

MINUTES

OF THE

Nova-Scotia

Baptist Association,

HELD AT

Onslow, on Monday and Tuesday,

27th and 28th June,

1831.

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

HALIFAX, N. S.

PRINTED BY PHILIP J. HOLLAND.

1831.

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Minutes, &c.

MONDAY, JUNE 27th, 1831.

First—The introductory sermon preached by Elder Edward Manning, Isaiah, 53d ch. part of the 10th verse —“*The pleasure of the Lord shall prosper in his hand.*”

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

The Ministers and Messengers of the Churches came forward and took their seats.

After prayer by Elder Joseph Dimock, he was chosen Moderator, and Brother William Chipman, clerk, and Brother John Pryor, assistant clerk.

Adjourned for one hour.

Having met according to adjournment, prayer was offered up by Brother Richard M'Learn; and the Moderator then read the Rules of the Association.

The Letters from the Churches were then called for, and read by Brethren Charles Tupper and M'Learn, appointed for that purpose; the Ministers and Messengers were called over, 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	Added		Dismissed.	Excluded.	Died.....	Total.....
		Restored..	by Let'r by Bap.				
Lower Granville,	*Joshua Cogswell					1	1
Upper Granville.	*THOMAS ANSLEY						
	G. Troop, <i>Deacon</i>	1	3	2	2	1	103
1st. Cornwallis..	EDWARD MANNING						
	*DAVID HARRIS		24	1	2	1	2
	Thomas Bligh						
Newport.....	GEORGE DIMOCK						
	James Mesher						
	Charles Dimock	1	5	1			78
1st. Clements.....	*ISRAEL POTTER					1	106
Onslow.....	JAMES MUNROE						
	David Cutten, <i>Deac</i>						
	James Lynton, <i>Deac</i>						
	David Page						
	Thomas Soley		3				64
Nietaur.....	INGRAM, E. BILL						
	Stephen Taylor <i>Dea</i>	5	13	1	11	2	3
Lunenburg.....	Maynard Parker	1	14	3			57
Digby Neck.....	*PETER CRANDAL						59
Horton.....	*THEO. S. HARDING						
	*JAMES STEPHENS						
	JOHN PRYOR		8	1		2	2
	Danforth Nichols						
River Philip....	SAMUEL Mc CULLY						
	W. Weatherby, <i>Dea</i>		6				32
	Timothy Weatherby		1				22
Windsor.....	RICHARD Mc LEARN						
Rawdon.....	RICHARD Mc LEARN						
	John Doyle						
	John Densmore, <i>De.</i>		7			1	43
Annapolis.....	*WILLIAM ELDER						13
Chute's Cove....	RICH. CUNNINGHAM		4	3	2	15	1
	N. Vidito						
Parsboro'.....	Eleazer Taylor....					2	17
Hammond Plain.	GEO. RICHARDSON						
	D. Webber, <i>Deacon</i>						
	P. Wambolt, <i>Deac.</i>					1	38
Chester.....	JOSEPH DIMOCK	1	1			1	1
	Anthony Dimock						

CHURCHES

Antigonish.....

Amherst.....

†Sissiboo
2nd Halifax ...

Yarmouth.....

Waterford.....

2nd Cornwallis...
1st Halifax ...Aylesford.....
Brookfield.....

Liverpool.....

New Albany.....

†Sydney, C. B...
†Tryon P. E. I...
†2d Clements, ...
Little Forks.....†Ragged Island...
†Pryer Island...
Falmouth.....
Westchester.....

Guysboro'.....

3d Halifax.....
Granville Street

Mabon, C. B....

Note.—The Th
Session, by vote
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From Corresponding Associations received as follows :

New Brunswick Association, MESSENGER, JOSEPH CRANDAL, Minutes

Brother Elder not having sent the corresponding letter, Brother Pryor was appointed to prepare the same, and present it to-morrow.

A letter from the church at Guysborough to the Association was read, requesting that some minister fitted for that station might be sent to labour among them—Referred to the missionary Board.

Voted unanimously, That the division of the Association be deferred for the present.

That the next Association be held at the Canar Meeting House in Cornwallis, on the first Monday after the 20th of June, 1832, and that Brother Joseph Dimock preach the Introductory Sermon, and in case of failure, Brother R. Cunningham.

That Brother Richard McLearn write the circular letter, and Brother Charles Tupper the Corresponding Letter.

That Brother J. W. Nutting superintend the printing of the Minutes, and that twelve hundred and fifty copies thereof be printed.

Adjourned until to-morrow, 10 o'clock.

TUESDAY, JUNE 28, 1831.

Met at half past eight o'clock, previous to the time of Adjournment, and received the several sums forwarded by the churches in aid of missions, printing Minutes, &c.

Divine worship commenced at 10 o'clock, when Brother Joseph Crandal preached from St John's Gospel, 12th ch. last part of the 26th verse. "If any man serve Me him will my Father honour."

The business of the Association being resumed, prayer was offered up by Brother George Dimock.

Received the Minutes of the New Brunswick Association from their Messenger; and also received and read their corresponding letter.

Received and read the corresponding letter prepared by Brother Pryor.

The Association then proceeded to the consideration of a question proposed by the Church in Upper Granville, viz:—Whether this Association has scriptural authority to licence any person possessing gifts, in any of the churches composing the Body, to preach or exercise such gifts in public; and it was thereupon,

Resolved, have no scrip exercise their also the sens in the above l tioned, produ this body was they would n therefore the with accordin Matthew, and Voted, Tha Managing Co with their usu The Report Society was r the Minutes. The Manag in arrear to t from the curre buildings for t penses having denomination, would be supp —It is therefor scribed toward requested, as s the Treasurer may be authori The difficult being contempl further means ron, and to com as to assist in d nary, to obtain It is therefor friends of the in to lend their ass ticles of produce and for the Com Voted, that B Harding be our tion, and that th for such service. That Brother responding Assc receive the sum That, the An Nietaur, on the fir Resolved, Th vote of thanks b his Excellency th

Resolved, That it is the sense of this Association, that they have no scriptural authority whatever to licence any person to exercise their gifts in any way in a public capacity; and it is also the sense of the Association, that altho' in the case stated in the above letter, which is a singular one, the individual mentioned, produces a licence from the Association, it was when this body was in its infancy; and that in their present state, they would not grant, or approve of such licence; and it is therefore their opinion, that such individual should be dealt with according to the Gospel rule, as stated in the 18th ch. of Matthew, and other scriptures.

Voted, That the Missionary Board, Board of Directors and Managing Committee of the Education Society, be continued with their usual and necessary powers.

The Report of the Managing Committee of the Education Society was read and received, and ordered to be printed in the Minutes.

The Managing Committee of the Education Society, being in arrear to the amount of several hundred pounds, arising from the current expenses, and the erection of the necessary buildings for the use of the institution at Horton; such expenses having been incurred on account of the interests of the denomination, and upon the conviction that the Committee would be supported, and saved from any personal risk or loss—*It is therefore Resolved*, That those persons who have subscribed towards the objects of the institution in money, be requested, as soon as possible, to pay their contributions to the Treasurer or Secretary of the Society, or such persons as may be authorized to receive them.

The difficulty of obtaining cash being very great, and it being contemplated by the Committee, to endeavour to obtain further means to pay off the debts of the institution at Horton, and to complete what is still necessary to be done, as well as to assist in discharging the annual expences of the Seminary, to obtain contributions in produce,

It is therefore Resolved, That it be recommended to the friends of the institution, and of the Denomination generally, to lend their assistance by contributions in grain or such articles of produce, as may be most convenient for them to give, and for the Committee to receive.

Voted, that Brother Charles Tupper and Brother Harris Harding be our Messengers to the New Brunswick Association, and that the sum of two pounds be allowed to the latter for such service.

That Brother Edward Manning be our Messenger to corresponding Associations in the United States, and that he receive the sum of ten pounds for such service.

That, the Annual Meeting for the present year be held at Nictaur, on the first Lord's Day after the 20th day of September.

Resolved, That it is the sense of this Association, that a vote of thanks be inserted and published in their Minutes, to his Excellency the Lieutenant Governor, his Majesty's Coun-

oil, and the House of Assembly, for their very liberal Grant of £500 in aid of the Education Society.

This Association recommend that the Magazine be printed in Halifax instead of St. John, as soon as the same can conveniently be effected, and provided it meet the approbation of the New Brunswick Association.

Voted, That the cordial thanks of this Association be given to the Church at Onslow, and that we are sincerely desirous of expressing our gratitude to benevolent friends of various denominations, for their uniform hospitality and kindness during the present session.

The Union Hymn was then sung, and the session closed with prayer by the Moderator.

NOTE—It will be observed from the dates inserted after some of the Churches, that there are two, viz :—2nd Clements and Ragged Islands, from which neither Messengers, nor Letters or Returns have been sent for three years past, and that by a Rule of the Association they ought properly to be dropped from the Minutes.

There are connected with the Nova Scotia Baptist Association *Forty one Churches*—*Three thousand, three hundred and nine members*, *Twenty six* ordained ministers, and _____ Licentiate.

(CIRCULAR LETTER.)

The Nova-Scotia Baptist Association to the Churches composing it—Sends Christian salutation :

DEAR BRETHREN,—

Once more the goodness and mercy of our God have led round this happy anniversary. We have been permitted to meet our dear fellow labourers from their several stations of toil, and if, when we look round on the beloved company, we have occasion to mourn the absence of some accustomed features which we shall never again behold "in the flesh," yet, this circumstance impresses us still more forcibly with a sense of that peculiar favor which so long continued in happy fellowship on earth so many companions in the work of the Gospel Ministry, and all the light which "the grace of God" shed around the characters, the teaching, and the example of the departed seems to glow with concentrated power while we dwell on the thought that they look on us now from Heaven.

It is our desire to you, if God invigorating some of our while others still sense "come to born whose nam whole family jo even now arrive

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It is our desire in this our annual address, to communicate to you, if God please, some portion of the same solemn but invigorating sentiment, while you with us remember, that if some of our numbers have entered the "Mansions" above, while others still walk on earth, then are we in a more special sense "come to the general assembly and church of the first born whose names are written in Heaven." Thither is the whole family journeying—part of the travelling procession is even now arrived.

And what, brethren, is the instruction to be derived from the thought? Do we not see in it a renewed and solemn pledge to fidelity and zeal, inasmuch as our departed brethren were faithful even unto death? It is indeed the renewal, feeble certainly, but dear to us, of the holy example of the Captain of our salvation—each minor instance of triumphant perseverance is an index pointing towards His bright and perfect pattern.

We are led then with christian solicitude to inquire, what peculiar duties remain to us, who bring up, as it were, the train of Christ's followers on the Heavenly road. And, the peculiar condition of our churches—the whole frame of society around us—and, let us add, the strong feeling recently excited in the minds of many of our dear brethren, either here, or gone to their rest, strongly suggest to us, as a subject of our address, that of the Education of Ministers of the Gospel; and in writing on this subject, we intend to take the expression in a very wide sense, as involving the *whole* preparation of the mind for the work of the Gospel, whether it consist in inward exercise, or outward improvement.

It is important then to regard this subject in a twofold light. First, in respect to that which the Great Master of Assemblies has reserved peculiarly to Himself, to which the Christian Church has commonly appropriated the designation of "a call of the Holy Ghost." And secondly, that participation in preparatory work, which He permits to human instrumentality and enjoins as a duty on his servants.

Of these, the first is in all cases absolutely indispensable. If it be disregarded and all good do not entirely cease, yet guilt rests on the churches for the omission, and a most terrible burthen of responsibility and condemnation on him who dares thus profanely intrude into the sanctuary.

The second, however important and desirable in all cases, is certainly not indispensable in all, as possessed in a high degree; for the Lord himself chose his distinguished "twelve" from among the comparatively uninstructed, in order that the might of His power might shine out gloriously in the miraculous wisdom and knowledge which their speech proclaimed, and the wonderful results following their ministrations. And so, in all ages, He has, from time to time, raised up witnesses with a small amount of human knowledge, to whom he has committed, in a greater or less degree, the ministration of the word, and whom He has owned as His, in the blessing

accompanying their labours. Yet, in all these cases, *some measure* of human knowledge was possessed—to *some extent*, the mental powers had undergone a training; and in like manner, so far as human agency is concerned, it is in all cases a duty to obtain increase of such knowledge as may be usefully employed in enforcing and explaining the truths of the Gospel of Christ.

The happy state of our Churches with respect to their sentiment on the subject of the necessity of "a Divine Call" to the Ministry of the word, will render it unnecessary for us to dwell much at length on this first topic in the subject of Ministerial Education. So to describe that in which it consists as to be free in our definition, from all exception, would be a task which perhaps no one ever adequately performed. This we shall not attempt. We have already, however, classed it in the subject of ministerial education; and we believe it to be a Divine *training of the Soul* under those influences that lie hidden from the human eye, and remote from human power—a forming of the desires, the affections, the habits of the mind, so as to adapt the workman for the arduous duty to which he is about to be appointed. The manifestations—the evidence—of this "call" (in which, perhaps, the greater part of what is difficult in the subject resides) will necessarily vary in many particulars according to the varieties of the mental constitution. The man of acute—excitable sensibility—of extreme conscientious tenderness—of peculiar inward temptations—will meet with difficulties in his pursuit of evidence of his call, from which others will be exempt who are of a calmer temperament. In all cases, however, of those truly called, we believe these will be, a warm desire for the work—that feeling which perhaps is implied by the apostle Paul in his expression "he that *desireth* the office," &c.—that same feeling which, in ardent constitutions often mounts up to powerful yearnings of soul over the blessed occupation. In all cases, too, there is perhaps opposed to this desire, in greater or less degree of force, peculiar temptations or trials of mind—the work of the flesh, and the work of Satan opposing and conflicting with this inward working of the spirit. The object before the mind of the inquirer is vast—infinately vast—that vastness conceived, the powerful inward workings of the mind, whether of desire or of difficulty, will be generally in proportion to the strength of the perception which the mind has entertained—to the warmth of natural temperament—to the ardour of christian love. In all these cases, it of course must never be forgotten that the primary motive and the ultimate aim is solely the honor and glory of the most High.

In this brief sketch of this most important and interesting branch of our subject, we are necessarily restrained from making very special mention of many particulars. The divine influence, we believe, may sometimes take the form of a powerful moving of the mind to some special act of duty or labour.

In these cases lest the strength hold on the he observations, h paration of min vants He has c tion to devote with them in th that preparatio whole course o ceive its consur servant beholds which his Savio lasting rejoicing But we haste ferior in its rank sary to be consid of attention with These two bran selves go hand place; and each times, the feelin manner justly h portance of each ing partiality for has run, to the e things which tha not been thus in in the Ministers vagant favour--i with irreligion--a to disregard it. foolish men have employ all things The importanc from the constitu the body they ma much greater deg cise, the mind can sists in education arrange these—to formed, and draw of the Christian He needs therefor and its various wo that can in any w movements, and g him to know. W more skilful than t that he has addo may the servant o practical knowled

In these cases, doubtless great jealousy should be exercised, lest the strength of feeling throw off the mind from her fast hold on the helm of judgment. We, however, in our previous observations, have intended to speak rather of that inward preparation of mind by which the Holy Ghost cultivates the servants He has chosen—which carries them to the determination to devote themselves to the service of God—which goes with them in their preparation for the work, of whatever kind that preparation be—which continues with them during the whole course of their Gospel labour—and which will only receive its consummation when the delighted and astonished servant beholds the jewels which glitter in the crown with which his Saviour introduces him into the Kingdom of everlasting rejoicing.

But we hasten to that part of our subject which though inferior in its rank to the former, is yet, perhaps, more necessary to be considered now, if we reflect on the relative degree of attention with which the two are regarded by our Churches. These two branches of the same great subject do in themselves go hand in hand; each delighting to take its proper place; and each to give the honor due to the other. Sometimes, the feelings of a Christian community are not in like manner justly balanced in their estimate of the relative importance of each. There sometimes comes to be an *overweening* partiality for that truth against which the current of error has run, to the exclusion, in too great a degree, of some right things which that current has too strongly favoured. Has it not been thus in some measure in regard to mental cultivation in the Ministers of the Gospel? Some have shewn it extravagant favour—in many cases, it has only been seen in union with irreligion—and so, Christians come to think it their duty to disregard it. But a good thing is not the less good because foolish men have abused it. It is the part of the Christian to employ all things for the glory of his Maker and Redeemer.

The importance and duty of mental culture may be argued from the constitution of our minds. It is evident, that, like the body they may be strengthened by exercise; indeed to a much greater degree; the body may increase without exercise, the mind cannot; for the whole growth of the mind consists in education, in stocking it with ideas—in teaching it to arrange these—to form others—to remember those already formed, and draw them out for use. Now the whole business of the Christian Minister is to deal with men as they are. He needs therefore to understand thoroughly the human mind and its various workings. Every species of information then that can in any way affect the human mind, teach him its movements, and give him influence over it, is desirable for him to know. Why is the experienced artizan wiser and more skilful than the young apprentice, except on this account that he has added more knowledge to more practice? So may the servant of God, possessed of a larger stock of useful practical knowledge, be wiser and more skilful than one ve-

ry uninstructed for the same reason, because he knows more. We say he may be ; it does not necessarily follow that he will, because he may lack faith--he may be deficient in piety--his natural talents may be vastly inferior.

Paul looked at the importance of mental improvement when he exhorted Timothy to "give attendance to reading"--"to meditate" upon the things belonging to his ministry--to give himself "*wholly* unto them, that his *profiting* might appear unto all."

The ancient Jewish fathers felt it when they established the schools, where, it is supposed, the "sons of the prophets" were taught.

The early christians felt it when they instituted the various universities and seats of learning, which the corruption of later times first turned from the original purpose. On a little island, (Iona) on the Western coast of Scotland, was established by an early disciple, named Columba, a college of ministers, the ruins of which are yet to be seen, from which, it is thought, proceeded the missionaries through whose labours the greater part of the North of Europe was first turned from idolatry.

Luther and Calvin and all the Reformers of the fifteenth century were deeply sensible of its importance, for it was by diving into the depths of ancient learning, that, under God, they were enabled to detect the fallacies and expose the corruption of the Romish Church, and plant the principles of the Reformation on such a basis as nothing but the grossest sophistry could fail to respect.

If there are not more frequent and particular instructions in the word of God on the subject of the Education of ministers, it must be because the thing is one of those self-evident truths, which the unprejudiced mind naturally receives, and against which we are only blinded by a distorted bias of the understanding.

The character given by Paul of a minister, in which he declares that he must not be a "novice" evidently points this way--and then, general exhortations to increase in knowledge--rebukes for the want of it--admonitions to imitate, so far as can be innocently done, the wisdom of the world and of the serpent, all these abound in the sacred pages, and all tend to show the duty of mental culture.

But many, who admit the utility of knowledge to the christian minister, object to his giving any time to its acquirement previous to entering on his work. If he is called to preach, say they, then he ought immediately to obey the call. We deny not the duty of prompt obedience, but we think this objection rests on a mistaken conception of the nature of a "call of the Holy Ghost" to the Gospel ministry. This will be apparent by recurring to our previous remarks on the nature of such call. If it consist in the inward preparation of the mind for the work, and not in a voice, inward, or audible, commanding the instant commencement of the business of preach-

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ing, then the preparation by study—by mental cultivation, may be one of those things towards which the inward moving of the Holy Spirit directs his servant. The call may at present consist in this, that the subject of the call is divinely moved to *prepare himself* for the work of the ministry. The call of the soldier to go out to battle implies his first clothing himself with his armour. The error of the opposite sentiment will appear more evidently by carrying it to its extreme extent. "I have a call" it is supposed "which must be immediately obeyed—but I am alone—there is no audience whom I can address, and some hours or days must elapse, before one can be collected." There must be, in this case, the intermediate work of *collecting an audience*. Why then shall not the exercise of a good judgment lead us to see, in another case, the necessity of an intermediate preparation of *mental culture*?

The advocates of an immediate compliance with the inward feeling which prompts to the preaching of the word, forget that we are taught by that word itself that "the spirits of the Prophets are subject to the Prophets." It is not blind, but *judicious* obedience which the Lord requires—that which engages *all* the faculties with which man is endowed, giving room for the judgment to exercise that control over, and direction of, the affections, which it is manifestly intended to exercise. The labours of foreign missionaries afford a good illustration of our principle. They necessarily spend a considerable time in preparatory study before they can make themselves understood by the nation they visit. So are there cases amongst ourselves, where previous study must be made before our young ministers can exert all that influence to which the will of God and the demands of society call them.

The question, therefore, dear brethren, is this: are we, in this province, placed in such circumstances as to need an increase of mental cultivation in our ministers? We think we are. Our churches, commencing at first in obscurity, have spread over the land. No longer do the poorer and more illiterate people only, compose our auditories, but the flood of truth has risen up and touches the threshold of our high places. The higher class of agriculturists—the merchants—the magistrates, in many places throughout the country, are beginning not to be ashamed to join themselves to our number.

In addition to what has already been advanced, let us briefly notice the duty of Christians to spread every where the knowledge of Christ. Every church, and every society of churches, ought to feel this obligation resting as *individually and powerfully upon them as if there were no other churches in the world*. Did the church at Jerusalem consist of a company of Missionaries spreading abroad through the nations the messages of peace? Why and how are we then, exempt from the same duty? Who told us that our labours were to be confined to our own narrow circle? Every part of the world presents the melancholy prospect of millions perishing for lack of knowledge. Are the churches of Nova Scotia indifferent

spectators of the fact? But whom shall they send to fill the breach? Not surely undisciplined, untutored youths, however pious or devout. The high employment demands high mental culture; and why, if we do for our pious youth what we can, may we not hope ere long to read in our churches, the thrilling correspondence of our native born missionaries to distant lands, operating on our Christian community the same inspiring influence, that the letters of a Judson—a Martyn—a Fisk infused amongst those who could say, "We knew them personally—they sat once with us on the same seats—united in the same prayers—and talked with us face to face."

The *kind* of cultivation which our young men require, is, in the first place, the rudiments of a good English education—then, some acquaintance with the languages in which God has communicated his will to man, and a right method in searching into the *meaning* of the sacred book. As they have time and opportunity, for we must advance gradually according to our strength, there will be found a still wider circle of knowledge exceedingly useful to a Christian minister, which they should seek to acquire; and especially that species of knowledge which consists, not in receiving from others a system of theology ready formed to hand, but which renders *familiar* to the mind the principal topics in Christian theology, with the chief arguments that are urged on both sides of the question, and the *decision* which Revelation with her handmaid, Reason, makes in each case. This sort of previous thinking will wonderfully facilitate ministerial labour, and save a man from many a subsequent mistake.

But it should ever be remembered that the *life* of a minister should be one of study. He only receives his tools at the seminary of learning—his whole subsequent life is employed in using them. He was an ordained and active pastor on whom Paul urged "reading and meditation." And above all, first and last, let it be borne in mind that without the teaching and sanctifying influence of the Holy Ghost, all learning will be fruitless and perhaps injurious.

The Lord has greatly blessed us in bringing nearer to our doors, than formerly, the means of this mental culture on which we have been dwelling. He is shedding abroad, also, from time to time, the rich influence of his grace amongst us; and as some of its fruits, we of late, continually hear of another and yet another, expressing their earnest desire to give themselves to God in the Gospel of His Son, and some of these feel their inadequacy—their need of improvement; but they have not the means of obtaining it; it is provided—but as it were, they have not strength to reach the spring. The churches approve their *natural* gifts; their Christian brethren have confidence in the sincerity of their motives; they believe the reality of their call to the work; and yet, these dear youths are at a stand for want of the means of cultivating their talents to a respectable degree of improvement. On whom rests the obligation to furnish the means for the relief of this difficulty?

We desire affection for the beloved church, dear brethren, your own, yearning for you with your utmost exertions, preparing for holy work, He has things which He has special power to do for us. But, in the the honored instrument to perform in that we may do. Some may be called to labour; others to labours, beyond what they could acquire, facts neither related to final arrangements, but is cast into the lot which belong to God.

The churches are the work of the Spirit of the churches. He is able, as for a high calling within his power to their station and the parent, the Spirit exempt from blame, tion suitable to the walls? We shall ourselves, selected youths, possessing them to Honor. This hope, we affection the suggestion.

In conclusion, amidst of the most native weakness and the city the watch of good will, and according to the hearts of men, and consistency, He sustains human activity, and

We desire affectionately to suggest this important inquiry to the beloved churches of this association. Is it not on you, dear brethren, that the obligation is imposed? Ye are not your own, ye are bought with a price—and the Lord, who purchased you with his own most precious blood, justly expects your utmost exertions in his service. In the business of *inwardly* preparing the minds of many of your youth for His holy work, He has shown himself especially gracious. Those things which He, as the great sovereign, has reserved for His special power to perform, He has richly manifested towards us. But, in the kingdom of His grace He appoints much to the honored instrumentality of His servants. *We* have a part to perform in the education of our young ministers, in order that we may acquit ourselves of our duty in this respect. Some may be called away before they enter on the scene of labour; others may be thrown by circumstances and providences, beyond their or our controul, into active duties, before they could acquire much mental improvement; but these facts neither release nor weaken our obligations. All this final arrangement and disposal is of the Lord; but still, "the lot is cast into the lap." The means are ours; the events belong to God.

The churches are the Lord's family. The youth, called to the work of the Gospel, are, in a special sense, the children of the churches. If then, a parent would be justly censurable, as for a high neglect of duty, who should omit all means within his power of giving his offspring an education suitable to their station and circumstances; will the churches, i. e. the parent, the spiritual parent of the young ministers, be exempt from blame if they omit to give *their* children instruction suitable to their important station as watchmen on Zion's walls? We shall rejoice to hear of the churches, each for themselves, selecting, with judgment and care, promising youths, possessing proper talents and qualifications, and sending them to Horton, as a holy offering to the Lord; and in this hope, we affectionately submit to their serious consideration the suggestions here offered.

In conclusion, we beg to remind our brethren, that in the midst of the most active exertion, we must never forget our native weakness and insufficiency. "Except the Lord keep the city the watchman waketh but in vain" It is of His own good will, and according to the mysteries of His divine purposes, that with sovereign power he manifests Himself in the hearts of men, and yet at the same time, with harmonious consistency, He still leaves ample space for the whole circle of human activity, and enjoins on His servants diligence and zeal.

(CORRESPONDING LETTER.)

The Elders and Messengers composing the Nova Scotia Baptist Association, to Corresponding Associations—Send Christian salutation :

DEARLY BELOVED BRETHREN,—

The Lord, in his abundant kindness has been pleased to favor us with another Anniversary Meeting, in which our hearts have been refreshed from the pure river of the water of life. By the letters from the various churches we perceive that our Zion is prospering, and tho' during the past year there have been no very extensive revivals, yet the cause of God is flourishing, and we look forward with joyful anticipations to the time when the Lord will stir up his mighty power, and come among us, and with great might succour us. Relying on the sure word of Prophecy, we believe that period is not far distant, when the redeemed of the Lord, shall come to Zion with songs, and everlasting joy upon their heads ; when sorrow and sighing shall flee away for ever. The different benevolent operations of the present day, have engaged our attention, and we perceive with unmingled feelings of pleasure that the awful flood gates of intemperance are fast closing in this province ; and that temperance societies are established in almost every church of our own and in many of other denominations. The Missionary society, an object dear to our hearts, is in a very flourishing state, and every year, churches, the fruits of the labours of its missionaries, are added to our association. Surely we are called upon to praise the Lord for his goodness, and his loving kindness to the children of men.

The objects of education are not neglected ; we have since our last association, commenced and finished a commodious building for the purpose of literary and theological instruction ; we trust it is founded on the prayers of the people of the Lord.

Dear brethren, the present period is one which calls for unceasing activity. The Lord is doing wonders in the earth and our hearts rejoice: Let us then cast off every weight, and go forth a mighty host in the strength of the Redeemer, to the help of the Lord against the mighty : Let us not sleep as do others, but putting on the whole armour of God, let us awake to fight the battles of Immanuel. And now, beloved brethren, may the God who hath called us unto His eternal glory, by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion, for ever and ever. Amen.

Signed in behalf of the Association,

JOSEPH DIMOCK, Moderator.

WILLIAM CHIPMAN, Clerk.

JOHN PRYOR, Asst. Clerk.

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The Third Report

OF THE MANAGING COMMITTEE OF THE NOVA SCOTIA BAPTIST
EDUCATION SOCIETY.

The Managing Committee in discharge of the duty incumbent on them, report to the Education Society, the following facts and statements, as respects the Academy at Horton.

The Academy has been during the last year under the charge of the Rev. John Pryor, as Principal; who has with unremitting attention, devoted himself to the duties and success of the institution, although labouring under great disadvantages for want of a competent assistant, to conduct several of the departments of English education; it being impossible for a Teacher, fully to instruct any number of youth, in the elementary, scientific, and classical branches at the same time: The committee however hope ere long to obtain a proper assistant, in order to place the Tuition upon a permanent and effective footing.

The number of youth in the Academy have been irregular during the past year:—Several are from distant parts of the Province; and from the many enquiries that have been made relative to the Institution, the committee have the best grounds to hope that there will be a gradual, but steady increase of pupils.

There is a general opinion entertained by those best acquainted with the proper mode of conducting the Institution, that it is absolutely necessary that a respectable Boarding house should be connected with it, to which the Farm belonging to the Institution should be annexed; and by which means the pupils might be boarded under the superintendance of the Tutors, at the lowest possible rate: and the committee have the subject under their consideration, and trust that funds may be raised to enable them to effect so desirable an object.

One of the ministers of the Gospel has resided at the Academy for some months, for the purpose of obtaining assistance in his studies.

The Rev. Edmund A. Crawley, who undertook a mission during the last summer, thro some parts of the United States, returned to this province in the autumn, having collected for the Institution about £200 currency, a report of his proceedings is now submitted to the board. Having proceeded to England in December last, on a similar mission, he is now engaged in collecting contributions; and is expected to return about the end of the present year.

The Rev. Theodore Harding, who had also undertaken to travel in the United States for the purpose of collecting funds

for the seminary, having been taken with a severe fit of illness at St. John, N. B. on his way, was obliged to return and relinquish his mission.

The committee further state, that since the last meeting of the board, they have erected a suitable building for an Academy, on the farm purchased by them; and which will afford ample accommodations for the purposes of tuition; it is now very nearly finished and has cost about the sum of £1000.

The committee are happy to be enabled to state, that in the last sessions of the Legislature, they succeeded in obtaining the very liberal grant of £500; which passed both the Assembly, and Council unanimously; and they are led to hope from the known liberality of the Legislature in affording assistance to objects of public good, that they may obtain such further assistance from the public funds, as will materially aid them in the prosecution of their undertaking:—The above grant with the collections made by Mr. Crawley, alone enabled them to proceed in the erection of the academy without incurring a heavy debt.

Many of the contributions in this province, and that of New Brunswick not having been yet received, the mission of Mr. Crawley to England not being completed, and the expenses attending the missions for collecting funds, and the erection of buildings for the academy, not yet ascertained, the Treasurer has not been able to make up such a full and general account of the receipts and expenditures, as was desirable, and it has therefore been deemed expedient to defer it until the next meeting of the board; when a detailed and satisfactory account will be made out and submitted to auditors to examine and pass in order to be laid before the board.

The committee feel the necessity of again appealing to the board, to the denomination, and to the friends of religion and education in general, to exert themselves in behalf of the seminary. What has already been accomplished by the persevering efforts of the committee, has been mostly done under great disadvantages, and frequently at serious inconvenience: but much yet remains to be done, in order to place the Institution upon such a firm and respectable basis, as may enable it to cope with other places of learning in the province; and to realize the sanguine hopes and wishes of its founders, and of a large body of the public.

We feel confident that throughout the two provinces, there are a sufficient number of liberal minded individuals, who are disposed to render it their warm and decided support; and who only require to have laid before them, the necessity that exists for their help, to afford a prompt and willing assistance: the committee are now subjected to a heavy debt, and without a further supply of funds they cannot proceed in the completion of measures absolutely necessary for the existence and prosperity of the institution; and they fully trust that when called on, the Baptist denomination, and the public will not withhold their aid.

28th June, 1831.

INTERESTING CONTAINING

Altho the Church is in a peculiarly disadvantageous position, yet we cherish the hope that the Lord will bless the labours of the faithful, and press their satisfaction in the Gospel.

The Letter from the Board of the General Conference of the American Baptist Churches, and of the attention of the Board to the word and the work, and the fact that they have obtained in their hands the License to grant License in the former part.

The Church is in a faithful ministry, and some of their feelings are following the word and esteeming the measures of this work, and the arm of Intemperance, many have thus been made and estimable characters, and cheering. We pray that they never be healed, but that the bottomless pit of sin have been added to the year.

The Brethren are in the ordinances of the church, and the church is awakening and coming forth. The church is increasing in strength, and the effects in several places are of a salutary nature, and the road of destruction is being closed.

**INTERESTING FACTS AND OBSERVATIONS
CONTAINED IN LETTERS FROM SOME OF THE
CHURCHES, REMARKS, &c.**

LOWER GRANVILLE.

Altho the Church in this district has been long under peculiar disadvantages for want of a Pastor, they appear still to cherish the hope of seeing better times. Brother Joshua Cogswell, a Licenciate from the first Cornwallis Church, is labouring and preaching the word among them, and they express their satisfaction with his gifts and talents as a minister of the Gospel.

UPPER GRANVILLE.

The Letter from this church presents very satisfactory accounts of the general harmony and regularity of the members and of the attention paid to the means of grace in attendance on the word and meetings for conference. To a question contained in their letter, relative to the power of the Association to grant Licenses to preach, a full and explicit answer appears in the former part of the minutes.

FIRST CORNWALLIS.

The Church express themselves grateful for the blessings of a faithful ministry, and derive great satisfaction from seeing some of their fellow sinners embracing the offers of mercy and following their Divine Master in his blessed institutions, and esteeming the reproaches of Christ rather than the treasures of this world. They rejoice in the belief that the strong arm of Intemperance has received a deadly wound, and that many have thus been reclaimed from ruin, and become sober and estimable characters: This information is truly heart-cheering. We pray that the deadly wound of the Beast may never be healed, but that he may ere long be wholly cast into the bottomless pit, from whence he first came. *Twenty four* have been added to the church by Baptism during the last year.

NEWPORT.

The Brethren speak of much comfort and refreshment in the ordinances of the Gospel, and of their being blessed to the awakening and conversion of some who have been added to the church. The cause of Temperance appears also to be increasing in strength, although amidst much opposition; its effects in several instances have proved to be of the most salutary nature, in arresting those who were in the broad road of destruction.

ON SLOW.

The church here anticipate much satisfaction and profit from the visit of so many of their brethren on occasion of the Association, which we fervently pray may have been fully realized to them and all who attended ; and that their prayers for increased love and obedience to the blessed Redeemer and union among ourselves, may be richly answered. This branch of our Zion appears to be travelling forward in harmony, and submission to the precepts of their Lord, and altho increasing slowly, to adhere with enlightened zeal to the faith once delivered to the saints both in doctrine and practice. They view with peculiar interest the increasing facilities for moral and intellectual improvement ; and the advance of the cause of Temperance in the province ; and express a grateful sense of their obligations to God for the peace and happiness we enjoy under our beloved Sovereign, whom they commend to the favour and protection of Heaven.

NICTAUR.

This interesting Letter contains an account of the death of our aged brother whose praise is in all the churches, Elder Handley Chipman, who died in October last, at a very advanced age. Long had he been a faithful soldier in his Master's cause, having been one of the first ordained Baptist ministers in this province. He has rested from his labours and his works follow him. Some small differences of opinion which had arisen in the church are happily composed, and they are now enjoying the faithful preaching of God's word, and witnessing the gradual increase of His kingdom among them.—*Thirteen* have been added by baptism the past year. They have dismissed Brother Maynard Parker, a Licentiate of this church, to join the church in Lunenburg, where he is now labouring. The cause of Temperance is greatly flourishing in this district, where its effects have been abundantly blessed.

LUNENBURG.

This church which has long been without a pastor, is at length, we trust, about to be supplied ; as they have unanimously called Brother Maynard Parker, who has been labouring among them during the past winter, to that important office, and he is expected shortly to be ordained—may the Lord bless his labours ! Appearances are very pleasing in this church—it is considerably increased since the last Association ; and much attention seems to prevail as well to the immediate interests of religion among themselves, as to those of Missionary, Bible, and Tract Societies, &c. A Temperance Society has been formed of about forty members ; and they have also established a Sabbath School, which is well attended, and productive of much good. The brethren appear anxious to join in contributing more largely to the missionary cause and the Education Society, but regret that they are at present prevented by their having to erect a residence for their pastor.

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HORTON.

Brother James Stevens has been ordained by this church as an Evangelist, during the past year. The cause of Temperance is rapidly gaining ground among all classes. The society consists of about two hundred members. A number of the sisters of the church, feeling deeply for the souls of the Heathen, have formed a Mite Society, the object of which is, the education of Burman children, and they earnestly call on others to come up to their help in the same excellent cause.

RIVER PHILIP.

Altho favoured with the regular ministry of the word only one fourth of the time during the year, this little church is apparently gaining in union, strength, and numbers, and keeps up prayer meetings on different parts of the Lord's Day; a practice, which we join with them, in earnestly recommending to all our churches, which do not enjoy the labours of a settled pastor: We surely ought not to neglect the "assembling ourselves together as the manner of some is," but unite in entreating the Lord of the Harvest to send forth more labourers and to crown his heritage with every needful blessing.

WINDSOR.

This church continues to walk in harmony and circumspection, with prospects of an increase of numbers. They enjoy preaching every second Sabbath with increasing congregations. The cause of Temperance, greatly needed here, is also beginning to gain strength through much opposition.

RAWDON.

The accounts from this district are very cheering. Much union prevails in the church, and sinners have been awakened and converted. On the 15th of May seven persons followed the Lord Jesus in being baptized with his Baptism and were added to the church. Brother John Doyle has been licensed to preach, and is exercising his gifts among them with acceptance and usefulness. A Temperance Society is flourishing among them: attended with its invariable blessings.

WILMOT.

We lament that the enemy has crept in and sown tares in this portion of our Lord's field: a person licensed for some years past to preach, has been sowing divisions in the church by promulgating doctrines contrary to the scriptures of truth; after using every scriptural means of reclaiming him from error, the church, by the advice of counsel, called from sister churches, revoked his license to preach, and excluded him, with thirteen others who adhered to him, from their communion—being thus compelled to use wholesome though severe discipline as the only means of putting away the evil thing from them.

PARRSBORO.

Since Brother Wm. Burton left this church they have been

without a pastor. They however meet regularly in conference, and on the Lord's Day for prayer and exhortation. They earnestly request missionary labours and are actuated by the best spirit to procure and support the Gospel among them to the utmost of their power.

YARMOUTH.

This letter conveys the pleasing intelligence of a work of grace in Argyle, where the church has been reorganized, and consists of thirty six members. They have embraced the faith and order of the churches of this Association. Brother Harris Harding is still spared to labour among his beloved flock, and they have settled Brother William Burton as his assistant. The cause of Temperance is greatly flourishing here. The society contains upwards of three hundred members and its effects have frequently been as expressed in the letter to "make the affectionate wife glad, and the children to sing for joy."

WATERFORD.

Although this church is deprived of the stated ministry of the Gospel, yet prayer and conference meetings are regularly maintained and attended with a blessing. The Church have been compelled to exercise discipline in some cases—but are walking in harmony and order.

SECOND CORNWALLIS.

It is highly satisfactory to state from the report of their letter, that peace and harmony has been in a great measure restored among the brethren of this church, which had been for some time unhappily interrupted, and the enemy permitted to sow the seeds of division among them.

FIRST HALIFAX.

The hearts of the brethren of this church have been much comforted and refreshed by the restoration of the remainder of their number who had seceded from them and were under the censures of the church. They have at length seen and repented of their error and are again united to their brethren and their aged Pastor, whose heart is much cheered by this event.

LIVERPOOL.

The church which is still without a pastor have been favoured with frequent visits from several of the younger brethren in the Ministry. They appear to be in an increasing and prosperous state, and their being obliged to resort in a single instance to strict discipline is under the circumstances of the case, no equivocal mark of the vigor and health of the body. They are, however, much in want of the constant preaching of the Gospel among them.

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of several from the paths of rectitude, and they take blame to themselves for a faulty neglect of that wholesome discipline which is so necessary on too many occasions. The church seem, however, to have been aroused from their slumber, and have excluded several who had brought reproach on their body, and we rejoice to hope that they will hereafter "be careful to strengthen the things which remain," and watch and pray for better.

FALMOUTH.

Church meetings are well attended, the congregations are increasing, and the church are walking in much harmony. Gospel truth is gaining ground, and we trust that Zion will yet flourish abundantly in this district. The Brethren are erecting two houses of worship in different parts of the Township.

GUYSBOROUGH.

This church which has been added to our associated body in the present session, was organized by brother George Dimock, in 1829, and consists of twenty eight members. Their letter acknowledges the frequent benefit and assistance derived from missionary labours and they are making every effort to obtain a permanent ministration of the Gospel among them. Brother Hull has supplied their wants during the last winter. Union and brotherly love prevail, the worship of God is regularly kept up, and the church is increasing.

MABOU, CAPE BRETON.

This church was organized in 1829, by brother William Burton composed of eight members, to which some have since been added.—The church is in a thriving state, and appearances of the increase of vital religion in the district are encouraging. They are without a settled Pastor and much need missionary assistance. They have joined the association at the present Session.

Remarks, &c.

As it has been thought useful in the scarcity of religious publications in the province, to conclude the Minutes of the Association with a few remarks, applicable to the important purposes for which we have been convened, and to circumstances of interest which may have occurred; it will be the present object to call the attention of our friends to those points, with as much brevity as the subject will admit.

It may not be unacceptable or without benefit in this place,

to make a passing observation on the nature and intent of an Association of churches, as constituted in our Denomination.

It is perhaps generally known that we maintain the distinct and exclusive right of every church of Christ to govern itself, and to act independently of any other authority, whether the same be that of an individual, or of any number of persons without its own body; which right we conceive to be plainly deducible from Scripture precept and example; and in this point, we believe, we coincide with the Independents or Congregationalists both in England and America, with whom our only difference is on the subject of Baptism. But altho' we firmly adhere to this point of independant jurisdiction in each church over its own government and members, yet do we highly appreciate the privilege of the ministers and brethren of the churches frequently assembling together in an associated body to cultivate mutual Christian friendship, and consult together for the general interests of the kingdom of our common Redeemer.

For this purpose, as early as the year 1800, the ministers of our churches and those of New Brunswick, formed themselves into an Association, which met for the first time in Granville; but it was not until some years after, that the objects and limits of the Body were fully and properly defined; and however in the early stages of its existence, the Association may have occasionally and unknowingly gone in any degree beyond its legitimate and professed bounds, yet has it always, does now, and we trust ever will, utterly disclaim any right of interference in the government of the churches; its great and only object being, as far as such churches are immediately concerned, to act merely as "an advisory council," when called on for that purpose. We are fully aware that the utmost circumspection should ever be observed, lest thro' the infirmity of whatever is human, any undue assumption of power should spring up, or that which is in itself good should grow into evil; but we truly believe that the great ends for which our association was originally commenced, have been often and singularly blessed by the Lord—in cementing together the bond of christian union among brethren, who would otherwise, perhaps, have been forever separated, and unknown to each other, and in combining their efforts for the diffusion of truth, and the enlargement of Christ's kingdom, from which, in a great measure, as far as human agency is concerned, has proceeded the rapid increase of our churches, and the spread of Gospel light throughout many parts of the land which had heretofore presented a dreary moral wilderness.

We feel also convinced, that the most beneficial results have attended our associations in the immediate neighbourhood wherever they have been held; the scriptural, earnest and affectionate strain of preaching, which has always prevailed among men whose motives were unimpeached, and whose lives bore testimony to their sincerity, has generally left a savour of the divine presence for a long period afterwards; and we

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Most of the Brethren composing the Association assembled at the meeting-house in Onslow, on Saturday the 25th June, and there being a great many in attendance, the services commenced at 4 o'clock, and Brother Anthony Dimock preached to a large congregation. We trust that this youthful messenger of the cross, and many others now exercising their gifts with zeal and acceptance with the public, are raising up to fill the places which have been so long and usefully occupied by the venerable parent of our young Brother, and other aged labourers in the Gospel vineyard.

On Sabbath morning 26th June, Brother Harris Harding delivered an earnest and affectionate discourse to a crowded and attentive audience. The pleasure with which his presence, and that of Brother Manning and others was greeted by numbers in this district, after so long a period, strongly marked the value in which they held their former labours in the Gospel. Brother Bill preached an excellent sermon in the afternoon. The great improvement he has made in every respect as a public Teacher, plainly manifests the certainty of his call to the ministry of the Gospel, and his entire surrender of all his powers to the fulfilling the dispensation committed to him.— On Sabbath afternoon Brother Pryor preached in the Court House at Truro, to a numerous assembly, who listened to the word with great attention and solemnity. Brother Marsters and others of the ministering brethren proclaimed the glad tidings of salvation in other parts of the district.

On Monday 27th June, the Association was opened with Divine Service, when Brother Manning preached the introductory sermon from Isaiah, 53d ch. 10th v. His discourse was fraught with the most useful Christian instruction, and forcibly set forth what was "the pleasure of the Lord" in his dealings with his church and people. On Tuesday morning Brother Joseph Crandal, the messenger from the New Brunswick Association, preached a truly impressive and interesting sermon from Matt. xii. 26. The numerous addresses and exhortations which followed the several discourses, were well calculated to improve and exhilarate the hearts of the people of God, as well as to awaken the attention of the most indifferent, to a serious consideration of the great question of their immortal interests. Prayer meetings were held every morning at six o'clock, both in Onslow and Truro, which were well attended.

The business of the Association was entered upon and conducted with the utmost harmony, and the solemn and strict attention of all present to the services of the house of God, and the great truths delivered in his name, deservedly drew forth from the Moderator, at the close of the session, an expression of his warm approbation of the uninterrupted seriousness and propriety that had characterized the meeting; and we have seldom witnessed a scene more adapted to make a lasting impression on the minds of those who were present.

We delight in contemplating our associated members as composing one harmonious and happy family of Christian brethren, and altho we sincerely pray for the period to arrive when we shall be compelled to divide into separate bodies, from the Lord increasing our churches and members, yet we cannot but view the separation itself with regret, and desire to remain as we are, as long as possible. On this account we were glad to find the general feeling of the churches against a present division of the Association; especially as we are not aware of any material evil or inconvenience from our continuing united.

It was highly gratifying to observe the deserved estimation in which Brother Munro's character and labours are held by the inhabitants of the district, and we trust that his church and its pastor may long stand as "a city set on a hill."—Settled as he originally was, an entire stranger in that part of the province, where the denomination was little known, under numerous and peculiar disadvantages, it is no ordinary test of the exercise of sound judgment, consistency, and unshaken Christian integrity, that he has so universally conciliated the favorable opinion, and secured the respect of persons of all denominations throughout so extensive a portion of the country.

The kind and hospitable reception which all classes afforded those who visited the Association, without regard to any difference of religious opinion, will not soon be effaced from our minds; and we doubt not but that the feelings of all were fully in unison with our own, as respects the general character of industry, integrity and respectability, as well as the candid and praiseworthy attention to the great truths of the Gospel, which distinguishes the inhabitants of Colchester. The recollection of the blessed truths proclaimed in their original vigour and simplicity on this occasion; the reasonable hope that they had been, and would be, sanctified to the eternal welfare of many who had heard them, and the general face of nature at this season and in this flourishing district, which every where gave tokens that the liberal hand of our Heavenly Father would again "crown the year with plenty," made our return from the scene of our meeting, one of the most gratifying that we have ever experienced.

The concerns of our domestic missions occupied much of the thoughts and prayers of the ministers and brethren on the present occasion: The object of those missions it will be remembered is the diffusion of the word of God and Gospel light throughout such parts of the province as have never yet, or only occasionally enjoyed those precious privileges, as well as to afford some assistance to small and destitute churches.

It is obvious from this view that missionary labours should be as widely dispersed as possible, and that the labourers should avoid following each other immediately in the same track, or occupying the same ground in immediate succession. The waste and desolate places of the wilderness are those that call for help most loudly. Many parts have as yet been quite

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unoccupied, especially the south-eastern shores of the province from Halifax to Canso, comprising a space of 150 miles, in many places thickly settled. We greatly need more of the messengers of the Gospel to send on the important errand of winning souls to Christ where the word has scarcely ever been preached. The Lord only can supply this want, but it greatly behoves the churches to cry earnestly to the Lord of the harvest—to pray for the souls of those who are about to perish—and not to be niggardly of their worldly means in contributing to the great cause of Missions. Our churches are as yet almost in a deep sleep as to the importance of this measure. But have not, we had almost said, the whole of our churches sprung up from missionary efforts, and are we not at every returning Association receiving accessions to our numbers which are the fruits of such labours. One of the most effectual means, and one that we would warmly recommend to our churches, is the formation of Mite Societies among the female members. On reference to the Minutes of the year 1819, we observe that from such societies alone in the counties of Annapolis, Lunenburg, Cumberland, and Kings, the Missionary Board received the sum of £67 17s. 6½d.—within £10 or £12 of the whole amount of missionary contributions from all the churches for the present year, altho their number is nearly doubled since that time. Let it not be said that, as our numbers increase, our love of souls diminishes.

The subject of Foreign Missions is one that in our present state we can hardly venture to speak on, and yet we feel deeply convinced that in proportion as we “water others we shall ourselves be watered,” and it has ever been found that, where a lively feeling for the lost and destitute state of the Heathen world has pervaded any religious society, in the same degree has there been an increased spirit of devotion among its members, and Christian liberality, instead of impoverishing, has ever been evidently blessed of God in the increase of temporal means. We are highly pleased to observe in the letter from the Horton church that a society has been formed there, in aid of the Burman mission, and we shall gladly hail every event of this kind as a token that the Lord is about pouring out on us not only a greater spirit of liberality and the means of supplying it, but also a deeper and more fervid feeling of genuine piety.

The increase and growing popularity of Temperance societies was a source of unmingled satisfaction to the assembled brethren, and it is no small credit to the denomination that they have so generally and decidedly come forward and led the way in a cause of moral reform, which so deeply involves the temporal and spiritual interests of society. We would solemnly call on every friend of Temperance, to persevere in pursuing a straight and undeviating course through evil and good report, that they may be able by “well doing to put to silence the ignorance of foolish men.” It is a cause in which the numerous impediments that oppose its course in this province, can

only be removed by a patient determination in its supporters to act consistently, and after awhile its own intrinsic excellence is so great and so evident, that the most worthless and abandoned will be ashamed openly to resist its success; and every man who makes the slightest pretence to decency or morality will wonder at himself, that he had not sooner given it his countenance and support.

The friends of the N. S. Baptist Education Society were gratified by hearing that the exertions of their managing committee had succeeded in erecting a building for the Academy at Horton, and they must all heartily participate in the gratitude expressed by the association for the beneficent grant of £500 given by the Legislature at so important a juncture of the affairs of the society—Daily experience will soon convince the minds of every one that great exertions on behalf of education are absolutely necessary for our denomination, in order to place our youth upon an equal footing with others, to enable them to assume their future share in the common duties of society, in public and private life. The lives of such men as Watts, Doddridge, Newton, Martyn, Hall, and numerous others who have been the lights of the world, are noble proofs that the improvement of the mind does not necessarily weaken the fervor of true religion—and a Judson and the host of fellow missionaries who are now making a living sacrifice of themselves to the cause of God, bear ample testimony that learning and the most devoted piety are often united. Brother Manning's remarks on this subject on the reception of the circular letter were extremely pertinent and forcible.

It is highly pleasing to see that several of our churches have sent in contributions for the widow of our late Br. Crawford. We understand that she is still under embarrassments on account of his publication, and it is surely a debt that is due from the denomination to relieve his family from a burthen which the zeal and exertions of that good man in the cause of truth, has brought upon them. But beyond this she has still claims upon us which we trust will not be forgotten. Nearly alluded to a subject which was touched on in the last year's Minutes, and ought still to be born in mind, relative to a proper and adequate support of the ministers of the gospel, is some mode of relieving the wants of their widows and families after they shall have finished their stewardship and gone to receive their reward.—Some excellent suggestions of our aged and respected brother Stevens, of Rawdon, on this subject were published in our Minutes not many years since. His zeal and judgement on this important matter ought not to be as water spilled on the ground, and it is sincerely to be hoped that some well arranged plan may be adopted to meet and administer relief to claims which must nearly affect the purest feelings of every christian heart.

It is truly satisfactory to find that the troubles which have agitated some of our churches are diminishing, and that in general full as great a degree of the unity of the spirit is

maintained and perfect state evils are attended of discipline, upheld, which are absolute contrary ever, we have in every other word and to the that word by words points instructive we contend that chose what motion, we humbly Apostles and Peter ner stone, and a church is formed lively stones but errors of this sort it contains in itself the sure promise ing and blessing that are at this gational form of as plainly discerned and we are entreat submit to like unto consolation to Christ, that how which at times our enemy is permitted promised not to only allowed for been truly called direct, and faithful and people. May their actions to their actions should they to make choice of church, and admit also exercise the of their members try: want of power with mighty evils are to be supplied flock.

Since the last of their oldest and his earthly labors fadeth not away those who have brother Handley

maintained among them as ought to be expected in this imperfect state. It will be obvious to every one, that certain evils are attendant upon the independent and popular mode of discipline, upon which the most scriptural churches are founded, which are not incident to those where the clergy have an absolute control. In summing up a comparison of evils, however, we have no doubt on which side the balance lies, but as in every other practicable case, we must here refer to the word and to the testimony, and if any thing can be derived from that word by way of precept or pattern, which in all essential points instructs us as to the formation of a visible church, we contend that we have no further licence to deliberate or choose what mode of church government we shall adopt. Our own, we humbly believe to be built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, and we also believe that such being the case, when a church is formed of such materials as the Gospel directs, of lively stones built up a spiritual building, however the sins and errors of this state of mortality may shake and try it, yet that it contains in its structure the seeds of self purification, and the sure promises of God will all be made good in supporting and blessing it. The same disadvantages and difficulties that are at this day urged by some as inherent in the congregational form of discipline, and therefore loudly condemned, are as plainly discernible in the churches planted by the Apostles, and we are entirely willing to follow them as our guides, and submit to like unavoidable evils. Under this view it should be a consolation to those who have the oversight of the flocks of Christ, that however dark and afflictive may be the clouds which at times overhang them, when divisions occur, and the enemy is permitted to try them, yet the great shepherd has promised not to leave nor forsake them, and such trials are only allowed for the perfecting and sanctifying those who have been truly called. Wisdom, prudence and caution, should ever direct, and faith and holiness, ever be the great aim of Pastor and people. Mutual love and forbearance should ever dictate their actions towards each other; and above all other occasions should these graces abound when brethren are called on to make choice of a man of God to dispense the Gospel to the church, and administer its holy ordinances. Churches should also exercise the most prayerful deliberation as regards such of their members as they may hope to be called to the ministry: want of proper circumspection is in these cases fraught with mighty evil; for from the licentiates of the churches are to be supplied the future Pastors who are to guide the flock.

Since the last meeting of the churches in Association, one of their oldest and most revered ministers has been called from his earthly labours, we doubt not to receive a crown of joy that fadeth not away—to inherit that exaltation which is the lot of those who have turned many to righteousness. Our beloved brother Handley Chipman will long live in the affections of

the people of God who have known his worth and his labours; and the tribute of christian remembrance that was paid by many of his fellow labourers to his memory at the meeting was felt by all to be his just due.

In concluding our remarks on this occasion, we feel that it is a duty highly incumbent on all who attended the association, to entertain a deep sense of the goodness of God, in having again afforded us an opportunity as a body of professing believers, of hearing his word faithfully preached, and witnessing the affairs of his kingdom among us in a flourishing condition; and it demands our fervent and united thanks, that we have hitherto enjoyed so great a degree of unanimity, and that the steady and progressive increase of the denomination, connected as we truly believe it to be with the vital interests of religion, has been of late years so highly encouraging. With a view to the reception of still more abundant blessings in this respect, we feel it a privilege to urge upon each of our churches, and all our members, with christian zeal and affection, more love and union among themselves in striving together for the spread of the Gospel, more living to God, more watchfulness and more self-sacrifice in every way. Should such fruits of the spirit grow up and abound among us, may we not soon hope to see the glorious Gospel of the grace of God prevailing to a degree never yet witnessed in this Province; may we not look for some such blessed revivals of religion as are continually occurring in many parts of our American Continent, among several denominations of the Protestant faith. That such glorious evidences of his grace and goodness may ere long gladden the hearts of God's people, and fill our churches with willing and rejoicing converts, let all who love Zion ardently implore the author of every good and every perfect gift.

NOVA SC

Rev.
Rev.
Jame

Ansley, Rev.
Barton, Rev.
Bill, Rev. In
Baneroff, Re
Bishop, Sam
Crandall, Re
Caswell, Rev
Chipman, Re
Cunningham
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Chipman, M
Chipman, M
Chipman, M
Crawley, Rev
Dimock, Rev
Dimock, Rev
Elder, Rev. V
Fitch, Simon,
Ferguson, Mr
Green, Rev. E

Edmund A. C

Lewis J
J. W. N
J. W. J
W. John

The Baptist Assoc
DR.

To cash to W. A Ch
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Balance then due, i
hands.....

NOVA SCOTIA BAPTIST EDUCATION SOCIETY.

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 Rev. Charles Tupper, }
 James W. Nutting, Esq. } Vice Presidents.

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 Bancroft, Rev. Saml.
 Bishop, Saml. Esq.
 Crandall, Rev. Jos.
 Caswell, Rev. Alexis
 Chipman, Rev. Wm.
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 Chipman, Mr Major
 Chipman, Mr Holmes
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Edmund A. Crawley, and William Chipman, *Secretaries.*

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Lewis Johnston,
 J. W. Nutting,
 J. W. Johnston,
 W. Johnson,

Edmund A. Crawley,
 Simon Fitch,
 Wm. Chipman.

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

To cash to W. A Chip-	
man, present Treas'r	£52 4 5
Balance then due, in my	
hands.....	20 8 2
	<u>£72 12 7</u>

1829.	
June. By balance in my	
hands.....	£72 12 7
1830.	
June. Balance now in	
my hands.....	20 8 2

DR. THE BAPTIST ASSOCIATION IN ACCOUNT

		£	S.	D.
1830.				
July 26,	To paid Elder Theod. S. Harding, allowed him as Messenger to the United States..	10	0	0
	Paid Elder Munro his balance for 6 weeks missionary tour to P. E. Island, £9 0 0			
	His expenses	1	8	0
		£10	8	0
	Received in aid on his mission..	5	2	0
	Elder Joseph Dimock, 11 weeks tour eastward.....	£16	10	0
	His expenses.....	5	2	1
		£21	12	1
	Received in aid of his mission	5	12	4½
	Paid J. W. Nutting by order on Rev. H. K. Greene.....	£8	0	0
	Cash.....	16	10	7
October.	Elder M'Learn for 17 weeks tour to the eastward.....	£25	10	0
	His expenses.....	2	10	0
		£28	0	0
	He rec'd. in aid on his mission	16	0	0
	Elder Wm. Chipman, his tour to Antigonish and Musquodoboit, 4 weeks...£6 0 0	£6	0	0
	His expenses.....	1	13	1½
		£7	13	1½
	Received in aid.....	1	5	1½
	Elder Robert Dickey 7½ weeks..£11 5 0	£11	5	0
	Received in aid.....	3	3	3
	Elder Stephens, 6 weeks tour..	9	0	0
	Received in aid.....	2	14	10
	Elder Cunningham, 8 wks. tour	12	0	0
	Received in aid £3 8 10½	£3	8	10½
	Expenses.....	2	11	6 over 0 14 4½
1831.	Elder Geo. Richardson, 5 weeks and 4 days tour to Musquodoboit & Stewiack..£8 5 6	£8	5	6
	Received in aid.....	3	9	3
June 28.	Elder Samuel M'Gulley, for 6 weeks Missionary tour	£9	0	0
	Received in aid.....	3	2	0
	Elder C. Tupper, Do. 2 weeks tour	3	0	0
	Elder Harris Harding as Messenger to New Brunswick Association.....			
	J. W. Nutting, towards printing } Minutes this year.....	£12	0	0
	Mr. Page also to remit to him.....	6	0	4
	Left with Elder G. Dimock to forward to Widow Crawford.....	5	9	1
		23	9	5
		£138	16	6
July 16.	To balance in hands of Treasurer.....	78	13	3½
		£217	9	9½

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	by Elder
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	Amherst yea
	collection
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	Lunenburg d
	Brookfield d
	Yarmouth d
	Onslow do
	Economy do
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	Windsor do
	and for Wido
	Falmouth do
	Guysboro' do
	Newport do
	and also for V
	Rawdon do.
	and for Wido
	Waterford do.
	Antigonish do
	New Albany d

WITH WILLIAM ALLEN CHIPMAN, Treasurer.

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ACCOUNT

£ S. D.
 10 0 0
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 15 19 8½
 24 10 7
 12 0 0
 6 8 0
 8 1 9
 6 5 2
 11 5 7½
 4 16 3
 5 18 0
 3 0 0
 2 0 0
 23 9 5
 £138 16 6
 78 13 3½
 £217 9 9½

1830.
 June. By balance in my hands as per acct. rendered...
 1831.
 July. By cash received from Nathan Tupper on }
 acct. money lent the editor of the N. B. & }
 N. S. Magazine..... }
 By do. from C. R. Bill on same acct..... }
 By do. by order on Elder C. Tupper do. do.... }
 By do. from James Campbell to be paid him }
 by Elder Charles Tupper on same acct..... }
 June, 27 & 25 By do. received at the Associa- }
 tion at Onslow collection in } £11 0 9
 aid of missions..... }
 Lower Granville Minutes £0 10 2
 Missionary 0 5 0.. 0 15 2
 Upper Granville Minutes 1 1 6
 Missionary 1 0 0.. 2 1 6
 Parrsborough Minutes..... 0 8 7½
 Horton for — Minutes 0 10 0
 Missionary 2 10 0.. 3 0 0
 Amherst yearly meeting }
 collection..... } 5 5 0
 Missionary 2 11 1
 Minutes... 0 10 0.. 8 6 1
 Wilmot and Granville }
 Mountain Church }
 Minutes.. 0 6 8½
 Missionary 1 10 0.. 1 16 8½
 Aylesford ch. Missionary 1 0 0
 Minutes.. 0 10 0.. 1 10 0
 Lunenburg do. Minutes..... 1 8 6
 Brookfield do. Minutes.. 0 15 0
 Missionary 0 15 0.. 1 10 0
 Yarmouth do. do. 2 12 7½
 Minutes.. 2 2 0 4 14 7½
 Onslow do. do. 0 12 11
 Economy do. do. 0 2 9
 Hammond Plains do. .. 0 10 0
 Missionary 2 0 0.. 2 10 0
 1st Halifax do. do. .. 1 0 0
 Minutes.. 0 10 0.. 1 10 0
 Windsor do. do. 0 3 0
 and for Widow Crawford 2 0 0
 Falmouth do. Minutes & Missionary 1 7 9
 Guysboro' do. do. do. 0 9 0
 Newport do. do. do. 1 12 1½
 and also for Widow Crawford..... 1 9 1
 Rawdon do. Missionary 0 13 0
 Minutes.. 0 3 2.. 0 16 2
 and for Widow Crawford..... 2 0 0
 Waterford do. Missionary 0 10 0
 Minutes.. 0 5 0.. 0 15 0
 Antigonish do. do. 2 0 0
 New Albany do. Minutes 0 15 10
 Missionary 0 9 6.. 1 5 4

£ S. D.
 121 15 7½
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 3 0 0
 4 10 0
 £137 10 7½

ACCOUNT CONTINUED.

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		£	S.	D.			
1831.	Carried forward	137	10	7½			
June,	2nd Halifax ch. Minutes	£0	10	0			
27&25	Missionary	2	10	0	£3	0	0
	1st Cornwallis do. Minutes	2	1	2			
	Mite and Missionary	3	14	4			
	Light Gold Ring, say	0	5	0	6	0	0
	2d Cornwallis do. Minutes	1	0	0			
	Mite Society.....	2	7	10	3	7	10
	Chester do. Minutes.....	1	7	2½			
	Mite and Missionary.	3	4	9	4	11	11½
	Nictaur do. do.....	4	7	2½			
	Minutes ..	2	14	10½	7	2	1
	River Philip do. do.....				0	8	9
	Westchester do. do.....				0	1	10
	Rec'd. from Elder Mars- } ters 4 weeks tour }	6	0	0			
	He received	6	1	1½	0	1	1½
					79	19	2
	Errors excepted.				£217	9	9½

WILLIAM ALLEN CHIPMAN, Treasurer.