

MINUTES
OF THE
NEW-BRUNSWICK
BAPTIST ASSOCIATION,

HELD AT

Waterbury, N. B.

JULY 11th AND 12th,

1825.

SAINT JOHN:

PRINTED BY HENRY CHUBB,

MARKET-SQUARE.

1825.

MINUTES, &c.

MONDAY, JULY 11, 1825.

INTRODUCTORY Sermon by Elder Charles Miller, from 122d Psalm, 9th verse—"Because of the house of the Lord our God, I will seek thy good."

Chose Elder Charles Miller, Moderator; Brother Thomas Magee, Clerk; and Brother Henry Blakslee, Assistant Clerk.

Adjourned till 2 o'clock.

Met pursuant to adjournment.

Read the Letters from the several Churches.

N. B.—The names of Ordained Ministers are in SMALL CAPITALS. Licensed Preachers in Italics. The Ministers' names with this mark * were not present. Churches which have no stated Pastors are distinguished by a dash ———. From Churches thus marked † no information was received this session.

ACCOU
Churches.

Frederickton,

Waterbury,

Saint John,

Prince William, ..
Wakefield,

Norton,

Nashwalk,

Salisbury,

Sackville,

Miramichi,

Madamkeway,

Douglas,

Oromocto,

Saint George,

Hillsborough,

2d Wakefield,

Woodstock,

New Canaan,

ACCOUNT OF THE CHURCHES.

Churches.	Elders and Messengers.	Added.....	Dismissed.....	Excluded.....	Died.....	Total.....
Fredericton,	A. Coy, } Jarvis Ring, } W. S. Estey, }	54				69
Waterbury,	ELIJAH ESTABROOKS, } Thomas Turney, } David Currie, }	62	2			87
Saint John,	EDWARD COY, } CHARLES MILLER, } Thomas Pettingell, }	21	2	3	5	118
Prince William,	Henry Blakslee, } L. HAMMOND, }					42
Wakefield,	RICHARD SCOTT,*† } Gilbert Spurr,* }					32
Norton,	FRANCIS PICKLE, } Enoch Groom, }	2	1	5		28
Nashwalk,	David Jones, } Hezekiah Estabrooks, }				2	22
Salisbury,	Jacob Whitlock, } JOSEPH CRANDALL, } Henry Steeves, }					128
	James M'Fee, } James Bakeony, }	2	4	1		
	John Marney, } Martin Wortman, }					150
Sackville,	David Crandall, } JOSEPH CRANDALL, }	4	3	2		
	E. J. Crandall, } Joseph Read, }					59
Miramichi,	DAVID JAMES, } James Fozer, }	2	1	1		
Madamkesway,	Charles Tozer, } James Bone, }					23
Douglas,	Ezra Day, } John Foster, }	2	1	1		
	Alexander Ross, }	14	5			26
Oromocto,	_____†					23
Saint George,	_____†			1		12
Hillsborough,	_____†					77
2d Wakefield,	_____†					12
Woodstock,	Thomas Magee, }			1		
	Joel Young, }				1	14
New Canaan,	CHARLES LEWIS, } Daniel Perry, }	5	3			51
	Nehemiah Clark, } Charles Lewis, }					

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ACCOUNT OF THE CHURCHES.
CONTINUED.

Churches.	Elders and Messengers.	Added.....	Dismissed.....	Excluded.....	Died.....	Total.....
Hopewell,	NATHAN CLEVELAND,* Joseph Turner, Robert Randall, } ...	19				60
<i>Churches added since last Association.</i>						
Cardigan,	David James, }	28				28
Bellisle,	Gifford Flewelling, Celeb Davis, }	29				29
Saint Martins,	JOHN MASTERS, William Bradshaw, }	35				35
1st Hampton,	JOHN MASTERS, Joseph Pickle, }	22				22
2d Hampton,	JOHN MASTERS, Ammon Fowler, Jesse Tabor, }	37				37
		320	23	26	15	1184

Four o'clock—adjourned to six o'clock.

Elder John Masters, preached from Revelations, 22d chap. 14th verse—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

TUESDAY.

Prayer Meeting at six o'clock, A. M.—Sermon at ten o'clock, by Elder Winthrop Morse, from Luke, 12th chap. 35th verse—"Let your loins be girded about, and your lights burning."

Received communications from Sister Associations, to-wit:—

Associations.	Messengers.
Eastern Maine, Lincoln, } Elder JOSHUA EVELITH,* Minutes.	
Cumberland, Bowdoingham, } " WINTHROP MORSE, Minutes.	
Nova-Scotia, } " THEODORE HARDING, Minutes.	

*The Messenger arrived two days too late.

ASSOCIATION

Eastern Maine
Lincoln,
Cumberland,
Bowdoingham
Nova-Scotia,
New-Brunswick

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Hammond, R
Lewis, N. Cle
T. Pettingell,
Estabrooks, H
D. Hoburne,
Seely, P. Seel
J. Young, D.
C. Davis, W.
and H. Fowler

ASSOCIATIONS.

		No. of Churches.	Ord. Ministers...	Licentiates.....	Vacant Churches	Added.....	Dismissed.....	Excluded.....	Died.....	Total.....
Eastern Maine,	1824	24	13	2	13	73	24	19	18	1547
Lincoln,	1824	52	30	3	30	581	66	50	31	2921
Cumberland,	1824	30	20	4	15	152	65	29	19	1967
Bowdoinham,	1824	51	38	4	12	603	141	49	22	2894
Nova-Scotia,	1824	21	15	2	4	147	50	20	6	1545
New-Brunswick,	1825	24	10	4	11	320	23	26	15	1184
		202	128	19	94	1876	369	193	111	12,058

Read and accepted the Circular Letter prepared by Elder Charles Miller.

Read and accepted the Corresponding Letter prepared by Elder David James.

Read the Letters from the Mite Societies.

Appointed Elder Charles Miller, Messenger to Sister Associations in the State of Maine—in case of failure, Elder John Masters; and Elder Joseph Crandall, Messenger to the Nova-Scotia Association, for the next year. The sum of ten pounds to be given to the former, and three pounds to the latter, to bear their expences.

Voted, that the next Association be held at Hillsborough, on the third Monday after the 20th June, 1826.

Appointed Brother David James, to preach the Introductory Sermon at our next Session—in case of failure, Brother John Masters.

Voted, that Elder Joseph Crandall write the Circular, and Elder John Masters the Corresponding Letters, for the next year.

That Elder Charles Miller superintend the printing of the Minutes, and that 700 copies be printed.

That the Missionary Committee for the present year stand as follows:—Elders C. Miller, E. Estabrooks, F. Pickle, L. Hammond, R. Scott, J. Crandall, D. James, J. Masters, C. Lewis, N. Cleveland; Brethren, W. Wilmot, J. Ring, B. Coy, T. Pettingell, M. Young, G. Spurr, D. Jones, J. Manzie, H. Estabrooks, H. Steeves, J. Read; W. Sears, C. Tozer, J. Boone, D. Hoburne, J. Foster, A. Ross, B. Foster, B. Glazier, H. Seely, P. Seely, J. Wallace, T. Magee, B. Churchill, J. Dowe, J. Young, D. Pennery, J. Turner, J. George, W. Bradshaw, C. Davis, W. B. Spragg, J. Pickle, J. M'Creedy, J. Tabor, and H. Fowler, who have appointed the following Missions:—

Elder J. Crandall, eight weeks to Richibucto and Prince Edward Island; Elder J. Masters, four weeks to the Loch Lomond and Irish Settlements; Elder R. Scott, four weeks to Tobique; Elder Hammond, three weeks to Lake George and adjacent Settlements; and Elder E. Estabrooks, four weeks to the Grand Lake.

Voted, that any Brother regularly licensed, be considered competent to perform Missions.

That Brothers J. Tozer, and J. Reid, have a Mission of four weeks each, to Bay-de-Vin, and Tavishintack.

• That the Missionaries for the next year, keep a Journal of their labours, &c.; and that the same sums be paid them as last year.

That it be recommended to those going out to preach, or exhort, to have certificates from their respective Churches; and Churches, to see that none of their number go out without them.

That it be recommended to the Churches composing the Association, to hold a day of *Fasting and Prayer*, in the course of the ensuing year.

• That the Missionary Prayer Meeting be continued, and held in all our Churches on the *first Monday evening* in every month.

Read a Letter from the Nova-Scotia Association, respecting the establishing of a Periodical Religious Magazine, in both Provinces, which was received, and voted, that the present Moderator correspond with the Clerk of that Association, respecting the same.

• Voted, that the thanks of this Association be presented to the *Female Mite Societies* in Saint John, Norton, and Hampton, for their continued support, and pleasing intelligence through their Secretaries.

• That the cordial thanks of the Association be presented to the Church and Congregation at Waterbury, for their kindness, hospitality, and attention, during the present Session, and for their handsome Collection in aid of the Missions.

Voted, that the Baptist Articles be printed, and that the Churches forward through their Secretaries, the number of copies wanted, to Henry Blakslee, Saint John.

The business of the Association being over, all was concluded by Prayer by Elder Joseph Crandall, and the Brethren from their respective Churches, took their departure for home, with their minds comforted and refreshed by the tokens of the Divine Presence, which were enjoyed throughout the Session.

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CIRCULAR LETTER.

The Ministers and Messengers of the NEW-BRUNSWICK BAPTIST ASSOCIATION, to the Churches they severally represent, send Christian salutation.

BELOVED BRETHREN,—

WE feel it to be an incumbent duty as long as God shall continue us among you, to stir up your pure minds by way of remembrance; knowing that shortly we must put off these our tabernacles, even as our Lord, and his Apostles, and all who have gone before us, have shown us. Deeply impressed with this idea, we consider it binding upon us, to read and to study the Word of God, both for ourselves and for you; that we may be enabled upon all proper occasions, to feed you with knowledge and understanding; that we may never fail to bring out of the great Master's treasury new things and old things; and that, when we shall be called away from the delightful exercises of the Sanctuary below, we may be enabled to give in our accounts with joy and not with grief; and, presenting our respective charges before the Lord, have the happiness to say, "Lord, here are we, and the children whom thou hast given us."—In order then, that our minds may be stirred up to a sense of our duty, and also to a sense of the obligations under which our many privileges have laid us, to live as children of the light and of the day, permit us, as standing upon the threshold of eternity, to offer a word of exhortation, which, we hope, will prove as beneficial to the edification and instruction of our own mind as to yours.

In presenting you with another Circular, we can think of no subject more suitable at present, than an humble attempt to excite to a higher moral tone of christian feeling and devout affection towards our Heavenly Benefactor and best friend. In doing so, we shall confine ourselves to a few of the many mo-

tives to a holy life, with which our holy religion so abundantly furnishes us.

I. The everlasting love of God to his people, is introduced as a very powerful argument for a holy life. "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

As the whole human family, by the transgression of one man, fell from their original righteousness and rectitude which they possessed in Adam, and as there was no possible way for man, by any effort of his own, to recover his primeval dignity and holiness, it might be imagined that apostate and wicked spirits would seek a temporary ease from their torment, by charging the Almighty with a want of care and concern for the whole creation of man, in causing them, generation by generation, to sink into the dreary abodes of blackness and darkness; where, instead of serving and glorifying God, they would forever pour contempt upon his name, and, with all the rage and malice of hell, shoot forth their volleys of curses upon that ever to be hated day, when the first human pair were called into existence, to be the promoters and propagators of so much misery and woe. But we ought ever to remember, that though there might be the appearance, at first sight, of some propriety in the charge alluded to, it would be no injustice in God, to punish his rebellious creature, man, according to the full extent of the awful threatening annexed to the violation of the divine command;—"In the day thou eatest thereof, thou shalt surely die." According, however, to many parts of the divine word, God, foreseeing the rebellion that would take place among his creatures, ordered it so, that he would, in the fulness of time, bring much glory to himself, by restoring to obedience and subordination, in a way which none but Deity could devise, a countless multitude of Adam's descendants, who should, both in time and to all eternity, ascribe the difference which should subsist between them and the eternally miserable, to the rich, free, and sovereign grace of God. John's gospel, and Paul's epistles, especially, abound with this precious doctrine. Have we then, beloved Brethren, any scriptural reason to conclude that we are

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indeed the objects of everlasting love—that the thoughts of the Eternal respecting us, before all worlds, were thoughts of compassion?—and, that, in the fulness of time, love divine, unmerited, and unsought for, has so powerfully operated upon our mind as to reduce us to the obedience of the faith, and constrain us to offer up ourselves and all that we have and are, as a sacrifice, holy and acceptable to God through Jesus Christ? O! let us ever remember that love divine, eternal, and ineffable, is the great cause that we are what we are; and that God's great design in the bestowment of that invaluable blessing, is to render us spiritually beautiful, holy, and amiable in his sight. When we are thus devoted and given up in heart to God, our Christian experience will resemble that of the Saints of old,—“We love him, because he first loved us.”

II. The mediation of our Lord and Saviour Jesus Christ, is another argument why believers should be holy, exemplary, and wise, and have the glory of God and the advancement of pure religion in view in all their pursuits. “He hath given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.”

The pollution and depravity of the natural man, are, in every part of the word of God, represented to be very great, so great, that the very humbling statement and interrogation, concerning the heart, the most depraved part of depraved man, frequently, though in a different form of words, grate upon our ears.—“The heart is deceitful above all things, and desperately wicked; who can know it? To remove pollution from the heart, and put order and holy awe into the intellectual parts, was a work which the art of man could never invent, and to which his unsanctified heart would never submit. Certain forms of discipline have indeed been proposed, but they have always in their application been found to be deficient. The mighty current of unsanctified nature and unmortified lusts, could not be commanded or chained back, by all the feeble restraints which impotent man in the summit of his boasted wisdom could bring to bear upon them. But, behold, a divine expedient is made known in the still small voice of the sacred page:—The God-man Saviour, in an obscure part

of a Roman Province, irradiates the darkness of the moral night, "rises with healing under his wings;" teaches by his precept and example the almost then forgotten doctrine of disinterested love;—directs by his grace and spirit a little group of loving followers into the narrow path of self-denial; and finally, bows his head, and dies, under the character of an all-atoning sacrifice; that a fountain might be opened for sin and for uncleanness! Here, beloved brethren, is love! Here is goodness infinite and unparalleled!—And, surely, it is no unreasonable expectation in God, that the happy characters, who enjoy the benefit of the Redeemer's passion, resurrection, and intercession, should make some returns of love and gratitude,—should resemble their great and glorious Head,—should learn of him day by day, who is "meek and lowly in heart."

III. The great work of the Divine Comforter upon the heart of the christian, from beginning to end, is to transform the soul more and more into the image and likeness of our adorable surety. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The influence of the holy spirit, is above all things desirable by the people of God, while they continue in this world's wilderness, and at a distance from their father's house. When he hides his face, their souls are filled with sadness and dismay:—they hang their harps upon the willows, and refuse to join in the sweet exercises of the heavenly Canaan; their souls refuse comfort, and, in their complaint they say, "God's mercies are clean gone for ever, and he will be favourable no more." But, we should always remember, that the holy spirit never withholds his heavenly influence, but when we grieve him by our own follies, and quench him by our sins.—Seeing then that the spirit of glory and of grace is given unto us, to help our infirmities in prayer, to shed abroad a Saviour's love in our heart, to comfort us during every step of our journey here below, and to sanctify us wholly, soul, body, and spirit, let us earnestly desire after the same thing which it is his great work to effect. Let us court the presence and smile of this heavenly Guest, not only in all our

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religious duties, but by every part of our conduct, at all times, and upon all occasions. Let us pray fervently for his assistance according to our Saviour's command, and thus, by "waiting upon the Lord, we will renew our spiritual strength, we will run and not be weary, we will walk and not faint!"

IV. The God, whom we profess to love and serve is holy, both in his nature and perfections, and requires purity in the inward parts of all those who are about him. "Be ye holy; for I am holy," is the great command of our Heavenly King. And surely if our heart is right with God, we will consider all his precepts and commands concerning all things to be right. We will not feel disposed to attend to one precept and trample upon another. We will not, certainly, exalt the Lord more for the attribute of his mercy, than for the attribute of his holiness. The holiness of God will appear to us to be the most amiable part of his character; and we would rather that the whole human family, ourselves included, should sink into the gloomy shades of endless night, than that the holiness of God should be in the smallest respect sullied, or suffer the least diminution.— If then, our views of the Supreme Being be what they ought to be, our expressions of attachment to him and to his commands will be regular, as the gentle flows of the peaceful river, and constant, as the close-succeeding waves of the troubled sea.

Lastly, The last motive to a life of obedience to God's commands, which we shall at present mention is the happiness which is inseparably connected with it.—The people of God have sometimes very blessed anticipations of future glory resulting from the very circumstance of endeavouring to cultivate a close walk with God.

When the poor sinner, who is just beginning to emerge from the darkness of a natural state, is informed of the happiness which is experienced by the person, who has crossed the line which separates between a natural and spiritual state, he begins to anticipate how very happy he should be, were God to bestow upon him that mercy, which he above every thing else prays for, and without which, he is certain, he must be for ever

miserable. But when, by the Almighty power of God, he is brought into the glorious light and liberty of the gospel, how very much changed and altered are his views and conceptions respecting spiritual things and heavenly joys!—So, when the christian thinks of the glory which shall be revealed, and, by the eye of faith, views the Saints above in their own glorious form, basking and shining in the noon day beams of uncreated light and love, he feels the greatest intensity of desire “to be absent from the body and to be present with the Lord,”—to be beyond the narrow boundaries of creation, where his enlarged soul shall have the most unbounded view of all the works of God, and where he will be enabled to live as he would and praise as he ought.—But after all, how very limited are the conceptions of the people of God respecting future glory? Truly, “it doth not yet appear what they shall be. Here, they see through a glass darkly;” but it will be otherwise when they come to “see face to face.”—From what the christian participates of eternal rest in this world, and from all the “sweet sayings of our adorable Redeemer,” and from the glorious discovery which the highly favoured disciples had of our Lord’s glory upon mount Tabor, when it burst through the veil of flesh in such a manner, that the disciples, not knowing what to do, were constrained to exclaim, “it is good to be here!” we are led to believe that the saved sinner, on entering in through the gates into the city, will be so very much overcome by the light of his eyes, and by the hearing of his ears, and by the joy of his heart, that he will at once exclaim in the language of the Queen of Sheba, “The one half was not told me.”

Seeing then, dear brethren, that these things are so, “what manner of persons ought we to be in all holy conversation and godliness, looking for, and hastening unto the coming of the day of God,” when all our wants shall be supplied,—when all our grievances shall be redressed,—when all our reproaches shall be wiped away, and the pardon of all our real faults be proclaimed as from the house top.—Should not these things,—Should not the prospect of an eternal walk with God, powerfully constrain us to the same delightful exercise, while strangers

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In fine, let us be exhorted no longer to reason with flesh and blood concerning this God-honouring and soul-satisfying exercise, but boldly step forward, and bend our neck to this truly gospel yoke: and the consequence will be, that, instead of daily complainings of the want of comfort in our christian course, and continual distraction of mind, occasioned by the ups and downs of this present evil world, we will possess a patient soul, an humble mind, and a joyful spirit;—we will be enabled to smile at the approach of the king of terrors,—step out of time into eternity in the full assurance of faith, and rejoice in the well grounded prospect of a never-fading crown.

CORRESPONDING LETTER.

The NEW-BRUNSWICK BAPTIST ASSOCIATION to SISTER ASSOCIATIONS, sendeth greeting.

IT is with peculiar pleasure and satisfaction of mind we again address our respectable correspondents from the place of our general convention, and inform them concerning the gracious tokens of Divine favour, which a good God has been graciously pleased to confer upon us. We feel inwardly constrained on this occasion to exclaim with the ancient church, "The Lord hath done great things for us, whereof we are glad."

As you will learn by our Messengers and Minutes, the Lord has been pleased in no ordinary manner to smile upon us during the past year,—in reviving his apparently expiring cause

among several of the Churches, and in adding to us a number of others, which, we trust, are plants of his right hand's planting, and which have come in, no more to go out for ever. We have also abundant reason for much gratitude to the great Master of Assemblies, for the more than ordinary agreement and unanimity which have subsisted among us from the beginning to the end of our meeting. "O, how good and how pleasant it is for brethren to dwell together in unity!" Having tasted largely of the sweets of unity and brotherly love on this occasion, it shall be our fervent prayer that our dear brethren, with whom we correspond, may be indulged by kind heaven with the same blood-bought comforts.

Your Messengers and Minutes have, very much, under God, contributed to our benefit and felicity during the present Session. It is therefore, our sincere wish and prayer, that the period may be very far distant when we shall, on these occasions, see their face no more. It is also our united petition to the God of all mercies, that his kingdom may come, in such a blessed manner, that Churches may be multiplied, that Associations may be multiplied, and that General Conventions may be multiplied, till the whole human family become one grand Association of warm-hearted Christians, and strife, and division, and confusion, sink into their native dominions, to rise no more forever.

CHARLES MILLER, *Moderator,*

THOMAS MAGEE, *Clerk,*

HENRY BLAKSLEE, *Assistant Clerk.*

The BAPTIST

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July 27—By Balance in
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St. John, N. B. 27th

The BAPTIST MISSIONARY SOCIETY in account current with
JOHN M. WILMOT.

Dr.

1824		£	s.	d.
August.....	To Cash paid Rev. J. Crandall, for attending Associations in the United States,	8	0	0
September.....	Rev. R. Scott, for Missionary services performed at Tobique, &c.	8	0	0
	H. Chubb, for printing the Minutes of Association, for 1824,	6	10	0
	Rev. E. Estabrooks, for Missionary labours at Grand Lake, &c.	6	8	0
1825	Rev. L. Hammond, a balance due him for Missionary labours, 1823,	2	0	0
June.....	Rev. L. Hammond, for Missionary labours at Oromocto,	4	16	0
	Balance due,	88	3	1½
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		£123	17	1½

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1824		£	s.	d.
July 17.....	By Balance due to date,	56	16	8½
1825.....	July, Female Mite Society of Saint John,	13	0	0
	Nashwalk Church Minute money, 1824,	0	7	6
	Saint John Church Minute money, 1825,	2	6	7
	Fredericton,	1	14	6
	Waterbury,	2	3	6
	Prince William,	2	2	0
	Norton,	0	14	0
	Nashwalk,	0	11	0
	Salisbury,	1	8	0
	Sackville,	2	7	4
	Miramichi,	1	13	0
	Madamkesway,	0	12	0
	Douglas,	0	9	6
	Woodstock,	0	13	8
	New Canaan,	0	12	8
	Hopewell,	1	0	0
	Cardigan,	0	14	0
	Bellisle,	1	15	8
	Saint Martins,	0	17	6
	First Hampton,	0	8	8
	Second Hampton,	1	15	3
	Collection at Waterbury,	15	11	6
	Collected by Elder Hammond, on his Missionary tour,	3	14	8
	Ditto by Elder Estabrooks,	3	17	11
	Hampton Female Mite Society,	3	0	0
	Norton Female Mite Society,	3	10	0
		<hr/>		
		£123	17	1½

July 27—By Balance in Treasurer's hands to date, 88 3 1½ ✓

Errors Excepted.
St. John, N. B. 27th July, 1825.

JOHN M. WILMOT, Treasurer.
JAMES HOLMAN.