M. E. A. Crowley

MINUTES

OF THE

BAPTIST ASSOCIATION,

OF

NEW-BRUNSWICK,

HELD IN THE

PARISH OF PRINCE WILLIAM,

ON THE

SIXTH AND SEVENTH JULY,

1835.

FREDERICTON:
JOHN SIMPSON, PRINTER TO THE KING'S MOST EXCELLENT MAJESTY.

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MINUTES, &c.

OF THE

BAPTIST ASSOCIATION.

PRINCE WILLIAM, JULY 6, 1835.

PURSUANT to the appointment of the Association of last year, held in the City of Saint John, an appropriate Sermon, introductory to the services of the present Session, was delivered by Elder SAMUEL BANCROFT, from Solomon's Songs, 8th chap. 15 ver. after which a collection was taken in aid of the Missionary Fund, amounting to £8 5 3.

The Association was then organized by the choice of
Brother JOSEPH CRANDALL, *Moderator*.
" F. W. MILES, and } *Clerks*.
" W. H. NEEDHAM, }

Messenger from the Nova Scotia Association, Brother EDMUND A. CRAWLEY, and from the Maine Convention, Brother AMORIAH KALLOCH.

☞ In the following Statement, the names of Ordained Ministers are in SMALL CAPITALS; Licenced Preachers in *Italics*; those marked thus (*) were not present. Churches which have no stated Pastor, are distinguished by ——. From Churches thus marked (†) no information was received this Session.

ACCOUNT OF THE CHURCHES.

CHURCHES.	DELEGATES.	ADDED. Restored,	By Letter,	By Baptism,	Removed,	Dismissed,	Excluded,	Died,	Total number of Members.
Fredericton,	F. W. Miles, Jarvis Ring, W. H. Needham, D. Strickland, John T. Smith, R. E. Burpee,	—	3	2	—	3	—	3	70
Canning,	— — Benjamin Coy, John Estabrooks, C. Estabrooks,	—	—	2	—	—	28	—	74
Saint John,	*J. D. Casewell, Henry Blakslee, Asa Blakslee, John Smith,	2	3	9	—	2	3	1	122
Prince William,	Lothrop Hammond, Thomas Saunders, James Estey, Andrew Joslin, Solomon Parent, W. M'Adams,	—	—	1	—	—	—	1	81
†Norton,	Samuel Bancroft,	—	—	—	—	—	—	—	19
Salisbury,	Joseph Crandall, Robert Smith,	—	—	48	—	—	—	—	132
†Sackville,	— —	—	—	—	—	—	—	—	88
Saint George,	Samuel Robinson, Reuben Brockeway, Samuel Joice,	—	10	22	—	4	2	1	240
†Hillsborough,	*William Sears,	1	—	9	—	—	3	1	80
†New Canaan,	*Charles Lewis,	—	—	—	—	—	—	—	102
Springfield,	— —	—	—	—	—	1	—	—	33
1st Hampton,	Samuel Bancroft,	—	—	1	—	—	—	—	57
2d Hampton,	David Crandall,	—	2	11	—	1	—	—	51
Wickham,	— — *Joseph Skinner,*	—	—	—	—	—	—	—	19
Rushagonish,	— — J. Boulten.	—	—	—	4	—	—	—	14
†Dorchester,	— —	—	—	—	—	—	—	—	30
Kingsclear,	— — Arch'ls. Hammond, Aaron Hartt, W. Estey, Joel Everitt,	—	1	—	1	1	—	2	35
Saint David,	*Thomas Magee,	—	—	—	—	—	—	—	16
†Hopewell,	— —	—	—	—	—	—	—	2	70
Nashwalk,	— —	—	—	3	—	—	1	1	21
Madamkisway,	Thomas Saunders, Jacob White, Benjamin Yerxa, Henry Boone,	—	—	15	1	—	—	—	28

ACCOUNT OF THE CHURCHES.

CHURCHES.	DELEGATES.	ADDED. Restored,	By Letter,	By Baptism,	Removed,	Dismissed,	Excluded,	Died,	Total number of Members.
†Miramichi,	JAMES TOZER,	—	—	—	—	—	—	—	63
†Douglas,	— —	—	—	—	—	—	—	—	18
†Oromocto,	— —	—	—	—	—	—	—	—	27
Cardigan,	WILLIAM HARRIS,	1	—	3	—	14	—	1	35
†Saint Martins,	— —	—	—	—	—	—	—	—	119
†Sussex Vale,	*JOHN MARSTERS, *TITUS STONE,	—	—	—	—	—	—	—	27
†Buctouche,	— —	—	—	—	—	—	—	—	23
Moncton,	— —	—	—	4	—	—	—	1	59
Brighton,	GILBERT SPURR, Samuel Estabrooks, Joseph Noble, Charles Sears,	—	2	1	—	—	—	—	20
†Ludlow and Blissfield,	— —	—	—	—	—	—	—	—	41
†Jackson Town,	— —	—	—	—	—	—	—	—	21
Saint Stephen,	A. D. THOMPSON, William Eary,	—	3	32	—	16	5	—	83
Grand Lake,	MICHAEL DOYLE, James Butler,	—	—	4	5	3	1	—	49
2d Springfield,	JAMES BLAKENEY,	—	—	—	—	5	—	—	11
†Andover,	— —	—	—	—	—	—	—	—	22
†Greenwich,	Justus Ebright, John J. Hammond, JAMES BLAKENEY,	—	—	—	—	—	—	—	8
African Church,	— —	—	—	—	—	—	2	—	20
†Dumfries,	Adam Wize, George Weary,	—	—	—	—	—	—	—	13
§Saint Patrick,	— —	—	—	—	—	—	—	—	29
	Joel Young, A. D. THOMPSON,	4	24	167	11	50	43	16	2070

§ This Church was received the present Session.

RESOLVED, That Brethren HAMMOND, ROBINSON, and SMITH, be appointed a Select Committee to arrange the special business of the Association.

That Brother THOMAS MAGEE be our Messenger to the Associations in the State of Maine, and that the sum of £10 be allowed to defray his expenses.

That Brother F. W. MILES be our Messenger to the Association of Nova Scotia, and that £4 be allowed to defray his expenses.

That the Association be held at Salisbury, next year, on the third Monday after the 20th of June, at 10 o'Clock, A. M.

That Brother ROBINSON preach the Introductory Sermon, and in case of failure, Brother THOMPSON.

That Brother JOSEPH CRANDALL write the Circular Letter.

That One Thousand Copies of the Minutes be printed under the superintendence of the Clerks.

That this Association earnestly recommend to all the Churches the observance of the 1st day of January, 1836, as a day of Humiliation, Fasting and Prayer.

That Brethren BANCROFT, MILES, SAUNDERS, and DOYLE be a Committee to advise and report upon the subject of the Annual Meeting of the Ministers of this Association.

That Brethren MILES, THOMPSON, RING, CRAWLEY, KALLOCH, H. BLAKSLEE, SPURR, and BANCROFT, be a Committee to advise and report upon the subject of Domestic Missions.

The Committee appointed to arrange the business of the Association, submitted the following Report:—

"That this Association, after an adjournment for one hour, hold a Missionary Meeting.

That the Board of Directors and Members of the Education Society meet to-morrow morning, in this House, at 8 o'Clock.

That a Sermon be preached at 10 o'Clock to-morrow morning, after which the subject of Domestic Missions be discussed."

The above Report was accepted.

The Association then adjourned to reassemble in one hour, after prayer, by Brother Moderator.

The Association met according to adjournment.

The Throne of Grace was then addressed by Brother CRAWLEY, after which, several appropriate addresses were delivered upon the subject of Domestic Missions, by Brethren KALLOCH, ROBINSON, MILES, H. BLAKSLEE, SMITH, and NEEDHAM.

At the close of the Meeting the sum of £55 15 0 was subscribed (of which a large portion was paid) in aid of the Missionary cause in this Province; an amount far exceeding the most sanguine expectations of the warmest friends of Missions.

The Association, after prayer by Brother KALLOCH, adjourned till to-morrow morning at 10 o'Clock,

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TUESDAY, JULY 7.

Preaching at 10 o'Clock by Brother JOSEPH CRANDALL, from Hebrews, 13th chap. 8th ver. "Jesus Christ;" after which a Collection was taken in aid of the Missionary cause, amounting to £2 11 4.

After an intermission of fifteen minutes, the business of the Association was again resumed.

RESOLVED, That Brother NEEDHAM, as Secretary of the Baptist Education Society of New Brunswick, read the Report of the Committee of Management; and also the Resolutions of the Board and Society passed at their Annual Meeting, holden this morning at 8 o'Clock.

The following Report and Resolutions were then read:—

"The Committee of Management in presenting to the Board of Directors for the New-Brunswick Baptist Education Society, at their Anniversary Meeting, a brief report of their proceedings for the past year, beg to remark, that, agreeable to the instructions received from the Board at its last meeting, they immediately purchased a most pleasant and eligible Site, at Fredericton, and entered into Contract with

Messrs. Burpe & Taylor, to erect a suitable building thereon for the purposes of Education; that the building is now in a state of forwardness, and is to be completed by the first day of October next; that your Committee have already paid toward the erection of the Building, and for purchase of Land, about £900; that about £700 has been collected, leaving a balance of £200 due the Committee; that the Contract for the principal Building, including some alterations which your Committee have considered it necessary to make, together with the purchase of Land, will amount to about £1,700; that the further sum of about £300 will be required for the erection of Out Buildings, Fences, &c.; that the sum of about £1,200 has been already subscribed; and that, *provided the whole of this amount be collected*, there will still be a dificiency of £800.

"Your Committee feel much pleasure in tendering their acknowledgments to the public for the prompt assistance afforded the past year, considering the pressure of business and scarceity of money during that period, and rely with implicit confidence on their continued liberality to enable them to accomplish this most desirable object.

"Your Committee cannot close this brief report without noticing the very liberal grant made by the House of Assembly, at its last Annual meeting, in aid of their undertaking, although they have to regret that the Legislative Council should have considered it expedient to reject the said grant, recommended as it was by about six hundred respectable individuals, belonging to the several religious Denominations in this Province, and passed by the almost unanimous vote of the House; especially when they recollect that liberal grants have been made by the Legislature of a Sister Colony, in aid of a similar Institution.

"Your Committee have not thought it necessary to lengthen their report by entering more minutely into particulars at this time, it being their intention

to lay before the Board and the public, as soon as possible after the Seminary shall be completed, a detailed account of all monies collected and expended, shewing what amount has been subscribed and paid, or subscribed and remaining unpaid by each individual, and in what manner expended.

"JARVIS RING, *Chairman.*"

RESOLUTIONS OF THE EDUCATION SOCIETY.

RESOLVED, That the Report as read be accepted; and that the Committee be requested to have the same printed in one or more of the public Papers in the Province.

That this Society cordially approve of the proceedings of the Committee of Management, and request them to have the Seminary completed and put in operation as soon as possible, and that we hold ourselves responsible to supply the said Committee with the funds necessary to accomplish that object.

That the Officers and Board of Directors continue the same as last year.

That the following persons be appointed Agents to collect monies for the completion of the Seminary, viz:—

The Rev. THOMAS MAGEE, in the State of Maine.

The Rev. JOSEPH CRANDALL, in the Counties of Westmorland, Kent, Gloucester and Northumberland.

The Rev. F. W. MILES, in the Counties of York and Carleton.

The Rev. DAVID CRANDALL, in the County of Charlotte.

The Rev. SAMUEL BANCROFT, in the Counties of Saint John and King's.

The Rev. MICHAEL DOYLE, in the Counties of Sunbury and Queen's.

The Rev. F. W. MILES, and the Rev. J. D. CASEWELL, in the City of Saint John.

That the Committee hand the Reports of the several Agents to the Secretary.

That the Agents be requested to render an account, as soon as possible, of the amounts subscribed and collected in the several Counties, to Brother Asa Coy, Treasurer of this Society.

The Society then adjourned.

After the above Report and Resolutions were read, it was unanimously

Resolved, That this Association regard with deep interest the efforts made by the New-Brunswick Baptist Education Society, to establish an Institution of Learning at Fredericton, under their patronage, and earnestly solicit on its behalf the prayers and support of every Church in connexion with them.

The Committee, appointed to take into consideration the subject of Domestic Missions, submitted their Report, which not being accepted, the following Resolutions were adopted :—

Resolved, That the Province of New-Brunswick be divided into four Districts for Missionary operations.

That the first District embrace the Counties of York, Carleton, Sunbury, and Queen's ; the second, the Counties of Saint John and King's; the third, the Counties of Westmorland, Northumberland, Kent, and Gloucester; the fourth, the County of Charlotte.

That Executive Committees be chosen in Fredericton, Saint John, Westmorland, and Charlotte, who shall have the distribution of all Monies collected in their several Districts.

That the following persons constitute the several Executive Committees :—

FREDERICTON:

Jarvis Ring, Amasa Coy, William Wilmot, A. Hartt, W. S. Estey, Asa Coy, J. T. Smith, William Estey, and Z. G. Gabel.

SAINT JOHN:

Thomas Pettingell, Zebulon Estey, G. A. Garrison, Asa Blakslee, Henry Blakslee, J. Smith, J. Berryman, J. Nice, and C. D. Everitt.

CHARLOTTE:

A. D. Thompson, Thomas Magee, Samuel Robinson, Charles Brockway, Philo Seely, William Eany, John Smith, —— Turner, —— Sneal.

WESTMORLAND:

William Sears, J. Stevens, Mr. Wallace, Joseph Crandall, Thomas Prince, Joseph Blakeney, Robert Smith, Robert Hopper, James Crandall.

FURTHER RESOLVED, That the said several Committees constitute a General Board of Directors, whose duty it shall be to meet annually, during the Session of the Association, and to make such general regulations as may be deemed expedient to the progress of the cause of Missions.

That at the annual Meeting of the Board of Directors, the several Committees report their proceedings during the year, which Reports, if received, shall be embodied in one, and published in the Minutes of the Association.

That Brother J. T. Smith be appointed Secretary and Treasurer to the General Board of Directors.

The Committee appointed to arrange the General Meetings of the Ministers submitted the following Report:—

RESOLVED, That there be four Meetings during the present year; one at Fredericton on the last Sabbath in September next; one at Hillsborough on the first Sabbath in January, 1836; one at the Upper Falls in Maggaguadavic on the first Sabbath in February, 1836; one at Norton, the Sabbath preceding the Association; which Report was accepted.

Resolved, That the Constitution, as adopted by this Association, be printed with the Minutes of the present year.

Whereas this Association have learned, with much regret, from the Messengers of the Church at Saint John, that Thomas Curtis, Clerk of the last year's Association, did not produce testimonials sufficient to prove his fellowship with the Baptist Churches in England, where he formerly resided; and as it is manifest he is not entitled to the fellowship of our Churches and Association in this Province,

Therefore Resolved, That this statement of facts be published in this year's Minutes for the information of our Brethren.

Resolved, That, considering some Religious Periodical of great importance to our Denomination, we lament exceedingly that the Baptist Magazine, published at Halifax, is not more generally circulated in this Province, and earnestly hope that active and influential Members in our Churches will exert themselves, the present year, to increase the number of subscribers; and further

Resolved, That this Association request the different Ministers, who are to be engaged in collecting money for the Missionary Society and Seminary, to obtain the opinion of the Brethren with respect to the publishing of a religious Newspaper in lieu of the Magazine.

Resolved, That, in order to prevent any unnecessary delay, the Moderator and Clerk be both authorized to give a certificate to any Minister in good standing with this Association, who may wish to obtain from His Excellency the Lieutenant Governor a License to solemnize the rite of Marriage in this Province.

That the Accounts of the Saint John and Fredericton Missionary Boards, as reported by Brethren Blakslee and Smith, be printed on the back of the Minutes.

That the thanks of this Association be given to the Church and Inhabitants of Prince William, for the kindness, hospitality and attention evinced by them during the whole of the present Session.

CIRCULAR LETTER.

BELOVED BRETHREN,

WE live in an age of Christian enterprize. The consecrated host of God's elect are fast waking up to a conviction of their responsibility. Already have they commenced their march under the great Captain of their salvation, and are going on from conquest to conquest. Unparallelled efforts are making, both in Europe and America, to give wings to the everlasting Gospel. Societies are formed in every part of Christendom, for the purpose of sending the Missionaries of the Cross to every quarter of the Globe, and placing in the hands of every human being the Word of the living God. Should we not then, as the disciples of Christ, seriously ask ourselves whether these exertions are authorized by the Word of God; and if so, must we not consider ourselves guilty in the sight of Heaven for our past inactivity? The main point, therefore, to which we wish to direct your attention is the *authority* we have for engaging in the benevolent operations of the present day. To establish this we would remark:

I. That the use of means is perfectly consistent with the purposes of God.

In *temporal* things men universally act upon this principle. The agriculturist, for instance, would be considered presumptuous, who, falsely supposing that confidence in God supersedes the labor of his hands, should in spring neglect the cultivation of his fields, in anticipation of reaping in autumn an abundant harvest. Such too would be the unreasonableness of that man, who, when attacked by sickness, should, from a belief that his days are numbered, neglect the use of such

means as God, in his Providence, has designed for his recovery.

This principle is also *in strict accordance with the volume of inspiration.* While the Jews, after their return from captivity in Babylon, were engaged in rebuilding the walls of Jerusalem, Sanballet and others combined together to arrest their work. Trusting however implicitly in the faithfulness of God's promise, they were regardless of the opposition of their enemies, and "*returned to the wall, every one to his work.*" Their confidence in God did not prevent them from employing the means necessary to defeat their enemies.—(See Neh. iv, 16—21.)

When Paul was on his passage to Rome, as a prisoner, a tempest arose and raged with great fury for fourteen days, which threatened the immediate destruction of himself and all on board. On this occasion, although Jehovah himself had assured the Apostle in a vision, that not an individual of them should be lost, yet subsequently when the seamen, under pretence of casting anchor, let down the boat for the purpose of making their escape, we hear him declaring to the Centurion and the soldiers, "*except these abide in the ship, ye cannot be saved.*"

What a triumphant illustration of the position, that the use of means is not only consistent with the purposes of Jehovah, but that confidence in Him, without the use of means, is impious presumption. It needs no comment! It is as bright as the Sun in the firmament! It speaks more than volumes on this subject.

And is not this principle as true in reference to *spiritual* as to temporal things? What though God in infinite mercy, has chosen countless myriads of the human family—has promised to his Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession"—has given us the assurance that, "the redeemed of the Lord shall return to Him with joy and everlasting rejoicing;" does it hence follow that these purposes shall be accomplished in-

dependent of human agency? Will Bibles be published in heaven, and dropped down into the houses of the people, or will they be printed and circulated by men? Will Ministers be carried through the air, on the wings of Angels, and set down in the places where God intends them to labor, or will they as others do, travel to the different parts of the earth? In a word, will God secretly make known his glorious Gospel to every creature in the world, by a special revelation, thus bringing them to a knowledge of Christ and the way of salvation, or will He employ human instrumentality in fulfilling his designs of mercy? Is it not then obvious, both from reason and revelation, that the use of means is perfectly consistent with the purposes of God? This principle being thus clearly established, it is of great importance to enquire,

II. Whether the means, employed at the present day, are authorized by the Holy Scriptures. To elucidate this subject, we will refer to a few facts recorded in the history of the primitive disciples.

1st. The Apostles of Jesus Christ were Missionaries. The word Apostle literally means *one sent*, and, when applied to the Ministers of the Cross, it means *one sent forth to preach the religion of Jesus*. The term *Missionary* has the same meaning. The former is derived from the Greek, the latter from the Latin, and the import of both is the same. When, therefore, Paul styles himself an Apostle of Jesus Christ, it might with accuracy be rendered, *Paul a Missionary of Jesus Christ*. Some of the primitive Preachers of the Gospel were confined in their labors to the land of Judea, but Paul, "by the will of God," was a Missionary to the Gentiles. The cause of Missions has, therefore, the highest authority, and is to be regarded as a *divine institution*.

2d. The Apostle Paul obtained pecuniary assistance both from churches and individuals. When he was a prisoner at Rome, the house of Onisiphorus sought him out and *oft refreshed him*. To the Co-

rinthians he says, "when I was present with you, I was chargeable to no man: for that which was lacking to me, *the brethren, who came from Macidonia, supplied.*" The Church at Philippi ministered generally to his support. (See Phil. iv. 14—19.)

Here then is a precedent worthy of the imitation of every church and christian in the world!—That Paul, as well as the other Apostles, in certain situations, laboured with their own hands is indeed true. This, however, was an exception to the established rule. And similar circumstances may render it expedient, for Missionaries of the present day, to follow their example in this respect. But did the Apostle ever abandon the principle, "that they who preach the Gospel, should live of the Gospel?"—NEVER. His directions upon this point are plain and forcible. (See Gal. vi. 6. 7.—1 Cor. ix. 7. 14.—2 Cor. xi. 7. 8.)

3d. The primitive disciples were likewise in the habit of making collections for the benefit of others. Paul was engaged, during a part of his Ministry, in raising contributions from the Gentile churches, for the Christians in Judea. No one can possibly read the *eighth* and *ninth* chapters of his second Epistle to the Corinthians without being convinced, *that agencies for the relief of the destitute*, are among the means authorized by the example of the Apostle and his fellow labourers. And have not our brethren in the faith, who are toiling in the Missionary field, equal claims, at least, upon the benevolence and liberality of every child of God? Do they require assistance to enable them to live and travel, and preach the unsearchable riches of Christ? And are we not called upon by the very spirit of our holy religion to contribute to their support?

4th. The primitive Missionaries made reports to the Brethren at different times, of their journeys, and the result of their ministrations. When Paul returned to Antioch he gathered the Churches together, and rehearsed all that God had done by him, and in what

manner the door of faith had been opened to the Gentiles. On another occasion, when he and Barnabas went up to Jerusalem, they declared all things that God had done by them, and the miracles and wonders which he had wrought through them among the Gentiles. Here then is Scriptural authority for publishing to the Churches, the letters, journals and doings of the Missionaries, and the success with which God is pleased to crown their ministry. In the Apostle's days the art of Printing was not known—the facilities which now exist for the diffusion of intelligence were not conceived. How would the Apostle Paul have rejoiced if he had possessed these means of publishing the spread of the Gospel! He would no doubt have furnished much matter for a religious periodical.

Now, for a moment, take a review of the facts, that in primitive times Missionaries were sent out to preach the Gospel to every creature—that individuals and churches contributed to their support—that agents were employed to collect funds for the relief of the destitute—that reports of the proceedings and success of the Missionaries were published to the grateful attention of the churches:—compare these things with the efforts of the present day, and you cannot fail to be struck with the remarkable coincidence of our age and that of the Apostles. What is the meaning of this coincidence? Blessed be God, the spirit of primitive Saints is beginning to overshadow the Church. The signal of preparation is heard—the heavenly warriors are girding on the armour of the first champions of the Christian faith—the King of Zion is rapidly recruiting his army, and marshalling his forces for a tremendous onset on the powers of darkness. And what the result is to be the Bible abundantly testifies. He will return crowned with glory, and his faithful soldiers will follow him with songs of triumph, and bearing the spoils of victory—and "the kingdoms of this world will become the king-

doms of our Lord and his Christ, and he will reign for ever and ever." But the evil is, that hitherto only a small detachment of Christ's soldiery have been engaged, when the magnitude of the work required the combined efforts of the whole, and when all are under the same obligations; all have solemnly pledged themselves to the cause; all are equally interested in its success. Why is it then, that of the multitudes who profess to have been "washed in the blood of the Lamb," the number is so small of those who engage with their whole hearts in endeavoring to promote the salvation of sinners and the enlargement of the Messiah's kingdom? Why is it, that of the thousands, in our own beloved country, who profess to "love Christ more than father and mother, and wife and children, and houses and lands, yea, and their own life also," there are so few who make the advancement of His glorious cause the grand object of their existence? Dear Brethren, why, why is it? Can you answer the question? Can you assign any reason? And must we not regard this as a crime of great magnitude? Hark! what voice is that? It is the voice of the Angel of Jehovah, proclaiming in solemn accents its awful denunciation, "CURSE YE MEROZ —CURSE YE BITTERLY THE INHABITANTS THEREOF; BECAUSE THEY CAME NOT TO THE HELP OF THE LORD, TO THE HELP OF THE LORD AGAINST THE MIGHTY."

CONSTITUTION.

ARTICLE I. This Association shall be composed only of Ministers and Delegates, who shall be Members of the Churches which they represent, (excepting such as may be invited to a seat by the consent of this body,) and shall be styled *The New Brunswick Baptist Association.*

ART. II. The Association shall meet Annually, at 10 o'Clock, A. M. on the third Monday after the twentieth of June, at such place as they shall appoint; notice of which shall be given in the Minutes. The Meeting shall be opened with public worship, after which there shall be a collection made for Missions. Every Meeting, held by adjournment from time to time during the session of the Association, shall be opened and concluded by prayer.

ART. III. 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. IV. At each Meeting of the Association the Moderator of the preceding year shall call for the vote for 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 their Session, and furnish a correct copy of the same for the Press.

Art. V. No Resolution, proposed by a member of this body shall be discussed, unless the same be seconded ; and no Member shall speak more than twice upon the same subject, but by permission of the Moderator.

Art. VI. 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, which shall always contain a Circular Letter addressed to the Churches.

Art. VII. 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.

Art. VIII. 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 inquire into its standing, and report at the next meeting of the Association.

Art. XI. Although as an Association, we disclaim all power over the Churches, so far as respects any interference with their independency 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 *heterodox 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 this Association to appoint a Committee to investigate the points of complaints, and report the result of their inquiries to the Association, that they may decide as duty shall appear.

Art. X. This Association shall make or receive requests for correspondence with such other Associations as they may deem expedient; when such correspondence is opened, it shall be the duty of the Moderator, immediately after the organization of the Association, to give public notice, that all Messengers from corresponding Associations, are considered as members of this body, and request them to enter their names with the Clerk.

Art. IX. This Association shall have power to regulate its own concerns, to appoint the place for the Annual Meeting, persons to preach, and make any other appointments or transact any other business that shall be judged necessary by the body when convened; and shall have power from time to time, to make such amendments and alterations in this Constitution as experience may direct.

ACCOUNT OF MONEY RECEIVED AT THE ASSOCIATION.

FOR PRINTING THE MINUTES.				FOR DOMESTIC MISSIONS.			
Fredericton,	£0	15	0	Brighton,	£1	8	0
Prince William,	0	10	0	Rushagonish,	0	6	0
1st Hampton,	0	8	5	Hopewell,	0	10	0
Rushagonish,	0	4	0	Hillsborough,	1	0	0
Brighton,	0	2	6	Collections,	10	16	7
Saint Stephen,	0	10	0	Donations paid,	14	15	7
Grand Lake,	0	12	6				
Madam Kisway,	0	5	6		28	16	2
Greenwich,	0	3	9				
2d Springfield,	0	5	7½				
Salisbury,	0	15	0				
Hopewell,	0	10	0				
Saint Patrick,	0	5	0				
Cardigan,	0	8	2				
Andover,	0	4	4				
African Church,	0	1	6				
Kingsclear,	0	8	0				
2d Hampton,	0	8	5				
Hillsborough,	0	8	0	Minute Money,	6	17	8½
	£6	17	8½	Total amount,	£35	13	10½

The above amount has been paid over to J. T. Smith, Treasurer of the General Board.

N. B.—We are happy to learn, that, in addition to the above, about £15 0 0 was raised in Charlotte County by the Saint George's Penny-a-Week Society; but as the money has not yet been received, the amount cannot be inserted in this year's Minutes,

Dr. *New Brunswick Baptist Domestic Mission Society, in Account Current with the Treasurers.* **Cr.**

1835.			
To paid Brother John Masters, Messenger to the Associations in the State of Maine, -	£10	0	0
Paid Brother Thomas Magee, four weeks Mission in the County of Charlotte, - -	6	0	0
Paid D. A. Cameron, for printing Minutes of Association of 1834, - - - -	7	5	0
Paid Brother Samuel Robinson, Messenger to the Nova Scotia Association, 1835, -	4	0	0
Treasurer of the Board at Fredericton, -	10	0	0
Balance in Treasurer's hands, - - -	7	6	3½
	£44	11	3½

1835.			
By Balance of last year's Account, - -	£10	15	11
Collection at Association, 1834, - - -	6	6	1
Minute Money at ditto, - -	9	4	1
Saint George's Penny Society, - - -	15	5	0
Zopher Phillips, - - - - - -	0	8	4
Saint John Penny Society, - - -	0	13	1½
Collected by Brother Thomas Magee, in Mission in Charlotte, - - - -	1	18	9
	£44	11	3½

HENRY BLAKSLEE, Treasurer.

Feb'y. 15.—By Cash to Brother Spurr, - -	£1	10	0
Ditto for Book, - -	0	3	0
Ditto to Elder Thomas Saunders,	12	0	0
Balance in Treasurer's hands, -	16	18	6
	£30	11	6

Feby. 2.—Cash from J. F. Gale, Treasurer of the Fredericton Society, -	£4	15	8
Mar. 10.—Ditto ditto ditto, - -	2	2	0
July 4.—Ditto ditto ditto, -	5	17	10
June 25.—Ditto collected by Brother Thomas Saunders, on his Missionary tour, -	3	2	8
Donations, &c. - - - -	1	12	6
Cash from the Board at Saint John,	10	0	0
Ditto from the Kingsclear Society,	3	1	10
	£30	11	6

W. S. ESTEY, Treasurer.