heart and hand let us all unite, and though but a little band, like Gideon's, we may expect that the blessing of Him whose we are and whom we serve will yet enable us to praise Him, that not by might, nor by power, but by his Spirit, this evil, in itself a host, is subdued and slain before us.

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## CORRESPONDING LETTER.

*The Elders and Messengers composing the Nova-Scotia Baptist Association, to corresponding Associations, send Christian Salutation :*

**BELoved BRETHREN—**

Through the good hand of the Lord our God upon us, we have been again enabled to meet together in Association. The presence of our Brethren from various parts of our Land, the presence of your Messengers, and above all the presence of the Lord our God, have contributed to make our meeting interesting and joyful.

By the letters from the Churches we find that there has been a considerable addition of numbers to our Zion during the past year; that they have generally enjoyed the comfortable presence of Zion's King, and have been enabled to strive together for the unity of the Spirit in the bond of peace. The aspect of the times in connection with the sure word of Prophecy, also enables us to anticipate good days to come, in which the Kingdom of our Lord shall be enlarged, and He shall more abundantly see of the travail of his soul and be satisfied. A number of young brethren have been raised up who appear to love the Redeemer's name, and to desire to unfurl the banners of the Cross, to say unto Zion, thy God reigneth, and to point their fellow men to the Lamb of God who taketh away the sin of the world.

A sense also of the value of instruction both for those who shall be ministers of the Gospel, and for the youth of our land generally, that they may be enabled to serve God and their own generation more effectually, seems to be on the increase,

and has given rise to a literary institution at Horton for those purposes.

The attention of all who regard the interests of religion and morality, has been also drawn to the evils of intemperance, and various societies have been formed and are forming, with a view to destroy this foe to human happiness, which has so long impeded the progress of religion and filled the world with misery.

Bible, Missionary, Tract and School Societies also still continue to pour forth a flood of light upon our benighted world, and lead us to hope that the day is near at hand, when the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold.

We rejoice with you, Dear Brethren, in the happy prospect that opens upon the Church of God—Glorious things are spoken of her—glorious things are promised to her, which the zeal of the Lord of Hosts will in due time accomplish. Yet much remains to be done. God will make use of the agency of his people in accomplishing his purposes of mercy. He will be enquired of by his people for these things that he may do them. Let us then be stimulated to more ardent and persevering prayer, and more united and vigorous exertions, that the usurped kingdom of Satan may fall like lightning to the ground, and that the peaceful Kingdom of our Immanuel may be established in every land. So shall we leave the world in peace and join the general Assembly and Church of the firstborn above, in acclamations of praise to Him who loved us and gave himself for us, and washed us from our sins in his own blood. To Him be glory and honor, power and dominion, world without end. Amen.

Signed in behalf of the Association,

WILLIAM ELDER, Moderator.

WILLIAM CHIPMAN, Clerk.

J. W. NUTTING, Asst. Clerk.

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## The Second Report

*Of the Managing Committee of the Nova-Scotia Baptist*

*Education Society.*

The Managing Committee of the Baptist Education Society lay before the Association and the Society, the following statement of their proceedings during the past year.

Since the general meeting of the Board in 1829, the Academy at Horton has been continued under the charge of Mr. Chapin, with prospects which fully justify our hopes of its ultimate and permanent prosperity, when we take into consideration the great disadvantages under which we labor, in the commencing of such an undertaking with our present limited means.

The numbers at the Academy have varied according to the seasons of the year, or from temporary causes; but the Committee are greatly encouraged from the conviction, that a very general feeling pervades the different classes of Society throughout the province, in favor of the Institution.

It has been found necessary to attach to the Academy, a primary School, for the instruction of Children in the vicinity; which has been under the charge of one of the young men at the Institution, to whom the Committee have agreed to pay the stipend of £40 per annum; and which sum will without doubt be nearly repaid by the tuition money.

The Committee have much satisfaction in adding, that several young men, whom we trust that God has raised up, to answer the numerous calls throughout the land, for a Gospel ministry, have from time to time, been at the Academy, and received instruction, in different branches of Education.

During the last Sessions of the Legislature, the Committee having obtained petitions from most of the Churches, throughout the Province, applied for a grant of money to aid them, in erecting Buildings, and defraying the necessary expenses of the establishment at Horton; and the sum of £500 was voted unanimously in the House of Representatives to be applied to those purpose. This sum however was not obtained, from its having remained under consideration before his Majesty's Council, until the unfortunate difference which occurred between the Council and the House, respecting the Revenue; after which no business was transacted between them.

The Committee, however, are happy in stating that, a warm and decided support was given in favor of the grant, by several members of the Council of the first weight and character in the community; and there is no reason to apprehend any danger of our ultimate success in obtaining assistance from the public

funds of the province. The Committee will however probably find it necessary to renew the Petitions from the various Churches and friends of the Institution, and they would impress on the minds of Pastors of Churches and others the necessity of giving the widest circulation possible to the petitions, when received by them, and of using the most unremitting exertions to obtain Signatures.

While the vote of the House was under consideration before his Majesty's Council, it was suggested in order to remove the objections of some of the Council, who were desirous of giving the grant of money, that some supervisory power, over the Managing Committee, should be given by the Society, to his Majesty's Government, in case of misconduct, in which opinion the Committee fully concurred, provided such restrictive power should not interfere with the professed objects of the Society; or in any way affect or compromise the rights of the Denomination as connected with the Institution. The Committee now submit to the Board, a resolution to the above effect, for their consideration and adoption. (See Minutes, No. 19.)

The Committee feel it a duty, from the discharge of which they derive much pleasure, to bear testimony to the faithful and zealous exertions of Mr Chapin, during the period the Academy has been under his charge. He has applied himself to the duties and interests of the Institution, with the most assiduous attention, and conciliated the esteem and affection of all ranks of Society, with whom he has had intercourse, and wherever the Providence of God may hereafter direct him, is entitled to the prayers and kind offices of every friend of the Education Society or of true religion in this Province.

As the time for which he had engaged to remain, was about to expire, he having during the last winter, signified his intention of returning to the United States to complete a course of Theological Studies, the Committee applied to the Rev. John Pryor, who is a graduate of King's College at Windsor, and was pursuing his studies for the Ministry at Newton Theological Seminary, to undertake the charge of the Institution, with which request he finally complied.

Having every confidence in Mr Pryor's fitness for the situation he has consented to occupy, although at the sacrifice of completing his intended course of studies, and feeling that he deeply identifies the all important interests of religion and knowledge in this his native Province, with his own, we would commend his and our future success to the prayers and earnest exertions of the Society and friends of the Institution.

As Mr Crawley had purposed travelling through parts of the United States, the Committee have requested him to solicit from the Churches of our own faith and order, and from the friends of Education in that Country, some assistance for the Institution; which he is now attempting to accomplish, and has also signified his willingness, should the measure meet with the approbation and support of the Society, to make a voyage to Great Britain for the same purposes; and the Committee can

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not but entertain a sanguine hope that such a mission would be followed with the most beneficial results, both as it regards the interests of the Society, and the formation of a more close and friendly connection, with the Churches and People of God in the Mother Country. The known liberality of the British nation in the promotion of every noble enterprize or work of charity, and the desire that has been lately manifested in that country, to open an intercourse with, and extend their fostering hand, to this portion of the British Empire, warrants the belief, that our entreaties to them to assist us, in the extension of Christ's Kingdom and in diffusing the blessings of Education and Knowledge will not be in vain.

The Committee feeling the necessity of straining every nerve in the present state of our affairs, would also beg to recommend a further Mission to the United States, and they are happy to state that our aged and respected friend, the Rev. Theodore Harding, has consented to relinquish the important duties of his station for a Season, for that purpose, should it meet the approval of the Society; as there is good room to trust, that his success would fully justify the undertaking.

It only remains for the Committee to represent to the Society, the urgent need that now exists, to proceed in the erection of convenient Buildings for the Institution, on which our immediate and speedy success in a great measure depends. The Committee are under conditional engagements for the completion of buildings at a very reasonable expence and which it only requires the prompt and active exertions of the friends of the institution, to enable them to carry into effect; and they are ready and willing, to pledge themselves to any reasonable extent, to accomplish this previous and necessary measure, provided they can look with any degree of certainty to the effectual support of the Society.—More cannot be expected from them.

They would therefore respectfully but urgently call on the Society, on the Churches, on the Denomination at large, and on every friend to the cause of Religion and Education throughout the Province, connected with it, to weigh well and consider of what vital importance it is to the success of our undertaking; to the interests of our children, and of Society in general; as well as to the cause of God, that every effort should be made at the present crisis, to prevent the failure of our past exertions, and perhaps the ultimate defeat of all our objects, connected as they are, with the dearest interests that can affect the heart of a Parent or a Christian. They would appeal to every noble and generous feeling, that should actuate us, a numerous and increasing body of the community, called upon to take an active share in measures, that deeply concern its future welfare, and urge the pressing necessity of coming forward to assist to the utmost in establishing and upholding an institution, on which in a great measure, the respectability and usefulness of our Denomination, the rights and happiness of our offspring, and the true interests of the Kingdom of Christ

may greatly depend. The Committee would propose the expediency of the Churches, severally forming Auxiliary Societies in their respective Districts, to enlarge the funds of the Society; as by this method a general spirit to promote the objects of the Institution, would be excited, and immediate means supplied to carry our intended operations into effect.

The Managing Committee can only commend these important considerations to the good sense and feeling of every one, who has the real interests of the Denomination, or of the Society at heart, and pray that the blessing of God may rest on their feeble endeavours, and give success to an undertaking commenced, as they trust and believe in consistence with his revealed Will for the best interests of his creatures and for his declarative Glory.

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**The Ministers and Messengers of the Associated Churches of the Faith and Order of regular Calvinistic Baptists in the Province of Nova-Scotia, assembled at Nictaur in said Province, on the 22d day of June, 1830, to all Sister Associations, and Churches of Jesus Christ, Missionary Societies, and friends of true Religion and Education, in the United Kingdom of Great Britain and Ireland,**

**SEND GREETING :**

These presents are to commend to your kind and Christian reception and notice, our brother, the Rev. Edmund A. Crawley, M. A. a minister of Jesus Christ, who in behalf of the Baptist Education Society of this Province, visits Great Britain, for the purpose of soliciting aid and assistance, towards the funds and support of an Institution commenced at Horton in Nova-Scotia; the objects of which are, as well to provide a means of general Education for the youth of this increasing portion of the British Empire, as to afford sound Literary and Theological instruction to young men, whom it may please God to raise up for the ministry of his word, in any protestant Denomination, in this or the neighbouring Provinces: And also, to commend our christian and brotherly love, to the above named Associations, Churches, and Societies, and to invite mutual christian intercourse, whenever in the Providence of God, the interests of his cause may require the same. Trusting that the objects of our Brother's Mission may meet with a favourable consideration; and that the Churches and People of God, to whom we now address ourselves, may increase in every good word and work; shewing forth a bright and lovely example of faith, holiness and zeal, in all their endeavours to promote the cause of the Blessed Redeemer on the Earth; and believing

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that all his people will shortly meet, to praise his holy name, and dwell forever with him, We are your Brethren and Servants for Christ's sake.

By Order of the Association,

WILLIAM ELDER, Pastor of the Baptist Church at Annapolis, *Moderator.*

WILLIAM CHIPMAN, Pastor of the second Baptist Church at Cornwallis, *Clerk.*

J. W. NUTTING, Assistant Clerk.

### Interesting Facts and Observations contained in Letters from some of the Churches, &c.

#### LOWER GRANVILLE CHURCH.

Their letter laments the low state of the Church ; and the deplorable prevalence of sin, and indifference prevailing around them ; yet they earnestly desire to renew their assurances of Christian fellowship with their Brethren, and to rejoice in the effusion of the Holy Spirit, in various parts of the land, and the spirit of zeal and active benevolence, that has been so richly manifested in these days. This Church was not represented the last year ; and has long been destitute of a settled Pastor. Brother Wm. Burton has been invited to visit them ; and we trust his labours may quicken, refresh and strengthen them.

#### UPPER GRANVILLE.

The Church has been increasing in numbers, and is much united. *Twenty one* have been added by baptism, and many others are spoken of, as manifesting signs of repentance and faith, who have not yet joined the Church.

#### FIRST CORNWALLIS.

This Church, which has of late been a nursery for Gospel ministers, has again sent a labourer into the Vineyard, brother Dickie, who is ordained over the new Church at Falmouth.— An increase of *Thirty Two* by baptism has taken place within the year ; and what is peculiarly gratifying, is the formation of a Temperance Society, and the growing determination that appears in the Church, to root out from among themselves and others, if possible, the foul offence of drunkenness. Who will not with all their hearts, bid them, God speed. Brother Manning's hands are strengthened in his arduous and extensive labours by brother David Harris, who now resides at Cornwallis.

#### NEWPORT.

The most important fact in this letter also respects the es-

establishment of a Temperance Society, which had just been formed under very favorable circumstances.

#### FIRST CLEMENTS

The Church with their aged and beloved Pastor, brother Potter, are still holding on their way through evil and good report. They have been compelled to use the sword of discipline, which they pray may be sanctified to the benefit of those concerned, and the glory of God. They have been much comforted and refreshed by the visits and labours of brother Ezekiel Marsters.

#### ONSLow

This branch of our Associated body, placed with its zealous and worthy, although infirm Pastor, amid many discouragements, as it were alone and singlehanded, is nevertheless increasing in numbers, and we trust, in graces; and exhibits an unshaken trust in the protection and faithfulness of the great Captain of their Salvation and the ultimate triumphs and glories of his Kingdom. They have requested the association to be held at Onslow the ensuing year; which has been assented to; and we venture to hope, that the brethren may anticipate a blessing from the meeting.

#### LUNENBURG

Although the brethren in this place are deprived of the advantages of having a settled Pastor, and only enjoy a limited share of the labours of brother Joseph Dimock, their letter is very encouraging. Some have been added to their numbers; their meetings for public worship are generally crowded; and a wide field appears to be opening for the spread of the Gospel. They are now erecting a dwelling for a Pastor; and we trust that ere long, the Lord may send them one after his own heart.

#### HORTON

The prospects here are truly pleasing, a lively zeal appears to pervade the Church, and render the ordinances of God's House both profitable and delightful. The number of eighty added since the last association, bears testimony to the Lord's goodness and mercy to precious souls in this district; and we rejoice in believing, that the work of grace still prevails. The Letter warmly commends the interests of the youthful Institution there, to the prayers and exertions of their Brethren; and we doubt not that were their recommendation followed, namely, for every Baptist in the Province, who is able, to contribute a dollar, it would go far to relieve the present wants of the Institution; and tend much towards settling it on so firm a basis, that it would soon meet the wishes of its most sanguine friends.

#### RIVER PHILIP

Union and harmony prevail in the Church. Part of their numbers have been dismissed, and set off as a separate Church at Westchester.

#### WINDSOR

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cases of serious awakening to the consideration of eternal things. Several of the Brethren have been dismissed, to form the Church lately organized in Falmouth. We conceive this station to be one of great importance, being situated in the heart of a populous country; near the oldest Seminary of learning in the Province; and amid a Society composed of many wealthy and intelligent members. We hope the ministering brethren will always make it a duty to preach in this Church, as they pass on their journeys; as it only enjoys an equal part with Rawdon of the labours of brother M'Learn, and that frequently interrupted by his occasional duties.

#### CHUTE'S COVE.

This Church is still increasing under the active ministry of brother Cunningham; and although they have been called on to exercise that severity, which is sometimes indispensable for the health and prosperity of the household of God, there is great reason to rejoice, that the Church is walking in the narrow path, and apparently alive to their best interests.

#### HAMMOND'S PLAINS

It would be highly desirable if some of the ministering Brethren, could occasionally devote a few days on their missionary excursions, to aid brother Richardson in the work that is allotted to him in this extensive and uncultivated district. The population of some parts, particularly about Margaret's Bay is numerous and greatly requires the more frequent dispensation of God's word.

#### ANTIGONISH

This little Church, which has lately grown up as it were in the desert, under persecution and every worldly disadvantage, richly merits the earnest prayers of God's people, as well as every possible assistance that can be afforded them. The cause of truth we trust has taken deep and abiding root in this county.

#### AMHERST

What is chiefly pleasing in the communication of this Church, and it is no small blessing, is, that much harmony subsists among them; and that the cause of Christ has not suffered through any of its members. There is also reason to rejoice that several precious souls have been brought to a saving knowledge of Christ; and we trust that an increasing spread of the influence of sacred truth, may continue to cheer and brighten the path of brother Tupper amid the personal and domestic afflictions that he has, of late, been called on to suffer.

#### SISSIBOO

The settlement of brother Daniel M'Gregor as their Pastor, and the removal of difficulties for some time past existing in this Church, have again united them together, and renewed their communication with the Association;—may they grow

in grace, and knowledge ; and ever continue to adorn the doctrine of their Lord and Saviour.

#### TRYON, PRINCE EDWARD ISLAND.

This interesting church has been long striving with difficulties ; and deprived of the preaching of the word. They have, however, of late been refreshed by the labours of our young Brother Stevens, who has visited the Island ; and they express a strong desire for his return to exercise his ministry for a year among them. Every one must warmly approve the liberal spirit, with which these brethren, who are much circumscribed in their means, have come forward to maintain the preaching of the Gospel.

#### YARMOUTH.

This church still continues in a flourishing and healthy state ; and although, as their letter expresseth, " the cloud that overshadowed and refreshed them with such showers of divine mercy in the late revival has passed," yet they have great cause for joy in their continued increase and prosperity ; and especially in the return of some, who had wandered from the paths of wisdom and righteousness. They manifest a growing and liberal interest in the cause of the Institution at Horton, which indeed is especially the cause of every Baptist in the Province, as well as of the public at large ; and it is grateful information to find that the brethren of this church, by far the most wealthy in the Province, are also roused to active exertions, to procure the blessings of education for their rising progeny, by the establishment of an Academy among themselves.

#### WATERFORD.

Although this growing church suffers greatly for want of a stated Pastor over it ; and they have unhappily been compelled to administer severe discipline, to a considerable extent ; chiefly as they state, on account of the inroads of the *Demon Intemperance*. How well, alas ! does it deserve the appellation, yet several have been added to their number ; and they exhibit, as a church, happy and decided signs of life and vigour.

#### SECOND CORNWALLIS

The remarks contained in the letter from this church, are of a nature highly important and interesting, particularly on the subject of Intemperance ; and although they are happily free from this foul sin in the bosom of the church, yet we rejoice to find, that they are making active exertions in the establishment of a Temperance Society ; and they anxiously anticipate the period, when the churches of Christ, will one and all, be purged from the contagious leprosy of all " *Rum drinking Christians*." There has been for two years past, a gradual work of grace in progress in this church ; and many have been added to the host of God's people ; and although they have been called to contend with the opposition made by the Powers of Sin and Dark-

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#### HALIFAX.

It is a matter of heartfelt joy to learn, from the letter of this long established church that the troubles and dissensions which have so long shaken it, have at length come to a happy close. A large number of the seceding members, whose minds had been unhappily misled and estranged from their pious and worthy Pastor, the Venerable Brother Burton, have lately returned to the bosom of the church and to their faithful and affectionate shepherd, who, we may truly say, is nearly worn out in his unceasing labours for the coloured brethren at Halifax. Such a reconciliation, among those who had long travelled together in harmony, as children of one Father, was necessarily attended with the most lively emotions of joy; and we trust and believe, that the consequence will be, a closer union to their Pastor and each other, as well as to the Lord of life and love. They are much in want of funds to erect a place of worship at Preston; and any contribution from brethren for such purpose, could not but be well disposed of. The number restored to the church, as will appear by our minutes, is *seventy three*.

#### BROOKFIELD.

The increase of faith and union in this little church, lately planted in the wilderness, will be hailed by all, with much satisfaction. Several have been added to their numbers; and they have derived great comfort and edification from the ministerial labours of brethren Bill and Cunningham, as well as from some of the younger brethren, who have preached to them the word of life.

#### LIVERPOOL.

The peculiar circumstances of this church, as respects its situation, in one of the principal towns of the province, and without the stated ministry of a faithful and judicious man of God for their pastor, calls not only for the earnest and persevering prayers of all our churches on their behalf, but also for great prudence and circumspection, among its own members. They will do well in all their movements hereafter, to consult the experienced and aged ministers of Christ; and to pray that the Lord may send them, a man filled with wisdom and the Holy Spirit, to go in and out among them, and deal out to them the bread of eternal life.

#### NEW ALBANY.

The addition of Twenty-two by Baptism to this church, during the past year, proves that the word has been quick and powerful in demolishing the strongholds of sin and unbelief, in the hearts of the people. Brother Bill devotes one fourth of his time to this little flock; and they seem duly to appreciate the ministry of the word; and to prize the ordinances of the House of God.

**FALMOUTH.**

This church, which was formerly a branch of the Windsor church, was at their instance, set off as a distinct and independent body, on the 13th of January last, by a council of ministers, convened for that purpose, from the neighboring churches.— When constituted, it was composed of *Twenty-one* members; since which a number have been added. Brother Robert Dickie has since been ordained over the church; and is now laboring with acceptance among them. They have added to the articles of the faith and practice of the church, one which enforces abstinence from spiritous liquors, as well as from selling, giving, or disposing of the same in any way, except as a medicine when necessary. As many errors have prevailed in this district, it is earnestly to be desired, that the new formed church may prove a rich blessing, both as the pillar and ground of the truth, and as holding forth a bright example of unfeigned humility, prudence, and love; “*in meekness instructing those that oppose themselves, that the way of truth may not be evil spoken of.*”

**N. B.** There are connected with the Nova-Scotia Baptist Association, *Thirty eight Churches. Three Thousand One Hundred and One Members, and Twenty Seven Ordained Ministers.*

*It should be remembered in those Churches which have omitted sending letters, that it is a rule of the Association, that whenever such omissions continue during three years, the name of the Church is to be left out of the Minutes, and they are not to be considered as belonging to the Associated Body.*

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## REMARKS.

The Providence of an ever gracious God has once more permitted the Churches to assemble on their usual Anniversary, to communicate to each other his dealings with them during the past year; and to unite as one great family, in praising him for past mercies; and supplicating his continued care and watchfulness, over his own heritage.

There is much to cheer the heart of the humble follower of Jesus on an occasion like the present, when some days are wholly devoted to the enlivening duties of prayer and praise and hearing the word of life, faithfully and affectionally preached. The world, and its harassing cares, are as it were, for a time shut out and forgotten; and the soul of the believer, if at all in an humble and docile frame, seems to proceed by rapid advances to that state, where hope shall be swallowed up in fruition; and the sublime and holy exercise of praise, adoration and willing obedience shall be its only and eternal avocation.

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One's recollections and feelings are forcibly called back on such occasions, to the time when the chosen tribes of Israel, journeyed from all parts of the favoured inheritance of the people of God, to their earthly Zion; to worship before the ark of Jehovah, the symbol of his awful and immediate presence; to refresh their souls with the promises and pledges of his covenant; and to recount his mercies and his wonders of old.

The services commenced as is usual, on the Saturday preceding the Association, at Nictaur Meeting House, at 3 o'clock, when brother Francis Pickle, the Messenger from the New Brunswick Association, preached to a large Assembly from Deut. 33 ch., 29 v. "*Happy art thou, O Israel, who is like unto thee, O People, saved by the Lord.*" A number of the Ministering brethren followed with lively exhortations, and the meeting closed with addresses to the God of all Grace, to pour out a quickening influence upon his people, on the approaching Sabbath, and during their meeting in his name, and for the interests of his holy cause. The brethren met for prayer at 6 on Sabbath morning, and at 10 o'clock, brother Manning delivered a sound and affectionate exposition of the word of God, from Rom. viii. 32. "*He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things.*" We think there were not less than Two Thousand persons present; the House being crowded to excess, and a great number of persons being accommodated with seats under a temporary awning on the north side of the building, where the Preacher could be heard: but as there was still a very large number of persons unaccommodated, it was deemed advisable, that some of the brethren should preach in the grove, which extends over the plain on the southern side of the meeting House.

At 2 o'clock in the afternoon, brother Wm Burton preached from Luke X. 42. "*Mary hath chosen that good part, which shall not be taken away from her.*" And brother Jos. Dimock, at 6 o'clock in the evening concluded the public duties of the day, from Job. XXXII. 10. "*I also will shew mine opinion.*" Prayer meeting was held on Monday morning at 6 o'clock and at 10. Brother Theodore Harding preached the Association Sermon from 1st. Peter II. 24. The text as contained in the minutes. His sermon was well adapted to the occasion—a clear and able declaration of the word of truth; setting forth the blessed doctrines of the Cross of Christ, and connecting them by inseparable ties with the practical effects that their cordial reception must produce, in a holy, humble and self-denying walk and conversation.

The business of the Association was then commenced, brother Elder being chosen Moderator, and brother William Chipman Clerk. It was late in the afternoon before the adjournment took place. Prayer meeting was held at 6 o'clock on Tuesday morning, and at 10, brother Pryor preached from Heb. IV. 9. "*There remaineth therefore a rest to the people of God;*" after which business was again resumed, and continued to occupy

the Association until about 4 o'clock, when the meeting was finally closed with prayer and a parting hymn. The greatest harmony reigned throughout the Session; and Brethren were much gratified and refreshed by the general tenor of the letters from the respective Churches, which with very few exceptions, gave testimony of continued union and increase: and lively feelings of gratitude to God were excited by the present prosperous state, and cheering prospects of the Denomination in the province; there having been an addition of 332 members by baptism, during the past year, and two Churches added to the Association. We trust such emotions will terminate in prayerful and firm determinations in every breast, to put forth all their energies in the great cause of Truth and Salvation, until we shall meet on a like occasion the ensuing year, or in the Kingdom above, and before the throne of the Lamb.

Most of the discourses were followed by addresses from numbers of the ministering Brethren present, on the leading and important topics of the Gospel; either in setting forth the doctrines, or in inculcating the all important duties resulting from them. Were we to give a summary of the preaching and addresses, we should say, that they dwelt at large on the blessed truths, which the denomination as a Body profess to hold;—namely, the total depravity of the human heart, its regeneration by renewing grace, and free justification by the blood and righteousness of Christ;—the sovereignty of God, shewn in the election of his people to faith and holiness; and his faithfulness in their preservation to eternal life. These were the all important subjects that quickened and comforted the souls of the hearers; and such, as appeared from the communications from the Churches, to have been blessed to the awakening and converting of sinners. We trust it will be long ere these blessed truths, will be wasted or weakened in the ministry of the word among us, in any attempt to accommodate them to the feelings or specious reasonings of the carnal mind: and we hope and fervently pray, that professors may long exemplify their holy tendency, by a life of strict and exemplary attention to whatsoever is pure, lovely and of good report;—this alone can stop the mouths of gossips, and adorn the doctrine of God our Saviour.

Those connected with the Association, and all present, we have reason to believe, received every mark of kindness and hospitality from the Church, and inhabitants of Nictaur and Wilmot, and the deepest and most serious attention was given to the solemn exercises and interesting objects of the meeting.

The affectionate sympathy of many of the people of God, was called forth by witnessing the state of an aged servant of the Cross, apparently on the brink of eternity; and as it were, earnestly looking out to that world of pure and heavenly bliss, for the interests of which he has long been a zealous and faithful labourer. Brother Handley Chipman, pastor of the Church at Nictaur, is, we believe, the oldest ordained Baptist Minister in the province; and will probably be the first called to receive his

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reward:—laden with years and infirmities, he appeared just ready to be gathered to his Fathers; and witnessed an humble, but we may say triumphant, anticipation of a Crown of life that fadeth not away. The settlement of brother Ingram Bill with this church, we are pleased to find likely to be attended with a blessing to the church and congregation; the provision made for his wants as a Minister, is highly creditable to the church; and is an example well worthy of being followed, by every church in the province, where proper regard has not already been paid, to the comfortable support of the Pastor. It is painful to reflect on the privations and sufferings, which many of the aged Ministers of Christ have undergone, for want of proper consideration on this subject;—nay, we fear the case of several of them, still calls for our sympathy, and the serious attention of their people.—Is it not a small thing, if they minister to our spiritual wants, that we should take care to supply the indispensable wants of the body: Or can any one in whose bosom the love of Christ glows with pure and holy ardour; who delights in the dispensation of his word, and the participation of his ordinances;—can such an one look on with indifference and see the man of God, who dispenses that word, and administers those ordinances, especially if advanced in years, and nearly exhausted with the cares and labours of his ministry, in want of many of the common necessaries of life, or labouring with his own hands to support himself, and perhaps a large and helpless family. Such things ought not to be.

It was a reviving sight, to many of the older brethren especially, to see among their number, the venerable Elder Case as a messenger, from the State of Maine;—his pious and disinterested labours in this province, on former occasions, when our Zion was small in comparison with its present state, will long be remembered by many; and his exhortations, which breathed the purest spirit of christian love and meekness, could not fail to touch the heart of all who heard him. We regret that his coming so late on the Sabbath, after the arrangements had been made, precluded our having the satisfaction of hearing him preach;—if indeed all his addresses, conversation, and deportment, might not be called the most forcible kind of preaching. Brother Case brought with him a welcome testimony of the last affectionate remembrances of our lamented Brother John Hull, lately deceased, for his native land. He had bequeathed in his last hours, the sum of 66 dollars to our Missionary Board, to defray the expenses of the Missions to Cape Breton, the place of his last labours in this province; which was paid over by brother Case, and will be found noted in the account current. It pleased the Lord to take him away in the midst of his days, and his usefulness; but we doubt not he has exchanged the toils and afflictions of his earthly Ministry, for the unceasing song of triumphant praise, to him who redeemed him and washed him in his blood. The worth, and many amiable qualities, of this young soldier of the Cross, will long be cherished with affectionate regard, by

all that were acquainted with him, during his short but useful ministry ; but particularly by the Brethren in Cape Breton and Halifax, where he was best known : The memory of the just is blessed.

Much was said by the ministering brethren and others, on the subject of Intemperance ; it was mentioned in many of the letters, and it is the topic of our Circular for the present year. We feel fully assured that it only requires the serious consideration of every truly rational man, to induce him to lend all the weight of his influence and example, to promote the cause of Temperance Societies; but how vastly does it import him, who professes to have the interests of the kingdom of Christ, and the welfare of immortal souls at heart, to devote his utmost efforts to check the progress of this fell Destroyer of the bodies and souls of men. We rejoice to find that in many parts of the province, Societies have already been formed ; and we ardently hope, that the recommendation of the Association to our churches on the subject, will be religiously attended to, and followed by the happiest effects.

The important subject of our Domestic Missions, engrossed much of the consideration and prayers of the Association. The destitute state of many of our churches, and the wide field, as yet unoccupied by a Gospel ministry, must engage the deep anxiety of every friend of Zion. Some of our churches in the most populous and important districts of the province, are either entirely vacant, or only enjoy the partial or occasional ministry of the pastors of other churches; while many of the newly settled parts of the province are growing up, amid an utter destitution of every means of grace. When we advert to the favorable reception that our missionaries have invariably experienced on their different tours ; the eagerness with which hundreds attend their ministry, sometimes after traversing the wilderness for many miles, and at inclement seasons of the year ; and above all, the constant success that has attended their faithful dispensation of the word of life ; we feel that no exertion or sacrifice on our part should be wanting, to improve the many occasions that offer, or occupy the numerous fields that are daily opening, for the spread of the Gospel. It is very satisfactory to observe that there is a yearly increase of contributions for missionary purposes ; and this was particularly the case at the present Association ; but we believe that even yet, our churches have taken a very inadequate and contracted view of the importance of this subject ; and that in proportion to the work to be performed, such contributions are far below, what we might expect or wish. How many of our churches have lately sprung up in the wilderness, entirely from the efforts of missionary labours ; such as Brookfield, New Albany, Waterford and others. Would it not be very desirable that the different churches, should make it a matter of serious concern, how they might devise some more efficient means of increasing the funds, devoted to this sacred and important branch of our christian duty.

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deeply interesting nature, which occupied the attention of the meeting, without adverting to one, which we conceive to be fraught with more importance to the Denomination, and the general good of a very extensive part of the community, than we can adequately express, and far beyond what is at present conceived, by many of those, most nearly interested in its success. We allude to what took place respecting the Seminary at Horton. It was highly satisfactory to every friend to religion and the moral improvement of our country, to witness the decided and unanimous feeling of interest, exhibited by every one present, in favor of this institution. From the aged Fathers in the ministry, who have fought their way through what might at the present day, seem insurmountable obstacles to their success in their holy calling, to the youngest advocate of the Cross, who although commencing under many present discouragements, may yet be said in comparison with their predecessors, to enjoy advantages an hundred fold, there appeared to be but one pervading sentiment;—that of putting forth their whole energies and influence to ensure to ourselves and our posterity, under the favor and blessing of God, the incalculable benefit of obtaining a right and adequate improvement of that noble characteristic, by which man is chiefly distinguished, and which above all others marks him out as the work of an all intelligent Creator—the human mind.

It was observed by those who addressed the meeting on this subject, that the institution was intended to open to our own growing youth, as well as to others, the advantages of a sound and liberal education, to such extent as their abilities, means, or intended course in life might admit or require, under the superintendance of men, who themselves professed to make the fear and service of God, and the interests of futurity, their great and ruling motives. That we were now at such a crisis of time, as loudly called on us, as a body of Religious Professors to take this work into our own hands, lest others, perhaps such, as held in light estimation, or as of secondary consequence, the leading doctrines of the Gospel, might take possession of the field, which we were too unwise or negligent to cultivate; wrest out of our hands the education of our own children; and undermine both the more important and general influence of Gospel truth, and the peculiar doctrine which marks us as the most scriptural Denomination of the Church of Christ.

It was stated that by such criminal neglect of what was among our highest temporal interests, we were yielding to others the undisturbed right of rearing and educating those, who were to be the future Legislators, Magistrates, and men of influence in the province. It was well known that as the community or individuals among ourselves, or others, advanced in wealth and improvement, they would seek education for their children; and that it was too often the case that even Religious Parents would forego the danger of having their offspring contaminated by the precept or example of those, who were fully competent to teach the various branches of human learning, rather than deprive

them altogether of an advantage, that might lead to wealth and power and respectability in Society. The improvement of the mind in circumstances such as ours at present, would soon be eagerly sought for, and was in itself a real blessing—surely we ought to do all in our power, to give that improvement a right direction, and sanctify it by the admixture of religious instruction.

It was not intended to compel the young ministers or those who might hereafter be called to preach Christ, to substitute Hebrew, Greek, or Latin, or Biblical Criticism, for the plain declaration of the word of God—but to afford them an opportunity at as small a sacrifice as possible, to obtain a competent knowledge of such ordinary branches of learning, as it would very soon be considered by all classes in society, as disreputable and indicative of mere sloth and negligence, to be ignorant of—to enable them to keep pace in some measure, with the growing intellectual improvement of those, who were to be their hearers; and who would not respect them, if wilfully ignorant of such things as they themselves knew. It was well known that the grossest misrepresentations of the word of God and the most destructive errors were too often originated and dispersed by men deeply versed in human, and scriptural knowledge! and that none but such as were in some degree their equals in such knowledge, but who were also men of faith and prayer, were able to meet with, and confute them—the most absurd and dangerous dogmas would be boldly advanced by the learned infidel, if there were no fear, that the learned Christian would as boldly come forward and expose him to deserved contempt and reprobation.—On this was founded the necessity of sound Biblical criticism; of having men of God, who were also men of deep erudition.—The great business of the christian ministry did not require all this. The preaching of Christ may be said to rest on a plain and simple enunciation of the word of life, addressed to the hearts and consciences of men—and so it does—but as in a well disciplined army—so in the *great company of preachers*, we require not only the devoted and zealous youth, the intrepid soldier, and the veteran officer, but the able general, and the skilful engineer.

The above or similar arguments were addressed by several of the brethren to the meeting, and appeared to be fully appreciated by all present. The aged ministers from long and painful experience; and the younger, from recent but frequently distressing embarrassments and inconveniences, which had hitherto, and still attended their arduous endeavours to hold forth the word of life to all their perishing fellow sinners; bore ample testimony to what had been advanced: and it was truly affecting to hear our brethren Wm. Burton, Cunningham, and Marsters, relate the severe trials and difficulties, which had many times seemed to oppose an insurmountable bar, in the way of their preaching the Gospel—but the flame which the Spirit of truth and love, kindles in the heart of the youthful Herald of Salvation, when he calls him to preach Christ cruci-

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fied, will soon consume the briars and thorns that oppose themselves; and will lead him to a sanctified improvement of every grace and every gift of God, and render him a "workman that needeth not to be ashamed."

We sincerely pray that the impression which seemed to be so generally diffused at the Association, in favor of the interests of education, may not be transitory or ineffectual; but that not only the present, but future generations, may reap abundant advantages both spiritual and temporal, from an institution, which so deeply involves in its permanent success, the moral interests of our increasing colony.

NOVA-SCOTIA BAPTIST EDUCATION SOCIETY.

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The Baptist Association in Account with Wm. Cogswell, former Treasurer.

|                                            |                 |       |                                        |          |
|--------------------------------------------|-----------------|-------|----------------------------------------|----------|
| To cash to W. A Chipman, present Treasurer | £52 4 5         | 1829. | June. By balance in my hands. . . . .  | £72 12 7 |
| Balance then due, in my hands . . . . .    | 20 8 2          | 1830. | June. Balance now in my hands. . . . . | 20 8 2   |
|                                            | <u>£72 12 7</u> |       |                                        |          |

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**DR. THE BAPTIST ASSOCIATION in account**

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|------------------------------------------------------------------------------------------------------------------|------------------|----|----|
| 1820.                                                                                                            |                  |    |    |
| August.—Paid Elder Th. S. Harding for Missionary Services 15 weeks from Parrsboro' to Prince Edward Island ..... | £22              | 10 | 0  |
| Less received in aid of Missions ...                                                                             | 19               | 4  | 2  |
|                                                                                                                  | £2 15 10         |    |    |
| Sept. 29—Elder George Dimock 8 weeks ditto to Antigonish, Guysborough, &c. Bal. Paid him....                     | 7                | 5  | 4½ |
| Elder Thomas Ansly on account of Mission, }<br>Dalhousie Settlement .....                                        | } .. 2 15 0      |    |    |
| Elder Ezekiel Marsters, 2 weeks 2 days to }<br>Dalhousie Settlement .....                                        | } .. 3 8 7       |    |    |
| Elder Cunningham 5 weeks mission to the Ragged Islands, Liverpool &c. £7 10 0                                    |                  |    |    |
| Less received in aid of Missions....                                                                             | 5                | 13 | 6  |
|                                                                                                                  | £1 16 6          |    |    |
| Elder William Burton for Missionary labours to Cape Breton, &c. Bal. paid him....                                | 11               | 2  | 7½ |
| Elder E. Marsters Bal. of his Mission to }<br>Dalhousie Settlement .....                                         | } .. 2 11 5      |    |    |
| Elder G. Dimock 4 weeks mission }<br>to Stewiack, Musquodoboit, &c. }                                            | } £6 0 0         |    |    |
| Less received in aid of missions....                                                                             | 2                | 10 | 6  |
| Elder E. Marsters as Messenger to the New }<br>Brunswick Association. ....                                       | } .. 4 0 0       |    |    |
|                                                                                                                  | £ 39 4 10        |    |    |
| Balance now in hands of the Treasurer .....                                                                      | 121              | 15 | 7½ |
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with WILLIAM ALLEN CHIPMAN, Treasurer.

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| Junc. By amount received from Wm. Cogswell, former Treasurer .....                                       | 52    | 4  | 5  |
| Sept. By cash received contribution at the yearly meeting }<br>Bill Town, Cornwallis .....               | 13    | 4  | 6  |
| from Parrsboro' Missionary Money .....                                                                   | 10    |    |    |
| " N. Tupper & C. R. Bill on account money }<br>lent the Editors of the N. B. & N. S. }<br>Magazine. .... | 3     | 0  | 0  |
|                                                                                                          | <hr/> |    |    |
|                                                                                                          | £68   | 18 | 11 |

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June 21 & 22, Received at the Association at Nictaur collection in aid of mission } £14 9 10½

|                                |    |    |    |   |    |    |
|--------------------------------|----|----|----|---|----|----|
| Lower Granville Minute         | £0 | 10 | 0  | 0 | 10 | 0  |
| Upper Granville Minute         | 0  | 13 | 10 |   |    |    |
| Missionary                     | 0  | 11 | 5  | 1 | 5  | 3  |
| Newport Minute                 |    |    |    | 1 | 11 | 2  |
| 1st. Clements minute           |    |    |    | 1 | 0  | 0  |
| Onslow Minute                  | 0  | 17 | 6  |   |    |    |
| Missionary                     | 0  | 13 | 8  | 1 | 11 | 2  |
| Nictaur Minutes                | 1  | 2  | 6½ |   |    |    |
| Missionary                     | 2  | 3  | 6  | 3 | 6  | 0½ |
| Digby Neck Minute              | 0  | 5  | 0  |   |    |    |
| Missionary                     | 0  | 15 | 0  | 1 | 0  | 0  |
| 2d Clements Minute             |    |    |    |   | 4  | 7½ |
| Horton Minute                  | 0  | 3  | 6  |   |    |    |
| Missionary                     | 3  | 10 | 0  | 3 | 13 | 6  |
| River Philip Minute            |    |    |    | 0 | 13 | 0  |
| Amherst Minute                 | 0  | 13 | 0  |   |    |    |
| Missionary                     | 2  | 7  | 0  | 3 | 0  | 0  |
| Waterford Minute               | 0  | 5  | 0  |   |    |    |
| Missionary                     | 0  | 5  | 0  | 0 | 10 | 0  |
| Rawdon Minute                  | 0  | 3  | 0  |   |    |    |
| For Mrs. Crawford              | 0  | 5  | 0  | 0 | 8  | 0  |
| Annapolis Minute               | 0  | 6  | 6  |   |    |    |
| Missionary                     | 2  | 6  | 0  | 2 | 12 | 6  |
| Hammond's Plain Minute         | 0  | 9  | 0  |   |    |    |
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| Chute's Cove Minute            | 0  | 7  | 3  |   |    |    |
| Missionary                     | 1  | 0  | 0  | 1 | 7  | 3  |
| Antigonish Mite and Missionary |    |    |    | 2 | 0  | 0  |
| Chester Minute                 | 1  | 7  | 6  |   |    |    |
| Missionary                     | 2  | 2  | 6  | 3 | 10 | 0  |
| Parrsborough Minute            |    |    |    | 0 | 12 | 6  |
| Sissiboo Minute                |    |    |    | 0 | 7  | 6½ |
| Yarmouth Minute                | 2  | 8  | 1  |   |    |    |
| Missionary                     | 2  | 7  | 11 | 4 | 16 | 0  |
| Aylesford Minute               |    |    |    | 1 | 6  | 10 |
| Brookfield Minute              | 0  | 10 | 0  |   |    |    |
| Missionary                     | 1  | 0  | 0  | 1 | 10 | 0  |
| Liverpool Minute               |    |    |    | 0 | 10 | 0  |
| New Albany Minute              | 0  | 18 | 0  |   |    |    |
| Missionary                     | 0  | 19 | 3  | 1 | 17 | 8  |
| Falmouth Minute                | 0  | 10 | 0  |   |    |    |
| Missionary                     | 1  | 17 | 7  | 2 | 7  | 7  |

|                                                                                                                                                     |                        |              |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|--------------|
| 1830.                                                                                                                                               |                        | L. S. D.     |
| Jan 21 & 22.                                                                                                                                        | Carried forward .....  | £68 18 11    |
| Windsor Minute .....                                                                                                                                | 0 6 0                  |              |
|                                                                                                                                                     | Missionary 0 13 0..... | 0 19 0       |
| 2d Cornwallis Church, Min.                                                                                                                          | 0 16 1½                |              |
|                                                                                                                                                     | Missionary 0 17 1½     |              |
| Female Mite Society by }<br>Mrs. Eliza Chipman. }                                                                                                   | 2 5 9.....             | 3 19 10      |
| 1st. Cornwallis Church }<br>Missionary .....                                                                                                        | 3 7 0                  |              |
| Also a Gold Ring, say                                                                                                                               | 0 10 0                 |              |
| Female Mite Society by }<br>Mrs. Ann Lovett. }                                                                                                      | 0 15 0                 |              |
| Minute .....                                                                                                                                        | 1 0 0.....             | 6 12 0       |
|                                                                                                                                                     |                        | 67 11 6½     |
| Received by Elder Case sent<br>by the Executors of Elder John<br>Hull, deceased, left by him in aid<br>of Missions in the Island of Cape<br>Breton. |                        | .....16 10 0 |
| Granville-street Church, }<br>minute .....                                                                                                          | 0 10 0                 |              |
|                                                                                                                                                     | Missionary 7 10 0      |              |
|                                                                                                                                                     | £8 0 0                 | 8            |
| E. E.                                                                                                                                               |                        | £161 0 5½    |

WILLIAM ALLEN CHIPMAN, Treasurer.

NOTE.—The indisposition of the person intrusted with publishing the Minutes, which rendered him unable either to revise, or make a fair copy of his own manuscript, or to attend the Printing, has been the occasion of many inaccuracies, for which he feels it his duty to say, that the Printer is not answerable.

Page 6. No 10, for 1830, read 1831.

” 12. Line 32, for, a professed disciple, read, professed disciple.

” 24. In the account of Waterford Church—only a comma after *Intemperance*, and from *How to appellation*, inclusive, in a parenthesis.

FINIS.