

MINUTES
OF THE
NOVA-SCOTIA BAPTIST

Association,



HELD AT

Bridgetown, County of Annapolis,

ON

Monday and Tuesday, 24th and 25th June,

1833.

TOGETHER WITH

**THE CIRCULAR AND CORRESPONDING LETTERS,
MISSIONARY NOTICES, REMARKS,
&c. &c. &c.**

HALIFAX, N. S.
PRINTED BY J. S. CUNNABELL—ARGYLE-STREET.

1833.

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[The names of
Licentiates
Asterisk*.
marked‡; and

CHURCH

- Annapolis
- Lower Granville
- Upper Granville

MINUTES, &c.

Monday, June 24th, 1833.

FIRST.—The introductory Sermon preached by Elder Edmund A. Crawley, from Proverbs, iii. 17. "Her ways are ways of pleasantness, and all her paths are peace."

A collection was taken in aid of Missions, in addition to one taken on the preceding Sabbath.

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

Elder James Munro was chosen Moderator, Br. William Chipman, Clerk; Br. Richard Cunningham, Assistant Clerk; and Brethren Crawley and Pryor were chosen to read the Letters.

Elders Hague from Boston, and Miles and Bancroft from New Brunswick, were requested to take seats with us in council; also, Eider James Harris, from the principality of Wales.

Brethren Wellesley Caton, and Wellington Jackson, Licentiates, were requested to take seats with us.

The Letters from the Churches were then called for and read; the Ministers and Messengers were called over, and the following Minutes were taken.

State of the Churches.

[THE names of Ordained Ministers, are in SMALL CAPITALS. Those of Licentiates in *Italics*. Ministers not present marked with an Asterisk*. Churches from which no information was received marked †; and vacant Churches distinguished by a dash —]

| CHURCHES. | MINISTERS AND MESSENGERS. | ADDED | | Dismissed . . . | Excluded . . . | Died . . . | Total . . . |
|---------------------------|--|------------------|---------------------|-----------------|----------------|------------|-------------|
| | | By Baptism . . . | By letter, &c . . . | | | | |
| Annapolis | WILLIAM ELDER Deacon George Troop " Silas Morse " Major Chipman | 21 | 4 | | | 1 | 79 |
| Lower Granville | JOSH. B. COGSWELL Brother Benjamin Reid | 73 | 1 | 2 | 2 | | 112 |
| Upper Granville | N. VIDITOE Brother Abner Saunders " Asaph Marshall " John Wilson " Abner Chute " James Balkim | 8 | | 6 | | 1 | 156 |

STATE OF THE CHURCHES.

| CHURCHES. | MINISTERS AND MESSENGERS. | ADDED | | | Dismissed . . . | Excluded . . . | Died . . . | Total . . . |
|---------------------------|--|----------------|------------------|--------------------|-----------------|----------------|------------|-------------|
| | | Restored . . . | By Baptism . . . | By letter, &c. . . | | | | |
| 1st. Cornwallis | EDWARD MANNING . . . D. HARRIS . . . <i>Licentiate T. H. Porter</i> . . . Deacon Walter Reed . . . " H. Chipman . . . Bro. John Chase | 9 | 5 | 2 | 3 | 324 | | |
| Newport | GEORGE DIMOCK | 4 | | | 1 | 82 | | |
| 1st. Clements | H. SAUNDERS I. POTTER Deacon Israel Potter Bro. Sabra Crooker | 3 | 61 | 3 | 4 | 4 | 182 | |
| Onslow | JAMES MUNRO | 8 | | 10 | 1 | 68 | | |
| Lunenburg | M. PARKER | 1 | 5 | | 3 | 1 | 63 | |
| Nictaur | INGRAM E. BILL Deacon W. Bishop " Caleb Shaffner " Stephen Taylor " Thomas Bishop Bro. Shippa Spur " Angus N. Gidney | 1 | 24 | 1 | 2 | 1 | 263 | |
| Horton | T. S. HARDING JOHN PAYOR Deacon P. Strong | 11 | 2 | | 1 | 5 | 2 | 253 |
| Digby Neck | *PETER CRANDAL Deacon Jacob Cornell | 24 | | | 1 | 4 | 3 | 66 |
| †River Philip | | | | | | | | 32 |
| Windsor | R. McLEARN | | | 1 | 6 | | | 15 |
| Rawdon | R. McLEARN Bro. James McLearn | 7 | | | | 1 | | 49 |
| Wilmot Mountain | R. W. CUNNINGHAM Deacon Thomas Marshall " Snow " Brenton | 6 | 7 | 3 | | 1 | | 138 |
| Parrsborough | | | | | | | 1 | 16 |
| Hammoud's Plain | | | | | 26 | 3 | | 25 |
| Chester | Jos. DIMOCK | 1 | 2 | | 8 | 3 | | 154 |
| Antigonish | *J. WHIDDEN | | | | | 1 | | 34 |
| Amherst | *S. McCULLY Bro. Freeman | 5 | 2 | | 1 | 1 | 1 | 30 |
| Sissiboo | Brother B. McCornell " J. McCornell " B. Saban | 28 | | | | | | 81 |
| 2d. Halifax | | | 4 | | 2 | 1 | 1 | 61 |
| Yarmouth | *H. HARDING WILLIAM BURTON | 1 | 10 | 2 | 2 | 1 | 3 | 433 |
| Waterford | H. HULL | | | | | 1 | | 54 |
| 2d. Cornwallis | W. CHIPMAN Deacon Abel Parker | 4 | 2 | | 1 | | | 96 |
| 1st. Halifax | *J. BURTON Bro. Pilotes | 20 | | | | 145 | | 106 |

CHURCH

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| Aylesford |
| Brookfield |
| Liverpool |
| New Albany |
| Tryon and Bedeque Sydney, C. B. |
| 2d. Clements |
| †Little Forks Ragged Island Falmouth |
| Westchester Byer Island |
| Gaysborough |
| Granville Street |
| †Mabou |
| †Tracadie |
| Windsor Road Sherbrooke |
| Port Midway |
| Baddeck |
| Stewiack |

Note. The three last Association, in complia

STATE OF THE CHURCHES.

| CHURCHES. | MINISTERS AND MESSENGERS. | | | ADDED | | | Died | Total |
|--|--|----------------------|------------------------|---------------------|--------------------|----------------|----------------|-----------------|
| | Restored | By Baptism | By Letter, &c. | Dismissed | Excluded | Died | | |
| Aylesford | E. MARSTERS. EBR. STRONACH Bro. Z. Roach | 1 | 1 | 2 | 5 | 2 | 173 | |
| Brookfield | Deacon Elisha Freeman . " Peleg Murray . Bro. C. Murray . " James Minard | 1 | 13 | | 4 | 1 | 70 | |
| Liverpool | A. DIMOCK | | 3 | 1 | | | 48 | |
| New Albany | Licentiate J. Whitman . Deacon D. Whitman | 14 | 1 | | 4 | 1 | 72 | |
| Tryon and Bedeque Sydney, C. B. | Bro. Henry Parker *C. TUPPER | 4 | 4 | 1 | | | 56 | |
| 2d. Clergens | E. A. CRAWLEY DANIEL MCGREGOR Deacon Rice | | | | | | 19 | |
| †Little Forks Ragged Island | Bro. G. Harris | 16 | | | 1 | 1 | 49 | |
| Falmouth | J. CRAIG R. DICKIE Deacon C. Young | | | | | | 27 45 | |
| Westchester | " F. Baker | 25 | 5 | | 1 | | 82 | |
| Byer Island | | | | | 1 | | 12 | |
| Gaysborough | Deacon F. Potter | 2 | 4 | 4 | 1 | | 66 | |
| Granville Street | Licentiate James Brown . F. A. CRAWLEY Deacon J. W. Nutting | 11 | | | 1 | 1 | 44 | |
| †Mabou | Bro. Ferguson | 9 | 17 | | | | 45 | |
| †Tracadie | | | | | | | 11 | |
| Windsor Road | | | | | | | 27 | |
| Sherbrooke | *JOHN DOYLE | | | | | | 42 | |
| Port Midway | Deacon Thomas Brown | 4 | | | | | 16 | |
| Baddeck | EBR. STRONACH | | | | | | 12 | |
| Stewiack | Bro. John Peters *GEORGE RICHARDSON Bro. John Richardson | | | | | | 11 16 | |
| | | 16 | 432 | 56 | 88 | 191 | 30 | 3915 |

Note. The three last named Churches were added at this Session by vote of the Association, in compliance with the request contained in their Letters.

From Corresponding Associations received as follows:

Messengers.

| | | |
|------------------------|------------------------------|----------|
| New Brunswick, . . . | Elder D. Crandall, | Minutes. |
| Oxford, | | Minutes. |
| Bowdoinham } | Elder D. Nutter, | |
| Cumberland } | „ P. Bond. | |
| Kenebeck . } | | |

A Letter from Margaret's Bay, from a number of Brethren there, requesting to be received into this Association, was read and duly considered, whereupon it was resolved: That the Clerk should address them by Letter, recommending to them to again apply to a regular Minister of Christ, to constitute them into a church; and in the mean time, that they should receive a proportion of our Minutes for the present year, and be received at our next Association on further application, when duly constituted.

Letters were also received from Jedore, from a small church, to be admitted as a member of this Association, but for want of some correct information, it was resolved, That Elder Joseph Dimock should answer their Letter and state to them that when such information was received in reference to their good standing, &c, they would be admitted.

Two Letters were received from two Missionary Societies formed in Clements, and their collection forwarded and paid into the Treasury—a good example for others to imitate.

Brother Homes Chipman appointed to receive the money, to be paid in at this Association at 8 o'clock to-morrow morning, at this House, in behalf of the Treasurer in his absence and Brother John Chase to assist him.

From the first Cornwallis Church, the following questions were proposed for consideration, viz: 1st. Would it not be more for the Glory of God and the good of his cause, to have our Association commence on Wednesday. In support of such alteration, the following reasons were assigned, that owing to the increased population, there is no meeting House which will contain the people; a variety of persons assemble for whom there is no accommodation, and the Sabbath day is profaned by many; a number of ministers are unemployed, and churches are left destitute of the means of Grace, for a Sabbath or more, &c.

2d. They suggest the propriety of dividing this association and of including in the eastern division, the County of Sydney, the Island of Cape Breton, and Prince Edward Island.

In order to make dispatch in answering the above questions, a committee consisting of, Brethren Bill, Crawley, Munro, J. Dimock and Wm. Burton, were appointed to report thereon;

Who after suitable reflection, report as follows—in reference to the first. “Your Committee would recommend to insert in our Minutes this question to be answered next year by all the churches. *Shall we meet for the transaction of business on Monday or Wednesday?* and decide at our next meeting by the majority, without any farther debate.

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"On the second question, your committee conceive it would be quite injudicious to move any such division in the present state of those infant churches, but suggest the propriety of appointing an annual meeting in the Eastern section of the country to be attended by such of your Missionaries as may be sent in that direction."

The above report was received and approved of, and ordered to be inserted in the minutes. *Voted*, that the next association be held at Amherst on the first Monday, after the 20th of June, 1834, and that Brother Munro preach the introductory Sermon, and in case of failure Brother L. E. Bill.

Voted, That Brother Elder write the circular Letter, and Brother Bell the corresponding Letter.

Voted, That Bro. J. W. Nutting superintend the printing of the minutes, and that 1800 copies thereof be printed; that each church be requested in future to state in their Letters the number of minutes they require, and that they recommend to each member to contribute sixpence for the printing thereof, and also that the number of Licentiates in each church be specified in their Letters.

The propriety of discontinuing the corresponding Letter was suggested. It was therefore recommended to be duly considered, and a decision to take place at our next meeting.

Adjourned to meet to-morrow morning, at 10 o'clock.

Tuesday, June 25th.

Prayer Meeting at six o'clock, and met at eight o'clock, to receive the monies appropriated in aid of our funds, &c. At ten o'clock, divine worship commenced—Sermon preached by Elder R. McLearn, from Matt. v. 14, 15 and 16 verses. At the close business resumed.

The Circular Letter was read and received.

The corresponding Letter was read and received.

A vote of thanks to be given to all the Mite Societies, and benevolent individuals for their liberal support afforded in aid of Foreign and Domestic Missions.

Brother Crawley in behalf of the Education Society, made a report of the state and progress of the Institution at Horton, &c. &c. which was received with much gratification, and a vote passed to have the Report printed, and that it be left to the discretion of the Committee to determine the number of copies to be printed.

Voted to open a correspondence again with the Oxford, Cumberland, Bowdoinham, Kenebeck, Lincoln, and Eastern Maine Associations.

Voted That Brother W. Burton be our Messenger for this year to the above Associations, and that he be allowed ten pounds.

Voted, That Brother J. W. Nutting be united with Brother Tupper, in editing our Magazine, as Brother Tupper has removed to Prince Edward Island; and that our Magazine continue in its present form until the end of the year, and then be enlarged to double the amount of matter in one year; and that it come out once in two months, to commence in the enlarged form at the expiration of the present year.

A vote of thanks was taken to Brother Tupper for his past services.

Voted, That Brother T. H. Harding be our Messenger to New Brunswick Association, and that five pounds be allowed him.

Voted, That the Board for domestic Missions, be continued as heretofore: viz. Brethren Manning, T. S. Harding, W. Chipman, Harris, Munro, W. A. Chipman, Homes Chipman, Walter Reid, William Cogswell, S. Fitch, Dr. Harding and J. Pryor. That W. A. Chipman remain Treasurer, and William Chipman Secretary.

Voted, That Brother J. W. Nutting continue as Treasurer, and Brother E. A. Crawley Secretary for foreign missions.

Voted. That the Officers and Members of the Education Society be continued.

Voted, That a vote of thanks be inserted in the minutes to the President, his Majesty's Council, and the Assembly for the continuance of their support to the Horton Institution.

Voted, That Petitions be generally obtained from the churches and forwarded to the House of Representatives, renewing their requests for a further support as heretofore; and that Brother Crawley prepare the Petitions, for that purpose.

The Annual Meeting for the present year be held at Chester, on the first Tuesday after the 20th September.

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 on the evening of the first Monday of every month be recommended to be observed in the several churches, for the spreading of the Gospel at home and abroad.

As it has pleased Almighty God to avert the judgment with which we were threatened in reference to the cholera, which has been so fatal in many other places for the year past.—*Voted*, That a day of public thanksgiving be recommended to all the churches in this Association to be observed on the 9th day of July next, to offer up our united thanks to the great disposer of all events, for his merciful dispensation towards us.

Voted, That the general meeting recommended by the committee before referred to on the first Saturday of October next, take place at Antigonish.

Voted, That the cordial thanks of this Association be given to the Annapolis church, and that our sincere gratitude be expressed to all benevolent

friends, for session, as kindness in Session.

The meeting There were town on Monday Tuesday at Wilmot meeting.

There are seven Churches thirty four Or

DEAR BRETHREN

Being present our common Good together, we beseech earnestness and sincerity. We believe the principle, are essential and in order that ten investigate bring before his mind and that by them sometimes said by I am a Christian, that doubt. We around this subject word of the Lord thoughts and intentions these tests of character ed that all habitual unwarranted. We character for a person come short of Character to banish doubt right and safe: but cherish these doubts and mar his peace are given in the scriptures character; such as

friends, for their uniform hospitality and kindness, during their present session, as also to our friends of the Methodist denomination, for their kindness in opening their chapel for our use during the whole of the Session.

The meeting was then concluded.

There were 16 Sermons delivered—9 on the Sabbath—2 at Bridgetown on Monday, and 1 at the dwelling house of Mr. B. Fellows—2 on Tuesday at Bridge town—one at the south, and one at the north Wilmot meeting house in Wilmot.

There are connected with the Nova Scotia Baptist Association *Forty seven Churches—three thousand, nine hundred and fifteen Members—thirty four Ordained Ministers and _____ Licentiates.*

CIRCULAR LETTER.

DEAR BRETHREN :

Being preserved through another year, and by the kind protection of our common God and Father, being permitted to assemble ourselves together, we beseech you to bear with us while we exhort you with all earnestness and sincerity.

We believe that true decision of character and firmness of religious principle, are essential to the happiness and usefulness of a christian ; and in order that he attain these, it is very necessary that he should often investigate his heart, to see "if he be in the faith," that he should bring before his mind those tests of Christianity given in the word of God; and that by them he should try the nature of his religious exercises. It is sometimes said by the sincere professor of religion, I often doubt whether I am a Christian, and my chief sorrow would be removed could I solve that doubt. We have often thought that there is more mystery thrown around this subject than there need be, and when we read that the word of the Lord is a clear light, a lamp to the feet, a discernor of the thoughts and intents of the heart, and when we have seen presented these tests of character numerous, brief and simple ; it has indeed seemed that all habitual doubt on a subject so momentous, was criminal and unwarranted. We do not mean to say that it is inconsistent with Christian character for a person to be the subject of fears lest he deceive himself, and come short of Christ's promised rest, or that it becomes him at all hazards to banish doubt by cherishing the unwavering sentiment that all is right and safe: but we do say that it does not become a Christian to cherish these doubts long, till they cast a settled gloom over his spirit, and mar his peace and hinder his usefulness, and this too while there are given in the scriptures such plain and concise summaries of Christian character; such as the following. "If a man love me, he will keep my

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words." "Ye are my friends if ye do whatsoever I command you." A detailed enumeration of these passages is not here necessary, but the principle upon which they are all founded, is that of obedience to God, and exertion in his cause.

We are dear Brethren professors of a religion which has descended from heaven, and contemplating as we are frequently called to do, the Son of God leaving that world in which he existed equal with the Father descending from Heaven as a witness for God, beholding too his fearful sufferings and death, we cannot help being astonished at so wonderful a scene, and enquiring into the purpose it was intended to accomplish. The whole earth being sunk in the depths of sin, having departed far from God, retaining him no longer in their affections, but looking and serving the creature more than the Creator, it might reasonably have been supposed, that a just God would have left them forever in their state of rebellion. But God was gracious, and long suffering, as well as just; and for the promotion of his own glory, and the eternal benefit of those whom his hands had formed, he sent his Son from heaven, and among the many other great ends which are accomplished by the atonement of the Cross, the setting apart a peculiar people zealous of good works, holds a prominent place. This being a fact it becomes the constant duty of every professor of religion to see to it that he fails not in the accomplishment of this great purpose. And in order to its promotion, it is our intention to offer to you, Dear Brethren, a few remarks on the importance of personal religion. It at once occurs to your minds, that genuine piety consists not in a mere external profession of the name of Christ, nor in a formal confession of the lips. He who receiveth the adoration of angels, and knoweth the hearts of all, requires sincerity and truth in every worshipper. Omniscience is one of his glorious attributes, and the holiness that delights in uprightness of purpose and of feeling is an essential part of his character. When therefore he discerns a want of accordance between the sentiments of the lips and the thoughts and intents of the heart, he cannot but be displeased with such a mockery of himself. What a solemn charge does he bring respecting Israel of old, "They draw nigh to me with their lips, but their hearts are far from me." Our Saviour himself when on earth said "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Among the objects which will make the scenes of the judgement day most fearful, none will be more appalling than the unexpected woe of those, who have trusted in the mere externals of religion, while its spirit they have never felt; who have taken refuge in the sanctuary of a public profession, while they have never fled to Christ the refuge provided for the guilty.

All religion without the spirit of practical obedience, affectionate, uniform and persuasive, is more than vain, like faith without works it is dead, tis like a body without the spirit. There may be a fair exterior, and

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comeliness of form, and fine proportion, but the whole lacks the animating principle. There may be great religious knowledge, the eloquence of men or angels, the gift of prophecy, the understanding of all mysteries, faith to remove mountains, sympathy towards the poor, and even the spirit of martyrdom, which would yield the body a victim to the stake for a suffering cause, but all without the holy love that prompts to cheerful obedience would ultimately profit nothing. The religion that is merely external or merely internal cannot endure the test of a divine scrutiny. The man who trusts to his sacred profession, to his punctilious adherence to rites and forms, and deeds of charity and devotion, may indeed appear to men to wear a form of Godliness of heavenly mould, but like the tree which put forth its leaves in rich profusion, but bore no fruit, he must wither beneath the curse of him who judgeth not according to appearance, but judgeth righteous judgement. And on the other hand, the man whose religion consists entirely in opinions, frames, and feelings, and fitful impulses and experience of things marvellous, which have no archetypes in the word of God, which exert no controlling salutary influence on the life, and produce nothing like the spirit of uniform, practical obedience, must tremble at last when he sees the meaning of the declaration, "without holiness no man shall see the Lord."

The religion of Christ is beautiful for its consistency, it keeps us from those bad extremes to which mankind are prone to vacillate. It neither admits of ostentation or seclusion. It rebukes the proud spirit that would fast, that it may appear unto men to fast; that would for a pretence make long prayers, or do ought to be seen of men, or to attract their applause; and equally is it averse to that false selfish modesty, which would light a candle to put it under a bushel, that would confine religion entirely to the precincts of a man's own bosom, and shrink from making its influence known, and felt in all its appropriate spheres of action. The Gospel is a revelation of principle, which tends first to regulate the heart, to bring to order its deranged affairs, to fix them on their proper object, and then to evince their power in moulding aright the actions of life.

God as our Sovereign lays claim to the heart. His Gospel though emphatically a revelation of mercy, yet tends to exalt all his attributes, and in order to convince the sinner of his need of mercy, it first illustrates God's holiness and justice, declares the righteousness of the law; its high importance, its pure unchanging nature, and that from it, a transgressor can expect naught but utter condemnation. Then when by its testimony it has sustained its interests, and magnified it, it urges its claims upon us by motives the most affecting that we can conceive, by all that is terrible in justice, and all that is inviting in mercy, by all that is awful and severe, by all that is good and lovely. The claims of Jesus upon us as sovereign of our hearts, are indeed virtually the same that God has urged originally in his law, claims to love sincere and supreme; but inasmuch as that law has been disobeyed, and its threatened punish-

ments provoked, and since Jesus has interposed by the offering up of himself, to open a new way of access to Heaven, his claims upon men are now urged upon new grounds, and enforced by new motives. Now he addresses us not merely as our Creator and Sovereign, but as our compassionate Redeemer, pleading with us by his tears and groans and death; by the value of his atonement, and by the value of our own immortal spirits, to repent of sin, and yield ourselves to him to be governed by new laws, and to be saved by his grace. Influenced by these motives, we admit his claims, we feel our obligations, our unworthiness and desert of wrath; we renounce all boasting and self-dependance, and take the place of the publican as humble suppliants at the throne of mercy. Thus too are we led to love his character. Evidently there must be a complacency in it on account of its excellence, or he cannot be admitted as sovereign of the heart. This is the only proper spring of action,

“ 'Tis love that makes our willing feet
In swift obedience move.”

Without this principle there is no repentance, no worship, no good works; repentance is merely doing penance, solemn worship is a mere sound of unacceptable ceremonies; and all religious duties mere tasks imposed by a fearful conscience and a slavish spirit. But the titles which true Christians give to Christ, are not formal or pompous names, they are expressions of love and adoration, and apply to him in the highest sense; and when we truly worship him, and call him our Lord, our King, our Master, our Sovereign, we devote then the surrender of the heart, prompted by love to his whole character.

Here then, dear Brethren, let us urge upon you the inquiry: Does the character of the blessed Jesus commend itself to your affections? Is it such a character as you love with all your heart? Consider its various traits, its holiness, its hatred of sin, and deceit, its purity. Would you love that character in all its pureness embodied and brought near to you in the person of an associate, of one in whose company you are always compelled to remain? In our love to the Saviour there is necessarily involved a disposition to take the will of God as our rule of duty. This will may often contradict the maxims of the world, it may not suit the morality of the times, nor herd in the fluctuations of fashionable religion; a firm adherence to it however is the only proper standard of action. It may by the men of the world be esteemed impolitic, but he who loves Christ supremely, and feels his obligations to him as his sovereign, amidst all the varieties of opinion and practice, and the dictates of custom, is wont to enquire first of all, “Lord what wilt thou have me to do? Ah there are many who would fain call Christ Lord, if they could be excused from doing things which he has commanded. There are many who inquire minutely how much is necessary to secure salvation; as if it were possible for a sinner who has forfeited all, to make salvation secure, by the merit of good deeds, forgetting that what Christ requires, is the surrender

of the heart. thing of the fo those violation the Most High others who w Christ, while y ded friends. ligion, which while they shri ing responsibili But beloved speak. Never ing importance brance. Religi interesting feeli and pours itself designs of its au around us, as th man liveth to hir and conduct of o suaded that the C Hence their desir a dying world. doms of the pow present day now ted to affect the ment of the chris has been wrought is not that he is s periodically relig his religion is uni Here then, Dea cing the truth of tion between you neglecting their s calm and thought so that he may be buked; by your b prove his thought and your heavenly to feel it. Your lif Ministers may pre demonstration, pro and rebuke, and ex as the ungodly can

of the heart. There are those who like Naaman the Syrian feel something of the force of duty, yet extenuate the violations of it by regarding those violations as *little sins*, thus making light of those things, of which the Most High hath said, "They are an offence to me." There are others who would fain persuade themselves they have some love to Christ, while yet they have not enough to mark them as his firm and decided friends. They have some kind feelings towards the interests of religion, which they would fondly resolve into genuine love to Christ, while they shrink from acknowledging him before men, and from assuming responsibility for him.

But beloved we are persuaded better things of you, though we thus speak. Nevertheless the salvation of the soul being of such overwhelming importance, we would stir up your pure minds by way of remembrance. Religion when genuine is the source of the warmest and most interesting feelings; it is a spring of consolation within, which is often full and pours itself forth. Its nature is expansive, and truly one of the great designs of its author is, that the evidence of our religion should so shine around us, as that others should be benefitted by our example. "No man liveth to himself, and no man dieth to himself." Look at the lives and conduct of our blessed Saviour and the Apostles. They were persuaded that the Christian life might be turned to great practical account. Hence their desires, and their actions were directed to this object, to save a dying world. All around felt that this was their object, and the kingdoms of the powers of evil were shaken. And the real christian of the present day now lives for this. And what so powerful, what so calculated to affect the hearts of the ungodly as the consistent upright deportment of the christian? The world feels that a change, a living change has been wrought here. A change that manifests itself in all his life. It is not that he is simply a professor of religion, it is not that he is merely periodically religious, with long and distant intervals between; it is that his religion is uniform, steady, you know where he is to be found.

Here then, Dear Brethren, is an object set before you. By thus evincing the truth of your sentiments, you will show that there is a distinction between you and sinners; that they differ from you, that they are neglecting their salvation, and going down to woe. A sinner will be calm and thoughtless as long as he thinks he is as good as others. Live, so that he may be reproved by your life. By your conduct, let his be rebuked; by your benevolence, reprove his avarice, by your prayers reprove his thoughtlessness, let your seriousness be a reproof of his gaiety, and your heavenly mindedness of his sensuality, and he will be compelled to feel it. Your life will be a living argument of the reality of religion. Ministers may preach in this matter, they may heap demonstration upon demonstration, proving that religion is true; you yourselves may reprove, and rebuke, and exhort, but all will be comparatively powerless, so long as the ungodly can make the cold and cutting remark "See how your

Christians live, they are as thoughtless and inactive, they are as worldly, as greedy of gain, they do as little for the conversion of the world, and the spread of the Gospel, as the worst among us." But there is an argument which the irreligious must feel, and before which sinners tremble, it is that of a holy, and devoted life. This will not only silence, it will subdue; it will not merely close the mouth, it will find its way to the heart.

" Thus shall we best proclaim abroad
The honors of our Saviour God."

CORRESPONDING LETTER.

The Elders and Messengers composing the Nova-Scotia Baptist Association, to Corresponding Associations, send Christian Salutation.

BELOVED BRETHERN :

WHEN WE reflect on the impulse that the Lord of the universe hath given to the christian world, within a few years that are passed, to establish so many benevolent institutions, to advance his declarative glory in the salvation of the human family, who have been, and still are, many of them, covered with the thick veils of Judaism, Mahometanism, and Heathenism; with the success already attending the Missionaries and other Agents sent by these benevolent societies to Europe, Asia, Africa, America, and the Islands of the sea; when we contemplate the number of languages, and dialects that have been learned, and of translations of the Holy Scriptures that have been accomplished within these thirty or forty years:—The various Missionary stations, among the divers nations of our world; the number of christian converts that have been made through the instrumentality of those heralds of salvation;—The number of Schools, and christian churches that have been organized among the idolatrous nations of the earth; the great doors and effectual that are opened, and opening, east, west, north and south, who can but exclaim, " What hath God wrought!" We live in an extraordinary period of the world's existence! and who that loves the Lord Jesus Christ, but must see that the present period, is one that teems with great events; and must feel a holy emulation to consecrate all their powers of soul and body, property and influence in society, to advance the good cause, in supporting every benevolent institution at home, and in foreign climes, that can possibly serve as auxiliaries to regenerate the world, which lies before us as a field, which we must arise and cultivate, or the blood of six hundred millions of immortal beings (destined to the eternal world as well as ourselves) will be required at our hands.

We pray for your prosperity, and earnestly solicit your prayers for us; we have been glad to hail your Messengers, and to receive your Minutes, we rejoice in the prosperity of many of your churches, we pray that all may prosper, and we beg a continuance of your valuable corres-

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pondence. The Lord hath been pleased to bless many of our churches, with revivals, more or less, as you may see by our Minutes, and where trials have existed, prospects are brightening.

Tract, Missionary, Temperance, Education and Bible Societies are multiplying. Many seem to realize the necessity of knowledge being more generally disseminated among the great body of the people: and to desire that our Infant Seminary in Horton, already beginning to attract public notice, should be better endowed, and young men whose minds are led to the christian ministry, should possess more intelligence, and be more able, and better qualified to preach the gospel of the grace of God to their fellow sinners generally, and particularly that some might be qualified, like the immortal Schwartz, the celebrated Carey, and renowned Judson, to assist in evangelizing the nations.

Our anniversary hath been numerously attended, harmoniously conducted, and we trust, the Divine presence hath been granted to us.

Yours in gospel bonds,

JAMES MUNRO.
WM. CHIPMAN, Clerk.
R. W. CUNNINGHAM, Asst. Clerk.

JUNE 25th, 1833.

Interesting Facts and Observations,

CONTAINED IN SOME OF THE LETTERS FROM THE CHURCHES, &c.

ANNAPOLIS.—This being the Church with which the Association was held, their Letter contains a sincere and lively welcome to the Brethren, to their Sanctuary and domestic circles, trusting that the Lord's blessing might crown the meeting with success to the cause of Zion; and that all might return refreshed by the Gospel and fitted for "every work of faith and labour of love." Considerable additions have been made to their number since the last Association. Their Sabbaths have been peaceful and solemn. Their meetings for conference and prayer edifying. Their thoughts and prayers have been much engaged for the extension of the Redeemer's Kingdom, especially in distant Burmah and they have made contributions for that interesting mission as well as for our own domestic wants, in preaching the Gospel of peace. They call upon their brethren to pray and strive more earnestly for the success of the Gospel in the conversion of all men; that the will of God may "be done in earth as it is done in Heaven."

LOWER GRANVILLE.—The Church express much gratitude to the associated brethren, for christian sympathy and assistance in times of past difficulty and distress; and rejoice in being now able to address them un-

der more pleasing circumstances. The power and mercy of God has been much displayed in his word and ordinances among them, and many of different ages have been added to their members. *Seventy three* have been added by baptism during the year.

WILMOT.—The Church has been called on to experience some trials and difficulties, but which have been happily removed, and a spirit of love and union is again prevalent. They have to lament the removal by death, of their old and much esteemed member, *Deacon William Bent*.

FIRST CORNWALLIS.—Some occasions of trial have also occurred in this extensive and hitherto flourishing portion of the Lord's vineyard; but which have been removed by the prudent intervention of a Council of Elders from Sister Churches. They recommend a more strict observance of the wholesome ordinance of discipline, which among themselves has been attended with a blessing. Some questions are proposed to the Association, which are noticed in the former part of the Minutes.

NEWPORT.—The Church rejoice in the continuance of a faithful administration of the word and ordinances, and in the addition of several members by baptism. They evince an undiminished interest in the Missionary cause; and state that their Temperance Society is still prosperous, and has in several instances been attended with the most blessed results.

FIRST CLEMENTS.—The state of this 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 the Pastoral duties, has requested to be released from the charge, and the Church with very general satisfaction have chosen *Brother Henry Saunders* as their Pastor, who has been duly installed in the important office, and is labouring among them with much acceptance. *Sixty one* have been baptized during the year.

ONSLow.—The Church manifests a laudable desire to exercise a jealous watchfulness over their own conduct, in walking up to their profession as a part of Christ's flock, and obeying his revealed will, in a nearer approach to primitive christianity, in the exercise of brotherly love, and a prayerful attention to the word of God. They have received some additions.

LUNENBURG.—Trials have been experienced by the Brethren, but they have had also occasions to rejoice—their prayer and conference meetings have been blessed; and meetings of Ministers with the neighbouring

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Churches have been held every two months; besides a monthly concert meeting for prayer on behalf of Missions.

Their Temperance Society is gaining in strength and usefulness on the principle of total abstinence from spirituous liquors.

The Religious Tract Society has during the past year distributed upwards of 15,000 pages in the county; a mite society consisting of male and female members has been formed in aid of the Domestic and Burman Missions. Their Sunday School is in a flourishing state and consists of about 90 scholars. We cannot but warmly recommend the zeal, activity and liberality of this little church, to the imitation of every branch of our Association.

NICTAUR.—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 this Church has been very active and successful. The Temperance Society numbers little short of 1000 members, and as they say "seems determined not to relax its operations, until the principles of intemperance are buried in the shades of everlasting night."

DIGBY NECK.—A great revival of zeal and activity appears to have taken place in this church, during the past season; and a number have been added by baptism. They express much gratitude for Ministerial assistance.

HORTON.—The Church appear to have enjoyed many pleasant seasons in their public and social meetings. Their week evening lectures, and prayer meetings are well attended, and a spirit of prayer and union is prevailing among them.

Their Sunday School contains about 80 Scholars, and is in a flourishing state. The Institution, which they earnestly recommend to the prayers of their brethren, is rapidly gaining ground both in usefulness and public opinion.

WINDSOR.—The Brethren of this Church have held meetings for prayer on the Lord's Day, and on Thursday evenings during the absence of their Pastor; and have continued to enjoy peace and fellowship; and pray for the conversion of sinners and the increase of Zion.

RAWDON.—Some additions by baptism have been made to this Church, tho' they have been without pastoral labour for a considerable period, their Minister being engaged in Missionary and other duties.

WILMOT MOUNTAIN.—This Church tho' with less abundant prosperity than in times past, is still increasing in numbers, and we trust also in the fruits of faith. Several, who had wandered from the fold, have been restored, and others added after baptism.

They regret the scantiness of their means, which renders their contributions to Missionary purposes so small.

PARRSBOROUGH.—Much union and harmony appear to prevail in this little Church, which is still destitute of a Pastor; but they have been enabled to maintain regular meetings on the Sabbath for prayer and exhortation, as well as their conference meetings. They beg to call the attention of the Association to their forlorn condition, as respects the preaching of the word, and earnestly request assistance. They state that erroneous principles are prevailing thro' the district.

HAMMOND PLAINS.—The Brethren lament their being deprived of the preaching of the word, their Pastor having been removed to another field of labour. They are however walking harmoniously.

They have been compelled to withstand error by the exclusion of some of their body, until repentance is manifested.

Several of their members have been dismissed to form a Church at St. Margaret's Bay—they however keep up their meetings for reading, prayer and conference, which are well attended. They desire Missionary assistance.

CHESTER.—This Church has been refreshed by the addition of some by baptism, and the re-union of others over whom they had long mourned as having gone astray. They are standing firm in the truth, and praying for more prosperous times. Several of their members have departed, they trust, to receive a more enduring inheritance: one Sister (Mrs. Boyle) was among the earliest members of the church; she died in full assurance of faith. They regret that the expense of purchasing and building connected with the support of the Gospel among them, has prevented their doing as much for Missions as they desire.

ANTIGONISH.—Bro. John Whidden has been ordained as an Evangelist in this Church; they are still walking in Christian union, tho' without any increase of their numbers; and they have to mourn the necessity in one ease, of exercising severe discipline.

AMHERST.—Some differences have existed in this Church, and Bro. Tupper has accepted a call from the Tryon and Bedeque Church in Prince Edwards' Island, to become their Pastor, whither he has removed. Some have been added to their numbers. They request that the Association may be held at Amherst the ensuing year.

SISSIBOO.—This Church, which for some time past, has been in rather a depressed state, has been of late greatly refreshed and benefitted by the preaching and labours of Bro. Charles Randall. A most pleasing revival

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of religion has taken place; *twenty-eight* have been baptised and added to the Church, and the work of reformation is still spreading among them.

SECOND HALIFAX.—There have been no additions to this Church. They request Missionary assistance.

YARMOUTH.—The Church still remain united, and trusting in the Lord to preserve and increase them. Some have died in the joyful hope of the Gospel, and in some parts of the district, others have been called out of darkness into the light of truth. The Temperance Society is progressing with renewed strength and numbers. They have also formed an Auxiliary Missionary Society, which they trust will become efficient in assisting to diffuse the blessings of the Gospel. They have been somewhat increased since the last Association.

WATERFORD.—The Brethren are walking together in the fellowship of the Gospel, praying for the revival and extension of Christ's Kingdom. Bro. Hezekiah Hull has had the pastoral care of this Church, and is still labouring to acceptance; but the Church being small, are unable to afford adequate support to a Minister. The Temperance Society among them has been the means of much good.

SECOND CORNWALLIS.—This Church is not without some tokens of mercy, and although no extensive awakening has occurred, yet they at times are encouraged to believe that Zion will ere long be gloriously enlarged; and they desire to rest on the sure promises of the Lord, and wait their fulfilment. They deeply feel the urgent necessity of walking close with God, and maintaining union one with another.

FIRST HALIFAX.—Twenty were baptized by Bro. Burton, and joined this church in 1832. They have however experienced much trouble.

AYLESFORD.—The Church is walking in harmony, in the enjoyment of the high privileges of the faithful preaching of the gospel, and the other ordinances of God's house. Some of their body have been called to better and more exalted privileges above; but they have to mourn the necessity of enforcing discipline in some cases, as they rightly conceive it "to be one of the greatest duties devolving on a Christian Church, to exercise an impartial discipline under the exercise of love towards God and man." Altho' 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. Bro. Henry Saunders and Bro. Stronach.

BROOKFIELD.—This little Church is still without a Pastor, yet thre'

divine grace, they are enabled to hold on their way in maintaining prayer and conference meetings. They have been greatly refreshed by the visits of several of the ministering brethren on their Missionary tours. Several have been added to their number. They state the Temperance cause to be almost universal in those settlements.

LIVERPOOL.—Sabbath and Conference meetings have been regularly maintained, and the Church hope for better times.—Some of their members have been taken away by death, and a few have joined them.

SECOND CLEMENTS.—This Church is increasing, having received sixteen members by baptism during the year; and the brethren seem to evince much zeal as well as satisfaction in the ways of religion.—Temperance is gaining ground in the district.

SYDNEY.—Great want of preaching, and other means of grace have long prevailed in this church; they having been quite destitute of any assistance except from the occasional visits of Missionaries or other Ministers. A very liberal spirit is manifest from their letters, of their willingness to support the Gospel among them to the extent of their ability. The fewness of their numbers, and their living remote from each other, has greatly interfered with the enjoyment of the communion, so requisite for the comfort and increase of a Church of Christ.

NEW ALBANY.—Fourteen have been added to this Church since the last Association, and one of the Brethren *Isaac Whitman* has received a license to preach, and is labouring among them. They are most anxious for the visits of some of the Brethren to preach and administer ordinances.

TRYON AND BEDEQUE.—The Church express the most lively gratitude for the interest the association have hitherto taken in their behalf, in sending Missionaries from time to time to assist and encourage them. Their prayers are at length answered by the removal of *Bro. Charles Tupper* from Amherst, who has taken the pastoral care over them, and is, with the blessing of the Lord, likely to be highly useful in the Island.

RAGGED ISLAND.—This Church is still suffering under the effects of former divisions, tho' we trust daily becoming more alive to the necessity of order and union. They greatly need assistance. Their Pastor is very aged and infirm, and consequently almost unable to preach or administer ordinances unless at his own residence. The cause of Temperance is making progress in the Island, altho' some, and we grieve to say, even professors of religion, do not lend it that countenance and support which they ought. Surely if the Gospel of Christ is intended to destroy

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FALMOUTH.—This Church though young in point of time, is travelling on prosperously; twenty-five having been added by baptism during the past year. That holy ordinance has been abundantly blessed in its administration among them. Union and harmony prevails in the Church, and they are striving to walk as becomes the Gospel of Christ.

WEST CHESTER.—The members of this Church are so far distant from each other, that they are unable to meet often together; and they have been for several years without the preaching of the Gospel, except occasionally.—They have, however, for the past year, been more favored than usual in this respect; and are enjoying union and harmony as a Church.

BRIER ISLAND.—This Church has been also for some time destitute of a Pastor, but has nevertheless kept up regular meetings, trusting that the Lord will not fail to meet and bless his people, however few in number. Ministers of neighbouring churches have occasionally visited them, whose labours have been highly acceptable and useful. Some have been added, and some restored. Every member of this Church is also a member of the Temperance Society, the cause of which has been greatly blessed in this vicinity. Their Missionary Society is also in active operation, and has remitted the sum of £12 to be equally divided between the Home and Burman Mission. An example highly worthy of general imitation.

GUYSBOROUGH.—The Brethren have been compelled for the first time since their formation as a Church, to use discipline, which however trying to their feelings, they trust has been attended with wholesome effect. They meet regularly twice on the Sabbath, and once in the week, besides their monthly conference meetings; and enjoy much of the presence and blessing of the Divine Head of the Church: Their prospects are pleasing; several have been added to the Church; and others are coming forward. They profess themselves much indebted to Missionary labours, and express the warmest gratitude to the friends of Zion in the western parts of the Province, who last year contributed the sum of £23 3s. 9d. thro' Bro. Crawley for erecting their Meeting House.

GRANVILLE STREET.—The Church are grateful for the continuance of a faithful dispensation of the word of life, and the ordinances of God's house. Much attention is given to the word preached, and several have been added to their numbers. They commend to the prayers and exertions of the Brethren, the growing interests of the seminary at Horton, as a means under Divine influence of giving a right direction to the character and moral energies of the increasing population, and bringing

under the advantage of scriptural instruction those who are hereafter to become the guardians of the civil and religious blessings we enjoy. Fifty pounds have been raised during the past year for the Burman Mission by the Female Mite Society connected with this Church.

WINDSOR ROAD.—Peace and good order prevail in this Church, and fourteen have been received by baptism during the year. Temperance is gaining adherents, and the Female Mite Society has been very successful in collecting for the Burman Mission; having remitted £15 9s. for that object. The Church have formed two Sabbath Schools in different parts of the District, which they trust will prove a blessing to the rising generation.

SHERBROOKE.—Much gratitude is expressed for the Missionary visits of *Bro. Joseph Dimock*, who has been twice preaching and administering Ordinances among them. The Church are united, and some have been baptized. They do their utmost to uphold their prayer and conference meetings.

PORT MEDWAY.—Application was made by this Church for admission into our Association at the present Session, which was granted by an unanimous vote. The Church was organized by *Bro. David Nutter*, in the year 1822, and consisted at that time of seventeen members. Their letter states their fellowship among themselves, and their concurrence with our Articles. They have until of late been much depressed, and met many trials, but are not without signs of seeing better times, and request Missionary aid.

BADDECK, CAPE-BRETON.—This Church consisting of seven members was organized by *Bro. Richard Mc Learn*, in August, 1822, on his missionary tour, in the island of Cape-Breton; shortly after which, four more were baptized by him, and joined the church. They keep up their meetings on the Sabbath and for prayer; and one of the brethren preaches among them as a Licentiate. They expressed an earnest wish to join the Association, and were gladly received as a Church of Christ in regular standing. They much need Missionary assistance. There are Temperance, Missionary, and Mite Societies connected with them. They state that the interests of the Denomination are gaining ground in that and the neighbouring settlements, but they stand in great need of ministerial aid.

STEWIACK.—This Church has also been lately organized, and made application by their letter to be received into the Association. The Church was formed in November, 1832, by *Bro. Munro*, and consists of fifteen members, most of whom had been previously members of *Bro. Munro's Church at Onslow*. They were unanimously received.

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REMARKS, &c.

THE Annual return of the Association of the Baptist Churches in Nova Scotia, has always been a period of the most pleasing anticipation, as well as of the most heartfelt and solid satisfaction to every member of the Denomination.

In the earliest infancy of our Churches, the season when the few faithful servants of Christ, to whom it was given not only to believe, but also to suffer the want of almost all things for his sake, should again meet their dear fellow labourers in the blessed cause, to hear and recount the triumphs of the Cross, achieved amidst weakness and privation, and in the face of obstacles, which to all human appearances, were insurmountable, was accustomed to be hailed with no ordinary feelings of delight.

As our Churches increased in numbers and strength, and the hearts of the zealous Ministers and friends of the Gospel, began to be cheered by witnessing their growth and prosperity; when many of its tried and faithful servants could with joyful propriety adopt the language of the Patriarch, "with my staff I passed over this Jordan, and now I am become two bands," it may well be imagined that these annual assemblies of the Fathers and Brethren of the Churches, would lose nothing of their interest or usefulness. Indeed the fact has been that such occasions have ever been followed with the most beneficial effects, in quickening every member to renewed zeal and activity; in diffusing information among the whole body, as to the sufferings or prosperity of every part; and in composing differences and allaying jealousies, which will at times arise among the best men in the holiest of causes.

The opening of the Association, although the weather was rather unfavourable, was very numerously attended by Ministers and Brethren from the most distant parts of the Province, and the services on Saturday and Sunday preceding the day of commencing business, were solemn and interesting. The Monday of the Association proved fine, and Bro. Elder's spacious meeting House at Bridgetown, was crowded at an early hour. Bro. Crawley preached an interesting and appropriate sermon, and the business of the Association was commenced by the choice of Bro. Munro, as Moderator. The letters from the Churches, as will appear by the summary contained in the preceding pages, were highly interesting, and the additions by baptism much larger than in the preceding year.

A most delightful proof of the spirit which has begun to pervade our Churches and is so highly honorable to their character, arises from the fact of the liberal contributions that have been made to the Burman Mission:—and although considerable sums are by this means sent abroad, yet there is no reason to doubt, that such loans to the Lord, will be re-

turned with overflowing interest; as has ever been the case in the churches, in the revival of true religion, and the addition of labourers of various kinds to carry on the work of love and mercy here and elsewhere. Although the returns of the Home Mission have perhaps for the present year, suffered some diminution from these contributions, there is little doubt but that eventually a very different effect will follow, as churches and Missionary Societies will feel the propriety and necessity, of appropriating a part of their free-will offerings, to the all-important object of spreading the Gospel more universally among ourselves. "The liberal soul deviseth liberal things, and by liberal things it shall stand."

The brief statement made by *Bro. Crawley* at the Association, of the proceedings of the Education Society, was highly satisfactory. How much reason is there for gratitude to God, for the success that has hitherto so abundantly followed the labours of the Brethren in the promotion of this excellent institution, which will doubtless soon in a much greater measure, become a blessing to the Church of God, as well as to the Province at large. The efforts of the zealous agents that so kindly devoted their time and labour to further its interests in obtaining funds for the erection of a Boarding House, have been attended with much success; and is a most satisfactory evidence of the kind feeling of the public in its favour, and of the high estimation in which it stands as a place of education. The erection of a Boarding House must prove of the most essential advantage, in bringing the youth more immediately under the paternal government and observation of the instructors.

Another important measure, which we doubt not, will be a matter of much satisfaction to the denomination, was the vote of the Association to enlarge the publication of the Baptist Magazine, at the commencement of the ensuing year.

The increasing demand for literary and religious information in many parts of the Province, in which the population is almost entirely connected with the denomination, and where rapid advancement is daily making, in affording a higher degree of mental cultivation, than could hitherto be obtained, has rendered such a measure one of imperative necessity; as the Magazine in its present form, has become quite inadequate to supply such demand.

By the intended alteration double the yearly amount of matter will be furnished, and the work being published every two months will be the means of rapidly disseminating through the population of the Provinces, the earliest intelligence of the various interesting occurrences connected with the prosperity of the Redeemer's Kingdom, which in these eventful days are constantly transpiring in every part of the Globe; of uniting our brethren and strengthening them in the bonds of that universal spirit of brotherly love, which is the great and distinctive badge of all the disciples of Christ; and of kindling and enlarging that undying zeal and energy, without which the profession of the Gospel is an empty name, and faith itself is dead.

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As our Sister Association of New Brunswick, equally interested with ourselves in the beneficial effects resulting from this publication, have readily united in its enlargement, we sincerely trust that every effort will be used by brethren and friends, who have the true interest of the denomination and of religion at heart, to obtain for it an extensive and general circulation; as its great object will be the promotion of vital truth: and the most strenuous endeavours will be made, to render the work worthy of the public patronage.

A suggestion is made in a letter from one of the Churches, relative to the expediency of altering the Meeting of the Association from Monday until Wednesday, which subject is proposed as one on which the Churches are requested to give their opinions in their respective letters at the next meeting. It is one which will probably require a good deal of consideration, and may in many cases be attended with some difficulty in the decision. There would be a manifest convenience arising from the Association taking place in the middle of the week, in preventing churches situated in its vicinity, from being deprived of the services of their ministers, on the Sabbath preceding the Monday of meeting, and when the Anniversary is held in a town or populous village, as at Bridgetown, the chance of the Sabbath being violated by the assembling of idle and vicious characters, as must more or less take place, amid so numerous a body of people, would be in such case avoided; such an occurrence however has, to the credit of our province, very rarely taken place; and is only to be feared in the most populous districts, where there will ever be a mixture of the profane and worthless, who are ready every day for the service of Satan. On the other hand we believe that most important advantages have resulted to the denomination, and the public, from the assemblage of a number of the ministering and other brethren, who meet on the Sabbath for the sole purpose of spending it in devotional exercises and spiritual intercourse with each other, unmixed with the concerns of a more secular character, relating to the interests of Zion. A large field is open for the exercise of the various gifts of different brethren, and they are left without the interruption of business, to enjoy, what most of them perhaps can seldom do, the ministry of the word by their fellow labourers; a privilege the most cheering and encouraging to the ministers of Christ. The time as well as the services of the Association would be much abridged; Saturday and Sunday being lost, and probably not more than two sermons delivered. Were the period of the meeting to be solely appropriated to business, the loss of such privileges might be seriously felt. It is not meant then, to express any decided opinion on the subject, but merely to offer suggestions as matters of reflection, in order that brethren may come to the question at the ensuing Association, after mature deliberation.

The cause of Temperance, notwithstanding the unholy opposition that is continually exerted against it, and the deep and fast hold that the dire

habit of consuming ardent spirits, has so long taken on society, is, we are happy to believe, gaining daily and permanent ground. In many parts of the province, the principles of an entire abstinence from the "accursed thing," have become general, and the contrary practice, is beginning to be marked with the brand of public infamy. The ancient Romans, in order to impress upon the minds of their children, the abomination of the vice of drunkenness, used to exhibit to them, their slaves in a state of intoxication: How awful is the reflection, that in a country illuminated with the brightest rays of christian light, fathers and heads of families have often been so brutalized, as to occupy the place of these heathen slaves; have become the gazing stock, the reproach, and the curse of their own offspring. We trust better things are, through the mercy of our God, in reserve for our country; and more especially, that our Churches will one and all, follow up the noble example, which so many of them have already set, in supporting by the most fervent prayers, and most exemplary practice, the blessed cause of Temperance.

There is not perhaps a more promising sign of the times, than the deep interest which most of our Churches have taken in the cause of Sabbath Schools. Indeed, it is among the most excellent of the works of mercy, for God's people to unite in thus instilling into the minds of the rising generation, the first principles of the doctrines of Christ—of endeavouring in dependance on Divine grace, to sow in their young hearts, some portion of that seed, which may hereafter spring up and bear fruit unto eternal life.

NOTE.—It will be observed, that a vote of the Association passed, that Petitions should be obtained, applying to the Legislature for support for the Horton Institution. Their tried liberality leaves no room to doubt of the usual grant being obtained; but as we have such urgent need of additional assistance to defray the expenses of building, we trust the public, but more especially our Churches, will second the efforts of the Committee, in procuring as general a signature as possible to the Petitions, which will shortly be prepared and forwarded for that purpose.

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Crandall, Rev
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Dimock, Rev.
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Treasurer—
Secretary—

Treasurer for
Secretary for

NOVA-SCOTIA BAPTIST EDUCATION SOCIETY.

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CR.

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|----|----|----|
| 1 | 11 | 0 |
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| 2 | 6 | 4½ |
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| 3 | 15 | 7½ |
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| 1832. | 1833. | June. | By | £ | s. | d. |
|----------------------|-------|-------|---|-----|----|-----|
| June 27. | | | By in my hands as per account rendered, | 136 | 4 | 9 |
| | | | By cash received from Briar Island Church } after the account was rendered, | 1 | 0 | 0 |
| | | | By cash received at the yearly meeting in } Yarmouth, &c. | 7 | 0 | 0 |
| 1833. | May. | | By cash from Samuel Loomer, Cornwallis, } for Minutes, | 0 | 1 | 3 |
| | | | By cash received from William Cogswell } with 18s 9d old copper, | 12 | 0 | 0 |
| June. | | | By cash received, collections at the Asso- } ciation, Bridgetown, including 20s. 5d. } bad money. | 13 | 7 | 7 |
| | | | Also 5 finger rings and 1 ear ring, | | | |
| | | | By cash from 1st Cornwallis Church, 2 0 0 } and from Mrs. Sarah Skinner, jun. 0 5 0 } | 2 | 5 | 0 |
| | | | By cash from Sydney Church, | 0 | 10 | 0 |
| | | | do Windsor do for Minutes 5s. } Missionary 25s. } | 1 | 10 | 0 |
| | | | do Yarmouth do for Missionary, } 62s. 10½d, Minutes 35s. ¼d. } | 4 | 17 | 11 |
| | | | do Guysborough Church, | 1 | 0 | 10 |
| | | | do Port Medway do | 0 | 5 | 0 |
| | | | do Hammond Plain do | 1 | 1 | 0½ |
| | | | do St. Margaret's Bay do | 1 | 10 | 0 |
| | | | do Aylesford do | 2 | 10 | 7½ |
| | | | do Nictaur do | 9 | 10 | 11 |
| | | | do Lower Granville do | 1 | 3 | 9 |
| | | | do Briar Island do | 6 | 7 | 6 |
| | | | do Onslow do | 1 | 13 | 6 |
| | | | do West Chester do | 1 | 0 | 0 |
| | | | do Lunenburg do for Mis- } sionary 91s. 2d. Minutes 20s. 3d. } | 5 | 11 | 5 |
| | | | do Falmouth Church, | 2 | 1 | 6½ |
| | | | do New Albany do | 0 | 14 | 5½ |
| | | | do Brookfield do | 1 | 5 | 0 |
| | | | do Wilmot do | 1 | 11 | 8 |
| | | | do Liverpool do | 1 | 0 | 0½ |
| | | | do Stewiacke do | 0 | 10 | 7½ |
| | | | do Amherst do | 2 | 4 | 7½ |
| | | | do Sherbrook do | 0 | 7 | 0 |
| | | | do 1st Halifax do | 1 | 7 | 5 |
| | | | do 2d Halifax do | 0 | 7 | 6 |
| | | | do Chester do | 2 | 5 | 11 |
| | | | do Parrsborough do | 0 | 4 | 10½ |
| | | | do 1st Clements do for Min- } utes 30s. Missionary 25s. } | 2 | 15 | 0 |
| | | | do 2d Clements Church, for Min- } utes 30s 7½d. Mission'y 15s 7½d } | 2 | 6 | 3 |
| | | | do Windsor Road Church, | 0 | 17 | 10 |
| | | | do Wilmot and Granville Moun- } tain Church } and 3 gold ear rings | 1 | 9 | 3 |
| Amount carried over, | | | | 232 | 0 | 1 |

DR. *The Baptist Association in Account with*

| | | £ | s. | d. |
|-------|---|-----|----|----|
| 1832. | To amount brought over, | 60 | 1 | 11 |
| | To Elder George Richardson, tour to Musquodoboit, Brookfield, &c. 6 weeks, £9 0 0 | | | |
| | Received in aid, 3 10 4½ } Bal. | 5 | 9 | 7½ |
| | To Elder M. Parker, New Dublin, Sable and Pleasant River, &c. 4 weeks tour, 6 0 0 | | | |
| | Expenses, 0 12 4 | | | |
| | 6 12 4 | | | |
| | Received in aid, 2 1 2 } Bal. | 4 | 11 | 2 |
| | To Elder Joseph Dimock, tour to Sherbrooke, 4 weeks, 6 0 0 | | | |
| | To Elder T. S. Harding as Messenger to N. B. Association, 5 0 0 | | | |
| | To Elder William Burton as Messenger to the United States Association, 10 0 0 | | | |
| | To Elder William Burton, tour last Fall to the Ragged Islands, and that shore, 7 weeks 10 10 0 | | | |
| | Expenses, 0 12 7½ | | | |
| | 11 2 7½ | | | |
| | Received in aid, 6 6 4½ } Bal. | 4 | 16 | 5 |
| | To Elder H. Hull, tour to head Bay Verte, River John and Eastward, and Prince Edward Island, 14 weeks, 21 0 0 | | | |
| | Expenses, &c. 1 10 8 | | | |
| | 22 10 8 | | | |
| | Received in aid, P. E. Island £6 1 7, other places 30s7d 7 12 2 } Bal. | 14 | 18 | 6 |
| | To Elder George Dimock, tour to Noel, Petite, &c. 3 weeks 4 10 0 | | | |
| | Received in aid, 0 5 0 } Bal. | 4 | 5 | 0 |
| | To Elder Nathaniel Viditoe, tour to Dalhousie Settlement, &c. 4 weeks, 6 0 0 | | | |
| | Received in aid, 0 10 0 } Bal. | 5 | 10 | 0 |
| | To Elder Joshua Cogswell, tour to Digby Neck, 3 wks. 4 10 0 | | | |
| | Expenses, 0 3 7 | | | |
| | 4 13 7 | | | |
| | Received in aid, 2 11 2½ } Bal. | 2 | 2 | 4½ |
| | To amount carried over, | 122 | 14 | 10 |

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William Allen Chipman, Treasurer.

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1833.

| | £ | s. | d. |
|--|------|----|-----|
| By amount brought over, | 232 | 0 | 1 |
| By cash from Sissiboo Church | 0 | 10 | 2 |
| do Horton do | 4 | 1 | 3 |
| do Newport do for Min-utes 11s7d, Missionary 35s. | 2 | 6 | 7 |
| do Waterford Church, | 0 | 5 | 0 |
| do River Philip do | 0 | 8 | 1½ |
| do Digby Neck do | 1 | 5 | 6 |
| do Rawdon do | 0 | 4 | 1½ |
| do Granville Street do | 5 | 0 | 0 |
| do Antigonish do | 3 | 10 | 0 |
| do Annapolis do | 9 | 3 | 9 |
| do 2d Cornwallis do Mite So-ciety, £1 12 6, Minutes 12s4d. | 2 | 4 | 10 |
| do Ragged Island Church, | 1 | 0 | 0 |
| do Missionary Society Clements | 2 | 11 | 3 |
| do Female Mite Society Clements, by Elder Potter, | 1 | 9 | 10½ |
| do Female Mite Society, Wilmot, by Mrs. Aaron Morse, | 0 | 9 | 4½ |
| do From Widow Homes, Sable River, | 0 | 10 | 0 |
| By amount received by Elder C. Tupper, for 22 bushels Wheat sent from P. E. Island, and sold, for which he received the amount of sales, | 6 | 9 | 9 |
| | £273 | 9 | 8 |

| £ | s. | d. |
|-----|----|----|
| 60 | 1 | 11 |
| 5 | 9 | 7½ |
| 4 | 11 | 2 |
| 6 | 0 | 0 |
| 5 | 0 | 0 |
| 10 | 0 | 0 |
| 4 | 16 | 3 |
| 14 | 18 | 6 |
| 4 | 5 | 0 |
| 5 | 10 | 0 |
| 2 | 2 | 4½ |
| 122 | 14 | 10 |

DR. *Account continued.*

| | | £ | s. | d. |
|----------|---|-----|------|------------|
| 1833. | To amount brought over, | 122 | 14 | 10 |
| June 25. | To Elder Stronach, tour to Port Medway and elsewhere, 3 weeks £4 10 | } | Bal. | 2 5 0 |
| | Received in aid, 2 5 0 | | | |
| | To Elder William Elder, tour to Dalhousie Settlement, 3 weeks, 4 10 0 | } | Bal. | 4 4 0 |
| | Received in aid, 0 6 0 | | | |
| | To J. W. Nutting, towards the Printing the Minutes, from Elder Crawley, 5 0 0 | } | | 10 0 0 |
| | And for Granville-st, Church, 5 0 0 | | | |
| | To Elders William Elder, and R. H. Cunningham on account their tour to Cape Breton and elsewhere 15 0 0 | } | | 15 0 0 |
| | To Elder Charles Tupper, in 1831, tour to Prince Edward Island, 5 weeks, 7 10 0 | | | |
| | Expenses, 1 2 0 | } | Bal. | 2 10 0 |
| | Received in aid, 8 12 0 | | | |
| | | | | 6 2 0 |
| | | | | £156 13 10 |
| | To balance in hands of the Treasurer, including the balance due from Elder Tupper, | | | 116 15 10 |
| | | | | £273 9 8 |

(Errors excepted.)

WILLIAM ALLEN CHIPMAN, *Treasurer.*

CORNWALLIS, JULY 2, 1833.

The Baptist Association in Aqct. with Wm. Cogswell, former Treasurer.

DR. CR.

| 1833. | | 1831. July. | |
|---------|--|----------------|-----------------------------------|
| | To cash paid T. S. Harding on Missionary tour omitted 1829, £2 0 0 | | By Balance then in hand, £18 6 11 |
| | To cash paid Elder Jos. Dimock same year, omitted, 2 0 0 | | |
| May. | Paid W. A. Chipman, by Ezekl. Kinsman, 12 0 0 | | |
| | Bad halfpennies given over to W. A. Chipman, 0 18 9 | | |
| July 3. | To Balance settled with W.A. Chipman, in full 1 8 2 | | |
| | | | £18 6 11 |
| | | | £18 6 11 |