MINUTES

OF THE

TWENTY-SECOND SESSION

OF THE

WESTERN NEW BRUNSWICK

BAPTIST ASSOCIATION,

HELD AT BLISSFIELD, MIRAMICHI,

ON

THURSDAY, FRIDAY, AND SATURDAY,

16th, 17th, and 18th September, 1869.

WITH THE

ANNUAL REPORTS

OF THE

N. B. BAPTIST HOME MISSIONARY, UNION,

AND

EDUCATION SOCIETIES.

The next Session will be held at Upper Gagetown, commencing Sept. 17, 1870.

☞ Minutes of Corresponding Associations, and all Documents relating to the Western N. B. Baptist Association, and Letters of General Correspondence, may be addressed to the Rev. I. E. Bill, Saint John, N. B.

SAINT JOHN, N. B.
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CONSTITUTION AND RULES OF ORDER

OF THE

WESTERN NEW BRUNSWICK BAPTIST ASSOCIATION.

ARTICLE 1.—This Association, composed only of Ministers and Delegates, who shall be members of the Churches which they represent, shall be styled "The W. N. B. Baptist Association."

ARTICLE 2.—The Association shall meet annually, at 2 o'clock, P. M., on the third Thursday in September, at such place as they shall appoint; notice of which shall be given in the Minutes. The meeting shall be opened with Social Conference; after which, the Officers and Committees shall be appointed. Every meeting held by adjournment from time to time during the session of the Association, shall be opened and concluded by prayer.

ARTICLE 3.—Each Church shall have the privilege of sending one Delegate, or more; but no Church, however numerous, shall be entitled to a greater number than five, in addition to their Pastor.

ARTICLE 4.—At each meeting of the Association, the Delegates shall deliver to the Clerk of the preceding year immediately on their arrival, the Letters from the Churches; a list of the Delegates having been prepared by the Clerk, their names shall be called, and they shall take their places. The Moderator of the preceding year shall call the vote for a Moderator, by ballot, without nomination, and the person who shall be chosen by a majority of the members present, shall, upon his acceptance, lead the meeting to the choice of a Clerk. It shall be the duty of the Moderator to preside in all the transactions of the meeting, nominate Committees, and maintain due order among the members. It shall be the duty of the Clerk to keep a fair and impartial record of all the doings of the Association during the session, and furnish a correct copy of the same for the press.

ARTICLE 5.—It shall be the duty of each Church to send by its Messengers a letter to the Association, giving an account of its state, particularly of the addition and diminution within the last year; and generally, of whatever relates to its peace and prosperity, together with the whole number of members in communion. It shall also forward money for the printing of the Minutes.

ARTICLE 6.—When any Church shall desire admittance into this body, application must be made by letter, and satisfactory evidence furnished of their faith and order; this being done, and a vote of acceptance taken, the Moderator shall, in behalf of the Association, give to one of their Messengers (if any be present) the right hand of fellowship.

ARTICLE 7.—When a Church shall neglect to make any communication to the Association for three years successively, it shall be considered as having withdrawn from us, and shall be dropped from the Minutes, unless two or more members request its continuance, and shall engage to enquire into its standing, and report at the next meeting of the Association.

ARTICLE 8.—Although as an Association, we disclaim all power over the Churches, so far as respects any interference with their independence and discipline, yet we deem it our privilege to judge for ourselves of the propriety of continuing any Church or Minister in our connexion, which to us shall appear to be unscriptural in principle, or irregular in practice. In order, however, that we may not withdraw our fellowship without sufficient reason, from any Church or Minister against whom a complaint is made by two members of this body, it shall be the duty of the Association to appoint a Committee to investigate the points of complaint, and report the result of their enquiries to the Association that they may decide as duty shall appear.

ARTICLE 9.—Alterations and amendments may be made in this Constitution from time to time, such as experience may dictate.

RULES OF ORDER.

1. That each meeting be opened by prayer.
2. That motions be made and seconded, according to parliamentary usage.
3. That no delegate speak more than twice to the same motion.
4. That every resolution be written out and handed to the Clerk.
5. That motions which are lost be not recorded.
6. That invited members enjoy all the privileges of Delegates, except voting.
7. That these regulations be read at each session.

MINUTES.

BLISSFIELD, MIRAMICHI, Sept. 16, 1869.

According to appointment, the Western N. B. Baptist Association met with the Church at Blissfield, Miramichi, on Thursday, September 16th, 1869, at 2 o'clock.

After about two hours spent in interesting and profitable social religious exercises, in which ministers and brethren cheerfully took part, the Association was organized by the election of the following Officers:—

Rev. G. M. W. CAREY, *Moderator*;
" C. GOODSPEED, *Clerk*;
" E. HICKSON, *Asst. Clerk*;
Dea. C. S. GOODSPEED, *Treasurer*;
Bro. WM. SWIM, *Asst. Treasurer*.

The following Committees were then appointed:

On Arrangements—Revs. W. M. Edwards, E. Hickson; and Deas. B. Archibald, C. Betts.

To Read Letters—Revs. W. S. McKenzie, T. Harley.

To Examine Circular Letter—Revs. C. Spurden, D. D., W. S. McKenzie.

To Superintend the Printing of Minutes—Revs. T. Harley, C. Goodspeed.

Home Missions—Revs. G. Burns, J. R. Strang, W. S. McKenzie, J. W. Titus; Deas. D. Clark.

Special Business—Deas. Z. G. Gabel, Asa Coy.

Foreign Missions—Revs. C. Spurden, D. D., W. S. McKenzie.

Sabbath Schools—Rev. C. Goodspeed; Bros. Z. G. Gabel, George Jewett.

Christian Visiter—Bros. W. Grimley, J. Harding.

Fredericton Seminary—Revs. G. Rigby, G. Burns, C. Goodspeed; and Bro. Z. G. Gabel.

New Churches—Bro. G. Jewett, Rev. G. Burns.

Temperance—Revs. W. M. Edwards, W. D. Manzer, C. Goodspeed; Bros. C. Manzer, W. Swim.

Union Society—Revs. T. Harley, G. Rigby, C. Spurden, D. D.; Bros. Z. G. Gabel, D. Clark.

Departed Brethren—Revs. W. S. McKenzie, J. W. Titus, C. Spurden, D. D.; J. R. Strang, C. Goodspeed.

To Prepare Digest of Letters.—Revs. T. Harley, W. S. McKenzie.

Committee on Arrangements reported as follows:—

That all meetings of this Association convene at 10 o'clock, A. M., 2 P. M., and 7 P. M.; and adjourn at 12 o'clock, M., 5 P. M., and 9 P. M.

That Letters be read this afternoon.

That the Associational Sermon by Rev. W. S. McKenzie, be preached this evening at 7 o'clock.

That the reading of Letters be resumed Friday forenoon.

That the N. B. Baptist Home Missionary Board meet Friday, 2 P. M.

That the Home Missionary Meeting be held on Friday, at 7 P. M.; and that the meeting be addressed by Revs. W. S. McKenzie, T. Harley, G. M. W. Carey, and C. Spurden, D. D.

That the Educational meeting be held on Saturday, at 10 o'clock, A. M.

That business be resumed Saturday afternoon.

That a social Conference meeting be held Saturday evening, at the New Salem meeting-house, Rev. G. Rigby to preside.

SABBATH PREACHING.

Doaktown, at 11 o'clock, A. M.—Rev. T. Harley.
" " 7 " P. M.—Rev. G. M. W. Carey.
New Salem, at 11 o'clock—Rev. C. Goodspeed.
" " 3 " " C. Spurden, D. D.
Blackville Church, 10 A. M.—Bro. S. Parent.
No. 1 Station, Elijah Arbo's, 2 P. M.—Bro. S. Parent.
No. 2 Station, Underhill's, 4 P. M.—Rev. G. Rigby.
Boiestown, 11 A. M.—Rev. G. Burns.
Honey Settlement, 11 A. M.—Rev. J. W. Titus.
Newcastle, 6½ P. M.—Rev. W. S. McKenzie.

Report adopted.

On motion, *Resolved*—That the address of the Eastern Association to the Lieutenant Governor, and His Excellency's reply, be inserted in the Minutes of this Association. (*See Appendix.*)

Reading of Letters.

Adjourned. Prayer by Rev. G. Burns.

THURSDAY EVENING SESSION, 7 o clock.

At 7 o'clock the Associational Sermon was preached by the Rev. W. S. McKenzie, to a large and attentive congregation. Text: Ephes. iv. 15—"May grow up into him in all things." Subject—The Growth of the Christian Life.

Resolved—That the Rev. W. S. McKenzie be requested by this Association to permit the sermon to be published in the *Christian Visitor*.

Reading of Letters continued.

On motion, *Resolved*—That Revs. T. Harley and W. S. McKenzie, be a Committee to revise the list of ordained ministers.

Adjourned. Prayer by Rev. J. R. Strang.

FRIDAY MORNING SESSION, 10 o'clock.

Moderator in the Chair.

Prayer by Dr. Spurden.

Minutes of previous session read and approved.

Reading of Letters continued.

The Committee to examine the Circular Letter having reported favorably, it was thereupon read.

On motion, *Resolved*—That the Circular Letter be printed in the Minutes and *Christian Visitor*.

Resolved—That Revs. W. S. McKenzie, C. Spurden, D. D., and J. R. Strang, be a Committee on place, preacher, and writer of Circular Letter, for the next Association.

On the recommendation of the Committee, Upper Gagetown was chosen as the place of meeting.

Rev. T. Harley was appointed to preach the Introductory Sermon, with Rev. G. Rigby for his alternate.

Rev. C. Goodspeed to write the Circular Letter.

The subject of Education was now presented by C. Goodspeed, Principal of Baptist Seminary, in an address setting forth the vital importance of a sanctified education, and asking the sympathy and support of the denomination in the work in which he is engaged.

Rev. W. S. McKenzie followed in some weighty and forcible remarks.

Committee on Home Missions reported as follows:—

During the past year very little has been done in comparison to what might have been, owing to the small amount of funds. Your Committee would therefore recommend increased liberality on the part of the churches; that the destitute fields may be supplied with the preaching of the Gospel; and that pastors urge upon their people the duty of contributing more liberally.

Respectfully submitted,

G. BURNS, CHAIRMAN.

Home Mission Report adopted.

Committee on *Christian Visitor* report:—

That the paper is regarded by them as much improved. The Supplement is regarded as a most valuable auxiliary; and it is believed that much good is done by this our denominational organ.

As some complaints have been made, your Commeittee would recommend that an immediate acknowledgment be made through the paper of all monies paid.

Respectfully submitted,

WM. GRIMLEY, CHAIRMAN.

After some discussion, further consideration of the Report was postponed until afternoon.

Adjourned. Prayer by Br o. Asa Coy.

FRIDAY AFTERNOON SESSION, 2 o'clock.

Prayer by Rev. C. Goodspeed.

Board of the Baptist Home Missionary Society held a meeting.

Association resumed business.

After prayer by Bro. Wasson; on motion—

Resolved—That the Home Mission Report as printed in the Minutes of the Eastern Association be adopted, and inserted in the Minutes of the Western Association.

Consideration of the Report on *Christian Visitor* resumed.

The following Resolution supplementing the Report, was, after a lengthy and warm discussion, adopted.

Resolved—That this Association do most cordially accept and approve the *Christian Visitor* as eminently worthy of our confidence and support, and especially so in its exposition and defence of our views on the question of Restricted Communion.

Committee on Temperance reported as follows:

The age in which we live is one of progress. Discovery follows discovery, and truth follows in the footsteps of truth with startling rapidity. The slavish chains of ignorance, superstition and vice, are thrown off by thousands; their aim is freedom—soul liberty from the worst of slavery—the slavery of strong drink.

Public houses licensed to sell rum, gin, and brandy, are being viewed in their proper character, as the yawning avenues to rags and poverty in this life, and the short cut to hell.

We ask, is it to be tamely borne in this land of light and reformation, that these pest-houses and dens of iniquity—these man-traps, shall be open on the Sabbath, and man turn demon, and murder his fellow-man? We rise in our dignity as the servants of Christ, and say: No! no! Especially should the minister of the Gospel lift up his voice like a trumpet against the use of all that can intoxicate, as a beverage. We thank God for the day when the Church lifts up her voice and says,—"Cursed is every one that putteth the bottle to his neighbor's mouth." The rum traffic must be destroyed by the omnipotence of public opinion.

Men of all classes and creeds are beginning to have clearer views of these duties and interests. To perform the one and promote the other, they combine and concentrate their energies. Such a combination we have in the Church of Christ. Then let our motto be, "Onward to victory."

W. M. EDWARDS, CHAIRMAN.

After vigorous and earnest addresses from Revs. G. Rigby, W. M. Edwards, Bros. Grimley, Hoyt, and others, the Report was adopted.

On motion, *Resolved*—That Revs. C. Spurden, D. D., G. Rigby, and T. Harley, be a Committee to consider the

propriety of the adoption of the New Brunswick Baptist Tract Society by this Association.

Adjourned. Prayer by Rev. T. Harley.

FRIDAY EVENING SESSION, 7 o'clock.

Prayer by Rev. W. M. Edwards.

Minutes read and approved.

The Committee on Union Society reported as follows:

This Society, embracing so many branches of Christian operation, cannot be too strongly commended to the churches of this Association. To assist in evangelizing this Province, to take some small part in the noble enterprise of Foreign Missions, to aid in the important work of ministerial and general education, to help in the Christ-like labors of Sabbath Schools, and to comfort by some support the infirm ministers of our denomination, are duties and privileges which should enlist and engross our united energies. We trust that the ensuing year may be more than ever marked by much prayer and liberality, in furtherance of the undertaking of this most excellent organization.

T. HARLEY, CHAIRMAN.

After the adoption of the Report, the meeting heard stirring and practical addresses on the subject of Home Missions, from the following brethren: W. S. McKenzie, T. Harley, G. Rigby, C. Goodspeed, E. Hickson, J. Tozer, and J. R. Strang.

At the close of a deeply interesting session, a collection was taken for Home Missions, at which $5.88 were realized.

Meeting closed by singing, and benediction by the Moderator.

SATURDAY FORENOON SESSION, 10 o'clock.

Prayer by Bro. C. Betts.

The Committee on Tract Society report as follows:—

The Committee appointed on the Baptist Tract and Book Society of Saint John, recommend the members of this Association to avail themselves of thefacilities afforded by that Society to obtain and circulate religious tracts and other valuable publications.

C. SPURDEN, CHAIRMAN.

Committee on Sabbath Schools reported as follows:—

Of the thirty-nine churches from which letters have been received, thirty-three have Sabbath Schools. At these there are 2,164 scholars receiving instruction in Bible truth.

The attendance, in proportion to the number of schools heard from, is a little smaller than last year; but it is gratifying to learn that there has been an increase in the number of volumes in the various libraries.

Nothing is of greater importance to the spiritual and eternal interests

of mankind, than a correct and thorough knowledge of the Word of God, which is able to make men wise unto salvation.

Instruction, and its consequent influence, are more readily received in youth than in more advanced years, when there is more to occupy the attention, and close the heart against what is elevating and good.

Such being true, it is of vital moment that the mind, as early as possible, be impressed with the truths and motives of the sacred Scriptures.

Your Committee, believing that this high and important result can be best attained by Sabbath School instruction, would urge upon all the churches the duty of engaging in this work for God and the rising generation with zeal and perseverance.

They would also suggest that more attention ought to be devoted to this department of Christian effort at the Associations, and would advise Sabbath School Conventions, as a means whereby a more general interest might be aroused, and additional power given, by closer combination and more general measures.

C. GOODSPEED, CHAIRMAN.

On motion, *Resolved*—That this Association suspend business, to give place to the meeting of the Education Society. (*See Appendix.*)

Association resumed business.

The Committee on Education beg leave to report—

That while we regard the subject of Education as of vital importance to the future well-being of the youth of New Brunswick, we are especially called upon at this time to express our views in reference to our Institution of learning at Fredericton.

And it is with great satisfaction that we learn from the Annual Report of the Baptist Education Society, that under the able management of the Rev. J. E. Hopper during the past year, it has been in a prosperous condition in both the male and female departments. We also learn that in June last Mr. Hopper resigned his office as Principal, and that at a meeting of the Executive Committee, held in the same month, the Rev. Calvin Goodspeed, B. A., was chosen to fill his place; and your Committee feel fully satisfied, from the known ability to teach of Mr. Goodspeed, from his being a graduate of the University of New Brunswick, and from the general esteem in which he is held, that he will be able successfully to carry on our Institution.

Your Committee feel sorry that they cannot report at this meeting that the debt due on the Seminary has been paid; but they trust, from the efforts being put forth, and that for the past eighteen months have been put forth, to accomplish this most desirable object, that it will be finally settled before the end of the next month of October; and our beloved Seminary placed in such an attractive position as shall fill its halls with young men and women seeking a classical education.

All which is respectfully submitted.

GEORGE RIGBY, CHAIRMAN.

On motion, *Resolved*—That the Report be adopted, and that the proceedings of the Education Society be published in the Minutes.

Adjourned. Prayer by Bro. G. Jewett.

SATURDAY AFTERNOON SESSION, 2½ o'clock.

Prayer by Bro. Hoyt.

Minutes of last Session read and approved.

Revs. T. Harley, W. S. McKenzie, and E. C. Cady, were appointed a Committee to inquire into the case of W. H. Beckwith.

The Committee on Foreign Missions beg leave to report:

The Foreign Missionary operations of our body have been extended, during the past year, by the appointment of Bro. William George as our Missionary in the East, who is expected in a short time to proceed to the scene of his future labors.

At the recent Convention, the plan of procedure in relation to our foreign operations was fully discussed, and after mature deliberation, it was resolved to send our brother out for the present under the auspices of the American Union, while we still retain our connection with him. Although it was thought advisable to adopt this plan until experience be gained, and we are able to maintain a larger number of missionaries, yet it was universally felt that the object to be aimed at was ultimately to establish an independent mission; and that the present arrangement is to be regarded as only temporary.

C. SPURDEN, CHAIRMAN.

Report adopted. Spoken to by Dr. Spurden, Z. G. Gabel, and Moderator.

Resolved—That Rev. T. Harley be a Committee to attend to the insertion in the Minutes of the law relating to the appointment of trustees of places of worship.

On motion, *Resolved unanimously*—That we tender our hearty thanks to the church and congregation of Blissfield, and to the residents generally, for their unbounded, kind, and hospitable entertainment extended to us during this Session of the Association.

On motion, the Association adjourned to meet with the Baptist Church at Upper Gagetown, on the third Thursday of September, 1870, at 2 o'clock, P. M.

Prayer and benediction by the Moderator.

REV. G. M. W. CAREY, MODERATOR.

Rev. C. GOODSPEED, *Clerk.*

Rev. E. HICKSON, *Asst. Clerk.*

CIRCULAR LETTER.

TO THE CHURCHES COMPOSING THE WESTERN NEW BRUNSWICK BAPTIST ASSOCIATION.

DEAR BRETHREN—

The Constraining Love of Christ is the subject of this letter. Attention could not be called to a more important subject, for it enters into the very nature of spiritual life, and is the motive to Christian consecration and activity. By the love of Christ is signified *all* that Christ is in himself as the Eternal Word—*all* that he has revealed himself to be as the God-man—*all* that he has done in obedience to law, making an atonement for sin, and bringing in everlasting righteousness—*all* that he is now doing as the glorified, interceding, and reigning High Priest of his chosen ones—and all that he has promised to do in subduing his enemies, crowning his people with eternal victory, and delivering over to his Father a reconciled kingdom, glorious in the beauty of holiness, and triumphant in everlasting joy. No stronger argument than this love can the Most High urge upon the children of men. The love of the Triune God culminates in Christ, and manifests itself in Bethlehem, Gethsemane, Calvary, and the Mediatorial Throne. This love of Christ was the power which moved the Apostle of the Gentiles to spend and be spent in the spread of the gospel, and in laboring for the salvation of sinners.

Now this love will constrain the man who believes in it, and feels its power in his heart, to consecrate himself to Christ, body, soul, and spirit. He will dedicate his complex being to the Saviour, who bought him with the price of his precious blood, and who is by virtue not only of creation and preservation, but also of redemption, his rightful Lord and owner. The sublime energies and aspirations of the spirit, the deep emotions of the soul, the affections of the heart, will be Christ's; and the body, the earthly house, will be a temple for the Holy Ghost to dwell in; thus making the Christian the true Shekinah,—God in him and shining through him, elevating a son of man to the rank of a Son of God—a partaker of the Divine nature. Whatever has been attained by culture, discipline, and experience; that which is gained from day to day, and the acquisitions of the future—all will be laid on Christ's altar as his purchased and peculiar treasure. The fixed determination of the Christian's soul is, "For me to live is Christ, and to die is gain." He that feels this constraining love, will not only give himself, but his possessions to Christ. He will not keep back part of the price, nor attempt to rob his Redeemer; but as he hopes one day to bow at the foot of the throne, so now he will bring all to the foot of the cross; and regard himself as the steward of the manifold grace of God. [Not that Christ needs any thing at the hands of his people, but love to Him is shown by using the material good things of this life for the maintenance of his cause and the extension of his kingdom.] The farm and its first fruits, the flock and its increase, the shop and its profits, the investment and its interest, the stock and its dividend, the ship and its freight, the mill and its earnings, the capital as well as the income, will be devoted to Christ, and held under him; for he made it all, and gave it all, and when spent in his service, the accumulations of industry find their highest value, and life its significance and glory. In the case of many, alas! too many professing Christians, it is to be feared that they di

not really give themselves to Jesus, in what seemed to be the day of their espousals. They gave nothing that could be turned into money, or had its equivalent in silver and gold. They kept their time, strength, talents, advantages, and substance, to gratify the old nature, and to make provision for the flesh to fulfil the lusts thereof. Now what is this but covetousness taking to itself the holy name of Christianity—baptized selfishness stealing the name and garb of Jesus, to serve the world, the flesh, and the devil. Beware of covetousness, which is idolatry. May the love of Christ constrain his enrolled disciples, that henceforth they will not live to themselves, but unto him that died for them and rose again.

The love of Christ in the heart manifests itself in an increasing desire for truth, and the exemplification of it. Christ is the sum of the Bible. He is the central truth of the Law, the Prophets, the Psalms, and the Gospel. All other truths are subordinate to this grand one. Christ is the golden chain, linking together the great divisions of the Word of God, and the various sections of the world's history. He that knows any thing of the love of Christ must love his truth, for Christ is the Way, the Truth, and the Life. He is the King of the Truth. True love cannot bear falsehood or error. It is opposed to a false liberalism. "It rejoices not in iniquity, but rejoices in the *truth*." The words of Christ to his true disciples are living bread and living water—sweeter than honey and the honey-comb. They are spirit and life. In keeping them there is great reward. The child of God delights in the leading doctrines of Holy Scripture; such as God's purpose of mercy which he purposed in Christ Jesus before the world began—a purpose which is the key to unlock and explain the mysteries of creation and Providence—a purpose Jehovah laid deep in the predetermined incarnation of His Son, and raised high in the inscrutable sovereignty of His Eternal Throne. The free, unmerited, and electing love of God, and the final perseverance of the saints, are precious thoughts to the Christian from the heavenly treasury. When Christ's love is felt, his faithful ambassadors rightly dividing the word of truth, giving to each a portion in due season, and shunning not to declare all the counsel of God, are highly esteemed for their work's sake. Of them it will be said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation; that saith unto Zion, 'Thy God reigneth.'" By those who love Christ, *doctrine and duty, precept and practice*, will be taken together; they will not be separated. United they make a living child, and it is death to divide them. The beautiful symbolism of the Gospel in the ordinances of the Christian church—baptism and the Lord's Supper—will be highly prized, setting forth as they do, Christ's death, burial, and resurrection, and that his people live by faith in him. When Christ is loved and his Word understood, these ordinances will be kept in their primitive purity, integrity, and expressiveness. "If ye love me, keep my commandments." When the love of Christ is in the heart, there will be a joyous running in the way of his precepts.

The love of Christ begets a love for his Church. Christ loved the church and gave himself for it. Christ is the Head, and his people are the members of his mystical body. In the words of Inspiration,—"They are members of his body, his flesh, and his bones." He is the Vine, they are the branches. He that is born of God will not only believe in Christ, love him and give himself to the service of his Saviour,

but he will also believe in Christ's people, love them, and give himself to them, and do all in his power to advance their interests. If he that begets is loved, he that is begotten is loved also. The Apostle urges this as a proof of Christian character, when he says "By this we know that we have passed from death unto life, because we love the brethren." Satisfied that primitive truth is held by the body represented in this Association; that it is built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, then there ought to be in all the members a strong denominational spirit. Not churchianity but christianity—an intelligent zeal for truth, and a love for the people representing the teachings of the Gospel in their faith and practice. A warm attachment should be manifested towards the church, such as the Judean captives by the rivers of Babylon had for their native land. "If I forget thee, O Jerusalem, let my right hand forget her cunning! If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Such a spirit as this should animate the membership of the churches. There should be a love for the Sabbath, the sanctuary and the ministry, the social and business meetings, the gifts and graces of the church. If the Spirit of Christ be in the body, it will bind the members one to another, and all to the Elder Brother, in a love that will deepen by experience and increase with years, until it becomes the life of life and the joy of joy, and a foretaste of the unity and the blessedness of heaven. So should it be with the churches towards the denomination they profess to believe in and love. Every proper effort should be put forth, all spiritual energy brought into lively and vigorous exercise; money, time, and talents freely given to extend the triumphs of truth and the boundaries of Zion, that she may lengthen her cords and strengthen her stakes, that her sons and daughters may come from far; that her light may shine and the glory of the Lord rise upon her; that she may be the perfection of beauty—the City of the Great King; that God may look forth from her battlements, and be known in her palaces for a refuge.

The man that is under the influence of the love of Christ will have compassion on those who know not God, and obey not his Gospel, and will labor for their salvation. Christ wept over Jerusalem, commiserated the foolish and guilty inhabitants, and entreated them to flee from impending destruction. The Apostle says, "Knowing the terrors of the Lord, we persuade men. We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." The man who has any just conception of the "powers of the world to come," and "the wrath of the Lamb," will strive to pluck sinners as brands from the eternal burning. He cannot rest; he must by precept and example do all he can for the conversion of precious souls. He will pray and labor, and give, and count it all joy, if he is instrumental in bringing even one soul to Jesus. He will be in sympathy with angels and God, for there is joy in heaven over one sinner that repenteth. The professing Christian that is not anxious for the salvation of those around him, and those at a distance, has just reason to doubt whether he has the Spirit of Christ; and if a man has not the Spirit of Christ, he is none of his. Oh! what a shameful and guilty indifference has been indulged in by the professed people of God towards poor sinners, rushing down to eternal ruin and despair. As they hurry on to perdition, they may say, The Church of Christ cares not

for our souls. Is this the spirit of the Lamb of God, who came to seek and to save the lost, who bore the sin of the world in his own body on the tree, who invites all to come, believe on him, and live? Oh for power from on high that there may be more consecration to Christ, and more zeal and activity and earnestness in his kingdom. Oh for a passion for souls such as Xavier, the famous Jesuit, had, when in the visions of the night, beholding the perils that threatened him on every hand, in gaining converts to the Society of Jesus, he exclaimed, "Yet more! O my God, yet more!"

Dear brethren, we need more of this constraining love of Christ as pastors and people, as churches and a denomination, that we may more than ever be consecrated to the service of the Master, that we love his truth, his Church, and win souls for him—jewels for his crown, and stars for our own. Let us be up and doing; the day is far spent, the night is at hand; let us serve our day and generation, and make this world the better of our having lived in it. Let us pray for more faith, hope, love, and zeal, and use vigorously what we have now of the grace of the Gospel; let us do more and give more for the advancement of the cause we profess to love; that we may see the righteousness of our Zion go forth as brightness, and the salvation of our Jerusalem as a lamp that burneth.

We close in the words of the Apostle. "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

DIGEST OF LETTERS.

ANDOVER—We highly esteemed the services of Bro. C. Goodspeed; regretted his leaving us—hope you will be able to send us a suitable person to occupy this large field.

BECAGUIMICK—Are in a low, backslidden state, without any pastor; but still are struggling to keep up our visibility. May God help us. We continue to have our union Sabbath-school.

BLACKVILLE—We are like Gideon's little army—faint but yet pursuing—contending earnestly for the faith once delivered to the saints. Our motto is, Onward to Victory. We have in connection with this church two Mission stations, where our pastor is laboring earnestly and faithfully for the salvation of souls.

BLISSFIELD—Under the care of the church there are two Sabbath-schools, with an attendance of sixty-five scholars, under the control of an efficient staff of teachers, where the young receive, Sabbath after Sabbath, instruction in the truth as it is in the Gospel. In the lower part of this district there is in course of erection, and nearly completed, a new chapel—thanks to the persistent efforts and indomitable perseverance of our worthy pastor, Bro. W. M. Edwards, which will be shortly dedicated as a house wherein to worship the Most High.

BRUSSELS STREET—Though the past year has not been signalized by any remarkable tokens of Divine power in the conversion of sinners in our midst, or in additions to our church, yet it has brought with it blessings deeply affecting our interests, and calling for devout gratitude to our heavenly Father. It is with deep gratitude to God that we are enabled to report to you that our place of worship is now entirely free from debt. The long-standing encumbrance upon the building, our pastor, from the very first, was determined to remove; and through his unwearied exertions, and the munificent donations of the Messrs. Vaughan and others, this most desirable object has been accomplished.

CANTERBURY STATION—Crave an interest in the prayers of the Association.

CARLETON—We cannot boast of rapid attainments in church life and progress; but in the retrospect of repeated tokens of divine favor, as experienced in the faithful preaching of the Gospel by our beloved pastor, and in the constant observance of the ordinances of our blessed Lord Jesus, we have reason to thank God, and take courage.

CHIPMAN—We desire, and we trust we pray, that God may visit us in mercy with an outpouring of the Spirit. Our Sabbath-school is in a flourishing state.

CHIPMAN, SALMON CREEK—When we last wrote to you, we reported nineteen added to our little church; and the Lord has continued to bless the labors of our pastor. Many, we trust, have found the gospel to be a savor of life, and others are seeking the Lord sorrowing. Our baptismal seasons are solemn. At our Communion and prayer-meetings we often enjoy the Divine presence. Our pastor's labors are highly esteemed here.

FREDERICTON—Since your last annual gathering, the two churches in this city that then reported to your body, have united, and taken the name of "The United Baptist Church." We send the statistics of each added together. We are without a pastor, but have been supplied with preaching by various brethren. The Communion seasons have been regularly observed, and the prayer and social meetings of the church regularly kept up. The cause amongst us is in a low state. We are praying for better days, and that the Chief Shep-

herd may send us a pastor. We have adopted the plan of free sittings in our chapel. The congregations on the Sabbath are good.

GERMAIN STREET—We have not been visited with any special outpouring of the Holy Spirit, but a regular and stated worship has been kept up and maintained under the ministry of our worthy pastor Rev. G. M. W. Carey; and we trust that as we have offered up the prayer of faith, these labors will in due time be owned and acknowledged by the Great Head of the Church, in the awakening of the people, and the revival of the cause of God among us.

GRAND FALLS—Statistics only.

HAINSVILLE—Our congregations are large and solemn on the Sabbaths; our prayer and conference meetings are regularly attended; our Sabbath-school is well attended: the aged and the young are there. The Gospel is preached amongst us, and God has blessed it to the salvation of some. During the past year one has been added to our number.

HODGDEN AND RICHMOND—Our expenses last year were very heavy for building our meeting-house and paying our minister. We have not received any assistance from any quarter, consequently we do not feel able at present to do any thing for those other objects; but we hope in the future to be able. We believe it to be our duty to aid in the extension of the Redeemer's kingdom, to the utmost of our ability.

JACKSONTOWN—Considering all things, our monthly conference and weekly prayer-meetings are quite well attended, and are usually interesting. Yet there is a general lack of religious fervour, and there are apparently but few who sigh and cry for the abominations that are done in the land, and for the manifest indifference of many to the faithful and solemn appeals from the pulpit, presenting the boundless love of God to perishing sinners, and the solemn and awful realities of a vast eternity to an ungodly world.

JACKSONVILLE—We have had our esteemed Bro. Howard laboring with us during the past year, and God has seen fit to bless his labors in the conversion of souls, and the building up of Zion.

KESWICK 2d—As a church, we are enjoying peace and union. The Rev. Wm. Harris labored with us one half the time until June last. Since then we have had frequent visits from different ministers, and we have now engaged the Rev. James H. Tupper for one year half the time.

KINGSCLEAR, LOWER—Sometimes our meetings have been quite encouraging, and a good feeling amongst the brethren. And we hope and pray that there may be more of an outpouring of the Holy Spirit in this part of the land, that the church may be built up, and sinners converted to God.

KINGSCLEAR 2d—During the past year Bro. J. H. Tupper has labored with us half the time, earnestly and faithfully; and although the good seed of the Gospel of the grace of God thus sown has not yet sprung up, we doubt not that in due time it will both germinate and produce a plentiful harvest. We regret to say that the church continues yet in a low state, and much scattered.

LEINSTER STREET—During the winter and early spring months of the past year we held a series of special meetings, in which the Holy Spirit was manifestly present, reclaiming wanderers and converting souls. This gracious reviving was most invigorating and refreshing to many in our church, and nearly all of our membership, to a greater or less extent, participated in the meetings, and received a quickening of their spiritual life. In some cases there was obtained a signal and peculiarly rich experience of the grace of God. But that work wrought on that occasion was almost exclusively confined to the church, only a few of the congregation, as you will perceive by our statistics, being converted and baptized. We cannot but believe that the many earnest

and united prayers sent up to heaven in these meetings, are yet to be answered in a more copious effusion of the Spirit's influences.

LITTLE SOUTH WEST—Statistics only.

LUDLOW—As regards our own prosperity, we lament that we cannot at present report anything new or interesting. Our numbers are growing smaller by deaths and removals. Our pastor has been absent in Fredericton, pursuing his studies in the University; but we have had Sabbath meetings by Brother Price and Elder James Tozer, who now resides in this vicinity, and whose sermons are highly valued by us.

MACTAQUAC—Congregations have been large and solemn on the Sabbath. Our weekly prayer-meetings have been regularly attended; our Sabbath-school is large and interesting. We have preaching one half of the time. Bro. Burns is still our pastor. The church and congregation still prize the labors of our beloved brother.

MAUGERVILLE—Dear brethren, the religious interest is very low with us at the present time. Bro. Burns left us about the first of 1868. Since that time we have had very little preaching, until this summer, when brethren Spurden and Manzer kindly supplied our pulpit on the Sabbaths, whose labors we highly appreciated.

NASHWAAK—We have nothing special to communicate at this time. The cause of God is in a low state, and we are led to mourn over spiritual darkness.

NEWCASTLE (Grand Lake)—Many of our members have been made to rejoice in the greatness of God's power, and five have been added to the church by baptism, and others are inquiring the way to Zion.

NEWCASTLE (Mir.)—This church acknowledges her indebtedness to sister churches for their sympathy and support during her infancy and weakness. Nor does she feel that if now left to her own resources, she could sustain a gospel ministry. About one-third of the members reported are non-residents. More than two-thirds are non-contributing members. To the poor the Gospel has been preached. And in the midst of deep-seated prejudice and abounding iniquity, the pure doctrines of our holy religion have been unremittingly proclaimed by our pastor, who is also the missionary of your Home Board.

NORTHESK—Statistics only.

PENNFIELD—Statistics only.

PITT STREET—We have nothing remarkable to communicate; still we feel thankful that we have been enabled to maintain religious worship under many disadvantages. We have a flourishing Sabbath-school. Our meetings are well attended, and we are looking forward to the time when we shall have a rich harvest of souls from the seed now sown by our faithful pastor.

PORTLAND—Statistics only given.

RICHMOND, SOUTH—We have been long praying and asking an interest in your prayers for an outpouring of the Holy Spirit in our midst. We believe those prayers have entered into the ears of the Lord of Sabaoth, and he has condescended to bless. A Quarterly Meeting being held with this church last March, it was attended with beneficial results. We were favored with the preaching of the Gospel three or four days, Bro. Bleakney, our pastor, being assisted by Revs. B. Hughes, J. C. Bleakney, T. M. Munro, and J. Howard. Truly we can say they did not preach themselves, but Christ and him crucified. Prayer and social meetings were continued every morning at 10 o'clock for nearly two weeks. Old professors being greatly revived, be

ders reclaimed, those out of the ark of safety begin to see a reality in reli-
gion, and enquire what they must do to be saved. Eight happy converts follow-
d their Lord and Master in the ordinance of baptism, and were received into
he membership of the church, and four from other churches. Many are yet
alting between two opinions; some are almost persuaded to be Christians.

SAINT ANDREWS 2D—Statistics only.

SCOTCHTOWN—We enjoy the earnest preaching of Rev. G. W. Springer
alf the time. Our Sabbath congregations are good, and our conference and
prayer meetings regularly attended.

SOUTH MUSQUASH—We know we ought, and we do desire, to feel more
he *weight* of those tremendous responsibilities that rest on us as a professed
hurch of Christ, and to share in the labor and honor of advancing his king-
om in the world.

TEMPERANCE VALE—Our conference meetings are kept up, and Sabbath
prayer-meetings, in the absence of the minister, and oftentimes enjoy refresh-
g seasons.

THE AFRICAN CHURCH—We have nothing of great importance to write.
he season has been betimes dark and dreary to us; but still the Lord has
en good to us. When we feel the breathing of his Holy Spirit, we can say
is good to wait upon the Lord. We take his Holy Word that we shall renew
r strength.

UPPER GAGETOWN—Statistics only.

UPPER QUEENSBURY—Our church not as prosperous as we would wish
the present, yet we are thankful that we still live. Meetings on Sabbath
larly attended. No increase or decrease during the year.

LIST OF ORDAINED MINISTERS

BELONGING TO THIS ASSOCIATION.

NAMES.	POST OFFICE ADDRESS.	DATE OF ORDINATION.	PLACE OF ORDINATION.
Bill, I. E. Sen.,	Saint John,	March, 1829	Nictaux, N. S.
Bill, I. E. Jun.,	Saint Andrews,	Aug., 1869	Saint Andrews.
Bleakney, J. E.	Richmond, C. C.,	Feb., 1868	Hodgden & Richmon
Burns, George	Macnaquack, Y. C.,	Jan., 1851	Upham.
Beckwith, W. H.	Upper Gagetown,	Sept., 1832	Pembroke, Maine.
Cady, E. C., A. M.	Saint John,	Dec., 1859	Portland, Saint John.
Campbell, G. R.	Eel River,	July, 1857	Howard Settlement.
Carey, G. M. W., A.M	Saint John,	July, 1856	Saint Catherines, Ont.
Crandall, D. W.			Ontario.
Edwards, W. M.	Blissfield,	March, 1855	Hampton.
Estabrooks, G.	Simonds,	July, 1847	Upper Gagetown.
Estabrooks, Alex.	Fredericton,	July, 1864	Andover.
Goodspeed, C., A.B.	Fredericton,	June, 1869	Andover.
Harley, Timothy	Saint John,	March, 1863	England.
Harvey, J. G.	Upper Woodstock,	Feb., 1858	Springfield, Queensbury.
Hickson, E., A. M.	Newcastle, Mir.,	July, 1862	North Esk.
Hopkins, W. L.	Pennfield,	Nov., 1854	
Hopper, J. E., A.M.	Saint Stephen,	Sept., 1867	Fredericton.
Howard, George	Jacksontown,	1869	Jacksontown.
Hughes, B. N.	Jacksonville,	Oct., 1858	Maugerville.
Jewett, Benjamin	Prince William,	Sept., 1860	Andover.
Manzer, W. D.	Nashwaak,	Sept., 1867	Shediac.
McKenzie, W.S.A.M	Saint John,	June, 1857	East Abington, Mass.
Munro, T. M.	Florenceville,		Florenceville.
Outhouse, D.	Canterbury Station,		
Rideout, W. C.	Saint David's,	Sept., 1849	Nova Scotia.
Rigby, George	Kingsclear,	March, 1842	
Saunders, T. W.	Prince William,	July, 1832	Prince William.
Shaw, J. L.	Temperance Vale,	1869	
Spencer, James	Saint John,	1852	Nova Scotia.
Spurden, C., D. D.	Fredericton,	April, 1841	England.
Strang, John R.	Upper Gagetown,	July, 1865	Studholm.
Thompson, A. D.	Saint Andrews,	May, 1835	Ledge, Saint Stephen.
Tozer, James	Boiestown,	March, 1826	Northesk.
Titus, John W.	Saint John,	1869	Saint John.
Tupper, J. H.	Queensbury,	March, 1844	Jacksontown.
Trimble, James	Newcastle, G. L.	Feb., 1845	
Walker, James	Mascareen,	Jan., 1839	
Washburn, A. H.			
Webb, E.	Nerepis,	Oct., 1850	

LICENTIATES.—W. Gremley. T. P. Davies, George Jewett, D. C. Stilwell, James S. May, John Forrest, Solomon W. Parent, George L. Price, and J. W. Hartt, M. A.,

ABSTRACT STATE OF THE CHURCHES.

CHURCHES AND CLERKS.	PASTORS, WITH DATE OF SETTLEMENT, AND DELEGATES.	Date of Formation.	INCREASE. By Baptism.	By Letter.	Restored.	DECREASE. Dismissed.	Expelled.	Died.	Total.	Minute Money.	S. S. STATISTICS. Schools.	Teachers.	Scholars.	Volumes in Library.
ANDOVER.....*A. C. Hammond.*	——. C. Goodspeed.	1832	....	2	..	..	..	1	13	$0 75	2	5	45	80
BLACKVILLE.....*J. Dunphy.*	W. M. Edwards, 1860, ½. F. Wasson, J. Turner.	1829	....	..	..	5	..	..	55	1 00	2	8	40	100
BLISSFIELD.....*W. Swim.*	W. M. Edwards, 1860, ½. G. Merscreau, B. Archibald, W. Swim, R. B. Wasson.	1865	....	..	..	2	..	1	72	1 00	2	10	65	....
BECKAGUIMIC.....*A. H. Hayward.*	——. By Letter only.	1832	....	..	..	..	..	1	80	1 00	1	6	40	450
CHIPMAN.....*W. H. Fleming.*	H. A. Charleton, 1865, ½. By Letter only.	1844	....	..	..	3	..	..	48	1 00	2	6	40	200
*CANNING.....		1800	....	..	..	..	..	..	88	....	..	....	....	....
*CARDIGAN.....		1820	....	..	..	..	..	..	24	....	..	....	....	....
*CENTREVILLE.....		1843	....	..	..	..	..	..	89	....	..	....	....	....
*CANTERBURY.....		1822	....	..	..	..	..	..	67	....	..	....	....	....
DOUGLAS (African).*Geo. Wheary.*		1831	....	..	..	..	..	..	18	1 25	..	....	....	....
*DUMFRIES & QUEENSBURY.....*H. W. Clark.*		1855	....	..	..	..	..	..	30	....	..	....	....	....
FREDERICTON.....*R. H. Philips.*	——. Dr. C. Spurden, A. Coy.	1814	....	2	..	5	1	1	158	3 16	1	10	60	200
*FLORENCEVILLE..*T. H. Estey.*		1859	....	..	..	..	..	..	19	....	..	....	....	....
GRAND FALLS.....*N. Price.*	——. C. Goodspeed.	1864	....	..	..	..	..	..	29	1 00	1	3	24	150
HAINESVILLE.....*D. Allen.*	G. Jewett, Rev. G. Burns, ½.	1866	....	1	..	4	..	..	17	0 60	1	3	18	180
HODGDEN & RICHMOND.....*L. Syphers.*	†J. E. Bleakney, 1866, ½. By Letter only.	1843	....	1	5	..	..	1	49	....	1	4	50	150
HOWARD SETTLEMENT.....*G. F. A. Jamieson.*	†Daniel Outhouse, ½, Jan. 1869. By Letter only.	1868	....	..	1	..	4	..	44	55	1	4	40	125
JACKSONTOWN.....*J. Estey.*	†G. Howard, 1868, ½. By Letter only.	1846	1	1	..	4	..	..	99	1 07	1	7	45	....
JACKSONVILLE.....*R. Hannah.*	†G. Howard, 1868, ½. By Letter only.	1860	2	5	..	..	..	..	47	48	1	7	50	300
KINGSCLEAR, 1st..*J. T. Dunphy.*	G. Rigby, 1867, ½.	1825	....	..	..	1	..	..	26	1 00	1	4	40	100

ABSTRACT STATE OF THE CHURCHES.—[CONTINUED.]

CHURCHES AND CLERKS.	PASTORS, WITH DATE OF SETTLEMENT AND DELEGATES.	Date of Formation.	INCREASE. By Baptism.	By Letter.	Restored.	DECREASE. Dismissed.	Expelled.	Died.	Total.	Minute Money.	S. S. STATISTICS. Schools.	Teachers.	Scholars.	Volumes in Library.
KINGSCLEAR, 2D. *G. A. Hammond.*	†J. H. TUPPER, 1868, ½. By Letter only.	1859	..	..	..	..	..	..	61	$1 00	..	....	....	....
*KESWICK, 1ST. *C. H. Jacobs.*	—.	1812	....	..	..	..	..	..	95	....	..	....	....	....
KESWICK, 2D. *E. J. Tozer.*	†J. H. TUPPER, 1869, ½. C. S. Tozer, J. Dunphy.	1861	....	..	..	2	..	1	41	1 00	..	....	....	....
LUDLOW. *J. Murphy.*	†A. ESTABROOKS, 1865. G. L. Price, J. Murphy.	1865	....	..	..	2	..	2	13	50	..	....	....	100
*LITTLE RIVER.	—.	1835	....	..	..	..	..	..	24	....	..	....	....	....
LITTLE SOUTH WEST.	E. HICKSON, 1860, ½. D. Somers.	1845	....	1	..	..	..	..	35	60	..	....	....	....
MACKNAQUACK. *F. Clark.*	G. BURNS, 1867, ½. G. Jewett, D. Clark.	1844	....	..	..	22	2	2	94	1 00	2	12	80	150
MAUGERVILLE. *N. P. Day.*	W. D. MANZER, 1869, ½.	1835	....	..	..	1	..	6	86	50	..	....	....	..
NASHWAAK. *H. J. Cog.*	W. D. MANZER, 1869, ½. C. L. Goodspeed, C. Manzer.	1804	....	1	..	..	5	..	65	1 00	1	3	30	50
*NEW JERUSALEM. *D. Moore.*	—.	1848	....	..	..	..	..	..	59	....	..	....	....	....
NEWCASTLE, G. L. *D. J. Bailey.*	†J. TRIMBLE, 1868, ½. By Letter only.	1846	5	6	..	3	3	2	139	2 00	2	6	60	575
NEWCASTLE, Mir. *J. G. Harding.*	E. HICKSON, 1860, ½. J. G. Harding, W. Grimley, G. A. Vye.	1853	1	2	1	4	..	2	66	1 00	1	4	25	200
*NORTHAMPTON.	—.	1850	....	..	..	..	..	..	25	....	..	....	....	....
NORTHESK. *R. P. Whitney.*	E. HICKSON, 1860, ½. Sam. Mutch.	1819	....	..	..	..	..	..	54	50	..	....	....	....
PORTLAND. *J. R. Pidgeon.*	†E. C. CADY, 1859. By Letter only.	1842	3	..	..	3	1	3	312	2 00	1	21	200	400
PENNFIELD. *E. Poole.*	†W. L. HOPKINS, 1851. By Letter only	1819	5	..	..	2	..	2	56	1 00	1	5	30	100
PRINCE WILLIAM. *J. Estabrooks.*	—.	1800	....	..	..	..	..	..	35	....	..	....	....	....
*RUSHAGONISH. *J. Smith.*	—.	1846	....	..	..	..	..	..	30	....	..	....	....	....
RICHMOND, SOUTH. *T. E. Henderson.*	†J. E. BLEAKNEY, 1868, ½. By Letter only.	1866	8	4	..	..	..	..	25	1 00	1	5	30	70
*SIMONDS, MIDDLE.	—.	1859	....	..	..	..	..	..	37	....	..	....	....	....

SCOTCHTOWN..... *Z. Olmstead.*	†G. W. SPRINGER, 1869, ½. By Letter only.	1856	....	..	..	..	..	..	24	1 00	..	....	....	..
*ST. ANDREWS (Bay Side).....	——.	1806	....	..	..	..	..	..	90	....	..	....	....	..
ST. ANDREWS, 2D. *J. R. Bradford.*	†I. E. BILL, 1869. By Letter only.	1865	2	1	..	2	..	2	44	1 00	1	6	37	..
*ST. DAVIDS..... ...—.	——.	1806	....	..	..	..	..	..	23	....	..	....	....	..
*ST. FRANCIS..... —.	——.	1855	....	..	..	..	..	..	18	....	..	....	....	..
*ST. GEORGE..... *J. A. Moran.*	——.	1806	....	..	..	..	..	..	112	....	..	....	....	..
*ST. GEORGE, 2D..... —.	——.	1843	....	..	..	..	..	..	90	....	..	....	....	..
*ST. GEORGE, 2d Falls.. *G. Allen.*	——.	1851	..	..	..	..	..	..	56	....	..	....	....	..
ST. JOHN, Brussels Street..... *R. C. Skinner.*	T. HARLEY, 1868. Z. G. Gabel.	1850	1	14	..	5	..	4	450	4 00	1	33	350	1000
" Germain Street..... *Geo. A. Garrison.*	G. M. W. CAREY, 1866.	1810	7	3	..	5	..	3	235	4 00	1	22	150	750
" Leinster Street..... *C. G. Berryman.*	W. S. MCKENZIE, 1867.	1858	6	20	..	4	1	1	171	2 00	1	21	208	730
" Pitt Street. *M. Harrison.*	J. W. TITUS, 1869.	1866	....	2	..	..	..	..	33	1 00	1	13	123	400
" Carleton.... *J. Beattey.*	†I. E. BILL, 1868. By Letter only.	1840	6	5	..	5	..	2	154	2 00	1	23	175	340
S. MUSQUASH & DIPPER HA'BOR. *G. Byman.*	†A. H. WASHBURN, 1869, ½. By Letter only.	1867	5	..	..	..	..	..	19	50	..	....	....	..
SALMON CREEK..... *J. Langley.*	†J. TRIMBLE, 1868, ½.	1867	10	3	..	..	..	2	49	2 00	1	4	36	75
*ST. JAMES..... —.	——.	1842	....	..	..	..	..	..	18	....	..	....	....	..
*ST. PATRICK..... —.	——.	1837	....	..	..	..	..	..	56	....	..	....	....	..
†SOUTHAMPTON..... —.	——.	1860	...	..	..	..	..	..	34	....	..	....	....	..
*SPRINGFIELD, Y. C..... —.	——.	1857	....	..	..	..	..	..	8	....	..	....	....	..
TEMPERANCEVILLE..... *H. Williams.*	†G. R. CAMPBELL, ½.	1866	....	2	..	..	..	..	22	33	..	....	....	..
UPPER GAGETOWN ..... *T. Asa Turney.*	J. R. STRANG, ½. 1867.	1855	10	..	..	1	..	1	114	1 95	1	10	73	200
UPPER QUEENSBURY..... *S. W. Parent.*	*S. W. Parent.*	1868	....	..	..	..	..	..	13	60	1	5	40	100
*WOODSTOCK..... *J. W. Tabor.*	——.	1842	....	..	..	..	..	..	66	....	..	....	....	..
*WOODSTOCK, LOWER.....	——.	1854	....	..	..	..	..	..	54	....	..	....	....	..
			74	79	2	85	18	39	4258	47 34	34	270	2204	7275

* Not Reported. † Absent.

AN ACCOUNT OF THE BENEVOLENCE OF THE CHURCHES AT HOME AND ABROAD.

CHURCHES.	Preaching at Home.	Building and repairing Houses of Worship.	Union Society and its Objects.	Acadia College.	Other Objects.	Sabbath Schools at Home.
Andover,	$100 00	....	....	....	....	$30 00
Blackville,	70 00	....	....	....	....	4 00
Blissfield,	200 00	$20 00	....	....	....	22 00
Beckaguimic,	20 00	....	....	....	$20 00	5 00
Chipman,	200 00	10 00	....	....	....	20 00
Canning,	....	....	....	....	....	....
Cardigan,	....	....	....	....	....	....
Centreville,	....	....	....	....	....	....
Canterbury,	....	....	....	....	....	....
Douglas (African),	....	....	....	....	....	....
Dumfries & Queensb'y	....	....	....	....	....	....
Fredericton,	700 50	151 79	36 97	10 00	260 00	80 00
Florenceville,	....	....	....	....	....	....
Grand Falls,	90 00	....	....	....	....	20 00
Hainesville,	....	....	....	....	....	....
Hodgden & Richmond,	150 00	....	....	....	....	....
Howard Settlement,	55 00	....	....	....	....	....
Jacksontown,	....	....	....	....	....	....
Jacksonville,	100 00	145 00	....	....	....	....
Kingsclear, 1st,	180 00	14 00	....	....	....	15 50
Kingsclear, 2d,	....	....	....	....	....	....
Keswick, 1st,	....	....	....	....	....	....
Keswick 2d,	75 00	12 00	....	....	15 00	....
Ludlow,	4 50	....	....	....	....	....
Little South West,	40 00	....	....	....	....	....
Macknaquack,	200 00	....	....	....	....	16 80
Maugerville,	200 00	....	1 00	....	....	....
Nashwaak,	200 00	....	....	....	....	20 00
New Jerusalem,	....	....	....	....	....	....
Newcastle, G. L.,	350 00	17 36	....	....	75 00	12 00
Newcastle, Mir.,	65 00	53 00	11 00	5 00	....	6 00
Northampton,	....	....	....	....	....	....
Nortebsk,	65 00	....	6 00	....	....	....
Portland,	600 00	400 00	....	8 00	150 00	48 09
Pennfield,	100 00	20 00	....	....	....	....
Rushagonish,	....	....	....	....	....	....
Richmond, South,	....	....	....	....	....	10 60
Simonds, Middle,	....	....	....	....	....	....
Scotchtown,	120 00	10 00	....	....	12 00	....
St. Andrews, BaySide,	....	....	....	....	....	....
Carried forward,	3885 00	853 15	54 97	23 00	532 00	309 99

AN ACCOUNT OF THE BENEVOLENCE OF THE CHURCHES AT HOME AND ABROAD.—[CONTINUED.]

CHURCHES.	Preaching at Home.	Building and repairing Houses of Worship.	Union Society and its Objects.	Acadia College.	Other Objects.	Sabbath Schools at Home.
Brought forward,	3885 00	$853 15	$54 97	23 00	$532 00	$309 99
St. Andrews, 2d.,	300 00	....	....	....	....	....
St. David's,	....	....	....	....	....	....
St. George, 1st.,	....	....	....	....	....	....
St. George, 2d,	....	....	....	....	....	....
St. George, 2d Falls,	....	....	....	....	....	....
St. John, Brussels St.,	1200 00	3220 00	10 00	....	1230 00	200 00
" Germain St.,	1200 00	164 00	....	20 00	1636 00	120 00
" Leinster St.,	1000 00	2061 47	94 00	20 00	261 83	231 31
" Pitt St.,	480 00	....	10 54	....	....	....
" Carleton,	....	....	....	....	....	100 00
S. Musquash & Dipper Harbour,	70 00	....	....	....	....	....
Salmon Creek,	200 00	....	....	....	....	21 00
St. James,	....	....	....	....	....	....
St. Patrick,	....	....	....	....	....	....
Southampton,	....	....	....	....	....	....
Springfield, Y. C.,	....	....	....	....	....	....
Temperanceville,	....	....	....	....	....	....
Upper Gagetown,	300 00	70 00	15 31	....	21 00	23 00
Upper Queensbury,	....	....	....	....	....	....
Woodstock,	....	....	....	....	....	....
Woodstock, Lower,	....	....	....	....	....	....
	$ 8685 00	6308 62	184 82	63 00	3680 83	1005 30

APPENDIX.

NEW BRUNSWICK BAPTIST HOME MISSIONARY SOCIETY.

OFFICERS FOR 1869-70.

President.

REV. I. E. BILL.

Vice-Presidents.

REV. C. SPURDEN, D. D.,
" J. A. SMITH,
" J. HERRITT,
" T. W. SAUNDERS,
REV. A. D. THOMPSON,
" G. M. W. CAREY,
" W. S. McKENZIE,
" THOMAS TODD.
REV. W. A. COLEMAN.

Corresponding Secretary.

REV. E. C. CADY.

Recording Secretary.

JAMES E. MARSTERS.

Treasurer.

GILBERT M. STEEVES.

Auditor.

HON. A. McL. SEELY.

Executive Board.

L. McMANN,
J. H. HARDING,
V. S. GRAVES,
C. S. FISHER,
JOHN SMITH,
C. D. EVERETT,
J. W. HARTT,
JONATHAN TITUS,
THOMAS BELL,
HENRY VAUGHAN,
MARTIN WORTMAN,
JAMES S. MAY,
A. W. MASTERS,
C. E. BURNHAM,
S. E. GEROW,
J. R. CALHOUN,
G. N. ROBINSON,
L. L. SHARP,
F. CLARK,
WILLIAM LEWIS.

With the Officers of the Society, and Ministers connected with the two Associations.

UNION SOCIETY REPORT FOR 1868-69.

This is our Sixteenth Annual Report. God has smiled upon our feeble efforts to advance His cause. During the past year we have received some of the largest gifts which have ever been made to the Society. Early in the Fall, Captain Masters was moved upon to present $150 to the Home Mission Fund, and late in the winter some unknown friend presented your Board with $400, by the hands of Dea. Z. G. Gabel. $100 went directly to the F. M. Treasury, and the remainder was to be divided among the other objects of the Union Society, General Education excepted. The legacy of Sister Corey still yields funds for the cause of Missions. May the example of these benevolent friends be followed by many others in the future. Still, while we rejoice in these gifts, we feel that our main dependence is upon the annual contribution of the Churches. We should never rest satisfied until a contribution is received from all our people, "as God has blessed them."

REV. THOS. BLEAKNEY

is still your hard-working and faithful Missionary in Dorchester. The Churches under his care have been strengthened, and blessed in building houses of worship. He has raised for the Board $50; most of which he has received upon his own field.

REV. W. D. MANZER

closed his labours in Shediac last June. Much precious seed has been sown. It is to be hoped that this Church has, or soon will, become self-sustaining. If not, however, the Board will still feel under obligation to help it a little longer.

REV. EDWARD HICKSON

has spent his ninth year as your Missionary in the Newcastle field. He occupies his five stations, toils hard, sows much seed, and soon the harvest shall be reaped. He must be sustained and encouraged in his work. The past year he has been receiving $100 from the Board.

REV. W. M. EDWARDS

is still your indefatigable Missionary in Blissfield and Blackville. His faithful gospel preaching, in presenting the distinguishing truths of our denomination, has done good, and caused him and his doctrines to be respected by those who differ from us. In one of his out-stations a new house of worship has been erected. He has been receiving from the Board $50 per year.

REV. B. F. RATTRAY

closed his labours, as your Missionary in St. Andrews, the 1st of June last. He has been laid aside from work some of the time by sickness. Still his labours have been blessed. Some were gathered in. The cause of Temperance has received his special attention. The Board have contributed $100 a year towards his support.

REV. ABEL WASHBURN

has been faithful in his work at Musquash and Dipper Harbour. Some have been baptized. He has a long distance to travel to preach to his people. He has been unremitting in his efforts to do good to his people, and break unto them faithfully the bread of life.

REV. CALVIN GOODSPEED

commenced last fall as your Missionary on the Tobique and in Grand Falls. Much good seems to have been done in a short time. We regret to say that he is soon to leave his work; but he goes at what seems to be the call of duty, to take the charge of your Seminary. He will still be toiling for his Master. Some one is needed for this important field.

REV. W. A. COLEMAN

closed his labours, as your general Missionary, soon after your last Annual Meeting, and took the charge of the Church in Hopewell. The results of his mission were such as to encourage your Board to employ another to take his place, as soon as the right man can be found.

Urgent applications have been received from the Ludlow Church for assistance. Your Board have felt compelled to refer the applications to the Annual Meeting for decision.

We would refer you to the Treasurer's Report to show what has been done with the other funds of the Union Society. To give a report of those funds here, would be doing but little more than to recapitulate what you will find in that excellent report.

FREDERICTON UNION SOCIETY.

COLLECTED BY G. C. HUNT.

R. H. Phillips,	$1 00	S. Ingraham,	$0 50
Charles L. Hartt,	60	A. F. Randolph,	5 00
Rev. G. Spurden, D. D.,	2 00	S. W. Babbitt,	1 00
John Spurden,	1 00	Judge Steadman,	1 00
Mr. McNally,	25	John L. Haines,	1 20
J. G. McNally,	50	Mrs. Asa Coy,	1 01
Mrs. Burden,	48	George C. Tufts,	50
Cash,	1 00	David Estabrooks,	50
William Cooper,	76	Lucy A. Hartt,	10
J. L. Tool,	50	Rev. C. Goodspeed,	04
Mrs. Elijah Clark,	1 00	Miss Heustis,	1 00
G. C. Hunt, sen.,	1 00		
W. S. Estey,	60		$23 54

Fredericton Union Society in account with G. C. Hunt, Treasurer.

CR.

By amount received for Foreign Missions at monthly prayer-meetings,	$10 17
" extra meeting, per Mr. George,	5 30
" collected by Miss Phillips for Union Society,	23 54
	$39 01

DR.

To amount paid to Mr. George,	$5 30	
" remitted by Dr. Spurden,	33 71	
		$39 01

two Associations.

New Brunswick Baptist Missionary Society in account with G. M. Steeves, Treasurer.

1868.	Dr.	
	To paid—	
July 16	Rev. E. Hickson, H M F,	$50 00
16	" B. F. Rattray, H M F,	25 00
16	Mrs. Lawrence, S M F,	10 00
24	Rev. W. M. Edwards, H M F,	12 50
Aug. 4	" T. Blakeney, H M F,	25 00
8	A. F. Randolph, G E,	30 00
15	Rev. W. Pulcifer, S M F,	10 00
16	" Dr. Tupper, F M F,	228 04
Sept. 5	Barnes & Co., U F,	28 60
8	Rev. A. H. Washburn, M M F,	15 00
12	Barnes & Co., U F,	4 11
14	Rev. W. D. Manzer, H M F,	12 50
21	Sunday School Upper Wickham church, S S F,	5 00
22	Rev. G. Burns, H M F,	5 50
22	" B. F. Rattray, H M F,	25 00
22	" E. W. Edwards, H M F,	12 50
23	" E. Hickson, H M F,	50 00
23	S. School Chipman ch., S S F,	5 00
23	Rev. E. C. Cady, U F,	6 00
23	S. School Glenville ch., S S F,	5 00
23	S. School Greenwich ch., S S F,	5 00
Oct. 6	Rev. D. W. Crandall, H M F,	25 00
7	" A. D. Thompson, S M F,	20 00
7	Mrs. McInnis, S M F,	5 00
17	Rev. Dr. Tupper, F M F,	75 00
Nov. 3	" A. H. Washburn, H M F,	15 00
Dec. 9	" B. F. Rattray, H M F,	25 00
12	Barnes & Co., U F,	8 00
12	Barnes & Co., U F,	6 00
12	Barnes & Co., U F,	48 50
15	——— ———, M E F,	25 00
15	" Joseph Jones, M E F,	25 00
19	" W D. Manzer, H M F,	12 50

1869.	Dr.	
	To paid—	
Jan. 7	Rev W. M. Edwards, H M F,	$12 50
7	" E. Hickson, H M F,	25 00
8	" I. E. Bill, U F,	3 60
19	" Dr. Tupper, F M F,	98 00
Feb. 2	" J. Irving, Butternut Ridge Mission, H M F,	10 00
2	S. S., Temperance Vale, S S F,	7 00
2	John Forest, M E F,	25 00
2	Rev. Calvin Goodspeed, H M F,	25 00
4	" Dr. Tupper, F M F,	52 40
4	" " per E. C. Cady, F M F,	2 00
9	" A. H. Washburn, H M F,	25 00
Mar. 12	" Thos. Blakeney, H M F,	12 00
12	" W. D. Manzer, H M F,	25 00
12	" B. F. Rattray, H M F,	25 00
April 8	" E. Hickson, H M F,	25 00
8	Joseph Jones, M E F,	12 00
8	Rev. Jas. Irving, H M F,	8 00
May 4	" A. D. Thompson, S M F,	20 00
4	" Calvin Goodspeed, H M F,	25 00
4	" W. M. Edwards, H M F,	12 50
4	" W Pulcifer, S M F,	10 00
7	" A. H. Washburn, H M F,	15 00
15	" Dr. Tupper, F M F,	137 77
27	" W. M. Edwards, S S F,	6 00
27	" Calvin Goodspeed, S S F,	10 00
June 7	Westfield S. School, S S F,	5 00
7	Mrs. McInnis, S M F,	6 00
18	A. F. Randolph, G E F,	32 39
21	W. S. Underhill, S S F,	6 00
29	Rev. W. D. Manzer, H M F,	12 50
	Balance in Treasurer's hands,	259 04
		$1,808 55

1868.	Cr.		
July 1	By balance on hand,		$320 58
16	" cash from Leinster St. Church, omitted in February, U F,		56 00
Aug. 4	" " Dorchester Church, U F,		19 78
18	" " Missionary Meeting, Brussels Street, per C. D. Everett, U F,		17 28
20	" " First Range Church, H M F,		2 44
20	" " " " U F,		17 12
July 16	By cash per C. Harper, Treasurer Eastern Association, M F,		32 71
16	" " " " S M F,		2 00
16	" " " " G E,		1 00
16	" " " " H M F,		31 47
Sep. 22	Association St. George Church, M F,		208 36
22	Collection Pennfield Church, H M F,		4 00
22	2nd Falls, St. George, H M F,		6 37
22	By cash per Rev. P. O. Reece, U F,		0 44
22	By cash per C. F. Clinch, Treasurer Western Association, M F,		1 60
22	" " " " " H M F,		49 73
22	" " " " " M F,		92 86
22	" " " " " U F,		33 68
Oct. 10	By cash per Mrs. McCready, U F,		87 09
10	" " Thomas Yeomans,		0 50
16	First St. George Church, F M F,		0 75
16	" " " U F,		9 00
16	" Hammond-Vale Church, U F.		12 00
20	Collection Convention, per Z. G. Gabel, F M F,		4 00
Nov. 20	" Pitt St. Church in August, F M F,		143 49
20	" Germain St. Church, H M F,		3 82
14	" Portland Church, S S F,		14 89
14	" " H M F,		1 00
Dec. 14	By cash from Portland Church, F M F,		0 60
14	" " " U F,		0 50
			17 63
	Carried forward,	$1,107 64	1,808 55

		Brought forward,	$1,107 64	1,808 55
Jan. 4	By cash from G. W. Marsters, H M F,	....	150 00	
4	" Estate late Mrs. Corey, per H. Todd, H M F,	....	0 70	
8	" Per Rev. I. E. Bill,—from two Christian sisters,	H M F,	0 50	
		F M F,	0 50	
		U F,	1 00	
15	Collection Carleton Church, per Rev. I. E. Bill, U F,	....	11 41	
Feb. 2	" Rev. James Irving, Buctouche, U F,	....	2 00	
16	" Portland Church, per E. C. Cady, H M F,	....	2 30	
Mar. 22	" from Grand Falls, " " H M F,	....	2 00	
28	By cash from Rev. W. S. McKenzie, unknown friend, H M F,		3 00	
May 5	" " Z. G. Gabel, do. do.,	S S F,	30 00	
5	" " do. do. do.,	S M F,	30 00	
5	" " do. do. do.,	M E F,	45 00	
5	" " do. do. do.,	H M F,	195 00	
5	" " do do. do.,	F M F,	100 00	
27	" " Geo. Tabor, per Rev. E. C. Cady, U F,	....	2 50	
June 8	" " ——— ———, M E F,	....	25 00	
				$1,808 55

The Several Funds, Baptist Missionary and Union Society, in account with G. M. Steeves, Treasurer.

UNION FUND.

1868.		Dr.	
Sept. 12.	To paid Barnes & Co.,	$4	11
Sept. 28.	" Rev. E. C. Cady,	6	00
Dec. 12.	" Barnes & Co.,	8	09
1869.			
Jan. 8.	" Rev. I. E. Bill,	3	00
	" credit Home Mission Fund,	153	20
	" Foreign Mission Fund,	57	45
	" Ministerial Education Fund,	47	87
	" General Education Fund,	47	88
	" Sabbath School Fund,	38	30
	" Superannuated Ministers' Fund,	38	31
		$404	72
1868.		Cr.	
	By receipts to this Fund during the year,	$404	72

HOME MISSION FUND.

1868.		Dr.	
	To paid orders on this Fund,	$558	50
	" balance on hand,	188	75
		$747	25
1868.		Cr.	
July 8.	By balance on hand, $22 18		
	" receipts to this Fund during the year, 571 87		
	" amount from Union Fund, 153 20		
		$747	25

FOREIGN MISSION FUND.

1868.		Dr.	
	To paid on account of this Fund,	$588	81

1868.

CR.

July 8.	By balance on hand,		$588 81
	" receipts on account this Fund,	$266 32	
	" balance due Treasurer,	248 31	
	" amount from Union Fund,	16 78	
		57 45	
			$583 81

MINISTERIAL EDUCATION FUND.

DR.

To paid orders on this Fund during the year	$100 00
" balance due Treasurer, July 8, 1868,	4 35
" balance on hand,	13 52
	$117 87

CR.

By receipts to this Fund during the year,	$70 00	
" amount from Union Fund,	47 87	
		$117 87

GENERAL EDUCATION FUND.

DR.

To paid orders on this Fund,	$62 39

CR.

By balance on hand,	$13 51	
" receipts to this Fund,	1 00	
" amount from Union Fund,	47 88	
		$62 39

SABBATH SCHOOL FUND.

DR.

To paid orders on this Fund,	$54 90
" balance on hand,	68 60
	$119 60

1868.

CR.

July 8.	By balance on hand,	$50 00	
	" receipts to this Fund,	31 00	
	" amount from Union Fund,	38 30	
			$119 60

SUPERANNUATED MINISTERS' FUND.

1868.

DR.

To paid orders on this Fund,	$81 00
" balance on hand,	8 67
	$89 67

1868.

CR.

July 8.	By balance on hand,	$19 36	
	" receipts to this Fund,	32 00	
	" balance from Union Fund,	38 31	
			$89 67

MINUTE FUND.

DR.

1868.			
July 8.	To balance due Treasurer.		$4 11
"	To paid orders on this Fund,		83 10
			$87 21

CR.

	By collections for this Fund,	$86 44	
	" balance due Treasurer,	77	$87 21

Cash on hand:

1869.			
July.	Home Mission Fund,		$188 75
	Ministerial Education,		13 52
	Sabbath School Fund,		65 60
	Superannuated Ministers' Fund,		8 67
			$276 54
1869.	Less due Treasurer—		
July.	Foreign Mission Fund,	$16 73	
	Minute Fund,	77	$17 50
			$259 04

Account of monies received at the Western Association, held at Blissfield, Miramichi, September 16th, 17th, and 18th, 1869, by Mr. Calvin Goodspeed, and Mr. William Swim, Treasurers of the Association, and paid over to Mr. G. M. Steeves, Treasurer of the Home Missionary Board, as per his receipt:—

To amount from the churches for Union Society,	$54 70
" collections for Home Missions,	7 99
" collections on Sunday (H. M.)	5 28
" Minutes,	41 96
	$109 93

CALVIN GOODSPEED, } Treasurers of the Association.
WILLIAM SWIM, }

Minute money received since the Association, and paid over to G. M. Steeves Esq., as per his receipt:—

Chipman church,	$1 00
Germain street church, St. John,	4 00
	$5 00

Z. G. GABEL, *Acting for Treasurer.*

THE NEW BRUNSWICK

BAPTIST EDUCATION SOCIETY.

FOUNDED 1836.

OFFICERS FOR 1869-70.

President—Z. G. Gabel.

Vice-Presidents— { Rev. C. Spurden, D. D.
Rev. Timothy Harley.
A. D. Yerka, Esq.
John Ferris, Esq. M. P.

Secretary—Fredericton—R. H. Phillips.
St. John—John R. Calhoun.

Treasurer—A. F. Randolph.

Auditor—Z. R. Everitt.

Committee—The Revs. I. E. Bill, George Burns, E. C. Cady, M. A., G. M. W Carey, M. A., W. A. Corey, C. Goodspeed, B. A., J. G. Harvey, E. Hickson, M. A., J. E. Hopper, M. A., W. S. McKenzie, M. A., and Thomas Todd; and Messrs. the Hon. A. McL. Seely, John Pickard, M. P., F. Hibbard, M. P. P., Judge Steadman, Geo. C. Hunt, William Bridges, John L. Hainds, John Smith, Henry Vaughan, Gilbert White, J. W. Hartt, M. A., Reuben G. Lunt, G. M. Steeves, L. McMann, J. H. Harding, A. W. Masters, John F. Marsters, J. S. May, and William Lewis.

BLISSFIELD, Sept. 18, 1869.

Meeting of the Education Society. President, Z. G. Gabel, in the Chair.

Prayer by Dr. Spurden.

The Annual Report, as printed in the Minutes of the Eastern Association, was then read, unanimously adopted, and ordered to be printed in the Minutes of the Western Association.

After a financial statement by the President, several brethren gave urgent and practical addresses.

Revs. C. Spurden, D. D., G. Rigby, T. Harley, J. R. Strang, and W. D. Manzer, were appointed a Committee to nominate the officers for the ensuing year.

Report received and adopted.

The following donations were then received towards the payment of the debt on the Seminary;

Brother George Jewett,	$20.00
Daniel Clark,	10.00

Resolved, That the best thanks of this Society be presented to Z. G. Gabel, Esq., for his indefatigable labors in connection with the liquidation of the debt on the Seminary; and, having perfect confidence in the President, this Society earnestly request the ministers, and other collectors, to send to him, immediately, the amounts they receive, that the debt may be paid on, or before, the 5th day of next month.

C. GOODSPEED, *Secretary, pro. tem.*

REPORT.

The lapse of another year brings us to our Thirty-second Annual Report. The attendance of pupils at our Institution the past year has been 101. The Female Department has again been opened under Mis-Rosie A. Bentley, as Preceptress. The French department, under Prof-Bechard, has also been an addition of the past year. We have felt a degree of satisfaction in knowing that the Principal, in securing the services of Mr. Geo. E. Tufts, B. A., and those just named, has been most ably seconded in his efforts to promote the efficient working of the school.

The usual public examinations were held, and were attended by his Excellency the Lieutenant Governor, Dr. Jack, and Professors of the University; His Honor Judge Steadman, Revs. Dr. Brooke, Dr. Spurden, W. S. McKenzie, M. A., E. C. Cady, M. A., I. E. Bill, and many others. The encomiums passed upon the Teachers by the examiners and the press were very gratifying, and richly deserved; and we would specially call the attention of our people to the fact that their sons and daughters receive as good a training at our Seminary as at any other institution. Theological instruction was also imparted to three students during the year.

We ought not to rest content with present attainments, but each year should witness an increasing effort to outdo the past. Much time has been spent in talking down and striving to pull down. A few years of honest effort in the other direction (added to the successes of the past four years), must tell immensely in our favor. Repairs that have long been needed should be attended to without delay. Additional school-room is required; but as brethren who are acquainted with our needs will be at the Associations, it will be unnecessary to enlarge on this point.

There is much to be done for our Institution. The Endowment Fund should not be lost sight of, and if the debt against the Society is paid immediately, as we hope and believe it will, a commencement ought to be made. Men love to invest in anything that bears the evidence of life and looks as though it had a promise of success. Our Seminary and College are intimately connected, and we hope while our people give to sustain the feeder, they will also, for the future, more liberally give to sustain Acadia—the "Child of Providence."

As has already been made known, the Committee, with great reluctance, accepted the resignation of the Rev. J. E. Hopper, as Principal, and to him the denomination owe a debt of gratitude for the energy and ability he displayed in the management and the successful working up

of the Seminary. We suggest that the address presented to our esteemed brother on his retirement, and his reply thereto, be inserted in the Minutes.

The Rev. Calvin Goodspeed, B. A., has been appointed Principal, and from his educational attainments, we believe we are fully warranted in expecting that the Institution will lose none of the favor gained for it by his predecessor in office.

An addition of $200 to the Provincial grant was obtained last Session. This now places the Male Department on an *equality only* with the Male Departments of other similar Institutions. The Female Department is not in receipt of any grant. This is a *great injustice*, but we hope that another year will not be allowed to pass without the Executive granting our *just demands*. Either of two courses ought to be adopted. Mete out even-handed justice to all, or do away entirely with Denominational grants.

It has been a source of gratification and encouragement to know that the request made last year, that the County Quarterly Meetings would remember the Institution at a Throne of Grace, was complied with. We renew the request. Prayer is a power. If the Lord be on our side, what can hinder our beloved Seminary's growth and prosperity. The third Thursday in February is a day generally observed on this continent as a day of prayer for Colleges. Brethren, do not forget to pray for your Seminary on the annual return of that day.

R. H. PHILLIPS, Sec'y.

ADDRESS TO THE HON. L. A. WILMOT, D. C. L.,

LIEUTENANT GOVERNOR OF NEW BRUNSWICK.

Presented on the 15th July, by Rev. C. Spurden, D. D., Asa Coy, Esq., and A. D. Yerxa, Esq., who were appointed a deputation for that purpose.

The ministers and members of the New Brunswick Baptist Association, desire to tender to your Excellency their sincere congratulations upon your appointment to the office of Lieutenant Governor of this your native Province.

Although they are not associated with you by the ties of denominational relationship, they rejoice in the thought that they are united with you in the far higher and more sacred bonds of allegiance to the same Lord, and of consecration to the same service of faith and holiness; and they recall with pleasure the fact that for many years your honored father, long a member of their body, was ready to co-operate with them in every good work.

They would not forget the obligations they are under to you for your advocacy of their claims to religious equality, and to the enjoyment of educational privileges without distinction of sect or party.

To yourself, in conjunction with other advocates of the principles of freedom, they are indebted for securing the recognition by the Legislature of their right to receive provincial aid for services rendered to the State by the education of the young; and now that the principle of equality is firmly established, they would not be unmindful of the struggle by which that result was secured; and before the generation, which can remember that struggle, passes away, they rejoice in the opportunity of placing upon record their feelings of gratitude to you for the share you took in bringing about the existing state of things.

They also desire to express their appreciation of the changes effected in the Provincial University, the wisdom of which is evinced by the degree of prosperity which that Institution has of late enjoyed.

They trust that your Excellency will be encouraged in the prosecution of the same liberal and enlightened course of procedure during your tenure of the high office with which you have been invested, and their fervent prayer will ever be that yourself and Mrs. Wilmot may, through life, enjoy the blessing of the Most High, and in the world to come inherit everlasting glory.

Signed by order and on behalf of the Association,

W. A. Corey, *Moderator.*
J. M. Currey, *Clerk.*

Jemseg, 9th July, 1869.

To which the Lieutenant Governor was pleased to make the following

REPLY.

Gentlemen—It is especially gratifying to me to receive the truly fraternal congratulations of your "Association," and I thank you for them.

My heart responds to your claim of a higher relationship than that which is merely denominational. Divisional lines and marks may serve the purpose of a more complete sectional organization, but they give no material strength in the hour of conflict.

Glorious have been the victories won by your church in the various parts of the world, but they were won by you as a part of "the mili-

tant embodied Host," "not by might nor by power," but by the aid of the Holy Spirit.

I have some very agreeable memories of happy seasons, when in my early youth I attended with my honored father the ministrations of Harding, and Harris, and Dunbar, in the old Baptist church of this city; and from that time to the present I have numbered among my most sincere friends many members of your communion.

We all have reason to be thankful for our civil and religious liberty. It was not without a struggle that the present state of religious equality was established in this Province, and I thank you for your very favorable notice of the part which I bore in assisting to bring about the present state of things; but we are as much indebted for the result to our invaluable Representative Institutions as to the personal efforts of any individual, and when constitutional government was once inaugurated our victory was complete.

Without an improper departure from the spirit of the occasion, may I not express to you my opinion that we have, under God, a magnificent future before us, worthy of the greatest efforts of the British American mind.

Shall we by loyalty to our country, and a wise administration of our government lay the foundation of a future Empire, exalted by righteousness, inflexible in its justice, strong in the affections of the people, and living in all good neighborhood with our friends beside us, only emulous to excel each other in the amenities and courtesies of national intercourse, and in the cultivation of all that can exalt and refine the national character, sedulously developing our boundless resources of wealth, and opening from ocean to ocean another highway for commerce and civilization, or shall we prove to be laggards, and so lost to every feeling of national pride and self-reliance as to be unfaithful to our great trust, and allow our birthright to pass into other hands? Let us one and all resolve to be true to our country.

Next to the cause of Christianity, which must even stand foremost as the noblest which can occupy the mind, and employ the talents of man, is that of Education. We want intellectual culture and moral refinement—the education which combines greatness and goodness. It was truly said by one of the English divines that "Many that are well learned are ill-taught, have a good head and a bad heart. Learning and virtue are excellent company, but they do not always meet." As the public mind of this Province is now being directed towards the question of popular education, most sincerely and earnestly do I ask the aid of your influential body in the good cause, and may it soon be said of our Province that "there is a school for every child, and that every child fit to be taught is at school."

We cannot afford to be indifferent on this great question; and in order to the future supply of our higher institutions of learning, we must complete and keep in successful operation a thorough system of preparatory schools.

It is my good fortune to be associated with constitutional advisers who are of one mind on this great subject, and who are well inclined to do all they can for the education of the youth of the country.

Be assured that the principles which have directed me in the past shall be my guide for the future. And it will be a source of consolation to me during the short time of the present life which remains to me, to know that my public efforts to advance the interests of my native Pro-

vince have merited the commendation of those whose good opinions I most highly value.

I thank you for your prayers on behalf of Mrs. Wilmot and myself; and in the spirit of fraternal love most sincerely do I pray that the great head of the church may abundantly bless and prosper you in all your efforts for the extension of the Redeemer's kingdom.

ADDRESS TO PROFESSOR HOPPER.

The following Address was presented to Rev. J. E. Hopper, on his resignation as Principal of the Institution:

DEAR BROTHER—The Managing Committee of the New Brunswick Baptist Education Society, having duly considered your letter of resignation, tendered on the 9th instant, together with the conscientious convictions of duty upon which it is based,—though deeply regretting your retirement from the Institution,—cannot do otherwise than accede to your wishes. You tell us it is the first wish of your heart to devote the best energies of your life unreservedly to the great work of the Christian ministry. Our hearts respond, God speed you in the accomplishment of His will in this matter. But the Committee cannot allow you to retire from your present important post without expressing their deep sense of obligation for the *ability*, *fidelity*, and *earnestness* which you have brought, so successfully, to bear upon the interests committed to your trust. Your progress in elevating the intellectual character of the Institution, and in promoting, in all respects, its efficiency and expansion, has been quite equal to our most sanguine expectations; and it is pleasing to know that on your retirement you cherish the most lively hopes of the future success of the enterprise which you now commit to other hands.

On parting with you, dear brother, be assured that you carry with you our undiminished confidence and good will, and that we most fervently pray that the God of all grace will give you a successful future in the ministry of His word, and make you largely instrumental in guiding precious souls to the Saviour.

I. E. BILL, *Chairman.*

TO THE NEW BRUNSWICK BAPTIST EDUCATION SOCIETY.

DEAR BRETHREN,—In retiring from my post, as Principal of the Baptist Seminary, it is a source of great pleasure to be assured that my efforts to promote the interests of your Seminary, have met your hearty approval. For over three years we have laboured harmoniously, and not without favourable results. We have made an average of over one hundred students per year. Our Legislative grant has been increased, and the old debt on the Institution has been all but wiped out. This last matter, brethren, let me urge you to prosecute assiduously, that we may see our Seminary relieved of this clog upon its growth by the meeting of our Association.

The Seminary and its interests shall ever be dear to me; and was it not that I believe it the will of God that I should engage in the work of the Gospel ministry, I would gladly devote my energies to the accomplishment of the work it has in charge. Never has its future seemed brighter to me than at the present time, and I feel assured that the judi-

cious selection you have made in appointing my successor, will command not only the approval of our Denomination, but also that of the public at large.

Brethren, accept my sincere thanks for the uniform courtesy and kindness you have always accorded to me. And may our Heavenly Father so influence you in your deliberations, and me in my selection of a field of labour, that His blessing may be shed down on us, and we at last be welcomed as faithful stewards into His kingdom and glory.

Yours, most respectfully, J. E. HOPPER.

COVENANT.

We do now, in the presence of the great, all-seeing and most glorious God, and before angels and men, give up ourselves to the Lord Jehovah, Father, Son, and Holy Ghost, and avouch him this day to be our God, our Father, our Saviour, and our Leader, and receive him as our Portion for ever. We give up ourselves to the Lord Jesus Christ, and engage to adhere to him as the head of his people in the covenant of grace, and rely on him as our Prophet, Priest, and King, to bring us to eternal blessedness.

We acknowledge our everlasting and indispensable obligations to glorify God by living a holy, righteous, and godly life, in this present world, in all our several places and relations; and we engage by the assistance of the Divine Spirit, to improve our time, strength, talents, and advantages to his glory and the good of our fellow-men; promising, by Divine help, to walk in our houses as becomes those professing godliness, and to maintain the worship of God in our families, and to train up those under our care in the ways of religion and virtue.

We also give up ourselves to one another in covenant, promising to conduct towards each other as brethren in Christ, watching over one another in the love of God—reproving, rebuking, and admonishing one anoher for good as occasion may require; and if we at any time know that any members of the church are guilty of immoral conduct, that we will not expose it by tattling it to others; and if we have any personal difficulty with our brethren, we will not cherish enmity or speak of our grievances to others, but will faithfully labour with them, according to the direction of our Lord—Matt. xviii, 15, 17—that sin may be put away from among us, and that iniquity may not be harboured in the church. We engage to watch not only against the most gross evils, but also against all foolish talking and jesting, which are not convenient—vain disputing about words and things which gender strife—disregarding promises, and not fulfilling engagements—tattling and backbiting, spending time idly at taverns, or elsewhere, and vain, unnecessary worldly conversation on the Sabbath, and whatsoever else is contrary to sound doctrine, according to the glorious gospel of Christ. We promise to hold communion together in the worship of God, and in the ordinances and discipline of his church, according as we are or shall be guided by the Spirit of God in his word—expecting that He will yet further and more gloriously open his word and the mysteries of his kingdom; applying to the blood of the everlasting covenant for the pardon of our many errors, and praying that the Lord would prepare and strengthen us for every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.—*Amen.*

A DECLARATION

Of the Faith, Practice, and Covenant of the Church of Christ, composing the Eastern New Brunswick Baptist Association.

ARTICLE 1. We believe that there is but one only living and true God, who is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth: Deut. vi. 4; John iv. 24; Ps. xc. 2, cxlvii. 5; James i. 17; 1 Tim. i. 17; Mark x. 27; Isaiah vi. 3; Deut. xxxii. 4; Ex. xv. 11, xxxiv. 6, 7.

2. That there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—who are but one God, the same in substance, equal in power and glory: Matt. xxviii. 19; John xv. 26; 1 Cor. xii. 4–6; 2 Cor. xiii. 14; Eph. ii. 18.

3. That the Holy Scriptures of the Old and New Testaments are the Word of God, in which He hath given us our only rule of faith and practice: Luke xvi. 29–31; 2 Tim. iii. 15–17; 1 Thess. ii. 13; 2 Peter i. 21, iii. 2; Rom. iii. 2; Isa. viii. 16, 19, 20.

4. That God, who is infinite in knowledge, and perfectly views all things from the beginning to the end, has foreordained that whatsoever comes to pass, either by his order or permission, shall work for the eternal glory of his great name: Acts xv. 18, ii. 23; Ps. lxxvi. 10, xxxiii. 11; Rom. ix. 17–23, xi. 36.

5. That in the beginning God created the heavens and the earth, the sea, and all that in them are; and he upholds and governs all things by the word of his power: Gen. i.; Ex. xx. 11; Dan. iv. 35; Heb. i. 3.

6. That God made man in his own image, in knowledge, righteousness, and true holiness; and made with him a covenant of life, the condition of which was perfect obedience: Gen. i. 26, 27; ii. 16, 17; Ecc. vii. 29; Gal. iii. 10.

7. That man being left to himself soon fell from that happy and glorious estate in which he was made, by eating the forbidden fruit, by which he brought himself and all his posterity into a state of death: Gen. iii. 6; Rom. v. 12–19.

8. That man being thus dead, his help and recovery are wholly in and from God: John vi. 44; Eph. ii. 4, 5, 7–10; 1 John iv. 10.

9. That God the Father has chosen a great multitude of the human family, whom no man can number, of all nations, and kindreds, and people, and tongues, and given them to his Son in the covenant of his grace, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works, which is the only foundation of salvation for lost and helpless sinners; and thereby the Ministers of the Lord are encouraged to preach the Gospel to every rational creature, because the purposes of God, and the infinite value of Christ's atonement, secure the increase and establishment of Christ's kingdom, so that the kingdoms of this world shall become the kingdom of our Lord and of his Christ; and He shall reign for ever and ever. Rom. viii. 29, 30; Eph. i. 4, 5, 11; John vi. 37–39; Rev. vii. 9; Titus ii. 14; Mark xvi. 15; 2 Tim. ii. 19; Isa. ix. 7; Rev. xi. 15.

10. That Jesus, the eternal Son of God, hath come, and taken on him our nature, and in that nature hath yielded a perfect obedience to the

law which we have transgressed, and suffered death for our sins, and hath brought in a complete and everlasting righteousness, and hath risen and ascended to the right hand of God, and ever liveth to make intercession for us: John i. 1, 14; Heb. i. 1–3, vii. 25, x. 5–10; Rom. i. 4; Dan. ix. 24.

11. That the Holy Ghost, and he only, can and doth make particular application of the benefits of the atonement made by Christ to every elect soul: John iii. 5–8, xvi. 7–15; 1 Cor. xii. 3.

12. That the Spirit of God applies the benefit of this atonement, by convincing us of our sinful, lost, and miserable condition; and then discovering the glorious Saviour, as he is exhibited in the gospel, in his suitableness and sufficiency, and enabling us to embrace him with our whole souls, by which he is made unto us wisdom, righteousness, sanctification and redemption: John xvi. 8–11, 13–15; Gal. v. 22–23; 1 Cor. i. 30.

13. That the life of religion consists in the knowledge of God, and conformity with him in the inward man, which necessarily produceth an external conformity to his commands, and brings us to live in obedience to his holy will in all our ways, and in our several places and relations: John xvii. 3; 1 Cor. x. 31; Eph. ii. 10; Col. iii. 2, 3; Gal. ii. 20; Rom. xii. 1, 2.

14. That true believers being united to Jesus Christ, shall never perish, but live and reign with him for ever. They have communion with God, and by his Spirit they are united with each other, and have communion one with another, whereby they are made partakers of each other's gifts and graces: John vi. 39, x. 28; Rev. iii. 21; John xvii. 7, 11, 21, xiv. 3; Rom. viii. 38, 39; 1 John, i. 3.

15. That the first day of the week, commonly called the Lord's day, is the Christian Sabbath: John xx. 19; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.

16. That God hath appointed the ordinance of civil government for defending the poor as well as the rich, in their civil rights, without infringing upon the consciences of any, or attempting to dictate or govern in the worship of the eternal God, which belongs only to Jesus Christ, the great lawgiver and head of his church: Mark xii. 17; Rom. xiii. 1–6; 1 Peter ii. 13–15; Mat. xxii. 10; Rom. xiv. 4.

17. That there will be a general resurrection, both of the just and the unjust; and that God hath appointed a day in which he will judge the world in righteousness, by Jesus Christ, and will reward every man according to his works; when the wicked will be sent away into everlasting punishment, and the righteous received into life eternal: John v. 28, 29; Acts xvii. 31, xxiv. 15; Rom. ii. 15; Matt. xvi. 29, and 25–46.

PART THE SECOND.

Concerning a Visible Church of Christ, and its Discipline.

1. We believe that a particular visible Church of Christ is a number of Saints and people, by mutual acquaintance and communion, voluntarily and understandingly covenanting and embodying together, for upholding and promoting the worship and service of God, to shew forth

his glory, and for their own edification: 1 Peter, ii. 5; Acts, ii. 42, ix. 31; Hebrews, x. 25; Eph. iv. 15, 16.

2. That Baptism and the Lord's Supper are ordinances of Christ to be continued until his second coming, and that the former is requisite to the latter—that is to say, that those are to be admitted into the communion of the Church, and to partake of all its ordinances and privileges, who upon profession of their faith have been baptized by Immersion, in the name of the Father, and of the Son, and of the Holy Ghost: Matt. xxviii. 19, 29; 1 Cor. xi. 23–26; Acts ii. 41, 42, and ix. 18–26; and viii. 12, 35–39; Matt. iii. 6–16; Rom. vi. 4; Col. ii. 12; Gal. iii. 27; Matt. xxvi. 26–28; Acts xx. 11; 1 Cor. x. 16.

3. That since none but true believers can rightly partake of the ordinances, therefore the door of the church should be carefully kept against all such who cannot give scriptural evidence of their union with Christ: 1 Cor. xi. 27–29; Matt. vii. 6, 15–20; 1 Peter, ii. 5.

4. That a Church thus gathered hath power to choose, and by Elders to ordain those officers that Christ hath appointed in his Church, viz.: Bishops or Elders, and Deacons; and also to depose such officers who walk contrary to the rules of the Gospel; and to discipline their members, though in some cases it may be convenient and profitable to request the advice of the neighboring Churches of Christ: Acts i. 21–26, vi. 3–6, xiv. 23, and xv. 6–31; 1 Cor. v. 13; 2 Thess. iii. 6, 14, 15; Titus, iii 10.

That a Bishop or Elder hath no more power to decide any case or controversy in the Church than any private brother, yet they, having superior gifts for teaching and ruling, ought to exercise and improve the same for the benefit of the Church; and the Church ought to be subjected to the gifts bestowed on the Minister from the Lord, while he is rightly administering in his place; whose place it is to lead in the actings of the Church, and to administer the ordinances of the Gospel, and devote himself to the work of teaching, warning, rebuking, and exhorting the people publicly, and from house to house: Matt. xx. 25–29; 1 Peter v. 3; Acts xx. 20–28, 31; Heb. xiii. 17; 1 Thess. v. 12, 13.

6. That the Deacon's office or work is to take care of the poor, and to have the oversight of the temporal affairs of the Church, and to minister at the Lord's Table: Acts vi. 1–5; 1 Tim. iii. 8–14.

7. That every believer is commanded to be faithful, to improve every gift and talent which is bestowed on him; in order to which, there ought to be such a Gospel freedom that the Church may know where every particular gift is, that it may be improved in its proper place, and to its right end, viz., the glory of God and the good of his people; and the Church ought to be subject to such improvements: 1 Peter iv. 10, 11 and v. 5; 1 Tim. iv. 14; 1Cor. 12th and 14th chapters; Rom. xii. 3–8.

8. That there is a mutual obligation between Minister and people—one to administer in things religious and spiritual, according to the gifts God has given. The Church to communicate of their temporal or worldly substance for his comfort and support, and that by an equality, as nearly as can be ascertained, that one may not be burthened and another eased. But this is not to be effected by force or compulsion, or by the sword of civil power; but it is to be a free-will offering, agreeably to the Scriptures of truth; and every member deficient in this matter ought to be disciplined by Gospel rule, as for any breach of covenant, or neglect of performing Christian duty: Luke x. 7; Rom. xv. 27; 1 Cor. ix.; Gal. vi. 6.

ACT OF ASSEMBLY.

AN ACT FOR THE INCORPORATION OF CERTAIN BODIES IN CONNECTION WITH THE EASTERN AND WESTERN BAPTIST ASSOCIATIONS.

Passed 12th April, 1855.

WHEREAS certain persons are associated together in Churches constituting a religious community known as the Baptist Church, in connection with the Eastern and Western Baptist Associations: And whereas sundry chapels and other buildings have been erected, and lands purchased or otherwise conveyed or held in trust for the use of such churches in the several Counties of this Province, or for educational or other benevolent objects in connection therewith, and inconveniencies have been experienced in managing the same by Trustees, without being incorporated for that purpose:—

Be it therefore enacted by the Lieutenant Governor, Legislative Council, and Assembly, as follows:—

1. Every Board of Trustees of any Chapel or Seminary for education, and land and buildings held therewith, or held for the purpose of erecting any Chapel or Seminary thereon for the use and benefit of any Baptist Church in connection with the Eastern and Western New Brunswick Baptist Association, or in connection with any Baptist Education, or other Society, to be hereafter chosen for any such purpose, and their successors, shall be a body corporate by the name of "The Trustees of the Baptist Chapel," or other property as the case may be, in the place in which the trust property may be situate, and by that name shall have perpetual succession, power to sue and be sued, a common seal renewable at pleasure, power to hold and receive real and personal estate, and improve, sell, let, or assign the same or any part thereof, or any interest in or arising out of the same, and make bye-laws, and exercise such other powers as are conferred by law for the purpose of managing the temporal affairs of the said Chapel, or other property for the benefit of the Church to which the same may belong, or the educational or other objects to which it may be devoted.

2. All Chapels or other property as aforesaid, held in trust as aforesaid in any part of the Province, shall be subject to the provisions of this Act whenever a Board of Trustees to manage the same shall be elected as hereinafter mentioned, and a conveyance thereof shall be made to the Corporation by the existing Trustees; and the said Corporation shall then hold the same for the purposes aforesaid with as good a title, legal and equitable, as such Trustees had at the time of the conveyance

3. Every such Church, together with the congregation regularly attending and contributing to its funds by pew rents or otherwise, may annually at such time and in such manner as each Church shall prescribe by the male members present at any meeting for the purpose, elect any number of Trustees, not less than three nor more than nine, from among the male members of the said Church or congregation, or both, who shall continue in office for one year, or until others are elected in their stead.

4. Every meeting of the Church, or Church and congregation, for any of the purposes aforesaid, shall act on notice to be given by the Pastor or Minister presiding over the same, or if there be none, by any Deacon thereof, of any usual meeting of the Church for worship or business.

5. Such Trustees may, on due notice, meet together and manage the temporal affairs of the Chapel for which they are elected, and the property in connection therewith, for the benefit of the Church to which it shall belong.

6. Every Educational or other Society as aforesaid, may, at its Annual Meeting to be held at either of the said Associations or elsewhere, on notice

by post or otherwise, elect from among its members such number of Trustees as may be deemed necessary for the management of the affairs of any Seminary in connection therewith, who, together with all the ministers of the denomination accredited at such Association as additional or *ex-officio* Trustees, may transact its business on due notice to be given as aforesaid, or by a Committee to be appointed for that purpose at the same time by the said Trustees.

7. Whenever by this Act any Board of Trustees or number of persons may require to do any act, a majority of those present at the meeting shall be sufficient for the purpose.

8. The annual revenue derived from the rent of lands belonging to any such Chapel, Seminary, or Society as aforesaid, shall not exceed five hundred pounds.