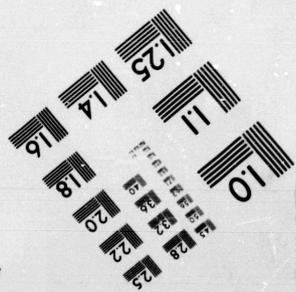
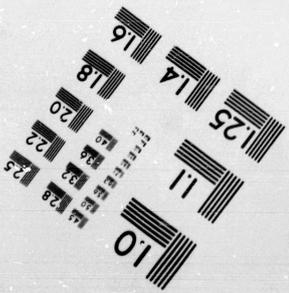
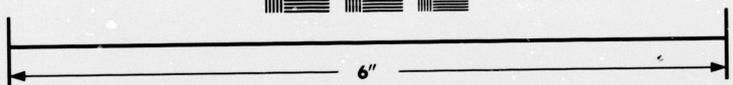
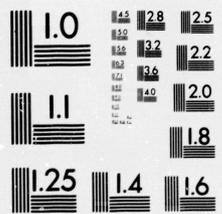


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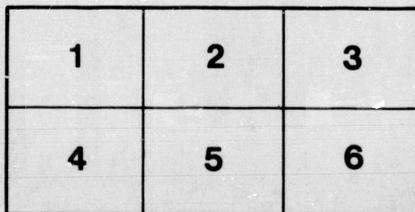
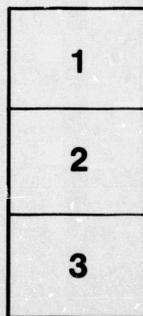
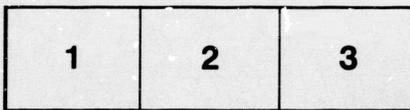
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Ingraham E. Bill

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FIFTY YEARS
WITH
THE BAPTIST MINISTERS AND CHURCHES
OF THE
MARITIME PROVINCES
OF
CANADA.
BY
REV. I. E. BILL,
ST. JOHN, N. B.

SAINT JOHN, N. B.
PRINTED BY BARNES AND COMPANY,
PRINCE WILLIAM STREET,
1880.

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FIFTY YEARS

THE FIFTY YEARS OF THE

MILITARY HISTORY OF

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WHO

TO
THE REV. CHARLES TUPPER, D. D.,
REV. E. A. CRAWLEY, D. D.,
AND
REV. J. M. CRAMP, D. D.,
MEN EMINENTLY USEFUL IN THEIR RESPECTIVE SPHERES OF
CHRISTIAN SERVICE,
AND
TO THE MEMORY OF THE FATHERS,
WHO IN THEIR DAY WERE BRIGHT, BURNING AND SHINING LIGHTS,
THIS VOLUME
IS MOST RESPECTFULLY INSCRIBED
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P R E F A C E .

HAVING been mercifully preserved amid manifold dangers, by sea and by land, at home and abroad, for more than half a century, in the ministry of the Gospel of the Lord Jesus, it is deeply impressed on my mind that it is a sacred duty which I owe to my covenant God and Father, to place upon permanent record what my eyes have seen, my ears heard, and my hands have handled, of the glorious triumphs of His Kingdom in that section of the Church of Christ with which I have been identified in body, soul and spirit, during these long years of ministerial service. Not indeed that frail and imperfect humanity may be exalted; but that Christ the Saviour may be glorified and the interests of His Church promoted.

It has been said that "there is a future for the Baptists." I believe that is true of them in relation to this country as well as elsewhere. They have also a PAST that has laid foundations broad and deep upon which they may go on to build, with prospects bright and cheering, until the voice of the Archangel and the trump of God shall summon all to give an account of their stewardship.

Nowhere in this wide world are the foot-prints of Zion's King more distinctly seen than in the rise and progress of a vital Christianity, as associated with the origin and multiplication of Baptist Ministers and Churches in these Maritime Provinces. Their wondrous history is all radiant with light from the celestial hills, and thoroughly permeated with the power of sovereign grace. Men—feeble men—were the agents for carrying forward this mighty work; but Jehovah wrought through them with irresistible power to save. Redeemed men planted and watered; but God gave the increase. To His name be all the glory.

My purpose is to so review the past as to stimulate to renewed vigor and increased activity in prosecuting the great work so nobly commenced. In this way David, the man of God, braced up the ancient Church for the performance of her great mission. "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days. How Thou didst drive out the heathen with Thy hand, and plantedst them: how Thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand and Thine arm, and the light of Thy countenance; because Thou hadst a

favour unto them." So should we feel with regard to those warriors in the great spiritual battle-field, whose conflicts and whose triumphs we are called to review.

I am apprehensive that some will feel that lives so full of interest, and events so freighted with wonderful results, have been disposed of in a style not sufficiently minute in detail. But the reader will please remember that while the material at command is ample, space is limited, and therefore I have been compelled to use brevity in many cases where more ample fullness seemed desirable. I have noted the buddings of Baptist sentiment in Nova Scotia a hundred and twenty years ago; the first Baptist Church in the Provinces; the conversion and ministry of Henry Alline; the work performed in Shelburne and elsewhere by David George; the early ministry of the Fathers in Nova Scotia and New Brunswick; the planting of the early Churches; the rise and progress of the first Baptist Association; the separation in 1821, to form the New Brunswick Association; the great revival of 1828-29; the rise and progress of our educational institutions—their early struggles and triumphs; the commencement of our denominational press, and its onward march; the organization and progress of Home and Foreign Missions. I have also traced the old Nova Scotia Association up to 1850, and have given in connection with this, brief notices of individual Churches. I have told of the organization of the Convention in 1846, the work committed to its care, and the success which has crowned its efforts up to 1880. The book also contains full historic sketches of the Fathers, and condensed memorial notices of their early successors who have passed away; an interesting biography of the late Hon. Judge Johnston, as one who performed a prominent part in founding and sustaining our literary institutions; sketches of the Central, Eastern and Western Associations of Nova Scotia; of the first Association of New Brunswick, founded in 1822, and of the Eastern and Western Associations of New Brunswick, which succeeded the first one; with a brief historic sketch of the Prince Edward Island Baptists. All these historic records of the Associations are carried up to 1880. Numerous references are made to Sabbath-school and Temperance movements; and the work concludes with interesting revival sketches, first from the pens of the Fathers, and secondly, by more than seventy of our living ministers.

In the preparation of this work the Author is indebted to Benedict's "History of the Baptists;" to the Autobiographical Sketches of Rev. Charles Tupper, D. D.; to Dr. Cramp's "Centenary of the Baptists;" to the Jubilee Sketch of the Granville Street Church, by Rev. E. M. Saunders, A. M.; to the Centenary Sketch of the 1st Horton Church, by Rev. S. W. DeBlois, A. M.; to Judge J. W. Johnston; to the Minutes of the Nova Scotia, New Brunswick and Prince Edward Island Associations, as also to the Minutes of our Convention; to the *Christian Messenger* and *Christian Visitor*; and to the Library of the Fredericton Baptist Church; not forgetting those friends who have kindly supplied Minutes that could not be obtained elsewhere.

Last, but not least, the Author is under special obligation to Herbert C. Creed, Esq., A. M., of Fredericton, for valuable assistance rendered in putting the work satisfactorily through the press.

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Above all, the Author would gratefully acknowledge his very great obligations to the Great Father of all, for permitting him to bear some humble part in the great work accomplished, under the divine blessing, by the Baptists of these Maritime Provinces; and that He has so mercifully continued to him vigor of body and mind, that now, in the seventy-sixth year of his age, he is enabled, amid the pressure of pastoral duties, in a comparatively short period, to prepare this book for publication.

In this work, the reader will find Baptist history, not so much described by the Author, as unfolded by the men who have made the history. His object has been so to present the facts of the case in hand that the voices of the Fathers and of the Brotherhood should be heard, all along the lines, proclaiming the message of life eternal, and performing in all fidelity the mission assigned them to do. He cherishes the hope, therefore, that the reader will see, as in a mirror, the workers and the work of the Baptist Denomination of this country, from its beginning to the present hour. With these thoughts and desires, the Author of this history commits it prayerfully, with all its shortcomings, to the kindly consideration of his readers.



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Samuel Robinson.

OF GOSPEL LABOUR

FIFTY YEARS
WITH THE
BAPTIST MINISTERS AND CHURCHES
OF THE
Maritime Provinces of Canada.

CHAPTER I.

HENRY ALLINE AND HIS MINISTRY.

THIS remarkable man was to the Baptists of these Provinces what John the Baptist was in his day to the coming Kingdom of Christ. He was as "the voice of one crying in the wilderness, Prepare ye the way of the Lord." In the accomplishment of his grand mission, he passed rapidly from place to place, conscious that he was charged by Heaven with a most sacred trust. In his time there were neither roads for carriages, nor carriages for roads; his mode of travel therefore was on horseback. Long years ago, the elderly people used to tell us that Henry Alline always rode a splendid horse, and with loaded whip, passed in a rapid canter from place to place,—pausing only to proclaim, where opportunity offered, trumpet-toned, the Gospel of the Grace of God.

His ideas on some theological subjects were crude and unsatisfactory; but on vital points, such as the entire depravity of the human heart, and Salvation only by Grace through faith in Christ Jesus, he was as clear as the morning light. He was taught these verities by deep and pungent convictions in his own soul, produced by the Spirit's light and power.

From the depths of his own experience he preached to the hearts and consciences of others, and therefore it was that his ministry was so effective.

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The following account, probably written by Edward Manning, is extracted from Benedict's *History of the Baptists* :

"Henry Alline was born of respectable and pious parents, at Newport, R. I., June 14, 1748. In 1760 the family removed from Newport to Nova Scotia, and settled at Falmouth. Henry was the only son, and was early instructed in the principles of the Christian religion; and when about eight years old, according to his own account as stated in his journal, his mind was seriously impressed with a sense of divine things.

From this early period, it appears that convictions followed from time to time, until they terminated in a sound conversion, which happened in March, 1775, when he was almost twenty-seven years old. Soon after his conversion, his mind was led to the work of the ministry. Having always been taught to believe that learning was absolutely necessary to qualify men for this important undertaking, he resolved on going to New England, to solicit the aid of his friends and relations there towards obtaining it. Pursuant to this resolution, he took leave of his friends, and actually proceeded some distance on his journey. But Providence hedged up his way by a number of insurmountable obstacles, and he returned. This was in the close of the year in which he was converted. After passing through many trials, occasioned by the struggles of his own mind and the solicitations of his friends, some urging him to go in pursuit of learning, others to engage in the ministry without it, he, the next spring, began to preach. His first efforts were crowned with such remarkable success, that he was encouraged to proceed. He soon began to travel extensively, revivals of religion almost constantly attending his ministry, and for about eight years he was abundantly owned of God as the instrument of the conversion of souls. He was much beloved by his friends, and much abused and persecuted by many who unreasonably became his enemies. Thus, notwithstanding some errors in his creed, he was a bright and shining light through the dark regions of Nova Scotia.

Mr. Alline was brought up a Congregationalist, and from that community he never separated; but he out-stripped most of his brethren in his ardent zeal and evangelical exertions, which soon procured for him the appellation of a "New Light."

His notions of Church discipline were confused and indefinite. The external order of the gospel, and particularly baptism and the mode of it, he professed to view with great indifference. He baptized but little himself, and never condescended to go into the water; but

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was willing his followers should practise whatever mode they chose. If they could be easy in their minds under the entire omission of the ordinance, he considered it rather their felicity than neglect; but if their minds dwelt much on baptism, he advised them to go forward in what mode they chose, that they might thereby quiet the troubles of their minds, and so forget the things that were behind, and be prepared for the calm and undisturbed enjoyment of the things of God. Such instructions from a leader, we might naturally suppose, would lead to confusion among his followers.

Mr. Alline also plunged into some speculations on theological points, which he could not have fully understood, as it would have puzzled a Jesuit to define them.

But with all the exceptions we may take to his maxims and doctrines, he was undoubtedly a man of God, and his labours were crowned with remarkable success. He was unquestionably the instrument of the conversion of many hundreds of souls in the Provinces of Nova Scotia and New Brunswick.

Having preached in this country about eight years, namely, from 1776 till 1784, he travelled into the United States, where he sickened and died, at the house of the Rev. David McClure, in the town of Northampton, State of New Hampshire, February 2nd, 1784, in the 36th year of his age.

As he lived in a country where he had but little opportunity of doctrinal instruction, and was almost incessantly employed, during his short ministry, in travelling and preaching, it is not strange that his sentiments were hastily adopted. Had he lived to review his system maturely, he would probably have pruned it of many of its exceptionable parts.

His principal business was to roam through the forests and hew down the trees, spending but little time in preparing and arranging them; and he raised up many communities, which afterwards (some during his life, and others after his death) were organized into distinct Churches of the New-Light or Congregational order. The most distinguished of these were those of Cornwallis, Newport, Horton and Upper Granville.

There were, at this time, the remains of a few Baptist Churches, and besides these there were many Baptist members, scattered in different parts of the country. Many, but not all of them, fell in with the New-Light party.

In a short time, however, many of the New-Light Pedito-Baptists took to the water, but all continued in communion together. But

Baptist sentiments made rapid advances; some of the New-Light ministers were baptized, and were thus qualified, with more consistency, to baptize their converted brethren. Some great revivals of religion took place, and the converts almost uniformly became Baptists, and followed their Redeemer into the watery tomb.

The Baptist leaven thus intermixed, produced a gradual fermentation, and in the course of a few years, many of the New-Light Congregational Churches were in reality transformed into New-Light Baptist Churches.

But the Baptists, either without much thought upon the subject, or from a principle of reciprocal charity, continued on the mixed-communion plan, long after they had become a large majority in the Churches.

But what are called *close communion* principles were at length broached among them, and caused no small stir in the Churches. The Pedo-Baptists, and indeed a number of the Baptist members, were much opposed to the restrictions which they imposed. But as light and consistency prevailed, prejudice and tradition gave way, and in process of time a reformation as to external order was effected; so that now most of the Churches in Nova Scotia and New Brunswick have adopted what our enemies call 'the monstrous doctrine of close communion.'

The following extract from Mr. Alline's journal, is characteristic of the religious state of society at the time of Mr. Alline's ministry, and of the obstacles with which he had to contend:

"1782. August 5th. In the morning I took my leave of the people (at Pictou), and set out, with a young man who had been with me about two months, to go through the woods to Cobequid. But not being able to get through, we were obliged to lodge in the woods on the ground, with no other shelter but the trees, and the ethereal canopy. But God was with us, and all was well.

6th. In the morning, about eight of the clock, we came into the settlements, and travelled down through the country. There were two poor, dark ministers there, who informed the people that there was a strange impostor from the countries up the Bay, who they heard was coming among them, who was neither college-learned nor authorized by the Presbytery.

He was a 'New Light;' he was a Separatist, and one that broke up the Churches. The poor, dark people, most of them, conceived such an opinion of me, that they would gaze at me as I passed their doors, with as much strangeness as if I was one of the antediluvians;

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and when I came down to the public house I was even refused a bed or a room for my money. I then sent the young man that was with me to another public house; and when they heard my name, they likewise refused to take me in. The young man returned and found me walking in the street, and told me that he believed I must lie in the street all night. I replied that I could do it without reluctance for the name of Christ. At length there was a poor old man who said he would willingly receive me, if he had a bed fit for me to sleep in; but did not like to receive me because he was so poor. But he directed the young man where to find a house he believed I might get entertainment in. But when he went there, the man at first refused, saying he had heard of me and did not like to receive me, or any such man as I was, into his house. Yet after some discourse (when the young man told him that it was hard that a man could not get a lodging for any money, when they called themselves Christians), the man said he would let me have a room and a bed, and sent for me to come. When I came there, he led me through the house to my room; and the people looked on me as if I had some distemper that was catching. However they soon began to show more freedom; and some of them, hearing me sing, knocked at the door and asked me if they might come in and hear me sing? I replied, Yes! if they thought it was safe for them. For their conceptions had been that there was danger of being caught with that spirit that I went about with. But the people began to be free; and the man of the house called me out, and desired me to pray in his family, and numbers of people came in. However, my design was to deliver my message as far as I was able, if it was in the street (if there was no door opened), before I left the place. But the third day I was there, I was desired by a poor man to preach at his house. I appointed to preach there at four o'clock in the afternoon. The minister of that part of the country, hearing thereof, wrote me a note, demanding me to meet him and his elders at such a tavern, at four o'clock, to give them an account, what right I had to appear in the capacity of a preacher of the Gospel."

Mr. Alline goes on to give his answer, and relates how a second challenge was given and accepted by him.

"We then began," he goes on to say, "and continued for about three hours, on the call and qualifications of a minister; the door into the ministry; the power of ordination; and original sin: at which some of them got so fettered with their own darkness, that they left the room. The minister likewise got up, and broke off

from the discourse. But the eyes of the people began to be opened; for after it was done, the man with whom I boarded being present, (they) declared they were satisfied, and that now they saw and were astonished at what prejudice and false reports had done. And from that hour I had more houses open to me than I could supply. Thus the enemies of Christ, by their endeavouring to shut the door against the Gospel, were the means of opening it."



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CHAPTER II.

DAVID GEORGE AND HIS WORK.

AT the close of the American War, a coloured man named David George, with many other people of colour and a large number of whites, came from the Southern States, and settled at Shelburne, N. S. A record of the organization of the Church there, its progress and dissolution, is contained in *Rippon's Register*, Vol. I., pages 473-483. From this we learn that David George was born a slave in Virginia, about 1742. "He was induced by the severity of his master, when he had grown to manhood, to run away. He was pursued first to South Carolina, then toward the Savannah River, and, to escape his pursuers, he fled among the Creek Indians and became the servant of their king, who was called *Bluesalt*. He was now about 800 miles from his master; still his master's son pursued him, found where he was, and took him; but before he could get him out of the Creek Nation, he escaped from him and fled to the Natchez Indians, and lived with their king Jack. But he was soon heard of again and was purchased by a Mr. Gaulfin, who lived on the Savannah River at Silver Bluff. Mr. Gaulfin had an agent among the Indians, whose name was John Miller, and into his custody the poor hunted refugee was delivered. After serving him a few years, he, by his own request, went to live with his master Gaulfin, at Silver Bluff. He was all this time a thoughtless and wicked man; but after about four years he was awakened to a religious concern by the conversation of a man of his own colour. His convictions were deep and distressing, but his deliverance was clear and joyful. Soon after his conversion he began to pray and exhort among the coloured people. He received instruction and encouragement from preachers of his own colour. He was now entirely illiterate, but he got a spelling-book, and by his own unwearied exertions and the instruction of the little white children, he learned so much that he could read in the Bible. This was before the American War, during the whole of which he continued to preach in different places with a good degree of success."

“The remaining part of the history of this worthy man,” says Dr. Benedict, “I shall give in his own words, as related to Dr. Rippon of London, and the late Samuel Pearce of Birmingham.”

“When the English were going to evacuate Charleston, they advised me to go to Halifax, in Nova Scotia, and gave the few black people, and it may be as many as 500 white people, their passage for nothing. We were twenty-two days on the passage, and used very ill on board. When we came off Halifax, I got leave to go ashore. On showing my papers to General Patterson, he sent orders by a serjeant for my wife and children to follow me. This was before Christmas, and we staid there till June; but as no way was open for me to preach to my own colour, I got leave to go to Shelburne (150 miles, or more I suppose, by sea,) in the suite of General Patterson, leaving my wife and children, for a while, behind. Numbers of my own colour were here, but I found the white people were against me. I began to sing at first in the woods, at a camp, for there were no houses then built. They were just clearing and preparing to erect a town. The black people came from far and near; it was so new to them. I kept on so every night in the week, and appointed a meeting for the first Lord’s Day, in a valley between two hills, close by the river, and a great number of white and black people came; and I was so overjoyed with having an opportunity once more of preaching the Word of God, that after I had given out the hymn, I could not speak for tears. In the afternoon we met again, in the same place, and I had great liberty from the Lord.

“We had a meeting now every evening, and those poor creatures, who had never heard the gospel before, listened to me very attentively; but the white people, the justices, and all, were in an uproar, and said that I might go out into the woods, for I should not stay there. I ought to except one white man who knew me at Savannah, and who said I should have his lot to live upon as long as I would, and build a house if I pleased. I then cut down poles, stripped bark, and made a smart hut, and the people came flocking to the preaching every evening for a month, as though they had come for their supper. Then Governor Parr came from Halifax, brought my wife and children, gave me six months’ provisions for my family, and a quarter of an acre of land to cultivate for our subsistence. It was a spot where there was plenty of water, and which I had secretly wished for, as I knew it would be convenient for baptizing at any time. The weather being severe and the ground covered

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with snow, we raised a platform of poles for the hearers to stand upon; but there was nothing over their heads. Continuing to attend, they desired to have a meeting-house built. We had then a day of hearing what the Lord had done; and I and my wife heard their experiences, and I received four of my own colour: Brother Sampson, Brother John, Sister Offie, and Sister Dinah. These all were well at Sierra Leone, except Brother Sampson—an excellent man—who died on his voyage to that place. The first time I baptized here was a little before Christmas, in the creek which ran through my lot. I preached to a great number of people on the occasion, who behaved very well. I now formed the Church with us six, and administered the Lord's Supper in the meeting-house, before it was finished. They went on with the building, and we appointed a time every other week to hear experiences. A few months after, I baptized nine more, and the congregation very much increased. The worldly blacks, as well as the members of the Church, assisted in cutting timber in the woods, and in getting shingles; and we used to give a few coppers to buy nails. We were increasing all the winter, and baptized almost every month, and administered the Lord's Supper first of all once in two months. But the frame of the meeting-house was not all up, nor had we covered it with shingles, till about the middle of summer, and then it had no pulpit, seats, nor flooring. About this time, Mr. William Taylor and his wife, two Baptists, who came from London to Shelburne, heard of me. Mrs. Taylor came to my house, when I was so poor that I had no money to buy any potatoes for seed; and was so good as to give my children somewhat, and me money enough to buy a bushel of potatoes, which one produced thirty-five bushels. The Church was now grown to about fifty members. At this time a white person, William Holmes, who, with Deborah his wife, had been converted by reading the Scriptures, and lived at Jones' Harbour, about twenty miles down the river, came up for me, and would have me go with him in his schooner to his house. I went with him first to his own house, and then to a town they called Liverpool, inhabited by white people. Many had been baptized there by Mr. Chipman of Annapolis, in Nova Scotia. Mr. Jesse Dexter preached to them but was not their pastor. It is a mixed communion Church. I preached there; the Christians were all alive, and we had a little heaven together. We then returned to Brother Holmes', and he and his wife came up with me to Shelburne, and gave their experiences to the Church on Thursday, and were baptized on Lord's Day.

Their relations, who lived in the town, were very angry, raised a mob, and endeavoured to hinder their being baptized. Mrs. Holmes' sister, especially, laid hold of her hair to keep her from going down into the water; but the justices commanded peace, and said that she should be baptized, as she herself desired it. Then they were all quiet. Soon after this, the persecution increased and became so great that it did not seem possible to preach, and I thought I must leave Shelburne. Several of the black people had houses on my lot; but forty or fifty disbanded soldiers were employed, who came with the tackle of ships, and turned my dwelling house and every one of their houses quite over; and the meeting-house they would have burned down, had not the ringleader of the mob himself prevented it. But I continued preaching in it till they came one night and stood before the pulpit and swore how they would treat me if I preached again. But I stayed and preached, and the next day they came and beat me with sticks, and drove me into a swamp. I returned in the evening, and took my wife and children over the river to Birchtown, where some black people were settled, and there seemed a greater prospect of doing good than at Shelburne. I preached at Birchtown from the Fall till about the middle of December, and was frequently hearing experiences, and baptized about twenty there. Those who desired to hear the Word of God, invited me from house to house and so I preached. A little before Christmas, as my own colour persecuted me there, I set off with my family to return to Shelburne; and coming down the river the boat was frozen, but we took whip-saws and cut away the ice till we came to Shelburne. In my absence, the meeting-house was occupied by a sort of tavern-keeper, who said, "The old negro wanted to make a heaven of this place, but I'll make a hell of it." Then I preached in it as before, and as my house was pulled down, lived in it also. The people began to attend again, and in the summer there was a considerable revival of religion. Now I went down about twenty miles to a place called Ragged Island, among some white people, who desired to hear the word. One white sister was converted there while I was preaching concerning the disciples who left all and followed Christ. She came up afterwards, gave her experience to our Church, and was baptized, and two black sisters with her. Then her other sister gave in her experience, and joined us without baptism, to which she would have submitted, had not her family cruelly hindered her; but she was the only one in our Society, who was not baptized.

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“By this time the Christians at St. John’s, about 200 miles from Shelburne, over the Bay of Fundy, in New Brunswick, had heard of me and wished me to visit them. Part of the first Saturday I was there, was spent in hearing the experiences of the black people; four were approved, some of whom had been converted in Virginia. A fortnight after I baptized them in the river, on the Lord’s Day. Numerous spectators, white and black, were present, who behaved very well. But on Monday, many of the inhabitants made a disturbance, declaring that nobody should preach there again, without a license from the Governor. He lived at Frederick-town, about an hundred miles from thence up St. John’s River. I went off in the packet to him. Colonel Allen, who knew me in Charleston, lived but a few miles from the Governor, and introduced me to him; upon which his Secretary gave me a license.* I returned then to St. John’s and preached again, and left Brother Peter Richards to exhort among them. He afterwards died on the passage, just going into Sierra Leone, and we buried him there. When I got back to Shelburne, I sent Brother Sampson Colbart, one of my elders, to St. John’s, to stay there. He was a loving brother, and the Lord had endowed him with great gifts. When the experiences of nine or ten had been related there, they sent for me to come and baptize them. I went by water to Halifax, and walked from thence to Horton, about 80 miles from Annapolis, and not far from New Brunswick. There is a large church at Horton; I think the largest in Nova Scotia. They are all Baptists: Mr. Scott is their minister. We spent one Sabbath together, and all day long was a day to be remembered. When I was landing at St. John’s, some of the people who intended to be baptized, were so full of joy that they ran out from waiting at table on their masters, with the knives and forks in their hands, to meet me at the water side. This second time of my being at St. John’s, I staid preaching about a fortnight, and baptized ten people. Our going down into the water seemed to be a pleasing sight to the whole town, white people and black.

“I had now to go to Frederick-town again, from whence I obtained the license before; for one of our brethren had been there, and heard

*The following is a copy of the License:—

SECRETARY’S OFFICE, FREDERICK-TOWN, 17th July, 1792.

I do hereby certify, that David George, a free negro man, has permission from His Excellency the Lieutenant Governor, to instruct the black people in the knowledge, and exhort them to the practice, of the Christian religion.

JON. ODELL, SECRETARY.

the experience of three of the people; and they sent to me, entreating me that I would not return until I had been and baptized them. Two brethren took me to Frederick-town in a boat. I baptized on the Lord's Day, about 12 o'clock; a great number of people attended. The Governor said he was sorry he could not come down and see it; but he had a great deal of company that day, which also hindered one of his servants from being baptized. I came back to St. John's, and home to Shelburne. Then I was sent for to Preston, it may be four miles from Halifax, over against it on the other side of the river. Five converted persons, who lived there, desired to be baptized and join the church. I baptized them and administered the Lord's Supper to them at Preston, and left Brother Hector Peters, one of my elders, with them. In returning to Shelburne, with about 30 passengers, we were blown off into the sea and lost our course. I had no blanket to cover me, and got frost-bitten in both my legs up to my knees, and was so ill when I came towards land that I could not walk. The Church met me at the river side and carried me home. Afterwards, when I could walk a little, I wanted to speak of the Lord's goodness, and the brethren made a wooden sledge, and drew me to meeting. In the spring of the year I could walk again, but have never been strong since.

"The next Fall, Agent (afterwards Governor) Clarkson came to Halifax about settling a new colony at Sierra Leone. The white people in Nova Scotia were very unwilling that we should go, though they had been very cruel to us, and treated many of us as bad as though we had been slaves. They attempted to persuade us, that if we went away, that we should be made slaves again. The brethren and sisters all around, at St. John's, Halifax, and other places, Mr. Wesley's people and all, consulted what was best to do, and sent in their names to me, to give to Mr. Clarkson, and I was to tell him that they were willing to go. I carried him their names, and he appointed to meet us at Birchtown the next day. We gathered together there, in the meeting-house of Brother Moses, a blind man, one of Mr. Wesley's preachers. Then the Governor read the proclamation, which contained what was offered, in case we had a mind willingly to go, and the greatest part of us were pleased and agreed to go. We appointed a day over in Shelburne, when the names were to be given to the Governor. Almost all the Baptists went, except a few of the sisters, whose husbands were inclined to go back to New York, and Sister Lizzie, a Quebec Indian, and Brother Lewis, her husband, who was an half Indian, both of whom were converted

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under my ministry, and had been baptized by me. There are a few scattered Baptists yet at Shelburne, St. John's, Jones' Harbour, and Ragged Island, besides the congregations I mentioned before. The meeting-house lot, and all our land at Shelburne, it may be half an acre, was sold to merchant Black for about £7.

"We departed and called at Liverpool, a place I mentioned before. I preached a farewell sermon there; I longed to do it. Before I left the town, Major Collins, who, with his wife, used to hear me at this place, was very kind to me, and gave me some salted herrings, which were very acceptable all the way to Sierra Leone. We sailed from Liverpool to Halifax, where we tarried three or four weeks, and I preached from house to house, and my farewell sermon in Mr. Marchington's Methodist meeting-house.

"Our passage from Halifax to Sierra Leone was seven weeks, in which we had very stormy weather. Several persons died on the voyage, of a catching fever, among whom were three of my Elders, Sampson Colwell, a loving man, Peter Richards, and John Williams.

"There was great joy to see the land. The high mountain at some distance from Freetown, where we now live, appeared like a cloud to us.

"I preached the first Lord's Day (it was a blessed time) under a sail, and so I did for several weeks after. We then erected a hovel for a meeting-house, which is made of posts put into the ground, and poles over our heads, which are covered with grass. While I was preaching under the sails, Sisters Patty Webb and Lucy Lawrence were converted, and they, with old Sister Peggy, Brother Bill Taylor and Brother Sampson Haywood, three who were awakened before they came this voyage, have since been baptized in the river.

"On the voyage from Halifax to Sierra Leone, I asked the Governor if I might not hereafter go to England; and sometime after we arrived there, I told him I wished to see the Baptist brethren who live in his country. He was a very kind man to me and to everybody; he is very free and good-natured, and used to come and hear me preach, and would sometimes sit down at our private meetings; and he liked that I should call my last child by his name. And I sent to Mr. Henry Thornton,—O! what a blessed man is that! he is brother, father, everything!—he ordered me five guineas, and I have leave to come over. When I came away from Sierra Leone, I preached a farewell sermon to the Church, and encouraged them to look to the Lord, and submit one to another, and regard what I

said to them by my three Elders, Brethren Hector Peters and John Colbert, who are exhorters, and Brother John Ramsay.”

Dr. Benedict's narrative concludes as follows:—

“Mr. George was on a visit to London when he gave this account of himself; he returned to Sierra Leone, not far from the time that Messrs. Radway and Gregg went as missionaries into that country. Whether he is yet alive, and what progress the Baptist cause has had at Sierra Leone, since about 1792, I have not been able to learn.

If David George be yet living, he must be upwards of 70 years old.

The Church at Shelburne was broken up when Mr. George and his followers left the place. There were, however, a few scattered Baptist members left, who were formed into a Church a few years after, by Mr. Burton of Halifax.

William Taylor and his wife, who are respectfully mentioned in David George's narrative, came from Dr. Rippon's Church in London, and were, for many years, the principal members in the Church at Shelburne. Mr. Taylor was a wealthy and liberal man. By his generosity, and, it is said, by some considerable assistance from the Church from which he emigrated, this small people built a very commodious meeting-house, which is now in a great measure unoccupied. Mr. Taylor died a few years since. During his lifetime he was a deacon of the Church, and had the care of the meeting-house. His widow is yet alive. There is yet a small Church in Shelburne, but without a pastor.”



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CHAPTER III.

THE PLANTING OF THE EARLY CHURCHES.

WE find in Benedict's *History of the Baptists* the following historic sketch, furnished mainly by the Rev. Edward Manning, who had taken much pains to supply materials for the work. As Benedict's History is dated 1813, only a few years after the founding of the first Baptist Association in Nova Scotia, and as Mr. Manning was a prominent actor in the proceedings of that period, and in the formation of the Churches, we take it for granted that the account given, in all its essential features, is correct. We therefore transcribe it in full.

“At the close of the French War, many families emigrated from New England, and settled in different parts of the two Provinces which, at that time, were all included under the name of Nova Scotia. Among these immigrants were some Baptists; and from that period there have always been a few of the denomination in the country.

In the year 1763, immediately after the conclusion of the French War, Nathan Mason and wife, Thomas Lewis and wife, Oliver Mason and wife, and a sister by the name of Experience Baker, all of the Second Church in Swansea, Bristol County, Mass., Benjamin Mason and wife, Charles Seamans and wife, and Gilbert Seamans and wife, from some of the neighboring Churches, resolved on removing to Nova Scotia. And with a view to their spiritual benefit, these thirteen persons were formed into a Church on the 21st of April, 1763, and Nathan Mason was ordained their pastor. Soon after, this little Church sailed in a body for Nova Scotia, and settled in a place now called Sackville in New Brunswick. Here they continued almost eight years, enjoying many spiritual blessings, and witnessing much of the goodness of the Lord, in this new and remote situation. Elder Mason labored here with good success, and the little church increased to about sixty members, and Mr. Job Seamans, formerly pastor of the Church in Attleborough, Mass., now of that of New London N. H., was converted and

began to preach among them. But the lands and government not meeting their approbation, and finding themselves uncomfortable in other respects, in 1771, the founders of the emigrating Church, with Elder Mason, removed back again to Mass., and settled at a place called New Providence, now in the township of Cheshire in Berkshire County. What became of the converts Mr. Mason left behind, I do not find; but it is probable they were scattered and the Church broken up after the founder had left them. Some further account of the Baptists there will be given in its due order.

HORTON.

Not long after the settlement of the Church in Sackville, an Elder Moulton, from one of the New England States, probably from Massachusetts, began to preach at Horton. His preaching was attended with success, and in a short time a Church was formed consisting of Baptists and Congregationalists. What became of Mr. Moulton I do not find; but the Church did not enjoy much prosperity, until it was revived under the ministry of Henry Alline. This zealous minister was cordially received among them, and the Church adopted his maxims of discipline. They travelled but a short time, however, in fellowship with his New-Light connection, before they made choice of a Mr. Piersons, a native of England, for their minister, who induced them to give up their mixed communion-plan, and settled them on consistent ground [1778]. But in a short time, by the influence of one of their deacons, they broke down all their bars, and again admitted unbaptized persons to their communion. In this practice they continued until 1809, when a reformation was again effected, which is likely to be permanent.

About the year 1790, Elder Piersons removed to Hopewell, New Brunswick, where he died shortly after.

David George, in speaking of Horton Church (Rippon's Register, Vol. I., p. 481), mentions that a Mr. Scott was their minister. He probably succeeded Mr. Piersons, and continued with them but a short time. But I can gain no further account of him.

A few years after Mr. Piersons' removal, the Church made choice of Elder Theodore S. Harding for their pastor, in which office he continues to the present time. He had been a Methodist preacher, but was baptized and ordained by Mr. Burton of Halifax, soon after his settlement in that city.

NEWPORT.

This town received its name from Newport on Rhode Island, from

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which most of the planters of it emigrated. While Mr. John Sutton was in Nova Scotia, he preached some time in Newport [1763] and baptized a few persons; but he soon left the country and returned to New Jersey.

Shubal Dimock is said to have been one of the principal promoters of religion in this town. He was a native of Mansfield in Connecticut, and was brought up a Presbyterian. But when he was brought into the light of the gospel, he found himself under the necessity of dissenting from the parish worship; for which he was oppressed and plundered, and this oppression led him to seek an asylum elsewhere. Accordingly in 1760, he removed to Nova Scotia and settled at Falmouth, where he tarried about a year. He then removed to Newport, where he spent the remainder of his days. He became a Baptist [and was immersed by his son Daniel] about the year 1775. He was a man of eminent piety, and occasionally preached. His eldest son Daniel was a Baptist in sentiment before he left Connecticut, but was not baptized till he settled in Nova Scotia, where the rite was administered to him by Mr. Sutton about 1763. This man was also a preacher, and preached until within a few days of his death. Joseph Dimock, pastor of the Church in Chester, is his oldest son.

The two Dimocks, Shubal and his son Daniel, united with the Church in Horton, but labored much to promote religion in their own town. But it does not appear that any Baptist Church was formed here until the year 1800 [Aug. 17, 1779]. The father died about ten years before this period, and the son about four years after it [1805]. Mixed communion was the prevailing custom among most of the Nova Scotia Baptists when the church in this town was formed, and it fell in with the practice, continued it for a short time, and then gave it up.

The Newport Church has waded through many trials from its disputes respecting the terms of communion, but more on account of the ill conduct of its late pastor, William Delany, whose labours were, for a while, attended with much success, but who, a short time since, fell into the sin of drunkenness and was excommunicated from the Church [1809]. This shipwreck of their pastor, by causing divisions, had like to have destroyed their visibility as a Church; but they have since recovered, in a good degree, from this painful shock, and although they have no settled minister, bid fair to be one of the most flourishing Churches in the Province.

Island, from

CORNWALLIS.

The history of this Church will lead us back to the year 1776, when Henry Alline began his New-Light ministry in Nova Scotia, and established a Church here upon his plan, over which he was ordained pastor.

After Henry Alline's death, a Congregational minister of the New-Light connection, by the name of [John] Payzant, was ordained to the pastoral office here, in which situation he continued a number of years, when he removed to the town of Liverpool, where he now resides. Their next, who is also their present pastor, was Rev. Edward Manning, who has furnished me with much information of Nova Scotia, and the following respecting himself. He was ordained as their pastor, Oct. 19, 1795, being then an unbaptized New-Light minister. But his mind soon became disturbed about baptism, and for three years subsequent to his ordination, was much agitated on the subject; during which time he continued a motley mixture of administrations, sometimes immersing, and at other times sprinkling both adults and infants, constantly endeavouring to prove from the Scriptures the eligibility of his subjects for the ordinance, and the validity of his different administrations. But at length his mind was brought to a stand; the only gospel baptism was clearly exhibited to his view, and he was made willing to obey. He accordingly went to Annapolis, and was baptized by the Rev. Thomas H. Chipman, the former pastor of the Church in that place.

This measure, as might be expected, produced some agitation in the Church, but it was finally agreed that he should continue their pastor, without being obliged to sprinkle any more, either infants or adults; but open communion both pastor and people conscientiously maintained. About this time, a very refreshing season was granted to the Church, and many believers were added by being baptized in the gospel mode.

The Church, however, was far from being harmonious for many years, but was in an agitated and divided state. Mr. Manning was obliged after a few years to relinquish open communion, and in 1807, soon after the Church was reformed to its present unmixing and consistent plan, he was led to call in question the validity of his former ordination.

This brought on him a new and peculiar trial, for the brethren were not unanimous in their opinions about the matter. In the midst of their enquiries, Elders Isaac Case and Henry Hale, two missionaries from the Massachusetts Baptist Missionary Society,

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came among them; by their advice and assistance a unanimity was obtained, and his ordination was effected [1808]. Since that time they have moved on in order and harmony.

CHESTER.

This Church was formed in 1788 upon the open communion plan, most of the members at that time being Congregationalists. One article in their confession was: "We believe baptism to be a divine institution, yet, as there are different opinions as to the subjects and outward administrations of the ordinance, we give free liberty to every member to practise according to the dictates of their consciences, as they profess to be directed by the word of God."

Different ministers labored among them with success. Rev. John Secomb, a very godly minister of the Congregational order, became their pastor, and continued in that office till his death. Rev. Joseph Dimock, who was then a Baptist minister, and who is now their pastor, made them a number of visits during Mr. Secomb's life, and soon after his death, (viz.: in 1793), he accepted a call and settled among them. Under his ministry they have been a prosperous and generally a happy people. They had however, for a while, some severe trials, occasioned by their disputes about the terms of communion. In 1809, a partial reformation was effected, so that no more were to be received into the church unless they were baptized. But still a few good people who had not been baptized were admitted to their communion. Thus matters continued until 1811, when the reformation was completed, and the church was received into the Association.

ARGYLE.

In this place there was also a Church established by that successful planter of Churches, Henry Alline; but it had become broken or dissolved before the present one was erected.

About 1806, there was a very pleasing and extensive revival in this place, and the present Church was gathered under the ministry of Mr. Enoch Towner, their present minister; their number is about 70. One Pedo-Baptist, who is a very old and pious person, is admitted to their communion. The Church generally are convinced of the propriety of unmixed communion, but the old disciple is not inclined to go into the water; and they are waiting, (with patience it is hoped) until some escorting angel shall bear him beyond the bars of communion-tables, and thus complete the reformation which they have brought to such a hopeful period.

HALIFAX.

This Church was founded by Rev. John Burton, its present pastor, in the following manner. Mr. Burton is a native of England, was initiated into the Episcopal Church in infancy, and never entirely left that establishment until he became a Baptist. He was, however, licensed in England as a dissenting minister. He arrived at Halifax May 20th, 1792; but he had no design of tarrying there, for he left England with the intention of settling in the United States. At this time there was a Mr. Marchington in Halifax, who had built a meeting-house for the Methodists, to which denomination he belonged; but on account of a disagreement between him and the Society, his meeting-house was unoccupied when Mr. Burton arrived. Into this house he was invited, where he preached for more than a year after his arrival in Halifax.

In the Fall of 1793, Mr. Burton travelled into the United States, and at the town of Knowlton in New Jersey, he was baptized in December of this year, and the next month was ordained at the same place. In June, 1794, he returned to Halifax a Baptist minister, to the astonishment of all his friends. He was now entirely alone, there not being an individual Baptist in the town but himself. He continued preaching in Mr. Marchington's meeting-house until the next year; and by this gentleman he was much befriended until after he had become a Baptist. But now being left without patronage, his prospects were truly gloomy and discouraging, being low in his temporal circumstances, and almost destitute of the society of his brethren, as the Province was then much overrun with error and enthusiasm, and the few Baptists who were scattered in it were so much intermixed with the Pedo-Baptist 'New Lights,' that he could have but little fellowship or communion with them. But his prospects soon became more encouraging; liberal helpers were raised up for the supply of himself and family. In a short time a number were baptized, and in 1795, a small Church was constituted, which has never been large, but is respectable and well established. A respectable congregation has been collected, from which Mr. Burton receives a comfortable support. They have purchased a lot $55\frac{1}{2}$ by $36\frac{1}{2}$, on which they have erected a commodious house of worship, and also a dwelling-house for the accommodation of their pastor. Both of the buildings are of brick; and they, with the lot, cost about £900 in the currency of the Province, which is about \$3,600. The meeting-house is about $36\frac{1}{2}$ by $25\frac{1}{2}$, with galleries. Towards

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defraying the expenses of this estate, Mr. Burton collected considerable sums in different parts of the United States.

PROMISCUOUS CHURCHES.

Besides the Churches whose history has been given, there are the following in this Province which have established unmixed communion, viz.: Sissiboo, in the township of Digby, Upper Granville, Lower Granville, Ragged Islands, Clements, Onslow, Amherst, Lunenburg, Digby Neck, Nictau, and Wilmot, and a small Church on Jordan and Pleasant Rivers, in a new settlement between Nictau and Liverpool. On the Isle of St. John's in the Gulf of St. Lawrence, and which island is attached to the Province of Nova Scotia, there is a small Church under the care of Elder Isaac Bradshaw. Some of these Churches were nearly as old in their beginning, as those whose history has been given at large, and were formerly mixed in their communion; others are of later date, and were established at first on their present foundation.

There are also four Churches in this Province, which admit unbaptized members to their communion, viz.: Yarmouth, Argyle, Barrington, Cockwert. There are also about 20 Baptist members in the town of Liverpool, some of whom are in the communion of a Congregational Church under the pastoral care of a Mr. Payzant. Yarmouth Church is said to consist of almost 300 members: Rev. Harris Harding is their pastor. It was first planted by Henry Alline. For many years it consisted of Pedo-baptists and Baptists indiscriminately. In 1807, they effected a partial reformation, so that none but Baptists are permitted to sign their articles, and enjoy the privileges of complete membership; but about twenty or thirty Pedo-baptists are admitted to their communion. This they call not *open*, but *occasional communion*."

EARLY CHURCHES IN NEW BRUNSWICK.

As we have already seen, a Baptist Church was established at Sackville (originally Tantrammar) by Elder Mason and his associates from Swansea, in 1763. The Horton Church, constituted in 1778, claims to be the first Baptist Church established in the Maritime Provinces, if not in Canada; but according to Benedict's History, the Baptist Church in Sackville, under Elder Mason as their pastor, was organized fifteen years before the Church in Horton. The original members, with their pastor, continued here for about eight years, and then returned to the United States. But Baptist senti-

ments had taken root, and continued to grow. "Two Baptist ministers," says Benedict, "whose names were Windsor and Rounds, are mentioned as having labored here in early times: but how long or with what success we are not told."

A Mr. Joseph Reed was called to the ministry in this Church. Particulars are not given, but the probability is that Mr. Reed was the successor of Mr. Mason. He labored here for some years and then removed to Horton, N. S., where he died.

As the result of these changes, the first Baptist Church of Sackville lost its visibility before Henry Aline came upon the stage. Under his ministry a revival of religion took place in Sackville, and a Church was constituted on the Congregational plan; but this subsequently was demoralized and scattered.

When Joseph Crandall, as a young convert to the truth, came to them in the year 1800, in the power and spirit of the gospel, souls were converted and a new Baptist Church was organized. This probably was the first Baptist Church constituted in New Brunswick by "the Fathers." This was thirty-seven years after the establishment of a Church in this place by Elder Mason.

"Though seed lie buried long in dust,
It shan't deceive the hope;
The precious grain can ne'er be lost,
For grace ensures the crop."

The Church at Salisbury, over which Father Crandall presided from its commencement till his removal by death, was organized in 1800. Likewise the Church at Waterbury or Canning, so long under the effective ministry of Elder Elijah Estabrooks, was constituted in 1800. The Church at Prince William, under the pastorate for many years of Elder Lathrop Hammond, was also established in 1800. Not long after came the Churches of Wakefield and Springfield. These were followed by the rise of the following Churches, viz.: Germain Street, St. John, in 1810, First Keswick in 1812, Fredericton in 1814, Nashwaak in 1814, St. Martin's about the same time.

Benedict, who wrote in 1813, speaks of Baptist Churches, in addition to the above, as existing in the following places, viz.: Mangerville, Shepody, Woodstock, Kingsclear, Long Reach, Sussex, St. Mary's, St. George, St. Andrew's, and St. Stephen. He adds: "Very little information has been obtained respecting the time when, or the circumstances under which, these Churches were formed;

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except that a number of them were gathered, and others were enlarged and strengthened, by Elders Isaac Case, Henry Hale, Daniel Merrill, and Amos Allen, who travelled hither under the patronage of the Massachusetts Baptist Missionary Society."

Benedict also speaks of a system of error introduced into the Churches by New-Light enthusiasm, called "*The New Dispensation.*" This system consisted largely in a mystical explanation of the Word of God, and in regarding mere animal impulses as the infallible teachings of the Holy Spirit, which must be followed at all hazards. Some of the Baptist teachers were, for a time, led astray by these speculative ideas, but subsequently saw their mistake and retraced their steps.

The date of the organization of several of the above Churches, as given in our Baptist Year Book, does not correspond with the statements of Benedict's History. This may be accounted for in this way. Probably in the transition state of these Churches, several of them lost their visibility, and the present dates are given from the time of their resuscitation.

The table given on page 42 shows that only five New Brunswick Churches were represented in the first Association up to 1810, viz.: Salisbury, Sackville, Waterbury, Prince William, and Wakefield.



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CHAPTER IV.

THE RISE AND PROGRESS OF THE BAPTIST ASSOCIATION OF NOVA SCOTIA AND NEW BRUNSWICK.

“IN 1797,” says Benedict’s History, “four ministers—whose names are Payzant, Chipman, James and Edward Manning—met in Cornwallis, and devised the plan of an Association. According to their request, six Churches, by their delegates, met the next year, among whom were six ministers; and all the Churches at this time were composed of a mixture of both denominations. The Association was formed, and mixed communion at that day was a thing of course, and continued to be practised in this body for eleven years, namely, until 1809.”

While no Minutes of the first Association were published until 1810, the following copy of the Preamble and Rules adopted at the organization in Lower Granville, appears in the “Jubilee Sketch” furnished by Elder S. T. Rand.

The Association of the Baptist Churches of 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 of June, 1800, after having carefully examined, approved and adopted the following principles and rules, viz.:

1st.—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.

2nd.—That such Association is entirely consistent with the independence and power of particular Churches, because it pretends to

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no other powers than those of an advisory council, utterly disclaiming all superiority, jurisdiction, coercive right or infallibility.

3rd.—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 counsellors are in the laws of the land: for this is the ground of the Church's application to them.

BAPTIST ASSOCIATION OF BRUNSWICK.

Our ministers—whose names were Edward Manning—met the next Association. Accord-
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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 expense 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 recommendatory, from other Churches,—their diminution by death, excommunication or dismissal 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 determined 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 petition, 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 favor 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 it 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 mutual 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 of which are as follows: the imputation of Adam's sin to his posterity; the inability of man to recover himself; effectual calling

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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 in meeting 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.

We learn from the Historic Sketch by Rev. S. DeBlois, that the second meeting of the Association was held in Horton in 1801. The introductory sermon was preached by Rev. James Manning from Malachi 2: 7.

A manuscript document, written by Elder E. Manning, records the doings of the Association at its session in 1802, thus:—

“The Baptist Association met according to appointment, at the Baptist meeting-house, Cornwallis, 20th of June, 1802. Sermon by Bro. T. H. Chipman, from Genesis 45: 24,—“See that ye fall not out by the way.” Gave general satisfaction. Prayer by Bro. Harding. Exhortation per Bro. Crandall. The Moderator and Clerk, with the Elders and Messengers, took their seats. Singing, and prayer by the Moderator. Chose Bro. Joseph Dimock, Moderator, and Bro. Edward Manning, Clerk.

Read letters from the following Churches, by their Elders and Messengers, viz.: *1st Baptist Church, Annapolis*—Elder Thomas H. Chipman; Joseph Fellows and S. Morse, Deacons. *2nd 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 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 Bro. 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 Association recommended Bros. Chipman and Edward Manning to go to the assistance of the Halifax brethren at the dedication of their House. The Association agreed 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 can not be blessed with such a privilege.

In answer to the Horton Church, respecting how far the Church shall proceed with a member who is guilty of public offence, have agreed, if the member be visited according to the gospel, and cited to appear to give an account of his or her proceedings, and they fail (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 Bros. Silas Morse and Joseph Fellows, who preach without ordination, 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. Bro. Joseph Dimock to prepare the Circular Letter; or, in case of failure, Bro. T. H. Chipman. Bro. Joseph Dimock to preach the introductory sermon; and in case of failure, Bro. Edward Manning."

The Association met again in Horton in 1805. But the only record of the proceedings is given in the Historic Sketch quoted above, and reads thus: "A Council was appointed to advise the Church in Cornwallis in reference to the difficulties about baptism."

We now quote again from Benedict's History: "The Association had now become considerably large; it had enjoyed many prosperous seasons, and believers' baptism had almost supplanted the doctrine of infant sprinkling. The reader will perceive by the preceding history of the Churches that the terms of communion had been

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previously much agitated among them. Many had come to a point on the subject; and the Association, at its annual session in 1809, found itself so much straitened and embarrassed that a vote was then passed that, for the future, no Church should be considered as belonging to it, which admitted of open communion. On account of this vote, four Churches were dropped or else withdrew.

It was a trying circumstance in the minds of many, to shut their doors against so many of their pious and beloved Pedo-baptist brethren who had so long travelled in communion with them. And under these delicate circumstances, some were doubtless over zealous in pushing the reformation; while others, probably from the tenderness of their feelings, declined promoting a measure of the propriety of which they were most fully convinced.

Some of these persons said to their brethren, 'Do not wait for us, but go forward and do your duty, and leave us to do ours.' And many of these who had long been halting, and who felt in a measure easy in their minds, while their baptized brethren sanctioned their neglect by admitting them to the same Church privileges with themselves, now were awakened to a sense of their duty, came forward, and were baptized.

Many who had been for a long time embarrassed were now relieved, and viewed themselves as standing on tenable ground; and many individuals throughout the country, and the whole Church at Halifax, who had refused communing and associating with the mixed communion connexion, as soon as they were reformed, most cordially united with them.

The discipline of the Churches has been much better regulated on the new plan than on the old one."

SKETCH OF THE ASSOCIATION FROM 1810 TO 1821.

The N. S. and N. B. Association met at Sackville, N. B., June 25, 1810, and for the first time, so far as we know, published Minutes of the proceedings. From these we learn how denominational business was conducted seventy years ago.

"1. At 10 o'clock, A. M., Introductory Sermon by Brother DANIEL MERRILL, from Rev. 20: 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 Brothers D. MERRILL and H. HALE, Messengers from the Lincoln Association (Me.), 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.					TOTAL.
		Added.	Dismissed.	Excluded.	Died.	
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 CLEVELAND,..	2	..	..	..	36
	Thomas Lynds,.....	..	..	..	..	..
Amherst,.....	Thomas S. Black,.....	..	..	..	..	15
	William Freeman,.....	..	..	..	..	..
Digby Neck,.....	PETER CRANDALL,.....	..	..	..	..	69
Salisbury, N. B.,.....	William Sinton,.....	6	..	..	2	46
Sackville, N. B.,.....	JOSEPH CRANDALL,.....	..	..	..	..	55
	JONATHAN COLE,.....	..	..	..	..	..
	William Lawrence,.....	..	..	..	..	..
	Joseph Reed,.....	..	..	..	..	..
Waterbury, N. B.,.....	ELIJAH ESTABROOKS,...	..	..	..	..	50
Prince William, N. B.,	L. Hammond,..	2	2	1	1	37
Wakefield, N. B.,.....	— —,.....	..	..	..	..	22
		84	95	8	6	924

TUESDAY MORNING, June 26.

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

8. At 10 o'clock Elder Daniel Merrill preached from Matt., 19: 19, 20.

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

9. The Circular Letter, written by Elder J. Crandall, was read and accepted.

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Added.	Dismissed.	Excluded.	Died.	TOTAL.
44	37	5	..	63
14	60
11	56	55
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4	270
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2	36
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..	15
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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. 2nd—Voted, that a Church meeting be appointed, and brethren chosen to visit, advise, admonish, and exhort, in meekness and much love, the above described brethren. Should their endeavours 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 be held next year at Onslow.

17. Voted, Elder T. S. Harding write the Circular 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 E. Manning to preach the Introductory Sermon, in case of failure, Brother J. Crandall.

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 the Messenger appointed to go to the Lincoln Association, to help to bear their charges.

25. Voted, Elder J. Crandall 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. Crandall poured out his soul in prayer to God. The Right Hand of Fellowship was given by Brother Edward Manning. The concluding prayer by Elder Hale."

CORRESPONDING LETTER.

The Nova Scotia and New Brunswick Association convened at Sackville, N. B., June 25 and 26, 1810, to our Corresponding Association, sendeth Christian salutation.

DEARLY BELOVED BRETHREN IN THE LORD,—Our hearts were 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 honour and victories of the Cross, until thousands and tens of thousands be brought in delightful harmony to receive Jesus of Nazareth as their 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 God. 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.*

We give the above record of 1810 just as we find it, without reconstruction or correction, omitting only the Circular Letter, so that our readers may have a just conception of the mental discipline of the Fathers seventy years ago. It will be seen that nothing was said in that Association about Home or Foreign Missions, Sunday Schools, or Education, &c. It was emphatically a transition state.

1. These people were converted to God.
2. They organized churches.

3. These Churches, as light increased, were found to be imperfectly constructed.
4. The next thing to do was to come into gospel order.
5. When the Churches were reconstructed they proceeded to organize their Association on a correct basis.

This they did in 1809; and in 1810, as we have seen, they published their records. But the reconstruction did not embrace all. Hence the struggle and the contest, as indicated by the Circular Letter. But substantial work was done, and valuable aid was rendered by the Massachusetts Baptist Home Missionary Society, which then covered what is now the State of Maine. The missionaries to the Provinces were Elders Case, Hale, and Merrill. It will be seen that the last two were present at the Association of 1810, and rendered important service.

The following letter from the Rev. Daniel Merrill to the editor of the *American Baptist Magazine* will be read with interest in this connection.

EXTRACT OF A LETTER

FROM THE REV. DANIEL MERRILL, TO THE EDITOR OF THE
"AMERICAN BAPTIST MAGAZINE."

SEDGWICK, Maine, Aug. 17, 1810.

MY DEAR BROTHER,—

A fortnight to-day, I returned from my eastern expedition. My route lay through part of his Britannic Majesty's dominions, and hard by some of the strongholds of Satan; I was everywhere, however, received with sufficient attention and civility.

It was very pleasing to me to behold my beloved brethren of Nova Scotia and New Brunswick, who have so lately emerged into gospel liberty, so expert in discipline, so determined in Christian order and communion, and so well marshalled in battle array. They appear, in a very good degree, like *veterans*, whilst they are, in age, but very children. Fourteen years only have elapsed since but one *baptized* Church was to be found in both Provinces. Now they can count nearly forty, and some of them are large and flourishing.

Their Association, which I visited as a Messenger from the Lincoln Association, was holden at Sackville on the 25th and 26th of June. It was a good season. Tokens of the Chief Shepherd's kindness and presence appeared specially manifest. The Elders and Messengers of the Churches were solemn, cheerful, and of good courage. The letters from the different Churches were refreshing,

and fraught with much good news. In one County (Annapolis, if I mistake not,) between two and three hundred had put on Christ the present year, by being baptized into Him. Babylon appears to be in full retreat; yet her pursuers should be very wary, for she is very subtle, and by no means in a very good mood. She thrust one of Christ's ministers into prison, the week before I left those regions; and their evil eye was fixed on Bro. Hale, to take him the same week; but he being a "Gospel Ranger," they were not and I presume they will not be able to incarcerate him.

Zion's God is so generally lengthening her cords, and making her stakes stronger, that I cannot in one short letter descend to particulars, without leaving the larger half behind. However, that my letter be not altogether in generals, I will particularize a few instances.

I will begin with Brier Island. The place was notorious for irreligion, perhaps as much so in proportion to its magnitude, as was Sodom on the morning of Lot's escape. Last Autumn or Winter, Bro. Peter Crandall visited the Island, and preached to as many of the shy islanders as he could collect within hearing of his voice. He was threatened with death if he ventured to preach on this Island again. However, he loved their salvation more than he feared their threatenings; he ventured,—the people collected,—he spoke, and the Lord spoke too. At a late hour the assembly was dismissed. He retired, but ere soft sleep had closed his eyes, a messenger requested he would visit a house distrest. Without gainsaying he arose and followed him. Whilst on his way, in the first house he passed, he discovered a light; it came into his mind just to call and see how they did. He found them in the agonies of dying unto sin,—an household distrest for sins committed and salvation infinitely needed. He saw their anguish, manifestly such as all must feel or die forever; and observing their exercises and situation such as he judged not expedient to be interrupted, retired in silence. The next house he found and left in a very similar condition. Going a little further, he heard a person in the field, manifesting by his sighs and groans, bitterness of spirit. Mr. Crandall turned aside, and in silent wonder beheld, and left the sin-sick man. He was soon at the house whence they had sent for him. Here he found a company sorely opprest with their load of sin, burdened by it, and longing to be free. Here he broke silence, and pointed dying sinners to a living Saviour. On this never-to-be-forgotten Island, in sixteen of the eighteen families which reside on it, were thirty-three hopefully

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born from above. The reformation had reached the main, so that when I saw him, he had baptized between fifty and an hundred.

Before this shall reach you, Brother Hale's to Brother Collier will probably be handed to you.

In addition to what he has communicated, I will add that he has given but a very modest account of what the Lord hath wrought at Belisle Bay by him. I know not whether I ever saw or heard of any one garrison being so largely harassed by a single gospel ranger in the compass of one campaign, and that too a winter one. It is true Brother Ansley, who is no mean soldier, was there one evening, in which the Lord wrought wonderfully. An account of this evening, with one preceding it, is nearly as much as I have now time to relate.

On an evening preceding the two, and in which Brother Hale delivered his first discourse to the then idle people on Belisle Bay, a Polly Davis was arrested by the Spirit of Truth, and before the rising sun, was set at liberty. The next day being a militia muster, the young men came to see their changed associate, and wondered at but hated the change.

Another lecture was appointed for the following evening. Not far from the time of meeting, two of the foremost young men, taking the inn on their way, called for half a pint of ardent spirits each and drank it, observing that they would raise the devil at the meeting. The religious exercises began, and sleep prevailed over the young men, till little more was to be heard. However, they awoke from their drunkenness, and in season to hear a sentence or two, and what they heard was as a nail in a sure place. They had rest no more until they found it in believing. Soon after this, at an evening lecture, Brother Ansley preached; and when Brother Hale had observed what he judged expedient, and the assembly were dismissed, the people all sat down. A solemn silence now prevailed for nearly an hour, when a young woman about twenty, who had been baptized about two years before, arose and, filled with a sense of her backsliding heart, spake in such a feeling and solemn manner as greatly to affect the whole assembly. It was now a time of weeping, mourning, and lamentation. The saving health of our Immanuel soon appeared in healing the broken-hearted, and setting the poor captives free. Before the morning light, nine young converts were chanting forth their young hosannas.

You can hardly imagine how suddenly and deeply these things waked the enemies of reformation, and roused all their powers of

opposition. The Church Priest now visited where he had never walked before. The dialogues between him and his now converted but heretofore deluded parishioners, would be sufficiently entertaining had I time to relate them.

From Belisle Bay I came down the river to the City of St. John, where I preached three times,—twice on the commons,—and baptized one worthy man and two honorable women.

In bonds of perpetual friendship, I am sincerely yours,

DANIEL MERRILL.

This Mr. Merrill has an interesting history. Before he became a Baptist, he was the esteemed pastor of a large Congregational Church in Sedgwick, Maine. He became troubled in his conscience on the subject of *believers' baptism*. He examined the Scriptures, read Pedit-baptist books, and adopted various methods to banish his doubts regarding the validity of infant baptism; but all this was unavailing. His perplexities increased, but he could not endure the thought of renouncing the faith of his fathers, and becoming a despised Baptist. In his trouble he prayed earnestly "*Lord make me anything but a Baptist;*" but the truth pressed his conscience until he cried in deep anguish of spirit before the mercy seat, "*Lord make me anything Thou wouldst have me to be, even if it be a Baptist!*" As might be expected, soon he felt constrained by God's word to embrace with his whole heart the doctrine of believers' baptism, as maintained by us. He accordingly preached seven sermons to his Church, giving his reasons for this change in his religious opinions, and putting forth such a chain of Scriptural argument as produced a powerful impression upon his people. The result was that Mr. Merrill, his wife, and other members of his Church, numbering in all sixty-six, were buried in baptism, May 13th, 1805, by Dr. Baldwin, of Boston; nineteen more were baptized the day following, and the whole were formed into a Baptist Church, and Mr. Merrill was ordained their pastor. The members of this Congregational Church continued to repair to the water until about one hundred and twenty of them were baptized. The sermons preached by Mr. Merrill on the subject of baptism, passed through several editions and were extensively useful. It seemed a fortunate circumstance that one so eminently qualified to teach should, in the providence of God, have been chosen to instruct the young converts in the Provinces, and to guide the infant Churches to a more thorough knowledge of gospel doctrine, precept and practice.

In 1811, the Association met at Onslow, with Brother T. S. Harding as Moderator, and Rev. E. Manning as Clerk. Introductory sermon by Rev. Edward Manning. Four Churches were added, viz.: the Baptist Churches of Halifax, Wilmot, Chester, and Springfield. Whole membership, 1221.

In 1812, the Association held its anniversary with the Church at Upper Granville. Introductory sermon by Rev. Joseph Crandall. Rev. John Burton chosen Moderator, and Rev. E. Manning, Clerk. The baptized Churches of St. John, New Canaan and Lunenburg requested, by letters, admission into the Association, and were unanimously received. Total membership, 1371.

The Minutes of 1813 say that the Association was held at the Baptist Meeting-house in Sheffield, N. B. (now known as Waterbury). Elder Edward Manning preached the introductory sermon. God's gracious presence was manifested. Elder Joseph Crandall was chosen Moderator; William Sinton, Clerk. The baptized Churches of Madamkiskey (Keswick) and St. Mary's were, by a unanimous vote, received. Total membership, 1605.

In 1814, the Association was held with the Church in Chester. Brother Thomas Ansley delivered the introductory sermon. Rev. E. Manning chosen Moderator, and Bro. William Chipman, Clerk. The Baptist Church of Fredericton, by their own request, was admitted into the Association. We see that the Church of St. Martin's appears this year for the first time upon the Minutes. It was probably organized in 1813. Brother Edmund J. Reis preached on Tuesday morning from Prov. 13: 15. "A contribution was made for the poor heathen, to be sent to the Treasurer of the Auxiliary Bible Society of Halifax, and forwarded by that Society. Amount received, £8 13s."—\$34.60. This may be regarded as the COMMENCEMENT OF OUR FOREIGN MISSIONARY ENTERPRISE.

In compliance with a request from the Church in Chester, Brethren Joseph Crandall and Samuel Bancroft were commissioned to preach the gospel to the people on the shore to the eastward of Chester, each to receive five shillings per day, during three months, and the Association pledges to see it paid. This is the FIRST SYSTEMATIC EFFORT OF THE FATHERS IN THE HOME MISSION DEPARTMENT. Prior to this, they had all been missionaries in turn, but under no direction by any organization: and no one was pledged to see them paid for their services: but from this time forward, men were sent forth to do mission work. Then we should further note that Home and Foreign Missions were commenced in the same year by the

Fathers, showing that they regarded them as twin sisters in the great work of saving souls. Brother Holmes Chipman was appointed Treasurer of money collected. Total membership, as reported, 1494.

In 1815, the anniversary was held with the Cornwallis Church. Introductory sermon by Father Joseph Dimock. Elder J. Dimock chosen Moderator, and Elder E. J. Reis, Clerk. An appropriate missionary sermon was preached by Brother Edmund J. Reis from the passage in Jonah, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." "A refreshing time from the presence of the Lord." A liberal contribution was taken up for sending a missionary to the eastward of Halifax, amounting to £29 13s., or \$118.60. The collections of these modern times, at our great anniversaries, are small in proportion to this contribution for Home Missions made by the Fathers sixty-five years ago.

"In answer to the Church of Chester, voted that the Baptist Catechism should be procured, and recommended to the Churches in connection, to be used by their members in the education of their children."

We are not told by whom this Catechism was prepared; but we doubt not it was sound in the faith; and the resolution indicates that the Fathers believed in properly training the children in the right ways of the Lord. A great need of our Churches and of our families of the present day is a Baptist Catechism, all sparkling with the truth of God.

"In answer to the request of the Church of St. John, that a Code of Discipline might be adopted and recommended to the Churches in connection,—

Voted, That a Committee should be appointed to draw up a Code of Discipline, for which the following brethren were chosen:—Joseph Dimock, Edward Manning, William Chipman, Joseph Crandall, and Thomas Ansley."

"*Voted*, That the Association is considered a Missionary Society, and with them is left the whole management of the Mission business."

This is the FIRST REGULAR MISSIONARY SOCIETY CONSTITUTED BY THE FATHERS. Joseph Crandall and James Munro were appointed missionaries to the east of Halifax; and the Treasurer, Holmes Chipman, was directed to pay each the sum of forty dollars out of the fund. Total membership, 1207.

The Association met at Nictaux in 1816. Rev. Joseph Crandall preached the introductory sermon. Brother Joseph Dimock, Moderator, and Brother James Munro, Clerk. A liberal collection was

made for the purpose of renewing the Mission on the shores of Nova Scotia, east of Halifax, and also for extending missionary exertion on the Northern shores of the Province of New Brunswick. Membership reduced to 993.

At this session, James Munro was present as a candidate for ordination. After a satisfactory examination, he was set apart by the laying on of hands. Ordination sermon by Elder E. Manning.

1817. The Association was held at Fredericton. Introductory sermon by Rev. Joseph Dimock. Brother J. Dimock chosen Moderator, and Brother James Munro, Clerk. Membership, 1104. Home Missionary efforts strongly commended.

1818. The Association assembled at Newport. Rev. Joseph Crandall preached the Association sermon, "much to the satisfaction of the Association generally." Bro. Joseph Dimock chosen Moderator, and Bro. E. Manning, Clerk. Membership reported, 1367. Brother Houghton delivered an appropriate sermon, having reference to Missions; at the close of which a collection was taken, amounting to fifty-six dollars.

A Committee was appointed to superintend the missionary concerns of the Provinces, consisting of Brethren T. H. Chipman, Edward Manning, T. S. Harding, Simon Fitch, Daniel Lockhart, George Dimock, and William Chipman. This arrangement indicates a more orderly management of missionary affairs. The whole amount collected this year for Home Missions, was £46 12s. 2d., or \$186.44,—very large, in comparison with our modern contributions.

"Employed Brother T. Ansley for eight weeks to the eastward of Halifax; Bro. David Harris eight weeks on the North Shore, on the south banks of the River St. Lawrence; and Brother James Munro for eight weeks to the destitute up the River St. John. It was also agreed that each missionary should receive ten dollars per week, and all expenses borne, and that they account for all moneys received to the Committee; but this does not apply to any articles of clothing given to the missionary or his family."

1819. The Association met in Germain Street, St. John. Number of members of Churches reported, 1570. Brother David Nutter appeared before the body as a candidate for ordination, and gave the most satisfactory evidence of his call and qualifications for the ministry. Ordination sermon by Elder Harding. Laying on of hands by Elders Chipman, Manning, Harding, Ansley, Crandall, Drinkwater, and Dimock. Consecrating prayer by Elder Chipman; charge by

Elder Manning; hand of fellowship by Elder Drinkwater; concluding prayer by Elder Crandall.

Collections for missionary purposes on the increase. More missionaries appointed. Elders Dimock and Nutter and Deacon Floyd were appointed a Committee to counsel and assist the Church at St. Martins, as their case may require.

1820. The Association anniversary was held at Sackville, N. B. Sermon by Elder E. Manning. Elder J. Munro, Moderator; Elder C. Tupper, Clerk. Membership of the Churches increased to 1785. The Churches of Windsor and Miramichi added. Bro. Samuel McCully appeared as a candidate for ordination, and after a careful examination, he was set apart in the usual way.

“Voted, That Elders E. Manning, D. Harris, and Brethren H. Chipman and William Chipman be our Committee to superintend missionary concerns in Nova Scotia. Also, Elders R. Scott, E. Estabrooks, T. S. Harding, and Brethren T. Pettingell, W. Wilmot, J. Drake, and J. Ring, in New Brunswick.”

This was the first Board appointed for *Home Missions in New Brunswick* especially. Elder T. S. Harding was at that time officiating in Fredericton, and therefore was placed upon the new Board.

William Wilmot, one of the Board, was the father of the Hon. L. A. Wilmot, late Governor of New Brunswick. He was a Baptist local preacher, and was a man of strong intellectual capabilities. The son inherited the father's gifts.

The Association in 1820 recommended the observance of the 25th of December, as a day of Thanksgiving; the 1st of January as a day of Fasting and Prayer; and the first Monday evening of every month as a season of special prayer for the success of the Gospel.

The Female Mite Society of the Germain Street Church, St. John, contributed for Missions this year, £15 3s. 7d. (\$60.72.) The Church was small and engaged in building its first house for the worship of God; but their contribution to the cause of Missions indicates the depth of their piety and their earnestness in sending the gospel to the destitute.

A request came from the Church at Miramichi, for the ordination of Brethren T. Robertson and Charles Millar. After careful examination, these two brethren were set apart to the ministry of the word.

1821. The Association was held at Onslow. Sermon by Rev. William Elder. Rev. E. Manning, Moderator; Brother Elder, Clerk. The membership had reached 1827.

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At the request of a number of brethren from New Brunswick, it was unanimously agreed that this Association be divided, and that the line which separates New Brunswick from Nova Scotia be the dividing line. That the NEW BRUNSWICK BAPTIST ASSOCIATION meet on the first Monday in July, 1822.

This was a very important movement, and we doubt not the interests of the denomination demanded it.

SKETCH OF THE N. S. ASSOCIATION FROM 1822 TO 1827.

The Nova Scotia Association held its first session as such, in 1822, at Horton. The membership reported is reduced to 1401. Elder T. S. Harding, the preacher; Elder J. Munro, Moderator; Elder C. Tupper, Clerk.

“The following question was proposed by the Cornwallis Church: Would it be considered for the glory of God, and for the health and peace of Zion, for any one Church in this connection, to proceed to ordain any candidate for the Gospel ministry, without calling a Council from sister Churches, where such Council could conveniently be procured?”

“Answer:—We conclude, that though we admit the right of every Church of Christ to choose its officers; yet it appears to us highly improper for any Church, travelling in an associated capacity with others, to proceed to the ordination of a minister, without the advice and assistance of sister Churches. We would also recommend to Churches and ministers to be careful not to recommend any man as a preacher, with whose character they are not well acquainted. We would also advise ministers, Churches and private Christians, in this day, when error in principle and immorality in practice so much prevail, not to receive or encourage any man in the character of a preacher, who is not well recommended for soundness in the faith and practice of the Gospel.”

This wholesome advice is just as important and as necessary in 1880 as it was in 1822; and *ministers, Churches and private Christians* will do well to take good heed thereto.

“Mite Societies” were now in healthful progress in several Churches. The one at Windsor, where the Church numbered only 38 members, contributed £9 19s. 3d.,—or \$39.86, to the Mission cause. A proportionate liberality at the present time, on the part of all the Churches, would fill the coffers of the denomination to repletion.

Brother George Richardson appears for the first time in the list of

ordained ministers, having received ordination at Hammond's Plains in this year.

1823. The Association met at Clements. Sermon by Elder David Nutter. Rev. William Elder, Moderator. Elder Robert Davis, Clerk. Membership, 1451.

Elder Isaac Case, from Bodenham Association, preached the opening sermon. The session was particularly crowned with the Divine presence, saints were comforted, and the attention of sinners awakened to the consideration of eternal realities.

1824. This year the Association met at Cornwallis. Sermon by Elder Joseph Dimock. Moderator, William Elder. Clerk, Edward Manning. Membership, 1545.

1825. The Association held at Amherst. Sermon by Rev. T. S. Harding. Elder Joseph Dimock, Moderator. Elder Charles Tupper, Clerk. Membership of the Churches, 1580.

"Voted, to request the Baptist Association of New Brunswick to unite with us in the publication of a Religious Periodical Magazine; and appointed Elders J. Manro, C. Tupper, and S. McCully, a Committee to prepare a letter, to be addressed to them, on the subject." This was the INCEPTION OF OUR DENOMINATIONAL PRESS. Our Fathers saw, at this early stage of their history, that such a medium for the communication of intelligence, and for the interchange of thought, was absolutely necessary to unity of action in denominational work.

1826. The annual session was held at Wilmot. Sermon by Elder James Munro. Elder Joseph Dimock, Moderator. Brother William Elder, Clerk. Number of members reported, 1634.

The Minutes contain a letter received from Brother James Stevens of Rawdon, strongly recommending the formation of a fund for the relief of aged ministers, and of the widows and orphans of deceased ministers. The Missionary Committee was instructed to devise a plan for carrying into effect the benevolent purpose of the writer.

Fifty-four years have passed away since this good man, Stevens, now departed, wrote that touching letter to his Baptist brotherhood; but to this hour, we regret to say, no efficient plan has been adopted for the adequate support of men who have worn out their lives in the service of the denomination, or to meet the necessities of their widows and orphans, when compelled by death to bid them farewell. Provision is made for soldiers who have fought the battles of their country, for the officials of the political compact; but for the soldiers of the Cross, and for the highest officials in God's Church, no ample pro-

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vision is made. While founding, guiding, and feeding Churches with the bread of life, their salaries are only equal to a most economical living, and when no longer able to serve, by reason of sickness or the infirmities of age, they are turned off to seek supplies from the charities of a cold-hearted world. When summoned by death to leave loved ones behind them without suitable support, their dying moments must be full to the brim with the deepest anxiety regarding the future welfare of those dear ones. In the name of all that is pure in heaven and just upon the earth, we most solemnly protest against such a gross violation of Christian obligation!

The following record appears in the Minutes of 1826: "Requests having been made for the ordination of Brethren John Hull and Edward N. Harris, they gave a statement of their religious experience, doctrinal views, and call to the ministry. The council, after due deliberation, concluded to ordain Brother Hull, but on account of the youth and inexperience of Brother Harris, thought it best to defer his ordination, though well satisfied of his piety, call to the ministry, &c." The day following, Brother Hull was ordained. The whole of the services were solemn and interesting; and a numerous assembly appeared heartily to join in wishing success, in the name of the Lord, to our young Brother.

It is added:—"Brother Hull is a native of the eastern part of the Province, and has been engaged in preaching four or five years; and has been made the instrument of good to many. He was, at his first entrance upon the ministry, a Pedo-baptist, but has lately embraced the principles of adult baptism, and was immersed, together with several of the people among whom he had labored, by one of our Missionary brethren."

Brother E. N. Harris was ordained soon after by his father, Rev. David Harris and others associated with him.

In the course of the proceedings, the messenger to the New Brunswick Association was instructed to confer with that body on the subject of the religious publication mentioned in 1825.

1827. Anniversary at Chester. Sermon by Elder George Dimock. Elder J. Munro, Moderator. Elder J. Dimock, Clerk. Membership of the Churches, 1711.

At this meeting of the body, the contemplated magazine became an established fact. Arrangements between the two Associations of Nova Scotia and New Brunswick had so far progressed as to justify the issue of the periodical in question January 1st, 1827, under the

title of the *Baptist Missionary Magazine of Nova Scotia and New Brunswick*. It was published first under the direction of the Missionary Board of New Brunswick; but now it received the full sanction of the Nova Scotia Association, by the action of the body, as recorded thus:—

“Appointed Elder Charles Tupper Editor of the Nova Scotia and New Brunswick Baptist Magazine, on the part of this Association; and resolved that he be remunerated for his trouble; and that this Association become responsible for the expense of the publication, and share equally the *loss* or *gain* with the New Brunswick Association; and that our Missionary Committee settle with the Editor.”

Brother Henry Blakslee was appointed associate publisher by the New Brunswick brethren.

This was a noble effort, on the part of the Fathers, to bring the power of the press to bear upon denominational progress. They took the lead of all the other denominations of these Maritime Provinces in this regard.

A hearty vote of thanks was given to Dr. McCulloch, of Pictou, for valuable services rendered to the denomination when in Britain; and also to benevolent ministers and others of Edinburgh, who, through Dr. McCulloch, had supplied a valuable collection of books for the use of our Churches. This was regarded as a very generous act on the part of the worthy doctor, who, though a distinguished Presbyterian clergyman, in this way manifested a very kindly feeling towards his brethren of the Baptist faith.

The Missionary Committee, to whom was referred the subject of Bro. James Stevens' letter of last year, regarding provision for infirm ministers and those dependent upon them for support, held consultation upon the subject, and strongly recommended that a fund should be established forthwith for this purpose, and suggested that the needful sum could be raised by collections from the Churches and by donations from individuals in land or money; also that the fund so raised should be placed in the hands of a reliable Committee to be used as circumstances might demand.

As no further Associational action was taken on the suggestions of this Committee, we take it for granted that the Fathers were too much concerned for the welfare of others to take time to look after their own interests; and in like manner, and perhaps for the same reason, no proper attention has been given to this momentous subject, down to the present hour.

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interests, ought not prominent and wealthy lay brethren to take the case in hand for them? God would reward them for so doing.

We have now heard the last of Associational ordinations. The Fathers had now come to see, more clearly than ever, that the power of ordination, according to New Testament teachings, was not invested in Conventions, Conferences, Synods, or Associations, but in *the Church* as governed by the law of Christ. Hence, instead of continuing to ordain pastors, missionaries or evangelists as heretofore, they, henceforth, left the matter in the hands of the individual Churches, with this proviso, however, that in all cases when possible, it would be advisable, as a prudential measure, and for the promotion of harmony in the body, to call an advisory Council, composed of ordained ministers and judicious lay brethren, to aid in this important matter.

This, therefore, has been the usual practice of all our Churches in the Maritime Provinces from 1827 to the present time.

Said Father Manning, when addressing an Association, in the early days of our ministry, "I have observed that representative bodies, the world over, are very much inclined to take to themselves *horns*, and to so use them as to destroy the liberties of the people. Our Association, therefore, must not put on horns." To this sentiment, after fifty years' experience in church life, we add our hearty Amen!

We have now sketched with as much brevity as possible, the origin and progress of the first Baptist Association in these Provinces from 1800 to 1827, inclusive. As the years have passed in review, we have seen how increasing light dawned upon the Fathers, and with what fidelity and earnestness they prosecuted their grand mission. We have seen how converts were multiplied and Churches increased; how new forces from time to time were added to the ministry, and how the missionary spirit gradually unfolded itself, and sent forth laborers to gather in the ripened harvest. How in 1821, they divided into two bands, separated by the geographical lines drawn between Nova Scotia and New Brunswick, but still bound together by the strong ties of the *One Lord, One Faith, and One Baptism*, so that when the time came they were prepared to co-operate in originating a magazine, as the first denominational organ of the kind established in this country. We have seen also how faithfully they dealt with all those, who, by reason of unsoundness in the faith, or of unholy practices, proved themselves unworthy of a place in the ranks of the ministry. In a word, this record of the progress of our

early associated Churches is all luminous on the one hand with the fidelity, self-sacrifice, and devotion of the people to the claims of their high and holy calling; and on the other hand, no less radiant with the light of the Divine countenance and with the smile of the God of love!



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CHAPTER V.

A NEW EPOCH.

WHY speak of 1828 as a new epoch in Baptist History?
1st. A revival movement on an enlarged scale was inaugurated. About this period there was an accession of young men to the ministry, far beyond anything that had occurred since the Fathers, as young men, had entered the field. This was true especially of Nova Scotia. Their names were Richard McLearn, William Burton, John Pryor, Edmund A. Crawley, William Chipman, Ezekiel Masters, Robert Dickey, Richard Cunningham, and Ingraham E. Bill.

If any ask why the latter should be named among the number, we answer, for the simple reason that a series of impressions, irresistible and permanent, had forced upon him the conviction that, contrary to all the plans and pursuits of his former life, he must henceforth consecrate body, soul and spirit to the ministry of the gospel. Though trained religiously by Christian parents, and well instructed theoretically in the doctrines of the gospel by a careful study of the Assembly's Catechism, he lived a stranger to vital godliness until he was in the nineteenth year of his age. Then by the private ministrations of Father Manning, deepened by the preaching of Father T. S. Harding, he was led, through long months of severe mental conflict, to experience the sweetness of redeeming love, and to realize his personal interest in the great salvation. His new-born faith, love and joy filled him with such earnest longing for the world's redemption, that he was almost persuaded that it was his duty even then, to devote his life to the ministry of the Word. But the fear of *running before he was sent*, held him back. His beloved pastor, Father Manning, spoke to him on the subject; but his reply was that he felt himself wholly unqualified for a work of such magnitude.

In the 22nd year of his age he was married to the young lady of his choice, Isabella Lyons, and took possession of a valuable property, kindly left him by his father, Asabel Bill. He entered upon the duties of his married life by erecting the family altar, which, through

grace, has never been broken down. He resolved to do what he could, in connection with his secular calling, to help forward the interests of truth and the salvation of souls. After more than a year of married life, the birth of a son stimulated him to increased exertion to make all needful provision for the future. His agricultural pursuits prospered, and in the summer of 1827, arrangements were made for an expansion of business; but no sooner was the bountiful harvest of the season gathered in, than he became strangely impressed, without any apparent cause, with the idea that it was his imperative duty to abandon his secular vocation, and go out to win souls for Christ. One deathless soul seemed to him of more value than the whole material universe; and as multitudes of these priceless souls were hastening to perdition, he must needs go and warn them of their impending danger. In vain he sought to stifle these convictions, and to resist all impressions leading to the ministry. Visits to the throne of grace were multiplied; but this only tended to deepen the impression. The words of Paul were continually ringing in his ears, "If I do this thing willingly I have my reward; but if against my will, a dispensation of the gospel is committed unto me. Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." But to do this seemed as impossible as to touch the heavens, or to remove mountains.

While pondering one day alone in his room over his insufficiency for the great work, the words of the Apostle came home to his heart, as if spoken with an audible voice from heaven, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ!" To him it was the voice of God, powerful and all-subduing. With deepest emotion and with uplifted hands, he exclaimed, "Lord, this is more than I can bear!" Up to this time he had carefully concealed his feelings, as far as possible, even from his wife. But just at this moment her sister passed through the room, saw the conflict, and, with her face bathed in tears, hastened to tell her sister what she had witnessed.

As soon as the young man could command his feelings, he hastened to communicate with a loved brother. He found him at his work, and from the fulness of his heart said to him, "My brother, I cannot tell what is to become of me, my wife or child; for I feel an awful necessity laid upon me to preach the gospel of Christ." His brother, with streaming eyes, replied, "Go to your Bible and your God. I will take care of your family." It was enough! The

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battle had been long and severe, but now victory came; and the young man, there and then, resolved in the strength of the Master, that come what might, joy or sorrow, life or death, he would henceforth obey the Divine mandate, and give his life to the ministry of salvation.

He very soon opened his heart to his pastor, who encouraged him to go forward in the Master's name, and appointed meetings for him and Brother E. Masters, who also felt that he was called to the work of the ministry. Their first meeting was held at the house of the late Joseph Newcomb, at Pereaux, and the next, the evening following, at Deacon William Eaton's, Lower Canard. The house was crowded, and there the young man preached his first sermon. He was all weakness; but the message was clothed in power from on high. The work of revival commenced and continued through the winter months with blessed results. Father Manning was confined to his house by indisposition for the Winter; but Spring came and he was able to call a conference of the Church. At that meeting, twenty-five of the young converts were joyfully received for baptism. As the pastor was too feeble to baptize so many, he had arranged with Father Harding to assist him. The Sabbath was fine,—the place of baptism, Sheffield Mills,—the congregation very large; and O! how impressive, to see these venerable servants of God, full of faith and of the Holy Spirit, proceed to administer the sacred rite to these new-born souls! Among the converts baptized was a whole household, viz.: the widow Ells, her son and four daughters all in the bloom of youth, six in all. There was also a loved daughter of Deacon Eaton's, only eight years of age, who had given the most satisfactory evidence of conversion to Christ. When standing upon the communion table relating her experience, the pastor asked her why she wished to be baptized. She meekly replied, ‘‘*Because Jesus was baptized.*’’ Surely the transactions of that baptismal day were written in heaven, and called forth songs of rejoicing from angelic choristers. Of the number baptized, three became deacons of the Church with which they then united, viz.: Brethren Joshua Ells and Henry Eaton, who still live to glorify God, and Thomas Rand, who, after faithfully discharging for many years the duties of his office, exchanged his place in the Church below for a seat in the Church above. He was the father of T. H. Rand, so long the efficient Superintendent of Schools first in Nova Scotia and now in New Brunswick. Robert Dickie, so favorably known in this country and in some of the States of the American Union, was one of the converts of that revival.

When the young man who had entered the ministry with such painful misgivings and severe trials, saw such marked tokens of approval, he could but thank God and take courage.

It was under these circumstances that he attended the Baptist Association of 1828,—held that year in Horton, Nova Scotia,—as one of the young men, licensed by their respective Churches to engage in ministerial work.

We may say in this connection that this class of young men experienced, in no stinted measure, the spirit of self-sacrifice possessed so largely by the Fathers. Their talents and their energy could not have failed, with the ordinary smile of Providence, to give them success in any secular calling or profession.

Going into the Baptist ministry, in the condition of the Churches at that time, meant, as they well understood, hard, self-denying work, with very small remuneration. Churches of any ability to support pastors were principally supplied; and the prospect for a multiplication of Churches, able and willing to give pastoral support, was far from flattering. But the grave question for them to decide was,—Am I willing to forsake all for Christ and for souls, and trust Him for temporal support? After much prayer and many forebodings, they were enabled to decide this question in the affirmative.

In the spirit of a Christian manhood they laid themselves upon the altar, girded on the gospel armour, and in the name of Israel's God, hastened forward to the mighty conflict with the principalities and powers of darkness. The impression produced by this decision on the part of these young men was widespread, deep and abiding. As they went forward in the performance of the sacred duties of their Divine embassy, ministers and Churches were stimulated with fresh zeal; and hundreds, renewed by the grace of God, pressed into the gates of Zion.

2nd. But it was not alone the calling of so many young men to the ministry, that constituted this new epoch of which we speak; but there was a new departure regarding educational matters.

The Fathers had long been thinking of an institution of learning, having special reference to the improvement of the rising ministry of the denomination; but they had neither men nor money to embark in such an enterprise. Father Manning especially, in whose soul this educational seed-thought had first been sown, was very anxious that the work of higher education should be commenced by the Baptists, and had correspondence with some leading minds in the United States on the subject. But up to this time, there were no

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men among us prepared to conduct and carry forward successfully the desired institution.

But with 1828, there came light and aid from an unexpected quarter. There arose a class of men who had, as Episcopalians, been educated in King's College, Windsor, but who, by the grace of God, had been converted to the faith and practice of the New Testament. These, with others educated elsewhere, had, in accordance with Baptist polity, organized a Baptist Church in Halifax, under circumstances of most peculiar interest. The *Sketch of the Origin and History of the Granville Street Baptist Church*, by Rev. E. M. Saunders, A. M., furnishes the following information on this subject:—

ORIGIN OF THE GRANVILLE STREET BAPTIST CHURCH.

As late as the year 1818, there was no evangelical preaching in the Church of England in Halifax. The Rev. Mr. Temple, private chaplain to Lord Dalhousie, was the first to preach "the truth as it is in Jesus." The Rev. J. T. Twining, afterwards Dr. Twining, chaplain of the garrison and curate of St. Paul's, was probably indebted, under God, to Mr. Temple for his change of views and religious experiences. It soon appeared in his preaching. His ministrations and those of Mr. Temple resulted in the conversion of a number of persons attending St. Paul's Church.

The Rev. Hibbert Binney, father of the present Bishop, preached evangelical truth about this time at Sydney, C. B.; and among those converted to God under his ministrations, were several persons who afterwards identified themselves with the converts in Halifax.

The late Bishop Inglis, then rector of St. Paul's, so opposed evangelical preaching, that a rupture took place between him and Mr. Twining, which led to the dismissal of Mr. T. from the curacy. This produced a great sensation in the parish. About three-fourths of the congregation followed Mr. Twining in the secession, and in the establishment of separate services, in a Church built by the Methodists. Here Mr. Twining preached for a few months to crowded congregations. Meanwhile his followers collected money, purchased grounds, and built the Granville Street Chapel at a cost of £2,250. It had been believed by the seceders that they could retain their connection with the Church of England; but the strong opposition of Dr. Inglis prevailed against them. This led Dr. Twining to discontinue his separate labors. The greater part of the seceders returned to St. Paul's; but some of those who

had received the "life of faith," having seceded intelligently, could not return to ministrations from which no spiritual food could be obtained. During the week, they held prayer-meetings in each other's houses; and on the Sabbath days, they met with various congregations in the city. In the main they were in harmony with the Presbyterians in doctrine; but they were not satisfied with the devotional piety then existing in that body. Among the Methodists they found "fellowship of the Spirit," but radical difference in doctrine.

In the meantime they corresponded with the late Rev. C. Simeon, of Cambridge, England, for the purpose of procuring an evangelical preacher of the Church of England, but were unsuccessful.

One of their number, the late John Ferguson, having family relations with the late Rev. Edward Manning, enjoyed opportunities of hearing Baptist preaching in the country. He and his religious associates in Halifax naturally made the acquaintance of the late Rev. John Burton, who had been for about thirty years pastor of a Baptist Church in the city and its surroundings. His congregation was made up chiefly of coloured people. His gifts were quite moderate, and his Church was much despised in the city. These enquirers after truth perceived in him the graces of the true Christian, the zeal of a minister of the gospel,—and withal, the doctrines preached by him commended themselves to their minds as the truths of God's Word. He gained a great influence over their hearts; and they attached themselves to his ministry, and were therefore led for the first time to examine the soundness of the Baptist faith and practice. Their experience had largely divested them of denominational prejudices, and left them free and unbiassed to investigate the truth of God's Word. Several of them were soon led to embrace the peculiar views of the Baptists; and the others were not long in coming to the same conclusion. Mr. Ferguson was baptized by Mr. Manning in Cornwallis, July 9th, 1826.

There were about twenty persons in all who were associated in these experiences.

When the secession from St. Paul's fell to pieces, the Granville Street Chapel was left in an unfinished state, and being for sale, it was purchased for £850 by those who had embraced Baptist views.

The Crawley family had heard the truth as it is in Jesus, from the late Rev. Hibbert Binney at Sydney, C. B., and were therefore prepared to unite with their friends, the converts in Halifax. The late

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Hon. W. B. Kinnear, long known and beloved in the St. John Churches, had been a member of the Church of England, but, having received the grace of God, was led to embrace Baptist doctrines. He visited his friends in Halifax, and with some of them followed Christ in the ordinance of baptism. These people, thus led, in a way they knew not, to a full knowledge of the truth, judged it wise and expedient to form a *second Baptist Church in Halifax*.

Correspondence was opened with Baptists in England and the United States, with a view to engage a pastor whose labours might commence with the organization of the Church. After some delay, the Rev. Irah Chase, Professor of Biblical Theology in Newton Theological Institution, consented to make them a visit and render them any assistance in his power.

Accordingly, on the 27th of September, 1827, he, together with Alexis Caswell, then Professor in a College near Washington, arrived in Halifax. They were cordially received. Due preparation for baptism and the organization of the Church was commenced at once.

On the morning of the following Lord's Day—September 30th—a large concourse of people assembled at a quiet spot on the shore of the Bedford Basin, where Professor Chase baptized the following candidates:—Lewis Johnston, M. D., J. W. Nutting, Esq., Mrs. Lewis Johnston, Mrs. J. W. Johnston, Miss E. Tremain, and Miss S. Grant.

In the afternoon the Stone Chapel was opened for the first time for public worship. The Articles of Belief and the Covenant were substantially the same as those of the Associated Baptists of these Provinces. After reading them to the Church, which had already adopted them, Dr. Lewis Johnston, having been appointed by the Church for that purpose, came forward and received from Professor Chase the right hand of fellowship for all the members. * * *

During the progress of the formation of the Church, the desire entered deeply into the hearts of the brethren that Professor Caswell would remain in Halifax, and take the pastoral oversight of the Church. * * * * After due consideration he accepted their unanimous invitation as a call from God. On the following Sabbath he was ordained pastor; and Dr. Lewis Johnston and J. W. Nutting, Esq., were ordained deacons.

This interesting sketch of the origin of the Granville Street Baptist Church cannot fail to impress our readers with the fact that the hand of God was in the movement from first to last.

The Church, so auspiciously organized for action in 1827, appealed for admission into the Baptist Association in June, 1828, and was most joyfully accepted. These Halifax brethren had no new religious theories to introduce, but came prepared to accept the Baptist platform as expounded by the Fathers. But knowing the wishes of the Fathers regarding Educational work, they resolved especially to co-operate on this line.

The Association held that year in Horton, was composed of the following ministers and messengers, viz. :—

Ordained ministers:—Thomas Ansley, Edward Manning, George Dimock, James Munro, T. H. Chipman, Peter Crandall, T. S. Harding, Geo. Richardson, Richard McLearn, Joseph Dimock, Charles Tupper, Alexis Caswell, Joseph Crandall (13).

Licensed preachers:—Wm. Chipman, Ezekiel Masters, Ingraham E. Bill, John C. Austin, Wm. Burton, John Bezanson (6).

Laymen:—James Delap, Wm. Bent, Wm. Cogswell, Holmes Chipman, Walter Read, James Marsters, Asa Dimock, Joseph Bradshaw, Stephen Dimock, Joseph Weare, George Harris, John Mader, Valentine Smelser, Ezra Read, Daniel Lockhart, Elisha Harris, Peter Strong, Alex. McPhail, Simon Fitch, Samuel Bishop, Elias Payzant, Josiah Fuller, Asaph Davidson, Major Chipman, John Whitman, Thos. Spurr, Wm. H. Chipman, David Ellis, Eben Smith, Thomas Mills, James Mills, James Higgins, Francis Parker, Eleazer Taylor, Gaius Lewis, Jos. Webber, Daniel Dimock, L. D. Geldert, Philip Freeman, William Holmes, Edward Huestis, Evan Powell, Lewis Johnston, M. D., J. W. Nutting, E. A. Crawley, Benj. Bigelow, Abel Parker, Wm. Skinner, E. Huntington, Isaiah Shaw (50).

There were twenty-nine Churches then connected with the Association, twenty-three of which were represented at this important session.

Elder James Munro was chosen Moderator; Elder Charles Tupper, Clerk; and Bro. William Chipman, Assistant Clerk. The introductory sermon was preached by Elder Charles Tupper, from 2d Cor. 4: 7, "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

In the course of the proceedings a special meeting for consultation was called, to consider the Educational question. It took place in a large room in Fowler's Hotel. Solemn prayer was offered for Divine guidance, and then the matter was duly considered. Not a dissenting voice! All agreed to submit the Educational plan for Associational action. The Fathers wept for joy. The young men preparing for

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the ministry gave glory to God that a brighter day was dawning upon them. All felt that God was present to bless.

At the proper time, a Prospectus prepared by the Halifax brethren, was presented to a full meeting of the Association, and was cordially and unanimously adopted. Here it is:—

PROSPECTUS

OF THE NOVA SCOTIA BAPTIST EDUCATION SOCIETY, AND OF THE LITERARY AND THEOLOGICAL INSTITUTION TO BE CONNECTED THEREWITH.

After setting forth the objects in view, the document continues as follows:—

“For the purpose of compassing these objects, it is proposed,—

1. That a Society be formed, to be called *The Nova Scotia Baptist Education Society*.
2. That all persons paying an annual subscription of twenty dollars and upwards, or making a donation of ten pounds or upwards, shall be members of this Society.
3. That the funds of this Society will be appropriated to two main objects: first, to establish a suitable Seminary of learning; and secondly, to afford pecuniary assistance to indigent young men called to preach the gospel, for the purpose of enabling them to obtain instruction.
4. That a general meeting of the Society be held annually.
5. That there be appointed a President, two Vice-Presidents, two Secretaries, and a Treasurer, a Board of Directors, and a Committee of Management.
6. That the Board of Directors be chosen at the annual meeting of the Society, and the Officers and Committee of Management be chosen by the Board of Directors.
7. That of the Board of Directors, ten at least shall be ordained Baptist ministers, and two-thirds of the whole number, at least, regular members of Baptist Churches in connection with the Nova Scotia Baptist Association.
8. That the Committee of Management shall consist of at least seven, and not more than twelve members, of whom more than half shall be regular members of Baptist Churches in connection with the Nova Scotia Baptist Association.
9. That the Board of Directors shall hold at least one meeting every year, to consult on the affairs of the Society, ascertain and report its state and progress, review the proceedings and rules of the Committee, and make such general regulations as may be found proper for the advancement of the objects of the Society and the government of the Committee.
10. That as soon as means are obtained, the Society will establish and maintain a Seminary for Education at Horton, under the direction and government of the Committee, subject to the supervision and control of the Board of Directors.
11. That a principal object to be observed in the management of the Institution being to adapt the course of study to the state of society and the wants of the people, and to place the means of instruction as much as possible within

the reach of all persons, it is considered primarily necessary to attend to those branches of education which are of more general use, at the same time that a wider range of literary acquirements shall be open to those who may have the ability to seek them, or to whose prospects in life they may be more suitably adapted. It is also considered desirable that, as far as may be practicable, persons wishing to qualify themselves for the various callings of life, should have opportunity to receive instruction at their leisure seasons of the year, in the particular branches of study more immediately requisite for their respective objects. With these principles in view, it is proposed that this Institution shall afford the means of instruction in the usual branches of English literature, and of scientific, classical and other studies which usually comprise the course of education at an Academy and College. It will, however, be the business of the Committee to exercise their discretion from time to time, in adopting or discontinuing such branches of the course of study as circumstances may require or render expedient, and progressively as the funds of the Society shall permit, to adapt this Institution to answer all the ends above proposed. Provided, however,

12. That of the Committee and Board of Directors, that part who shall be members of Baptist Churches in connection with the Nova Scotia Baptist Association, shall have the sole regulation of the Theological Department in the Seminary.

13. It shall be the care of the Committee to provide efficient teachers for the Seminary, to whose moral and religious character special regard will be had; and it is considered an object in every department under the influence of the Society, never to be lost sight of, that the scholars and students, while acquiring information to fit them for their various stations in life, should be led to a knowledge of the true relation of man to his Creator, and of that faith in the Lord Jesus Christ, which alone can furnish a sure pledge of their good conduct in this world, and their happiness in eternity.

14. That the Seminary be open to children and persons of any religious denomination.

15. That to the attainment of the objects of the Institution it is essentially requisite that the whole system should be conducted upon a principle of the most strict and simple economy; and no distinctions among the scholars and students, arising from wealth or external circumstances, permitted to appear. The scholars will, as soon as practicable, be boarded at the Institution; and it is thought advisable to connect with the establishment a farm, under the care of some respectable person, for the supply of articles of provision for the use of the School, and for affording an opportunity of employing the boys during a portion of their leisure time, in healthful labor, by which they may obtain exercise, acquire a habit of industry, and be less exposed to the irregularities which result from misemployed seasons of leisure. The diet and dress of the scholars to be of the plainest kind, and to be regulated by the Committee, and made known as part of the terms of the School, to be conformed to without exception.

16. The terms of tuition and board to be fixed at as low a rate as possible.

17. The funds for purchase of land, erection of buildings, and the various expenses incident to the commencement of the undertaking, as well as those

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which may attend its annual support, to be obtained by donations and annual contributions.

18. The subscription lists to be divided into several columns, by which the annual contributions may be kept separate from the donations; and persons making donations may distinguish the particular objects to which they wish the donations to be exclusively applied. The annual contributions and donations not expressly limited, to be appropriated by the Committee as it shall see most fit for the general advancement of the objects of the Society.

Then follows a list of officers for the year:—

President—Rev. Edward Manning.

Vice-Presidents—Rev. Charles Tupper and J. W. Nutting, Esq.

Treasurer—Simon Fitch, Esq.

Secretaries—Edmund A. Crawley and Wm. Chipman, Esqrs.

Managing Committee—Dr. Lewis Johnston, E. A. Crawley, Esq., J. W. Nutting, Esq., Simon Fitch, Esq., J. W. Johnston, Esq., Wm. Chipman, Esq., Mr. Wm. Johnston.

A subscription was opened, and in Horton eleven men subscribed towards the object £310, or \$1,240.

Elders E. Manning, James Munro and C. Tupper were appointed a deputation to submit the subject to the Churches, and solicit their co-operation. Elder Tupper was expected to bring the matter before the New Brunswick Churches.

The Committee, as directed, proceeded to purchase lands, and to make arrangements for the erection of a suitable Seminary edifice, and to open the School with the least possible delay.

Certain friends of the cause were requested to act as local agents in soliciting subscriptions and donations from all persons who might be disposed to contribute to this worthy object. The response was generous in both Provinces and the prospects cheering.

In the retrospect one cannot but admire the forecast and faith of these Fathers. We recollect a remark of Father Munro with regard to his successor. "The man," said he, "who successfully succeeds me in the pastorate must stand upon my shoulders." So the aged ministers all felt. Hence their anxiety to provide for their successors the means of mental culture. Their minds were too broad to admit of narrow jealousies. They had no fears that other and brighter stars might arise to eclipse their glory. The more brilliant their successors the better, in their estimation, so that Christ was honored and souls saved.

But what about their faith? In the review it seems to us like the faith of Nehemiah, when he went forth, in the name of Israel's God and in the face of obstacles towering up to the very heavens, to build the second Temple.

The entire membership of the Baptist Churches in Nova Scotia and P. E. Island in 1828 was only 1772, and many of these in very humble circumstances. The pastorate, as it regards remuneration, was most miserably sustained, and many of the people incapable of appreciating enlarged mental culture. But in full view of all this, these men of strong faith believed that an Institution of learning was a desideratum—an absolute necessity; that the needful means to establish it would be forthcoming; and therefore in the name of the Lord they went forward. We have the results.

There was a general rush from all sections of the Province to the Association of 1828. There evidently was an expectation in the public mind that something out of the ordinary course of events was about to take place.

Rev. S. W. DeBlois, in his "Historical Sketch," narrates a circumstance which illustrates this fact. He says:

"After the delegates had been appointed by the Chester Church, there were five sisters, recently baptized, who desired very much to attend the Association, but could find no way to get there. After much deliberation, they decided to make their way on foot; and headed by one, who was living in 1854, Mrs. Edward Hickman, always afterward known by the appellation of Joshua, they came through the woods a distance of fifty miles. As they were descending Horton Mountain, Elisha DeWolfe, Esq., generally called Judge DeWolfe, met them, and in his usual bluff and kindly way, enquired where they had come from and whither they were going. They told him their names and their errand. 'Well,' he said, 'this is wonderful; you five women have walked all the way from Chester. When you get to Horton Road,' as Wolfville was then called, 'go to my house, Judge DeWolfe's,—any one will tell you where it is,—and tell Mrs. DeWolfe to lodge and feed you, and entertain you comfortably till your Conference is over;' and they were, as I was afterwards informed, entertained right liberally at this gentleman's house, who, though himself an Episcopalian, was father of a numerous progeny amongst whom both Methodists and Baptists occupy prominent positions."

After the Association of 1828, the young Licentiates went forth in different directions preaching the word. As Autumn approached, Brother Masters and myself, by special request, spent a Sabbath preaching in a new meeting-house in Upper Aylesford, towards the erection of which, Mr. William Parker, father of Rev. Obadiah Parker, still living, and Rev. James Parker, who has gone to his

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rest, largely contributed. We left our homes very early on Sunday morning, and had to ride on horseback some fifteen miles; as we pursued our journey we came to a beautiful forest, and there we turned aside to pour forth our souls in fervent supplication, that the Divine presence would accompany us. The prayer was answered. The sermon in the afternoon was founded upon the passage, "The great day of His wrath is come and who shall be able to stand?" Backsliders were aroused from the slumber of years and sinners were pricked in the heart.

At this meeting a circumstance occurred, which led to important results regarding myself and others. It was this. Brother Stephen Taylor, a leading member of the Nictaux Church, came from his home, a distance of some fifteen miles, "to hear the young man preach," and to invite him to make a visit to Nictaux. I accepted the invitation, arranged the time, and accordingly went. When I got there I found, to my surprise, that Father Thomas Handley Chipman, the revered pastor of the Church, had resolved, by reason of the infirmities of age, to retire from the active duties of pastoral life,—that he and his people were looking for a minister to take his place,—and that I had been sent for with this in view.

Settling down with a given Church was to me a new idea. The one controlling desire was to save souls,—near at hand or far away, to search them out, and by the blessing of God, lead them to the Cross. But after spending some time with the people, and preaching in the different sections of the field with encouraging results, I yielded to the earnest pleadings of the pastor, and to the unanimous call of the people, to accept the pastorate of the Church, with the understanding that in a few months, Providence permitting, I would enter upon my work.

It was customary in those days for the denomination to hold what was designated a *General Meeting*, in the month of September, for purely religious exercises and effort. This year (1828) it was held in the new house at Upper Aylesford.

Among the old ministers present were Fathers E. Manning, T. H. Harding and Thomas Ansley. Then there were three licentiates from the 1st Cornwallis Church, viz.:—William Chipman, Ezekiel Masters and I. E. Bill; and from the Horton Church, Richard Cunningham. The services were all deeply impressive—one of the morning prayer meetings especially so. The place seemed full of the presence and glory of the Redeemer. Saints rejoiced—sinners wept. This general meeting gave a powerful impetus to the work already commenced.

I made another short visit to Nictaux before removing thither permanently, holding meetings by the way, through Aylesford and Upper Wilmot. A few of these meetings were attended by Father Ansley. A letter from Thomas Tupper, Esquire, dated Aylesford, December 19, 1828, and published in the *Baptist Missionary Magazine*, then conducted by his brother, Rev. Charles Tupper, presents a very truthful statement regarding the rise and progress of the blessed work of grace then going forward.

After describing the very low state of Zion, prior to the revival, Mr. Tupper says:—

“About the beginning of September, Brethren Bill and Masters came and preached in Aylesford, and we began to feel some groanings for deliverance. I then obtained a promise from Brother Bill, that he would soon come and preach in our part of the Township. * * * Subsequently Father Ansley and Brother Bill came and preached in my house. The Lord was there. * * * Such a display of the mercy and power of Jehovah, I never saw or felt before. It was almost a day of Pentecost. The Lord indeed visited His people, and your unworthy brother among them. We returned with ‘weeping and supplication,’ and the Lord made many of us to sing then as in the days of our youth. Sinners wept and trembled. The right hand of the Lord did valiantly. His arrows were sharp in the hearts of His enemies. Stout-hearted sinners were made to bow to the sceptre of Immanuel, and a goodly number have been brought to rejoice in the Lord. * * * Indeed I cannot describe to you the alteration which has taken place. The cards are burnt,—the bar-room and taverns forsaken,—the violin is cast to the moles and to the bats. Family altars are erected, and the voice of prayer and praise is heard in our dwellings. The wilderness and the solitary place are glad, and the desert rejoices and blossoms as the rose. The Lord has prepared for us ‘a feast of fat things, of wine on the lees well refined.’ ‘Bless the Lord, O my soul, and forget not all His benefits.’”

One of the converts of that memorable evening was the son of the writer of the above, who subsequently became the Rev. James Tupper, so widely and favourably known as a most earnest and successful minister of the Lord Jesus.

The revival thus opened, rolled on, as a mighty tidal wave, over mountain and plain—through Aylesford, Wilmot, Nictaux and all along the beautiful valley of the Annapolis River—extending south to New Albany, north to the Bay of Fundy, a distance of some twenty miles,—and stretching from Aylesford on the east, down west-

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ward to the Granville lines, a distance of some thirty miles. The whole land was indeed vocal with the songs of ransomed souls. From east, west, north and south, the people came in crowds with intense desire to hear the word of God. The meeting held at the house of Brother Tupper, as described by him above, was only as the first fruits of the showers of blessing that descended upon mountain and valley, and of the rich harvest of souls gathered into the fold of Christ.

As Winter was approaching, friends came from Wilmot and Nictaux to our home in Billtown, with their teams, in sufficient number to remove family and furniture to the new home prepared for us at Nictaux. Prior to this I had taken my leave of my dear mother Church in a farewell discourse in the old Canard meeting-house, made dearer to me than ever by the gracious revival we had experienced in the opening of my ministry. I addressed the people from the passage, “Finally, brethren, farewell. Be perfect—be of good comfort—be of one mind—live in peace; and the God of love and peace shall be with you.” Many tears were shed at this parting; but the Lord called and I must obey.

Once settled at Nictaux, arrangements were at once made for a winter campaign for Christ and for souls upon such a scale as the cause seemed to demand. The determination was “to know nothing among men but Jesus Christ and Him crucified.” Demands for meetings in all sections were increasingly urgent. Among the rest, a special call from Mount Handley came from the local leader of the Circuit, for me to preach in the Methodist Chapel, originally built as a free place of worship for all evangelical denominations,—but which had, by some means, fallen into the hands of the Methodist brethren, by deed to the Conference.

I accepted the invitation and went up, pleading earnestly with God that in mercy He would go with me. There were only a few praying people in the place, but the house was crowded, mainly with the unconverted. I addressed them from the passage, “Except ye repent, ye shall all likewise perish.” From the commencement of the service, there was a consciousness of the coming nigh of the Holy One. This impression deepened as the service proceeded; but when making my closing appeal to the unconverted, I trembled from head to foot, as if shaken by an unseen hand. Eternal realities rushed into my mind, all luminous with the Spirit’s light and power, until I seemed as one standing at the bar of God, and in the presence of three worlds—heaven, earth and hell. The effect upon the congre-

gation was overwhelming,—every head bowed and every face bathed in tears. A man present, who had spent many years on board a ship of war, and who had rushed madly into all sorts of impiety, was arrested; and as he afterwards told us, “When the line was drawn between the saint and the sinner, such burning enmity rose up in my heart, that my first thought was to drag the minister from the pulpit into the street; but the next thought was, He is right and I am wrong; he is going to heaven, I am going to hell.” His mental agony for a time was terrible; but before he reached his home the Lord appeared for his salvation, and—

“His tongue broke out in unknown strains,
And sung surprising grace.”

He lived many years after this great change, to serve his God; and from that day until he departed to be with Christ, as he had been faithful to his earthly sovereign, so was he thenceforth a valiant soldier in fighting the battles of the Prince of Peace. It was said that some twenty persons dated their conversion from that one service.

I followed up this meeting with two or three more in the same house; and the good work went forward with deepening power. But as the converts wished to be baptized, and join the Baptist Church, the presiding minister of the Circuit informed me, that unless I would preach Wesleyan doctrine, I would not be allowed to preach in their chapel any more. As I was not disposed to do that, I had only to retire with the best grace possible. But this obstacle thrown in the way only tended to increase the earnestness and determination of the people. Private houses were thrown open, on every hand, for preaching; and preparations were at once made to build a Baptist meeting-house. This was soon accomplished, and a large part of the community became attached to the Baptist faith.

Tidings of the extraordinary work on Mount Handley spread far and wide; and fresh calls for preaching multiplied, beyond the ability to supply. It mattered not where the meetings were held, on mountain, or in valley,—in sunshine, or in storm,—on Sabbath or week day,—people came in crowds to listen and enjoy; and they went away saying, they had never witnessed such displays of Omnipotent grace before.

Brethren Richard Cunningham and Robert Dickie,—both constrained by the love of Christ to enter the gospel field,—came to our assistance. The former accepted a call to the pastorate of the Chute Cove Church, embracing Wilmot Mountain, and became eminently

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useful. I shall here describe a scene that occurred in his section of the field.

A number of converts had requested baptism, and as the young men engaged in the work were not ordained, Father Ansley was sent for to administer the sacred rite. This was in midwinter, and arrangements were made for the meetings to extend over at least two days. As the meeting went forward on the appointed day, several related their experience, and were received for baptism. Arrangements were made to baptize on the next day; but a violent storm arose, and so blocked the roads that Father Ansley was unable to attend. The people came, however, despite the storm, and crowded the place. As the administrator was not present, what was to be done? All with one consent decided that Brother Bill, who was present, must preach. He took for his text the passage in the 2nd chapter of Acts, "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine," &c. He proceeded to discuss the subject in hand under deep impressions, until near the close of the discourse, when there was a repetition of the scene on Mount Handley, as described above, only the influence upon the speaker was still more powerful. In a few minutes there were cries for mercy from awakened souls, and shouts of rejoicing from ransomed spirits. I had always been accustomed to stop when others were constrained to speak, but in this instance it was impossible. I continued my address until my physical strength gave way, and I came near falling, when Brother Cunningham caught me in his arms and sustained me. For hours the meeting went forward with wondrous power. Brother Cunningham was clothed with the majesty of the Spirit; and Brother Nathaniel Viditoe, then a young convert, spoke as a dying man to dying men. How many were savingly converted to God during that memorable day I know not; but the triumphs of that scene were recorded, I doubt not, upon the long roll of the eternal ages.

That night the storm cleared away. Father Ansley came to baptize the converts, and the Lord added to the Church such as should be saved.

In Aylesford and part of Wilmet, under the guidance of Brother Masters, meetings were being held almost daily in the different sections, and many in all that region were turned from darkness into light.

Brother William Chipman, for many years the highly-esteemed

Deacon and Clerk of the 1st Cornwallis Church, having resolved to consecrate himself to the ministry, was preaching the Gospel with earnestness and with good results in the western section of Cornwallis, then known as Pleasant Valley. As Spring approached, and as many converts were wanting baptism, the opinion prevailed that the three licentiates from the 1st Cornwallis Church should be set apart by the imposition of hands. Accordingly, the matter was duly considered by the Churches immediately interested, and arrangements were made for the ordination of these three brethren.

The first was to take place at Nictaux. As Father E. Manning had been largely instrumental in my conversion, and as he had baptized and married me, of course he must be prominent in my ordination. He cheerfully responded to the call, and came to us in the fulness of the Spirit's love and grace. The council had a preparatory meeting the day preceding, and arranged the order of exercises. The day came,—March 3rd, 1829,— and the people flocked from all directions in immense numbers, and crowded the old Nictaux meeting-house to its utmost capacity. Father Manning preached the ordination sermon from 1st Timothy 4: 15. "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." I seem to hear his voice and his message now echoing over the intervening years, calling me to entire devotion to my blessed work of saving souls. Rev. William Elder, of Bridgetown, asked the questions and gave the charge; Rev. T. H. Chipman made the ordaining prayer and gave the hand of fellowship; and the concluding prayer was offered by the candidate. *The Baptist Magazine* of that day, in recording the event, said: "The presence of Jehovah was peculiarly manifest throughout the exercises. Great unanimity in the council, and much satisfaction and happiness in the Church. A very large congregation assembled on the occasion, and deep solemnity was apparent. A very lively, and it is hoped, a permanent interest was excited in the public mind."

On the following day, March the 4th, the same council proceeded to Aylesford, and there organized a Church, composed mainly of persons dismissed from the Nictaux Church for that purpose. The next day, March the 5th, the council, by the wish of the Church, ordained Brother Ezekiel Masters its pastor. It was a delightful season.

On the 19th of March, 1829, Brother William Chipman was ordained over the Second Cornwallis Church. With a pastor of such deep-toned piety, such a protracted experience in church mat-

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ters, and so thoroughly alive to the interests of his charge, all felt that success was certain.

The Baptist Magazine, in noting the proceedings, remarked, "The three brethren, whose ordination we have now recorded, were all of them formerly members of the 1st Baptist Church in Cornwallis. They are now happily settled, with very encouraging prospects of usefulness. Their labours have been already blessed to the good of their respective congregations."

I may here add that the prospects of neither of these three brethren were more hopeful, in some respects, at the time of their ordination and for some years after, than were those of Elder Masters. But a series of circumstances occurred, which in the issue rendered his separation from the denomination necessary. This occasioned deep grief in the hearts of the brotherhood generally; but especially in the inmost soul of the brother who had been so intimately associated with him in the early years of his ministry. The lesson to each and all was, "Let him that thinketh he standeth take heed lest he fall."

Some few years ago when passing through Billtown, I happened to meet this brother, near the beautiful lake where we were baptized together. I stopped to speak to him, and as I looked upon his white locks and furrowed brow (he was twelve years older than myself), my heart went out to him as in days of yore. Pointing to the lovely lake, I said, "Brother, you remember the great baptismal day when you and I were baptized by Father Manning, in that placid sheet of water, into the name of the Father, Son and Holy Ghost?" He replied with evident emotion, "I do;" and with big tears starting to his eyes, he added, "I shall meet you above." I said, "God grant it, my brother." I shook him heartily by the hand, saying farewell, and then passed on, pondering over the frailty of man, and the wondrous grace that had sustained me through temptations sharp and long. "Kept by the power of God." How true—how precious!

But to return. My first administration of the ordinance of baptism occurred shortly after my ordination. The day was cold and blustering,—but the candidates, ten in number, had been waiting some time for my ordination, and were unwilling to delay their baptism longer. So we had the ice cut, and proceeded through snow and storm, to administer the divine rite. After the baptism, we returned to the house to give the hand of fellowship. There the presence of the Redeemer was signally manifested; and the people, with one heart and soul, gave glory to God. A letter from Rev.

Joseph Dimock, addressed to the *Baptist Magazine*, May 24, 1829,—in speaking of this glorious work of redeeming mercy,—says, “Letters from Nictaux state that two hundred and one have been baptized, within a distance of twelve miles of the place, since last Autumn. The work is on the advance.”

On the 25th of May in the same year, Brother Richard Cunningham was ordained to the pastorate of Chute's Cove Church, including what was then known as the Marshall Settlement, afterwards Port William. It was a season of deep interest and of brightening prospects for minister and people.

The reader will see, in the review of this chapter, that the inauguration of the educational movement,—the going forth of so many young men to preach the Gospel,—the wondrous outpouring of the Spirit upon so many of the Churches,—and the awakening of such a multitude of souls to a new spiritual life, justly entitle the year 1828 to be called the beginning of a *new epoch* in the history of the Baptist Denomination of this country. For years the Fathers had prayed for an increase of labourers in the wide-spread harvest-field:—now they saw such an answer to their prayers as transcended their most sanguine expectations. Long had they sown in tears: now they could reap in joy.



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CHAPTER VI.

THE NOVA SCOTIA ASSOCIATION FROM 1829 TO 1850.

IN June, 1829, the Association was held at Yarmouth. Introductory sermon by Elder E. Manning. Elder T. S. Harding, Moderator. Elder William Chipman, Clerk. J. W. Nutting, Esq., Assistant Clerk.

The great revival power had brought in many new converts; three hundred and fifty-eight being reported as received by baptism, and five new Churches added, viz.: Brier Island (now Westport), Aylesford, Brookfield and Pleasant River, Liverpool, New Albany. Total membership, 2255. Of all the ministers that attended that Association, only three or four remain; the rest have fallen asleep.

Interesting facts contained in Letters from some of the Churches.

First Cornwallis Church.—Three brethren from this Church, viz.: William Chipman, Ezekiel Masters, and Ingraham E. Bill, have been ordained to the work of the ministry, and dismissed to preach the gospel at other stations.

Nictaux.—There has been a most extensive and happy revival in this Church, in which one hundred and fifty-one persons have been added to it by baptism. It commenced last Autumn and increased during the Winter. Brother Ingraham E. Bill, who was ordained to the ministry on the fourth of March last, has been labouring in connection with the aged pastor, the Rev. Thomas Handley Chipman. Thirty-seven members have been dismissed to form a separate Church in New Albany, and forty-three to form the new Aylesford Church. Brother Bill's labours have been greatly blessed in this district.

Horton.—The prospects of this Church appear very cheering. There has been a considerable increase since last Association,—many young persons especially.

Chute's Cove.—This is one of the Churches that have shared

largely in the outpouring of the Holy Spirit during the period of the late revival in the western parts of the Province. They gave a call to Bro. Richard W. Cunningham, a member of the Horton Church, and he has been lately ordained in this Church. His ministry has been abundantly successful, and eighty persons have lately been baptized and joined the Church.

Chester.—This branch of our Zion is flourishing under the care of its aged and beloved pastor, Elder Joseph Dimock, who has baptized twenty-six persons the last year.

Yarmouth.—This Church is the largest in the Province, containing three hundred and eighty-five members; and seems deeply impressed with the benefits resulting from their having joined our Association. Forty members have been added by baptism this last year. The administration of the ordinance has been remarkably blessed to the spiritual good of many.

Granville Street, Halifax.—The deep-rooted prejudice against evangelical truth and the denomination is disappearing. They have greatly improved and enlarged their Sunday school. It now numbers between two and three hundred children.

Second Cornwallis.—In a very prosperous state. Bro. William Chipman was duly ordained on the nineteenth of March, and set over them as their pastor. His exertions have been blessed in building up and feeding the Church of Christ.

Brier Island.—This Church was formerly united with that of Digby Neck, and met in Association; but since its separation, has not sent delegates. They at present are greatly revived, and have Rev. Samuel Bancroft as their pastor.

Aylesford.—The establishment of this Church is one of the happy fruits of the late revival. A glorious work of grace commenced in September last, and on the fourth of March, by the advice of Council, the Aylesford Church was constituted, and Brother Ezekiel Masters ordained as their pastor. The present number is one hundred and thirty.

Brookfield and Pleasant River.—A few persons had been converted and were baptized by Elder Thomas H. Chipman at this place about the year 1808, but remained in a low state until the past year, when they were visited by Elder Thomas Ansley, whose labours were greatly blessed among them. A Church was formed and numbers added to it.

Liverpool.—This little Church, which was first formed by Elder David Nutter in 1821, became almost extinct, but was visited by Elder Thomas Ansley, reorganized, and greatly blessed.

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New Albany.—This new Church, formerly a branch of that of Nictaux, was organized on the 12th of the present month (June) by Brethren Ansley and Bill, and has been one of the fruits of the late revivals. Brother Bill preaches among them occasionally.

June, 1830. The Association convened with the Baptist Church at Nictaux. Introductory sermon by Elder T. S. Harding. Elder William Elder, Moderator. Elder William Chipman and J. W. Nutting, Esq., Clerks. Two new Churches received, viz.: Falmouth and Westchester. Three hundred and thirty-two added by baptism.

There are connected with the Association at this date,—thirty-eight Churches,—three thousand one hundred and one members,—and twenty-seven ordained ministers.

The Digest of Letters presents the following facts.

Upper Granville.—This Church has been increasing in numbers. Twenty-one have been added by baptism.

First Cornwallis.—This Church, which has of late been a nursery for Gospel ministers, has again sent a labourer into the vineyard,—Bro. Robert Dickey, who was ordained over the new Church at Falmouth. Thirty-two have been added by baptism during the year, and a Temperance Society formed to save the people from the foul offence of drunkenness.

Horton.—The prospects here are truly pleasing. Lively zeal pervades the Church and renders the ordinances of God's house profitable and delightful. Eighty converts have been added since the last Association.

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

Windsor.—There is a good attendance on public ordinances, and some cases of serious awakening to the consideration of eternal things. Several members have been dismissed to form the Church lately organized in Falmouth. This is a station of great importance,—situated in the heart of a populous country, near the oldest seminary of learning in the Province,—and amid a society embracing many wealthy and intelligent persons.

Chute's Cove.—This Church is still increasing under the active labours of Elder Cunningham.

Antigonish.—This little Church, which has lately grown up under persecution and every worldly disadvantage, has taken deep and abiding root in the country.

Amherst.—There is reason to rejoice that several precious souls have been brought to the saving knowledge of Christ to cheer and brighten the path of Elder Tupper.

Sissiboo.—The settlement of Elder Daniel MacGregor as their pastor, and the removal of difficulties, have again united them together and renewed their communication with the Association.

Tryon, P. E. Island.—This interesting Church has of late been refreshed by the labours of our young Brother James Stevens.

Second Cornwallis.—There has been for two years past a gradual work of grace in progress in this Church, and many have been added to the host of God's people.

First Halifax.—It is a matter of heartfelt joy to learn from the letter of this long-established Church, that the troubles and dissensions which have so long shaken it, have at length come to a happy close. Seventy-three members who had seceded have lately returned to the bosom of the Church and to their faithful and affectionate shepherd, the venerable Brother Burton.

Brookfield.—The increase of faith and union in this little Church, lately planted in the wilderness, is cause of much satisfaction. Several have been added to their number, and they have derived great comfort and edification from the ministerial labours of Brethren Bill and Cunningham.

New Albany.—The addition of twenty-two to this Church by baptism, proves that the word has been quick and powerful in demolishing the stronghold of sin and unbelief in the hearts of the people. Elder Ingraham E. Bill devotes a portion of his time to this little flock.

Falmouth.—This Church, which was formerly a branch of the Windsor Church, was at their instance, set off as a distinct body, on the 13th of January, 1830, by the advice of a Council of ministers convened for that purpose. When constituted it was composed of twenty-one members, since which a number have been added. Bro. Robert Dickey has been ordained over the Church, and is now labouring with acceptance among them. They have added to their articles of faith and practice one which enforces abstinence from spirituous liquors, as well as from selling, giving, or dispensing of the same in any way, except for medicinal purposes.

June, 1831. The Association met at Goslow. Introductory sermon by Elder Edward Manning. Elder Joseph Dimock, Moderator; Elders William Chipman and John Pryor, Clerks. The

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new Churches were received, viz.:—Guysboro, Third Halifax, and Mabou, C. B. One hundred and twenty added by baptism. Entire membership, 3309.

Regarding the division of the Association, suggested last year, it was unanimously voted that the division be deferred for the present.

In reply to a question proposed by the Upper Granville Church, it was decided that this Association have no scriptural authority whatever to license any person to exercise his gifts in any way in a public capacity.

There are connected with the Nova Scotia Baptist Association forty-one Churches,—three thousand three hundred and nine members,—twenty-six ordained ministers.

Interesting facts and observations contained in Letters from some of the Churches.

Lower Granville.—Brother Joshua Cogswell, a Licentiate from the First Cornwallis Church, is labouring and preaching the word among them.

First Cornwallis.—The Church express themselves as grateful for the blessing of a faithful ministry, and derive great satisfaction from seeing some of their fellow-sinners embracing the offers of mercy and following the Divine Master in His blessed institution. They rejoice in the belief that the strong arm of intemperance has received a deadly wound, and that many have thus been reclaimed from ruin and become sober and estimable characters. Twenty-four have been added to the Church by baptism during the last year.

Newport.—The brethren speak of much comfort and refreshment in the ordinances of the Gospel, and of their being blessed to the awakening and conversion of some precious souls.

Ouslow.—This branch of our Zion appears to be travelling forward in harmony and submission to the precepts of their Lord, and are enjoying a gradual increase of numbers.

Nictaux.—The interesting letter from this Church contains an account of our aged brother whose praise is in all the Churches,—Elder Thomas Handley Chipman, who died in October last. Long had he been a faithful soldier in his Master's cause, having been one of the first ordained Baptist ministers in this Province. Some small differences of opinion which had arisen in the Church are happily composed. Thirteen have been added by baptism the past year. The cause of temperance is greatly flourishing in this district, where its effects have been abundantly blessed.

Lunenburg.—This Church have unanimously called to the pastor-

ate Brother Maynard Parker, a Licentiate of the Nietaux Church, who has been labouring among them during the past Winter. Appearances are very pleasing in this Church; it is considerably increased since the last Association.

Horton.—Brother James Stevens has been ordained by this Church as an evangelist. The cause of temperance is rapidly gaining ground among all classes. A number of the sisters of the Church, feeling deeply for the souls of the heathen, have formed a "Mite Society"—the object of which is the education of Burman children.

Rawdon.—The accounts from this district are very cheering; sinners have been awakened and converted. Brother John Doyle has been licensed to preach, and is exercising his gifts among them with acceptance and usefulness.

Wilmot.—We lament that the enemy has crept in and sown tares in this portion of our Lord's field. A person licensed to preach has been sowing divisions in the Church by promulgating doctrines contrary to scriptural truth. After using every scriptural means of reclaiming him from error, the Church, by the advice of a Council from sister Churches, revoked his license to preach, and excluded him with thirteen others who adhere to him.

Yarmouth.—The letter conveys the pleasing intelligence of a work of grace in Argyle, where the Church has been reorganized and now consists of thirty-six members. They have embraced the faith and order of the Churches of this Association. Elder Harris Harding is still spared to labour among his beloved flock, and they have engaged Elder Wm. Burton as his assistant. The cause of temperance is greatly flourishing.

First Halifax.—The hearts of the brethren of this Church have been much comforted and refreshed by the restoration of the remainder of those who had seceded from them.

Falmouth.—Church meetings are well attended, congregation increasing, and the Church walking in harmony. The brethren are erecting two houses of worship in different parts of the township.

Mabou, C. B.—This Church was organized in 1829 by Elder Wm. Burton, and was then composed of eight members, to which number some have since been added.

June, 1832. The Association assembled at Cornwallis. Sermon by Elder Joseph Dimock. Elder William Elder, Moderator. Elders William Chipman and Richard Cunningham, Clerks. Three new Churches added, viz.: Tracadie, Windsor Road, and Sherbrook.

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Three hundred and fifty-three received by baptism. Total membership, 3433.

Messenger from New Brunswick,—Elder William Sears; from Oxford, Bowdoinham, Lincoln and Eastern Maine,—Elder Isaac Case.

On the suggestion of the First Cornwallis Church, the following resolution was passed:

Resolved, That the thanks of the Association be presented to His Excellency Sir Archibald Campbell, Lieutenant Governor of the Province of New Brunswick, for his benevolent, humane and Christian conduct to the Baptist Missionaries and other Christian captives in Burmah, at the time he commanded the British forces during the war with the Burmese; and that Brother E. A. Crawley be appointed to address His Excellency on this subject."

"*Voted*, That it be recommended that particular attention be paid to the encouragement of Sabbath Schools throughout the Churches connected with this Association."

"That a prayer meeting be recommended to be observed in the several Churches, for the spreading of the Gospel at home and abroad."

"That it be recommended to the Churches that Tuesday, the 10th day of July next, be observed as a day of fasting and prayer, in reference to the approach of the cholera morbus to the shores of this Province."

"That a vote of thanks be given to Brother Charles Tupper, Editor of the Nova Scotia and New Brunswick *Baptist Magazine*, for his labours in that capacity."

There are connected with the Nova Scotia Baptist Association *forty-four* Churches,—*three thousand six hundred and thirty-three* members,—*thirty-one* ordained ministers.

Interesting facts from the Letters of the Churches.

Upper Granville.—This Church has been called to mourn the loss of its venerable and much esteemed pastor, Elder Thomas Ansley, who was called to the pastoral charge of the Church in 1810. His labours, not only within his own charge, but in various other parts where he has preached the Gospel, have been greatly owned and blessed. He has been their father in the Gospel and a faithful minister of Jesus Christ. Brother Nathaniel Vidites has been ordained over the flock of Christ thus deprived of their under-shepherd. The Lord has largely blessed his labours,—many of various ages have been turned to the Lord. The sacred rite of baptism has been sanctioned by His presence and blessed to the conversion of souls. Sixty-one members have received the ordinance and been added to the Church.

First Clements.—Backsliders are returning to God and sinners bowing to the Redeemer. Many have been buried with their Lord

in baptism; and the work of reformation is still in progress in almost every part of the Township.

Nictaux.—The Church in their letter mourn the loss of some of their members who have been removed from the assembly of the saints below; their prospects, nevertheless, are very encouraging. Brotherly love prevails among them. Their social meetings are attended with blessing. The preaching of the Gospel produces a deep impression throughout the district, and there has been an encouraging accession to their numbers. They pay a just tribute to the memory of their departed pastor, the venerable Bro. Chipman; and rejoice that his best hopes have been realized in the zeal and faith of his successor. The cause of Temperance has been greatly blessed among them. The Temperance Society now consists of nearly eight hundred members. No less than seventeen retailing liquor-shops, within the compass of their operations, have ceased to vend ardent spirits, and whole communities are recovering from the moral desolation of former intemperance. A number of the sisters of the Church have united themselves into a society to raise funds for the Baptist Mission in Burmah, and the sum of £33 (\$132) has been already donated to this noble object. A Religious Tract Society has also been formed among them. They suggest the propriety of bringing the cause of Temperance before the Legislature, and praying for its interposition to assist in checking the destructive evil that is sapping the foundations of society.

Horton.—During the last Winter deep and solemn attention began to be given to the Gospel, in consequence of a series of week-day lectures by Elder Pryor. A number of souls have been converted and obeyed the ordinance of the Saviour. The Church state that that they have great reason to bless the Lord for the establishment of the Baptist Academy in Horton. The brethren of the institution have been greatly instrumental in promoting the work of God amongst them. A Foreign Missionary Society and Female Mite Society have been established among them, and the latter has collected fifty dollars in aid of the Burman Mission.

Rawdon.—This little branch of Zion appears in a lively and healthy state. They express much gratitude to the Lord for the faithful labours of Elder R. McLearn. Bro. John Doyle has been ordained by this Church.

Annapolis.—This Church rejoice that they have been permitted to share in the invaluable blessings promised the Church of God in

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these latter days. Thirty-eight have received the rite of baptism and joined the Church.

Wilnot.—The interests of religion are on the advance. The cause of Temperance is prevailing. Drunkards and tipplers have been rescued from the jaws of ruin, and the wife and mother made to sing for joy. The missionary flame has been kindled up in the Church, and their ardent prayer is that it may never be extinguished.

Hammond's Plains.—There has been a considerable increase of members in this Church, and several have been dismissed to assist in forming the Church on Windsor Road.

Chester.—Brethren in this portion of the Lord's vineyard continue to enjoy union and steadfastness. Brother Anthony Dimock has been dismissed to the Church at Liverpool and ordained as an evangelist. Eleven of their members have also been dismissed to form a Church at Sherbrooke.

Little Forks.—Tokens of the rich grace of God have been lately manifested toward this Church. They enjoy a share of the labours of Elder C. Tupper. Religious meetings are well attended. A deep feeling affects the minds of many, and several have obtained hope and been added to the Church.

Falmouth.—A blessed revival of religion has commenced in this congregation, and many have followed the Saviour in the ordinance of baptism. The subject of Foreign Missions has, for some time past, seriously engaged the attention of many.

Guyshoro.—The brethren rejoice in the unbroken harmony and brotherly love which have uniformly prevailed among the members of the Church since its formation. Notwithstanding much persecution, the good cause is gaining ground, and many souls have been converted to God, not a few of whom refer their first awakening to the labours of our Missionaries. Bro. John Whidden's preaching and exertions have been much blessed among them. They have commenced a house for the worship of God.

Tracadie.—This Church was constituted by Elder David Nutter in 1822, and then consisted of eight members, since which they have increased to twenty-seven.

Windsor Road.—The labours of Elder John Doyle during the past year have been productive of blessed results. Many became subjects of Divine grace and were baptized, and several members of the Hammond's Plains Church residing here, uniting with them, were formed into a separate Church in February last. Others have since followed in the primary ordinance of the Gospel of Christ and have been added

to the Church. A Female Mite Society has been formed, and £16 (\$64) have been contributed to the Burman Mission. Two meeting-houses are in the course of completion for the use of the Church. The Church was joyfully received as a member of the Association.

Sherbrooke.—The Church here was constituted in November last by Elders Joseph Dimock and Maynard Parker, and consists of eleven members. They have been received into the Association.

June, 1833. The Association convened with the Church at Bridge-town, Annapolis County. Introductory sermon by Elder Edmund A. Crawley. Elder James Munro, Moderator. Elders William Chipman and Richard Cunningham, Clerks.*

Elders Hague, from Boston, and Miles and Bancroft, from New Brunswick, were invited to seats; also Elder William Harris, from the Principality of Wales. Brethren Wellesley Caton and Wellington Jackson were introduced and received as licentiates. Elder David Crandall was introduced and accepted as messenger from New Brunswick, and Elder David Nutter as messenger from the Baptist Association in Maine.

Four hundred and thirty-two were received by baptism. Three new Churches were added, viz.:—Port Medway, Baddeck and Stewiacke. Whole number of members, 3915.

The division of the Association was again up for discussion and decided in the negative. A move to commence the Association on Wednesday was passed over to the Churches for their decision.

Voted, to open correspondence again with the Oxford, Cumberland, Bowdoinham, Lincoln, and Eastern Maine Associations. Elder William Burton appointed messenger, and £10 (\$40) allowed to pay his expenses.

Sixteen sermons were delivered during the session. Modern arrangements give us one or two.

A day of public thanksgiving was recommended to be observed by all the Churches, to offer united thanks to God for having heard prayer and arrested the *cholera* with which the Province was so severely threatened.

Connected with the Baptist Association of Nova Scotia at this time—forty-seven Churches,—three thousand nine hundred and fifteen members,—and thirty-four ordained ministers.

Facts gleaned from the Letters from the Churches.

Annapolis.—This being the Church with which the Association was held, their letter contains a sincere and lively welcome to their

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sanctuary and domestic circles. Considerable additions have been made to their numbers since the last Association.

Lower Granville.—The power and mercy of God have been much displayed in His word and ordinances among them, and many of different ages have been added to their number. Seventy-three were received by baptism during the year.

Wilmot.—The Church laments the removal by death of their old and much-esteemed member, Deacon William Bent.

First Cornwallis.—Some occasions of trial have occurred in this extensive and hitherto flourishing portion of the Lord's vineyard, but these have been removed by the prudent intervention of a Council of Elders from sister Churches.

First Clements.—The state of the Church is highly prosperous and encouraging. Their venerable and aged pastor, Elder Israel Potter, who has long laboured with godly zeal and much success among them, and who is still much endeared to them for his work's sake, finding himself through the infirmities of age unable to attend to pastoral duties, has requested to be released from the charge; and the Church have chosen Elder Henry Saunders as their pastor, who is labouring among them with much acceptance. Sixty-one have been baptized during the year.

Nictaux.—This Church still continues to prosper, and has during the past year licensed two of its members to preach the Gospel, one of whom is at the Academy at Horton. The Female Mite Society connected with the Church has been very active and successful. The Temperance Society numbers little short of one thousand members, and as they say, seems determined not to relax its operations until the evils of intemperance are buried in the shades of everlasting night.

Chester.—This Church has been refreshed by the addition of some by baptism and the re-union of others whom they had long mourned as having gone astray.

Antigonish.—Bro. John Whidden has been ordained as an evangelist in this Church.

Amherst.—The pastor, Elder Charles Tupper, has accepted a call from the Tryon and Bedeque Church, in Prince Edward Island, to become their pastor, and has removed thither. Some have been added to their numbers.

Sissiboo.—This Church has been of late greatly benefited by the preaching and labours of Bro. Charles Randall. A most pleasing revival of religion has taken place. Twenty-eight have been baptized, and the revival is still spreading.

Waterford.—Elder Hezekiah Hull has had the pastoral care of this Church, and is still labouring with acceptance.

First Halifax.—Twenty were baptized by the pastor, Elder Burton, and joined this Church in 1832.

Aylesford.—Although this branch of our Zion is yet in its infancy, they have sent forth several to preach the word of Life, two of whom have been publicly set apart to the ministerial office,—Brethren Henry Saunders and Ebenezer Stronach.

Second Clements.—This Church is increasing, having received sixteen members by baptism during the year.

New Albany.—Fourteen have been added to this Church since the last Association, and one of the brethren has received a license to preach, and is labouring among them.

Falmouth.—Twenty-five have been added to this Church by baptism during the past year. That holy ordinance has been abundantly blessed among them.

Guyssboro.—Brethren have been compelled, for the first time since their organization as a Church, to use discipline. Their prospects are pleasing. Several have been added to the Church.

Port Medway.—Application was made by this Church for admission into our Association, at the present session, which was granted by a unanimous vote. The Church was organized by Elder David Nutter in the year 1822, and consisted at that time of seventeen members.

Baddeck, C. B.—This Church, consisting of seven members, was organized in August, 1822, by Elder Richard McLearn, on his missionary tour to the Island of Cape Breton.

Stewiacke.—This Church was formed in November, 1832, by Elder James Munro, and consists of fifteen members, most of whom had been members of Elder Munro's Church at Onslow.

June, 1834. The Association met with the Church at Amherst. Elder James Munro preached the introductory sermon. Elder James Munro, Moderator; Elders W. Chipman and R. McLearn, Clerks.

Elder Henry Kendall from Topsham, messenger from the Bowdoinham Association, invited to a seat; as were also Elder J. Stevens and Bro. Silas T. Rand, licentiate from the First Cornwallis Church.

Six hundred and twenty-one were received by baptism. Entire membership, 4549. Five Churches were added at this session, viz. :—

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"There are now connected with the Nova Scotia Baptist Association,—fifty-three Churches,—four thousand five hundred and forty-nine members,—and thirty-four ordained ministers."

The Committee appointed for the purpose of taking into consideration the several questions proposed to this Association, reported as follows:—

1st. With regard to the question proposed by the Church at Hammond's Plains, "Whether it be according to the Bible that Deacons should administer the ordinances of the Gospel." Your Committee cannot find any proof from Scripture that it belongs to the office of Deacon to administer Baptism and the Lord's Supper.

2nd. With reference to the question proposed by the Church at Sissiboo, "What mode is most scriptural with regard to setting apart Deacons." Your Committee conceive that the Churches should look out suitable men for the Deacons' office, possessing the qualifications required in Scripture (see Acts 6: 3 and 1st Tim. 3: 8-12), and that those persons should be set apart as in the primitive example (Acts 6: 6, 7), by prayer and imposition of hands. We do not, however, insist on the observance of the latter ceremony, but wish the Churches to proceed on such a subject according to the best light they can obtain, without making it a matter of contention or disaffection.

4th. In regard to the matters alluded to in the letter of the Second Halifax Church, the Committee recommend the following reply:—On careful consideration of the subject proposed, we do not coincide in opinion with the brethren in said Church, as to the scriptural rule in the matter in question; at the same time we do not desire to debate the question with them, but are willing to use mutual forbearance and leave our brethren to the exercise of their own views thereon. We would, however, for the further satisfaction of our brethren, explain that, though we do not deem it unscriptural to practise weekly communion, we do not think Scripture enjoins it; and that in all cases we deem it important that a Church should, for this and other purposes, be furnished with suitable Elders set apart and ordained to this office.

The above report was approved by the Association.

Resolved, A Council consisting of Elders E. Manning, T. S. Harding, W. Chipman, R. McLearn, R. Cunningham, E. Masters, T. H. Porter, E. Stronach, and other brethren, having been requested by the Church at Annapolis and Upper Granville to investigate certain circumstances affecting the standing of a minister in this denomination,—Mr. William Elder, late pastor of the said Church,—the said Council attended accordingly, and on a careful enquiry, having come to the conclusion that Mr. Elder had departed from several important articles held by our Churches, and is no longer qualified to continue in connection with the said Church or with this Association: the Church accordingly excluded Mr. Elder from fellowship with them, which decision is now adopted by this Association, and Mr. Elder is therefore no longer regarded as a minister in connection with us.

Voted, To continue our correspondence with the Oxford, Cumberland, Bowdoinham, Kennebeck, Lincoln, and Eastern Maine Associations; that Elder James Munro be our messenger to the above Associations, and that he be allowed £10 (\$40). That Elder Edward Manning be our messenger to the New Brunswick Association.

Interesting facts from the Digest of Letters.

Annapolis and Upper Granville.—This Church has been called to pass through a severe trial with reference to their once esteemed pastor, in having to exclude him from their communion and his pastoral relation to them, prior to which they prudently called a Council from sister Churches, and unanimously proceeded in concurrence with their advice. Being thus left without an under-shepherd, they were remembered by the Great Shepherd of the sheep. Some of the ministering brethren were influenced to visit them, and particularly Brother McLearn, whose labours of love were owned of God and blessed to the Church and to poor sinners. Thirty persons have already been added to the Church, and the work is still progressing.

The *First Cornwallis* Church, under the pastorate of Elder E. Manning, sent the following cheering report:—"The Lord has chosen his people in the furnace of affliction. This Church has been made to realize this truth; but the Lord has graciously visited them with mercy during the past year, and has wrought a glorious work. But little of the fire, the earthquake, or the strong wind, but much of the still small voice; and potent have been the effects. A multitude have been made to feel that sin is an evil,—that the wrath of God is revealed against all unrighteousness,—and to look to the Lord for righteousness and strength. Thus changed in their views, their conduct has been changed. One hundred and fifty-one willing converts have put on the Lord Jesus. This is truly the Lord's doing and marvellous in our eyes. This Church is also a fruitful soil for the production of the heralds of the Cross. One during the past year has been set apart by the imposition of hands, to the great work of the ministry, and six more promising young men are licensed to 'preach the unsearchable riches of Christ.' A Female Missionary Society is formed in this Church, and upwards of £23 (\$92) have been collected in aid of Foreign and Domestic Missions. A Male Missionary Society is also in operation, and it has received a considerable amount. The Temperance cause is prospering in this congregation."

Nictaux.—This Church, in the exercise of holy discipline, have

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been called to separate several from their fellowship, and have had but few additions in the past year; yet they enjoy a good degree of union and brotherly love. They have licensed one of their brethren to preach the Gospel, as they also had two before. They remark that intemperance has received a fatal wound in that region. There are no licensed taverns or grog-shops in any part of the County.

Digby Neck.—This Church the Lord has been pleased to visit with mercy-drops. Twenty-six have been added by baptism the past year. The temperance cause flourishes here.

Chester.—One hundred have been added by baptism and twelve restored to this Church. A remarkable and glorious display of God's power. On one occasion forty-four persons received the hand of fellowship. None but those who have witnessed the like can conceive the holy melting and glowing of soul so sweetly felt on this 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 had been praying for that happy day for many years; and the husband now receiving the wife and daughter. Two in this Church are licensed to preach the Gospel.

Antigonish.—The Lord has been pleased to favour this little Church with His smile, under the ministrations of Elder John Whidden.

Sissiboo.—The Lord has remembered this branch of Zion and has now given them a pastor, Elder Charles Randall, whose labours have been blessed. Thirty by baptism and thirteen by letter have been added to their number.

Rawdon.—Their former and much esteemed pastor, Elder R. McLearn, has discontinued his pastoral relation with this Church. Elder John Doyle has succeeded him, whose labours this Church appreciates highly.

Second Cornwallis.—Of late their God, who is rich in mercy, has manifested His love in the salvation of immortal souls. Seventy have been added by baptism. The subjects of this work have been from the child of eleven to the man of seventy-two years.

Liverpool.—That God who has promised to open streams in the desert and fountains in the midst of the valley, has appeared for the consolation of this Church, long struggling under trials. A blessed revival of religion has taken place, and forty have been added by baptism under the ministry of Rev. I. E. Bill. To us it seems as though our atmosphere here was loaded with spiritual blessings.

Tryon and Bedeque.—Elder Charles Tupper has been the pastor of

