

**MINUTES**  
**OF THE FIFTIETH,**  
**OR**  
**FIRST JUBILEE SESSION**  
**OF THE**  
**Nova Scotia Baptist Association,**  
**MINUTES, ETC.**  
**HELD AT WOLFVILLE,**

From JUNE 23rd to JUNE 27th, 1849, inclusive.

TOGETHER WITH

**MISSIONARY AND OTHER ACCOUNTS, ETC.**

MINUTES of Corresponding Associations, and other documents relating to the Nova Scotia Baptist Association, may be directed to the REV. W. CHIPMAN, Pastor of the 2nd Baptist Church, Cornwallis.

PRINTED AT THE CHRISTIAN MESSENGER OFFICE.

1849.

MINUTES

OF THE FIFTIETH

FIRST JUBILEE SESSION

OF THE

YOUNG SCOTS BAPTIST ASSOCIATION

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WOLFVILLE, VA.

PRINTED AT THE CHRISTIAN MESSENGER OFFICE

1840

Year	Days	Amount
1840	5	2 3 3 50
1841	5	2 3 3 50
1842	5	2 3 3 50
1843	5	2 3 3 50
1844	5	2 3 3 50
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1848	5	2 3 3 50
1849	5	2 3 3 50
1850	5	2 3 3 50
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1857	5	2 3 3 50
1858	5	2 3 3 50
1859	5	2 3 3 50
1860	5	2 3 3 50

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Year	Died	Excluded	Dismissed	Suspended	MINISTERS			CHURCHES
					Restored	By Baptism	By Letter	
1849	3	3	2	0	2	0	0	1
1848	3	3	2	0	2	0	0	1
1847	3	3	2	0	2	0	0	1
1846	3	3	2	0	2	0	0	1
1845	3	3	2	0	2	0	0	1
1844	3	3	2	0	2	0	0	1
1843	3	3	2	0	2	0	0	1
1842	3	3	2	0	2	0	0	1
1841	3	3	2	0	2	0	0	1
1840	3	3	2	0	2	0	0	1
1839	3	3	2	0	2	0	0	1
1838	3	3	2	0	2	0	0	1
1837	3	3	2	0	2	0	0	1
1836	3	3	2	0	2	0	0	1
1835	3	3	2	0	2	0	0	1
1834	3	3	2	0	2	0	0	1
1833	3	3	2	0	2	0	0	1
1832	3	3	2	0	2	0	0	1
1831	3	3	2	0	2	0	0	1
1830	3	3	2	0	2	0	0	1
1829	3	3	2	0	2	0	0	1
1828	3	3	2	0	2	0	0	1
1827	3	3	2	0	2	0	0	1
1826	3	3	2	0	2	0	0	1
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1821	3	3	2	0	2	0	0	1
1820	3	3	2	0	2	0	0	1
1819	3	3	2	0	2	0	0	1
1818	3	3	2	0	2	0	0	1
1817	3	3	2	0	2	0	0	1
1816	3	3	2	0	2	0	0	1
1815	3	3	2	0	2	0	0	1
1814	3	3	2	0	2	0	0	1
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1812	3	3	2	0	2	0	0	1
1811	3	3	2	0	2	0	0	1
1810	3	3	2	0	2	0	0	1
1809	3	3	2	0	2	0	0	1
1808	3	3	2	0	2	0	0	1
1807	3	3	2	0	2	0	0	1
1806	3	3	2	0	2	0	0	1
1805	3	3	2	0	2	0	0	1
1804	3	3	2	0	2	0	0	1
1803	3	3	2	0	2	0	0	1
1802	3	3	2	0	2	0	0	1
1801	3	3	2	0	2	0	0	1
1800	3	3	2	0	2	0	0	1

MINUTES, ETC.

SATURDAY, 2 o'clock, P. M., June 23, 1849

The Association having been called to order, the Rev. W. Chipman prayed; when the Rev. J. Pryor, D. D., was chosen Moderator, Rev. W. Chipman, Clerk, and bro. I. Chipman, Assistant Clerk.

Rev. J. Pryor, I. E. Bill, and R. B. Dickie, were chosen to read the letters from the churches; and Rev. C. Tupper, J. Parker, and G. Armstrong, and bro. J. W. Barss, to examine the same previously.

The letters from the churches were read, from which was obtained the following Table.—The names of ordained ministers are in **SMALL CAPITALS**; those of licentiates in *Italics*; ministers not present are marked with an asterisk\*; churches from which no information was received are marked thus †; and vacant churches are distinguished by a dash —

N. B. Churches from which no information was received are returned as they stood last year; as also those of which the number is not stated in the letters.

STATE OF THE CHURCHES.

CHURCHES.	MINISTERS AND MESSENGERS.	ADDED			Dismissed.	Excluded.	Died.	Total.	
		Restored.	By Baptism.	By Letter.					
Horton.	T. S. HARDING, J. PRYOR, D. HARRIS, Deac. Strong and Randall, breth. L. Johnston, W. Johnson, E. Harris, S. Fitch, S. Reed and I. Chipman.		2	3	5	3	3	529	
1st Yarmouth.	* H. HARDING, W. BURTON, Dea. N. Corning, bro. S. Brown, W. Churchill, B. Rogers.		12	2	5	3	8	504	
Wilmot	N. VIDITO, bro. C. Cleaveland, T. A. Smith.		1	35	12			344	
Newport.	G. DIMOCK, * J. Marsters.							129	
Onslow.	J. King, C. H. Blair.		7	2	2	3	3	187	
Clements.	I. POTTER, * A. COGSWELL, I. Potter, J. Purdy.		1	35		3	6	215	
Lunenburg.	B. TAYLOR, * Dea. J. Mader, N. Eisenhorr.		3		1			66	
Nictaux.	I. E. BILL, Dea. C. Shafner, S. Taylor, T. Bishop, breth. W. Randall, D. C. Landers, S. L. Chipman, W. H. Troop.		1	66	1		9	547	
Annapolis and Upper Granville.	J. CHASE, Dea. W. A. Chipman, Lic. O. Chute.			5		1	2	197	
Lower Granville.	R. W. CUNNINGHAM, * B. Read, R. Hall.		14				2	215	
† 1st Digby Neck. (River Philip)	J. C. MORSE, * re-organized.)							99	
1st Cornwallis.	E. MANNING, A. S. HUNT, Deac. W. Eaton, M. Beckwith.		7	6	1		3	327	
Windsor.	J. Fuller.				7	4		49	
Rawdon.	J. BANCROFT, Deac. F. Parker, W. Dimock.		5	1			1	88	
† Upper Granville Mountain.	W. B. Sutherland, Dea.							107	
Parsboro.	J. Bezanson, J. Mosher, bro. I. Hume.		1	5		2	1	279	
Port Medway.	G. ARMSTRONG.			1				61	
Amherst.	C. TUPPER, S. McCULLEY, * W. CHIPMAN, Dea. A. Parker, bro. D. Lyons.		1	1	3	3	1	72	
2d Cornwallis.	C. RANDALL.		88	4	2		1	319	
Sissiboo or Weymouth	W. HOBBS.		7	3			1	36	
Waterford & Pugwash	J. PARK, bro. Tufts.		2		3	2	1	153	
New Albany.	R. B. DICKIE, J. Dewolf, S. Freeman, S. Ford, G. W. Freeman.		1	7	6	7	6	4	221
Liverpool.	J. PARKER, T. DELONG, T. Christopher, L. Ledbetter, D. Freeman.		27	9	9		2	181	

CHURCH

- † Sydney, C B
- 1st Hillsborough
- Bryer Island
- 1st Falmouth
- Ragged Islands
- West Chester
- Granville Street
- Manchester and
- boro
- Windsor Road
- Sackville.
- Mabou
- Tracadie
- Sherbrooke (I)
- Stewiacke
- † Jeddore
- † Margaret's Bay
- Economy
- Three Rivers
- † East Point, P
- † Canso
- 3rd Cornwallis
- Wilmot Mountain
- Tusket
- Greenfield & C
- Springfield
- † Dalhousie
- 2nd Yarmouth
- Long Island
- Charlottetown, I
- † 2nd Digby Neck
- † Bay of Islands
- Advocate Harbor
- Barrington
- Digby
- 2nd Hammonds
- † Preston
- Wallace River



STATE OF THE CHURCHES.

CHURCHES.	MINISTERS AND MESSENGERS.	ADDED.			Excluded	Died	Total
		Restored	By Baptism	By Letter			
Antigonish	J WHIDDEN*						
† Lot 49, P E I	B SCOTT*				1	1	33
2nd Horton	J STEPHENS, Deac T Reed, J Eagles, J M Allen						26
New Germany		1				1	149
2nd Hillsborough	J B COGSWELL*					2	32
Kempt	J BANCROFT, bro J Greeno, J W Marsters						36
Sable River							85
Portapique							44
† 3rd Yarmouth	W F Crowe				2		63
† Indian Harbour, West						1	39
† Amherst Shore							14
1st Hammond's Plains							10
† Cavendish, P E I	J Hays	1	7		1	2	58
Dartmouth	J MILLAR, S Selden		2	2	4	3	42
† Little Forks							20
† York and Elliot Rivers, P E I	M Ross*						150
2nd Falmouth							
Digby Joggins	Deac Payzant						16
Beaver River	C RANDAL						37
New Tusket	H SAUNDERS		2				55
St Mary's Bay	C RANDALL				1		33
† Margaree	C RANDALL				1	1	59
† Port Piswick & Musquodoboit Harbour							63
† Lawrence Town							7
† Tryon, P E I							14
Minudie							44
Indian Harbour, East	S VIDITO						22
Burton Church, New Guysboro' Road	H EAGLES	1					60
Upper Aylesford	N Johnson					3	24
	W CHIPMAN, E D HARRIS, Deac W Craig						
St Mary's	C RANDAL	2	2				42
† Isaac's Harbour					1	2	21
† Coddal's Harbour							27
† New Harbour							15
Argyle	L MARSHALL	2	1				10
North Sydney	H Ross, P Andrews						38
Upper Wulmot and Lower Aylesford	O PARKER, E STRONACH, Deacs Roach and Welton, bro J Tupper, J. Wheelock						140
		18	39				163

CHURCHES

North Halifax

Bridgewater

River John

West Sherbrook

Goose River

Tatamagouche

Mira Bay, C. B.

Little River & L

Lake George

River Philip, ne

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Merigomish

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STATE OF THE CHURCHES.

CHURCHES.	MINISTERS AND MÉSSENGERS.	ADDED.			Died	Total
		Restored	By Baptism	By Letter		
North Halifax	J MILLAR, <i>H Angel</i> , Lic., Deac D McPherson, JW Barss, bro S Strong J Pengree		3	35		71
Bridgewater	J STUBBERT, B W C Manning, W Newcomb		8	2		23
River John	Bro C Sutherland		1	2		32
West Sherbrook						21
Goose River						27
Tatamagouche			5			36
Mira Bay, C. B.	H Ross					69
Little River & Leicester						31
Lake George	C Sutherland					45
River Philip, newly or- ganized.	H SAUNDERS, W BURTON					22
Merigomish	J E COGSWELL					21
St Mary's (Back Land)	C TUPPER					20
	H EAGLES					

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The five last Churches were received during this Session.

Rev. A. D. Thompson, Messenger from the Western New Brunswick Association, and Rev. Jno. Francis, do. from the Eastern, took their seats as members of the Council.

Rev. Charles Spurden, Willard Parker, Jarvis Ring, and James Newcomb, all of New Brunswick, were invited to join in session.

Deacon E. Read, and brethren Turner, Robb, and Black, of Sackville, N. B. were also present.

This Session being the opening of the 50th or Jubilee year of the existence of the Nova Scotia Baptist Association, a Committee previously appointed, and known as a Jubilee Committee, then reported, when by the adoption of that Report it was Resolved,—

That the year beginning June 23rd, 1849, should be celebrated as a Jubilee year of this Association, and that the following exercises shall mark the opening Session :—

A Jubilee Prayer meeting at 6 A. M., Sunday morning; a Jubilee Sermon at 10 A. M.; and on Monday, a Historical Sketch of the Association, Addresses on assigned topics harmonizing with the occasion, and a Jubilee subscription for purposes specified, more immediately of a Historical character. Said Report to appear in full in the Christian Messenger.

Restored	Dismissed	Excluded	Died	Total
			1	33
				26
			1	149
				32
		2		36
				85
			1	63
				39
				14
				10
			1	58
		2		7
				42
		3		20
				150
				16
				37
				55
1				33
1				59
				63
				7
				14
				44
				22
				60
		3		24
				42
2				21
				27
				15
				10
				38
				140

In compliance with the recommendation of the Jubilee Committee the number was enlarged to five — consisting in all of the following persons—Isaac Chipman, J. Chase, E. F. Harding, A. S. Hunt, and J. R. Fitch.

To them was committed the conduct of the proceedings which may be required to mark the Jubilee year, and its closing Session.

Voted, That in the absence of the Rev. R. W. Cunningham, appointed to preach the Introductory Sermon, and in consideration of the engagements of his Alternate, the Rev. C. Tupper be requested to preach that Sermon at the usual time.

The following were appointed a Committee to examine and report upon questions referred by the Churches to the Association in their letters, viz., R. B. Dickie, C. Tupper, and I. E. Bill.

The following Committees were also appointed:—

On Temperance—J. W. Barss, G. Armstrong, S. Welton, D. C. Landers, T. Tupper, W. Randall, C. Shaffner.

On appointment of a Day of Thanksgiving, for the mercies of God, and of Fasting and Prayer in relation to temporal or spiritual Judgements-- A. S. Hunt, C. Randall, W. C. Rideout, B. Manning.

Circular Letter—J. Ferguson, J. W. Nutting.

Bible Cause—C. Tupper, J. W. Barss, A. D. Thompson, J. Ring Peleg Murray, W. B. Sutherland, J. Millar.

Christian Messenger—C. Tupper, J. Parker, T. Delong, C. Randall and A. Stronach.

Sunday Schools—W. Burton, J. Parker, A. Stronach, J. Bancroft, O. Chute, T. Delong, S. Taylor, S. Wheelock, S. Brown, J. Mosher.

Time appointed for receiving monies, Monday morning, half-past 7 o'clock. Persons to receive do., J. W. Barss, Bible Monies, Financial Agent all others.

Adjourned to meet for business on Monday, at 10 o'clock, A. M.

On Sunday, at 10. A. M., according to adjournment, the Rev. T. S. Harding preached the Jubilee Sermon, from Psalm lxxviii. 11, "The Lord gave the word; great was the company of those that heard it," as alternate for the Rev. Edward Manning, who was present, but indisposed. This sermon, together with the numerous addresses which followed, conveyed much valuable information respecting the early Baptist history of these Provinces.

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Adjourned

**MONDAY, 10 o'clock, A. M.**

Introductory Sermon by Rev. C. Tupper, from Eph. iv. 15, after which a collection was taken in aid of Home Missions, in addition to the collections of the preceding day.

As before arranged, the Historical Sketch of the Association was then read by the Rev. S. T. Rand, and ordered to be published in the Christian Messenger, as a permanent record of important denominational history.

The topics and speakers assigned to this occasion were as follows:—

Providences in the History of Christian Missions for the last fifty years.

Prominent indications and obligations of the present moment of the world's history, in its relation to the kingdom of the Saviour.

Causes of humiliation and rejoicing, as found in the history of Baptists in these provinces, during the half century past.

Gathering claims and responsibilities, and demanded energies, of the present and the future, in connection with the Baptist denomination of these provinces.

Addresses by Dr. Crawley, Hon. J. W. Johnston, Rev. A. D. Thompson, J. W. Barss, Esq., Rev. E. Manning, and T. S. Harding.

The whole proceedings were declared to give great satisfaction.

Also by previous arrangement, a subscription was opened for the formation of a Jubilee Historical Fund, having in view the following objects,—the collection of materials of Baptist History in these provinces, whether oral or written; the procuring of books of Baptist history generally; of works on Ecclesiastical history; and of materials and books giving information of the early secular history of these provinces. To which, if practicable, it was intended to add the framing of portraits already in possession, and the formation of some emblematical device, by which especially to commemorate this Jubilee year.

This subscription is still open for names; Committee of Appropriation, E. A. Crawley, J. Pryor, I. Chipman, J. W. Barss. and E. F. Harding.

Adjourned for one hour:

Met according to adjournment—prayer by bro. Francis.

Voted that Rev. David Harris be messenger to the Eastern New Brunswick Association, and T. S. Harding to the Western, and that each receive £3.

Appointed Rev. N. Vidito to write the Circular Letter for the ensuing year, E. A. Crawley to preach the introductory sermon, and J. Millar his alternate.

Appointed J. W. Nutting to superintend the printing of the Minutes and the Clerk to assist with information as to number.

The following were appointed Delegates from the Association to the Convention, which is to meet in Bridgetown in September following—E. A. Crawley, I. E. Bill, J. Parker, N. Vidito, R. W. Cunningham.

The Delegates from the Foreign Missionary Board of Nova Scotia and New Brunswick, from the Nova Scotia Home Missionary Board, from the Executive Committee of the Nova Scotia Baptist Education Society, are still to receive appointment.

Voted, that the Association continue to meet on Saturday, for business, as this year.

It was then moved and seconded that this Association be divided when, after a protracted discussion, its consideration was deferred till the following day.

Adjourned to meet at seven, P. M.

Met according to adjournment, when a meeting of high interest was conducted in behalf of Foreign Missions.

The following Resolutions were passed:—

*Resolved*,—That this meeting heartily concur in the statement now made by the Secretary, on behalf of the Foreign Missionary Board, and desire, by their acquiescence and their prayers, to encourage them in the continued exercise of their important duties.

*Resolved*,—That this meeting desire especially to express to our beloved brother Burpe and his family, their tenderest sympathy with them in their present affliction, and their earnest hope that the Lord may restore him to health; and, in the mean time, afford him the continued aid of his presence.

*Resolved*,—That this meeting is fully assured, that the reflex influence of Missions on the Churches, in awakening their sympathies, exercising their faith, and stimulating their prayers and their exertions, are a blessing which deserves to be regarded as an amply equivalent return, apart from the conversion of the heathen which is their direct object.

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*Resolved*,—That the mercy of Almighty God which has thus far guided and blessed the Mission in India, maintained by the society in these provinces, calls for the devout gratitude of this meeting, and for earnest prayer to our heavenly Father, that the mission may continue to enjoy his smiles.

*Resolved*,—That the present feeble condition of brother Burpe's health, and the necessity which he has been under, in consequence, of seeking another field of missionary labour than that first selected, instead of being allowed to depress our feelings with a sense of discouragement and gloom, are circumstances that ought to direct a steadier regard to the solemn duty of preaching the gospel to every creature, and to a more continued, earnest, and prayerful effort towards its fulfilment.

Several of the gentlemen who moved and seconded the above resolutions dwelt with great effect on the dignity of the Missionary enterprise, and the duty which devolves on the churches to put forth renewed efforts to promote the cause of Missions. Our brother and sister Burpe were referred to by several of the speakers in a manner which evidently excited the deepest sympathy in the minds of all present.

Adjourned to meet at 10 o'clock, Tuesday.

Met as per adjournment. Preaching by the Rev. C. Spurden, when the business of the Nova Scotia Baptist Education Society was attended to.

Adjourned for one hour.

Met according to adjournment. Prayer by J. E. Cogswell.

The Committee on 'Temperance reported' as follows :

They are happy to state that the Resolution presented first to this Association in 1830, and followed up year after year by a similar recommendation, has been effectually carried out in its principles and spirit, and that cause of gratitude is felt for the happy results which have followed the adoption of the doctrines of *Total Abstinence* by our Churches and the denomination which we represent. Our hopes for the future are sanguine, from the systematic organization of the Sons of Temperance and the Cadets of Temperance. And whilst we rejoice in the happy success of the past, we would caution our churches against relaxation of effort for the extension of those principles which have hitherto so much aided our body in the diffusion of true religion. Our motto still is onward, and our trust is yet in God, and may our efforts be redoubled till the monster vice Intemperance is banished from the earth.

J. W. BARSS, Chairman.

Report adopted.

The Committee on Sabbath Schools reported :

The Committee on Sabbath Schools beg to express their deep conviction of the importance of Sabbath School instruction as a powerful auxiliary to the gospel Ministry in the diffusion of sound scriptural knowledge among the young. To this portion of our population we mainly look for increase to our churches and accessions of strength to the christian cause. We feel therefore that we can neither too highly appreciate nor too fervently recommend the advantages which are to be derived by the church of Christ from this simple but powerful means of imparting religious instruction. Your Committee are led to believe that Sabbath Schools exist in nearly all the churches which compose this Association, and do earnestly recommend that every proper means be speedily employed to increase their numbers and efficiency. For this end they strongly but respectfully recommend to all the Pastors of churches, and in their absence to Deacons or other influential members, to assemble their Sabbath School teachers when found practicable, once in each week, for the purpose of examining the Scripture lesson next to come before the School, that a greater amount of knowledge may be possessed by them, and diffused through the schools.

And they would further recommend to all Sunday School Societies, as far as may be found convenient, to make application for books at the Book establishment under the charge of the Rev. J. Chase, at Wolfville. And as there are doubtless many old and large schools which have on hand a good assortment of second hand books that may be easily disposed of, and made available for poorer districts which have not the means of purchasing new books, your Committee would recommend that all such should be placed in the hands of the following persons for gratuitous distribution, or at a very low price, viz : I. E. Bill at Nictaux, R. B. Dickie at Liverpool, W. Burton, Yarmouth, J. W. Barss, Halifax, and J. L. Tremain, Port Hood, C. B. All of which is respectfully submitted,  
W. BURTON, Chairman.

Report adopted with the following addition in amendment.

That all the churches be requested in their future letters to give an account of scholars in their Sabbath Schools, and the number of books in their libraries.

The Committee on the Bible Cause reported.

The Committee on the Bible Cause respectfully submit the following resolution :

That while this Association cordially rejoice in the prosperity of every Bible Society, they regard it as the obvious duty of Baptists to aid in circulating the versions of the Scriptures made by Baptist Missionaries in India, whose conduct they approve, and whose laudable efforts to diffuse the word of life among the heathen both deserve and require special assistance; and therefore recommend, that as far as practicable, there be formed in connection with every Church

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an auxiliary to the American and Foreign Bible Society, to assist in giving the scriptures to the Burmese and Karens: and likewise, that the Parent Society be patronized by the purchase of its books, supplies of which may be had at the Depository kept by the Rev. J. Chase, at Wolfville.

C. TUPPER, Chairman.

Report adopted.

The Committee on the Circular Letter recommended its adoption, when accordingly it was adopted, and ordered to be printed in the Christian Messenger.

The Committee on the Christian Messenger reported.

The Committee on the Christian Messenger beg to recommend the following resolution:—

That this Association, gratefully acknowledging the large debt of gratitude due to the Editors of the Christian Messenger, for the continuance of their able and highly acceptable labours in editing this truly valuable Periodical, which is universally acknowledged to be exceedingly useful in promoting the interests of the various benevolent objects in which the Denomination is engaged, and very serviceable to the cause of truth and piety in general; hereby strongly recommend to all the members of our churches to aid to the utmost of their power in sustaining the Publication, not only by taking it themselves, and paying for it punctually in advance, by which they will obtain it at the reduced price, but also by increasing its circulation as extensively as they can: and they would respectfully urge, in accordance with the oft repeated requests of the Editors, that all who can do so will assist in enriching its pages by frequently furnishing original Communications.

C. TUPPER, Chairman.

Report adopted.

The subject of division of the Association having being resumed, the following was the decision come to; the same being a second amendment of the motion for division of a previous day; the first amendment to refer to a Committee having been put and lost.

The Amendment carried reads thus:—

That this Association recommend to the Churches composing this body to give expression of their opinion on the question of division by letter at the next meeting of the Association.

The following relating to Home Missions was then put and carried:—

Whereas, from the fact that so many Missions were heretofore appointed, to meet the very urgent entreaties of the many destitute places in this Province and Prince Edwards Island, and from the smallness of the contributions coming in return to the funds, the Missionary Board feel themselves unable to extend as widely as they could wish the missionary labours of this year:

*Resolved*, that this Association recommend to all our Churches to take up a contribution on the first Sabbath in September, to be credited to the Union Society where such collection is taken, and to be forwarded immediately after to the Financial Agent, who will convey it to the Treasurer of the Home Mission Board to enable the Board to carry on the all-important work which they have in charge.

Further, that Dr. Crawley be requested to bring the subject before the denomination through the Christian Messenger.

Ajourned to meet at 7 o'clock.

Met according to adjournment, when a meeting of great interest was conducted in behalf of Home Missions, and the following Resolutions were passed:—

*Resolved*, That special Thanksgiving is due, at this Jubilee celebration, to Almighty God, for the success with which he has been pleased to crown the exertions of the N. S. Baptist Home Miss. Society.

*Resolved*, That this success lays us under the most solemn obligations to increase our efforts, our prayers, and our confidence in God, in this department of Christian benevolence.

*Resolved*, That the present pecuniary depression—the judgments which are abroad in the earth, and which are impending over us as a people—together with the exhausted state of our Home Missionary Treasury call loudly upon us to repent in dust and ashes—to lift up our earnest cries to the Father of mercies, and to manifest the genuineness of our repentance, by increased self-denial and efforts to diffuse the blessings of salvation around us—that the Mission Fund may be replenished, feeble churches sustained, sinners converted, and the name of the Lord glorified.

*Resolved*, That on this impressive occasion, the fiftieth year of our existence as an Association, it becomes us to acknowledge, with the deepest prostration of soul, our sinful neglect as a denomination, in allowing so long a period to elapse without having made any systematic exertion to rescue from temporal and eternal destitution the Aborigines of our country—whose souls are rational and immortal like our own; who are sunk in the grossest ignorance, superstition, and vice; of whose means of existence we have, as a people, almost deprived them; towards whose moral and physical degradation we have, alas! contributed; and of whom hitherto, it may truly be said “No man hath seemed to care for their souls.” We rejoice in believing that a door of access is now being opened for the deliverance of some of them; we acknowledge our everlasting obligation to preach the gospel to them, and to every creature—we pledge ourselves to sustain by our sympathies, our contributions and our prayers, our beloved brother Rand, in the mission, which, under the direction of the Home Missionary Board, he has undertaken among them.

At the close of this meeting the sum of £20 was contributed in behalf of the Micmac Mission, so strongly put forward in the last

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Bro. Barss

Rev. T. S.

Adjourned

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Resolution ; of which sum Mr. David R. Dewolf of Cornwallis was the donor of £5. In the general Home Mission department Bro. Barss testified his usual generosity, by engaging to send the Rev. T. S. Delong to Cape Breton for the period of 3 months.

Adjourned to 10 o'clock Wednesday.

Met as per adjournment, when the Rev. J. Francis preached.

The Com. on Questions in letters reported :

1st. In reply to the question submitted by the church at R. Islands.

"What Constitutes Scriptural ordination?"

In the judgment of this Association, when a Church is satisfied that a man is called of God to preach the gospel, it should call a Council from sister churches including ordained elders, which council being also satisfied with his qualifications, should proceed to ordain him by the imposition of hands.

2nd. In answer to the communication from River John, this Association recommend, that the first missionary sent by our Board be directed, in compliance with the request of our brethren, to meet with them, and to adopt such measures as he may deem most scriptural for the promotion of christian union.

3rd. In reply to the request of the North Sydney Church, the Association deeply regret the painful circumstance to which reference is made, but from the absence of full information from all parties concerned in the difficulty, can do no more than recommend the exercise of christian forbearance and brotherly love.

All of which is respectfully submitted.

R. B. DICKIE, Chairman.

Report adopted with this addition in amendment, that brother Tupper be appointed to visit River John, and that bro. Delong be requested to afford his advice should he arrive there first.

Brother Harding Porter having met the Association, and given satisfaction in relation to questions of faith which had induced a temporary disjunction on his part, received from them a favourable construction of his statements, and was invited to a seat with them in their deliberations, and is hereby recommended to a free reception by the churches as a member and a Minister of the gospel.

Breth. E. A. Crawley, J. Millar, and R. McLearn, were appointed a Committee to meet the Burton church, and give advice in relation to brother Allan's ordination.

*Resolved*, That in compliance with the request of the Church at Nictaux, the next meeting of the Association do take place there, and that brethren I. E. Bill, W. Troop, and N. Vidito, be a Committee of Arrangements for the same.

The Secretary of the Financial Committee next reported the disposal of the monies which had been acknowledged by the Financial Deputation as received in all the departments, through the Union Society channel, for the years 1846—7 and 1847—8. After which, a similar statement was made by the Financial Agent for the year 1848—9 closing that day. For a collected and complete statement of the Home Mission Fund, from the last published account of the Treasurer to June 28th 1849, see Minutes for this year. For similar information in the department of Ministerial Education, apply to the same source. For corresponding statements of the Foreign Mission and Infirm Ministers' Funds, see Convention Minutes of September following. For the disposal of annual subscriptions to Education Society, see the next report of the Nova Scotia Baptist Education Society.

By recommendation of the Financial Committee, an enlargement of their number was effected, by the addition of Rev. W. Chipman, T. S. Harding, junr., and C. R. Bill, Esqrs.

Also, by their recommendation, gentlemen were appointed for auditing the public accounts, and J. W. Barss and Stephen Selden Esqrs., were chosen.

In agreement with the proposal of the Committee, the Rev. J. Chase was appointed Financial Agent for the entire year 1849—50, commencing July 1st, at a salary of £150, travelling expenses paid, but horse hire not included; to act in concert with the Financial Committee, and with the present understanding and arrangement, that the book concern undertaken by Mr. Chase, in concert with the Financial Committee, shall not have connection with him so long as his appointment shall continue, and so soon as the stock on hand can be disposed of.

It was then resolved that the Financial year of the denomination shall be regarded as beginning the first day after the associational session in each year shall have closed.

In agreement with the action of the Executive Committee of the Education Society, it was decided that it be immediately attempted to raise the sum of £400 in dollar subscriptions, under the direction of the Financial Committee, and towards the liquidation of debt incurred previously to June, 1847.

Also, by recommendation of the Jubilee Committee, it was resolved, that in the Union papers for the coming year, a column be opened, to be known as a Jubilee column, for the procuring of donations for

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any or all of the benevolent objects of the denomination, designed as a Jubilee Fund in behalf of these objects.

Other intended proposals of the Jubilee Committee, having respect to the coming year, were not heard for want of time, but left to their discretion.

**Resolved,**—That the Rev. W. Burton be requested to make the best possible disposal which he can of the business which respects the Baptist property of Shelburn, now introduced by him.

**Resolved,**—That the usual thanks of this Association for the reception of hospitality during their session, be presented to the community of Wolfville and Horton, and for their orderly and kind attention to the convenience and comfort of the delegates and other friends who have been their guests at this time.

The fact that it is a well known and generally acknowledged principle, that the conversion of sinners is the great end of the Christian religion, and that the success of the Christian cause depends upon the number of converts, is a truth which is not only admitted by all Christians, but also by all who are acquainted with the principles of the Christian religion. It is a truth which is not only admitted by all Christians, but also by all who are acquainted with the principles of the Christian religion. It is a truth which is not only admitted by all Christians, but also by all who are acquainted with the principles of the Christian religion.

It is however, the imperative duty of every child of God, whether old or young, learned or unlearned, male or female, to use the most diligent and successful efforts for the immediate conversion of sinners to God. Not only are parents required to use the utmost diligence for the promotion of the eternal welfare of their children (Deut. vi. 7, xxxiii. 9), but also every individual is bound to do so. The apostle Paul exhorts us to "strive together for the faith of the gospel" (Phil. i. 27), and to "be zealous of good works" (Tit. ii. 14). There is joy in the presence of the angels of God over one sinner that repenteth (Luke xv. 10), and the joy in heaven is greater over one sinner that repenteth, than over ninety and nine which do not err (Matt. xviii. 10). Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall have a multitude of sins (James v. 20).

CIRCULAR LETTER

THE MINISTERS AND MESSENGERS COMPOSING THE NOVA SCOTIA BAPTIST ASSOCIATION, TO THE CHURCHES WHICH THEY REPRESENT, SEND CHRISTIAN SALUTATION:—

*Dearly Beloved Brethren;*

DIRECT PERSONAL EFFORT FOR THE SALVATION OF SINNERS IS THE SUBJECT TO WHICH WE WOULD INVITE YOUR ATTENTION IN OUR PRESENT ANNUAL EPISTLE.

That God is pleased to accomplish His gracious design of saving souls by human instrumentality, is a fact so clearly revealed in the sacred Scriptures, and so manifest from observation, that it can require no proof. Many persons, however, seem to fall into the mistake of imagining that this instrumentality is almost exclusively limited to the Ministry; and hence they appear to consider that it is not incumbent on ordinary Christians to put forth immediate efforts for the conversion of sinners.

It is true, indeed, that the gospel Ministry is designed to be an especial means of winning souls to Christ, as well as of edifying believers; and that those who are called and set apart to this important work, are required to devote to it all their energies of body and mind and their whole time, more unreservedly than can be expected of others. From this consideration, however, it is evident that all are bound to aid, according to their ability, in sustaining the Lord's Ministers, by contributing, where it is needed, to enable them to improve their minds by the acquisition of useful knowledge, and by affording them necessary support, that they may be freed from worldly cares, and wholly and successfully engaged in their appropriate work. Every believer should cheerfully contribute, so far as Providence affords the means, for the sustenance of a Pastor at home, and of Domestic and Foreign Missionaries; and should accompany the contributions given with fervent prayers "that the word of the Lord may have free course and be glorified."

It is, however, the imperative duty of every child of God, whether old or young, learned or unlearned, male or female, to put forth direct, individual, earnest, and unceasing efforts for the immediate conversion of sinners to God. Not only are parents required to use the utmost diligence for the promotion of the eternal welfare of their children, (Deut. vi. 7. Ps. lxxviii. 5—7. Rev. xxii. 6. Eph. vi. 4) and pious persons whose partners are unregenerate to endeavour to win them to the faith, (1 Cor. vii. 16. 1 Pet. iii. 1.) but it is also enjoined on all believers, who "are the salt of the earth," and "the light of the world," "to be ready to every good work," to "strive together for the faith of the gospel," and to "shine as lights in the world, holding forth the word of life." (Matth. v. 13—16. Tit. iii. 1. Phil. i. 27; ii. 15, 16.) As the Saviour informs us that "There is joy in the presence of the angels of God over one sinner that repenteth," so His servant James, to stimulate every believer, by a most powerful motive, to persevere in active exertions for the conversion of sinners, says, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James v. 20.)

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The rescuing of an individual from imminent danger of temporal death is justly regarded as an achievement of no small moment. Who then can estimate the unspeakable value of the blessing achieved by him who is instrumental, through Divine influence, in saving a soul that is to exist to eternity from "the second death," or a state of interminable woe, and consequently raising it to the enjoyment of perfect and endless bliss? Surely the importance of the subject, and the encouragement held forth to hope for success, may well animate every child of God to make for this end the most diligent and untiring efforts.

To this important duty, thus plainly enjoined, and urged by such powerful motives, the Spirit of God, acting in accordance with His word, strongly incites those who are especially under His influence. Not only does Paul say of himself and others called to the public work of the gospel Ministry, "The love of Christ constraineth us," but David, gratefully acknowledging the Divine mercy in bringing him "up out of a horrible pit," and putting "a new song in his mouth," adds, "Many shall see it, and fear, and shall trust in the Lord." (Ps. xl. 1—3.) When justly deprived of the cheering influences of the Holy Spirit, and consequently unfit to engage in active exertions for the salvation of his fellow-men, he says, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy way; and sinners shall be converted unto Thee." (Ps. li. 12, 13.) Andrew, having become acquainted with Christ, found "his own brother Simon" and he brought him to Jesus; and Philip finding Nathaniel, informed him respecting the Messiah, and invited him to "come." (John i. 40—46.) So also the woman of Samaria, influenced by the love of Christ, "left her water-pot, and went her way into the city," and saith to the men, "Come, see a man which told me all things that ever I did; is not this the Christ?" She was thus happily instrumental in bringing many to believe on Him. (John iv. 28—30; 39—42.)

The success which usually, sooner or later, attends faithful and persevering efforts to win souls to the Redeemer, also furnishes a powerful incentive thereto. Among numerous modern illustrations of this, reference may be made to the interesting Memoir of Mr. Harlow Page. This zealous and faithful servant of Christ, though not devoted to the work of the Ministry, was undoubtedly instrumental, by his pathetic admonitions to individuals in private, in the bringing of many to a saving acquaintance with his beloved Redeemer.

So in recent missionary records an account is given of a poor Karen woman, who, though she could not read, prompted by a strong desire for the salvation of others, went among her acquaintances and told them, with artless simplicity, of the love of Christ, and urged them to come and hear the Missionary; and it was estimated that not less than forty precious souls had been by her means brought under the influence of gospel truth, and so made partakers of eternal life.

The history of our own denomination in these Provinces, clearly exhibits the beneficial effects of *direct personal efforts for the salvation of sinners*. It is well known that our venerable Fathers in the ministry—of whom a number have now entered their rest, while we are still favoured with the presence, counsel, and living example of a few of them—far from confining their labours to the pulpit, were eminent for the zeal and faithfulness with which they were generally accustomed to warn and admonish their fellow-men in private. This accounts for the extent of their success. It is also known that many of the early converts, both male and female, are remarkable for the diligence and earnestness with which they warned their unconverted friends, acquaintances and strangers, to flee from the wrath to come, and entreated them to be reconciled to God through Jesus Christ. These pathetic admonitions, flowing from hearts burning with Divine love, were attended with a blessing from on high, and rendered ef-

ficacious to the turning of many "from the power of Satan unto God." By these combined means of a faithful ministry and active disciples, we may well exclaim, on viewing our history for the half century now past, "What hath God wrought!" The little band of which the Baptist Association of Nova Scotia and New Brunswick was formed at the commencement of that period, has now become comparatively a mighty host. It must be borne in mind, however, that to prevent the sad consequences of retrograding, so as to secure the continued blessing of heaven, it is not only requisite that all our ministers should be faithful and earnest in their labours, both in public and private, but also that every individual member of our churches should be zealously and perseveringly engaged in the use of all scriptural means, including personal admonition, to win souls to the Saviour. In that case we may be assured that Zion's borders will be still more abundantly enlarged, God's name will be glorified, and many souls will be saved in the Lord with an everlasting salvation.

It might, indeed, be reasonably expected that the feelings of humanity would prompt every one that has obtained mercy to strive earnestly to promote the salvation of others. If a ship was wrecked at sea, and some on board were rescued, they would undoubtedly feel deeply anxious to do all in their power to aid in effecting the deliverance of those who were still in the same state of imminent peril from which they had themselves been happily delivered. If a house were on fire, and some persons that were in it had narrowly escaped the devouring flames, would they not immediately strive with earnestness to awaken such as, being still asleep in it, must, unless aroused speedily, soon perish? Every one that has known "the terror of the Lord," and obtained deliverance from "the wrath to come," must be aware that all who remain unreconciled to God are every moment exposed to sink into that ocean of endless perdition whence he has been delivered. How, then, can any believer delay to put forth the most strenuous exertions for their immediate deliverance? He must know that while the unregenerate are slumbering in their sins, "their damnation slumbereth not," and that if they be not speedily awakened and "plucked as brands out of the burning," they will shortly be "in hell where their worm dieth not, and their fire is not quenched." Can he, then, consistently with the principles and promptings of humanity, neglect to lift up the voice of friendly warning, and to labour with all his might to be instrumental in the hand of God in awakening and rescuing the impenitent from their fearful state of exposure to eternal woe.

It may be alleged that, if the warnings and exhortations which the ministers of Christ address in their public discourses, to the unconverted, do not impress their minds, it cannot be reasonably hoped that the private admonitions of ordinary Christians will move them. It is to be observed, however, that people are wont to shield themselves in the crowd and to ward off conviction by giving liberally to others that part of a public discourse which belongs to themselves. Moreover, though preachers ought, indeed, frequently to address their fellow-men personally, yet these personal addresses, however faithful and pungent, are liable to be regarded by the unconverted simply as the discharge of ministerial duty. It is not strange, therefore, that an affectionate exhortation addressed individually by a believer, to whom no motive can be attributed but that of a sincere desire for the salvation of the soul, should prove as it often has done, under the influence of the Holy Spirit, the most efficacious means of convincing and converting a sinner, and so of securing his eternal salvation. Let, then, every child of God diligently improve every opportunity to aid in leading perishing sinners to the mighty Saviour.

It ought to be considered, also, that the number of faithful public labourers is comparatively small, so that—besides the extensive regions in which there are no such labourers—they cannot administer frequent personal admonition to the nu-

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merous individuals included in their large fields of labour. There is, therefore, the more urgent necessity for every believer to engage zealously and perseveringly in this "work of faith and labour of love."

"He that watereth shall be watered." The making of exertions for the spiritual good of others is directly beneficial also to those by whom they are made. It is reported that two men, who were travelling on foot on the coast of Labrador, found one that had fallen in the snow and was perishing. One proposed to assist him; but the other declined, alleging that they could not relieve him, and that if they attempted it, all would perish; and so passed on. His companion, however, could not endure the thought of leaving his fellow-creature in such a condition, without making an effort to rescue him. He therefore immediately commenced endeavouring to resuscitate him by rubbing his limbs. By this exercise the numbness which had previously almost wholly paralyzed his own limbs was thrown off, and he became warmed and invigorated. Having happily succeeded in reviving the sufferer, he proceeded in company with him, and they both safely reached the settlement whither they were going. On their way, however, they found the man who sought only his own safety, chilled to death. Those professors of religion who are so cold themselves that they can contentedly pass by such as are perishing in their sins, without making an effort to promote their eternal welfare, have reason to question the genuineness of their own piety, and to fear that they will never reach the mansions of endless bliss; but those who labour diligently, from Christian principle, for the spiritual good of others, will doubtless, at the close of a useful and happy life, "obtain an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

It cannot be requisite to exceed the proper limits of a Circular Letter by adducing additional motives to enforce a duty so evident, and so obviously of vast importance. We would, therefore, in conclusion, affectionately urge every member of each of our churches to enquire seriously, Am I doing all in my power to promote the eternal happiness of my perishing fellow-men? Do I contribute to the full extent of my means for the spread of the gospel, and the furtherance of benevolent objects? Do I pray with real importunity for the conversion and salvation of sinners? If so, do I, in accordance with my prayers, tenderly and faithfully impart personal admonition to every person to whom I can reasonably hope it may, by the blessing of God, prove beneficial? If, on close examination, there be found room for improvement, let such improvement be commenced with promptness and decision, and pursued with assiduity and perseverance.

Those who do not maintain a close walk with God, and a consistent deportment, will neither be disposed nor qualified to make *direct personal efforts for the salvation of sinners*; and, indeed, if they do attempt it, their admonitions will fall powerless. It is, therefore, indispensibly necessary for every church-member to "cleave unto the Lord with purpose of heart," and to lead an upright and peaceable life. It may then be expected that out of the abundance of the heart the mouth will speak, and that the word will not return void.

May each disciple be enabled, by the grace of God, to exercise such zeal and faithfulness in this matter, that it may be said of him, or of her, as of Mary, "she hath done what she could," so that after a life of vigorous exertion and real usefulness, the welcome plaudit may be heard, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Association of the Baptist Churches in Nova Scotia, at their meeting at Granville, Annapolis, the first Monday after the 20th of June, 1850, having carefully examined the preceding plan, adopt it for themselves.

REPORT OF JUBILEE COMMITTEE.

TO THE MESSENGERS COMPOSING THE NOVA SCOTIA BAPTIST ASSOCIATION:

Beloved Brethren:—

The undersigned, a Committee appointed to mature arrangements for a Jubilee Celebration of the fiftieth year's regularly organized existence of the Nova Scotia Baptist Association beg leave to report.

And in doing so, it will be our first duty to refer you to circumstances which respect our appointment.

[This took place at a joint meeting of public Boards in November last, at Wolfville, but the details read are here omitted.]

It will be next in order to refer you to historical facts which inform you of the origin of the Association, for the purpose of showing you the grounds upon which the year commencing the first Monday after the 20th of this month may be regarded as the fiftieth year of its existence. And this would not be so important were it not the case, that the time of origin may be considered as somewhat shifting in character. When the facts are heard, however, and duly weighed, your Committee believe, that the Delegates assembled will agree with them, and with the Boards which gave them appointment, that the decision adopted was one of propriety with respect to time.

The facts which have been obtained are as follows.—The first extract is from the printed rules of the Association.

“The Association of the Baptist Churches in Nova Scotia was constituted at a meeting of a number of the ministers and brethren from different churches, in Granville, in the County of Annapolis, on the first Monday after the 20th of June, A. D. 1800, after having carefully examined, approved, and adopted the following rules.”

This of course, as appearing on a regularly authorized and very public document of the Association, in itself considered, expresses everything in the most definite manner in favour of the year 1800 as the year of origin. And the relations which other years have to the subject will not be found to conflict, as we conceive, with regarding this in that light.

As corroborating the foregoing observe what follows: The original of said rules, in manuscript was found in connection with a manuscript copy of the Minutes of the Association for the year 1809, in the hand-writing of the Rev. E. Manning. In this document it is stated that “the plan was adopted in substance by this Association, at their meeting at Granville, in the year 1800, on the first Monday after the 20th of June.”

Attached to a copy of the Minutes of the Philadelphia Association for 1769, was found the printed original of said plan, and upon it is written the following:

“The Association of the Baptist Churches in Nova Scotia, at their meeting at Granville, Annapolis, the first Monday after the 20th of June, 1800, having carefully examined the preceding plan, adopt it for themselves.”

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And again, to the same point, in the Records of the First Cornwallis Baptist Church is found this entry:

"June 7th, 1800.

And then the sentiments and plan of an Association were read, and acceded to by the church. It was then agreed that brother E. Manning, as our minister, and five others (named) as messengers, should meet with the Association in Granville the 23rd ult., to represent us" &c.

After which, under date August 9th, 1800, appears as follows:

"Minutes of the Baptist Association in Granville was read, and many things respecting the plan and proceedings of an Association explained to the church, by our pastor."

Thus far in relation to 1800. Now, quotation will respect time previous, and to this your attention is requested.

In Benedict's History of the Baptists is found the following:

"Reported by E. Manning. In June, 1797, four ministers, viz, T. H. Chipman, of Annapolis, James Manning of Granville, both Baptists; Mr. Payzant, of Liverpool, and myself, then at Granville, Congregationalists, met in conference in Cornwallis, and thought it to the glory of God to notify the ministers and churches in our connection to meet the next year, June 30. At which time six ministers and churches met, &c. All were on the open communion plan, and we travelled on in that sort of way eleven years. But during this time, the light spread considerably among us, and placed us in an awkward situation."

The foregoing may be regarded doubtless as altogether reliable; and would be fully corroborated, of course, by the living voice of the venerable octogenarian, who alone, of the four named above, is left to tell us of the grace of a wonder-working God in that infantine stage of our history.

The question arises, how are we to construe these testimonies, which to some may appear conflicting in character. The question is important, and demands consideration.

The facts gathered from the whole are clearly these: In June, 1797, the four men of God named, met for conference, not as representatives of churches, but to deliberate preparatory to a meeting of churches. In 1798 the churches met. This, strictly speaking, was the first meeting of the Association, and could properly enough be taken as the date from which to reckon the first half century of its existence. But the emphatic point to which we would invite attention in this connection is, that both this meeting and that of the following year must be regarded in the same light as that of the four ministers in 1797, namely, as preparatory to the organization of 1800, when the Plan before referred to was made the basis of the Association. This Plan resolved it into a Baptist Association, it having previously to this been without a platform, and composed of more denominations than one. This plan, as before said, forms our principles and rules; which recognize as an expression of Faith and Order the Baptist Confession, adopted from the Philadelphia Baptist Association; which again was the same as that put forth by upwards of one hundred congregations in Great Britain in the year 1687.

The year 1800, then, beyond all question, is that from which we must date as a convention of Baptist churches, and it is as Baptists that we celebrate the fiftieth year of our associational history, a name which with all just respect to other denomination of the Christian church, we are accustomed to esteem as most dear, and gathering around it some of the most precious and

predest of our associations. The incidental matter of communion was brought to its present basis, in which we are so peacefully and happily united, in the year 1809. In the following year, 1810, the minutes were first printed, which will explain sufficiently the want of orderly information, and the necessity for the foregoing detail, a presentation of which you will be thankful for, as setting clearly at rest this whole subject.

This question of time thus settled, did circumstances admit, we might go back to the origin of Jubilee Celebrations in Jewish History, and into a consideration of their propriety and value in their modified form as associated with the Christian period. But this we leave to other hands.

Such Celebrations are common both in religious and civil connections.

We all well remember the Jubilee of the English Baptist Missionary Society a few years ago, and the Methodist Centenary Celebration. And what is remarkable, in this year, beside our own humble attempt, there comes the Jubilee of the London Missionary Society, of the Scotch Congregational Union, and we may add, the Centenary of the settlement of Halifax. We have observed also accounts of three Ministers Jubilees, one of which impressed us much with its almost precise correspondence in mode of management with that of our own Harding.

We note in passing one remarkable coincidence we date from the first year of the Century. This brings our Celebration year, 1949—50, to bridge the two half Centuries, distributing itself between them equally. We are thus aided in our meditations upon the sins and follies, the mercies and wonders of grace which belong to the past, and the gathering responsibilities and coming struggles of the future, by a pause in one of the great epochs of time. May the great God whose understanding is infinite, and grace almighty, enlarge the range of our faculties, and strengthen the grasp of our powers, by which we may be enabled to take in more of these broad reaches of duration; that so we may conceive better the world wide bearing, and time surviving character, of pious labour, the vastness of the Kingdom to which its contributions all go, and the immensity of those years in whose "great and wide sea" all the eras of time are plunged and lost.

The recommendations which your Committee have to make in fulfilment of the duty assigned them for the management of the intended Celebration are as follows:

1st. On Sabbath morning at 6 A. M., a Jubilee Prayer meeting, in which the delinquencies and gracious deliverances of the past may be acknowledged with deep humiliation, or with glad rejoicing, and solemn vows and earnest supplications for the future uttered in like prostration. For ourselves and in a sense as representatives of past and present generations, and of generations to come, how enlarged and how pressingly weighty the obligations which gather around the deputies of the churches now assembled, at the first of this Jubilee year; when in behalf of a numerous body of people, embracing in time a half century gone, and many more it may be to come, they conduct solemn converse with the Great Supreme.

2d. As already provided for, a Jubilee Sermon will be preached at 10 past 10. To follow which your Committee would strongly recommend a succession of short addresses, harmonising with the deep spiritual meaning of the occasion.

3rd. On Monday, after introductory sermon, your Committee urgently recommend that a considerable portion of the day be given up to Jubilee proceedings as follows:

To be held on Monday, the 20th of June, 1850, at 10 past 10.

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- (a.) The Historical Sketch of the Association before named, which is looked to as the principle basis of interest in the whole transactions, as constituting that to which most other parts would naturally turn as a centre.
- (b.) A succession of addresses upon topics which your Committee have already considered it to devolve upon them to select, and assign to speakers.
- (c.) In connection with the day's arrangements, your Committee would have been much gratified to be able to come forward with some appropriate ceremony, forming a part of the exercises, and designed more expressly to give definite form and emphasis to them all, as linked with a great spiritual demonstration. But this your Committee have not been able to perfect, in part from want of time to give the subject attention, in part from want of a fund for that purpose.
- (d.) In conclusion of the day's arrangements, and in fact as answering in some degree the purpose last named, your Committee beg to recommend the following application to the intelligent and high minded liberality of the Baptist denomination and the public assembled, and to others subsequently, set forth in a paper which we will now read.

1849—50

PROPOSED JUBILEE DEPOSIT  
IN THE  
LIBRARY OF ACADIA COLLEGE,  
IN COMMEMORATION OF  
*The Fiftieth Year's Existence of the*  
NOVA SCOTIA BAPTIST ASSOCIATION.

TO THE AMOUNT OF  
£50 :

To be Contributed in Shares of 5s. each.

E. A. Crawley,  
J. Pryor,

E. F. Harding,  
J. W. Barss,

Isaac Chipman,

COMMITTEE OF APPROPRIATION WITH THESE LIMITATIONS.

£10 to frame existing Portraits of Fathers E. Manning, H. and T. S. Harding, and J. Dimock.

£5 to be expended if found practicable in some emblematical device more expressly designed to commemorate this Jubilee Celebration.

£5 to be expended in Baptist History in Nova Scotia, New Brunswick, and Prince Edward Island, by collecting oral communications, and manuscript records and sketches.

£5 to be expended in Baptist History generally.

£5 to be expended in the Secular History of Nova Scotia, by procuring information in the most available form from Historical Collections of the United States, or other similar sources.

£5 to be expended in the foregoing department by purchase of historical works.

£5 to be expended in general Ecclesiastical History.

£5 to be expended in general Secular History.

And without presumption, we think we may say that the foregoing proposal must commend itself at once to the good sense and exalted christian sentiment of the whole Baptist community, and of others interested in our cause, as entirely just and proper in all its objects viewed abstractly, as in some respects of high importance to us as a denomination, as very appropriate for the time, and perfectly accessible and feasible in its plan. Other Jubilee Funds will doubtless be aimed at, having other designs. This is purely historical, and for the purposes named is ridiculously small in amount, but it is needful to have proper respect both to other claims, and the extreme depression which is now prevalent in the country. Small as it is, if realized, its expenditure would be of signal and lasting service, and might be made to confer a great blessing upon coming times, which would cause to revert back again upon its contributors ever increasing gratitude and honour. We know of no proposal which we can make, so well adapted in any enduring and dignified manner, for signaling the occasion as this.

With respect to one of the aims involved, that of collecting Baptist history, we can have no hope of this being done with any proper measure of efficiency, until a fund is raised for the purpose, and if not in the mode and connection proposed, we may well esteem it as entirely hopeless. If there can be any who undervalue such an object, they must assuredly be very low down in the scale of intelligent acquaintance with the necessities of the spiritual kingdom of the Saviour. And they who are not willing to give so trifling a sum as is named, for such an end, when other claims do not conflict, may almost be said to deserve that their appetite for food should be turned into an appetite for gold, and that their vital functions should be suspended in their exercise by the act of indulgence.

Lastly, it only remains now for your Committee to recommend the appointment of a larger Committee, to whom, when met for business, your present Committee may find something to communicate, in relation to the transactions by which the entire year may be marked by us as a Jubilee year, together with the conduct of the session which is to close it.

In conclusion, Let us not now or ever forget to pray "Arm of the Lord, awake, awake;" for then and then only shall we be prepared to say in the full tide of its swelling joyousness, "Wake the song of Jubilee."

ISAAC CHIPMAN.  
JOHN CHASE.  
E. F. HARDING.

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MEETING OF THE NOVA SCOTIA BAPTIST EDUCATION SOCIETY,

[See page 11.]

The Hon. J. W. Johnston, in the absence of J. W. Nutting, Esq. the Secretary, read the following

REPORT

OF THE COMMITTEE OF THE NOVA SCOTIA BAPTIST EDUCATION SOCIETY.

On the return of the Annual meeting of the Nova Scotia Baptist Education Society, it again becomes the duty of their Executive Committee to report as heretofore to the society a brief summary of the proceedings during the past year.

The Committee are much gratified in being able to report a progressive advance both in the Collegiate and Academical department of the Institution at Horton, in respect to the numbers in attendance in the different classes. In the College there has been on the Matricula during the year twenty students, three of whom have just been admitted to Collegiate honours, and the College faculty have had every reason to be satisfied with the assiduity and progress of the young men placed under their care.

The Executive Committee, in consequence of the numerous children in the neighbourhood of the Institutions, needing instruction, but still too young to attend the regular Academical Classes, determined on establishing a department adapted to supply the deficiency, and have therefore introduced into the Academy an elementary class, for conducting which they have engaged the services of Mr. Stephen DeBlois, a graduate of Acadia College, at a salary of £50, per annum, and who is fully competent to the task, and who is now instructing a large class in rudimental branches with entire satisfaction.— The whole number of youth receiving instruction in the Academy during the year has been one hundred and thirty five.

The Rev. Dr. Pryor, as President of the College, and Professors Chipman and Stewart have continued during the present year to instruct the College classes with their usual efficiency. But the Committee have to state that they have received the resignation of Professor Stewart and cannot pass the opportunity without expressing their deep regret that circumstances connected with a different situation in his own country should have made it necessary for him to retire from the chair which he has filled in the College with great benefit to the institution and the youth under his charge, and credit to himself, while at the same time they are most happy to record the

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high satisfaction with which they regard the able manner in which he has discharged its duties, and the sincere affection and respect which his whole deportment, during his connection with the College, have so deservedly won. The attendance paid to their studies by the respective classes has been such as to merit the entire approbation of the Professors, and to encourage the belief that the Alumni of Acadia College will go forth from her Halls in no respect unqualified for an honourable competition with those of sister institutions in the future race of life.

The internal government of the whole establishment is now placed upon a highly satisfactory footing, so as to ensure the most careful supervision, by the Professors and Teachers, over the morals and habits of the youth of every age who are committed to their care, and it will be gratifying to the friends and supporters of the institution to learn that both the Collegiate and Academical departments during the past year, have been distinguished by the strictest obedience to the rules and discipline so indispensable to the success of the institution.

Feeling that the success of the whole establishment so materially depends on that of the Academical department, where from the early rudiments of learning to the higher acquirements, which afford the studious youth an opportunity of preparing himself for most of the duties of future life, or in case he desires it, to enter on a College course, the Executive Committee are much gratified to be able to report a very prosperous state of the institution during a period of so general depression as the present.

The Committee have again entered into arrangements with Mr. Armstrong, who formerly conducted the Steward's department, to undertake that office, and can now report that the arrangements in this important part of the economy of the establishment are giving every satisfaction. The Provincial Grant of £250, which is at present enjoyed by the institutions, will end with the present year, being limited by the continuance of the general School Act.

Although a considerable part of the College building remains yet unfinished, sufficient room is now afforded for all the inmates of the establishment, and as many in addition as can be reasonably expected for some time to come. Some additions of useful books have been made during the year to the College Library, and there is now a small fund annually arising from the proceeds of the liberal bequest of the late William Dewolf, Esq., available for its increase. The severe pecuniary depression, so general for some time past, and still existing throughout the provinces, has operated much against any greater additions to this valuable branch of the Collegiate establishment. Such a state of things the Executive Committee are also aware, has exerted a most unfavorable influence upon the general interests of the institutions, and they would earnestly impress upon the Society the necessity of acting with increased energy and perse-

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verance under circumstances, however discouraging, which can only be met and overcome by firm determination and a devotion corresponding to the all important interests of the Education of the country.

The Executive Committee have not, in the present instance, found it their duty to make any report on the financial affairs of the society. The usual course of those matters having for the two years past, been placed in the hands of a Financial Committee and Agents, whose operations now very properly centre in Horton, and the pecuniary concerns of the institutions having chiefly gone through such channel, a full statement of all financial matters is in preparation, to be laid before the society, and will doubtless afford every needful information on this head.

June 24, 1849.

The following resolutions were then passed :

*Resolved*, by this Society, that the report of the Executive Committee just read be received and adopted.

*Resolved*, that every year's experience and observation strengthens the conviction that the advancement and prosperity of Nova Scotia and Nova Scotians, require that Education conducted on sound principles should be universally diffused among the people, and a system the foundation of which shall rest on Common Schools well regulated and liberally supported, and the superstructure be composed of respectable Grammar Schools and Academies, crowned with institutions for dispensing the higher branches of knowledge.

*Resolved*, that as without the aid of private contributions or state endowment in the creation and support of Collegiate Institutions, the benefits of enlarged Education must be restricted to the wealthy, it becomes a public duty to avert a result so opposed to the advancement of the majority of the people and to the general prosperity.

*Resolved*, by this meeting that in adopting a system of Education that mode which best promotes and most certainly diffuses a religious influence over the minds of the pupils ought to be preferred by every christian and every true patriot.

*Resolved*, that it is the opinion of this meeting that the Nova Scotia Baptist Education Society, is founded on principles calculated to promote the important objects that have been referred to ; and that it has been the tendency and end of the Society's labours by extending as universally as possible the inestimable benefits of enlarged Education sanctified by religious principle, to widen the field of free and fair competition in the business of life, and to advance individual happiness and national prosperity.

*Resolved*, as the opinion of this meeting, that these exalted objects are better secured by means of institutions of learning under the influence and support of religious denominations than can reasonably be expected from one metropolitan College supported by the state alone, having no peculiar claims on the affections of the people and calculated to awaken no religious influence.

*Resolved*, in the opinion of this meeting that the Nova Scotia Baptist Education Society in receiving the aid hitherto given to it from the public revenue, has in no degree infringed the principle which the Baptist Denomination holds with unwavering firmness, as one of deep importance, that the union of church and state is incompatible with the Word of God and opposed to the progress of religious truth : and this meeting believes that the Legislature of Nova Scotia

in contributing aid from the general revenues for the promotion of secular education both in its lower and higher branches has but fulfilled one of its most important duties.

*Resolved*, by this meeting, that the condition of the School, the Academy, and the College for the last term has been most encouraging, and demands our grateful acknowledgement to God for the large number of pupils and students of whose moral conduct and religious character, assiduity and literary attainments the most gratifying testimony has been afforded, giving assurance that the divine blessing has not been withheld, and that the Society has not failed to fulfil its high obligations to the country and the hopes and desires of its supporters and friends, nor been permitted to labour in vain.

*Resolved*, as the opinion of this meeting that in consequence of the efforts made in the last session of the Legislature to prepare the way for one metropolitan College by the ruin of existing institutions which justly claim the confidence and affection of the people, it is the duty of all who believe that the establishment of such an institution will entail a great public expenditure and introduce a system unequal in its operation and injurious alike to the free diffusion of knowledge and to the religious character of our youth, to unite in petitioning the legislature at its next Session against a policy so injurious.

*Resolved*, that every year's experience and observation strengthens the conviction that the advancement and prosperity of Nova Scotia and Nova Brunswick require that Education conducted on sound principles should be universally diffused among the people, and a system the foundation of which shall rest on common schools well regulated and liberally supported and the superintending authorities for dispensing the higher branches of knowledge. *Resolved*, that as without the aid of private contributions or state endowment in the erection and support of Collegiate Institutions, the benefits of enlarged Education must be restricted to the advancement of the majority of the people and to the general prosperity of the State, it is the duty of the Nova Scotia Baptist Education Society to exert every effort to secure a system of Education that mode which best promotes and most certainly diffuses a religious influence over the minds of the people, and to be preferred by every Christian and every true patriot.

*Resolved*, that it is the opinion of this meeting that the Nova Scotia Baptist Education Society is founded on principles calculated to promote the important objects that have been referred to, and that it has been the intention of the Society's labors by extending as universally as possible the inestimable benefits of enlarged Education sanctioned by religious principles to widen the field of free and fair competition in the business of life, and to advance individual happiness and national prosperity.

*Resolved*, as the opinion of this meeting that these exalted objects are better secured by means of institutions of learning under the influence and support of one benevolent than can reasonably be expected from one metropolitan College supported by the state alone, having no peculiar claims on the affections of the people and calculated to awaken no religious influence.

*Resolved*, in the opinion of this meeting that the Nova Scotia Baptist Education Society in receiving the aid hitherto given to it from the public revenue has in no degree injured the principle which the Baptist denomination holds with unswerving firmness as one of deep importance, that the union of church and state is incompatible with the Word of God and opposed to the progress of religion truth; and this meeting believes that the Legislature of Nova Scotia

Receipts from Churches and Congregations connected with the Nova Scotia Baptist Association, by means chiefly of Union Societies, for Home and Foreign Missions; Education, Theological and Secular; Infirm Ministers, and Bible Translation, for the year 1848-49, ending June 27.

CHURCHES, ETC.	Bible Translation	Ministerial Education	Home Missions	Foreign Missions	Infirm Ministers	N. S. Bap. Educ. Socy	Total.
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Receipts from Churches and Congregations connected with the Nova Scotia Baptist Association, by means chiefly of Union Societies, for Home and Foreign Missions; Education, Theological and Secular; Infirm Ministers, and Bible Translation, for the year 1848-49, ending June 27.

CHURCHES, ETC.	Bible Translation		Ministerial Education		Home Missions		Foreign Missions		Infirm Ministers		N. S. Bap. Educ. Socy.		Total	
	£	s. D.	£	s. D.	£	s. D.	£	s. D.	£	s. D.	£	s. D.	£	s. D.
Advocate Harbour														
Albany New			1	16	1	10	1	16	10				4	11
Amherst							1	16	7				5	1
Amherst Shore			1	12	1	10	2	3	9				8	13
Annapolis and Upper Granville.							1	5	8				3	1
Antigonish														
Before Association.														
Argyle														
Before Association.														
Aylesford, Lower, & Upper Wilmot			1	14	3	4	3	7	1	6			2	6
Before Association.														
Aylesford Upper														
Before Association.														
Bay of Islands														
Barrington														
Beaver River														
Before Association.														
Bedeque														
Bridgport														
Bridgewater														
Before Association.														
Brookfield.			1	13	8	2	13	3	2	13	7	3	10	12
Before Association.														
Burton.														
Brier's Island, B. E. C.			1	15	1	2	6	11	2	12	3	4	11	4
Canso.														
Cavendish.														
Chester.														
Charlottetown. Before Association.			19	9	3	11	6	4	110	13	9	3	12	5











Dr. The Nova Scotia Board of Home Missions, in account with M. Beckwith, Treasurer.

1848.		£	s.	d.
	To paid per my order by Professor Chipman, first instalment old Christian Messenger debt	£50	0	0
	Interest	18	0	0
Octbr. 16	" Rev. S. Elder, bal. Miss. C. Breton		68	0
14 25	" Rev. E. A. Crawley, 2 week's Mission Sydney		1	10
10 31	" Rev. John Rowe, 8 weeks, Digby and vicinity		3	0
	Travelling expenses	12	0	0
		1	6	0
	Received in aid	13	6	0
		12	0	0
Novr. 9	" Rev. J. E. Cogswell, 8 weeks, P. E. I. Expenses	12	0	0
		0	16	11
	Received in aid	12	16	11
		3	14	4
			9	2
			7	
1849.				
March 31	" Rev. G. Richardson, part of Miss. C.B.		2	6
May	" Rev. H. Ross, part of Miss. Gaelic, C. B. Financial Visitation for 2 years ending June, 1848, charge for out-fit, deputation, travelling expenses, &c.		4	0
	" Rev. C. Randall, ex. to Convention		53	6
	" J. Ferguson, for postage, 1846-7, &c.		0	6
June 27	" my order, by Financial Agent, J. Chase, to Prof. Chipman, acct. overpaid by him		0	14
	" Rev. D. Harris, in part his act for Miss.		3	15
	" Rev. D. Harris, as Messenger to Eastern Association, New Brunswick		7	0
	" Rev. G. Richardson, bal. his account		3	0
	" J. Ferguson, in part printing Minutes		1	14
	" Rev. Hugh Ross, on acct. his Mission		10	0
	" Rev. J. Stubbart, on account his Mission to Bridgewater		6	7
	" Jer. Bancroft on account his Mission to Kempt		6	5
	" Rev. O. Parker, on account his Mission, River John, &c.		2	12
	" Rev. T. Delong, on account Mission to Lunenburg		4	10
	" Rev. Charles Tupper, on account his Mission, P. E. I.		2	18
	" Rev. S. T. Rand, on account Mission C. Town, P. E. I.		7	1
	" Postages		23	5
			1	0
			7	7
			223	3
			7	

Dr. *The Nova Scotia Board of Home Missions in account with M. Beckwith, Treasurer.*

		£	s.	d.
1849.				
June 27	To Amount brought forward	223	3	7
	To paid per my order by J. Chase, expenses of Financial Agent from June, 1848, to June, 1849	15	10	0
	“ Rev. T. S. Harding and N. Vidito, expenses to Convention, 1848	1	10	4
	To Balance in hand (subject to £80 4 0½ Miss. labour already performed)	39	0	11½
		279	4	10½

*The Nova Scotia Board of Home Missions, in account with M. Beckwith, Treasurer.*

		£	s.	d.
1848.				
June	By Cash received per hands of J. Chipman, the same having been paid by him as stated on debit side	143	11	8
1849.				
June	“ received per J. Chase, Fin. Agt.	135	13	2½
		279	4	10½

MEM.—The following statement will show correspondence of Home Missionary account with sheets of Receipts previous to 1848-9:

Acknowledged as received for Home Missions in sheet of Receipts for 1846-7	£249	1	0
do. do. do. 1847-8	282	15	0
	£531	16	0
Paid into hands of Treasurer July, 1847, and so acknowledged by him in Minutes	171	4	10½
Acknowledged by do. in Minutes, 1848	181	2	5½
do do. do. 1849	143	11	8
	495	19	0
To which if we add in hands of E. A. Crawley for appropriation (chiefly Gaelic fund)	10	12	6
In hands of S. T. Rand, for Indian Mission			
Paid do. Liverpool Association	7	15	3
Paid do. per Editors C. M, for do.	1	11	3
In Treasury P. E. Island Missionary Society, by them expended	17	10	0
Paid to Treasurer Nova Scotia Board of Home Missions by Liverpool Church direct, in 1847, and so acknowledged by do. detached	2	3	9
	39	12	9
We have	535	11	9
Making overpaid by J. Chipman	3	15	9
	531	16	0

This sum overpaid being the first which appears on the Debit side of Rev. J. Chase's account for 1848-9.

Dr. *Minis*

1848.  
June 1848-9.

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\* This sum £63 10s. Od., v to on page 16, Society.

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Beckwith, Cr.

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279 4 10½

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DR. Ministerial Education Fund in account with Financial Committee.

		£	s.	d.	£	s.	d.
1848.							
June	To paid John Pryor half his salary	£125	0	0			
1848-9.	" assistance afforded Messrs. Rowe, Mc-Keen, Shields and Baker, Min. Students	33	10	0			
	" paid share of Financial Deputation, two years, ending June, 1848, charges for outfit, visitation, expenses, &c.	41	0	5			
	Expenses of Delegation to Convention, N. B., 1847-8.	1	8	4			
	John Ferguson, Postage	0	10	9			
	" " printing Circulars	0	10	0			
1849:	" paid Rev. J. Pryor salary as Theological Professor, on account thereof	71	0	0			
	Financial Agent, 1848-9	11	18	5½			
June 27	Balance on hand (subject to deduction for 54l. remainder of Rev. J. Pryor's salary)	88	0	2			
					372	18	1½
CREDIT,—							
1848:							
June	By Received through Union Societies	£258	18	6			
	" in hands of Rev. E. A. Crawley, to be arranged	2	0	0			
1849.							
June	" received through Union Societies	111	19	7½			
					372	18	1½*

E. E.

JOHN CHASE  
L. CHIPMAN.

For

\* This sum agrees with sums acknowledged in paper of Receipts excepting £63 10s. Od., which will appear in the Ministerial Education Account, referred to on page 16, and which will be published in the Report of the Education Society.