

MINUTES
OF THE
SIXTH SESSION
OF THE
EASTERN NEW BRUNSWICK
BAPTIST ASSOCIATION,

HELD AT HILLSBOROUGH, N. B.

SATURDAY, MONDAY, AND TUESDAY,

July 9th, 11th, and 12th.

Minutes of Corresponding Associations, and other Documents relating to the E. N. B. Baptist Association, and Letters of General Correspondence, may be directed to the Editors of the Christian Visitor, St. John, N. B.

SAINT JOHN, N. B. :
PRINTED BY GEO. W. DAY, KING STREET.
1853.

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MINUTES.

HILLSBOROUGH, July 9, 1853.

THE Ministers and Brethren composing the Eastern New Brunswick Baptist Association, convened at the Baptist Chapel in Hillsborough, at 2 o'clock, P. M., and after about three hours had been spent in social Conference, the Association was organized by appointing

Elder JAMES WALLACE, *Moderator.*

Brother ISAIAH WALLACE, *Clerk.*

“ A. H. MUNRO, *Assistant Clerk.*

Unanimously Resolved, That the Delegates and Brethren from Nova Scotia and Western New Brunswick Associations, together with Brethren recommended by Delegates, take their seats and participate in the deliberations.

The following Brethren then took their seats as members of the Association, viz :

Rev. S. Robinson, from Western New Brunswick Association ; Rev. Dr. Cramp, from Central Nova Scotia Association ; Elders B. Scott, Domestic Missionary, G. F. Miles, I. E. Bill, and R. Thomson, A. M., Editors of Christian Visitor ; Brother P. Knight, French Missionary ; Brother E. H. Duval, St. John ; Brethren David McKeen and John H. Hughes, Licentiates ; Rev. C. Spurgeon, A. M., Principal of Fredericton Baptist Seminary ; Bro. — White, Miramichi ; Brother A. McL. Seely, Esq. St. John ; Elder J. McGee, Nashwanak.

The following Officers and Committees were then chosen, viz :

Brother T. H. RANDALL, *Treasurer of Domestic Missions, Minutes Money, and Monies for Union Society.*
Brother ISAAC GRANT, *Treasurer of Association.*
Elder JAMES NEWCOMB, *Financial Secretary.*

COMMITTEES.

To Examine Letters.—Elders Bancroft, Marshall, and Tremble.
To Examine Circular Letter.—Elders Spurden, Thomson, and
Brother Goldrup.

On Colportage.—Elders I. E. Bill and Much, and Brethren D.
McKeen, John More, and P. Knight.

On the Christian Visitor.—Elders C. Spurden, S. Robinson, G. F.
Miles, E. Keirstead, Dr. Cramp, and Brethren A. McL. Seely, and
R. E. Steves.

On Special Business.—Elders Bunting, Herrett, Robinson, Bill,
Coleman, Scott, McPhail, Bleakney, Jackson, Newcomb, and Smith,
and Brother P. Knight.

To Read Letters.—Elders Sears and Foshay, and Brother Duval.

On Missions.—Elders I. E. Bill, Scott, Miles, McPhail, McGee,
Bleakney, Tremble, Thomson, Coleman, Newcomb, and Herrett,
and Brethren F. Sears, Lates, J. C. Jones, James Reed, D. Crandal,
Junr., Levi Wells, Joshua Steves, W. Kay, James Bleakney, John
Steves, Dr. Cramp, and Brother A. Smith.

On Union Societies.—Elders Coleman, Burns, Thorn, and Duffy,
and Brethren Jonas Cole, N. Reed, John Moore, G. Buck, Grindley,
Randal, and Anderson.

On the Bible Question.—Elders Joseph Crandal, S. Bancroft, and
Dr. Cramp, and Brethren D. McKeen, and D. V. Crandal.

On Collegiate Education.—Elders Dr. Cramp, I. E. Bill, R. Thom-
son, C. Spurden, S. Robinson, and A. Smith, and Brethren Balentine
and Duval.

On Sabbath Schools.—Elders Tremble and McGee, and Brethren A.
H. Munro, M. Harris, James Prince, and George Ballentine.

To prepare a Memorial in reference to departed Brethren.—Elders
Dr. Cramp, J. Bunting, and C. Spurden.

On New Churches.—Elders Jackson, Kierstead, Bleakney, and
Marshall.

The Committee of Arrangements announced the order
of meetings for the Sabbath.

Prayer by Brother Robinson.

Adjourned to meet on Monday at 10 o'clock, A. M.

Monday, 11th July, 10 o'clock, A. M.

Met according to adjournment. Introductory Sermon
preached by Elder Joshua Bunting; from the words,
"Thou art Peter, and upon this rock I will build my
church;" Matt. xvi. 18. The letters from the following
Churches were then read, and the Delegates took their
seats as members of the Association:

Harvey.—Deacons John Cleveland, Benj. Bray, and Joshua Bishop.

Grand Lake.—Elder Kierstead.

St. Martins.—Elders J. A. Smith and John Wilson.

2d. Moncton.—Elder James Newcomb, and Deacon J. Lates.

- 1st. *Salisbury*.—Elder Joseph Crandal, John Peck, W. Wilson, and John Trites.
 2d. *Sackville*.—Elder Coleman, John Saunders, William Read, and James Read.
 2d. *Grand Lake*.—Brother E. Kierstead.
 1st. *Moncton*.—Elders James Newcomb, John Harris, and J. Prince.
Strohholm.—Elder Peter Spragg.
Butternut Ridge.—Thomas Keith, O. Keith, and J. Hicks.
New Canaan.—Elder Merrit Keith.
 2d. *Dorchester*.—Elder Levi Marshall and A. Hicks.
 1st. *Dorchester*.—Elder William Sears, and Deacon G. Buck.
Upham.—Deacons Taber and John Steves.
Sussex.—Elder Herritt.
Hampton.—Elder S. Bancroft.
Puconche.—Elders J. Bleakney, W. Jackson, and McPhail.
 3d. *Salisbury*.—Elder J. Bunting.
 2d. *Salisbury*.—Elder J. Herritt, D. Bleakney, J. C. Jones, and W. Steves.
 1st. *Sackville*.—Deacon Sears.
 2d. *Springfield*.—Elder James Tremble.
Point de Bute.—
Mill Cove.—Elder Elias Keirstead.
Hopewell.—Elder James Wallace, Deacon Bennett, J. Calhoun, N. Wells, and E. Develin.
Hillsborough.—Deacons W. Grass and Isaac Grass, Brothers R. E. Steves, J. Cameron, Christian Steves, and A. Barnett.
Upper Lake Lomond.—James F. Gooldrup.
 1st. *Johnston*.—Elder Charles Thorn.
Norton.—Elder Herritt.
 1st. *Springfield*.—Elder David Crandal and D. H. Crandal.
 2d. *Elgin*.—Deacon Charles Bleakney, J. R. Constantine, J. S. Colpits, and James Horseman.
 1st. *Elgin*.—Brothers Michael Golding and S. Smith.
 1st. *Wickham*.—

NEW CHURCHES.

- 2d. *Johnstone*.—Elders Tremble and Thorn.
Kingston.—Elder Tremble.
Point Monash.—Elder Bleakney.
Shediac.—Elder B. Scott.
 2d. *Hillsborough*.—Elder Daniel V. Crandal, Enoch Dawson, and Elisha S. Steves.

After Prayer by Elder Marshall, the Association adjourned to meet at 3 o'clock, P. M.

Afternoon Session.

Met pursuant to adjournment. Prayer by Brother McKeen.

The greater part of the Ministering Brethren having been absent, engaged on Committees, we were unable

to proceed to business ; consequently, Brethren E. F. Foshay and David McKeen occupied about half an hour in addressing the assembly on *brotherly love*, as necessary to exist in our Churches in order to their prosperity.

Resolved, That this Association hold its next Annual Session with the Second Baptist Church in Wickham, on the second Saturday in July 1854 ; that a Conference commence at 2 o'clock, and continue until 5 o'clock, P. M., at which time the Association be organized.

Resolved, That Elder Austin Smith preach the introductory sermon ; in case of failure, Elder E. F. Foshay.

Resolved, That Elder J. Bancroft write the Circular Letter.

Resolved, That Elders D. Crandal and James Tremble, and Brethren John Coldwell, James Hendry, and Alex. McDonald, be a Committee of Arrangement for the Association next year.

Resolved, That Elder D. Crandal be our Delegate to the Western N. B. Association, and that Elder E. Keirstead be his alternate.

Resolved, That Brethren J. C. Jones, J. S. Trites, R. E. Steves, John Cleveland, and James Moran be Delegates to the Baptist Convention, to be held at Nictaux, N. S., in September next.

Resolved, That the Editors of the Christian Visitor superintend the printing of the minutes, and that 900 copies be printed ; that the Articles and Covenant be inserted, as in the minutes of the Western N. B. Association.

Resolved, That Elder S. Bancroft be our Delegate to the Western N. S. and Central Associations.

The Committee on Colportage submitted the following Report, which was adopted :

They are most happy to learn that Brethren Mutch and Moore, who have been travelling as Colporteurs somewhat extensively during the past year, have been successful in this department of Christian labour ; and they most cordially recommend this enterprize as one that is adapted to do great good.

It is proper that the friends of this cause should know that in extending to the Colporteurs, as they traverse the Country, their hospitality, they are aiding an object in which the diffusion of useful and evangelical knowledge is deeply involved.

Respectfully submitted,

I. E. BILL, *Chairman*.

After Prayer by Brother Bill, adjourned till half-past 6 this evening.

Monday, half-past 6 o'clock, P. M.

Met pursuant to adjournment. Prayer by Dr. Cramp.

The Committee on Letters from New Churches submitted their Report which was adopted.

The Committee on New Churches beg leave to Report, that they have examined five letters from different Churches, and would recommend the reading of these letters, and the reception of these Churches as members of the Eastern Association of New Brunswick, under the names of Second Hillsborough, Kingston, Shediac, Point Monash, and Second Johnston Churches; and pray that the little one may become a thousand amongst these dear brethren that are casting in their lot amongst us, and the small one a strong nation, and that He who is the desire of all nations may grant it in his own appointed time.

WELLINGTON JACKSON, *Chairman*.

The Committee on Missions submitted their Report, which was adopted.

They regret to learn that Brother Arthur Crawley has resigned his connection with our Society, in order to enter into the service of the American Missionary Union. They trust, nevertheless, that a friendly connection will continue to be maintained between Brother Crawley and the Churches in these Provinces, and that the accounts of his Missionary labours, which may from time to time be published, will tend to perpetuate sympathy and affection; and they pray that he may be abundantly blessed in all his efforts for the salvation of the heathen.

With regard to the Funds contributed for Foreign Missions, the Committee advise the Association to recommend that they be retained in the Treasurer's hands, till Providence shall point out some way in which they may be beneficially employed, whether in sending Missionaries to British India, to Australia, or other Colonial Possessions of Great Britain, or elsewhere.

The Home Mission field daily assumes increasing importance. Large districts in this Province are entirely destitute of evangelical labour in connection with our Denomination, while their inhabitants are prepared to receive our Ministers, and are desirous of enjoying the benefits of their ministrations. Other districts, in which Churches are already formed, are very inadequately supplied with the means of grace. Your Committee rejoice in the success which has for years past attended Home Missionary operations. They think, however, that the time is come for more fully organised and extensive effort. Entertaining these views, they contemplate, with much satisfaction the recent formation of the New Brunswick Baptist Home Missionary Society; and they take the liberty to suggest whether it may not be expedient and advantageous for the Association to commit its Home Missionary Funds to the management of that Society, to recommend the formation of Auxiliaries within the limits of the Association, and

to aid its operations by the establishment of Corresponding Committees, and in any other way that may be deemed advisable.

Your Committee have pleasure in reporting that Brother Knight has laboured among the Acadian French during the past year with commendable assiduity. It is hoped that success will crown this endeavour, and that before long we shall have to welcome converts from Antichristian error and superstition to the true faith.

They would beg to suggest further that the French Mission be taken under the special supervision of the New Brunswick Baptist Home Missionary Board, and be sustained by its Fund.

All of which is respectfully submitted.

I. E. BILL, *Chairman.*

The Report was sustained by able addresses from Brethren Cramp, Robinson, Thompson, Bill, Crandal, Brother Duval, Brother Knight, Missionary to the French, and Brother Miles. After which upwards of £8 was collected in aid of the New Brunswick Domestic Missionary Society.

Prayer by Brother B. Scott.

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

Tuesday, 12th July, 10 o'clock, A. M.

Met pursuant to adjournment. Listened to Preaching by Elder C. Spurden, Principal of the Baptist Seminary, Fredericton. Text, 1 Cor. ii. 14.

The Committee on New Churches having reported favorable on five Churches, their letters were then read, and it was

Resolved, That said Churches be received into this Association.

The right hand of fellowship was consequently presented to the parties representing said Churches, by the Moderator.

It was then Resolved that the Association resolve itself into a meeting of the N. B. Education Society, upon which the President of said Society, Father Crandal, took the Chair, and its Secretary read the Annual Report, (see Appendix) which was adopted, and ordered to be inserted in the Minutes.

Addresses were then made in behalf of the Seminary at Fredericton, by Elders S. Robinson and C. Spurden, and the propriety of at once liquidating the debt on said Institution was forcibly urged.

The Moderator resumed his seat.

The Committee on the Christian Visitor submitted their Report, which was adopted, and followed by remarks upon the value of the Visitor, by Brethren Spurden, Cramp, Scott, and Robinson.

The Committee on the Christian Visitor beg leave to Report.

The Committee learn with regret that the sum of £442 8s. 1d. remains due from the denomination to the Committee appointed to conduct the Visitor, before it came into the hands of the present Proprietors, of which sum £216 ls. 1d. is due the Estate of our late esteemed Brother Very, and that sum must be paid to prevent the sale of the property of the widow and children.

The balance of £226 7s. will probably be met by the subscriptions remaining unsettled.

The Committee recommend for the purpose of raising the above sum due the estate of our deceased brother, that the Committee nominated by the Association to conduct the Paper, be empowered to distribute the burden on the Churches in this Association, according to their relative ability, and thus raise their proportion of the amount required. Those Brethren who had charge of the Paper finding it impossible to conduct it without involving the denomination in fresh debts, as was proved by a six months trial, deemed it expedient to transfer the Visitor to the present Editors.

The great importance of possessing a denominational Paper like the Christian Visitor cannot be too highly appreciated, if it be remembered that the periodical press must always exert a powerful influence. In reviewing the history of the Visitor during the past year, they think it would be an act of injustice to the present esteemed Editors, to withhold the tribute of their approbation and thanks for the effective manner in which they have discharged the onerous duties of the new and difficult position in which they have been placed.

They would heartily commend the interests of the Paper to the sympathy of the Brethren, and strenuously urge upon them the duty of united exertion for its circulation and support.

All which is respectfully submitted.

CHARLES SPURDEN, *Chairman.*

The Committee on Collegiate Education submitted their Report, which was received.

On the subject of Collegiate Education, the Committee do not think it necessary to present a lengthened report, since full information has been recently furnished in the columns of the *Christian Visitor*, relative to the progress and present state of Acadia College.

The success of the endowment enterprise has surpassed general expectation. About nine thousand pounds being now secured, the

accomplishment of the object may be regarded as certain, and Acadia College may be contemplated as a permanent Institution. The friends of education cannot but rejoice in a result so encouraging. It is a triumphant manifestation of the power of the voluntary principle, and a pleasing proof of the high value set upon intellectual advancement in these Provinces.

The Committee are informed that negotiations are going on with several persons with the view to the appointment of a full staff of Professors. When this object is attained, and some desirable additions have been made to the Library and the Philosophical apparatus, the Institution will be placed in good working order, and the number of students will no doubt quickly increase. There are already favorable indications in this respect.

The Committee hope that the liberally disposed will continue to found scholarships, or otherwise to enlarge the funds of the College, in order that the increased income thence accruing may enable the Governors to establish additional Professorships, particularly in Agricultural Chemistry, Civil Engineering, Natural History and Geology, and Modern Languages, all of which are greatly needed.

The recent arrangements made for the instruction of Theological Students are generally regarded, the Committee understand, with entire satisfaction.

It is respectfully requested that the friends of the College will encourage and aid young men who are desirous of availing themselves of its advantages, whether with reference to the full College course, or to any separate branches of instruction.

J. M. CRAMP, *Chairman.*

The Committee to prepare a Memorial to departed Brethren, submitted their Report, which was unanimously adopted.

The Committee appointed to prepare a memorial in reference to departed Brethren, beg to report as follows:—

It has pleased God to remove from us, during the past year, our beloved Brother Burpe, late Missionary to Burmah. He died at Jacksonville, Florida, February 26th last, enjoying to the latest moment of his earthly existence, the blessedness of faith and hope. By his affectionate disposition, his humble bearing, his consistent deportment, and, above all, by his earnest piety, he had become greatly endeared to all his brethren. They glorified the grace of God in him. And they rejoiced, that though his Missionary life was short, and his labours in the Foreign field much interrupted by bodily indisposition and other causes, encouraging success crowned the efforts he was permitted to employ. Some now in heaven, and some who are still on earth were converted to God by his instrumentality. Thus the seal of divine approbation has been placed on our Foreign Missionary enterprise; and it is peculiarly gratifying to the Churches of New Brunswick to reflect that one of themselves was the first Missionary to the heathen from the British Colonies of North America.

The friends of the Missionary Society will deeply sympathise with the afflicted widow and children of the departed Missionary, and such provision will doubtless be made for their support as Christian kindness will dictate.

Another servant of God has also fallen asleep since the last meeting of this Association, who, though not exclusively identified with New Brunswick, laboured often and diligently in the Province, preaching

the Gospel of Christ. Brother David Harris proclaimed the great salvation during the space of forty years, and was instrumental in turning many to the Lord. He has finished his course, having kept the faith, and his spirit has joined kindred spirits before the Throne of Our dear and the Lamb.

Our brethren in Nova Scotia lament the loss of Brother Park, late Pastor of the Church at Nictaux, and of Dr. Sawers of Halifax, a member of the church in Granville street, highly esteemed and honored by all who knew him, and whose labours in connection with the introduction and establishment of the Union Society system will be long remembered.

These dispensations are admonitory to all. They warn us to be ready for the last summons. It may come when least expected. May we be habitually prepared!

J. M. CRAMP, *Chairman.*

The following Resolution was then read and unanimously accepted:

Resolved, That all Christian efforts to ameliorate the condition of Sailors are deserving of approval and encouragement; and that the Sailors' Home, recently established in the City of St. John, is a useful Institution, which merits the sympathy and benevolent regard of the Churches composing the Association, and, moreover, that our Brother Elder E. N. Harris, is entitled to the thanks of the Churches for the interest he has manifested in the matter. All of which is respectfully submitted.

R. THOMSON, A. M.

The Committee on Union Societies submitted their Report, which was adopted.

The Committee on Union Societies beg leave to Report, that your Committee, aware of the real value of Union Societies if efficiently worked, deeply regret that at present they are nearly in a state of prostration. Believing that it can only be revived by a prudent travelling agency, would recommend that as soon as practicable a judicious agent, whose services may be obtained for a moderate remuneration, be employed to visit the Churches comprising this Association, in order to establish and revive Union Societies as extensively as possible. Also recommend that Quarterly Meetings be held in different localities, and that at said meetings the claims of the Union be advanced; and your Committee would urgently request the co-operation of all Pastors, Deacons, and Brethren to advance this good work to the utmost of their power. All of which is respectfully submitted.

W. A. COLEMAN.

Resolved, That the Association adjourn till 3 o'clock. P. M.

Prayer by Brother Bancroft.

Tuesday, 3 o'clock, P. M.

Prayer by Brother Coleman.

The Committee to examine the Circular Letter, having attended to their duty recommend its being read; the

letter was then read by its author, Brother Newcomb, and it was

Resolved, That it be received and printed in the minutes.

The Committee on Sabbath Schools, submitted their Report which was adopted, and ordered to be printed in the minutes. (See Appendix.)

The Committee on Special business, submitted their Report. Its reception was moved and seconded. Before entering into a discussion of the subject, it was

Resolved, That all present who were not members of the Association be requested to retire.

After fully investigating the points referred to in the Report, it was

Resolved, That the Report be adopted.

Committee on Special Business report as follows:—

1st. That it is the opinion of this Committee that Brother Jackson should make an humble acknowledgment of his inconsistencies, and of his unguarded manner of speaking respecting his brethren in the Ministry, when at Miramichi and elsewhere, and that Brother Jackson has refused to make such an acknowledgement before this Committee.

2d. That it is the opinion of this Committee that a Council should be appointed by this Association to investigate matters in connection with the first Church in Elgin.

3d. That it is the opinion of this Committee that this Association should make some arrangement with Brother Masters respecting the horse and carriage used by the Colporteur.

Adjourned to meet at half-past 6 this evening.
Prayer by Brother Smith.

Tuesday Evening, half-past 6 o'clock.

Prayer by Dr. Cramp.

The Committee on the Bible Question presented their Report, which was adopted.

The duty of circulating the Holy Scriptures is so manifest, that the Committee on the Bible Question refrain from any argument or exhortation. The members of this Association do not need to be reminded that the Book of God was written for all nations, and that it ought to be fully and faithfully translated into all languages.

The Institutions by means of which these objects may be secured demand liberal support. Let not the Baptists of New Brunswick be backward in so noble an enterprise. Let them exert themselves to their utmost power, to give the word of truth, in all languages, to all lands.

JOSEPH CRANDALL.

Resolved, That the Officers of the General Union Society for the present year be Rev. S. Robinson, Rev. I. E. Bill, E. H. Duval, S. Hersey, J. F. Masters, W. Hayward, J. Christopher, W. Buchanan, T. McHenry, G. F. Burns, S. Kinsman, R. Stevens, John Smith, A. McL. Seely, James Brayley, G. A. Garrison, and J. R. Fitch.

The Account of the Eastern Association Board was presented and accepted. (See Appendix.)

Listened to a Sermon by Brother David McKeen from Acadia College. Text, Heb. ii. 3. Followed by an exhortation from Brother White.

Unanimously Resolved, That the Ministers, Delegates, and Brethren composing this Association, acknowledge with much gratitude the kindness and hospitality, that they have received during this Session from the Brethren and friends of Hillsborough, and hereby express their warmest thanks for such attention, and their earnest wish that all the blessings promised to the liberal and hospitable may be abundantly enjoyed by the Inhabitants of this flourishing settlement.

The Union Hymn was then sung, in which all happily united, and the benediction pronounced by the Moderator:

JAMES WALLACE, *Moderator*.

ISAIAH WALLACE, *Clerk*.

A. H. MUNRO, *Assistant Clerk*.

CIRCULAR LETTER,

To the Churches comprising the Eastern New Brunswick Baptist Association.

DEAR BRETHREN.—Through the goodness and mercy of our God manifested towards us, we are again privileged with meeting according to appointment in our Annual Association. We trust that God will manifest his gracious presence, and send us a time of refreshing. Some of our Churches are without Pastors, and are almost wholly destitute of the Gospel, and probably the most of them have to complain of the want of more zeal and devotedness in the things of religion. We fear but very few within the bounds of our Eastern Association during the past year have professed their faith in Christ, and become his devoted followers. Yet, on the other hand, some things afford ground for encouragement. Many of our congregations are large and attentive, and a desire after the word of life is, we think, upon the increase, and some precious souls have been buried with Christ by Baptism. In selecting a subject for your consideration, we have thought it best in the present letter to point out some of the causes of declensions in religion, of which many complain, and the means of their removal. The first thing that we shall refer to, is the want of a greater regard for the Word of God. It has been the good pleasure of God "to magnify his word above all his name," and if we become convinced of its importance we shall magnify it too. It is by an experimental knowledge of the truth that we are delivered from the slavery of sin, and made meet to become the partakers of the heavenly inheritance. The Psalmist manifested a great love for the Word of God in the 119th Psalm. "Oh that my ways were directed to keep thy statutes! Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word. Open thou mine eyes that I may behold wondrous things out of thy law. I will run in the ways of thy commandments when thou shalt enlarge my heart. Make me to go in the path of thy commandments; for therein do I delight. Horror hath taken hold upon me because of the wicked that forsake thy law. O how love I thy law, it is my meditation all the day. Through thy precepts I get understanding; therefore I hate every false way. Rivers of waters run down mine eyes because they keep not thy law. Thy word is very pure: therefore thy servant loveth it. Great peace have they which love thy law: and nothing shall offend them."

If we enquire into the cause of the great anti-Christian apostasy which has extended its unhallowed influence over many parts of our world. The principal reason appears to be the rejection of the Word of God. During the wicked reign of Manassah the book of the law of the Lord was lost, and lost in the temple itself, and then idolatry prevailed to an alarming extent. When Josiah came to the throne he anxiously desired to restore the true worship of God. The lost book of the law was found, and the King sent messengers to enquire of Huldah the prophetess "who dwelt in the college" concerning the fate of the nation. In the days of Ezra and Nehemiah, a glorious revival of religion extended its influence among the Jews through their instrumentality. Ezra and his companions stood upon a "pul-

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pit of wood," read the law and explained the meaning to all the people, and they wept bitterly, and entered into a covenant with their God. When the blessed Saviour came into the world religion was reduced to a very low state, and the principal cause no doubt was that the Pharisees by their traditions had "made void the law of God." The glorious reformation which then followed by the preaching of John the Baptist, Christ, and his Apostles, was by means of their making known the true knowledge of God as revealed in the Scriptures. From a consideration of these things how important that we should search the Scriptures, inasmuch as "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Another cause of declension is, we apprehend, resting satisfied with present attainments, without advancing in sanctification. Some people seem to us to be satisfied with about as much religion as will be thought necessary to constitute them children of God, and as will just suffice to carry them to heaven without aiming at growth in grace or holiness. As a certain writer remarks, "a few insulated services may satisfy a formalist, but he that believeth in Jesus hath his heart enlarged and runs with delight in the ways of his commandments." The true believer is anxious to know how high a degree of spirituality is attainable in the present life. "He hungers and thirsts after righteousness." "He adds to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. But he that lacketh these things is blind and cannot see afar off and hath forgotten that he was purged from his old sins." When a mere formalist has once established his religious character, he will commonly sit down contented, thinking that his work is done, but the child of God will be desirous "to bring forth fruit to old age;" to be fat and flourishing and to go on in the strength of the Lord and praise him more and more. The Christian's gracious dispositions are increased and strengthened by exercise. The more he abounds in the love of God and holiness, the stronger will his desires become after greater spiritual blessings. He will be constantly pressing forward, and manifesting a desire "to forget the things behind, and reaching forth unto those things which are before, pressing towards the mark for the prize of the high calling of God in Christ Jesus." It has been said with propriety that "a little religion will make a man miserable, but much will make him happy." It is by following the Lord fully that we shall enjoy peace and comfort in our own minds. The Christian is not only to be born, but he is to grow. The New Testament every where represents the Christian life by things denoting growth and advancement. "The path of the just is as the shining light which shineth more and more unto the perfect day." There is first, the babe, then the young man, then the father in Christ. When a kernel of wheat is deposited in the earth, through the process of vegetation, there appears the blade, then the ear, then the full corn in the ear; and so in the spiritual life in the true believer. "He that does the will of God shall know of the doctrine, and beholding as in a glass the glory of the Lord is changed into the same image from glory to glory, even as by the spirit of the Lord."

Another cause of declension, is, the neglect of secret prayer. Our Saviour has enjoined upon us this duty, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in

secret, and thy Father which seeth in secret shall reward thee openly." How distinct is this command. And yet it is to be feared, that by many professed Christians it is more neglected than almost any other. The blessed Saviour retired into the wilderness to pray, and how interesting was the scene exhibited on one occasion, when, "as he prayed, the fashion of his countenance was altered and his raiment was white and glistening." We have many instances in which he prayed with his disciples, but every day he left the crowds by which he was surrounded, and went alone to hold communion with God. Is it not important that a duty should be fulfilled which is enforced by the Saviour's command, and exhibited by his example? The example of pious men shows the importance of prayer. Daniel three times a day retired to his chamber for prayer, and Paul was probably engaged in prayer when he was "caught up to the third heaven and heard unspeakable words which it is not lawful or possible for man to utter." How many cold hearted professors there are who are languid and spiritless, whose lives are passing unprofitably away because they do not strengthen their faith and animate their zeal by the devotions of the closet. The neglect of prayer is often the cause of numerous doubts and fears, and of that utter prostration of religious feeling which makes so many a burden to the Church. Prayer affords the most direct intercourse the soul can have with God, and there is no exercise in which the child of God can engage, which has so powerful an influence in promoting spirituality of mind. Communion with God seems to introduce us into his immediate presence, and if we go to our closet from day to day and confess our sins, and make use of that holy importunity which the Syrophenician woman possessed, we will not fail of receiving an influence in our hearts which will be abiding. And by following up this course we shall become spiritual and growing Christians. It is this which gives that "closer walk with God" which ensures "a calm and heavenly frame." When Jesus went to the garden, as his baptism of sufferings approached, he was in an agony, but he came forth from the garden calmed and composed through the influence of prayer.

Another cause of declension we apprehend, is too great a love for the world. A few years ago there was a great pressure in the mercantile world. In this Province the crops almost wholly failed; business too was in a great degree suspended, and the people found much difficulty in procuring the comforts of life. The hard times have passed away, and prosperity has again returned, and a great desire is manifested by many of the professed followers of the Saviour after worldly riches. The sad effects, as respect the want of great spirituality of mind, are manifest. How true is the saying of Scripture, "If any man love the world the love of the Father is not in him," and the fearful language of Paul, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." And the language of the Saviour, "Verily I say unto you that a rich man shall hardly enter into the kingdom of heaven. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." As a certain writer remarks, "We have known professors of religion the better for adversity, and if any are the better for prosperity is it not regarded as a prodigy of grace? On the contrary, how many have we known whose piety has declined as their wealth increased; and even where religion has not

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totally disappeared amidst accumulating opulence, it has retained only the form or shadow of what it once was." No man thinks the worse of religion for what he sees in the openly profane, but it is different with respect to religious professors. If he that professes to be a follower of Christ departeth not from iniquity, the Saviour is dishonored by his conduct. The Church of the Laodiceans was not aware of its condition, but imagined that all was going on in a prosperous state, while it was "wretched and miserable, and poor and blind, and naked." "I counsel thee," says the Saviour, "to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye salve that thou mayest see."

Fuller, in his little work called the backslider, makes the following remarks. "It has long appeared to me that this species of covetousness will in all probability prove the eternal overthrow of more characters among professing people, than almost any other sin; and this because it is almost the only sin which may be indulged, and a profession of religion at the same time supported. If a man be a drunkard, a fornicator, an adulterer, or a liar—if he rob his neighbor, oppress the poor, or deal unjustly—he must give up his pretensions to religion; or if not, his religious connections, if they are worthy of being so denominated, will give him up; but he may 'love the world and the things of the world,' and at the same time retain his character. If the depravity of the human heart be not subdued by the grace of God, it will operate. If a dam be placed across some of its ordinary channels, it will flow with greater depth and rapidity in those which remain. It is thus, perhaps, that avarice is most prevalent in old age, when the power of pursuing other vices have in a great measure subsided. And thus it is with religious professors whose hearts are not right with God. They cannot mingle freely with the profane, nor indulge in gross immoralities; but they can love the world supremely to the neglect of God, and be scarcely amenable to human judgment." These we think, Brethren, are some of the causes which have produced those declensions which we lament. But do we indeed lament them? If we do, we shall be anxious to inquire what course shall we adopt for their removal. One means of the removal of these causes is to attend to the advice given by the great Head of the Church to a backsliding people. "Remember from whence thou art fallen, and repent and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent." "Be watchful, and strengthen the things which remain that are ready to die; for I have not found thy works perfect before God. Remember, therefore, how thou hast received, and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the stranger under every green tree, and ye have not obeyed my voice, saith the Lord. Tarn, O backsliding children, saith the Lord; for I am married unto you, and I will take you one of a city and two of a family, and I will bring you to Zion."

Another means we apprehend is the carrying out a wise and healthy discipline. Great and numerous evils have resulted from impropriety of communion. Every Church was intended by Christ to be a light in the world. He commands his people to be holy, and says that without holiness no man shall see the Lord. Peter represents the people

of God as "living stones built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." Paul represents them as "beloved of God called to be saints," or holy persons. To receive or retain unholy persons as members of our Churches is a fearful corruption of the Church of Christ. How severely did Paul rebuke the Church in Corinth for retaining a corrupt member, and how peremptorily did he command that Church, "To deliver such an one unto Satan, for the destruction of the flesh that the spirit might be saved in the day of the Lord Jesus." To retain persons as members of the Church, whose lives are inconsistent with their profession, is a most fearful connivance at sin, and yet how unwilling are many to have such transgressors excluded. But the peace and safety of the Church require it, and it must be done. How many are there in connection with our Churches who give but little evidence of possessing vital piety. What numbers are there who frequently neglect the regular meeting of the Church, and how little anxiety do they feel for the advancement of the redeemer's kingdom.

Another means, we apprehend, is the cultivating a spirit of benevolence. The scripture plan is given by Paul, 1 Cor. xvi. : 2, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Nothing good or great can be effected without system. Men in business are convinced of the importance of method. And if the disciples of Jesus would render their liberality efficient, they must adopt a system for that also. If we desire to be charitable, let us anxiously inquire—Lord what wilt thou have us to do. "He that soweth bountifully, shall reap also bountifully." "God loveth a cheerful giver." "Give alms of such things as ye have, and behold all things are clean unto you." Paul refers to the saying of our Blessed Saviour, "How he said. It is more blessed to give than to receive." Would you desire to have your wealth increase? "Honor the Lord with thy substance, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." The love of Jesus is the great argument for liberality, hereby perceive we his love, because he laid down his life for us. Let this mind be in you which was also in Christ Jesus. It ought to be our anxious desire to inquire how much we owe to our Lord? Do we ever attempt to reckon up the vast amount? Let us seek to become acquainted with our obligations to God at the foot of the Cross. Here we shall become in some measure acquainted with the claims the Saviour has upon us. And by contemplating the greatness of that love wherewith he has loved us, we shall be induced to love our fellow-men, and by every means in our power shall we be desirous to extend the glorious Gospel of Christ. If we are in reality the humble followers of Jesus, we shall realize that "we are not our own but bought with a price." Therefore we shall be desirous to glorify the Saviour, by contributing of our substance for the advancement of his kingdom in the world. The cause of God calls loudly for it. A number of Agents have gone forth throughout the Province, to present claims of vast importance. The endowment scheme I consider as not second to any one of them. Inasmuch as without men thoroughly qualified for the various important stations in which Providence may place them, but little can be expected. Education for our Pastors and Missionaries is absolutely necessary, and we are all beginning to feel more and more the truth of the saying, "that knowledge is power." Our beloved institutions (for which our aged

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Fathers in the ministry manifested so great an interest,) will lay a broad foundation for mighty movements in time to come. From their walls we hope to see a mighty host of young Elishas going forth with the mantles of our fallen Elijahs throughout New Brunswick, Nova Scotia, Prince Edward's Island, to Australia, and to India's distant shores, to plant the Rose of Sharon and the Lily of the Valley. "Is there not a glorious future for the Baptists?" And do we not forcibly feel the words of Dr. Cramp, "that it is our duty to prepare for it." The feeling throughout the Province at large is in favor of Baptist sentiments, and we are convinced that truth is mighty and that it will spread throughout the world. We have long been in want of a well established organization for sending the Gospel to the destitute parts of our own Province. When our Missionaries went forth success attended their efforts, but for want of more concentration of effort in connection with the little time the brethren remained in the field, but a small amount of permanent benefit has been realized. Such an organization we have in the domestic missionary society lately established in Saint John, which promises through the blessing of God to do much for the extension of the Redeemer's kingdom throughout the Province. This we conceive to be an object worthy our liberality, and we would desire to call loudly upon all our Churches to aid in this important work. This society intends that the various parts of the Province destitute of Baptist preaching, shall be supplied as far as its means will allow; and if possible keep a constant supply of preaching where a beginning is commenced. Our Churches are largely indebted to Missionary labor. When we look back upon our past history, for half a century, and view our Fathers in the ministry going forth in the strength of Elijah's God, proclaiming, "Behold the bridegroom cometh, go ye out to meet him." We may well inquire what hath God wrought? Difficulties have been surmounted, obstacles have been removed, the way of the Lord has been prepared, and a great number of living witnesses have risen up to call the Saviour blessed, and rejoice in his everlasting love. Finally, Brethren, farewell, may you be guided by that wisdom which cometh from above, in all your deliberations. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." And may the Blessed Saviour wash you in his precious blood, and bring you to Eternal Glory, to whom be all the praise for ever and ever. Amen.

*Monies received by the Treasurer of the Eastern N. B.
Baptist Association for the Union Board of New
Brunswick.*

Amount rec'd from	2nd Sackville Church,	£5	11	3
Do.	do. 2nd Moncton Church,	1	18	0
Do.	do. Norton Church,	2	11	4
Do.	do. Elder James Blakney,	0	6	2
Do.	do. Mrs. James Blakney,	0	6	2
Do.	do. 1st Moncton Church,	5	0	0
Do.	do. Sussex Church,	3	16	3
Do.	do. Mrs. Mary Calkins,	0	6	2
Do.	do. 1st Salisbury Church,	0	7	6
Do.	do. 2nd Dorchester Church,	0	12	0
Do.	do. 1st Wickham Church,	0	8	9
Do.	do. Mrs. Elias Peck,	0	18	6
Do.	do. Jemseg Church,	2	1	0
Do.	do. Miss Elizabeth Sinton,	0	10	0
Do.	do. Mrs. Catharine Sinton,	0	10	0
Do.	do. Miss Maria Blakney,	0	6	2
Do.	do. Miss Elizabeth Hopper,	0	2	0
Do.	do. Master Titus Stone,	0	1	10
		£25	13	1

Received by the same for Foreign Missions.

Amount rec'd from	2nd Sackville Church,	£0	12	2
Do.	do. John Coldwell,	0	10	0
Do.	do. James Hendry,	0	7	6
Do.	do. James Bulmain,	0	5	0
Do.	do. Mrs. John Gerow,	0	5	0
Do.	do. 1st Springfield Church,	1	7	4
Do.	do. 2nd Grand Lake	3	0	0
Do.	do. Hampton "	1	6	0
Do.	do. Joseph Pickle,	0	5	0
Do.	do. Elijah Baxter,	1	0	0
Do.	do. John Burnet,	0	10	0
	Carried forward,	£9	8	0

		Brought forward,	£9	8	0
Amount received	from	Henry Jackson,	0	5	0
Do.	do.	1st Moncton Church,	3	0	0
Do.	do.	John Wilber, Harvey,	2	0	0
Do.	do.	Elder James Tremble,	0	5	0
Do.	do.	John Colter,	0	2	6
Do.	do.	Thomas Genong,	0	1	3
Do.	do.	Joseph Comer,	0	2	6
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			£15	4	3
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Received by the same for Domestic Missions.

Amount rec'd from	2nd Sackville Church	£2	2	6	
Do.	do.	2nd Grand Lake Church,	1	0	0
Do.	do.	James Hendry,	0	7	6
Do.	do.	John Coldwell,	0	7	6
Do.	do.	Mrs. J. Coldwell,	0	10	0
Do.	do.	Archibald Bulyea.	0	5	0
Do.	do.	1st Springfield Church,	1	7	4
Do.	do.	Hampton Church,	1	3	0
Do.	do.	Upham Church,	3	0	0
Do.	do.	3rd Salisbury Church,	1	2	0
Do.	do.	Buctouche Church,	1	13	7
Do.	do.	1st Johnston Church,	0	18	7
Do.	do.	2nd Elgin Church,	2	1	2
Do.	do.	John Wilber, Harvey,	2	0	0
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			£17	8	2

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*Eastern Association Missionary Board in account with
James Newcomb.*

1852.	—DR.—		
Paid Bro. Isaiah Wallace, for printing Minutes,	£10	5	0
“ Elder E. Foshay, Messenger to N. Scotia,	5	0	0
“ Elder Joseph Crandal, Mess’r to W. Ass’n,	1	8	0
1853. Paid Elder James Blakeney for 184 days Missionary labor to the North,	42	10	0
Paid Elder D. McPhail for 39 days Missionary labor to Miramichi,	9	15	0
“ Elder Jackson for 76 days Missionary la- bor to Miramichi,	19	0	0
			<hr/>
	£87	18	0

1852.	—CR.—		
By cash received at Association,	£12	12	9
“ rec’d for printing Minutes,	8	5	0
“ rec’d from Elder D. Crandal,	0	9	0
“ rec’d from Elder D. Crandal,	8	7	8
“ rec’d from Elder Keith,	0	6	4
1853. Cash rec’d fm Bro. McHenry,	19	9	0
By cash rec’d from Bro. John Hays,	1	0	4
“ collected by Elder Blakeney, when on his mission,	14	16	10
“ collected by Elder McPhail,	1	6	9
“ collected by Elder W. Jackson,	5	8	2
July 12. By cash collected at Hills- borough Association,	15	16	2
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			£87 18 0

JAMES NEWCOMB, *Sec’y and Treasnrer.*
Hillsborough, July 12th, 1853.

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ABSTRACT OF THE STATE OF THE CHURCHES.

STATIONS.	Date of Formation.	Add's.		Restored.	Dismissed.	Excluded.	Died.	Total.	Money for Printing the Minutes.	
		By Letter.	By Baptism.							
1st Salisbury,	1798						1	54	£0 5 0	
1st Sackville,	1798	3	2	2	6	3	125	0 7 6		
Norton,	1805	1		9	5		72	0 7 5		
Hopewell,	1818	2		1	1		219	0 13 6		
1st St. Martins,	1819	6	3	2	5	5	146	0 10 0		
1st Hillsborough,	1822			1	37	2	1	224	0 16 0	
1st Johnston,	1824	2			5		5	52	0 5 0	
1st Wickham,	1825							112	0 5 9	
1st Moncton,	1828	9	4			1	2	103	0 16 2	
2nd Moncton,	1828						1	33	0 4 3	
1st Grand Lake,	1834			1			1	25	0 3 0	
Butternut Ridge,	1836	8		2				135	0 7 6	
1st Elgin,	1839	2		1				53	0 4 0	
2nd Wickham,	1839	2						100	0 6 0	
2nd Salisbury,	1847	1			6			48	0 8 0	
3rd Salisbury,			2					33	0 5 6	
Harvey,	1841	5	2	1	1	1	1	139	0 6 3	
1st Dorchester,		2						55	0 5 0	
2nd Dorchester,	1845		4					33	0 2 2	
Point De Bute,	1850				1	2		54	0 7 6	
Jemseg,	1850							18	0 10 2½	
Upper Loch Lomond,	1851							18	0 2 6	
2nd Elgin,	1851		3					17	0 2 6	
1st Springfield,			1			1		111	0 6 0	
3rd Springfield,	1851				1			30	0 6 5	
Sussex,								26	0 6 6	
Upham,		3	7		5		2	105	0 6 10	
New Canaan,			2				2	110	0 7 6	
2nd Grand Lake,		2	2				3	89	0 5 0	
Mill Cove,	12		1		4	1		26	0 5 0	
Hampton,	5	1			5		3	43	0 5 6	
Studholm,	4						1	35	0 5 0	
Buctouch,	2							19	0 2 6	
2nd Sackville,	5	2			4	2	1	222	0 12 10	
2nd Hillsborough,	1853		39		2			37	0 5 3	
Kingston,	1853							8	0 5 0	
Point Monash,	1853	17				1		34	0 4 0	
2nd Johnston,	1853	1						11	0 5 0	
Shediac,	1853							8	0 3 0	
*2nd St. Martins,	1840							28	0 0 0	
*Coverdale,	1842							48	0 0 0	
*2nd Springfield,								16	0 0 0	
*Restigouche,								31	0 0 0	
*Gondola Point,								17	0 0 0	
*Dalhousie.								9	0 0 0	
		74	70	12	13	76	25	35	2841	12 10 11½

* No Letters received.

LIST OF ORDAINED MINISTERS,
IN CONNECTION WITH THE EASTERN NEW BRUNSWICK
BAPTIST ASSOCIATION.

NAMES.	RESIDENCE.	DATE OF ORDINATION.
Joseph Crandal,	Salisbury,	1798
James Blakney,	Gondola Point,	
William Sears,	Hopewell,	June, 1834
James Wallace,	Hopewell,	August, 1826
Titus Stone,	Sussex Vale,	July, 1828
David Crandal,	Springfield,	January, 1831
Well. Jackson,	St. Martins,	March, 1826
J. C. Skinner,	Wickham,	August, 1836
Peter Spragg,	Springfield,	1840
James A. Smith,	St. Martins,	February, 1843
Charles Thorn,	Johnson,	March, 1840
W. G. Parker,	Point de Bute,	January, 1843
Joshua Bunting,	Saint John,	July, 1843
Nat. Cleveland,	Shepody,	
James Herrit,	Butternut Ridge,	
Samuel Bancroft,	Hampton,	
Daniel McPhail,	Buctouch,	August, 1848
James Newcomb,	Bend,	May, 1849
Patrick Duffy,	Hillsborough,	May, 1849
Elias Kierstead,	Studholm,	December, 1849
Alexander Mutch,	Norton,	July, 1849
D. V. Crandal,	Elgin,	June, 1851
James Trimble,	Waterborough,	February, 1845
George Burns,	Upham,	January, 1851
James McPhee,	Salisbury,	
Merret Keith,	Butternut Ridge,	

LICENCED TO PREACH.

John Sears. Hezekiah Harris, John H. Hughes.

APPENDIX.

Report of the Committee on Sabbath Schools.

The Committee on Sabbath Schools beg to present the following statement which embodies all the information regarding the subject, to be found in letters from Churches read at the present Association.

1834	1st Wickham,	1	Sabbath School of 50 scholars, has a library.
1826	1st Johnston,	1	do. do. 50 do. 8 teachers.
1831	Harvey,	3	do. do. 100 do. 18 do. Has a Li-
1826			brary of 350 Vols.
1836	2d Dorchester,	1	Sabbath School of 35 scholars, a library of 100 vols.
1840	Hampton,	3	do. do. 100 do. 12 teachers, has a
1843			Library of 200 Vols.
1840	Hillsborough,	1	Sabbath School of 140 scholars, 14 teachers, a Li-
1843			brary of 340 vols., 100 Bibles and Testaments, Map.
1843	Point De Bute,	1	Sabbath School 70 scholars, library 100 vols.
1843	2d Salisbury,	1	do. do. 30 do. 4 teachers, a library.
	1st Salisbury,	2	do. do. 70 do.
	3d Salisbury,	1	do. do. 14 do. 1 do.
	1st Springfield,	1	do. do. 59 do. 5 do., a lib'y 150 vols
	Studholm,	1	do. do. 38 do. 4 do.
	Upham,	3	do. do. 91 do. 11 do., a lib'y 98 vols.
	2d Sackville,	4	do. do. 148 do. 29 do., a library of 250
			Vols., 93 Bibles and Testaments.
1848	2d Hillsborough,	1	Sabbath School 73 scholars, 13 teachers, a library
1849			of 123 Vols, 56 Bibles and Testaments.
1849	2d Elgin,	1	Sabbath School, 20 scholars, library 72 Vols.
1849	Hopewell,	4	do. do. 160 do. libraries.
1851	Butternut Ridge,	1	do. do. 48 do. 6 teachers, library.
1845	1st Sackville,	2	Sabbath Schools—no further particulars.
1851	1st St. Martins,	3	do. do. do. do.
	3d Springfield,	2	do. do. do. do.
	1st Dorchester,	1	do. do. do. do.
	Sussex,	1	do. do. do. do.
	2d Johnston,	1	do. do. do. do.
	Norton,	1	do. do. do. do.
	1st Grand Lake,	No	Sabbath School mentioned in letter.
	Buctouch,	do.	do. do. do.
	1st Moncton,	do.	do. do. do.
	Mill Cove,	do.	do. do. do.
	2d Grand Lake,	do.	do. do. do.
	Point Monash,	do.	do. do. do.
	Shediac,	do.	do. do. do.
	Kingston,	do.	do. do. do.
	Jemseg,	Has	no Sabbath School.
	2d Moncton,	No	Sabbath School mentioned in letter.
	Up. L. Lomond,	do.	do. do. do. do.
	New Canaan,	do.	do. do. do. do.
	1st Elgin,	do.	do. do. do. do.

The letter from 1st Wickham did not come under the Committee's notice, nor were they favoured with any information regarding the Sabbath Schools at 2d St. Martins, Coverdale, Springfield, Restigouche, Gondola Point, and Dalhousie.

Churches known to have Sunday Schools, 26.

Do. destitute of do. do. 1.

Schools reported, 42.

Do. with Libraries, 26.

From this table it will be seen that only twenty-nine Churches connected with this Association have reported upon their Sabbath Schools, and that the information thus afforded is far from being sufficiently ample. With extreme regret your committee feel it to be their duty to express the conviction, that while an increase, and as they hope and believe, an increasing interest may be felt in regard to this subject, while many schools may have been opened and established in localities till recently destitute, and that while many if not all of our Sabbath Schools may be comparatively prosperous and progressing, the religious instruction of our youth does not receive that attention which its immense importance demands. Humbly and affectionately, but most earnestly, would your committee therefore urge upon the pastors of Churches the importance of their using every possible effort to establish Sabbath Schools wherever they are needed; and also to render as efficient as practicable those already in existence, within their respective spheres of labor. We do not ask that the Sabbath School should be MERELY TOLERATED, that unnecessary obstacles should not be thrown in the way, we claim for the institution the sympathy and support of all who have the oversight of Churches, whose duty it is to extend to the Sabbath School teacher every aid and encouragement. This may be done in various ways—by preaching sermons on behalf of the Sabbath School—by occasionally or regularly teaching a class in the school—by addresses or examination, or by assisting the teachers in preparing themselves for conducting their classes in an interesting and profitable manner.

Your committee would also beg to solicit the superintendents of Sabbath Schools to hereafter furnish the Association, through the clerks of Churches, with information on the following points in connection with each school, viz:

Its situation and the nature of the building in which it is held.

The seasons of the year in which it is held, also the hours of meeting and dismissal.

The nature of the course of instruction and the books used in the school.

The nature of the Library, Maps, or other apparatus made use of in connection with the school.

The number of sermons, collections, and public examinations during the year.

The number of teachers, male and female, professedly belonging to the school.

The average attendance of teachers, male and female.

The number of scholars on the books—boys and girls distinct.

The average attendance of boys, and the same of girls.

The number of young men and women, not teachers, attending the school.

The probable number of children within two miles of the school.

The Sabbath Schools connected with other denominations, secular or day schools in the same area.

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How many are members of the Church ?
 How many teachers, (male and female) are members ?
 How many of the teachers are heads of families ?
 How many of the pupils have been converted during the year ?
 How many of the teachers ?
 Grounds of encouragement.
 Difficulties retarding the school's usefulness.
 Hints or suggestions arising from the teachers' or superintendents' experience.

In conclusion, your committee beg to express a hope that Sabbath Schools will henceforth receive a larger share of the attention, interest, and prayers of the pastors and members of Baptist Churches in this part of the Province, than has hitherto been bestowed upon them, and that every proper and well directed effort will be energetically put forth by ministers and people, not only to increase the number and enlarge the attendance of the Sabbath Schools, but also to so improve their efficiency as to render them more truly than ever "Nurseries for the church."

A. H. MUNRO.

NEW BRUNSWICK BAPTIST EDUCATION SOCIETY.

FOUNDED A. D., 1836.

President, Elder Joseph Crandal.

Vice Presidents, Elder Samuel Robinson and
 Hon. W. B. Kinnear.

Treasurer, Solomon Hersey, Esq.

Secretaries, Elder I. E. Bill and Asa Coy, Esq.

Principal, Elder Charles Spurden.

Assistant Teacher, Mr. Thomas B. Smith.

Every Minister of the Denomination is a Member of the Board of Directors.

Managing Committee, for the ensuing year, Elders J. D. Casewell and Charles Spurden, Messrs. Samuel W. Babbit, William S. Estey, William Sewell, and Thomas Stewart.

The Tuition Fees are 10s., 15s., and 20s. a term, according to the age of the Pupil. Fuel 2s. 6d. a Term.

Board in the Seminary 8s. 6d. per week. This charge includes, besides Board, the washing of six articles. Each Student makes his own arrangement for bed and bedding.

The course of Study comprises the usual branches of a Commercial, Classical and Mathematical Education.

REPORT.

The Managing Committee are thankful in being able to Report, that the Seminary at Fredericton has been favoured with an encouraging measure of success during the past year. The attendance has been well sustained, the number, for the year, being sixty-four; but as changes are continually occurring, and those who enter do not all remain the whole year, the weekly attendance has not been so large; according to a record kept of those who are actually present every week, the average number has been forty.

The Principal also reports favourably of the diligence manifested by the Pupils generally, and especially by the young men under his instruction; and the hope may be cherished, that, in addition to the acquisition of secular knowledge, religious impressions of a very

salutary kind have been received by some of the youths, both in connexion with our own and other denominations. Sickness, however, has in some instances been permitted to interrupt study; one valued young brother, who is preparing for the Ministry of the Gospel, has been compelled to suspend his studies for several weeks, in consequence of ill health, and seek restoration by entire relaxation and change of air, but hitherto without success. The winter half year was closed by public recitation, and the summer term by a general examination, a report of which, furnished by a kind and firm friend of the Institution, has already been published in the Christian Visitor.

Some alterations and repairs, which had been previously authorized, were made last Summer, and have materially added to the appearance of the building and to the comfort of the inmates. The front entrance has been thoroughly repaired, and to prevent the necessity for the lads entering the School Room from that quarter, a door has been opened in the back of the building, leading directly into the school room, and a strong porch erected over it. New fences also have been constructed; the roof has been well covered with fire proof paint, and the back of the building painted.

In consequence of the outlay thus incurred, no reduction of the amount of the debt has been possible this year.

The thanks of the Committee are due to the Ladies of Fredericton, who furnished a Tea Meeting in the Seminary, the proceeds of which were appropriated to defray the expenses of the repairs mentioned above. Through the seasonable aid thus kindly rendered, and the dividend accruing from the general Missionary Union, the Committee have been able to meet the extraordinary charges of the past year without increasing the debt of the Society, the tuition fees now due being more than adequate to cover the balance in favour of the Committee.

The Committee cannot close their report without advertng to the sum annually absorbed to pay the interest of the debt: it is now about ten years since the present Principal took charge of the Institution, and during that period the interest upon the debt has amounted to three hundred and forty-five pounds, this large sum has been actually paid out for the use of money that might be raised, without any great difficulty, from the friends of Education in this Province.

Will the Society allow another decade to see the gradual waste of between three and four hundred pounds?

The Committee make their appeal at the present time because the general prosperity of the Province encourages them to hope, that the Educational Institution, which has been the object of so much exertion and so many prayers, will not be the last to share in the abundance which God has conferred upon our Brethren.

In behalf of the Committee. CHARLES SPURDEN.

RESOLUTIONS.

1. That the Report now read be adopted, with a request that it be inserted, together with the Cash account, in the Minutes of the Association.
2. That the Managing Committee consist of Elders J. D. Casewell and C. Spurdin, Messrs. S. W. Babbit, W. S. Estey, W. Sewell and T. Stewart.
3. That it is expedient, in the present condition both of the Society and of the Province, to make an effort for the liquidation of the debt.
4. That for the better accomplishment of the above object, the

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whole debt be divided into Thirty Shares of twenty-five pounds each, payable in two instalments from the 1st of October next. That every shareholder be entitled to send a student to the Seminary free of charge for tuition for a period of seven years. That any one holding half a share possess the same privilege for half the time: and that any number of persons combining to take a share, be entitled collectively to the privileges of an individual Shareholder, according to any division made among themselves by mutual agreement. That from those who are unable or unwilling to take Shares, donations be solicited for the payment of the debt. That if a larger number of Shares be taken than will suffice to pay the debt, the surplus be invested to form an endowment, the interest of which shall be applied to increase the efficiency of the Institution.

That Elder R. Thomson, A. M., and Brother John Hughes be requested to act as agents for the purpose of carrying out the above plan.

The Baptist Education Society, in account with the Managing Committee.

1852	Dr.				
	Stove Pipe, &c.	£2	3	2	
	Alterations, Repairs, &c.	47	6	0	
	Wire web for Windows,		2	7	6
	Ladder,	0	15	0	
	Painting Roof fire proof,	18	0	0	
	Do. back of Building,	6	0	0	
	Cutting Wood,	1	7	0	
	Three cords dry Hard Wood,	2	5	0	
	Sundries, Glass, &c.	1	17	2	
	Cleaning School Rooms, &c.	8	0	0	
	Assistant Teacher's Salary,	70	0	0	
1853	Principal's Salary,	230	0	0	
	Advertising and Printing,	4	2	8	
	Interest Central Fire Insurance Company,	22	10	0	
	Do. Note,	12	0	0	
		<hr/>			
		£398	13	6	

1852	Cr.			
Dec.	Balance in hand,	£13	11	3
	Treasurer of General Union,	29	15	0
	Tea Meeting by Ladies of Fredericton,	12	0	0
	Tuition Fees,	81	4	9
1853	Do. late Mr. Phillips,	4	2	8
July	Legislative Grant,	250	0	0
	Balance due the Committee,	7	19	8
		<hr/>		
		£398	13	6

Debts due by the N. B. Baptist Education Society, July 1st, 1853.

Central Fire Insurance Company Mortgage,	£375	0	0
Mrs. Smith, Note,	200	0	0
	<hr/>		
	£575	0	0

Examined the above account with the books and vouchers kept by the Rev. Mr. Spurden, and found it to be correct.

Fredericton, 4th July, 1853.

SAMUEL W. BABBIT.

CONSTITUTION.

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

ART. 2. The Association shall meet Annually, at 2 o'clock, P. M., on the second Saturday of July, 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.

ART. 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.

ART. 4. At each meeting of the Association the Moderator of the preceding year shall call for the vote of a Moderator, 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.

ART. 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 additions 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.

ART. 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

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of their Messengers, if any be present, the right hand of fellowship.

ART. 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 shall request its continuance, and shall engage to enquire into its standing, and report at the next meeting of the Association.

ART. 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 inquiries to the Association, that they may decide as duty shall appear.

ART. 9. Alterations or amendments may be made in this Constitution from time to time such as experience may dictate.

A DECLARATION,

Of the Faith, Practice, and Covenant of the Churches of Christ, comprising 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; Psal. xc. 2; Jer. x 10.; Isa. vi. 3; Exod. 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: 1 John v. 7; Acts v. 3, 4.

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*: Acts xx. 32; 2 Tim. iii. 15—17.

4. That God, who is infinite in knowledge, and perfectly views all things from the beginning to the end, hath foreordained that whatsoever comes to pass, either by his order or permission, shall work for the the eternal glory of his great name: Acts xv. 18; Rom. ix. 17—23; Acts ii. 24; Psal. lxxvi. 10.

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: Exod. xx. 11; Heb. 1, 3. Dan. iv. 35.

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; and ii. 16, 17; 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. 13—19.

8. That man being thus dead, his help and recovery are wholly in and from God; Hos. xiii. 9, Eph. 11. 8; John vi. 44.

8. 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 the kingdom of our Lord and of his Christ; and he shall reign for ever and for ever: Rom. viii. 29, 30; Eph. i. 4, 5; John vi. 37—39; Rev. vii. 9; Tit. ii. 14; Mark xv. 16; 2 Tim. ii. 10; Mat. xii. 33; Rev. xi. 15.

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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 that ever liveth to make intercession for us. Heb. x. 5, 19; Dan. ix. 24; Heb. vii. 25.

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; and xvi. 7—16.

12. That the Spirit of God applies the benefits 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 made unto us wisdom, righteousness, sanctification and redemption: John xvi. 8; 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; Mat. xxiii. 26; Eph. ii. 10.

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 iii. 15, 16, and x. 28; Rom. viii. 17; Rev. iii. 21; 1 John i. 3; Rom. i. 11; Phil. i. 7.

15. That the first day of the week, commonly called the Lord's day, is the Christian Sabbath: Mat. xxiii. 1—6; John xx. 19; Rev. i. 10; Heb. iv. 8—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 law-giver and head of his church : Rom. xiii. 1, 4, 1. Pet. ii. 13, 15 ; Luke xxii. 25, 26 ; Isa. xxxiii. 20, 22 ; Eph. i. 22.

17. That there will be a general resurrection both of the just and 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 shall be sent away into everlasting punishment, and the righteous received into life eternal, John v. 28, 29 ; Rom. ii. 16 ; Mat. 27, and 25, 46.

PART THE SECOND.

Concerning a visible Church of Christ, and its Discipline.

1. We believe that a particular and visible Church of Christ is a number of Believers, by mutual acquaintance and communion voluntarily and understandingly covenanting and embodying together, for upholding and promoting the worship and service of God, to show forth his declarative glory, and for their own edification, 1 Pet. ii. 5 ; 1 Cor. i. 2 ; Acts. ii. 42, 47.

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 his Ordinances and privileges, who upon profession of their Faith have been baptized in the name of the Father, and of the Son, and of the Holy Ghost ; Matt. xxviii. 19, 20 ; 1 Cor. xi. 26—28 ; Acts ii. 41, 42, and ix. 18—26, and viii. 12, 36, 39 ; Mat. iii. 6—16 ; Rom. vi. 4 ; Col. ii. 12 ; John iii. 33 ; John i. 9, 10 ; Acts viii. 36—39.

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 ; Mat. vii. 6, 15—20 ; Ezek. xliv. 7, 9 ; Isaiah xxvi. 2 ; 1 Pet. 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 such cases it may be convenient and profitable to request the advice of neighbouring Churches of Christ; Acts i. 22—26, and vi. 3—6; Num. i. 10; Mat. xviii. 15—18; Acts xv.

5. 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; Mat. xx. 25—29; 1 Peter v. 3; Mat. xxviii. 19, 20; Acts xx. 20—26, 31.

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. 6—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; 1 Cor. 12th and 14th chapters.

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 freewill offering agreeably to the scripture of truth, and every member deficient in this matter ought to be disciplined by gospel rule as for any other breach of covenant, or neglect of performing Christian duty, 2 Cor. viii. 12—13; Luke x, 7; Rom. xv. 27; 1 Cor. ix.

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 obligation 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, professing, 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 another 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, but will faithfully labor with them, according to the directions of our Lord—Math. xviii. 15—17—that sin may be put away from among us, and that iniquity may

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not be harbored 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.

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THE CHURCH OF SCOTLAND
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NOTICES.

The next Annual Session of the Western New Brunswick Baptist Association will be held with the Baptist Church in Saint George, the first Saturday in September, 1868.

The next Annual Session of the Eastern New Brunswick Baptist Association will be held with the 2nd Baptist Church in Wickham, on the second Saturday in July, 1868.

THE BAPTIST CONVENTION

Will hold its next Annual Session on the Third Saturday in September, 1868, with the Baptist Church in Niagara, N. S.

BAPTIST BOOK DEPOSITORY

The Colporteur Committee of New Brunswick, continue their extensive Depository of Books at the office of Messrs. Garrison & Marsters, Custom House Building, St. John, from whence SABBATH SCHOOLS, FAMILIES, and Ministers may have their Libraries replenished or procure new ones. Also Classical Works for Colleges and Academies, and School Books. The retail price for these Books in St. John in no case exceeds, and in many less, than the retail price at the Publishing Houses, where they are issued. \$10, 50, and \$2, 50 Libraries, with Questions and Hymn Books, &c. always on hand. Address

J. F. MARSTERS, Chairman of Committee.

COLPORTEUR SOCIETY.

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THE CHRISTIAN VISITOR,

A FAMILY NEWSPAPER,

Devoted to Religious and General Intelligence.

Is published every Friday Afternoon, at the Observer Office, Prince William Street, St. John, N. B.

TERMS.—10s. single copy, in advance; 12s. 6d. when payment is delayed six months; 6s. 3d. when eight copies are sent to one address, and to clubs when paid in advance; 10s. to such who payment is delayed three months.