

BULLETIN  
of the  
PUBLIC ARCHIVES  
of  
NOVA SCOTIA

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THE LIFE OF  
JONATHAN SCOTT

Edited  
With an introduction and notes  
by  
*Charles Bruce Fergusson*  
Provincial Archivist

No. 15

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PUBLIC ARCHIVES OF NOVA SCOTIA  
HALIFAX, N. S.  
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# INTRODUCTION

“The Life of Jonathan Scott” is an autobiographical account of part of the career of a Congregationalist clergyman in Nova Scotia during the latter part of the eighteenth century. It begins with his birth at Lunenburg, Massachusetts, in 1744, and ends on July 20, 1777, eighteen years before he returned to New England. It not only contains “some of the many changes and most remarkable providences” in Mr. Scott’s life, but sheds considerable illumination upon the early history of Yarmouth, Nova Scotia. It is published now in anticipation of the bicentenary of Yarmouth, which will be celebrated in 1961.

## I

### “THE LIFE”

This manuscript has a history of its own. It was used by George Stayley Brown, the author of *Yarmouth, Nova Scotia* (Boston, 1888), as one of his sources for the genealogies of Yarmouth families, which were afterwards published in the *Yarmouth Herald*. Subsequently, in 1924, it was found by Mr. Georges St. C. Perrin, of Yarmouth, in an old bureau which he purchased at auction. The envelope in which it was discovered also contained a bill for groceries under Brown’s name, and from that fact it seems clear that this was the manuscript which Brown had used. On December 20, 1926, Mr. Perrin deposited it with Mr. Harry Piers, who at that time acted as deputy keeper of public records, as well as Curator of the Provincial Museum at Halifax. Recently, through the courtesy of Mr. George MacLaren, Curator of the Citadel Hill Branch of the Nova Scotia Museum of Science, I have received the manuscript.

It is a fascinating account, filled with human interest. It reveals the influence of home and the impact of other surroundings, his apprenticeship to a shoemaker and the spiritual and mental turmoil that preceded his determination to become a lay preacher and an ordained minister. It tells why and how he came to Nova Scotia; it describes some of the joys and sorrows of life among the early Bluenoses; and it depicts the difficulties of life for a clergyman in those early colonial days.

## II

### YARMOUTH

The south-western part of the peninsula of Nova Scotia (which during the French régime bore the name Acadie or Acadia, either as a transplanted and shortened form of the classical Arcadia or a derivation from a Miemac word meaning place or settlement) had been a fisherman's resort since the early seventeenth century. It had also had Acadian settlements at such places as Pubnico, Chegoggin and Chebogue during the French period. But the township of Yarmouth, in which Jonathan Scott spent the summer of 1764, and to which he returned in 1765, had received its first settlers only three years before Scott first visited it.

After the deportation of the Acadians from Nova Scotia in 1755, it was the desire of the authorities to fill up the vacated and vacant lands by new people. But formidable impediments to immigration, such as insecurity and the absence of representative governmental institutions, frustrated this desire for several years, and even the New England troops who had been recruited for the campaign against Beauséjour refused to remain in the province. These obstacles were partly surmounted by the second capture of Louisbourg and by the convening of the first House of Assembly in 1758, and then proclamations were issued on October 12, 1758, and January 11, 1759, inviting New Englanders to migrate to Nova Scotia and offering terms of settlement. For a variety of social and economic reasons those proclamations evoked much interest in New England. All the best land in certain of the old colonies had been taken up, and surplus population sought new land on the frontier. Land hunger in itself was enough to interest many New Englanders in the agricultural and coastal areas of Nova Scotia. Another factor was the religious climate of the time. The revivalistic excesses of the Great Awakening in New England were followed by a concerted attempt to discriminate against those who favoured the New Light doctrines. In the resultant tension the Separate or Strict Congregationalist churches had their origin. These new churches protested against the Saybrook Platform of Connecticut which had transformed Congregationalism into a semi-Presbyterianism. Nor was it adopted in Massachusetts where the churches clung to their original independence. Even in Connecticut it was by no means unanimously accepted. It is hardly surprising that almost half the towns whence pre-Loyalist New England settlers came to Nova Scotia were places where separations had occurred after the Ecclesiastical Law of 1742.

The terms of settlement offered in the proclamations of 1758 and 1759 were discussed in New England meetings and agents were sent to Nova Scotia. There they inspected the land, and preliminary township grants were issued by the authorities. By July 1759, however, uncertainty over

the outcome of the siege of Quebec, the menacing conduct of Acadians and Indians, and the inadequacy of the garrisons in the colony led the Governor and Council of Nova Scotia to defer the migration of the first settlers to these townships until the following year. A disastrous gale in November wrought such havoc to the dykes that the attractiveness of the marshlands for New Englanders was diminished. Nevertheless, by September 1759, preliminary grants had been issued, not only for agricultural settlements in the Annapolis Valley, along Minas Basin and across the Isthmus of Chignecto, but also along the South Shore of the peninsula.

One of the grants issued was that of the Township of Yarmouth, on September 1, 1759. In his letter of September 20th to the Lords of Trade, Governor Lawrence reported that 200 families were to settle at Yarmouth; 50 by September 30, 1760; 75 more by September 30, 1761; and an additional 75 by September 30, 1762. But action was not taken on this grant, and others were made before settlers appeared in the new township. Meantime the New England planters began to arrive in the agricultural townships in the spring of 1760, and others took up lands at the head of Minas Basin, along the South Shore and on the Isthmus of Chignecto. These developments heralded an influx of about eight thousand New Englanders by 1765, and these settlers transformed Nova Scotia from a military outpost into virtually a self-supporting colony. They not only laid abiding foundations in this Province, but made south-western Nova Scotia into a veritable new New England.

In 1759 and 1760 New England fishermen continued to frequent the coastal waters, without settling on land in what was to become the Township of Yarmouth until the spring of 1761. Early in that year, Joseph Proctor, a fisherman, from Marblehead, applied to the Lieutenant-Governor of Nova Scotia, on behalf of himself and others, for a township lying between Cape Sable and Cape Forchu. Not long afterwards, three families, all from Sandwich, Cape Cod, gathered up their belongings, went on board their little schooner *Pompey*, and set sail for Nova Scotia. On Tuesday, June 9, 1761, Sealed Landers, Ebenezer Ellis and Moses Perry arrived at Chebogue, with their families. They dropped anchor there, and landed on what was to be known as Crawley's Island. These were the founders of Yarmouth.

These three families were joined by others in 1761. By the end of that year, Charles Morris, the Chief Surveyor in the Province, reported that about twenty families had removed and settled with their stock in Yarmouth, and that many others were preparing to come in the spring. Actually seventeen families, comprising fourteen adult males, twelve adult females, forty male children and fourteen female children, eighty persons in all, spent the winter there.



As might be expected, the first settlers encountered hardships. Although they had arranged for additional provisions to be brought before winter closed in upon them, these supplies failed to arrive and the infant colony was reduced to dire distress before the next spring. The winter season was severe; some of the cattle died of hunger and cold; and other animals were killed for food. The Indians relieved their plight in a small way by gifts or sales of eels and moose-meat. Before adequate succour arrived they were on the verge of starvation. Eventually the long dreary winter ended and spring came, bringing with it a vessel with supplies for a famine-stricken colony.

Although two families had returned to New England in 1761, and others did likewise in 1762, the hardship and privation of the first winter failed to daunt the others, and they were soon joined by additional families in the township. The loss of population which had reduced the settlement to six families comprising 38 persons, in the spring of 1762, was quickly more than made up by the arrival of others from New England. New-comers added to the number in ensuing years, until a brief interruption was caused by the American Revolutionary War, and that in turn was followed by a renewal of immigration. By 1763 there were about 50 families in the township; four years later there were 78 men, 67 women, 131 boys and 103 girls, making a total of 379 persons; and by 1773 the population was made up of 130 men, 127 women, 234 boys and 182 girls, 673 in all.

At the outset arrangements were made for orderly development. On September 25, 1761, at a time when representatives of the township were probably in Halifax, the Council of Nova Scotia not only advised that John Crawley, William Pring and Stephen Moulton be appointed Justices of the Peace at Yarmouth, and that Waters and William Young be appointed Deputy Surveyors there, but also appointed John Crawley, William Pring, Robert Lodge, Ebenezer Moulton, Joseph Rundle, James Fillis and Stephen Moulton a committee for dividing the forfeited lands in the township. Four days later, Crawley, Pring and Stephen Moulton were commissioned Justices of the Peace, and Ebenezer Moulton was empowered to administer the oath of office to them. Some of those designated members of the committee for dividing the lands never went to Yarmouth as settlers, and before long Josiah Beal, Ephraim Cook and Samuel Oats were added to it. John Crawley and these three men were the only ones who really served on this committee. On October 12, 1761, William Young was commissioned Deputy Surveyor.

The first habitations of the founders of Yarmouth left much to be desired. Perhaps typical was the instance of ingenuity provided by Moses Perry; he settled at Chebogue on what had been an Acadian orchard, and there, using one of the apple trees as a central support, he made a temporary shelter. Ebenezer Ellis also settled at Chebogue; but Sealed Landers soon

established himself at the head of Yarmouth Harbour, on the western side of Cape Forchu River, for he had the apparatus of a mill with him, and he needed water-power for it. There also he built the first frame house on Yarmouth Harbour, although it was not erected during the first year.

All the pioneers shared in the struggle to lay the foundations of the community, but three of them, in particular, deserve at least a passing mention. John Crawley, William Pring and Ephraim Cook were among those who made notable contributions. For service done to families in the township in time of distress for their relief, Crawley and Pring were jointly allotted Pring's Island on September 9, 1762. On June 25, 1764, the Province issued a warrant to pay Crawley £50 for his services in forwarding and establishing the settlement at Yarmouth. He not only served as a member of the committee for dividing lands, as a Justice of the Peace, as Collector of Customs and Registrar of Deeds, but he was elected to the Legislative Assembly of Nova Scotia. Ephraim Cook, a seafaring man who had lost one of his legs, had seen service in the French War, and had known the shores of Nova Scotia before the founding of Yarmouth. He was the pioneer of the Yarmouth fishing trade, as well as a member of the committee for dividing lands, a Justice of the Peace, Registrar of Deeds and Captain of the Militia.

Among those who came to Nova Scotia in 1761, according to *Records of Church of Jebogue*, were Ebenezer Moulton, Samuel Wood and John Frost. Rev. Ebenezer Moulton, who had been the leader in the organization of the first Baptist Church at Brimfield, Mass., in 1736, and who had been ordained pastor of it in 1741, was the first minister to preach the gospel in Yarmouth, where he became the first pastor of the First Baptist Church. Rev. Samuel Wood, who had been graduated at Harvard College, and who also came to Yarmouth, N. S., in 1761, became the first Congregationalist clergyman in the new township. Rev. John Frost became a religious leader in Argyle and then made frequent visits to Yarmouth, where on December 18, 1767, he was chosen elder of the Church of Chebogue. It is clear that the early settlers of Yarmouth did not constitute a united Congregational body; a reflection of those divisions which had appeared in the New England church after the Great Awakening may be discerned there, not only in the presence of Elder Ebenezer Moulton, who had assisted at Separate ordinations in New England, but also in the lack of harmonious views among the settlers. Another early Congregationalist clergyman in Yarmouth was Rev. Nehemiah Porter, who had been the ordained pastor at Ipswich, Mass., before coming to Cape Forchu where he was installed as minister in 1767.

Before meeting houses were built, religious services were held in private houses. Five years after the foundation of Yarmouth, the first meeting house for divine and public worship was erected at Chebogue. Its frame was raised in one day—July 22, 1766. Built by subscription, it was board-

ed and its roof shingled, and in that condition it was used for public worship in the summer season. Little more was done to the building until 1773, when the exterior was finished, and pews and seats were installed in the lower part. At Cape Forchu a meeting house was begun eighteen years after the one at Chebogue had been erected. Its frame was raised on July 27 and 28, 1784, but it was not finished for many years. There was no glass in it until 1790, and in 1791 it contained no seats, except loose boards, and had neither pews nor pulpit erected in it.

When Jonathan Scott first visited Yarmouth in 1764, and when he returned to it in 1765, there was still no meeting house there. By the latter year the community was but four years old, and it comprised only fifty or sixty families.

### III

## REV. JONATHAN SCOTT

Jonathan Scott, the writer of the autobiographical sketch which is now being published, was born in Lunenburg, Worcester County, Mass., on October 12, 1744, to John and Lydia (Thwing) Scott. He was the seventh child in a family of six sons and two daughters. His parents were devout members of the church in Lunenburg; they had family prayer and scripture reading daily; and they had their children baptized in infancy. Jonathan was taught to read by his parents; his father died in November 1756, when Jonathan was twelve years old; and two years later, at the age of fourteen, Jonathan was apprenticed to William Goddard, of Roxbury, in order to learn the trade of shoemaking. Now fatherless and about fifty miles from home, Jonathan lacked the guiding influences of a Christian family; in new surroundings he learned to use profane language; and yet, though he was conscience-stricken at intervals, he regarded himself as better than "the generality of persons" that he knew or conversed with, whether old or young, and having some knowledge of scripture he often spoke of divine things when he could get a hearing. Having finished his apprenticeship in the 20th year of his age, he began to look about for a place in which to live and took passage from Boston to Yarmouth, N. S., in April 1764.

One reason for going to Yarmouth was the fact that his brother Moses had moved from Roxbury and settled there the previous year. Upon his arrival at Yarmouth, Jonathan found that his brother was sick; consequently he not only took up lodgings with his brother, but spent the remainder of the spring, the whole of the summer and part of the autumn in aiding him. The result was that he was able to do little to further his own interest, and his own resources were virtually exhausted, without his having even chosen a lot of land on which to settle. Discouraged by the turn of events, Jonathan went back to Roxbury in October, intending to return to Yarmouth the next spring.



At Roxbury he went to work in the shoemaking business of William Goddard, from whom he had learned the trade; but as a result of misunderstanding and disagreement he terminated this employment before long. He then shifted about as he could and, having concluded never to go again to Nova Scotia, he decided to set up in his trade at Roxbury. In these plans he was disappointed; without employment, and having neither money nor friends who could provide much help, he resolved to return to Nova Scotia. This he did in April 1765, in Captain Seth Barnes' fishing schooner, in which he agreed to go fishing for the season.

Though not a skilled fisherman, he cleared six pounds currency for the voyage, and in the autumn, having chosen a lot on which to settle, he purchased things needed by one about to live alone. In December he built himself a log house, with a roof of boards and a stone chimney; it was 14 feet long and 12 feet wide. During the winter he became acquainted with Lucy Ring, who was afterwards to become his wife, and who was the daughter of Captain George Ring, in whose vessel he had come to Yarmouth for the first time in 1764.

At this time Scott had the opportunity of hearing the preaching of Ebenezer Moulton, a Baptist minister, and in the spring of 1766 he was visited by John Frost, a Congregationalist clergyman from Argyle, who occasionally preached at Chebogue. Although, in his own words, his heart was not renewed, he heard Moulton with delight and learned more than he ever knew before about the way of salvation and the doctrine of grace. During the summer he went fishing with Capt. Ring and had a successful voyage.

Throughout the summer of 1766 the people of Yarmouth continued to meet on the Lord's Day, although they were generally without a minister at that time, Mr. Wood having moved to Barrington the previous year and Mr. Moulton being then in Horton. Mr. Frost of Argyle, however, visited them a few times; and in July the frame of the first meeting house was raised. That autumn there was a religious revival in Yarmouth; and on December 18, 1767, a church covenant was solemnly made and entered into by the Church of Jebogue in Yarmouth.

Meantime, as in 1766, Jonathan Scott went fishing with Capt. Ring in 1767, and the following winter, having made plans to be married, he began to build a larger house. On March 14, 1768, he was married by Rev. Ebenezer Moulton, a Baptist minister then in Yarmouth, to Lucy, daughter of Capt. George and Lucretia (Chipman) Ring, who had been born at Kingstons, Mass., October 13, 1751. After their marriage, his wife lived for a time in her father's house, while Scott proceeded with his new house, until the fishing season began. By that time he had completed the cellar, put up the frame and boarded the roof. Then he went fishing with his father-in-law until the autumn, when he resumed work on the house, in order to make it

habitable. This stage was reached by November 25, 1768. Meantime, his first child, a son, named John, had been born on November 21st, and his wife and the child continued to live at her father's house until December 7th, when Scott took them home to his own house.

During the year prior to the signing of the church covenant and the year immediately following it, Scott and others had met together weekly in private meetings for prayer and devotion. This period began shortly after the religious revival in the autumn of 1766; and at those meetings, in the absence of a minister, Scott used to lead in worship. Commended by some of his associates, he was encouraged to think that God had designed him for the work of the ministry, even though he was also aware that others in the community did not agree with the opinion of his friends.

Shortly after this time, John Frost, whom the church had chosen to be their elder, when they had signed the covenant on December 18, 1767, decided to move from Argyle to Chebogue so that he might be ordained to the pastoral office there, if nothing should stand in the way. Thereupon Deacon James Robbins, Cornelius Rogers and Jonathan Scott were chosen by the church to move Mr. Frost and his family. This was done in May 1769.

Now that Frost had come to Chebogue to be the pastor, Scott thought that he would be released from preaching. Accordingly, he went fishing with Capt. Ring that summer. But few besides those who had signed the covenant desired to have Frost as their preacher, and within a few weeks uneasiness and dissatisfaction caused a division. Most of the covenanted brethren clung to Frost; but the main body of the congregation, with two of the brethren, separated from the church and had Mr. Moulton, a Baptist minister, as their leader. "Thus," as *Records of Church of Jebogue* has it, "the little Society of Jebogue, consisting of not more than 70 poor Families in all, were divided into two Parties in Opposition to each other; at which Time, many hard and bitter Things were vented by both Parties to the great Dishonour of God, and hurt and wounding of Religion." This division continued from the summer of 1769 to the spring of 1770.

Whenever Scott was at home from sea, during the fishing season of 1769, he was prevailed upon by Mr. Frost to preach for him at one of the Sunday services. While some of the church members encouraged him in this, two of the leading brethren opposed it, much to the sorrow of Scott.

Despite the division in the church at Chebogue, steps were now taken to ordain Mr. Frost. On August 23, 1769, a day of fasting and prayer was observed "for Light and Direction about the Ordination of Mr. John Frost Esqr." The assistance of Rev. Nehemiah Porter, who had gathered a church round him at Cape Forchu, and Elder Ebenezer Moulton, the Bapt-

ist minister, was either scorned or out of the question in the circumstances, and there being no other church nearer than Barrington, Liverpool or Annapolis, and no easy communication with either place, Frost arranged to have four laymen ordain him to the ministry. This was done on September 21, 1769, with John Crawley, Deacon James Robbins, Daniel Crocker and Moses Scott performing this work, and Jonathan Scott preaching a sermon on the occasion. This was the first Protestant ordination in Canada. As Professor Maurice W. Armstrong stated, this scene was far less colourful and spectacular than the much publicized ordination of Mr. Bruin Romeas Comingoe at Halifax in the following year, but it was no less significant, for it pointed to the coming ascendancy of Newlight principles in Nova Scotian Congregationalism.

This ordination of Mr. Frost did nothing to heal the breach at Chebogue, and by December 29, 1769, when the people of Argyle applied to Chebogue for someone to go there for the purpose of leading in public worship, an opportunity for accommodation arose. This was the case, for Mr. Frost himself realized that the division at Chebogue was not likely to end so long as he remained there, the people of Argyle had expressed a preference to have him as their leader, and Mr. Frost had an interest in Argyle on account of his previous residence there. On January 11, 1770, the Church of Chebogue and Mr. Frost agreed that he and his family should return to Argyle in the spring, and on April 16, 1770, they left Chebogue.

Meantime, some of the people of Chebogue had sent a representation to churches in New England for assistance, and two ministers—Rev. Solomon Reed, of the Third Church in Middleborough, and Rev. Sylvanus Conant, of the First Church in Middleborough—were chosen for that purpose. They were brought to Yarmouth, in Seth Barnes' vessel, and chiefly at his expense, in May 1770. Although at first rather coldly received, as they had been sent for by those who were not regarded as friendly to the revival of religion among the people, they were successful in having the Church and Society meet in one place for public worship on the second Sunday after their arrival. They visited among the people, preached two or three times a week, as well as on Sundays, and offered advice. Before their departure, they recommended Jonathan Scott to lead in public worship until such time as other provision should be made. Thereafter Scott preached to the people, as he had done prior to Mr. Frost's removal from Argyle to Yarmouth, and the people in general assembled to hear him.

About the end of July 1770, the Church and the Society of Chebogue each chose a committee for the purpose of conferring about the means of obtaining a minister. On August 22nd the committee of the Church recommended to the committee of the Society Jonathan Scott as a fit person to preach the gospel and to take charge of the church and congregation in

Chebogue. The latter was prepared to agree, provided that Scott would go to New England for examination before an association of ministers. Although Scott continued to lead in public worship, he did not immediately consent to go to New England for that purpose, realizing not only that he was poorly qualified for pastoral duties, but that the people were far from unanimous in their views as to the action to be taken. Some desired to have Mr. Moulton, who had desisted from preaching for some time after the departure of the New England clergymen; others advocated sending to New England for a minister; and still others favoured sending Scott to New England for examination and approbation.

This state of indecision led to a second separation. It took place in the autumn of 1770. Unknown to Mr. Scott, arrangements were made for Mr. Moulton to preach in the meeting house; and when Mr. Moulton attempted to begin public worship, Mr. Scott declared not only that he was unaware that the other man was to preach, but that in the circumstances he could not join with them in worship at that time. Scott then left the meeting house, accompanied by some of the Church and of the Society. They went to a private house, where they held their public worship, while Mr. Moulton preached to those who remained in the meeting house. For a time most of the Society met by themselves for worship on Sundays, with Mr. Moulton as their leader; and most of the Church and some of the Society assembled elsewhere, with Mr. Scott as their leader. Gradually, however, the more moderate of Mr. Moulton's followers drifted back to Mr. Scott, so that in the spring of 1771 Mr. Moulton ceased to hold public worship in Chebogue and the people in general assembled at the meeting house each Sunday to hear Mr. Scott.

When in the autumn of 1771 a considerable number of persons subscribed something for his support, and many seemed to look upon him as their minister, Mr. Scott was encouraged to continue in the sacred work and was enabled to devote more of his time to study and preparation, as well as to visiting the people. Eventually, at a full meeting of the inhabitants of Chebogue, on January 30, 1772, an almost unanimous call was extended to Mr. Scott to the work of the gospel ministry and the pastoral charge there. His reply was that if the Church and Society could agree to send for a Council of ministers from New England he would freely submit to their examination and advice, and accept the invitation if the Council of ministers judged his qualifications suitable for such an important undertaking. Eventually, on account of the expense involved in this proposal, it was agreed that Mr. Scott should go to New England, instead of having a Council of ministers come from New England, and that a committee from Yarmouth would be sent with him. Accordingly, John Crawley and Deacon Robbins were selected to go with him on behalf of the Church (the Covenanted Brethren), and Seth Barnes on behalf of the Society (the other supporters of the church).



On March 21, 1772, Mr. Scott and the members of this committee, armed with a letter from the committees of the Church and the Society, set sail in Capt. George Ring's vessel for New England. After a rather difficult passage, and some time spent in Plymouth and at Boston, Mr. Scott arrived in Middleborough on the evening of April 7th. A preliminary conference was held on April 10th, when Mr. Scott was examined about his religious principles and his call to the ministry. Subsequently, on April 27th, a Council of six pastors of churches, and seven delegates, was convened; Mr. Scott's confession of faith was heard, and he was interrogated; then the Council concluded to ordain him the next day. Accordingly, Mr. Scott was ordained on April 28, 1772.

Although eager to get home, Scott parted with his friends in Middleborough sadly. He rode to Plymouth, and embarked in Barnes' vessel for Boston; after arriving there, he went to Roxbury to visit his sister and his brother-in-law; then he again boarded the vessel in Boston and sailed to Yarmouth, making Cape Forchu harbour in the middle of the afternoon on May 8th and getting home that evening. After public worship on Sunday, May 17, 1772, the Church and the Congregation, the professing members and those who owned the covenant, unanimously accepted Mr. Scott as their pastor.

That summer Mr. Scott was torn between family cares and pastoral duties. He had little means of support for his family except what he laboured with his hands to procure; and he had a wife and three small children, all needing attention, as well as ten cattle, without outside help for either his wife or himself.

On September 27, 1772, he administered the sacrament of the Lord's Supper to nineteen communicants. This was the first time that this sacrament was administered in Yarmouth since its foundation in 1761, as well as the first opportunity for Mr. Scott to administer it. No utensils had previously been available, but now they had been provided by the First Church of Middleborough, Mass.

At the beginning of spring in 1773, Mr. Scott made a trip to New England. There he visited his mother, whom he had not seen for more than ten years, as well as other relatives. He went by vessel to Cape Ann, and from thence to Boston. After making brief sojourns in Roxbury, Lunenburg, Shirley and Middleborough, he returned to Yarmouth on April 13th.

On June 13th he received news of unexpected but welcome help. This was that there were eight pounds currency for him in the hands of a group of men in Halifax, who had obtained from the mother country a sum of money for the support of the dissenting clergy in the Province.

His wife having unfortunately put her jaw out of joint, Mr. Scott found it necessary to go with her to Halifax in the summer of 1774. While in the capital he preached on a number of occasions in St. Matthew's Church. He and his wife were entertained in several homes; and he visited the King's Yard and watched the soldiers go through their exercises on Citadel Hill.

The next year Mr. Scott made another visit to Halifax. Detained at Barrington on the way, by the weather, he preached there; and after reaching his destination he went to see the Rev. John Seccombe, who was then in Halifax, and at Mr. Seccombe's urging, he again preached in St. Matthew's Church. On his return voyage, he also preached at Liverpool.

For 1775 the impact of the struggle between the thirteen colonies and the mother country receives due attention. Trade regulations, the embodiment of the militia, and the raids of privateers provide topics of interest.

Mr. Scott again visited Halifax in 1776. Stopping at Liverpool on the way to the capital, he preached at Mrs. Boden's and visited Simeon Perkins. Upon his arrival at Halifax he found that the fleet and the army, which had evacuated Boston, had also just reached that harbour and town. While in Halifax, he lodged with the Rev. John Seccombe. On April 10th he was home again.

Late in March 1777 a New England privateer brig was driven ashore near Yarmouth by H.M.S. *Milford*. All the brig's men, but one, escaped in their boats, and nine of them had supper at Mr. Scott's house that evening.

Although Mr. Scott's autobiographical account ends on July 20, 1777, he remained at Yarmouth until the 1790's. The visit of Henry Alline to Chebogue in October 1781 sparked a struggle between Old Lights and New Lights, in which Mr. Scott, the doughty champion of New England Congregationalism, strove unsuccessfully to avert a schism. Eventually, on April 17, 1793, a call was extended to Mr. Scott from Bakerstown (afterwards Poland, now Minot), Maine; he received it on October 17, 1793, and on November 21st of that year he left for Bakerstown, where he spent the winter as preacher. On June 6, 1794, he was back home with his family. He set sail a second time for Bakerstown on August 25, 1794, and returned to his family on December 5, 1794. On this visit to Bakerstown, he accepted the invitation of the people of that community to settle amongst them. In the following year, he and his family left Yarmouth, reaching Bakerstown on May 1, 1795. He died at Minot, Maine, October 15, 1819, and his widow died there on May 14, 1843.

*A Brief View of the Religious Tenets and Sentiments, Lately published and spread in the Province of Nova-Scotia; which are contained in a Book,*

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entitled "Two Mites, on some of the most important and much disputed Points of Divinity, &c;" and In a Sermon preached at Liverpool, November 19, 1782; and, in a pamphlet, entitled *The Antitraditionist*; all being publications of Mr. Henry Aline, with some brief Reflections and Observations; also, *A View of the Ordination of the Author of these Books*: together with *A Discourse on external Order* by Jonathan Scott, Pastor of a Church in Yarmouth, was published at Halifax by John Howe, in 1784.





## THE LIFE OF JONATHAN SCOTT

Written by his own hand

I, the Subscriber, in the following pages, have written some of the many changes and most remarkable providences of my life.

Jonathan Scott.

I, Jonathan Scott, was born in the year 1744, and on the 12th day of October; the place where my Parents lived, and where I was born, was Lunenburg<sup>1</sup>, in the County of Worcester, in the Province of Massachusetts Bay, in New England.

My Parents were both of them Professors of Christianity, and Members of the Church in Lunenburg; and they informed me that they gave me to up God in Baptism in my infancy.

My Parents worshipped God in their family, by Prayer, and reading a portion of Scripture daily. My Parents gave me good counsel and taught me to read when I was young. But I went on in the Service of Sin and Satan, I well remember, from the time I was capable of knowing and distinguishing between good and evil.

My Mother had Six Sons, (and I was the youngest of them), and two daughters, one of which was older, and one younger than myself.

My Father died in the year 1756, in the month of November, at which time I was 12 years old.

After my Father's death, I was put to learn a trade with Mr. William Goddard of Roxbury, four miles from Boston, when I was 14 years of age. My eldest brother, Moses Scott, was my Guardian at this time and chose the place for me to live at. I entered on my Apprenticeship in the month of December, 1758. My Master was a man of no religion; he did not so much as pray in his house nor ask a blessing at his table; nor did he bridle his tongue from profaneness. He took care of my body and learnt me to work, but as he was one that neglected his own Soul, no wonder he took no more care of mine.

While I was an Apprentice, I lived where the inhabitants were thick, and I had an inclination for company and a liking to profaneness; I here learned to provoke God, and corrupt and dishonour man by profane and

1. Lunenburg.

unclean language. Indeed, I had many a check and lash from my conscience for my wickedness of practice, but I do not remember that ever I had any view of, or Sorrow for the Sin of my nature. I used to think I was much better than the generality of persons that I knew, or conversed with, whether old or young. I always thought I had an honest heart and a great degree of Simplicity beyond what was common to mankind; and concluded always, that God had a regard for me above others, and in order to keep myself in good credit with Heaven, I used to confess my Sins in prayer (or mockery) to God, and I have frequently shed many tears on account of particular failings, and even when I had got to bed, I have been so oppressed with guilt that I have got up and betook myself to my knees, and wept, and confessed, and promised to do better, till I had made up the matter and stilled my conscience; but I cannot tell, or call to mind that ever my humblings or resolutions had influence over me one day so as to keep me from committing the same Sin over and over in case any temptation offered.

I had some knowledge of passages of Scripture by reason of instruction by my Parents; and I often spoke of divine things where I could have a hearing, and thought there was no person of my age had knowledge of the Scriptures any way comparable to me. Thus the father of Pride had his throne in my heart without any molestation till I was two and twenty years of age.

I had many Seasons of bitter Sorrow and dejection from the time my Father died till I arrived to manhood, and this was by reason of being poor, fatherless, and despised, under Servitude, and being from my Mother 50 miles distance; and many other trials by reason of losses, disappointments, and hard treatment from men; so that my life was filled with sorrow and weeping; but it never weaned my heart from Sin.

The Sins of my life that were predominant and most prevalent were cursing and Swearing and every other Sin that may be committed with the tongue; Pride of heart and contempt of others; profaning holy Sabbaths; together with the Sin of anger and malice; together with Sins of omission of every kind. But notwithstanding all these abominations, I looked upon myself as much dearer to God than others and thought of going to Heaven when I died; for I expected to repent before death, nor do I remember that I once thought but that I could repent whenever I set about it; and the time that I fixed in my mind for this work was at my last Sickness and in my death-bed; nor could I think of parting with my Sins before that time, and thought God would Save me notwithstanding.

The foregoing is a Specimen of my life from my earliest remembrance till I arrived at Man's estate; I heaped up Wrath against the Day of Wrath.

My apprenticeship being ended, and having a mind to look for a Settlement for myself in life, I took passage from Boston with Capt. George Ring<sup>2</sup> (afterwards my Father-in-law) to Yarmouth in Nova Scotia, in April, 1764, and in the 20th year of my age; and I took up my lodging with my brother, Moses Scott<sup>3</sup>, who had removed from Roxbury and settled in Yarmouth the year before, viz. 1763. My Brother was very sick when I came first, and so continued for some time; and I was employed in taking care of his business in the Spring and part of the Summer and fall. However, I did not much that turned to the advancement of my interest, but on the contrary spent my time and near eight pounds currency which I had laid out in goods in Boston before I came away; and did not so much as pitch on a lot of land to settle on though there was much land to be taken up on free cost.

October, 1764 returned home to Roxbury again with Mr. George Ring much discouraged with my Summer's work, but concluded to go again to Yarmouth the next Spring. I went to work with my Master with whom I had been an apprentice and agreed to work with him through the winter season; but by reason of misunderstanding and disagreement that arose between us, I was obliged to leave him and shift as I could. I lived at two other places in the course of the winter, and, as I had met with much loss and disappointment in Nova Scotia, I concluded never to go thither again, and therefore made what provision I could to set up my trade (which was shoemaking) in Roxbury. But God who determines the bounds of our habitation, in his holy Providence, so disappointed my purposes that I could not proceed to settle according to my mind in New England, but was almost obliged to go to Nova Scotia again, as I was out of employ and had neither money nor friends that could afford me much help. I concluded to go again to Nova Scotia and to embrace the first opportunity for that purpose; and in 1765, in the month of April, I shipped with Capt. Seth Barnes<sup>4</sup> to go a fishing in his vessel for the Summer Season and with him I came again to Yarmouth and went a fishing in his vessel according to agreement. I was not very prosperous in the Fishery as I was not much

2. Captain George Ring, son of Samuel and Ruth (Sylvester, and widow of Francis Cooke) Ring, was born at Kingston, Mass., May 19, 1726. On April 14, 1747, he married Lucretia, daughter of Jacob and Bethia (Thomas) Chipman. They had seven children. In 1762 Capt. Ring and his son-in-law, Capt. Ephriam Cook, removed to Yarmouth, N. S. He died at Yarmouth, N. S., on January 3, 1776.
3. Moses Scott, son of John and Lydia (Thwing) Scott, of Lunenburg, Mass., was born on October 1, 1730. He married Sarah, daughter of Samuel and Abigail Gridley, at Roxbury, Mass., on September 26, 1763. They removed to Yarmouth, N. S., in the same year. There they had seven children. Moses Scott died on July 2, 1823.
4. Captain Seth Barnes, son of Seth and Sarah (Wooden) Barnes, was born at Plymouth, Mass., April 25, 1726. He married (1) Hannah Williams, at Plymouth, July 27, 1750; and (2) Elizabeth, daughter of Benjamin and Hannah (Rider) Rider, at Plymouth, June 11, 1754. In 1762 he removed from Plymouth, Mass., to Yarmouth, N. S., where he was one of the original proprietors. During the Revolutionary War he made many voyages between Yarmouth and Boston; but, in 1783, as master and owner of the schooner *Polly*, he was lost on a voyage from Boston to Yarmouth with supplies.

used to the business; however, I obtained six pounds currency clear of all charges for my voyage, and in the fall I laid out the money for such things as I most stood in need of in order to live alone, having pitched on a lot of land to settle on in the fall after fishing was over.

1765. In the month of December, I built me a log house on my lot,<sup>5</sup> 14 feet long and 12 feet wide, and covered the roof with boards, and built a stone chimney therein, all with my own hands, in about four weeks time so that I got into it and there lived entirely alone, lodging and cooking my victuals without any assistance, being entered on the 22<sup>d</sup> year of my age when I began thus to live by myself.

Soon after my living alone, I made Suit to, and became acquainted with Miss Lucy Ring,<sup>6</sup> daughter of Capt. George Ring Esq., who was then young but was a pleasant and agreeable person. My acquaintance with her began in February after my beginning to live alone, when she was but a little more than 14 years of age. I kept her company with the consent of her Parents and she proved a dear, loving, trusty Friend from my first acquaintance with her, and nothing intervened to interrupt our mutual love and friendship from the time that it first commenced which was in Feby. 1766.

This Summer I went a fishing with Capt. Ring and was Successful in that business, and made swift progress in Sin, though I had been resolving from the time of my beginning to live by myself that I would Serve God; but alas! I never Served Satan more fervently than this Summer.

Mr. Ebenezer Moulton<sup>7</sup> had been preaching in Chebogue<sup>8</sup> at the time I first lived alone and I heard him preach with great delight; my Ear was very attentive though my heart was not renewed; but I con-

5. He received half a share in each of the 1st, 2nd and 3rd divisions; lots 37, 83 and 10, respectively.

6. She was born at Kingston, Mass., October 3, 1751.

7. Rev. Ebenezer Moulton, son of Robert and Hannah (Grove) Moulton, was born at Windham, Conn., December 25, 1709. He was one of the leaders in the formation of the First Baptist Church at Brimfield, Mass., and he was ordained an elder of it on November 4, 1741. In 1749 he began to preach at Sturbridge, Mass.; shortly afterwards he was at Raynham and at Bridgewater, Mass. For a time he was a merchant-preacher in western Massachusetts. In 1761 he removed to Yarmouth, N. S., where he became the first pastor of the First Baptist Church. He received three lots of land totalling 750 acres, and took up his residence at Elder Head, at Cape Forchu. On September 25, 1761, he was named as one of a committee to divide the lands in the Township of Yarmouth. Four days later he was given authority to administer the oath of office to three Justices of the Peace at Yarmouth. He preached at Cape Forchu and Chebogue; in 1763 he travelled along the coast, and preached at Barrington, Cornwallis and Horton. At Horton he organized a church. In 1766 he returned to Yarmouth, where he remained for a few years. Then he went back to Brimfield, Mass., where he died in March 1783.

8. Chebogue was settled by New Englanders in 1761. It is a Micmac word meaning 'a spring of water.'



cluded that I had learned more of the way of Salvation by hearing him a few times than ever I knew before; and I dont know yet but the conclusion was just; for he insisted chiefly on the doctrine of Grace which I had never heard much of before. About this time also, Mr. John Frost,<sup>9</sup> of Argyle,<sup>10</sup> visited Yarmouth frequently and came to visit me in the Spring of 1766; and as his manner was, he spoke to me of the things of God and another world and I thought I was not offended at him.

1767. (During the Summer Season of 1767 Mr. Scott went on a fishing voyage with Capt. Ring. His brother Moses Scott and Thomas Rogers<sup>11</sup> were of the crew)

1768. This winter, January and February, I began to build a second house in order to marry, my first house being too small for a family to live in. I set about this work with a faint heart indeed, having but little ability and not seeing how I could accomplish it; but it appeared to be duty to proceed, as parties were concluded that I should be married the ensuing spring, March 14,<sup>th</sup> 1768. This day, in the forenoon, I was married to my dear, loving, constant friend, Miss Lucy Ring, daughter of Capt. George Ring Esq of Yarmouth. I was married by the Rev<sup>d</sup>. Ebenezer Moulton, a Baptist Minister who was then in Yarmouth. I had the free and hearty consent of Mr. and Mrs. Ring to marry with their daughter, which I looked upon as a smile of Heaven upon me; and this, together with the agreeable person whom God gave me in marriage filled my heart with a greater degree of gratitude toward God than ever I was Sensible of before on account of temporal favor.

After marriage, my loving consort lived at her Father's house, the thing being so concluded before marriage. I continued building my

9. Rev. John Frost, son of James and Margaret (Goodwin) Frost, was born at Berwick Maine, October 22, 1716. Before his removal to Nova Scotia in 1761, he had become a preacher, although he lacked a liberal education. Coming to Argyle, with others, in that year, he became a religious leader in that community and then devoted some of his efforts to Yarmouth, where there was a religious awakening in 1766. A meeting house, raised in one day, was built, at Chebogue, on July 22, 1766. On December 18, 1767, some of the people of Chebogue not only signed a church covenant, but by a very narrow majority vote chose Frost as their elder, although some thought "his Gifts and ministerial Accomplishments were not sufficient for the pastoral office." Dissatisfaction led to a division and the withdrawal in 1769 of a number who became followers of Mr. Ebenezer Moulton, a Baptist minister. Notwithstanding this disaffection, arrangements were made to ordain Frost. There being no church nearer than Barrington, Liverpool or Annapolis, and no road to either place, Frost arranged to have four laymen ordain him to the ministry. This was done on September 21, 1769, in the first Protestant ordination in Canada. On April 16, 1770, at the request of the people of Argyle, and with the consent of those of Yarmouth, Frost returned to Argyle. He married Lydia, daughter of Philip and Martha Stackpole. Mr. Frost died at Argyle, July 13, 1779.

10. Argyle was made a township in 1771.

11. Thomas Rogers was a grantee in the township of Yarmouth. His name appears on the grant of April 7, 1767.

house till it was time to go a fishing, at which time I had finished the Cellar, raised the house and boarded the roof. After this, at the proper Season, I went a fishing with my Father-in-law, in which I continued till the fall, and then, returning home, I proceeded to finish my house so as to make it habitable, which I attended to about the 25<sup>th</sup> of November, 1768.

1768. This fall I began to lead in Public Worship at the desire of the people of Jebogue; and the first time that I attempted to express myself in the form of preaching was from St. John 7-37. This was on a Lord's day, and if I mistake not it was in the month of October in which month I was 24 years of age.

The reason of my being desired thus to lead in Worship was because there was no one to preach to the people. Mr. Moulton being absent, I had, with a number of others, met in private meetings for Prayer and Religious Conference for near two years before this time (even from the year 1766 Soon after the religious Concern began in Jebogue) and at these meetings I was put forward to pray and read; and I used to speak on divine things constantly at these meetings (which were once a fortnight); also, as we were often without a Minister, I was called on for one to lead in public by prayer and reading, and I had been called upon before this to lead in the worship of Singing even before I was seriously impressed. By these means people were acquainted with my abilities; and some of my brethren had told me from time to time that they thought God had endowed me with a Gift to edify others, and that I ought not to keep back but speak where there was a door opened for it; and among the persons that gave this advice were my Parents, Mr. and Mrs. Ring and Deacon James Robbins,<sup>12</sup> and as I had a great respect for each of these persons, their words were of great weight with me and encouraged me to think that God had designed me for the work of the Ministry. There were others that encouraged me to lead in worship besides those mentioned and said to me that they thought divine Providence had in some measure fitted me for, and would appoint me for public Service; although there were enough that thought the contrary and uttered themselves in a light and contemptuous manner on the occasion, and some were much offended on account of my appearing in the character of a Public Speaker.

12. James Robbins, son of Jeduthan and Rebecca (Crocker) Robbins, was born at Plympton, Mass., September 23, 1727. On March 20, 1749, he married Ruth, daughter of Benjamin and Abiel (Nelson) Prince, at Duxbury, Mass. James Robbins and his family removed from Plympton, Mass., to Yarmouth, N. S., in 1762. He was one of the original proprietors of Yarmouth, where he received a grant of 1,262 acres. He was still living in Yarmouth as late as 1789. Subsequently he removed to North Yarmouth, Maine, where his father-in-law had settled.

Nov. 21. 1768. This day, being Monday, in the afternoon, my wife was delivered of her first-born, a Son, at her Father's house, whom we named *John*<sup>13</sup> after my Father whose name was John.

Dec. 7. 1768. This day I brought the loving Mrs. Scott and child home to my own house. She came up from her Father's by water in a boat, being accompanied by her brother, Samuel Ring,<sup>14</sup> who helped me row the boat, and also to bring up some household stuff belonging to Mrs. Scott. Mrs. Scott's Parents gave her things sufficient to keep house with and make us comfortable; they also gave her a good cow to begin the world with. I felt my heart thankful to God; and I was refreshed to think I had a dear Friend to join with me in Family Worship and to be a Helper both in temporal and spiritual concerns, in Prosperity and Adversity.

May. 1769. This month, John Frost Esq. of Argyle, was removed to Yarmouth to live and Preach to the people in Chebogue, and to be ordained to the Pastoral Office if nothing appeared to prevent. I was one chosen by the Church to remove Mr. Frost and his family, and besides me Deacon Robbins and Mr. Cornelius Rogers<sup>15</sup> were chosen for the same purpose.

I thought now to be released from Preaching as Mr. Frost was chosen as a Teacher and now was removed to Chebogue for that purpose, though but very few but the Church were consenting to have Mr. Frost for a Preacher. I therefore went a fishing with Mr. Ring soon after this, which was the third summer I had been to sea since I became thoughtful about the things of religion.

Mr. Frost preached a few Sabbaths and then there was a Separation; the Congregation drew off and had Mr. Ebenezer Moulton to preach to them, and the Covenanted Brethren held to Mr. Frost. Whenever I was at home from Sea on a Lord's day, Mr. Frost would have me to preach one part of the day, and I did as he requested; but hardly know how I became prevailed with so to do; but I remember

13. John, son of Jonathan and Lucy (Ring) Scott, born on November 21, 1768, was baptized in the Meeting House at Chebogue by Rev. John Frost, on November 5, 1769. He married Ruth, daughter of Amos and Mary (Lee) Hilton, April 14, 1791. His death occurred December 13, 1855.
14. Samuel, son of George and Lucretia (Chipman) Ring, who was born in Kingston, Mass., on March 30, 1750, was drowned on December 8, 1771.
15. Cornelius Rogers, son of Benjamin and Phoebe (Harding) Rogers, was born at Kingston, Mass., August 26, 1739. He removed to Yarmouth, N. S., in 1762. There he married Abigail, daughter of Peleg and Abigail (Bradford) Holmes, December 16, 1763. She was a native of Kingston, Mass.

Mr. Frost often told me it would not do for me to go back and desist from Preaching, and this might be one motive to excite me to continue; and there were some in the Church that encouraged me and would not consent that I should desist from Preaching; and there were two Brethren in the Church that opposed my proceeding, and they were leading Members too, which cost me much Sorrow and trial of heart.

1769 Sept 21. This day Mr. Frost was ordained to the Pastoral Office over the Church. He was ordained by the Brethren, without any assistance, either Minister or messenger from other Congregation; the Brethren that ordained Mr. Frost (being chosen for that purpose by the Church) were John Crawley Esq,<sup>16</sup> Deacon James Robbins, Lieut. Moses Scott, Mr. Daniel Crocker (afterwards Deacon) and I preached a Sermon on the occasion at the same time, at Jebogue Meeting-house.

Oct. 28. 1769. This day I gave up my son John in Baptism at Jebogue Meeting-house; Mr. Frost administered the Ordinance and it was the first that he baptized and the first that was baptized in the Meeting-house at Jebogue.

1770 Jan'y 11. This day the Church and Mr. Frost came to an agreement that he should return to Argyle in the Spring with his family. The reason of this conclusion of the Church and Mr. Frost was because separation was likely to continue in Jebogue as long as he tarried, and there was no appearance of his being useful in the Ministry at Jebogue so long as Separation continued among the people. Besides this, the Brethren themselves were dissatisfied and uneasy with Mr. Frost as a Preacher and were willing he should remove.

At the Same time the Church concluded Mr. Frost should remove, they gave me a Call to Preach to them. This Call was only from a few, namely, the Covenanted Brethren; for the Society had Scarcely any dealing with the Brethren at this time. The Society had manifested a willingness to hear me Preach before Mr. Frost came, and afterwards too, but as I gave them no encouragement, and was forward myself to have Mr. Frost preach, they left off soliciting me at this time.

April 16, 1770. This is a day in which I ought to weigh and consider on the Providence of God. Mr. Frost takes his departure with

16. John Crawley, of Marblehead, Mass., migrated to Yarmouth, N. S., in 1762. Actually the Council of Nova Scotia had appointed him, in September 1761, as one of a committee for dividing lands in the Township of Yarmouth and as a Justice of the Peace. He obtained a grant of 1,436 acres of land in Nova Scotia. He was Collector of Customs in 1763 and Registrar of Deeds in 1774. He was elected as member of the Legislative Assembly for Yarmouth Township in 1772, and held the seat until 1774, although he was never sworn in as a member of the House. He died in 1805.



his family from Yarmouth to Argyle, there to tarry and not return. God seems to move him from me. I am afraid he is angry with us—there seems to be great deadness on Religion among us. Woe be to us when God departs from us. O Lord, supply the place of thy Servant, and bless him where he has gone to sojourn.

Many speak evil of Mr. Frost and reproach him at a high rate; but I hope he is a child and servant of Christ. I think I love him and find my Soul cleaving to him, though there be many that evidently appear to hate him. I desire to follow him so far as he follows the Lord Jesus Christ, and look upon his reproaches as my own. He has exercised much love and kindness towards me, and borne much with my weakness, darkness and infirmities, and covered my defects with love. I hope a gracious God will reward him for all the good he has done or wished for me. I went with him and his family as far as the Tusket River, and there, at his desire, I prayed with him and then parted with him in love and returned to my Family.

1770. About 20<sup>th</sup> May came to Yarmouth the Rev<sup>d</sup> Mr. Solomon Reed, Pastor of the Third Church in Middleborough (Mass.) and Rev<sup>d</sup> Mr. Sylvanus Conant, Pastor of the First Church in Middleborough, with a design to advise with the people in their Religious and Spiritual concerns. These Ministers were sent for by the Society last fall, 1769. The *Church* did not send for, nor assist in fetching these Ministers; they were brought in Mr. Seth Barnes' vessel and chiefly at his expense, and were carried home at his cost chiefly, though some persons contributed a trifle toward defraying the charge. Yarmouth will have reason to give much Praise and Thanks to Almighty God for his sending there his two Servants to visit them in their broken, divided circumstances.

They did much good among the people by reproof, instruction, hearty counsel and advice, Preaching and Fervent Prayer. The next Sabbath after they came, they prevailed with the People to meet in one Assembly which they had not done for near a twelvemonth before, on a Lord's day, and they preached to the People thus met to the acceptance of most of them. The particulars that relate to these Ministers, and the written advice which they left when they returned home, may be seen in my Record of the First Church in Yarmouth.

These Ministers admitted me to their company, conversed freely with me, gave me good counsel and instruction, and recommended me to the People to lead in the Public Worship of God among them, till such time as God in his holy Providence should otherwise provide for them. They did not approbate me as a Preacher of the Gospel, but gave their consent (after they had heard me exercise in public) that they should improve me, if they saw fit, and were generally agreed to do so.

After that I preached to the People as I had done before Mr. Frost came to the place to Settle, and the people in general met to hear me; and there was no Separation took place till late in the fall, 1770. which took place through misunderstanding and continued till the following Spring, 1771, and then they were united in one Assembly to worship God, and so continued to my Ordination which was in April, 1772.

1770, July<sup>ye</sup> 24. This forenoon my dear Wife was delivered of her Second child, a Daughter, whom we named Lydia,<sup>17</sup> after my Mother, whose maiden name was Lydia Thwing. This, my daughter Lydia, was baptized the 30<sup>th</sup> of July following, 1770.

Mr. Frost, being in Yarmouth, administered Baptism to this our little daughter xx at our dwelling house where Deacon Crocker had his son Eleazer<sup>18</sup> baptized at the same time.

1770 Oct. 16. This has been a day of Fasting and Prayer with the People of Jebogue.

1770 Nov. 23. This day I received a Present of two Books on Divinity: the *Boston's*<sup>19</sup> (Sic) *Four-fold State* from Rev<sup>d</sup> Sylvanus Conant of Middleborough; the other was President *Edwards*<sup>20</sup> on the *Affections*, from Mrs. Rebecca Scholley, housekeeper to Mr. Conant. Before this, I had but two Divinity Books except the Bible, although I had been preaching several years. These were Willcrites' *Guide to Glory*, and the *Westminster Confession of Faith* and *Larger Catechism* which books I had a little before.

1771 March 9, Saturday. I have been taking my last leave of Mr. Timothy Redding,<sup>21</sup> a Covenant Brother, whom I never expect to see any more in this world.

17. Lydia, daughter of Rev. Jonathan and Lucy (Ring) Scott, married (1) Ebenezer Ellis, December 18, 1788; and (2) Davis Varriell, of Minot, Maine, December 20, 1804. She died on April 11, 1816.
18. Eleazer, son of Daniel and Abigail (Roberts) Crocker, was born at Yarmouth, N. S., June 20, 1769. On December 24, 1789, he married Mary, daughter of James and Ruth (Prince) Robbins.
19. Thomas Boston, M.A., a native of Scotland, educated at Edinburgh, and minister of Etterick, where he died of a scorbutic disorder in 1732, at the age of 36. He wrote a well known book, *Human Nature in its Fourfold State*, as well as other pieces.
20. Jonathan Edwards wrote *A Treatise Concerning Religious Affections* (1746).
21. Timothy Redding was one of those who signed the Church Covenant on December 18, 1767. Four children of Timothy and Ursula Redding were baptized by Rev. John Frost, January 27, 1770.

1771 Mar. 12. I have been following Mr. Redding to the grave today. He was a peaceable man and I hope he has gone to the Regions of Peace. xxx He left a widow and four Small children, very helpless and in poor circumstances.

1771 Oct. 17. This day has been observed as a day of Fasting and Prayer at Mr. Moses Perry's<sup>22</sup> house in Jebogue. The occasion of this Fast was on account of Mrs. Perry who was in a weak and poor State of Body and Mind too. She was bereaved of her Senses in some measure, and this was introduced by a Desponding, Despairing State of Mind. She told me often there was no hope of her obtaining Mercy from God for her Soul, for the Day of Grace was over with her, and her mind being thus impressed, she would not consent that I should pray with or for her, though I often prayed with her but never with her desire or consent.

1771 Dec. 2. I attended on the Funeral of Mrs. Perry today who departed this life on 29<sup>th</sup> Nov. She never came out of her despairing state of mind till she left the world as I could learn. She was a Professor of Christianity in New England and a peaceable blameless woman among us as far as I know, and though her Sun set in a Cloud here, I hope it is well with her now.

1771 Dec. 8, which was Lord's day. This day my Brother-in-law, Sam<sup>l</sup> Ring was drowned. He was going from Yarmouth to Argyle in a Boat in company with John Frost<sup>23</sup> and Ruth his wife, daughter of Deacon Robbins; Simeon Frost, Prince Robbins<sup>24</sup>, and Rebecca Hobbs, espoused to my Brother-in-law. These six persons, all young and in the prime of life perished together. Many of the things that were in the boat were found by a ledge of rocks where it is concluded the Boat Struck and they all perished. The Rocks were near a mile from shore, and as it was a cold day, it is not likely that any of them got on shore. None of the bodies were found save that of Prince Robbins, which was not till the next summer following, at which time it was brought home and interred in the Jebogue Burying Place.

1771 Dec. About this time the People of Jebogue subscribed something for my support as a Preacher, of their own free accord, and many of

22. Moses Perry, son of Samuel and Sarah (Leonard) Perry, was born at Sandwich, Mass., December 20, 1714. He married Eleanor, daughter of Gideon and Ann (Clark) Ellis, November 10, 1743. He was one of the pioneers of the Chebogue settlement at Yarmouth, N. S., to which he moved on June 9, 1761, from Sandwich, Cape Cod. He died on November 13, 1811.

23. John Frost, Jr., of Argyle, married Lydia, not Ruth, daughter of Deacon James Robbins, February 24, 1771.

24. Prince, son of James and Ruth (Prince) Robbins, was born June 23, 1751.

them seemed to look to me as their Minister; and a number at this time Subscribed Something handsome, even 4 and 5 dollars a-piece, which was a great help to me and encouraged me in the Sacred work; for although I had some small presents before this from Particular Persons, yet there never appeared such a Willingness to help me as now.

1771 Dec. 30. This day I have been following to the grave the remains of Peleg Holmes<sup>25</sup> Jun<sup>r</sup>. He died 28<sup>th</sup> just after a distressing sickness for three months.

1772. Lord's day, Jan'y 26. This morning, Mrs. Scott, my dear Consort, was delivered of her third child, a Son, whom we named Samuel, to bear up the name of our brother, Samuel Ring, who was drowned last March. This child was baptized on 24<sup>th</sup> May following, in Jebogue Meeting house, and he was one of the first children that I baptized, in the first day that I administered a holy Sacrament. The first child that I baptized was James<sup>26</sup>, the son of my brother, Moses Scott.

1772. Jan'y 30. This day there was a full meeting of the Inhabitants of Chebogue to consult about Settling a Minister among them; both Church and Society met together in Peace, and all, except one person, united in giving me an Invitation and Call to the work of the Ministry and Pastoral Office over them. There had been many meetings about settling the Gospel in Jebogue, and there had been much dissension at all the meetings, even from the Spring of the year 1767; and there had been much said concerning one for several years before this; but never did the People unite in Sentiment in this matter as they did now. Those who had been my opposers most strongly, now gave me a Call and united with the rest.

I submitted to the will of the people so far as to consent to Submit to examination before a Council of Ministers and to proceed as they should advise me, whether to undertake or to desist; and in this form I gave my answer in writing, which was satisfactory to them, as I was informed, after it was read in a full meeting of the Church and Society.

Things being thus brought forward, the next thing to be done was to have me convened before a Council of Ministers; and when those that had given me the Call had consulted together they concluded their ability would not allow of getting a Council to Yarmouth, as it would be attended with great expense; and therefore they desired that I should go to New England and pass examination and a Committee should be sent with me. To this I consented, and a Committee was chosen to go with me to New England,

25. Peleg, son of Peleg and Atigail (Bradford) Holmes, was born at Kingston, Mass. July 6, 1749. He went with his parents to Yarmouth, N. S., in 1762.

26. James, son of Moses and Sarah (Gridley) Scott, was born September 6, 1770.



which was Deacon James Robbins and John Crawley Esq in behalf of the Church, and Mr. Seth Barnes in behalf of the Society; and with them was a letter prepared and sent to the First Church in Middleborough and their associate Churches for advice and help in the business aforementioned. Thus were things prepared for my taking a voyage to New England in order to be set apart to the Sacred work of the gospel Ministry.

1772. Friday, Mar. 20. Having prepared for my family in the best manner I could, I leave them this afternoon and go on board the vessel in order to go to New England. The vessel was my Father Rings, and he was the Commander at this time; Deacon Robbins, Esquire Crawley, and my brother, Moses Scott, and one Mr. Thomas Doty, all went in the vessel with Capt Ring. It being calm, we lay in the harbor till morning.

1772 Mar. 21. Early this morning we leave Yarmouth with a fair-wind. Before night it began to blow very heavy and snow very thick. It was a tempestuous night. I was Seasick and my brother got wet through before night, and I was so cold and sick that I thought I should perish before morning, for we could not keep a fire and it was very cold. I stood at the helm this night till I blistered my hands through my mittens which were thick. I worked my passage because there were not Seamen enough to work the vessel and I had so agreed before I went on board. All on board were very sick as well as myself except my Father Ring. On Lord's day morning the Storm abated some and we got a fire and refreshed ourselves with some warm victuals. We lost several cords of wood which were on deck last night, and through Divine kindness we sustained no other loss.

On Monday, we discovered land, and on Tuesday night, 24<sup>th</sup> March, we got safe into Plymouth Harbor, and on the Saturday following we arrived Safe to Boston.

1772, Monday, April 6<sup>th</sup> All last week was taken up getting some clothes made in Boston for myself and in making a visit to see my brother Davis who married my sister. I came from there this morning and find Father Ring at Charlestown having brought his vessel thither; here also I find Squire Crawley and Deacon Robbins who both arrived here last week.

They were set ashore at Plymouth and they went to Middleborough to Mr. Conant and opened their business and delivered their letter from Yarmouth, and got instructions from Mr. Conant, and they were now here awaiting for me to go again on their business to Middleborough. I wrote a letter to me dear Wife and gave it to her Father today to carry to her. After this, having taken leave of each other, I set out this afternoon for Middleborough on foot in company with Mr. Robbins and Crawley. We went together as far as Milton that afternoon, and there Deacon Robbins

parted with us to go to Plymouth, and Esq. Crawley and I tarried all night at the Widow Babcock's which was an Inn.

In the evening I prayed at the desire of the woman of the house who had buried her husband but a little before. Before we went to bed, Mr. Thomson, a Middleborough man, came in to lodge, and being bound home on foot he accompanied us the next day, and was very Serviceable to us as we were both strangers to the way.

1772 April 7, Tuesday. This morning we set forward on our journey to Middleborough, breakfasted at Braintree, and meeting Rev.<sup>d</sup> Mr. Porter on the way he invited us to dine at his house at Bridgewater which we did; and after dinner we went for Rev.<sup>d</sup> Mr. Reeds in Middleborough where we arrived in the evening and were kindly received and entertained till next day on which Esq. Crawley opened our business to Mr. Reed who was ready to do what lay in his power to forward and help us. After dinner I left Esq. Crawley at Mr. Reeds and went alone to Rev.<sup>d</sup> Mr. Conants and met him by the way before I came to his house, who manifested a most tender Christian Spirit toward me and told me to go to his house and there to make my home. When I came to his house (which was not far) Mrs. Rebecca Scolley received me with the same Christian tenderness that was expressed by Mr. Conant just before, she having heard that I was coming a week before this though she never saw me before.

1772 April 10<sup>th</sup> Friday. This day Mr. Reed and Mr. Crawley came to Mr. Conant's house, and Deacon Robbins and Mr. Barnes were, by appointment there also; and after they had conferred some time together, the Ministers took me alone and in a most tender, Christian manner inquired into my religious principles, and then inquired in particular what induced me to take up preaching the Gospel. After answering all their inquiries in the best manner I was capable of doing, I was dismissed for that time, and the Ministers, together with the Committee, concluded to send to other Churches for assistance, and appointed Tuesday, the 28<sup>th</sup> April for my ordination if the Council saw fit to ordain me.

1772 April 12, Lord's day. I heard Mr. Conant preach in the forenoon; and at my desire I was admitted to partake of the Sacrament of the Lord's Supper with the Church under his care. This was the first time that ever I came to the Lords Table to partake of the Sacrament of his Body and Blood.

In the afternoon Mr. Conant invited me to make the first prayer in Public Worship; accordingly I did and he preached.

1772 April 13. From this day forward I am employed in composing a Confession of my Faith in writing, to have it ready against the Council meet for my examination and Ordination.

1772 April 18<sup>th</sup>. Saturday. Mr. Conant proposes I shall preach for him tomorrow, to which I submit. I am compassed about with fears and Darkness. I never preached to Such an Assembly as I am to preach to tomorrow.

1772 April 19<sup>th</sup>. Lord's day. Preached forenoon and afternoon for Mr. Conant from Psalm 136 - 23: "Who remembered us in our low estate; for his mercy endureth forever". My mind was filled with Fear all the day.

I was very dark and much shut up both in Prayer and Preaching today. Some of the people are uneasy with me because I used these expressions "Turn from Sin to Holiness and Believe in Christ". The defect was my putting *Turning before Faith in Christ!* I think, I am willing to be reprov'd for my faults, and am sorry that I should say or do anything that should bring Dishonour to God, or grieve any of the Saints. O'Lord, make plain my Duty and what I know not, Teach thou me.

1772 April 21. Preached a Lecture at Mr. John Smiths in Middleborough; Rev<sup>d</sup> Mr. Parker of Plympton, came to this Lecture and heard me preach. I preached with more freedom and clearness than on last Lord's day.

1772 April 23. Madame Oliver sent me three Bands, and a large Cambrick Handkerchief as a Present.

1772 April 24. Friday. Preached a Lecture for Mr. Reed of Middleborough this afternoon, Rev<sup>d</sup> Mr. Shaw of Bridgewater being present, and Mr. Conant, who went with and returned home with me to his house.

1772 April 26. Preached for Mr. Conant both parts of this day. In the evening I went to an evening Lecture at Mr. Reddings where were two sick children; and at Mr. Conant's desire I prayed and Mr. Conant preached. His discourse was very affecting and edifying to me.

1772 April 27. Judge Oliver, Chief Justice of Massachusetts, made me a Present of Willard's *Body of Divinity*, being an Exposition on the Assemblys Shorter Catechism.

This afternoon the Council met at Mr. Conants which were sent for on my account. Their first business was to heal some matters of Difficulty which our Committee had to lay before them respecting two Brethren of the Church of Yarmouth, which they soon got through with to their great satisfaction.

Then in the evening the Council called for me and desired to see my Confession of Faith; which, when I had given it to them, was read before

them, and they questioned me on the Same so far as they saw fit. Then they inquired into my Religious Experience and dismissed me for that night.

These are the names of the Council that examined and Ordained me for the work of the Ministry:—Rev.<sup>d</sup> *Jonathan Parker* of Plympton: Rev.<sup>ds</sup> John Shaw and John Porter, of Bridgewater; Rev.<sup>d</sup> Solomon Reed and Sylvanus Conant, of Middleborough; and Rev.<sup>d</sup> *Chandler Robbins*, of Plymouth, Ministers.

George Watson, of Plymouth; Benj. Willis and Eben.<sup>r</sup> Packer, of Bridgewater; Benj. Tucker and Amos Keith of Middleborough; Timothy Ripley, of Plympton; and Jacob Hayward, of Bridgewater; Thirteen in all.

1772 April 28, Tuesday. This is the day of my Solemn Ordination to the Work of the Gospel Ministry. All the Council, even every one, have agreed to the thing and think it my Duty to go forward in the Sacred Work.

In the evening after my Ordination the Ministers admitted me to their Association as a Member Thereof. Besides those that ordained me, there were Rev.<sup>ds</sup> Mr. Turner of Middleborough, Brigham of Halifax, and Forbes of Raynham, all which belonged to the Association.

At my Ordination, the Rev.<sup>d</sup> Mr. Reed made the first Prayer, *Mr. Porter* preached the Sermon from Acts 17-2, 3, & 4; Mr. Shaw gave the Solemn Charge; Mr. Conant gave me the Right Hand of Fellowship; and Mr. Robbins made the last Prayer; after which I named and read the 132<sup>d</sup> Psalm, which was Sung, and then I dismissed the Assembly with a Blessing, which was the first time that ever I pronounced a Blessing in the Sacred Form.

I had much fervent Prayer made for me by the Ministers while they abode at Mr. Conants, which was from Monday to Wednesday morning when I left them to go to Yarmouth. Mr. Conant provided for the Council at his own cost which he freely gave to the people of Yarmouth, besides courteously entertaining me, and the Committee some part of the time. He also gave me much good counsel and many useful instructions, and some Seasonable and necessary reproofs; for all which I have cause to bless God while I have a day to live and to respect my dear Friend the Rev.<sup>d</sup> Mr. Conant.

1772 April 29. This day I leave Mr. Conants and endeavour to get forward towards Yarmouth. I want to get home to my Family yet hardly know how to part with these Christian Friends, and especially dear Mr. Conant and dear Mrs. Rebecca Scolly. I rode in company with Rev.<sup>d</sup> Mr. Robbins to Plymouth and in the afternoon I preached in his Meeting-house from John 1. 3, 2. I preached with considerable Freedom on the Character and Privileges of the Sons of God.



April 30. This day at Mr. Robbins's. Visited some acquaintances in Plymouth in company with Mr. Robbins. Esquire Hovey gave me two volumns of D. R. Tarringdon's Sermons; Mrs. Robbins gave me the History of the English Martyrs; Mr. Robbins gave me two valuable Books and a dollar to buy me a Singing Book. Mrs. Robbins sent half a dozen delf plates as a Present to Mrs. Scott. Colonel Watson favoured me with a quarter of a hundred of rice for my passage home and ten pounds of Chocolate.

1772 May 1. Friday. Take leave of Mr. and Mrs. Robbins and went on board Mr. Barnes vessel to go to Boston where we arrived at 6 o'clock, p.m. Went to Mr. Barnard's and tarried all night. The next morning went to Roxbury to see my Brother and Sister Davis. I carried a letter from Mr. Robbins to Mr. Pemberton and was kindly received; and when I went from thence he recommended me to Deacon Mason and Mr. Sam.<sup>l</sup> *Whitwell*, in Boston.

1772 May 4. Monday. Took leave of Brother and Sister this morning and went to Boston a foot. Found Capt. Barnes and breakfasted with him, and then went and delivered Mr. Pembertons letter to Deacon Mason and *Mr. Whitwell*, the latter of whom bid me welcome to his house till our vessel was ready to sail. At this time, Mr. Samuel and William Whitwell, Deacon Mason and some other Christian friends here in Boston gave me such books as they had by them, in Divinity, which made up a Library of valuable books in Divinity, worth ten Pounds Sterling at least; and they were carefully put in a chest and carried on board the vessel.

1772 May 5. Towards night I take leave of friends in Boston, go on board the vessel, anchor near the Narrows for the night, 15 Souls on board including Seamen and passengers.

May 8. Made the land at Yarmouth at 11 o'clock in the forenoon and by the middle of the afternoon got safe into Cape Forcu harbour. In the evening I got to my family and found my dear Wife and little children well, having been absent from them Seven weeks and one day. I never was so glad and thankful to see my Family before. The People of Chebogue have met for Worship on Lord's day ever since I have been absent, and have agreed in Love and Peace, upon hearing of which my heart leaped within me for joy.

1772 May 10. Went to the place of public Worship and found the People met together. I preached to them from Jeremiah 1, 6, 7, 8. Some of the People express their satisfaction with regard to my preaching.

1772. May 17. Lords-day. After Divine Service was ended, the Congregation was desired to tarry, and Esquire Crawley read the result of the

Ecclesiastical Council who met on 27 & 28<sup>th</sup> April at Middleborough to examine and ordain me and to Settle Matters of Difficulty in the Church at Jebogue. After reading the Result, it was put to the Church and Society both whether they would accept me as their Pastor, and by holding up the hand they universally gave consent that I should be their Pastor.

At this time also, I read my Confession of Faith to the Congregation, which also was publicly read at Middleborough before the whole Assembly that gathered there on the day of my Ordination. This Confession of Faith and the Result of the Council are inserted in the Records of the First Church in Yarmouth.

1772 July 15. Wednesday. This was a day of Fasting and Prayer at Mr. Judah Agards<sup>27</sup> on account of his wife, she being bereft of her reason.

July 28. Tuesday. This was a day of Fasting and Prayer with us in Jebogue on account of the drought. There was Prayer made by companies assembled in private houses in the forenoon and in the afternoon the People assembled for Public Worship in the Meeting-house. I preached a Sermon from Psalm 107 - 33, 34.

July 30.<sup>th</sup> This day a Gracious God sent a Plentiful Rain; it was a warm and refreshing Rain which watered the Thirsty Earth as much as the craving desires of the needy Inhabitants could wish for. I cannot but look upon it as an Answer to our poor Prayers offered up last Tuesday.

1772. August 1st. Saturday. Visited Mrs. Churchill<sup>28</sup> who has been confined some time by reason of bodily Weakness. I conversed with her on divine things, but found no satisfaction or comfort in so doing. Returned home dejected and perplexed, not knowing what to do for the Souls of my poor Flock. Some are displeased with me, because I urged Women to assemble together for Prayer and religious discourse in private meetings.

1772. Aug. 17. Wednesday. My Wordly Cares are very perplexing to my mind. I have but little to support my Family but what I labour with my hands to procure. I have been labouring to get Hay for my Cattle (which are 10 in number) and have nobody to help me, nor am I able to hire help. My Family are helpless; my dear Wife has three small children to take care of neither of which can dress or undress themselves and she has

27. Judah Agard, of Mansfield, Conn., was one of the original proprietors of the township of Falmouth, N. S., and also a proprietor of Yarmouth, N. S. He probably went to Yarmouth in 1761. In a return of the township of Yarmouth in 1773 he is shown to have had a family of three, himself, a woman and a boy. In 1776 Judah Agard served in Col. Shaw's Annapolis Militia.

28. Mrs. Lemuel Churchill. The Churchills moved from Plymouth, Mass. to Yarmouth, N. S., in 1762.

no help either, so that I am obliged to milk my cows as well as fetch them from and carry them to Pasture. I would gladly give myself to my Sacred Work, but I fear my Family would come to want immediately, and thereby both myself and Religion come to reproach and Contempt together. There is not a Minister that I can advise with in any difficult matter or that may preach for me one Sermon, nor can I go where there is Preaching that I might be edified or comforted thereby. Here I am in Distress, which sometimes is too great for words to utter. But alas! Why do I complain? The Lord is Righteous in all that he has brought upon me. I need some Smarting Rod to humble my Proud, and Purge my Impure Heart. Besides, God hath bestowed a thousand Blessings upon me, which I ought to keep in mind and be thankful for. Blessed be the Lord my Maker for what good things I now enjoy.

1772. Sept 1. Spent the day in procuring hay for my cattle. I spent the time Sweetly for I had a Christian friend to help me in my work and our conversation was much on divine things. Blessed be the Lord for favoring me with agreeable company today.

1772. Lord's-day. Sept. 27. This was the first time the Sacrament of the Lord's Supper was administered in any part of Yarmouth since it was Settled by Protestants. I arose early this morning, and was calm and free from Distressing Fears, and my Soul confided in God for help and assistance in the work of the Day. Repaired to Public Worship and felt Solemn when I saw the Table furnished with the Elements and vessels Set in Order, and still found my heart going out after God for Direction and Help. Found freedom and enlargement in Prayer and Preaching. The communicants were nineteen.

The reason that the Sacrament was not administered since my Ordination till now, was because there were no utensils provided for the purpose till now; and now, the first Church in Middleborough having heard of our being destitute, sent all necessary Furniture for the Sacred Institution which they gave freely to the Church in Chebogue.

1772 Dec. 18. This day I received Some Letters from New England informing me of my Brother's death, viz., Abraham Scott<sup>29</sup>. He was the Second child that my Mother had born to her. I know not what time he died but it was some time this year, I think in the fall of 1772.

1773 Jany 3. Lord's-day. This day was administered the Second Sacrament of the Lord's Supper that ever was celebrated in Jebogue.

29. Abraham, son of John and Lydia (Thwing) Scott, was born June 27, 1732.

1773, Feb. 7. Lords-day. By the consent of my People, I preached at Cape Forcu, from Amos 9-11. The People assembled universally, and there was an agreeable attention to the Word preached. I preached with Freedom and enlargement. I returned home in company with a Christian friend, and felt calm & sedate, and had some desires for the Enlargement of the Kingdom of Christ in this world.

1773, Feb. 25. Thursday. I went to Cape Forcu to preach a Lecture, but was prevented by reason of a great stir in town on account of raising the Militia, which were all in arms now having had but 24 hours previous warning. The reason of this mustering the Militia was a report brought from New England concerning a vessell that was cast ashore last Feb. 1772, among the French at Sissibou; and the men were suspected to have been murdered there by the French, and the Militia was raised for assistance in inspecting into the matter.

Feb. 27. Attended the funeral of Mr. Roger Merrithew<sup>30</sup> Sen.<sup>r</sup> who died on 25th Inst after a confinement of seven weeks with a fever.

Mar. 20. This afternoon I take a passage with Capt. Ring for New England. My business is to visit my aged Mother whom I have not seen for more than ten years, and also to visit some other relations whom I have not seen for a long time

Mar. 24. This afternoon we arrived safe at Cape Ann.

Mar. 25. This morning I went on board Capt James' vessel to go to Boston because Capt Ring was going to tarry at Cape Ann. We all got safe ashore at Boston before night. I went to Mr. Sam.<sup>l</sup> Whitwells and was exceeding glad of a house to put my head in, for all my clothes were well [wet] through and I was much fatigued having been assisting to sail the vessel all day because there was want of help as the weather was difficult.

Mar. 26. Found Rev.<sup>d</sup> Mr. Porter and Rev.<sup>d</sup> Mr. Robbins and Mr. Gordon. Conversed a little with each of them, and then went to my Brother Davis' house where I arrived in the evening very tired and weak in body.

Mar. 27. Saturday. Having hired a horse I set out on my journey to see my Mother at Lunenburg. I rode to Concord and there dined and then set forward. I had not rode more than five miles before my horse tired and I could scare [sic] get him along. I rode till ten O'clock and then stopped at an Inn.

30. Roger Merrithew's name appears on lists of the settlers of Yarmouth in 1763-64 and 1767. Three Merrithew families were there in 1773.



Mar. 28. Lords Day. In the afternoon I rode to Lunenburg and went to my brothers, Edward Scott, in hopes there to find my Mother as she used to live with him. My Mother was not at home and my brother was in very poor circumstances.

Mar. 29. As I was preparing my horse to go to see my Mother she came home.

Mar. 30. After Prayer this morning I took leave of my honoured Mother, neither expecting to see each other again till we should pass death.

Rode to Shirley to see my younger sister Elizabeth who is married to Mr. Bartlett. My sister was exceedingly glad to see me. Her husband came home in the evening and to my Sorrow he behaved so much like a Ruffian and a Heathen too as any man I was ever in company with. I could hardly content myself to stay in the house with him for his language Savors of nothing but profaneness and impurity.

Mar. 31. Dined at my sisters and then took leave of her and rode to Roxbury to my brother Davis's, where I arrived in the evening.

(April 1<sup>st</sup> to 7<sup>th</sup> Mr. Scott was in a visit to Rev<sup>d</sup> Mr. Conant and other friends at Middleborough)

(On 8<sup>th</sup> April went on board Mr. Ring's vessel and on the 13<sup>th</sup> arrived safely at Yarmouth. Mr. Scotts brother David<sup>31</sup> went to Yarmouth with them which was his first visit there.)

1773 May 13. This morning Mrs Scott was delivered of a fourth child, a son, whom we named Jonathan Edwards<sup>32</sup>, out of respect to Rev<sup>d</sup>. Jonathan Edwards, once Minister of the Gospel at Northampton, in New England.

1773 June 15. This day I received two letters from Halifax which informed me that there were 10 Pounds currency in Bank for me which I

31. David, son of John and Lydia (Thwing) Scott, was born at Lunenburg, Mass., April 1, 1742. He is said to have been at the siege of Louisbourg in 1759. On October 18, 1772, he married Mary Yall at Roxbury, Mass. He died on January 19, 1839.

32. Jonathan Edwards, son of Rev. Jonathan and Lucy (Ring) Scott, was born May 13, 1773 and baptized June 13, 1773. He became a shipmaster. On June 8, 1809, he married Mary Huse, daughter of William Thaxter, of Wiscasset, Maine. He died April 4, 1822, at Wiscasset.

might draw for at pleasure. The money was in the hands of Messrs. John Butler<sup>33</sup>, Joseph Fairbanks<sup>34</sup>, John Fillis<sup>35</sup>, and Thomas Cochran<sup>36</sup>, residents at Halifax. This money was the interest of money freely given in England and put in Bank there for the support of the Nova Scotia dissenting Clergy, and the persons above named were the Committee appointed to distribute the Money according to their discretion. This was an unexpected and very seasonable Relief for myself and family.

1773 July 22. Visited Mr. Churchills' distressed family this afternoon; they have heard of the death of their son Lemuel<sup>37</sup> who was drowned on 20<sup>th</sup> June last, in the 19<sup>th</sup> year of his age. He was a fishing near Canso and was buried there and never brought home.

1773 Sept. 24. Wrote a letter to a Person that had been set aside from Communion with the Church, and now desired to be again admitted. Spent the rest of the day in conversation with Mr. Seth Barnes who hath a desire to be admitted into the Church. I hope God hath prepared his heart to come to the Lord's Table. I felt my heart open to receive him, and I hope the Arms of Everlasting Mercy are open to him also. I pray that he may be received into the Church in Love and with a Spirit of Meekness.

33. John Butler, of Martock, Somerset, England, migrated to Nova Scotia, and became a prominent Halifax merchant. He represented Halifax County in the House of Assembly, 1762-72, and was appointed to the Council of Nova Scotia in 1772. He was also a Justice of the Inferior Court of Common Pleas and a Colonel in the Militia. He had an estate, "Martock", near Windsor. He returned to England in 1781, and died about fourteen years later.

34. Joseph Fairbanks, a Halifax merchant, was born at Sherborn, Mass., September 17, 1718. He was at the first siege of Louisbourg, in 1745, and moved to Halifax, N. S., in 1749. He was a member of the House of Assembly of the Province, 1758-59 and 1776-85. He died at Halifax, July 10, 1790.

35. John Fillis, a Halifax merchant, was born at Boston, Mass., about 1724. He reached Halifax about 1751. He was a member of the House of Assembly, 1758-59; 1765-70; 1772-92. He died July 16, 1792.

36. Thomas Cochran, a Halifax merchant, was born in Northern Ireland, 1733. He accompanied his father to Nova Scotia in 1761. He was a member of the House of Assembly, 1775-85; Speaker of the House, 1784-85; and member of the Council 1785-1801. He died at Halifax, July 28, 1801.

37. Lemuel, son of Lemuel and Abigail (Rider) Churchill, was born at Plymouth, Mass., June 9, 1754. With his parents he came to Yarmouth in 1762.

1773 Oct. 10. Lords-day. This day Ephraim Cook Esq<sup>38</sup>. was restored to the Church, having been excluded from their communion some time. There were four votes for him and three that did not vote, there being only seven male members present at this time.

Oct. 24. This day Mr. Seth Barnes was restored to the Church and partook of the Sacrament, after having been suspended from Communion about three years and a half.

1774 Jan'y 7. Friday. This day Esq. John McKinnon<sup>39</sup> and a woman named Sarah were drowned out of a Boat as they were coming from Argyle to Yarmouth. Capt. Jeremiah Allen<sup>40</sup> was in the Boat with them, but he was saved. The dead bodies of the others were not taken up till the Sabbath following, and they were not buried till Friday, the 14<sup>th</sup> of January, at which time they were both carried to the Grave together. I attended on the sorrowful scene.

1774 Jan'y 25. This day Mrs. Hilton,<sup>41</sup> consort of Mr. Amos Hilton, was buried. She died last Saturday night 22<sup>d</sup> Inst after a short sickness with a fever. I could not go over the River by reason of the ice, and so did not attend on the funeral. I visited her last Wednesday, prayed and conversed with her as much as she could bear, and I looked upon her as not long for this world.

38. Ephraim, son of Caleb and Hannah (Shurtleff) Cook, was born at Kingston, Mass., June 1, 1737. During the Seven Years' War, he took part in an expedition against the French in Canada, as a member of Capt. Gamaliel Bradford's Company, in Colonel Doty's Regiment; and afterwards he was so badly injured while engaged in building a fort near Schenectady that one of his legs was amputated. He was the pioneer of the Yarmouth fishing trade, and he knew the shores of Nova Scotia before the year of the settlement of Yarmouth, having been one of those who came to fish and then return to their New England homes at the end of the season. In the spring of 1762 he moved to Yarmouth with his future father-in-law, Captain George Ring; and on March 20, 1764 he married Capt. Ring's daughter Louisa. He was a member of the committee for dividing lands and admitting settlers at Yarmouth. On June 25, 1764, he was commissioned as a Justice of the Peace. He was also Registrar of Deeds. He was commissioned as a Captain in the Militia. He was a shipowner, as well as the owner of a saw and grist mill. He died November 17, 1821.

39. John McKinnon, of the Isle of Skye, arrived at Cheboque in 1762.

40. Jeremiah, son of Jeremiah and Lydia (Tuck) Allen, was born at Manchester, Mass. April 16, 1728. On June 17, 1748, he married Eunice, daughter of James and Abigail Gardner, of Gloucester, Mass. He lived at Manchester until 1766, when he and his family moved to Yarmouth, N. S.

41. Amos Hilton, son of Stilson and Hannah (Savery) Hilton, was born at Manchester, Mass., December 27, 1738, and married Mary Lee, probably the daughter of Josiah and Mary (Carter) Lee, of Manchester, August 5, 1762. He and his family moved from Manchester, Mass. to Yarmouth, N. S., in 1765.

1774 June 10. Friday. This day Mr. Saml Wood<sup>42</sup> of Barrington came to pay me a visit and tarried till Lord's day and then preached for me in the Forenoon from St. John 3, 3. This is the first Sermon that I have had preached for me since my Ordination, which is more than two years.

1774 June 26. This evening, as we were about to go to bed, dear Mrs Scott put her jaw out of joint by gaping and could by no means get it in place again. She had such fear and pain that she could rest, but little. Her jaw was extended downward and she could not get her teeth together, and it was twisted aside also so that she could not bring her jaws and teeth to range with each other; nor could she speak plain, or take any Food that wanted Chewing, and the pain was tedious to bear.

June 27. I went early this morning and brought up Mr. Josiah Beale<sup>43</sup> to help Mrs. Scott, but all his endeavours to set her jaw were in vail [vain]. I sent then to Mrs. Durkee<sup>44</sup> and she came immediately but could do nothing for her relief, and she spoke very discouraging.

June 28. It does not appear that I can get any help for Mrs. Scott in this place and therefore I went this day and hired Mr. Joshua Trefry<sup>45</sup> to carry us to Halifax in his vessel.

June 30. Yesterday and today I have been preparing to go to Halifax. We had the assistance of a number of our neighbours and friends preparing to get ready for the journey. Capt. Barnes readily lent me ten dollars to bear my expenses which I took very kind.

42. Samuel, son of David and Mary (Spofford) Wood, was born at Boxford, Mass., June 4, 1724. After being graduated at Harvard College, he settled at Union, Conn., prior to 1750. On January 11, 1750, he married Lydia, a daughter of David and Lydia (Cary) Ripley, in Scotland, Conn. He was a selectman at Union in the years 1754-57 and 1759. He moved with his family from Union, Conn., to Yarmouth, N. S., in 1761. Although he had been approbated to preach the gospel by a number of ministers in Massachusetts, he had not been ordained as a clergyman in that colony; but after his arrival in Nova Scotia he became the first Congregationalist minister in Yarmouth, preaching at Chebogue in private houses as was the custom in pioneer towns. For several years he was the Congregationalist minister there, until 1765, when he received a call to the First Church at Barrington, N. S. He and his family then moved to Barrington, where he remained until the outbreak of the American Revolutionary War, when he and his wife and all his children, excepting one, returned to Connecticut. On June 27, 1775, he enlisted as chaplain in Capt. Smith's Company, in Col. David Waterman's Regiment of the Continental Army. He was taken prisoner at Fort Washington in the autumn of 1776 and died the next autumn in New York, on board a British prison ship.

43. He moved from Plymouth, Massachusetts, to Yarmouth, N. S., in 1761.

44. Phoebe, daughter of Timothy Pearl, of Windham, Conn., married Phineas, son of Stephen and Lois (Moulton) Durkee, 1751. Phineas Durkee and his family moved from Brimfield, Mass., by way of Saybrook, Conn., to Yarmouth, N. S., in 1762.

45. Joshua Pitman, son of John and Hannah (Pitman) Trefry, of Marblehead, Mass. was baptized May 25, 1740. On November 9, 1762, he married Mary, daughter of John and Elizabeth (Card) Allen. Joshua Trefry and his wife moved from Marblehead to Yarmouth, N. S., in 1766.



July 4. At 10 O'clock, the wind being favorable, we leave Yarmouth and put to sea for Halifax, Mrs. Scott and I having breakfasted at Esq. Crawleys. Dear Mrs. Scott is very Seasick though the weather is pleasant; I am so well myself that I am able to take care of her and myself too. In the evening I have no place to lay down except the hold of the vessel.

July 8. At 3 O'clock we arrive safe at Halifax. Esq. Crawley, Mrs. Scott and myself go ashore, and by the direction of Deacon Fillis of Halifax, Mrs. Scott and I got lodgings at Mrs. McClure's. Esq. Crawley and I go to Doctor Hill and acquaint him with Mrs. Scott's case, and he comes to see her and brings D<sup>r</sup>. Fletcher with him, but nothing is done for her.

July 9. Prayed and breakfasted in the family and then Sent for Doctors Hill and Fletcher who came at 11 O'clock and after about a quarter of an hour's trial, they put Mrs. Scott's jaw to its place.

This afternoon Deacon Fillis<sup>46</sup> and Deacon Porter<sup>47</sup> came to my lodgings and desire me to preach tomorrow, and I complied with their request.

July 10. Lords-day. I preach in the morning from 1 Peter, 2, 7, and in the afternoon from 2 Samuel, 23-5. After divine Service, Mr. W<sup>m</sup>. Wren accompanied me to my Lodging and had Tea with us. I am so faint that I am obliged to leave my Company and go to bed. I revived in the evening and went with Mrs. Scott to a religious Meeting and heard one Mr. Paddison exhort. The people here are much for visiting on the Sabbath at which my heart is grieved. Profaneness abounds in Halifax and the breach of Sabbath is notorious.

July 11. Felt poor in body but not so weak as yesterday. Went with Mrs. Scott and visited Mr. Wren and took Tea with him and his Daughter-in-law with whom he lives. Mr. Wren is of a beautiful countenance; his discourse is Spiritual, heavenly and divine, and consequently very edifying. His conversation before men is without blemish; all that I can hear against him is, he is a Methodist, or New Light; but I am ready to conclude that he is a man after God's own heart, and may Heaven's best blessings rest upon him.

At Mr. Wren's I had opportunity to see the Hon. Henry Newton<sup>48</sup>, who came in there and invited Mrs. Scott and me to make him a visit and

46. John Fillis.

47. John Porter.

48. Henry, son of Hibbert and Hannah (Adams) Newton, of New England descent, though probably born at Annapolis Royal, N. S., 1731, was a member of the Legislative Assembly of Nova Scotia, 1758-60 and a member of the Council of Nova Scotia, 1761-1802. He married (1) Charlotte, daughter of Benjamin and Sarah Green: and (2) Anne, daughter of Gilbert Stuart. He was Collector of Customs at Halifax. He died on January 29, 1802.

we accept his invitation. He appears to be a very amiable man in conversation, and makes a great many profitable observations on the Works of Creation and Providence he is a very genteel man, and full of meek vivacity as any person I ever saw in my life.

July 12. Dined with Deacon Fillis; Mrs. Scott could not go by reason of the rain. After dinner I went and sat an hour with old Mr. Cochran<sup>49</sup>, and thence went to Mr. Boyd's and sat a while with him. Mr. Cochran is a very old man and grey-headed, and as he appears to be a pious man, so I hope he will rest in Heaven at last. Mr. Boyd also appears to be a sober man. This evening I went to Mr. Wren's meeting and heard him pray and exhort. The People there expected I would preach that evening; but having been advised by Deacon Fillis and others not to preach; I took their advice; but my heart was grieved for the poor people.

July 13. At 10 O'clock I went to the King's Yard in company with Esq. Crawley; the Magnificence of the Yard exceeds all human works that ever I saw before. Mrs. Scott and I dined with Deacon Porter today, and after dinner the Deacon went with me to the Hon. Henry Newtons, where we took Tea, being entertained with the company of Deacon Porter, Esq. Crawley, Mr. Wren, and Old Madam Green,<sup>50</sup> Mr. Newton's wife's Mother. After Tea, Mr. Newton invited all the company into his Garden, and there was both variety and Beauty, and such Strawberries I never saw before, and this suited Mrs. Scott to the life; and indeed all the company were very busy in gathering them. Towards night we sat down in a Shed that was in the Garden and drank a glass of Wine. In discourse I found to my joy that good old Mrs. Green and her daughter, Mrs. Newton spoke the Language of Canaan, and appeared so meek, sober, spiritually and heavenly minded, and their discourse so edifying, that I could not but bless God that ever I saw them. xx I thought there were none that feared God in Halifax, but blessed be a gracious God I find myself mistaken; and thanks be to his holy name that he has brought me here to meet so many of the Excellent of the Earth, in whom I greatly delight, and with whom, through Grace, I hope to dwell for Ever.

July 15. Doctor Hill visits me today and demands Six dollars for Setting Mrs. Scott's jaw.

49. Joseph Cochran, who moved from Ireland, with his sons, Thomas, James and William to Nova Scotia in 1761. At Halifax they set up in business, and carried on trade with the West Indies and European countries. Thomas and William Cochran were members of the Legislative Assembly of Nova Scotia for a number of years. Joseph Cochran died on December 22, 1787, in his 85th year.

50. The widow of Hon. Benjamin Green, Treasurer of the Province, member of Council, and administrator of the Province in 1771. Née Margaret, daughter of Hon. J. Pierce, she married Benjamin Green, November 24, 1737. She died in 1779.

Deacon Porter waited on Mrs. Scott and myself to the Citadel Hill to see a Regiment of Regular Soldiers go through the manual Exercise. It was a very entertaining sight to us both; and Deacon Porter conducted us to our Lodgings again with the greatest Tenderness and Civility.

July 16. I hear that (Ronald, G.S.B.) has sold his vessel and no way  
*Mr. McKinnon*<sup>51</sup>  
 appears for us to get home. My Expenses are Five Dollars a week for Mrs. Scotts Board and mine.

July 17. Lords-day. I preached this forenoon from 2 Peter, 1, 1, and in the afternoon from Jeremiah 13-16.

I think I could not content myself to live in Halifax; I had rather live in a Cottage in the Wilderness than in the noise and confusion that attends the place. I thought on my little children and my Flock today and endeavoured to commit them both to God in Prayer. Mrs McClure is ready to hear Prayer night and morning, and often calls on me to discharge that Duty, and I think it a favour that we are entertained in Such a Family in Halifax where we have opportunity to call on God by Prayer.

July 18. Went with Mrs. Scott and drank Tea at Mrs. Crawley's and tarried till evening, in company with Esq. Crawley and Mr. Wren. I have spent the time but poorly, and have not enriched my Soul by what I have seen today.

July 19. Being invited, visited Sergeant Scott and his Wife; he belongs to the Train of Artillery and he appears to be a sensible, humble Christian. Surely I was not a little pleased to see and converse with a devoted Soldier. I hope the Captain of our Salvation hath a goodly number of such Soldiers in the Army. In the afternoon I went with Mrs. Scott to visit Mrs. Salter<sup>52</sup>. She appears to be a sober Christian woman. In the evening I went with Mrs. Scott to a religious meeting and heard Esq. Crawley and Mr. Wren go to Prayer.

51. Ronald McKinnon, a native of Skye, joined the Montgomery Highlanders as ensign in 1757, had service in America during the Seven Years' War and was promoted to the rank of Lieutenant. At the close of hostilities he decided to remain in America and settled at Argyle, N. S. In 1766 he was granted 2,000 acres of land there. On November 20, 1766, he married Letitia, daughter of Major Piggott, of Halifax. He was commissioned as Collector of Duties for the Townships of Barrington and Yarmouth, November 11, 1766; as Justice of the Peace for Queens County, July 16, 1771; and as Major of Militia for the Townships of Yarmouth, Barrington and Argyle, July 16, 1771. At the outbreak of the American Revolution, and the organization in 1775 of the 84th or "Royal Highland Regiment", he received a Captain's commission in that regiment. He died at Shelburne, N. S., April 28, 1805.

52. Mrs. Malachy Salter, who was Susanna, daughter of Benjamin and Ann Mulberry, of Boston. Her husband, a native of Boston, was one of the earliest settlers at Halifax, where he was a merchant. He was a member of the Legislative Assembly of Nova Scotia from 1758 to 1772, representing the Township of Yarmouth from 1766 to 1772.

July 20. Walked out with Mrs. Scott to see the Soldiers exercise and tarried till noon.

July 21. I want to see the little children at home, but God's time is the best, and therefore I hope I shall wait His Time in Patience. It thunders and lightens this evening; the Lightning is very White and Sharp, and the thunder very loud. I thought it would be great happiness to be ready to leave the World if God should see fit to call me away by one of these flashes of lightning.

July 22. Went with Mrs. Scott to see the King's Yard: afterwards attended on the funeral of a poor woman; and in the evening went to Mr. Wren's meeting, and to my surprise we heard Esq. Crawley lead in the Worship by Prayer and Preaching. I think I am sorry Esq. Crawley should take such an imprudent step, which I think will redound to the dishonour of Christ and Religion; but I could not help it, for I did not know anything of it beforehand.

July 24. Lord's day. Preached in the Forenoon from St. John 15-5. "I am the vine, Ye are the branches"; and in the evening from Ephesians 3-10. I Preached with more freedom from this last Text than I have done since I came to Halifax, and felt calm and composed in Mind. Afterwards I had some sweet conversation with Mrs. Scott on Divine things, being retired by ourselves. I am glad in my heart to find Mrs. Scott so ready and free to converse on Divine things.

July 27. Being invited yesterday, Mrs. Scott and I dined with Deacon Fillis. Spent the afternoon and drank Tea and was exceeding Kindly entertained. In the evening went to a private meeting with Mrs. Fillis and Mrs. Scott.

The People are very kind to us wherever we go: and some speak in the language of Canaan and appear to be Travellers toward Zion, and their company is very agreeable to me.

July 28. I drank Tea with Mr. Peters<sup>53</sup>, the Schoolmaster, and went with him to Singing-Meeting. He told me that if I would give him a copy of the Sermon that I preached last Lords-day in the afternoon, on the Wisdom of God in Man's Redemption by Jesus Christ, he would have it printed at his own cost; but I thanked him for his good-will and declined having it printed.

53. Joseph Peters established a school at Halifax in 1773. Subsequently, he was Deputy Postmaster or Postmaster at Halifax from January 5, 1786 to his death on February 13, 1800, at which time he was in his 71st year.



July 30. Yesterday I heard that the little vessel that brought us to Halifax will be in here tomorrow, viz. Mr. Trefry, and he depends on carrying us to Yarmouth for a reasonable consideration, and this makes me easy about getting home. Yesterday Deacon Fillis sent me a gallon of Wine as a present for our Passage.

July 31. Preached in the Forenoon from Rev. 22-4, and in the Afternoon from Acts 15-16.

Aug. 1. This day I am packing up my things and getting them on board the vessel, hoping we shall soon be favoured with Wind and Weather to go home to our Family. Visited Mr. Wm. Wren and took leave of him. In the afternoon went with Mrs. Scott and drank Tea and spent the afternoon with Mr. Peters.

Aug. 2. Visited and took leave of poor Mr. Giffen, and also of Hon. Mr. Newton and his family, and Mr. Salter and family, Deacon Porter going along with me to all these places; but when the Deacon came to part with me and Mrs. Scott, he was so much affected that he could not speak for sorrow & tears; and indeed he was such a humble, meek, and sober man that I was loth to part with him myself. Hon. Henry Newton sent me some figs, English Beans, Cucumbers, and six bottles of Wine for our Passage home; also, Mrs. Salter Sent Mrs. Scott some Cambric for a present after we were on board the vessel. The People of Halifax have been very kind to us and some seem loth to part with us now we are going home. This afternoon the vessel comes to sail, and we leave Halifax with a Pleasant Breeze of Wind.

Aug. 4. Very calm, dull weather all yesterday and today and we are not out of sight of Halifax Light till this night. Mrs. Scott has been very well yesterday and today. I am very poorly with a Cold which has been coming on me for several days.

Friday, Aug 5. Last night the Wind sprung up fair and continues so all day today. Mrs. Scott is seasick but it does not hold her long.

Saturday, Aug. 6, 1774. At 11 O'clock this forenoon we arrived safe and the vessel came to anchor in Yarmouth, Soon after which our honoured Father, Mr. Ring, came down with his boat and carried us ashore to his home where we were received with expressions of Love and Joy for our return; after dinner Mrs. Scott and I walked to our own home and found all well, having been absent five weeks and one day.

God has dealt kindly with me beyond what I could think or expect when we went out from our home. Mrs. Scott was in so poor and difficult circumstances that it was a question with our neighbours whether she would

live to reach Halifax, and I was myself afraid that it might cost her life; and then, if she should live to get there, it was very doubtful if her jaw could ever be set because it would have been out of place so long before we could get to Help; our little children we were obliged to go from very suddenly and leave them to God and to the care of Strangers, and both myself and Mrs. Scott were utter Strangers and knew not one person in Halifax nor had we much money to befriend us:—These Considerations filled my Soul with Sorrow and covered me with Clouds and Mrs. Scott too; and we sent our cries to Heaven for help in our Distress; and God, our gracious God, attended to our Cries and delivered us from all our Fears and sorrows. We, who Went out sorrowing and weeping five weeks ago, are now at home, rejoicing with our children and friends, and have Leisure enough to take a soul-refreshing Survey of the Kindness of the great Jehovah towards us from the time we set our feet out of doors till we were returned in Peace and Safety as at this time we are.

1774, Aug 21. Lords-day. Mr. Samuel Sheldon Poole<sup>54</sup> came over from Cape Fourchu last night to pay me a visit and Preach for me today. He Preached the Lecture before our Sacrament that we had last, which was the first time he preached in Jebogue. He came to this town from New England while Mrs. Scott and I were at Halifax. He came upon the Request of the People of Cape Fourchu to Preach to them and Settle among them if it Suited. Mr. Poole preached at Chebogue and I went and preached for him at Yarmouth and was not much tired in the Forenoon exercise; but in the Afternoon I was so Spent and Weak, and withal taken with fainting, so that I left Preaching and sat down. The People brought me some Camphor to smell of and some Water to drink, and I revived so as to conclude my discourse with a Short Application and then dismissed the Worship with Prayer. I preached this afternoon from Ephesians 3-10. After Meeting, the People provided me with a Horse to ride and two young men to accompany me through the Woods for fear I should faint and die by the way. Now I began to think I should preach no more, and was fearful that I should not get home to my family, but Deacon Crocker and his son Elijah assisted me to get to my boat and rowed me part of the way home, so that I got home to my dear Wife who got me something comfortable and put me to bed immediately. I have often been weak and poorly on the Sabbath but never quite gave over until now. And now my Strength is so wasted away that I cannot expect to continue long in this World.

54. Samuel Sheldon Poole, son of Jonathan and Mary (Sheldon) Poole, was born at Reading, Mass., March 25, 1751. He moved to Nova Scotia in 1774 and settled at Yarmouth. There he married Elizabeth, daughter of Seth and Elizabeth (Rider) Barnes, of Plymouth, Mass., and Yarmouth, N. S., on October 19, 1775. At Chebogue he taught school; was a Congregationalist lay preacher; a justice of the peace; judge of probate; school commissioner and Custos Rotulorum. For over forty years he represented Yarmouth Township in the legislature of Nova Scotia. He died at Yarmouth, N. S., October 7, 1835.

1774 Sept. 25. Lord's day. This was the 15<sup>th</sup> Sacrament with us at Jebogue. I preached in the Forenoon from St. Matthew 26-29.

I had not much freedom neither in Preaching nor at the Sacrament. In the afternoon I Preached from Psalm 27-4 and I had some Clearness of Mind and enlargement of Soul.

I am better in bodily health than I have been for some time past:—my wasted strength is much recruited, and I am much better than I expected ever to be in this World when I was so poor last Summer.

1774 Oct 10. Went to a Society Meeting in Jebogue that was appointed to Consult what measures to take in order to finish the Meeting-house; and it was a sorrowful meeting to me, for there were many bitter words and much Contention, not only among the Society, but among the Members of the Church also; this filled me with sorrow and distress, for the Worship of God is in danger to be broken up. May a gracious God prevent it.

1775 April 10. Left my family this morning and went on board of Capt. Ring's vessel to go to Halifax. My business is to receive some money and pay some debt contracted there last Summer as also to provide some necessaries for my family. Mr. Ring goes in his vessel himself as far as Halifax, but as he is not going a fishing and his vessel is, he expects to get a passage home in some other vessel and I expect to do the same. We leave Yarmouth about 9 O'clock. In the evening we harbour.

April 11. We put to Sea, but the wind being contrary we harbour again in Barrington.

April 12. Being detained by the Weather, and having an invitation, I preached a Lecture at Barrington from Amos 9-11. Deacon Smith<sup>55</sup> invited me to his house where I was courteously entertained.

55. Archelaus Smith, son of Stephen and Bathsheba (Brown) Smith, was born at Chatham, Mass., April 23, 1734. There he married Elizabeth, daughter of William and Sarah (Covel) Nickerson, on July 16, 1752. He was one of the original proprietors of the township of Barrington, N. S. As fisherman, tanner, shoemaker, surveyor, magistrate and lay religious leader, he was a leading spirit in this new township. He died April 3, 1821.

April 13. Went on board and Sailed about 11 O'clock and at 4 P.M. on the 14<sup>th</sup> we arrived safe at Halifax. In the evening Mr. Poole got to Halifax and came to Lodge at the same house with me and Mr. Ring, viz. Mrs. McClures.

April 15. After Prayer and Breakfast, Mr. Poole and I went to see the Rev. John Seccombe<sup>56</sup>, then at Halifax, which was the first time I ever saw him, and he invited us both to Preach tomorrow and would take no denial, so we complied.

April 16. Lord's day. Mr. Poole preached this forenoon and I preached in the afternoon. After meeting Mr. Fairbanks invited me to take tea at his house, but I excused the matter as well as I could and did not go. Mr. Peters sends for me for the same purpose a little after, but I excused myself for I want to retire, and to go a visiting on Lord's day is what my Soul abhors unless there is a necessary cause for it.

April 17. Visited Hon. Henry Newton this afternoon and was exceedingly kindly and courteously entertained. The company were Rev.<sup>d</sup> Mr. Seecombe, Madam Green, Mr. Poole, and Mrs. Salter, and I think it was the best afternoon that I have enjoyed since I came from Yarmouth. We all supped at Mr. Newtons except Madam Green who went home at Sunset. The discourse was much on Divine things and refreshed my Heart.

April 19. Yesterday I was employed in procuring things for my family and attending on Secular Concerns.

April 21. Yesterday in the afternoon I took tea at Mr. Jonathan Webbers in company with Mr. Seccombe and Mr. Poole, and in the evening attended on a Lecture and heard Mr. Poole preach. Spent the chief of this afternoon with Mr. Seccombe and he gave me a little Rule, to remember him by.

56. Rev. John Seccomb, son of Peter and Hannah (Willis) Seccomb, was born at Medford, Mass., April 25, 1708. He was graduated at Harvard College in 1728. In Weston, Mass., on March 10, 1737, he married Mercy, daughter of Rev. William and Hannah (Stoddard) Williams. From October 1733 to September 1757, he was pastor of the First Church of Harvard, Mass. In the summer of 1761, Rev. Mr. Seccomb and his family moved to Chester, N.S., and there he was Congregationalist minister until his death on October 27, 1792. He also occasionally supplied the pulpit of the Protestant Dissenting Meeting House in Halifax, and preached the sermon there at the ordination of Mr. Bruin Romcas Comingoe on July 3, 1770. He was the author of a humorous poem entitled "Father Abbey's Will", which was first published as a broadside, and afterwards republished in *The Gentleman's Magazine*, *The European Magazine*, and *The Massachusetts Magazine*. His journal of the voyage to Nova Scotia, although said by some to deal with events of the year 1759, actually is of the year 1761. He also wrote an account of the revival of religion at Harvard, Mass., in *The Christian History*, March 17, 1744.



April 22<sup>d</sup>, Saturday. This evening we go on board of Mr. Utley's<sup>57</sup> vessel who is bound to Yarmouth and we haul down to the North West Arm and there anchor. I tried to get the People together for Prayer, but I could not. Mr. Poole thought it was not best, and as he did not join with me I was afraid it would not tend to edification for me to urge the matter.

April 23<sup>d</sup>, Lord's day. We now lie in the North West Arm. I got the people together and prayed with them in the vessel this morning and prevailed with Mr. Poole to pray in the evening. Our poor people pay but little regard to the Sabbath; they go ashore and get wood and ballast for the vessel; but I am fully satisfied that such things ought not to be done, and God is angry on account of such Actions. The Master tells of coming to sail if there was any wind and so I could not go to meeting

April 25. Tuesday. We went out yesterday but were obliged to return by reason of contrary winds. This morning we set sail early with the wind South East; the weather is very cloudy and it rains but we want to get on the way home, and therefore we venture along though the weather is very dark and foggy.

At 10 O'clock A.M. we espied a Ledge of Rocks ahead, and there being but little wind the Tide carried us within two Rods of the Rocks before we could get our vessel about, but God directed us to our Oars, by means of which we got our vessel in Stays and escaped shipwreck. The Deliverance was very worthy of our Notice, and loudly called for our thanks to Almighty God, the Author of it. Had we struck the Rocks, we had all perished no doubt, for there was no time for us to get our Boat out, the thing was so sudden. After we were escaped the rocks we let go an anchor and got out the Boat, and some of the People went to the Shore and found the way into Sambro Harbour, and afterwards we got in with the vessel where we lay safe and still.

April 28. We are this morning in Sambro Harbour, and have been ever since Tuesday by reason of contrary wind. At 10 O'clock the Wind came in our favour, and we leave Sambro and Steer for Liverpool. We are all well on board but we have a long passage. The People consent to have Prayer night and morning and at meals; and I am very thankful that they will attend the Ordinance.

57. Nathan Utley, son of Jeremiah and Mary (Frink) Utley, was born at Hampton, Conn., February 15, 1743. He married (1) Hannah Durkee at Windham, Conn., on April 27, 1762, and (2) Anna (Clarke) Ellenwood, daughter of E. Clarke and widow of Benjamin Ellenwood, on August 23, 1781. He moved with his family to Yarmouth about 1770. He represented Yarmouth Township in the legislature of Nova Scotia from 1799 until his death in 1804.

April 29. Saturday. At 2 O'clock this afternoon we got safe to Liverpool, having been seven days from Halifax. Mr. Poole and I went ashore and took up our Lodgings at Mr. Dexters<sup>58</sup>, a public inn, where we were well entertained for our money.

April 30. Lords day. Mr. Cheever<sup>59</sup> sent us a line this morning, desiring Mr. Poole and me to come to his house and also to Preach. Accordingly we went, and Mr. Poole preached in the forenoon, and I preached in the afternoon from 1 Peter. 27 "Unto you therefore that believe He is Precious."

May 4. Early this morning we leave Liverpool and Steer for Yarmouth. Mr. Utley has business at this place, which was the cause of our long stay. I had no business at Liverpool but was waiting for a passage.

May 6. Saturday. Yesterday the wind was in our favour, and this morning early we arrived safe at Jebogue, and Father Ring and I being set ashore on Mr. Tinkham's<sup>60</sup> Island, we there got a boat and came ashore to Mr. Rings, and from thence I walked home to my family before Breakfast and found my loving Wife and little children in good health, having been absent from them three weeks and five days.

Wedn<sup>y</sup>. 1775 May 24. This day I attended on the funeral of Rebecca, daughter of Mr. Cyrus Symmons, who died on Monday last after a lingering sickness. I Prayed with considerable freedom at the House and then returned home with Mrs. Scott, and did not go to the grave.

1775 June 22, Thursday. This was Lecture, preparatory to the Sacrament of the Lord's Supper. I had considerable Affection in Prayer and Preaching. Mrs. Scott went with me, and we had a pleasant walk after we got over the River, down to the Meeting-house, and up again; and when I got home I felt sedate and composed.

58. Enoch Dexter, son of Benjamin and Hannah (Barrow) Dexter, who kept an inn near the slip at a place in Liverpool, N. S. known as Dexter's Point was born at Rochester, Mass., March 6, 1727. He was one of the proprietors of Liverpool, N. S. He married (1) Jedidah Morse, at Rochester, September 7, 1755; and (2) Mary, daughter of Elisha Freeman, at Liverpool, February 8, 1776. He died on April 30, 1777.

59. Rev. Israel Cheever, first clergyman of the Congregational Church at Liverpool, N. S., was born at Concord, Mass., on September 22, 1722, the son of Daniel and Ruth Cheever. After graduating from Harvard College, he became pastor of the Congregational Church at Dartmouth, Mass. In September 1761 he agreed to become pastor of the church at Liverpool, N. S., where he remained as pastor of Old Zion Church until 1782, and continued to officiate as clergyman until his death on March 7, 1811. His wife was Esther, daughter of William and Esther (Bass) Torrey,

60. Part of this island was allotted to Edward Tinkham in 1762.

1775 June 25. Lord's day. This was the 21<sup>st</sup> Sacrament with the Church in Chebogue. I was very Dull and had very little going out of Soul after Christ; I dont know that I ever had less Affection at a Sacrament in my life.

1775 June 28. Visited Mr Poole of Cape Fourchu today and spent the most of the day with him. I was exceeding tired when I came home at night.

1775 August 3<sup>d</sup>. Thursday. This was my Lecture day preparatory to the Lord's Supper. I Preached from Psalm 37, 7. I had no Freedom in Preaching; for my mind was so full of Perplexity about the Distress of New England that I could not think of much else. After Lecture the Proclamation of Governor Francis Legge, Governor of Nova Scotia, was read to the People, Prohibiting all Commerce with New England either by Word or Letter, or any other way Directly or Indirectly, on pain of being treated as Rebels.

1775 Aug 9. Lord's-day. This was the 22<sup>d</sup> Sacrament of the Lord's Supper with us in Jebogue.

Mrs. Roberts and Mrs. Ricker, two women from Argyle, came over and were at the Sacrament with us; these were the first that ever came from Argyle to partake of the Lords Supper, and they came afoot through the Woods without any man kind with them, excepting to set them across the Rivers. I was exceeding glad to see these Women on Such a pious design, for which they took great Pains and had much Fatigue. It appeared to be a good season to the Communicants; there was an agreeable attention and Melting among them. I felt Solemn myself, but no Sensible manifestation of the Love of Christ to my Soul.

1775 Nov. 16. Last Thursday, the 9<sup>th</sup> Inst. there was a Mob gathered here in Jebogue, in the night, in order to take a vessel loaded with Corn, which came from New England and lay in Cape Fourchu; and today there was a Court concerning the matter; and a number of the Said Mob were taken with Writs and brought before Esquires Crawley and Durkee<sup>61</sup>; among these persons were John Clements Sen<sup>r</sup><sup>62</sup>; Bartholemew Flowers;

61. Phineas Durkee, son of Stephen and Lois (Moulton) Durkee, was born on September 16, 1730. He married Phoebe Pearl in 1751. Eleven years later he and his family moved from Brimfield, Mass., by way of Saybrook Conn., to Yarmouth, N. S. He was commissioned as justice of the peace on July 3, 1775. He died on November 5, 1801.

62. John Clements moved from Marblehead, Mass., to Yarmouth, N. S., in 1769.

James Allen<sup>63</sup>, William Coffran<sup>64</sup>, James Oakes, Timothy Robinson, and Jonathan Merrithew. These persons, I have heard, treated the Justices with much contempt, and refused to give any account of their Proceedings to the Justices; but declared that they would bring them before their Betters for offering to call them to account for any of their Behaviour.

1775 Nov. 29. By Orders from Governor Legge, Colonel Gould<sup>65</sup> came to Yarmouth last Summer, and Commissioned Officers for, and constituted a Company of Light Infantry, gathered out of Yarmouth and Argyle, consisting of 50 Men, always to be ready for the Government's Service, and to be paid by the Government. These men were draughted by Colonel Gould of Halifax, the Men being nominated by Capt. Allen<sup>66</sup> of Yarmouth, and no previous notice at all given to the men nor any offer to enlist, but they were enrolled in the manner above. The Officers of this new Establishment were Capt. Eleazar Hibbard<sup>67</sup>, and Lieutenants Benjamin Brown<sup>68</sup> and David Scott<sup>69</sup>; the Clerk, Nehemiah Porter.<sup>70</sup>

Things being thus disposed, the men were warned to appear and answer to their names and receive further orders and Instructions; the place where they were warned to meet was Esquire Durkee's at Cape Fouchu, and this was the day appointed; and I am informed that some of the men appeared at the Time and Place and appointed a Speaker who in person went to Capt. Hibbard and requested, in behalf of the Company, to know what Demands he had on them; upon which Capt. Hibbard produced his Commission and

63. James, son of Jeremiah and Eunice (Gardner) Allen, of Manchester, Mass., was baptized on December 7, 1755. He moved with his parents to Yarmouth in 1766.
64. William Coffran moved from Marblehead, Mass., to Yarmouth, N. S., in 1762.
65. Colonel Arthur Goold was a member of the Council of Nova Scotia from August 12, 1772. He died in 1793.
66. Jeremiah Allen, son of Jeremiah and Lydia (Tuck) Allen, was born in Manchester, Mass., April 16, 1728. He married Eunice, daughter of James Gardner, of Gloucester, Mass., on June 17, 1748. They lived in Manchester until 1766, when they moved to Yarmouth, N. S. On March 7, 1769, he was commissioned captain in the militia.
67. Eleazer, son of John and Martha (Durkee) Hibbard, was born at Canterbury, Conn., August 20, 1730. There he married Hannah Farnham on April 30, 1762. In 1763 he and his wife moved to Yarmouth, N. S. On July 21, 1772, he was commissioned adjutant of the militia. He died in Yarmouth in 1798.
68. Benjamin, son of Benjamin and Anna (Cross) Brown, of Beverly, Mass., was born March 13, 1738. He married Mary Haskell, of Beverly, July 24, 1760. He was lost by shipwreck on November 18, 1798.
69. David, son of John and Lydia (Thwing) Scott, was born at Lunenburg, Mass., April 1, 1742. At Roxbury, on October 18, 1772, he married Mary Yawl. He died on January 19, 1839.
70. Nehemiah, son of Rev. Nehemiah and Rebecca (Chipman) Porter, of Ipswich, Mass., was born on January 12, 1753. With his parents he came to Yarmouth, N. S., in 1766. He married Mary Tardy of Halifax on July 18, 1776.



read it, and likewise his Orders which came from the Governor. When he had thus done, the Speaker (Benjamin Brown) declared that they would not submit to, nor pay any regard to him or his Orders; and then the men went about their business. Soon after, some of the Company went on board two vessels that had just come into the Harbour, and in about an Hour there came a number of Armed Men from the vessels, headed by Nathan Brown, and entered into Esq Durkee's house, and took from thence Capt. Jeremiah Allen, Capt. Hibbard, Lieut. Brown, and Nehemiah Porter, Clerk, and carried them all on board the vessels, without any resistance, there being no power sufficient to relieve [relieve] those who were apprehended; that happened about 3 O'clock P.M.

In the evening following, a number of men from the same vessels came to Jebogue and took my brother David Scott, a Lieutenant in the Infantry Company who did not meet with the Officers at Esquire Durkees because he had been sick and was not recovered so as to be able to go so far, and took him and carried him on board the same Night.

Upon enquiry into this sudden and alarming affair, it was made to appear that the two vessels were from New England, Armed Schooners, mounting eight carriage Guns each, and a number of Swivels, and fully manned; and came out with a design to oppose all that they took to be their enemies; and having been into Barrington, and there got intelligence (from some of our own People who were there) that there was this new Establishment, and that this was the day when they were to be embodied, they made all possible speed and got here at the Nick of Time when the Officers were met, and took them without any previous Notice.

The unfortunate Sufferers were not allowed to come ashore to see their Families, though the vessels tarried till Friday towards night; but what appeared most unnatural and barbarous was, that most People seemed Glad at the calamity of the Sufferers; and looked upon it as a good Providence, because thereby the Infantry Company was like to be broken up.

But I am afraid that this is but the Beginning of Sorrow, and that those who are now Rejoicing, and appear to be glad at the Calamity of others, will not go unpunished, but will hereby prepare themselves for, and bring on Calamity and Distress upon themselves. May a gracious God prevent the Evil which I fear is coming upon us.

Friday. 1775 Dec. 1. This day I went over to see the poor Men that were taken Prisoners last Wednesday, and see if there was no way to get them Released; but by conversing with the Masters of the Vessels I soon found that they were fully determined to carry them away, and therefore I left off entreating for them and was obliged to take my leave of them. Capt. Allen appeared much cast down; and though he has spoken lightly of

me without cause (as I think) yet I felt my heart ache for him; and were it in my power, I would gladly help him and set him at liberty.

My poor brother David has treated me with more ill Words and Indignity than Capt. Allen has; but yet I could not refrain from Weeping at his Calamity, and that in his Presence too. He committed to me the care of his little children, desiring that I would not let them suffer, and I willingly promised him that I would do what I could for them. All the parting Consolation that I could give my brother was that he must go to God for Relief and Help in time of trouble. I returned home in company with Deacon Crocker, exceedingly cast down and filled with Sorrow, both for the Poor Men carried away Prisoners and their distressed Families which are left among us. I did not feel a Spirit of Revenge working in me, but I was Grieved and could not but Weep sore for the Calamities of others.

Monday, 4<sup>th</sup> Dec. 1775. This day, being desired, I went over to Mr. Amos Hilton's, where were Assembled the Officers of Militia and two Justices of the Peace to consult what Report should be sent to the Governor concerning the Hostility committed last week by the Privateers from New England in carrying away the Men; the Conclusion of this Meeting was to send an Exact Narrative of the Proceedings of the Privateers to the Governor and Council and desire their advice and Protection. After the Meeting was over, I went to see my Brother David's Wife and advise with her about the concerns of her family, and to see whether she stood in need of the Comforts of Life.

Saturday 16<sup>th</sup> Dec. 1775. Yesterday, the unfortunate men that were carried away on 29<sup>th</sup> Novr. all arrived safe to their families, having been absent about three weeks. I did not expect they would have got home so soon, if ever.

Monday, 25<sup>th</sup> Dec. 1775. Toward night I went down to my Father Rings. He is lately arrived from Halifax and is very sick and not able to go out of doors; and some are afraid that he has got the small pox, and I am not without fear that he has too, but I cannot tell. Mr. Ring brought me some letters from Friends at Halifax; and among the rest, from Rev<sup>d</sup>. John Seccombe. This was a very sweet, Christian letter, the first that I ever had from Mr. Seccombe

Tuesday 26<sup>th</sup> Dec. 1775. I hear today that my Father Ring has broken out with the Small Pox, upon which I went down to his house and found it even so as I had heard. My Mother Ring and the Children came immediately away from their house to mine and took up their Lodging with us

Wednesday, 3<sup>d</sup> Jany 1776. This morning as we were about to attend on Family Worship a Messenger came and brought word that my Father

Ring was dead. This is Sorrowful News indeed; and the more shocking to us all because it was so sudden. We heard last night that he was like to do well, and so we had heard every day since his sickness, and before Midnight he died. He came home from Halifax on Saturday night 23<sup>d</sup> Dec. sick with the Small Pox, and he never went out of his house until he was carried out, dead. He died at 11 O'clock at night Jany 2, and was buried on the following evening. He left a Sorrowful Widow and eight children who are now mourning the loss of a loving husband and tender affectionate Father; but who can tell the loss they have sustained?

Capt. George Ring my dear Father-in-law was one whom I valued far above any other man on Earth, and indeed he was a valuable man on many accounts. He was a kind, affectionate, faithful, loving husband; a tender dear Father who provided well for his children and was ever greatly delighted at their prosperity; he was a kind, peaceable, obliging neighbour, and a faithful, trusty friend; a humble, serene, affectionate Christian, who was a great supporter of and constant attendant on the Gospel and ordinances of Christ, and consequently an unspeakably useful Member of the Church in Yarmouth of which he was a Member from its first Foundation. He was a valuable, much respected and beloved Officer in the Militia, a Company of which he was Captain and the first one that bore a Commission of that rank in Jebogue. He was an unspeakably useful member of Society, especially in the branch of sea-faring business which he followed to his death, and by means of which a number of poor people were usefully employed and their families supported with the necessaries of life.

Tuesday, 9<sup>th</sup> Jany. 1776. This day I accompanied my Mother-in-law Ring home to her own house together with five of her fatherless children who had tarried in my house all the time of my Fathers sickness and a week after his death.

Wednesday 10<sup>th</sup> Jany. 1776. Being sent for in haste I went this morning to visit Mrs. Allen, Capt. Allen's wife who was apprehended drawing near her death and who manifested concern about her Soul as not being prepared to die and desired Prayers on that account.

I then went to Cape Fourchu, married a Couple, and delivered my letters to Capt. Blaney<sup>71</sup> who is bound to Halifax soon; and then I returned

71. Capt. Stephen Blaney, of Marblehead, Mass., and his family moved to Yarmouth, N. S., in 1776. He was born on October 18, 1746; and his wife, Mary, was born on April 21, 1741. They had five sons and two daughters. He died in the West Indies on July 2, 1784.

homeward as far as Deacon Crockers<sup>72</sup> where I tarried all night being so fatigued that I could not well go any further.

Tuesday 23<sup>d</sup> Jany 1776. This day I attended on the funeral of Mrs. Allen, consort of Capt. Jeremiah Allen of Yarmouth who departed this life on Lord's day, 21<sup>st</sup> Jany and was buried in Jebogue Burying ground. Mr. Poole was at the funeral, but Capt Allen, desired me to pray before the Corpse was carried to the Grave, and so I did. The Relations made great Lamentations and appeared very sorrowful on the occasion. Capt. Allen thinks his Wife died a Penitent and so is Happy. It belongs not to me to determine in this matter, and Charity obliges me to think as Favourable as Circumstances will admit of.

Wednesday 20<sup>th</sup> March 1776. This morning I leave my family and go on board a vessel in order to go to Halifax; Mr. John Clemmons<sup>73</sup> is the Master; and the hands are Ambrose Allen, John Trask<sup>74</sup>, and Thomas Perry<sup>75</sup>; and Mr. Joshua Burgess<sup>76</sup>, passenger. My business is to see my Mother-in-Law, Mrs. Ring (who went away last Saturday unbeknown to me) and assist her in getting Letters of Licence to administer on her Husband's Estate; and also to be Company for her in her Trouble. I want also to do some Business for myself and Family.

We set sail from Jebogue at 11 O'clock A.M., with a moderate wind, but got no further than the Tuskets where we Harboured for the night. We left the Tuskets the next day at 11 O'clock with a fair wind, but at night the Wind blew very heavy and at 10 O'clock the men handed away the mainsail and lay to the Wind all the rest of the night under the foresail

Friday, March 22. The Weather and wind moderated a little today, but toward night it looked likely for a storm, and being off against Liverpool they ran in there and anchored in the Sound; but before morning it began

72. Daniel, son of Abel and Mary (Isum) Crocker, was baptized in Barnstable, Mass. in December 1723. He married Susanna, daughter of Israel and Joanna (Rickard) Dunham, and resided at Plympton, Mass., until his wife's death in October 1763. Afterwards he moved to Yarmouth, N. S., where he married Abigail Roberts of Argyle. Deacon Daniel Crocker died at Yarmouth, March 24, 1787.

73. John Clements moved from Marblehead, Mass. to Yarmouth, N. S., in 1769.

74. John, son of Elias and Abigail (Woods) Trask, was born in Plymouth, Mass., May 14, 1751. He moved to Yarmouth, N. S., with his parents, in 1765. There he married Mehitabel, daughter of John and Mary (Lawrence) Clements, April 15, 1773.

75. Thomas, son of Moses and Eleanor (Ellis) Perry, married Elizabeth, daughter of Elias Trask, August 27, 1778. He died in May 1803.

76. Joshua Burgess settled at Yarmouth, N. S. in 1761.



to storm vehemently, and at Daybreak the people ran up to the Town and came to Anchor in Herring Cove<sup>77</sup>, where lay the "Synegal", Man of War.

Saturday, March 23. The Wind blows so hard and it stormed so, that we did not get out our boat nor go ashore all day. In the Afternoon one of the Inhabitants came on Board our Schooner and told us that the Synegal had Pressed 15 men since she lay there, and would undoubtedly press some of our people; This filled us with concern, but it was too late for us to make our escape as we lay close by the Ship.

Lords-day, March 24. At 11 O'clock there came off a Boat and two Men who gave me an Invitation to go ashore and Preach. I went and dined at Mr. Daniels; and then to Mr. Mitchells<sup>78</sup> and Preached a Sermon from Psalm 89-2. While I was ashore the Man-of-War sent their Boat and Seized our Schooner, and took all the Men on board except the Master. Mr. Clemmons, who came ashore and told me the sad affair: upon this, I went directly on board the Ship to see if I could not prevail with the Captain to release the poor men; and I got his word that he would release Mr. Allen and Trask, but he would not release Thomas Perry by any means, because he was a young man and had no family. I drank Tea with the Captain whose name is William Duddingston. I spoke with our poor People who were very Sorrowful and asked me whether there was no release for them; and I told them that I had made known their case to the Captain and had done all that I could for their discharge, and that I would see them the next day. I saw Thomas Salter here, and spoke with him and gave him my hand. He was full of tears; he had been Pressed on board the Ship not long before, I think not more than Six weeks.

Monday, March 25. The Wind blows so hard that I cannot get up to town by water and I cannot carry my chest by land. Mr. Allen and Trask were sent ashore this morning from the Man-of-War, but Thomas Perry was detained. I went aboard to see Thomas Perry who is overwhelmed with grief and tears. I gave him Such advice as I thought proper and endeavoured to comfort him; but all to no purpose; I could not pacify him but was obliged to leave him in the greatest sorrow imaginable. Then, by leave from the Captain of the Ship, I went and got my Chest and Bed out of the Schooner and carried them ashore to Mr. Mitchells, where I preached a Lecture in the evening from Col. 1-19. I also lodged at Mr. Mitchells. Our Schooner was seized because she was looked upon as Rebel's property, as she had no Register except one from New England.

77. Now Brooklyn, Queens County.

78. Probably William Mitchell, from Cape Cod, who married Hannah Mayo at Liverpool, N. S., September 11, 1761.

Tuesday, Mar. 26. I got my Chest and Bed carried up to town this Morning by Mr. Ferguson<sup>79</sup> who would take nothing of me for his trouble. Being got to town I went to Mr. Cheevers and dined with him; and being invited by Mr. Marshall<sup>80</sup>, I Preached a Lecture in the Afternoon from Col. 1-19. After the Lecture, Mr. Parker<sup>81</sup> invited me to his house to lodge till I could get away from Liverpool, and I was very kindly entertained by him for Several days at Free-cost.

Wednesday, March 27. Mr. Burgess, Allen, and Trask are here in Liverpool and Mr. Clemmons also, all waiting to get away the first opportunity. Mr. John Trask tells of going home by land, and therefore I wrote a letter to send to my dear Wife today, a Copy of which here next follows:—

Liverpool, March 27, 1776

Dear Friend and loving Wife:—

This is Wednesday, the 8<sup>th</sup> day since I left you and yet I have got no further than Liverpool, and though I am able to keep about, I am not very well by reason of a great cold. The Schooner that I came away in is taken by the Man of War that lies in Liverpool, and therefore I am detained here at present, and have been ever since last Saturday morning; and I do not expect to get to Halifax under a week from this time. Thomas Perry is Pressed on board the Man of War, and I cannot get him released. I have been twice to the Captain of the Ship, but all avails nothing. If I get safe to Halifax, I shall try further to get him off, for I am loth to come home without him. Mr. Allen and Trask were both Pressed with Thomas Perry, but they are both got clear again and I hope you will see them soon. I have not heard from your Mother, and do not expect to see her till I get home again, and I know not when that shall be; but be not concerned about me if I should tarry longer than you expect. If I could get a Passage by Water, I would come home and go no further, but I am afraid to set out by land for fear I should not hold out. If the wind favours, I shall leave Liverpool tomorrow in a Schooner bound to Halifax, but as the Schooner is to stop by the way to take in a load of Wood, I expect the Passage will be long, and how I shall get home I know not, but I hope and Pray that God will be with you and Supply my Absence; and if I never should return, I hope we shall both be prepared for Heaven and meet there at last never to be absent from God or each other any more; And in Hope of this, my dear Friend, and constant loving Wife, I remain, your affectionate and constant loving Husband, till Death,

J. Scott.

79. Probably James Ferguson, who married Elizabeth McDonald on January 5, 1775.

80. Probably Josiah Marshall.

81. Perhaps Snow Parker, a native of Massachusetts, and son of Benjamin and Mary (Snow) Parker, who became a shipbuilder, merchant and member of the legislative assembly of Nova Scotia. He was born on May 16, 1760; moved to Liverpool, N. S., with his parents; and died at Liverpool on September 18, 1843.

P.S. If Mrs. Godfrey is with you (as I something expect she is) present my Love to her, and to all our enquiring Friends

Sent by Mr. John Trask.

Thursday, March 28. Preached a Lecture at Mrs. Bodens<sup>82</sup> this afternoon from 2 Samuel, 23-5. After Lecture, Col. Perkins<sup>83</sup> invited me home with him, and Mr. Cheevers also. I drank Tea and spent the evening with Colonel Perkins and then returned to Mr. Parker's to lodge. To-day I was much grieved at the imprudent conduct of Rev.<sup>d</sup> Mr. Cheevers; seems to me I never saw any man so imprudent that sustained the character of a Minister of the Gospel of Christ.

Friday, March 29. After Prayer and Breakfast, Mr. Burgess and myself went on Board a vessel belonging to Mr. Collins<sup>84</sup>, bound to Port Le Have, and from thence to Halifax after she was loaded with Wood. We arrived at Port Le Have at 4 O'clock in the Afternoon, and being invited, Mr. Burgess and I went to the house of Mr. Cohoon, where we were kindly entertained and lodged.

Saturday, March 30. Prayed in the Family last night and this morning; and after Breakfast I went in Company with Mr. Burgess a mile and a quarter to the Schooner to get some clean Linen and my Bible in order to Preach tomorrow. I have been thinking today that God hath something for me to do in this poor Place, and therefore he hath disappointed me of a direct Passage to Halifax, that I might Preach to this People; for Surely, I should not have come here if Providence had not conducted me contrary

82. Ruth, daughter of Joseph Hadley, one of the proprietors of Liverpool, who married John Godfrey at Liverpool on November 29, 1764 and, after he was lost at sea, Captain Benjamin Bowden, of Liverpool, on August 23, 1775.

83. Simeon Perkins, son of Jacob and Jemima (Leonard) Perkins, was born in Norwich, Conn., February 24, 1735. After being apprenticed to his cousin Jabez Huntington, he married Abigail Backus and joined his father-in-law, Ebenezer Backus, and a relative, Jabez Perkins, in business; and it was as a partner in this business that he went to Liverpool, N. S., in 1732 to establish the business of the company there. His first wife died on December 22, 1760, and subsequently, on September 10, 1775, he married Elizabeth, widow of John Headley, of Milford Haven, N. S., and daughter of Henry and Elizabeth Young. He held the offices of justice of the peace, judge of the Inferior Court of Common Pleas, Town Clerk, Judge of Probate, and Colonel of the Militia, and from 1765 to 1799 he represented Queens County in the legislature of the Province. He kept a diary for the period 1766-1812, which is being published by the Champlain Society. He died at Liverpool, N. S., May 9, 1812. His house there is being preserved as an historic building.

84. Benajah, son of Joseph and Abigail (Crowell) Collins, was born at Chatham, Mass., October 29, 1743, and moved with his parents to Liverpool, N. S., of which his father was one of the founders. He was a merchant and shipowner. He represented Queens County in the legislature of Nova Scotia from 1784 to 1797, when he moved to Danvers, Mass. He was also a judge of the Inferior Court of Common Pleas in Queens County. He married Susanna, daughter of Nehemiah and Susanna (Smith) Tracey at East Haddam, Conn., on March 29, 1770. He died at Danvers in midwinter 1820.

to my Intention when I left Home. I begin to think it is a good opportunity to do some Service for God and the Souls of Men by Preaching here in this Place; and therefore I feel more Resigned to the Will of God in bringing me hither than I was last week.

Lords day, March 31. Preached today in the Forenoon, at Mr. Cohoons, from Jeremiah 13-16, and in the Afternoon from 1 John, 3, 2. I had not much Clearness in Public Performances today, neither in Prayer nor Preaching.

I felt grieved at the Talk and Actions of the People. I can see and hear little else but profaneness and carnal discourse, and visiting from house to house. Morning and Evening I retire to the Woods, and by Prayer commit myself, my Family, and my Flock to God. Prayed in the Family both Morning and Evening. I could not sleep for a long time after going to bed, my Thoughts were so much on the Difficulties of our Nation and the Danger attending my going to Halifax.

Monday, April 1. Today I went to Mr. Stephen Smiths in company with Mr. Burgess and Mr. Cohoon, and we all dined there. In the Afternoon I preached a Lecture at Mr. Smiths from 1 Peter. 2, 7.

Tuesday, April 2. At 12 O'clock went on board Mr. Collin's vessel, and he went out from Le Have with a fresh and fair S.W. Wind, and at 12 O'clock at night we arrived safe at Halifax.

The Army under Command of General Howe, and the Fleet also, are all just arrived from Boston, being driven off from thence by the Americans; also a great number of the Inhabitants of Boston are fled here for Refuge. The Fleet here is said to be upwards of 200 Sail.

Wednesday, April 3. Went ashore this morning and visited Friends in Halifax, and found Mr. Tinkham from Yarmouth who is here with his vessel; and I got my Bed and Provisions out of Mr. Collin's and put them in Mr. Tinkham's vessel. Dined with Deacon Fillis, and went to a private Lecture in the evening, and Preached from St. John 14.27, and then went home and lodged with Rev.<sup>d</sup> Mr. Seccombe.

Friday, April 5. I have taken up the Chief of the Time both yesterday and today in doing Errands for my Neighbours and procuring things for my own family



Saturday, April 6. This Morning I had the favour of Mr. Seccombe's Study, when I wrote a Declaration in behalf of Thomas Perry; also a Letter to James Monk Esq<sup>85</sup> (M.P.P. for Yarmouth, but residing at Halifax, G.S.B), he not being at home, in which I enclosed the foregoing Declaration, and left the matter with Mr. Monk to seek a Discharge for Thos. Perry.

Lords day, April 7<sup>th</sup>. At 8 O'clock we left Halifax, got down to Major's Beach<sup>86</sup> and anchored, the Wind being ahead. At one O'clock the next morning made sail again for Yarmouth.

Tuesday, April 9, 1776. There was but little Wind yesterday and last night. Today the wind blows fresh in our favour and my hopes are strong to see my family tomorrow

Wednesday April 10<sup>th</sup> According to my wishes and desires yesterday I arrived Safe to my family at four O'clock this afternoon having been absent three weeks.

Monday, Aug 19. 1776. Today I attended the funeral of Anna, the daughter of Ebenezer Ellis<sup>87</sup>; She died on Saturday night last. She was about a year and ten months old and had been a sickly child from her birth.

Saturday Aug 31. This is the last week and the last day of another Summer, and I think I have not met with so much trial in one week this Summer. On the first day of this week, after Meeting, I heard that one of my young Bullocks had broken his leg, and it cost me much labour and toil in the Woods in looking for him before I found him, besides the Loss I had much fatigue also about my Salt hay, and I am more poor and weak in Body than I have been any time this Summer. But the greatest Trial I have meet with this week was the Treatment from a Member of the Church (Mrs. Abigail Churchill)<sup>88</sup> when I went to admonish her for some Failings, in company with Deacon Crocker and Deacon Robbins.

85. James, son of James and Ann (Deering) Monk, was born in 1746 and died in 1826. He was a lawyer and representative of Yarmouth Township in the legislature of Nova Scotia, 1775-76. He was also Solicitor General of Nova Scotia, 1774-76. About 1776 he moved to Montreal, where he became Chief Justice of the Court of King's Bench. He died in England.

86. Mauger's Beach, McNab's Island.

87. Ebenezer, son of Gideon and Anna (Clark) Ellis, and one of the founders of Yarmouth, N. S., was born on May 27, 1729. On June 9, 1761, Ebenezer Ellis, with his Sandwich, Mass. neighbours, Sealed Landers and Moses Perry, arrived at Chebogue in their little schooner *Pompey*, and landed on Crawley's Island. His daughter Anna was born on October 13, 1774.

88. The second wife of Lemuel Churchill.

Thursday 7<sup>th</sup> Nov. 1776. Today I attended on the funeral of Hannah, daughter of Jeremiah Allen Junior<sup>89</sup>, a child of about two months old. She died in the night on Tuesday last; was dead when her mother awoke in the morning, which much surprised her, her Husband being absent and she alone in bed with the child.

Tuesday 21<sup>st</sup> Dec. 1776. Attended on the funeral of Artemus, Son of Mr. Cyrus Symmonds<sup>90</sup>, a child about three years old. He died yesterday morning, after a short illness, occasioned by having both his arms Scalded in a Kettle of hot Lye

Saturday 24<sup>th</sup> Dec. Spent this day chiefly in fasting and Prayer to God for quickening Grace; that I might recover myself out of the dull and careless frame of Soul into which I appear to mysef to be fallen.

Monday 10<sup>th</sup> Feb. 1777. Attended on the funeral of Mr. Joshua Pitman Trefry's child, a daughter, about Six months old, who died very Suddenly on Friday night last.

Monday, 17<sup>th</sup> Feb. 1777. Attended on the funeral of old Mr. Haley, who left the World in an awful manner (being drunk, and senseless in a great measure) last Friday the 14<sup>th</sup>, Inst, being, I think, upwards of 70 years of age.

Tuesday, 25<sup>th</sup> March, 1777. This Afternoon a Privateer Brig of 14 carriage, Guns, from New England, was drove ashore on Deacon Robbins' Beach, in Yarmouth, by the Ship Milford, belonging to His Majesty King George the Third. The Brig's men all made their escape in their Boats save one who was found dead on the Shore next day, and was thought to have perished with the Cold. Nine of the men supped at my house this evening.

Friday, 11<sup>th</sup> April, 1777. This was Fast-Day, throughout this Province, appointed by the Governour in Council. We had a Proclamation for this Fast brought to Yarmouth, and it was the first Proclamation for either Fast or Thanksgiving that I have had from Government since my Ordination, or since I have been in this Place that I remember; though I have, with the leave of the Justices of the Peace, appointed a Fast and Thanksgiving yearly since I have Ministered in Holy Things.

89. Jeremiah, son of Jeremiah and Eunice (Gardner) Allen, was born in Manchester, Mass., April 6, 1749. With his parents he moved to Yarmouth, N. S. in 1766. He married Hannah, daughter of George Ring on January 14, 1773. His daughter Hannah was born on September 10, 1776.

90. His name appears in a list of the grantees of the Township of Yarmouth, dated April 7, 1767.

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Lords day 27<sup>th</sup> April. This was the 30<sup>th</sup> Sacrament of the Lords Supper in Jebogue. The Season was very cold and uncomfortable, and my Soul, with all its afflictions, was more so.

Lords day, 20<sup>th</sup> July. 1777. This was the 32<sup>d</sup> Sacrament of the Lords Supper with us in Jebogue; and the greatest number of Communicants that ever were at the Lord's Table at once in this place, viz., 27, male and female.