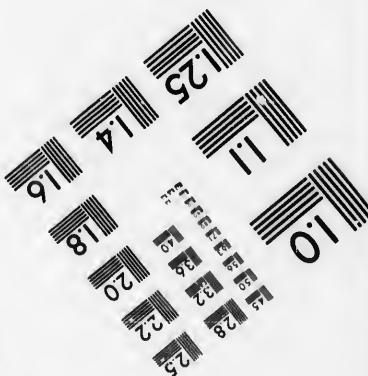
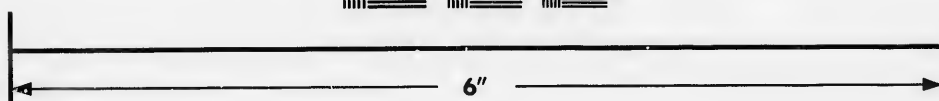


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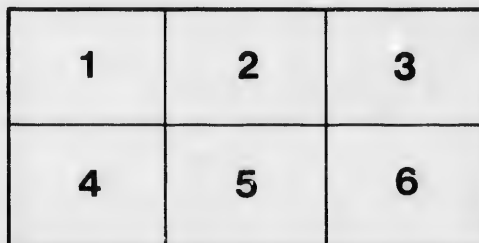
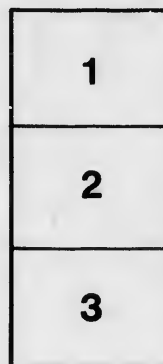
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EXTRACT

From the Halifax Christian Messenger, June 29, 1849.

We have great pleasure in being able to insert the following notice just communicated by a friend:—

MEETING OF THE ASSOCIATION.

MESSRS. EDITORS—

You will, I hope, in your next paper, be able to give a full account of the interesting meetings that have just been held at Wolfville. In the mean time if you like to make use of a few rough sketches of a part of the proceedings, they are at your service.

The usual public examination of the Horton Academy took place on Thursday; and the usual anniversary at Acadia College on Friday last, both of which were well attended by the friends of those institutions from all parts of the Province, who expressed themselves highly gratified both with the examination of the pupils and students, and the great order and regularity manifested in all the arrangements.

On Saturday, the Ministers, Messengers, and Delegates, met for organization, and to commence the usual routine business of the Association, by appointing Committees, reading Letters from the Churches, &c., &c. In the evening Mr. Armstrong preached, and was followed by addresses from several ministering brethren.

On Sunday, prayer meeting at 6 o'clock in the morning, preaching at half-past 10. Good old Father Manning was to have preached, and fully intended to do so, but when the time came, he found that he was not able—this of course was a great disappointment, as more than one half of the vast concourse of people present never expected to see or hear him speak again. His place was supplied by the next on the list, Elder T. S. Harding, whose sermon was very good and appropriate, after which there were some stirring addresses from Elders Manning, Harris, Tupper, Burton, and Viditoe, also from Elders Thompson and Ring, from New Brunswick. Elder Thompson preached at 3 in the afternoon, and Elder Bill at half-past 6 in the evening. Addresses after each sermon. The large Baptist Meeting-house was full in every part. There was also preaching at the College, at Gaspereaux, and New Minas.

Monday morning prayer meeting at 6. Preaching at 10 by Elder Tupper. Elder Rand read an historical sketch of the Baptist cause in Nova Scotia for the last 50 years—a very useful and interesting document. It was directed to be published. The reading of the Jubilee sketch was followed by Jubilee addresses on various given subjects, by Dr. Crawley, Hon. J. W. Johnston, Elder Thompson, Mr. J. W. Barss, Elders Manning, Harding, and others. Evening was occupied with business and addresses relative to the subject of Foreign Missions.

Tuesday, prayer meeting at 6. Preaching at 10 by Mr. Spurden from N. B., followed by several addresses. Afternoon, usual routine business, receiving reports of Committees, &c. Continued the discussion on the question of dividing the Association, agreeably to a resolution proposed on Monday—decided that the Churches be requested to express their opinion upon this question, in their next annual letters, and that Dr. Crawley be requested to prepare a Circular Letter to be published in the CHRISTIAN MESSENGER, with reference thereto. In the evening we had one of the most interesting meetings of the whole, on the subject of Home Missions.

Brother Rand gave some account of his adventures among the Indians, and the excellent speeches of the ministering brethren and delegates, were listened to with such attention and delight, that when the lateness of the hour, 11 o'clock, was mentioned, some proposed to stop all night. The Report having stated that the expenditure of last year was greater than the income, some of the brethren present said at all events they must go on, they could not remain at home after what they had heard of the destitute state of many parts of the Province. People longing, hungering and thirsting for the bread of life, and no one to supply their wants. They would go at all hazards, and trust to the generosity of the people to convey them from place to place when necessary, and supply their temporal wants. A good warm-hearted brother stood up and said, Mr. Moderator, send a missionary to some of these destitute places for 3 months, and send me the bill.

The interest manifested on the behalf of the poor neglected Indians, was very fervent and pleasing. Nearly £20 was immediately subscribed, and it is to be hoped that much good will follow from the laudable exertions of Brother Rand.

G. C.

It is, perhaps, not necessary to add any thing to the above, by way of Apology, Preface, or Introduction. I beg to say, however, in justice to myself, as well as my brethren, that several material "additions and corrections" have been made to the Historical Sketch as delivered at the Jubilee meeting. The responsibility of these, as well as that of publishing it in this form, rests on myself alone. The truth is, I had decided not to attempt any thing of the kind, but was induced, after the Jubilee Celebration had commenced, to attempt something which might, at least, be deemed an apology for the "Historical Sketch" which the public had been given to expect. I did so, and the Association was pleased to express its approval, and to direct that it should be published. The emendations, which I was left at liberty to make, have swelled it into too formidable an article for a Newspaper, and it would not well bear dividing. It is therefore sent forth in its present form, commended to the indulgence of Christian friends; and with the full expectation, that the interest felt in the subject, will insure its reception, especially by the members of that Denomination whose History is sketched. May a review of the past, tend to humble us before God, and, at the same time, to increase our hope and confidence for the future!

S. T. R

Charlottetown, July 19, 1849.

An Historical Sketch of the Nova Scotia
Baptist Association, delivered at the Jubilee
Celebration on Monday the 25th June, 1849.

BY ELDER S. T. RAND.

General Remarks.

OUR HISTORICAL SKETCH may be appropriately introduced by a few remarks upon Associations in general. They need not be limited to our own country, to our own Denomination, nor even to the history of the Church; but wherever we can trace the principle or the exercise of it, as indicating the will of God, and the law of creation, thither may we direct our attention.

And, first, we may remark, that the principle of Association pervades the universe. Whether we lift up our eyes to the heavens, or look abroad over the earth or the ocean, or descend into their hidden depths, we every where trace the operation of a law, which draws kindred existences together in the closest harmony—we see what God hath united and what man cannot separate—we trace the beauty, the utility and the power of union; uttering forth the glory of the Godhead, and urging onward the diffusion of happiness. What is heaven, but an Association of holy, happy, kindred spirits? What is hell, but an Association of sinners and sin, its misery deepened by the eternal exercise—or rather the eternal execution—of this violated law of

our nature? What is earth, with its teeming millions—its kingdoms, countries, cities, villages, hamlets, neighbourhoods and families? What is it, but one vast Association? What is the Church? It is an Association of redeemed sinners, out of every nation, kindred, tongue and people; all drawn together in clustering harmony around the Cross, and near to the throne of God and the Lamb, to unite in the “New Song” for ever and ever. When, therefore, we are asked where we find our authority for Associations, we may answer—EVERY WHERE. In the stars which cluster in the firmament—in the countless drops of the ocean—in the sands upon the sea-shore—in the “thousand hills” with the “cattle upon them,” with all the “fowls of the mountain,” and whatsoever passeth through the paths of the great deep—in the flowers with their thousand tints—in every leaf of the forest—in every particle of matter—in every voice which is uttered—there is evidence of the will of God—there is an argument for Associations.

But we turn to the Bible. Do we find in this Book any commands or any statements which authorize us to associate together for the promotion of the worship of God, the cause of benevolence, or our own happiness? The most cursory acquaintance with the scriptures, will enable any one to answer the question. At the opening of that blessed volume, we are assured by the Creator himself, that isolation—that a state of solitary existence, or action, is not the state adapted to man; and on its last page there is a reiteration of its ten thousand invitations to holy, social bliss, “The Spirit and the Bride say, come! and let him that heareth say, come! and whosoever will, let him come! and partake of the water of life freely.”

We may well wish we could trace the history of Associations: that we could begin with the beginning and end with the end: that we could follow them in all their ramifications and results. But we must wait for this until this mortal shall have put on immortality, until death is swallowed up in victory, until we see as we are seen, and know as we are known. The Bible, however, abounds in notices respecting religious Associations. We have there a brief sketch of what was pro-

bably the first one. It is deeply interesting. It was attended by a great multitude, and the greatest harmony prevailed. The occasion was one of vast magnitude. Events hitherto unthought of, had just transpired; an enterprize, big with importance to the whole universe, had been undertaken. Every heart, every thought, every hand, in that vast assemblage, was engaged.—Not a jarring note was heard; and the occasion was one of exquisite and uninterrupted enjoyment. It was held on the first Sabbath. It celebrated creation's birth. God rested from his labors to attend it. "The morning stars SANG TOGETHER! and ALL THE SONS OF GOD shouted for joy!" The first religious Association was held in heaven. It has continued until the present moment; the church on earth is daily sending up her hosts to join it. It will continue on to eternity, for there

"Congregations ne'er break up,
And Sabbaths never end."

But descending to earth, we find that Associations for the worship of God, have formed no small part of the externals of devotion, in all ages of the Church.—From the time that "men began to call upon the name of the Lord," under the patriarchal dispensation, down through the assemblings of the Jews, on their Sabbaths, their New moons, and their three yearly Associations, until "the day of Pentecost had fully come," as related in the 2d chapter of Acts; such meetings were of frequent occurrence, nor can their authority be questioned; and from that period, when "there were together devout men out of every nation under heaven," onward to the celebrated Council held at Jerusalem, when the leading brethren in the church, "the Apostles and Elders came together to consider of the matter," in which all the churches were interested; and down to the present day, all branches of the Christian church, in all places, however they may have designated them, and however they may have conducted them, have had their Associations. They have "come together to consider of the matter:" they have held their stated religious gatherings: and the propriety, utility and scriptural au-

thority for such meetings, have been universally admitted. It is not pretended that there has never been any thing amiss in the mode of conducting them. We cannot even say, that they have never been perverted into instruments or occasions of evil. It does not, however, come within the range of this brief Sketch, to enter into these details, nor to defend every thing connected with Associations, as they have been conducted even by our own denomination. The "infallibility of the Church," is no part of our creed, as Baptists. It is enough that we believe in the infallibility of her Head, and that we honestly endeavour to obey him in all things; resting our hopes of acceptance in his sight, on the blood of the Everlasting Covenant alone.

Origin of the N. S. Baptist Association.

THE designation of our present meeting as a Jubilee, intimates that the first regular session of this body, was held fifty years ago. This was at Granville, in the year 1800. It will not, however, be imagined, that a movement among the churches, of so much consequence, was devised, arranged and regularly organized, in one day. Much previous thought, discussion and planning, would be unavoidable. Several previous meetings of the ministers had been held, and the one which took place in June, 1799, had almost assumed the form of regular organization. We would like to go back and look in upon that meeting, and compare it with the present. Seven plain, farmer-like looking men are assembled, and they have come from New Brunswick, as well as from the different parts of Nova Scotia. They are all comparatively young in years, and younger still in their experience of ecclesiastical affairs. And not more than one, if even one, has ever attended an Association in his life. They have met in a small, old-looking meeting-house, situated in a thinly settled neighbourhood, and used occasionally for a court-house, a false floor being spread over the gallery for that purpose, where the Judge's bench, Jury box, &c. &c. occupied a temporary locality above the pulpit, during the process of civil trials; then

to be removed to make place for the worshippers. It is to be regretted that there are no notes of that meeting. We would like to listen to the prayers that were offered, and hear the conversation that took place, and the Resolutions that were formed : but we cannot. That house, however, will long be remembered. In the place where it stood, one of our aged fathers in the ministry, first performed the solemn rite of baptism. That place is still the sphere of his pastoral labors. At the time of his first baptism, a Revival of Religion was in progress in the adjoining township, and about thirty persons came over on horseback to attend the conference, on the Saturday previous. An awful solemnity rested upon them as the cavalcade moved on. A venerable deacon in the company, exclaimed, "Thou look like a mighty host ! even the host of God !" Near that house, soon after, people flocked from a distance of thirty miles. The power of the Lord was present to heal, and so impressive was the operation of the mighty Spirit of God, that strangers were led to exclaim "that even in the streets, as well as in the house, it appeared like the House of God, and the very gate of heaven !" On that spot the blessings of heaven, the blessings of Revival, have continued to descend, and hundreds in that region have been hopefully called out of darkness into marvellous light. That House, and, we may almost say, that generation of worshippers, have passed away ; but the Church, and the God of the Church, still live. That old building is but a fact of history. Where it stood, the dead are slumbering. But near that spot, another house of worship, on a larger scale, has long stood, and points upwards with its steeple towards the heavens to which it leads. On a neighboring eminence stands a still larger public edifice, with others around it ; where are clustered the rising hopes of our Churches and our country ; and at this moment, scores of ministers and messengers, with hundreds of Baptists, from both Provinces, are assembled in that Meeting-house, celebrating the fiftieth anniversary of our Association. The meeting referred to, the last before the more formal organization of the Association, and where the preliminaries were adjusted, was held in the old Baptist Meeting-

house in Horton. It stood in yonder burying-ground. This was, as has been stated, in the year 1799. There were present, Edward Manning, James Manning, T. S. Harding, Joseph Dimock, Elijah Easterbrooks, Thomas H. Chipman, and John Burton. One incident, trifling in itself, but illustrative of the "times," connected with the commencement of this enterprise, is deemed too valuable in its connection to be lost. Elder E. Manning had written to Elder T. H. Chipman on the subject of Associations, offering suggestions respecting the formation of one in Nova Scotia. The same letter came back to him, with a different folding and direction, the blank leaf written upon by Elder Chipman, approving of the suggestions, and promising concurrence. The difficulty, in those days, of obtaining a sheet of paper, is probably the reason why he wrote on the same letter: but was it not ominous of the harmony of sentiment and action, which for fifty years would characterise the undertaking? May that harmony never be interrupted!

Constitution and Bye-Laws of the Association.

No Minutes of the Meeting at Granville in 1800, have been discovered; but the following is a copy of the Preamble and Rules then adopted:—

The Association of the Baptist Churches in Nova-Scotia and New-Brunswick, 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 June, A. D. 1800, after having carefully examined, approved and adopted, the following principles, and Rules, viz:—

1. That such a combination of Churches is not only prudent, but useful; as has been proved by the experience of many years in England and America. Some of its most obvious benefits are:— Union and Communion among the several Churches—maintaining more effectually the faith once delivered to the Saints—obtaining advice and counsel in cases of doubt and difficulty, and assistance in distress; and in general, being better able to promote the cause of GOD.

2d. That such Association is entirely consistent with the independence and power of particular Churches, because it pretends to no other powers than those of an advisory Council; utterly disclaiming all superiority, jurisdiction, coercive right, or infallibility.

3d. That an Association should consist of men of prudence, judgment, and knowledge, particularly in the Scriptures,—such men alone being the proper persons to represent communities, which profess to hold the Scriptures as their only rule of Faith and Practice, in matters of religion; and who have a right to expect that every advice, opinion or direction they receive from an Association, should be scriptural; it being necessary that such persons should be skilful and expert in the laws of God, as Counselors are in the laws of the land; for this is the ground of the Churches' application to them.

RULES OF THE ASSOCIATION.

RULE 1.

The Nova-Scotia Baptist Association shall consist only of Messengers chosen and sent by the Churches; such Messengers to be the Ministers of the said Churches, and such other judicious brethren as the respective Churches may select; and also such other prudent brethren of like faith and order, as the Association, at the time of its being held, may invite to sit in Council with them. The expenses of the Messengers to be borne by the Churches that send them.

RULE 2.

With their Messengers, the Churches are to send Letters addressed to the Association, in which mention should be made of the names of the Messengers, and their authority to act for the Churches; of the state of the Churches; their peace and harmony; their increase by Baptism, or letters dismissive or commendatory, from other Churches; their diminution by death, excommunication, or dismission to other Churches; and their present number of Members. If any questions are to be put to the Association, any difficulties to be stated, advice to be asked, or business of any kind to be proposed, the same must be set forth and expressed in such letters.

RULE 3.

All matters at the Association are to be determined by the suffrages of the Messengers composing the body, except such as are plainly determinable by Scripture, which are never to be put to the decision of votes. All that speak are to address the Moderator, who is to take care that none be interrupted while speaking, and that no other indecorum take place.

RULE 4.

The Churches are to be received into the Association by petitions, setting forth their faith and order; their desire to be admitted, and willingness to conform to the rules of the associated body. When a petition is presented, and the matter is ready for a vote, the Moderator shall state the question, and the suffrage being given in favour of the application, the Moderator shall declare, that such a Church is received into the Association, in token of which, he is to give the Messengers from the Church, the right hand of fellowship, and desire them to take their seats in Council.

RULE 5.

The Association is to meet annually on the first Monday after the 20th of June, at 10 o'clock in the forenoon; and to continue in Session until business is finished. It is to be opened with Divine Worship, after which a Moderator and Clerks are to be chosen; the letters from the Churches are then to be received and read; the names of the Messengers to be taken down, and business to be attended to, and Minutes thereof made. A Circular Letter from the Association to the Churches is to be prepared, signed by the Moderator and Clerk, and submitted to the meeting for their approval, in order to be printed in the Minutes. The Minutes of the Association to be printed forthwith, and distributed to the respective Churches. They are to contain the state of the Churches, as reported in their letters; when, and by whom, vacancies are to be supplied; who is to preach the next Association sermon; and whatever else may be useful for the Churches to know.

RULE 6.

Connections to be formed, and Correspondence to take place, between this Association and other Associations, in England and America, by annual letters or messengers to them, and from them to us.

RULE 7.

The Faith and Order of this Association to be expressed in a Confession of Faith, the same as set forth by upwards of one hundred Congregations in Great Britain, in the year 1687, and adopted by the Association of Philadelphia in 1742. Some of the leading principles in which are as follows: The imputation of Adam's sin to his posterity; the inability of man to recover himself; effectual calling by Sovereign Grace; justification by imputed Righteousness; immersion for Baptism, on profession of Faith and Repentance; the Congregational mode of worship and discipline; and the independence of Churches, and reception of members upon evidence of sound conversion.

RULE 8.

If any Church belonging to the Association cease to comply with its rules for *three* succeeding years, in not sending Messengers, letters, or money to assist the support of necessary expenses, such Church shall be dropped from the Minutes, and considered as not belonging to the Association, unless peculiar circumstances shall appear to explain or justify such omission.

No Minutes appear to have been printed until the year 1810. Of all that transpired from the first Meeting until that period, no record has been discovered, except of one year—1802—the third Session of the Association. It is a brief document, in the handwriting of Elder E. Manning, and is here given entire. *

The Baptist Association met according to appointment, at the Baptist Meeting-house at Cornwallis, 20th June, 1802. Sermon by brother T. H. Chipman, from Gen. 45: 24—"See that ye fall not out by the way." Gave general satisfaction.

Prayer per brother Harding. Exhortation per brother Crandall. The Moderator and Clerk, with the Elders and Messengers, took their seats. Singing and prayer by the Moderator. Chose brother Joseph Dimock, Moderator, and brother Edward Manning, Clerk.

Read letters from the following Churches, by their Elders and Messengers, viz:—1st. Baptist Church, Annapolis, Elder Thos. H. Chipman; Joseph Fellows, and S. Morse, Deacons. 2d. Baptist Church, Annapolis; Elder James Manning, and James Delap, Deacon. Baptist Church in Horton, Elder Harding; B. Kinsman, and Peter Bishop, Deacons—numbers 185. Baptist Church in Newport, Daniel Dimock, Deacon, Messenger; [the letter] expressing thanks to the Association for ministerial help, and craving more aid. Baptist Church in Sackville, N. B.; Elder J. Crandall gives information of their numbers, and craves help. Another Branch of said Church at Salisbury, sent, per brother Crandall, another letter, giving some pleasing intelligence. Baptist Church in Digby.

Read the plan of the Association, which was carried in its proper place. Read an Article of the Baptist Confession of Faith respecting the Resurrection of the Body, and the Association approved of it. Read two letters from the Baptist Church in Halifax, requesting the Association to send two ministers to attend, the last Sabbath in this month, at the dedication of their Meeting-house, and to supply their Minister's absence for three months; and stating the situation of the Baptist Church in Shelburne, and recommending some brother in the ministry to go to their assistance. The

* The original document was exhibited.

Association nominated brother Chipman and Edward Manning, to go to the assistance of the Halifax brethren, at the dedication of their House. The Association agree to recommend to their different churches to send to the Halifax brethren assistance in the absence of their Minister.

Agreed that the ordinance of Baptism should not be administered to any but those that join the churches, except in cases where they cannot be blessed with such a privilege.

In answer to the request of the Horton Church, respecting how far the church shall proceed with a member who is guilty of a public offence, have agreed that if the member be visited, according to the Gospel, and cited to appear to give an account of his or her proceedings, and they neglect [to do so,] that it is for the honor of God and the health of the church, to cut them off. The Church in Newport requests assistance : several brethren offer to serve them in course. The Church in Sackville requests assistance likewise. The Association agree that those who feel themselves at liberty to go, shall visit them, and that brother Silas Morse and Joseph Fellows, who preach without ordination, [shall] have a certificate from the Association.

Voted, that the Association should be held, next year, at the Baptist Meeting-house in the lower end of Granville, brother Joseph Dimock to prepare the Circular letter; or, in case of failure, brother T. H. Chipman; brother Joseph Dimock to preach the Introductory sermon; and, in case of failure, brother Edward Manning.

The Jubilee Committee have proposed the raising of a "Jubilee Fund," part of which to be employed in the collection of Historical documents. Would not the reprinting of the earlier copies of the Minutes, be a very proper appropriation of a part of this fund, with a *fac-simile* attached of this old manuscript, introducing us, as it does, into the artless simplicity of these "primitive times?"

A copy of the first printed Minutes may now be exhibited and read. It is here copied entire :

MINUTES OF THE BAPTIST, NOVA-SCOTIA AND NEW-BRUNSWICK
ASSOCIATION,

Held at Sackville, in the County of Westmoreland, June 25 & 26, 1810.

At 10 o'clock, a. m. Introductory sermon by Brother Daniel Merrill, from Rev. xx. 1, 2, 3.

2. Introductory prayer by Brother Theodore S. Harding.

3. Chose Brother Theodore S. Harding, Moderator.

4. Chose Brother Thomas Ansley, Scribe ; and Brother William Freeman, Assistant.

5. Voted that Brethren D. Merrill and H. Hale, Messengers from the Lincoln Association, take a seat with us.

6. Read Letters from several churches and took the following account of members added, dismissed, excluded, and who died the year past ; and the present number in each church.

CHURCHES.	ELDERS AND MESSENGERS.	Added	Dismissed	Excluded	Died	Total
DIGBY - -	James Manning	44	37	5		63
LOWER GRANVILLE	Do. Do.	14				60
UPPER GRANVILLE	Thomas Ansley	11	56			55
CORNWALLIS -	Edward Manning				2	56
HORTON - -	Theodore S. Harding	4				270
	Edmund J. Reis					
	Peter Bishop					
	John Burnham					
NEWPORT -	William Smith	1		2	1	90
	George Dimock					
ONSLOW	Nathan Cleaveland	2				36
	Thomas Lynds					
AMHERST -	Thomas S. Black					15
	William Freeman					
DIGBY NECK -	Peter Crandal					69
SALSBURY, N. B.	William Sinton	6			2	46
SACKVILLE, N. B.	Joseph Crandal					55
	Jonathan Cole					
	William Laurence					
	Joshua Reed					
WATERBURY -	Elijah Easterbrooks					50
PRINCE WILLIAM	L. Hammad	2	2	1	1	37
WAKEFIELD.						22
Total		84	95	8	6	924

7. Voted, that Elder J. Crandal write the Corresponding Letter.

8. Adjourned until to-morrow.

TUESDAY MORNING, June 26.

Prayer Meeting this morning at 6 o'clock. It was a refreshing time from the presence of the Lord.

At 10 o'clock Elder Daniel Merrill preached from Mat. xix., 19, 20.

After concluding the exercises of the morning, we proceeded to the business of the present session.

9. The Circular Letter written by Thomas Ansley, was read and accepted.

10. Voted, that Elder E. Manning, and Elder T. S. Harding, supply the church at Newport.

11. In answer to the Church of Salisbury, voted—

1st. That a day of Fasting and Prayer be appointed, and that those Brethren who stand opposed to the order of God's house be invited to attend to the same.

12. 2d, Voted, that a Church Meeting be appointed, and Brethren chosen to visit, advise, admonish and exhort, in meekness and in much love, the above described Brethren. Should their endeavors prove fruitless, it is our advice to exclude them.

13. Voted, that Brother Hammond be examined as a candidate for ordination.

14. Considering the difficulties attending the ordination at Prince William, should Brother L. Hammond be thought a proper candidate, we vote that he should be ordained here.

15. Voted, Elder J. Manning supply the first Baptist Church of Digby.

16. Voted, the Association next year be held at Onslow.

17. Voted, Elder T. S. Harding write the Cirenlar Letter.

18. Voted, Elder T. Ansley write the Corresponding Letter.

19. Brethren E. Manning and T. Ansley are appointed Messengers to the Lincoln Association.

20. Appointed Brother Edward Manning to preach the Introductory sermon; in case of failure, Brother J. Crandal.

21. Voted, that 600 copies of the Minutes, Circular and Corresponding Letters, be printed.

22. Brethren E. Manning and T. S. Harding to superintend the printing of the minutes and letters, and they must distribute them by the middle of next August.

23. Voted, that the Articles of the Lincoln Association, be recommended to the churches in connection with us, to be adopted by them.

24. Voted, ten dollars be given to each Messenger appointed to go to the Lincoln Association, to help to bear their charges.

25. Voted, Elder J. Crandal shall receive the same for his attendance last year.

26. Examined Brother L. Hammond, and received satisfaction; and we consider him a proper subject of ordination.

27. Met at 6 o'clock, and attended to the ordination of Brother L. Hammond. Introductory prayer by Brother T. S. Harding; and a sermon preached by him also. The charge was given by Elder D. Merrill. When the hands of the Elders were laid on the head of the candidate, Brother J. Crandal poured out his soul in prayer to God. The right hand of fellowship was given by brother Edward Manning. The concluding prayer was made by Elder Hale.

CIRCULAR LETTER.

To the Churches which compose the Nova Scotia and N. B. Association, the Elders and Messengers send Christian salutation.

BELOVED BRETHREN;

God, of his abounding mercy, has favored us with another very happy and refreshing season, in this our annual meeting. The happy and reviving accounts contained in your letters, have enlarged our hearts towards Zion, the city of our God. Truly, the Lord is good to Israel; the Lord has done great things for us.

Brethren, we send you a few thoughts which bear on our minds, upon the important subject of obedience to the commands of the king and head of Zion. We find his authority unquestionable, and all his laws are perfectly right, and pleasing to the willing and obedient. The Old and New Testaments, contain every thing that is the mind and will of God concerning us.

Are we not guilty before God for the sin of omission? even of those known duties, such as that of prayer? Does not the Lord command us to watch unto prayer, and to pray, and not to faint? Also, to search the Scriptures? Does not the example of the Captain of our Salvation call upon us to take the whole of the armour of righteousness, in this day of great events?

Have we not been under the cloud of anti-christian darkness, respecting the visibility of Christ's kingdom? Have we not possessed an unchristian accommodating spirit towards those of our brethren in the visible kingdom of anti-christ? Have we not, by our disobedience to the laws of our king, held up our brethren's hands in disobedience, by admitting them to commune with us.

Friends, let us consider that the voice of inspiration is calling on all that love our Lord Jesus, to come out of Babylon, lest they partake of her plagues.

Dear Brethren, we trust God has, in a measure, opened our eyes, and yours also; and we hope God will increase our knowledge of the Scriptures, and enable us to walk in the footsteps of Jesus, and bear our cross day by day, and then we should wear our crown of rejoicing.

O Brethren, how our hearts ought to rejoice to see such a cloud of witnesses arising for the visibility of Christ's kingdom! We trust that it will soon be the case that we shall all see eye to eye, all speak the same things, and all be perfectly joined in one mind and in one judgment, so that it shall not be said "Know ye the Lord, for all shall know him, from the least of them to the greatest of them."

Let us then remember we are not our own, but the Lord's: bought with the price of blood, redeemed from the earth, and we ought to have new

motives, new desires, new affections; and ought to shew to the world around us that we are christians. Let us remember what our Lord said to his disciples: "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

And now may grace, mercy and peace be multiplied, through the knowledge of God the Father, and Jesus Christ our Lord, to whom be glory and honor, world without end. Amen.

Signed in behalf of the Association,

THEODORE S. HARDING, Moderator.

THOMAS ANSLEY, Clerk.

CORRESPONDING LETTER.

*The Nova Scotia and N. B. Baptist Association, convened at Sackville, N. B.
June 25 & 26, 1810.*

To our Corresponding Association, sendeth Christian salutation.

Dear!y beloved Brethren in the Lord, our hearts are made glad by the good intelligence brought to us by your Messengers and Minutes, informing us of your good order and steadfastness in the faith of the Gospel and the numbers added to you. May your hearts continue to be fired with ardent zeal to make known the honor and victories of the cross, until thousands and tens of thousands, be brought in delightful harmony to receive Jesus of Nazareth as the Prophet, Priest and King. Brethren, we trust your hearts will rejoice to hear of the great things the Lord hath done, and is doing in these regions of the earth. For he is giving us an increasing unanimity of sentiment in the lively oracles of truth. Our Minutes will also inform you of our additions. Our present interview has been delightful and refreshing, the Lord being in the midst of us. And now, dear Brethren, we wish you much of the Divine presence in your present Convention. We also wish for a continuance of your profitable correspondence. Asking an interest in your prayers, we subscribe ourselves your Brethren in the faith and patience of the saints, farewell.

Signed, in behalf of the Association,

THEODORE S. HARDING, Moderator.

THOMAS ANSLEY, Clerk.

Progress of the Denomination.

It may be well to trace the progress of the Denomination for the next ten years—from 1810 to 1820—as it

is exhibited by the numbers added to the churches, with the exclusions and deaths. The following is the aggregate statement for each year :

YEAR.	ADDITIONS.	EXCLUSIONS.	DEATHS.
1811	92	21	6
1812	76	13	13
1813	133	3	9
1814	133	56	12
1815	36	30	4
1816	41	24	14
1817	48	20	20
1818	200	16	9
1819	260	7	19
1820	183	16	18
Total 1207		209	125

We may next take a brief review of the business transactions of this period. In 1811, the Association was held at Onslow; T. H. Harding, Moderator, and E. Manning, Clerk. The churches of Halifax, Nictaux, Wilmot, Chester, and Springfield, were added the same year. The following entry is made in the minutes:

Voted, to advise our churches to observe the first day of January next, and the first Wednesday of April, as days of fasting and prayer; and to keep the first Thursday in November as a Thanksgiving day.

The following statement is in the corresponding letter :—

Brethren, we greatly rejoice in the unanimity of sentiment which prevails amongst us in this session; we all see eye to eye in the doctrine and ordinances of Jesus, and we are bound together by cords of divine love, too strong for death itself to break. Our joy is increased by an addition of regular baptised churches of Jesus to our Association.

In 1812, Elder D. Harris was appointed Treasurer of the Association, and the churches were directed to raise a sum, averaging sixpence to each member, to pay for printing the Minutes. The Circular and Corresponding letters, speak of declensions, calamities, wars, and threatened judgments. The next year, it was held at Sheffield, in New Brunswick. The first contribution

for the Foreign Mission, was taken in 1814, at Chester. It amounted to £8 13s. Steps were also taken in behalf of Domestic Missions. Two brethren were sent, in compliance with a request from the Chester Church, to labor for three months to the eastward; they were to receive 5s. per day, to be paid out of the surplus funds raised for printing Minutes, the members of the Association pledging themselves to make up any deficiency. In this humble manner began our Home and Foreign Missionary Society.

Two churches this year asked advice respecting the ordination of Ministers, and the Association recommended them to call a council from sister churches, and, if it should be thought advisable, to ordain the Brethren spoken of, at the places where they were intending to labor. The Circular Letter of this year, is an interesting document, urging the claims of the heathen. E. Manning was Moderator, and brother Win. Chipman's name first appears as Clerk. The next year, 1815, at Cornwallis, the Home Mission Society was formed; £29 13s. was taken up by collection for that purpose. Brother Munro was ordained at the Association in Nictaux, in 1816. The Letters speak of temporal depression—the failure of the crops the previous year, and present unfavorable prospects; but urge, by touching appeals, the claims of the destitute, for missionary aid. Next year it was held at Frederickton. The Association met on Wednesday instead of Monday, as hitherto. This arrangement continued until 1822, and then it was changed back to Monday.

“Voted, that it be recommended to the churches composing this Association, to consider the propriety of dividing it, as proposed by the Upper Granville Church.”

In 1818 occurs the first notice of Female Mite Societies. The Association closed; the Lord was present; the people would not disperse; so, after a short intermission, brother Griffen addressed them from Heb. vii. 25: “He ever liveth to make intercession for us.” This was at Newport. The monthly concert of prayer, was recommended in 1819. Mr. Nutter was ordained to the Ministry, and the American Baptist Magazine was introduced and advertised in the minutes.

The session of 1820 was held at Sackville, N. B.—it continued three days—Missionary journals were read; various committees were appointed, and three candidates for the ministry were ordained, viz : Samuel M'Culla, Timothy Robertson, and Charles Millar. £54 were received for Missionary purposes. The concluding paragraph of the Corresponding Letter, will form a suitable conclusion to the sketch of this period of our history :

The Lord has graciously revived his work in several of our churches. The Lord has been evidently present by divine influence, and has made our Association a season of refreshing. God grant that when we have done meeting and corresponding on earth, we may all meet in heaven, to sing the praises of Him "who loved us, and washed us from our sins in his own blood."

JAMES MUNRO, Moderator.

CHARLES TUPPER, Clerk.

It becomes difficult, as we proceed in our history, to make such a selection from the various matters which engaged the attention of the Association, as will give a just view of denominational advancement, and be, at the same time, consistent with our circumscribed limits. As, however, the Minutes from 1820 onward, are probably accessible to most persons, minuteness of detail is of less importance.

The following is a list of members received, excluded and died, for the next ten years.

YEAR.	ADDED.	DIED	EXCLUDED.
1821	110	18	27
1822	32	8	13
1823	89	12	21
1824	147	20	6
1825	97	20	19
1826	125	27	10
1827	52	25	58
1828	334	25	11
1829	358	17	10
1830	332	25	40
Total,	1676	197	215

In 1810, there were, as will be seen by inspection, 14 churches connected with the Association, 9 ordained ministers, and 924 church members. In 1820 there were 29 churches, 18 ordained ministers, and 1785 members—the numbers in each case being about doubled in ten years. It may not be uninteresting here to compare the two copies of Minutes for 1810, and 1830.* That of 1810, is a small duodecimo, of 12 pages, in large type—that of 1830, is no contemptible tract, consisting of 36 octavo pages, quite closely printed. It reports a large amount of business; details the state of the churches, in extracts from their letters; recommends the formation of Temperance Societies, and contains a Circular Letter on the subject of Temperance, from the pen of Rev. H. K. Green, which was afterwards re-published in England, and again circulated from thence in the Colonies. This circumstance was brought to the notice of the writer of this sketch, by hearing it read at a temperance meeting in Charlottetown, not long since, as one of the best articles which came to hand as a substitute for a “speech.” The Report of the Education Society, is also published in the minutes of 1830, with extended “Remarks” on the meeting of the Association. In these the following touching notice occurs:

Brother Case brought with him a welcome testimony of the last affectionate remembrances of our lamented brother John Hull, for his native land. He had bequeathed, in his last hours, the sum of 66 dollars to our Missionary Board, to defray the expenses of the mission to Cape Breton, the place of his last labors in this Province, which was paid over by brother Case. It pleased the Lord to take him away in the midst of his days, and his usefulness; but we doubt not he has exchanged the toils and afflictions of his earthly ministry, for the unceasing song of triumphant praise to Him who redeemed him and washed him in his blood. The worth and many amiable qualities of this young soldier of the cross, will long be cherished with affectionate regard by all that were acquainted with him, during his short but useful ministry; but particularly by the Brethren in Cape Breton and Halifax, where he was best known. “The memory of the just is blessed.”

* They were exhibited to the meeting.

In the Report of the Education Society, it is stated that the sum of £500 had been voted by both branches of the Legislature, but had not been obtained, owing to a rupture between the two Houses on the subject of Revenue. Brother John Pryor had been induced, at some sacrifice, to take charge of the Academy; and brother Crawley was engaged in the United States on an agency, and was about undertaking one to England, in order to solicit funds for the Institution.

Having thus noticed at large the meeting of 1830, we may, by a retrograde movement, for the sake of variety, pass back over the preceding nine years, and glance at such particulars as appear most worthy of notice. In 1823, twenty-one years ago, the Education Society was formed at the Association held at Horton, and a Board of Directors appointed—a step which marks an era in our denominational history. It has been identified with all our movements since; and our rapid advancement in numbers and influence, may almost be said to date from that period. A decided stand was that year taken respecting ordinations; a vote was passed on the subject; and henceforward there are no notices of ordinations at the meetings of the Association. The Baptist Magazine was started in 1827; Rev. C. Tupper was appointed Editor. It was first mooted in 1825. At the meeting of 1826, the importance of making provision for the widows of ministers, was brought to the notice of the Association, by an affecting letter from a lay brother, Mr. James Stephens of Rawdon, and some measures were adopted respecting this matter. This letter was published in the Minutes. In 1822, the Association, hitherto comprising New Brunswick as well as Nova Scotia, was divided, and the designation, of course, changed. Eleven churches were separated to form the New Brunswick Association.

We now turn to 1831, and take a glance at the succeeding ten years. From this period, as already intimated, the period when our Education Society commenced operations, there is, as indicated by the Minutes and other records, a manifest acceleration in our progression. The sphere of business is enlarged; churches

are added in rapidly encreasing numbers; vastly larger returns are made; more of a business tact is apparent; the literary character of the Minutes is much improved; and various incidents occur, which add greatly to the interest and importance of our history. But all this renders it encreasingly difficult to proceed in a satisfactory manner with this Sketch.

The following is a summary of the statistics, from 1831 to 1840 :

YEAR.	ADDED BY BAPTISM.	EXCLUDED.	DIED.
1831	120	51	21
1832	358	30	31
1833	432	191	30
1834	621	62	32
1835	199	102	45
1836	458	28	23
1837	393	41	38
1838	335	64	32
1839	477	82	55
1840	394	50	23
Total,	3782	701	340

In 1840, there were connected with the Association, 70 churches; 40 ordained ministers; and 6097 church-members.

In 1831, it is announced in the Minutes, that a suitable building for an Academy has been erected at Wolfville, and is nearly finished. "Since the last meeting of the Association, one of their oldest and most revered ministers, has been called from his earthly labors, we doubt not, to receive a crown of joy that fadeth not away. Our beloved brother, Thomas Handley Chipman, will long live in the affections of the people of God, who have known his worth and his labors; and the tribute of christian remembrance that was paid by many of his fellow-laborers to his memory at the meeting, was felt by all to be his just due."

The Foreign Missionary Society was formed in 1832. A day of fasting and prayer was appointed, in reference to the approach of the cholera. In 1833 the Magazine was enlarged, its publication transferred from St. John,

N. B. to Halifax, and J. W. Nutting, Esq., appointed Editor, in connection with Rev. C. Tupper. A day of public thanksgiving was appointed, to Almighty God, for averting the plague of cholera. Many of the letters in 1834, speak of the enjoyment of the reviving influences of the Holy Spirit. One extract must be given, it is from the Chester Church:

One hundred have been added by Baptism. On one occasion, forty-four persons received the right hand of fellowship, and all sat down, for the first time, to the table of the Lord. None but those who have witnessed the like occurrence, can conceive of the holy melting and glowing of soul, so sweetly experienced on the occasion. Here were to be seen the husband, whose locks were silvering for the grave, with sons and daughters, now joining the wife and mother, who for many years had been praying for this happy day. A marked blessing followed the Temperance cause. Instances occurred in which several of a family had united with the Temperance Society, and others had not. The former were now converted, and members of the Church; while the latter were still left without in the world.

Letters from other Churches, speak of similar occurrences respecting the marked approbation of Heaven as resting upon the Temperance movement. Two Churches on

PRINCE EDWARD ISLAND,

were added this year. The first Minister belonging to the Association, who visited Prince Edward Island, was Elder C. Tupper. On Elder T. S. Harding's first visit, in 1824, he reorganized the Church at Tryon and Bedeque. They received our Articles, and joined the Association. In 1833, Elders Bill and W. Chipman, visited the Island as Missionaries. They found a number of Scotch Baptist Churches, differing from them in some things, and scarcely willing to commune with them. They invited a meeting of the Churches by delegates. It was held at Lot 48, on Tuesday, September 30,—we may call it the first *Association* held on the Island; all the Ministers, among whom was Elder C. Tupper, then pastor at Bedeque, and delegates from all the Churches, except East Point, (who did not hear of it in time,) were present. The discussion lasted 6 hours, and closed in harmony; a proposal being carried, which, by mutual

concession, would enable those Churches to unite with the Nova Scotia Association, if they chose. Elder John Shaw attended the next year at Amherst, and the Churches at Three Rivers and East Point, were cheerfully received. There are now in the Island, 8 Churches belonging to the Association—and 5 in Cape Breton.

In 1835 the Association was held in Horton, and the Session commenced, by previous arrangement, on Wednesday. A motion was submitted for liquidating the debt on the Educational Institution; and £400 were subscribed for that purpose on the spot. Brother M'Learn was sent on an agency to the United States. The publication of the *Christian Messenger*, was decided on at Halifax, in 1836, the only time the Association was ever held in that place. Among the important measures, adopted at that Session, may be mentioned, A Resolution on Domestic Missions—an addition to the Missionary Board, with instructions to meet quarterly—and the appointment of Rev. Richard M'Learn, with Rev. W. Chipman, as Secretaries of the Board,—An answer to a question proposed, stating “That Churches cannot consistently patronize public speakers, unless they are properly licensed,”—A Resolution to raise, by subscription, during the year, £1800 for the Horton Institution; £634 15s. of which was subscribed on the spot,—And the appointment of the Rev. R. M'Learn Agent, to complete this object. The Circular Letter is a capital article, by Mr. Pryor, on “The Influence of the Holy Spirit.” “The weather was exceedingly fine; the attention and hospitality of the people of Halifax, were extraordinary—and every circumstance favorable to our meeting, combined to make the season delightful.” The Minutes of 1838 record the death of three aged ministers, viz: Rev. J. Burton, Rev. Peter Crandall, and Rev. John Craig. At this Session, held at Chester, it was resolved to send a Missionary from the bosom of our own Churches, to the Heathen. Two beloved brethren in the ministry, met with us on that occasion for the last time—Rev. James Munro, and Rev. F. W. Miles, of New Brunswick. There brother Munro made his last public appeal in behalf of the Redeemer's cause; it was a fervent, pathetic address to

poor sinners, for whom, as he assured them, "Christ had opened Heaven!" He was to have preached the Introductory sermon on Monday; but an attack of asthma—the complaint under which he had for years labored—prostrated him, and he was unable to attend. The sermon was preached by brother I. E. Bill. It was a singular coincidence in the history of Mr. Munro, that he first landed at Chester, when he came out in his youth from Scotland. In that same place he was afterwards led to rejoice in the hope of pardon through a Redeemer's blood; and there the last messenger came to summon him home. His body moulders in the graveyard at Chester, and the humble stone which marks his grave, bears this appropriate inscription: "Remember the words which I spake unto you, while I was yet with you." We shall not soon forget our visits to his dying bed. His composure of mind; his confidence in the Redeemer; his testimony to the reality and power of faith; will long be remembered by many. In view of such an exit, who does not exclaim, "Let me die the death of the Righteous, and let my last end be like his!"

Elder Joseph Dimock, our beloved father in the gospel, went up from the Association at Bridgetown, in 1846, to join that of the Church of the first-born, and the innumerable company of angels, in heaven. His venerable form, his silvery locks, his placid countenance, his tremulous voice, his affecting exhortations,—his prayers of childlike simplicity, and humble fervency—all seem still to be living realities in our midst. We can hardly believe that he is gone, to meet with us on earth no more. But his spirit holds Jubilee in heaven. "My father, my father, the chariot of Israel, and the horsemen thereof!" But we must hasten on.

From 1840 until 1847, there were added by Baptism, 3324: excluded, during that period, 448; and 413 died. As near as can be ascertained, there have been connected with the Association, in all, 11,472 church members. There have been excluded, 1572, (many of whom have been restored), and 1075 have died. According to the Returns of 1848, there were in the Association, 106 Churches, 50 ordained Ministers, and

9329 members. Twelve Ministers in the Connection, have died since 1800, and 5 have been excluded.

In 1840 the Association was held, for the first time, at Liverpool. A Sabbath School Union was formed; an attempt was made to raise, by subscription, £5000 on behalf of the Academy and College; but it did not succeed. The British and Foreign Bible Society were memorialized, requesting that the restrictions, which virtually excluded the co-operation of Baptists, might be removed: And the Churches were most earnestly recommended to abolish the use of intoxicating liquors as a beverage. It is a gratifying fact in our History, that the Association took hold of the Temperance Reformation, at the commencement, and have continued unanimously to promote it, until the present time. In 1842, the following important measure was adopted:—“That hereafter, wherever the Association is held, the Church shall, by a Committee of arrangement, or otherwise, take care that all Delegates are furnished with seats together in a Body; and that no Delegate shall be permitted to leave the business before it closes, without a vote of the Association.”

In January, 1843, a *Special Meeting* of the Association was held at Nictaux, to consider certain grave charges made by the Honorable Joseph Howe, against the Editors of the *Christian Messenger*, and the Missionary Board, in a series of letters addressed by him to the Baptist Denomination. This was the only Special Session ever held. It was numerously attended; the most perfect unanimity prevailed; the “charges” were decided to have been triumphantly refuted, and the thanks of the Association were tendered to the Editors of the *Christian Messenger*, for their manly independance, uprightness, and christian conduct in the affair, and the deepest sympathy was expressed for them in their trials, as the objects of unjust and inexcusable attacks. Resolutions were also passed respecting Education, and Ordinations, and £30 was obtained for a beloved brother in affliction, Rev. R. W. Cunningham.

The regular meeting of the Association was held the same year, at Yarmouth, and measures were adopted to carry out the plan of “An associated Union Society,”

introduced the previous year by Dr. Sawers. Dr. Babcock visited the Association, on behalf of the American and Foreign Bible Society. A Committee was appointed in reference to that subject; collections, to be taken up in the churches; were recommended; and brother J. W. Barss was appointed Treasurer.

Our *College* was opened in form, with 21 students, on January 1, 1839, under the designation of "Queen's College." This name the Imperial Government would not allow in sanctioning the charter, and it was changed to "Acadia College." The College building, reared "without money," went up and spread its "wings," in the summer of 1843, the materials being brought from all parts of the Province, every portion coming in and taking its place in perfect order, and in due time, as though they had been animated,—as those who forwarded them certainly were,—a Correspondent of the *Messenger*, giving an account of the "raising," &c., only expressing the general feeling which actuated "the people," when he says, "To be candid with you, there is just now very little room in my mind for any thing but 'Our Institution.' " A Theological Chair was established, and Rev. E. A. Crawley appointed Professor of Theology, in 1845. In the same year, brother and sister Burpe were sent as Missionaries to Burmah; a Convention of the Churches in Nova Scotia, New Brunswick and P. E. Island, was formed in 1846; and in 1849 the Association held a JUBILEE at Wolfville.

Concluding Remarks.

Our Sketch must not close without some reference to the advantages which have accrued from our annual assemblings. These have been various and great. Religious acquaintances have been formed and renewed—brotherly love has been promoted—holy kindlings of soul, and heavenly aspirations, have seemed almost to annihilate the distance between earth and heaven, as we have gathered around the common Mercy-seat. Our hearts have been made glad when Zion has re-

joiced, and our ears have been saluted with the good news of sinners converted to God—and it has been profitable to mourn with her, when she has been shrouded in sackcloth. One feature of our meetings deserves a prominent place in the record of our history, and we must not forget to ascribe it to Him who is the Author of all our blessings—it is the harmony of sentiment and action, which has, with very slight exceptions, always characterized them. In the warmth of our emotions, we generally pronounce each Association, as it closes, “the most interesting one we ever attended.” There has been a growing conviction, for several years past, that, owing to our rapid increase as a Denomination, our Association must be divided. This matter has several times been carefully debated; but hitherto we have found it impossible to separate—the idea has appeared something like rending soul and body asunder: and perhaps the most powerful argument against a division, is, the tie of Christian affection. It has appeared impossible to be reconciled to the idea of not meeting with one heart, with one accord, in one place. May this brotherly love continue!

But the united strength of all the Churches, has, by this means, been brought to bear upon the great enterprises of Christian benevolence. Union has indeed been found to be strength; and what the Churches, in their isolated capacity, would neither have accomplished, nor thought of, has been effected with ease. The Home and the Foreign Missionary Society—the Education Society—the Academy and College—the Sunday School Union—the Religious Newspaper—and, finally, the Associated Union Society, with all their beneficial results, to individuals, to the Church, and to the world—are the effects of that union of the Churches, commenced with so much deliberation, and in so humble a manner, fifty years ago. How little did those seven men, who met in the place of our present Jubilee, in the year 1799, to talk over the plan of an Association, imagine what mighty results would spring from that small beginning! Did those of them who survive to attend our present anniversary, ever dream, at that time,

that they would live to see what their eyes behold this day! "The Lord hath done great things for us, whereof we are glad."

But we must add, that the Lord has not unfrequently set the seal of his approbation upon those meetings, by making them the direct means of "reviving his work," in the Churches where they have been held. It was at an Association, of divine appointment, that the first great Revival, recorded in the annals of the Christian Church, occurred. It was when, on that occasion, the brethren were assembled for the *Morning prayer-meeting*, that the "sound as of a rushing mighty wind," came from heaven, and filled all the place where they were sitting. The "day of Pentecost" was an annual Association, and at the one referred to, there were together "devout men," out of every nation under heaven. To record the Revivals, and instances of individual conversion, and spiritual benefit in some way, which have occurred in connection with the Baptist Associations in Nova Scotia and New Brunswick, would require a larger space than can be allotted to this Sketch. A single instance may be given, as an illustration of what has probably been of no unfrequent occurrence—it fell under the writer's personal observation.

In June, 1824, a poor boy, 14 years of age, walked seven miles and back, on the Lord's day, to attend the Association at Canar. He heard a sermon from Elder James Munro, from 1st. Cor. 1: 21. It was the first Association he had ever attended. He was under religious impressions, and the solemn manner of the preacher, as well as the subject, is not effaced from his memory yet. Four years after that, the Spirit of the Lord was again striving with him. The Association was held in Horton, and he wished to attend it. He came and returned, 12 miles, on the same day. He took his seat in yonder gallery. The venerable Handley Chipman spoke, after the sermon, in tones which vibrated through the soul of that youth, of his confidence in God, and his assurance that Jesus, who had done so much for him already, would not forsake him. Such a hope appeared to be, as it truly was, worth millions of worlds. After the intermission, a crowd was seen mo-

ving down into the orchard, and word flew around that Mr. M'Learn was going to preach there. That youth joined the party, and took his seat on the ground. "The righteous is more excellent than his neighbor," (Prov. 12: 26) was the text, and neither text nor sermon will be forgotten to all eternity. Another four years revolved, and that same lad, now entered upon the wide world for himself, but still a stranger to the practice and the sweets of piety, strolled away down to Canar, on Sunday afternoon, to attend, for the third time in his life, the Baptist Association. The house was filled to overflowing, and there was a host without, many of whom, alas! manifested but little sympathy with the devotional exercises of the day—that youth too much resembled the rest; but being told that a converted lawyer was preaching, he had the curiosity to approach the western door, and listen. Seats were elevated on each side of the pulpit, and there sat the Ministers, some of whose faces were familiar to him. Brother Crawley was preaching from Ps. 48: 12—"Walk about Zion, and go round about her," &c. He spoke of the "stability of the Church." His manner of preaching was something new. The heads of the sermon were pencilled down, and afterwards pondered upon. An old grey-headed man was there from the United States—father Case—who, at a subsequent meeting, expatiated upon the value of the soul, in such terms as carried conviction to that youth's heart, and deepened the religious impressions already made. That year was an era in his history. In the following December, in company with a dear friend, who had been benefitted at that Association, he was immersed, by father Manning, in the "Little Lake" of Billtown; and the preacher remarked, the same day, to a friend, that he "thought he had baptized two Ministers." They are both here in that capacity this day; and the one whose personal history has thus been intruded upon you, is the one who is delivering this Sketch. A Revival followed that Association in Cornwallis, in 1832. A number of us were received into the Church; and it will be remembered by several present, how frequently allusions were made to the impressions produced by the very sight of the Ministers,

"seated on the right hand and on the left;" as well as by their public addresses, private admonitions, and prayers. But our remarks must close. Who can tell us the history of the next half-century? Who that is now living, will attend the next Jubilee, the Centenary of this Association? What changes will have occurred in the world ere then! May we be deeply humbled before God, under a sense of His goodness, and our ingratitude. Surely we have all the encouragement we can desire, to go forward in the Lord's work—"in His strength, making mention of His righteousness, even of His only."

We have glanced at the *first* Association; let us remember the *last*; for it hastens on. "The Son of Man will come in His glory, and all the holy angels with Him," and "*before Him will be gathered all nations.*" This will be the conclusion of the whole matter. At that Meeting, our history will undergo a more solemn recapitulation. Our acts, our resolutions, and our motives, both as churches and as individuals, must then be scrutinized. O may we be gathered among the "sheep," at the "right hand;" and through the everlasting love of Jesus, be accepted, and go, amidst the loud Hosannahs of the Redeemed Multitude, "into life eternal!" Amen

