MINUTES

OF THE

TWENTY-FIFTH SESSION

OF THE

WESTERN NEW BRUNSWICK

BAPTIST ASSOCIATION,

HELD AT FREDERICTON,

ON

THURSDAY, FRIDAY, AND SATURDAY,

27th, 28th, and 29th June, 1872.

WITH THE

ANNUAL REPORTS

OF THE

N. B. BAPTIST HOME MISSIONARY, UNION,

AND

EDUCATION SOCIETIES.

The next Session will be held at ——— ———, commencing on the fourth Thursday of June, 1873.

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

SAINT JOHN, N. B.
PRINTED BY BARNES AND COMPANY,
PRINCE WILLIAM STREET.
1872.

At a special meeting of the N. B. Baptist Education Society, held after the Minutes were printed, the following Executive Committee was appointed:—Rev. T. H. Porter, A. F. Randolph, Hon. Judge Steadman, T. H. Rand, A. D. Yerxa, C. L. Hartt, and W. S. Estey, Esquires.

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Constitution and Rules of Order of the Western New Brunswick Baptist Association.

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

ARTICLE 2.—The objects of this Association shall be the collection of statistical and other information from the Churches, the cultivation of mutual acquaintance and fraternal union, the promotion of individual godliness, and the spiritual prosperity of the Churches; and, in the use of scriptural means, the enlargement of the Redeemer's kingdom.

ARTICLE 3.—The Association shall meet annually, at 10 o'clock, A. M., on the fourth Thursday in June, at such place as they shall appoint; notice of which shall be given in the Minutes. The meeting shall be opened with Social Conference; after which, the Officers and Committees shall be appointed. Every meeting held by adjournment from time to time during the session of the Association, shall be opened and concluded by prayer.

ARTICLE 4.—Each Church shall have the privilege of sending one Delegate, or more; but no Church, however numerous, shall be entitled to a greater number than five, in addition to their Pastor.

ARTICLE 5.—At each meeting of the Association, the Delegates shall deliver to the Clerk of the preceding year immediately on their arrival, the Letters from the Churches; a list of the Delegates having been prepared by the Clerk, their names shall be called, and they shall take their places. The Moderator of the preceding year shall call the vote for a Moderator, by ballot, without nomination, and the person who shall be chosen by a majority of the members present, shall, upon his acceptance, lead the meeting to the choice of a Clerk. It shall be the duty of the Moderator to preside in all the transactions of the meeting, and maintain due order among the members. The Association shall appoint two Committees—one on Arrangements, and one to nominate all other Committees. 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 for the press.

ARTICLE 6.—It shall be the duty of each Church to send by its Messengers a letter to the Association, giving an account of its state, particularly of the addition and diminution within the last year; and generally, of whatever relates to its peace and prosperity, together with the whole number of members in communion. It shall also forward money for the printing of the Minutes.

ARTICLE 7.—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, on behalf of the Association, give to one of their Messengers (if any be present) the right hand of fellowship.

ARTICLE 8.—When a Church shall neglect to make any communication to the Association for three years successively, it shall be considered as having withdrawn from us, and shall be dropped from the Minutes, unless two or more members request its continuance, and shall engage to enquire into its standing, and report at the next meeting of the Association.

ARTICLE 9.—Although as an Association, we disclaim all power over the Churches, so far as respects any interference with their independence and discipline, yet we deem it our privilege to judge for ourselves of the propriety of continuing any Church or Minister in our connexion, which to us shall appear to be unscriptural in principle, or irregular in practice. In order, however, that we may not withdraw our fellowship without sufficient reason, from any Church or Minister against whom a complaint is made by two members of this body, it shall be the duty of the Association to appoint a Committee to investigate the points of complaint, and report the result of their enquiries to the Association, that they may decide as duty shall appear.

ARTICLE 10.—Alterations and amendments may be made in this Constitution from time to time, such as experience may dictate.

RULES OF ODRER.

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

MINUTES.

Fredericton, June 27, 1872.

The Western N. B. Baptist Association assembled at 10 A. M. In the absence of the Moderator of last year, Rev. I. E. Bill, by request, took the Chair, and led the devotional exercises, until 11.30 o'clock, when the following list of Delegates was presented:

Blackville—Rev. W. M. Edwards.

Blissfield—Rev. W. M. Edwards, and Bro. Wm. Swim.

Chipman—Rev. J. H. Tupper, and Dea. Wm. H. Fleming.

Douglas (African)—Bros. Andrew O'Ree and George Wheory.

Fredericton—Rev. T. H. Porter, Rev. Dr. Spurden, Deacons Asa Coy, W. S. Estey, and A. F. Randolph, and Bro. T. H. Rand.

Florenceville—Rev. T. M. Munro, and Bro. Holland Estey.

Jacksontown—Dea. Cornelius Connolly.

Kingsclear, 1st—Bros. Thomas Dunphy and Benj. Everett.

Kingsclear, 2d—Rev. G. Rigby, and Bro. M. McNally.

Keswick, 1st—Rev. P. O. Rees, and Bro. B. R. Burt.

Ludlow—Dea. Geo. L. Price, and — Long.

Macnaquack—Bros. Frederick Currie, Z. R. Estey, John Kilburn, Francis Kilburn, and Hatfield Dykeman.

Maugerville—Rev. W. D. Manzer, and Dea. G. Treadwell.

Nashwaak—Rev. C. Goodspeed, Dea. C. L. Goodspeed, and Bro. H. J. Coy.

Newcastle, Grand Lake—Bros. Abraham Bailey, James Kennedy, and G. D. Bailey.

Portland—Rev. W. B. Boggs.

Prince William—Rev. T. W. Saunders, and Bro. Leverett Estabrooks.

Rolling Dam—Rev. W. C. Rideout.

Salmon Creek—Rev. J. H. Tupper, and Dea. J. B. McGregor.

South Musquash and Dipper Harbour—Rev. T. B. Layton.

Springfield, Y. C.—Rev. G. R. Campbell.

Oak Bay, Saint Davids—Rev. W. C. Rideout.

Saint George, 1st—Rev. E. Hickson.

Saint George, Second Falls—Rev. E. Hickson.

Saint John, Brussels Street—Bros. J. W. Hartt, Samuel Skinner, Martin Wortman, Z. G. Gabel, and Jonathan Titus.

Saint John, Leinster Street—Rev. W. S. McKenrie, Dea. A. McL. Seely, James E. Masters, G. E. Burnham, and Asa Blakeslee.

Saint John, Carleton—Rev. I. E. Bill, and Bro. Wm. McFee.

Saint Stephen—Dea. G. DeWolfe.
Tower Hill—Rev. W. C. Rideout.
Upper Gagetown—Rev. B. N. Hughes.
Upper Newcastle and Northfield—Dea. Henry Rees, and Bro. Isaac Nightingale.

The election of Officers resulted as follows:

Rev. I. E. Bill, ... *Moderator.*
" W. A. Boggs, ... *Secretary.*
Bro. E. M. Kierstead, ... *Assistant Secretary.*
" Asa Coy, ... *Treasurer.*
" R. H. Phillips, ... *Assistant Treasurer.*

The following brethren were invited to seats with the Association:

Revs. E. B. Eddy, and R. D. Porter, State of Maine; Rev. George Armstrong, Nova Scotia; Revs. J. H. Hughes, J. Currie, I. E. Bill, Jr., E. Keirstead, W. W. Corey, and D. Crandall, Eastern Association; and Brethren R. H. Phillips, E. M. Kierstead, John D. Eatman, C. L. Hartt, and Dea. Benj. Richards.

The following Committees were then appointed:

Committee of Arrangements—Revs. T. H. Porter and Dr. Spurden, and Dea. W. S. Estey.

Committee of Nomination—Revs. E. Hickson, W. S. McKenzie, and B. N. Hughes.

A short time was occupied with further devotional exercises, until the Committee of Arrangements presented the following Report:

That the present session do now adjourn, to meet again at 4 P. M.
That morning sessions commence at 10, and adjourn at 12 o'clock.
That afternoon sessions commence at 2, and adjourn at 5.30 o'clock.
That evening sessions commence at 7.30, and close at 9.30 o'clock.
That a prayer meeting be held in the Vestry each morning at 6 o'clock, for one hour.
That a Missionary meeting be held this evening, and that Revs. E. Keirstead, W. C. Rideout, W. M. Edwards, E. B. Eddy, G. Armstrong, R. D. Porter, and W. S. McKenzie be the speakers.

Report adopted.

Adjourned, with prayer by Rev. G. Armstrong.

Afternoon Session, June 27.

Prayer by Rev. W. C. Rideout.

Minutes of previous session read and approved.

Resolved, That 100 Certificates of Attendance be printed.

The Committee of Nomination submitted the following Report, which was adopted:

To Read Letters—Revs. T. H. Porter, W. S. McKenzie, and E. Hickson.
Circular Letter—Rev. E. Hickson, and Dea. G. DeWolfe.

Printing and Circulating Minutes—Revs. W. B. Boggs, I. E. Bill, and Bro. E. M. Kierstead.

Special Business—Revs. Dr. Spurden, D. Crandall, T. W. Saunders, and Bro. J. B. McGregor.

Home Missions—Revs. C. Goodspeed, J. H. Hughes, W. M. Edwards, E. Kierstead, W. C. Rideout, and Bros. G. L. Price and H. J. Coy.

Foreign Missions—Revs. W. S. McKenzie, B. N. Hughes, E. B. Eddy, G. Rigby, and Bro. W. H. Fleming.

Sabbath Schools—Bros. R. H. Phillips, W. Swim, and Lev. Estabrooks.

Education—Rev. C. Goodspeed, Bro. T. H. Rand, Revs. E. Hickson, Dr. Spurden, G. Armstrong, I. E. Bill, Jr., and Bros. A. F. Randolph, J. W. Hartt, and Z. G. Gabel.

Union Society—Revs. I. E. Bill, W. M. Edwards, J. H. Tupper, J. M. Curry, T. W. Saunders, and Bro. J. E. Masters.

New Churches—Revs. B. N. Hughes and J. E. Bleakney.

Departed Brethren—Revs. I. E. Bill and E. Hickson.

Temperance—Revs. B. N. Hughes, George Seely, P. O. Rees, T. M. Munro, and Bros. Leverett Estabrooks, A. Blakeslee, and G. Treadwell.

Christian Visitor—Deacons C. Connolly and C. L. Goodspeed, Revs. T. B. Layton, W. D. Manzer, G. Rigby, J. H. Hughes, and E. Hickson.

The Letters from the Churches were then read.

Revs. W. B. Boggs, T. H. Porter, and I. E. Bill were appointed a Committee to prepare Letter Blanks for the Churches for next year.

Resolved, That the number of copies of Minutes printed, be in proportion to the money sent for that purpose.

Adjourned, with prayer by Rev. B. N. Hughes.

EVENING SESSION, Thursday, June 27.

A Missionary meeting was held, which commenced by singing the 895th hymn. Prayer by Rev. R. D. Porter.

The Report on Home Missions was presented, and is as follows:—

The mission field, in our province, furnishes a prospect which must cause grief to all hearts which love Christ and men. Many churches, in all parts of the country, are destitute and languishing. Some are ready to give up the struggle for very existence through feebleness and declension. If these churches are to be revived and strengthened, it must, to all appearance, be through missionary agency. There are also new fields everywhere, all white, already to harvest, awaiting the pioneers of our denomination. While our missionaries are doing their utmost, and their labors are being greatly blessed, they can do but little to supply the deep and general destitution, and meet the pressing spiritual requirements of the perishing The greatest need of the present is consecrated laborers. This need is being made more urgent by death and removal.

The vital question is, what should the denomination and its individual members do under such circumstances? The correct answer is probably comprised in this. Make the most of the laboring power already possessed, and seek for as large and rapid an increase of it as possible.

How can working power be made most effectual to meet the spiritual requirements of the destitute? We respectfully suggest in reply;—let pastors of churches visit destitute places occasionally, and let the strong churches assist the weak by permitting and encouraging their pastors to do this;—let it be considered whether a strong man (as a general missionary) might not be more useful than in any other way; let our talented laymen preach or hold services in destitute districts, when and wherever this is possible.

How can we do most for the greatest and most rapid increase of ministerial and working power? Would it not be well to urge upon weak churches the need of as much self dependence as possible as a means of increased strength? We must encourage the consecration of all the energies of our members and ministers to the work of God, that they may be active to be strong, and strong to be active. Let our missionaries be remembered at the throne of grace, that their labors may be most abundantly blessed, and let the prayer be fervent and general, that God will call and qualify and send into his vineyard many more laborers. In view of eternal interests which are at stake, with a due sense of our dependence and obligations, let us all trust in God, and labor with all our might for the salvation of men.

C. Goodspeed, Chairman.

Addresses were delivered by Revs. E. Keirstead, W. C. Rideout, W. M. Edwards, E. B. Eddy, G. Armstrong, R. D. Porter, W. S. McKenzie, and W. B. Boggs.

Report adopted.

A collection for Missions was then taken, during which the Committee of Arrangements presented the following report.

SERVICES FOR NEXT SABBATH.

Baptist Church,	....	11 A. M., Rev. G. Armstrong.
"	....	3 P. M., Rev. E. B. Eddy.
Wesleyan Church,	....	6.30 P. M., Rev. W. C. Rideout.
"	....	11 A. M., Rev. W. B. Boggs.
St. Paul's (Presbyterian) Church,	....	6.30 P. M., Rev. E. B. Eddy.
Free (Presbyterian) Church,	....	6.30 P. M., Rev. E. Hickson.
" "	....	11 A. M., Rev. J. H. Hughes.
Free Baptist Church,	....	6.30 P. M., Rev. W. D. Manzer.
" "	....	11 A. M., Rev. D. Crandall.
	....	3 P. M., Rev. B. N. Hughes.

That the Annual Sermon be preached to-morrow, at 10 o'clock, A. M., by Rev. W. B. Boggs.

That an Educational meeting be held to-morrow evening, and that the speakers be Revs. D. Crandall and J. H. Hughes, Bros. G. F. Currie and T. H.

Rand, and Revs. I. E. Bill, C. Goodspeed, Dr. Spurden, and E. B. Eddy; and that the speakers be limited to ten minutes each.

Report adopted.

The 917th hymn was sung, and the benediction pronounced by the Moderator.

FRIDAY, June 28, 10 A. M.

In the absence of the appointed preacher, the annual sermon was preached by Rev. W. B. Boggs, his alternate. Text—Heb. x. 23, "Let us hold fast the profession of our faith without wavering."

Prayer by Rev. T. W. Saunders.

A collection for Missions was taken.

Report of the Committee on Union Society was read by the Chairman.

Your Committee on this subject beg to report, that the spiritual destitution of the field embraced in the Western Association, was never greater than now; the call for efficient missionaries for the Home and Foreign department never louder; the obligations resting upon the churches to aid in all the objects embraced in the Union plan never more imperative; but the needful funds to meet these pressing demands are sadly deficient. Not because the people are not able to give, not for the reason that for the most part they are unwilling to give; but for the want of regular systematic action. The Union plan supplies the needful system; but as with every other agency it will not work itself. To give it practical efficiency it must have the hearty co-operation and guidance of the pastors and deacons of our churches. The pastor is expected from his position to lead the way. Every pastor therefore should see to it that he has in his church, in some form, an active *union agency* for the collection of funds. Bring this agency to bear upon every member of the church and congregation as far as possible. Instead of waiting for your annual collection just before the Association, have your Collectors appointed in time to commence collecting with the beginning of your associational year, and let them continue to collect as opportunity offers, through the whole year. Let these Collectors be counselled, stimulated and strengthened, as occasion may require, by the pastor, or in the absence of the pastor, by the deacons. Get from the more wealthy large donations, but depend mainly upon small collections, say five cents and upwards; make these general, and as frequent as possible. Not a church too small to aid in this work, not a member too poor to give something.

Conscious of past deficiencies let us, as the representatives of the churches, resolve, when we go home, to commence this work anew, and to keep at it and *always at it*; and then we shall come to our

next Anniversary not with poverty stricken letters, but with words of cheer, and with well filled purses to cast into the treasury of the Lord.

All of which is respectfully submitted.

I. E. Bill, Chairman.

Addresses thereon were made by Rev. I. E. Bill, Bro. T. H. Rand, Revs. W. S. McKenzie, and T. H. Porter.

Resolved, That said Report be laid over till 2 P. M.

Committee on Circular Letter reported, recommending that it be read to the Association.

Report adopted.

Adjourned, with prayer by Rev. W. D. Manzer.

Afternoon Session, Friday, June 28.

Session opened with prayer by Rev. E. Keirstead.

Minutes of morning session read and approved.

Report on Union Society was taken from the table, and adopted.

The remainder of the Letters were then read.

Moved by Rev. W. S. McKenzie, and *Resolved*, That a Special Committee be appointed to confer with the Eastern Association upon the advisability of separating the Foreign Mission from the other objects of the Union Society.

Revs. I. E. Bill and W. S. McKenzie were appointed the Committee.

Resolved, That Rev. W. Boggs be requested to furnish a copy of the Introductory Sermon, preached by him this morning, for publication in the *Christian Visitor*.

Report of Committee on Foreign Missions was read by Rev. W. S. McKenzie.

Heretofore our Convention has met *prior* to the annual convocation of the churches in this Association, and in that Convention our denomination has transacted business connected with its Foreign Mission enterprise, thereby furnishing facts and reflections to be presented in such report as is called for at this Association. But this year we have no Convention records to fall back upon for material to lay before this body. The last year's report stated to you our attitude and prospects relative to the work of Foreign Missions. Nothing new has transpired since then; nothing that your committee is at liberty to make public. The Board of Foreign Missions, we learn, has, during the past year, been endeavoring to carry out the instructions given

them by the denomination at their last Convention, in Yarmouth, N. S. The doings of the Board will soon be made public at the approaching Convention, to be held in St. Stephen.

Your Committee may be permitted to submit a few practical suggestions for the consideration of our Churches and Pastors. (1) That a more general and liberal contribution of Foreign Mission funds *is imperatively necessary* to the opening and successful prosecution of this separate and independent enterprise. (2) That *our* churches in New Brunswick are very generally and lamentably behind our sister churches of Nova Scotia in effort to sustain the work of Foreign Missions. (3) That the Foreign Mission enterprise should be kept separate and distinct from the Union Society, and should be made to stand before our people as one presenting paramount claims upon our christian liberality. (4) That a more earnest and liberal interest in the cause of Foreign Missions need not necessarily, and usually does not, diminish zeal and effort in the home department of missions, but on the contrary extends and strengthens Home Mission enterprise. (5) That Pastors in our churches, and Missionaries in their travels, should frequently present, in private and in public, the cause of Foreign Missions, and take up collections for that work separately and distinctly from other objects. (6) That in every church a W. M. A. Society be organized. (7) That Foreign Missionary intelligence be more generally extended by the circulation of Missionary periodicals. (8) That a monthly Concert of prayer for Missions be established and supported in every church.

All of which is respectfully submitted.

W. S. McKenzie, Chairman.

Spoken to by Revs. D. Crandal and W. C. Rideout.

Some time was occupied in receiving voluntary contributions for Foreign Missions, which amounted to $26.50.

The Moderator called Rev. D. Crandall to the Chair, and addressed the Association upon Foreign Missions. His address was followed by those of Revs. W. S. McKenzie and B. N. Hughes.

Report adopted.

The Circular Letter was read by the writer, Rev. B. N. Hughes.

Resolved, That said letter be published in the Minutes of the Association and in the *Christian Visitor*.

The Association then resolved itself into a meeting of the New Brunswick Baptist Education Society.

[*See Appendix.*]

The Association then resumed its sitting, and adjourned.

Prayer by Rev. J. M. Curry.

EVENING SESSION, Friday, 28th June.

Session opened with prayer by Rev. C. Goodspeed.

Minutes of afternoon session read and approved.

Report on *Christian Visitor* read by Rev. E. Hickson.

It affords your Committee much pleasure to report on the "Christian Visitor." These times demand more than ordinary watchfulness, wisdom, learning, and fidelity. The forces of the adversaries of Christian truth are marshalled, and with all the power and appliances of modern art are hurling their deadly missiles against the walls of our Zion. Nobly stands the venerable Editor and his brave and faithful staff of contributors within the towers of gospel truth—against which the gates of hell shall not prevail; inspiring the citizens of Zion with confidence, and repulsing the assailants with the arrows of Divine truth. Welcome the VISITOR. Sustain the CHRISTIAN VISITOR—pay and pray that our denominational paper may live, and fight the battles of the Lord.

E. HICKSON, Chairman.

Spoken to by Bro. T. H. Rand and J. M. Curry.

Resolved, That the Report lie on the table for future action.

The Report of the Committee on Education was presented.

Your Committee regard the present as a crisis in the history of our denomination. They view with anxious alarm the lessening number of our ministers from death and removal to other places, the smallness of the increase compared with the decrease of laborers, and the consequent spiritual destitution which is becoming every year more wide spread. Your Committee regard education as vitally connected with the question of ministerial supply, and, hence, as one of the most important and pressing subjects for the consideration of the denomination.

The present is a transition period in educational matters, and upon us has fallen the weighty responsibility of suggesting a course, in our system of denominational education, best adapted to meet the needs consequent upon recent changes, and their prospective results, and one, at the same time, which shall be most feasible, in view of all the pecuniary and other features of the case.

After much consideration, your Committee have arrived at the following conclusions. It is absolutely needful and advisable that our denominational institution be continued. If it be practicable, without such detriment to the higher and more general interests of our College as should more than equal the good to result from the continuance of our Seminary, the Seminary at Fredericton ought to be sustained. In view of all the circumstances, two courses are suggested for the consideration of the denomination. The first is to continue our Seminary, and seek by every means to make it a feeder for our College at Horton. The other is to unite with our Nova

Scotia brethren in academic, as well as collegiate and theological education, and concentrate all our efforts with a view to the greatest possible efficiency of Acadia as the single educational centre of the Baptists of the three provinces.

Your Committee in laying these two courses of action before the churches would urgently request, in view of the great interests at stake, that all prejudice and sectional feelings be cast aside, and that there be general and earnest supplication for the direction of divine wisdom to guide to that decision which shall contribute most generally, most largley, and most lastingly, to the prosperity of our body and the dissemination of saving truth.

C. GOODSPEED, Chairman.

The public Educational meeting was addressed by Revs. D. Crandall, J. H. Hughes, C. Goodspeed, E. B. Eddy, I. E. Bill, W. C. Rideout, W. S. McKenzie, G. Armstrong, and Bros. G. F. Currie, T. H. Rand, and Z. G. Gabel.

Report adopted.

The meeting was one of deep interest.

Adjourned, with prayer by Rev. E. Hickson.

MORNING SESSION, Saturday, 29th June.

Session opened with prayer by Rev. I. E. Bill, Jr.

Minutes of last session read and approved.

The Committee on Special Business presented the following Report—

That a letter has been received from the Douglas African church, stating that brother John D. Eatman, a Licentiate, has offered himself for ordination as an Evangelist by the Association, and requesting advice, as it is a matter which they are unable to decide.

The Committee advise that the African church be recommended to adopt the course usually pursued by other churches respecting the ordination of a brother, viz: to send a letter to the neighbouring churches, and request each church to send two delegates, one of them a minister if possible, to consult with them touching the matter.

And that a copy of the action of the Association be handed to the delegates of the African church attending this Association.

All which is respectfully submitted.

C. SPURDEN, Chairman.

Adopted.

The following Resolution was moved by Bro. Z. G. Gabel, and passed.

Whereas the Executive Committee of the New Brunswick Baptist Education Society reported to the Western Association at its assembling in St. John, on the 21st, 22d, and 23d days of September, 1871, as follows:—

"Having secured the Rev. Calvin Goodspeed, B. A., as Principal of the Bap-

tist Seminary at Fredericton, and the Executive Committee deeming it essential to the best welfare of the Seminary, that the Principal should have entire charge and oversight of the Steward's department. Mr. Goodspeed consented to do so, provided that the Institution should be put in good and attractive repair; that the rooms for students and the entire Steward's department be supplied with suitable furniture."

The Committee concluded to do so, and completed the arrangement most fully. The necessary funds to accomplish this were advanced by the President and the Principal. The President, as it was well understood would be the case, made, on the 21st December last, an appeal to all the churches in our two Associations, and sent to each church a copy of the CHRISTIAN VISITOR that contained the appeal.

And whereas only 59 out of the 110 churches have as yet responded to the call—

This Association, now in session, would earnestly request our brethren of the churches in both Associations to respond to so reasonable a request, and pay those brethren who have advanced the funds.

After remarks by Bros. T. H. Rand, A. F. Randolph, Z. G. Gabel, and others, the following Resolution was passed:

That this Association recommend the Educational Board to pay Rev. C. Goodspeed the balance of the amount due him, and that we cheerfully assume our share of all responsibility connected therewith.

On condition that the whole amount required be raised, the following pledges were given:

Bro. A. F. Randolph,	$100 00
Fredericton Church,	50 00
Rev. B. N. Hughes,	10 00

Adjourned, with prayer by Rev. G. R. Campbell.

SATURDAY AFTERNOON.

As the Moderator, Rev. I. E. Bill, was obliged to leave, Rev. T. H. Porter was called to the Chair.

Prayer by Rev. D. Crandall.

Resolved, That this Association highly approve of the recent discussion of the Communion question by Rev. C. Goodspeed, A. M., in the columns of the *Christian Visitor*; and would earnestly request that when it is completed, he will re-publish and give it to the public in a more convenient and permanent form, as he has so clearly set forth one of the distinctive and fundamental principles of our denomination.

The following Report on Departed Brethren was read by Rev. E. Hickson :—

Rev. T. Bleakney, who was ordained to the work of the christian Ministry, in Albert County, in 1861, departed this life, Feb. 21st, 1872.

He was a devoted, energetic and successful minister of the gospel of Christ. His ministry in Albert County, and more especially in Dorchester, was rich in good fruits. He was an earnest and able advocate of the Temperance Reform, and devoted much time and talent to its advancement. His pastorate at Woodstock was cut short by the resistless power of death, but it was sufficiently long to give him a large place in the affections and confidence of the people as a sincere christian and as an able minister of the New Testament. His sudden and unexpected departure to the spirit world is felt to be a sad loss, not only to his family and to his church at Woodstock, but also to the denomination at large.

This Association therefore embraces the present opportunity to record its high appreciation of the christian character and ministerial usefulness of our departed brother, and also to express its deep sympathy with his sorrowing widow and bereaved family. May the God of all grace be their guide and support.

Rev. John W. Titus, the late beloved pastor of the Pitt Street Baptist church, St. John, is also numbered with the dead. He was ordained to the pastorate of the church in Pitt Street, St. John, in 1869, and was called to his rest April 1872.

Brother Titus was emphatically a gospel missionary in spirit and in life. Not satisfied with preaching the gospel publicly, he was accustomed to carry its rich treasures of grace and love from house to house, and in the abodes of poverty, suffering and death, to pour its precious consolations into the hearts of the afflicted and sorrowful. He was a good man, and labored earnestly and constantly to do good to others, and was therefore highly esteemed, not only by the Pitt Street Church, but by the churches of the city generally, for his devotion to the Master and to the salvation of souls. This Association deeply deplores his early death, but it bows in submission to the decree of Him "whose judgments are unsearchable and whose ways are past finding out." May the good Lord graciously bless his youthful widow and bereaved child in this sad hour, cause his face to shine upon them, and give them grace.

All of which is respectfully submitted.

I. E. Bill, Chairman.

Adopted.

Report on Temperance presented.

Your Committee believe that this subject should be kept prominently before our people, and we hope it will not be overlooked, but be urged in the future as in the past ; and we shall yet triumph over the downfall of the evil, intemperance.

B. N. Hughes, Chairman.

Remarks by Revs. B. N. Hughes and J. H. Hughes.

Report adopted.

The Committee on Sabbath Schools* beg to Report—

That they are of the opinion that the churches of our body generally do not take that interest in them which their importance demands, and would urge the formation of a Sabbath School Convention in connection with the Baptist churches of this Province, to foster and encourage this object. They would likewise suggest to the Superintendents and teachers of all schools now in operation the desirability of fostering a spirit of liberality amongst the children by encouraging them to give weekly (through "banks" in the classes) to either the County Missionary fund, or Home or Foreign Missions; and likewise recommend the churches to furnish all the funds required by the schools; thus bringing them into more active sympathy with these "nurseries" of the church, and at the same time *training* the pupils to look beyond themselves. If this course is adopted, we believe the results would show a large increase of funds for the benevolent objects of the denomination.

Respectfully submitted. RICHARD H. PHILLIPS, Chairman.

* This Report was not prepared in time to be laid before the Association.

Treasurer's Report read by Bro. R. H. Phillips, Assistant Treasurer, and adopted.

Resolved, That the expense of sending out the Letter Blanks to the Churches, and of printing Certificates of Attendance, be paid out of the funds of the Association.

Resolved, That a Committee be appointed to ascertain where the Association can be conveniently held next year, and to make the necessarry arrangements; and that Revs. W. B. Boggs, I. E. Bill, and T. H. Porter be the Committee.

Resolved, That Rev. T. H. Porter preach the Associational Sermon next year; that Rev. Dr. Spurden be his alternate; and that Rev. W. B. Boggs write the Circular Letter.

The Association resolved itself into a meeting of the N. B. Baptist Education Society.

Association resumed.

Resolved unanimously—That the most hearty thanks of this Association be given to the Church and people who have so generously entertained this Association.

Resolved, That the proceedings of the Societies be printed with the Minutes.

Resolved, That we no now adjourn, to meet at ———, at 10 o'clock, A. M., on the fourth Thursday of June, 1873.

The union hymn was sung, and the Association closed with prayer and the benediction by the Chairman.

I. E. BILL, *Moderator*.

W. B. BOGGS, *Secretary*.

CIRCULAR LETTER.

TO THE CHURCHES COMPOSING THE WESTERN NEW BRUNSWICK BAPTIST ASSOCIATION.

DEAR BRETHREN—In this Annual Letter we purpose calling your attention to what seems to us a matter of importance, viz.: PROPER DEPORTMENT IN THE HOUSE OF GOD. This will relate to hours of worship; going to and from the House of God; and to those duties enjoined upon us as Christians assembled for public divine worship.

That decorum is a law of God's House is plainly proved both by the *Old* and the *New* Testament. Take the Israelites' journeyings from Egypt to Canaan, and see how plainly every rule is laid down. The signals for marching and halting were hung up by the Almighty. A cloud by day, a pillar of fire by night, and when these moved each one must be in readiness to march on. No matter how pleasantly they were situated one day, or how perilous the next day's journey might be, God's law decided the question of duty, and they must march on. The erection of the tabernacle, its peculiar construction, and the observance of its removal, are all lessons for us. And then the observance of the Sabbath under the Old Testament dispensation. Does it not mean the worship of God? Let us examine a few passages of Scripture teaching the worship of God, and see the sentiments of those who loved his house and his worship. "I was glad when they said unto *me* let us go into the house of the Lord." The worshipper in this case was anxious to go into the house of the Lord (not to stay outside as many do in our day), and then he was not alone, for he says, they said let us go into the house of the Lord. In the same Psalm the tribes of the Lord are represented as going to the same place for the purpose of giving thanks; observing his testimony and praising the God of Israel. The picture here is beautiful, and must be acknowledged by all that it was done under the strictest godly discipline. Turn to the New Testament and does not the "new and living way" appear before us with greater power, and more christian consecration, on the part of those who loved to enjoy its light, and spread abroad its blessings, than even that of the Old? The apostles and disciples loved to labor and suffer for the cause of their Master, and strict christian deportment was the aim of their lives. In Ephes. v. 15–16, the teaching is, "See then that ye walk circumspectly, not as fools, but as wise: redeeming the time because the days are evil." And when the Christian Sabbath came, was it not highly prized by the church as a day of heavenly devotion? The breaking of bread with gladness and singleness of heart, praising God, was the ambition of the true church. And does not the history of nations which have sought to throw off the solemnity and authority of the Lord's Day, and make it a day of sport and pleasure, prove that with them God is not well pleased? Infidelity asks for no stronger pillar to lean against than an improper observance of the Lord's Day. Visiting parties, pleasure excursions, horse training, and such like, on the Lord's Day, are a source of grief to the pious Christian; and they dread the consequence of its effects on the rising generation.

But let us bring the subject nearer home and look at many of our congregations as they assemble for worship on the Lord's Day (especially those in the country), and ask if it is not a source of grief to any lover of sobriety and god-

liness to see how they conduct themselves? Is it not difficult to distinguish between those who profess godliness and those who do not? Look at the members of our churches, after the hour for worship has come, sitting on the nearest fence smoking their pipes, or standing in groups laughing and jesting about some vain thing, or talking over some of the topics of the day, that are not connected with religion, and should not be mentioned by those professing better things. Others are looking at their fine horses and carriages, and describing their good qualities and value, while others are often engaged in vain disputes which create feelings of hatred and animosty, and are calculated to banish every good feeling from their hearts. Let the ministers see to it that *they* themselves are not engaged in such conduct, but let us be in our proper place, if possible, at the proper time, lest we be a reproach to the worthy name of a "teacher in Israel." And how often is it the case that the reading of the first hymn is done amid the greatest confusion. The rushing of the congregation and the clattering of pew doors drown the voice of the speaker, so that he is obliged to desist from reading and wait for the people to be seated. We ask, how can any man of God make an impression on the minds of such an audience? The out-door spirit is brought into the sanctuary. The very air seems cold, spiritless, and void of the breath of prayer; the unprofessing part have but little to concern them, and the professing part are condemned by their own conduct. God is a spirit, and they who worship him must worship him in spirit and in truth, is the teaching of the great Teacher. Thus the spirit of our devotion must be in harmony with the object of our worship. We may sing, pray, preach, and exercise our gifts in various ways, and yet God may not be worshipped, for God may not be with us. We do not say that the pious cannot find Jesus to be present in such a place. We dare not say that the minister cannot, and does not, preach the truth under such scenes. But we do say that the body of professors, be they few or many, are very accountable for what kind of a spirit prevails during the time we are assembled. But the question is often asked, have we any power over those who assemble with us during our worship, who do not profess religion? We answer we have: first by example, and second by authority. There is power in example. At home or abroad, or in whatever condition in life, we should never forget that we are the representatives of Christ and his religion, and that our calling is high and heavenly. If parents or guardians, those under our care should see and feel our example so as to make them honor Jesus and respect his followers. As we go abroad in the world let us be cheerful as christians, and never speak of religion as being a burden, nor sigh to get rid of its claims; but seek to enjoy communion with God, and show by our very countenance that there is a heavenly flame within. When Moses came down from the mount, there was an appearance of glory on his face. Christ loves to put a similar glory on the face of every one of his children. In our dealings with others let us be honest and truthful. This will lead men to have confidence in our religion, and they will love to counsel with us, and confide in our integrity, and we should show our benevolence by being kind to the poor, and have our hands open to the claims of Christ's cause, when it is clear that duty calls upon us in that direction. Also bearing one another's burdens, and showing our kindness in these things as we journey through life. And if we are afflicted with the infirmities that are incident to us as creatures of sorrow and pain, we may by our example exert a great power over those that are out of Christ. Our light will not be put under a bushel. But as time is passing, let us remember that Sabbath and sanctuary seasons are among the choicest of our blessings, and can be turned to great good in our own experience as well as to profit for the good of others. The eye of the world is upon us, and they are looking to us for an example. In our attendance to religious duties on the Sabbath, let us conduct ourselves so as not to bring a reproach on the cause we profess to love above

all others. We can best do this by being punctual at the hour of worship Let this be an understanding in the church. Make it one of the rules, that we and our children will be there at the proper time, and then let us take our seats immediately, seeing that our children and those under our care are also seated. It is unbecoming for officers in the church to be talking outside, or for any one else after the hour for worship, and when service is commenced let there be no talking or whispering on the part of those who profess religion. Let us now look at the authority that the Church of Christ is in possession of; and we will see that her blessings and privileges are many, and that she should be emboldened to enjoy each and all. When we assemble for worship our argument is that we are in a great measure accountable for what takes place during the time that we are assembled. In this particular we are on equal grounds with any other assembly. When a Court is in session with its judge and staff of officers, is it not accountable to the higher powers that it represents; and should it allow itself to be turned into a scene of disorder and confusion? Would it not be a reproach and a dishonor to its country and its sovereign under whom and for whom it is acting? It is expected to discharge its duty without fear or partiality. And will not this rule apply to us in our various places of worship. When we joined the church of Jesus Christ, did we not in that act obligate ourselves to obey every law, and see that they are enforced and carried out. It is not enough for us to say, I behave myself as a Christian, and I have nothing to do with other persons. We say that each and every professor, is bound to see that Christ is honored during the time of worship, and if there is disorder or unbecoming conduct carried on by any one they are bound by their profession to administer reproof, or assist others to do so, and that this is not optional with us, but our citizenship requires us to do so, else we prove recreant to the laws, privileges, and mercies of the great God, whose we are and whom we profess to love and serve. As citizens we have a right to the protection that the laws of our country afford us, and we slight the wisdom of God and do an injustice to his word if we do not avail ourselves of such. Hence the necessity of the combined action of the whole church to carry this into effect. But we fear that in too many respects this is where the error is. Children are oftimes encouraged, indirectly, if not directly, by their parents to do things that are unbecoming. The manner in which they talk and act when reproof is given too plainly tells on what side of the question they are. Ministers are grieved because their teaching and instruction are trampled upon; and many young christians are discouraged in going forward in important matters, in connection with the church, because they are repulsed in their first undertakings by those who delight in sin, and love to annoy those who are laboring for Christ. And while it is our duty to show all leniency, yet there is such a thing as forbearance ceasing to be a virtue. Our duty then is plain. We must have recourse to the *law* of the land; and herein the Scripture is plain. While it encourages the law-abiding citizen, "it is for the punishment of *evil doers* and for the praise of them that do well." We must not slight this important work. When Achan sinned all Israel was repulsed, and many of them slain. Joshua rent his clothes and began to pray, but the Lord said, "Get thee up, wherefore liest thou thus upon thy face." He might have prayed before the ark until utterance failed him. He and the elders of Israel might have put dust upon their heads until all the tribes would have been smitten before their enemies, and what would it all avail. It would be inconsistent in them, as leaders of the people and believers in God, to be thus crying and praying while another line of duty was plain before them, and as soon as they ascertained what that duty was, they went to work like men to discharge it. The transgressor was punished. God was honored, and Israel were victors. What we are to learn, believe, and practice, is, that the honor of God and the law of his worship is particularly binding upon us. And that we are to love it in preference to any

and everything else. It is time we had begun the work of reform, and although it may not suit the world, nor cold professors of religion, one thing is certain, we will please God.

We have oftentimes trembled when we have seen the sinful and daring conduct of some young persons in and around the house of God, and in many instances this has been their first step to ruin. Let us see that we do not encourage them in such. And while it is our duty and privilege to use every lawful means to attract and draw our fellow creatures to the place where God is honored and worshipped, it is for us to make that place worthy of the name of Him that is holy.

DIGEST OF LETTERS.

AVONDALE.

We have not had any stated preaching except that the Rev. Joseph Harvey paid us a visit about the 10th of May, and has preached three or four times for us since. Our conferences have been well attended, and we have felt that the Lord has met with us to own and to bless us.

We are about making arrangements with the Rev. J. Harvey to preach for us a portion of the time.

BECKAGUIMIC.

We have nothing very encouraging to write. Last fall we enjoyed some revival influences under our esteemed pastor; three were added to the church. We believe the faithful labors of our pastor will eventually bear fruit.

BLACKVILLE.

Since spring has burst upon us our congregations have increased. We have opened our Sabbath School, and feel encouraged to hope in God that He will revive His work, and bless us, and make us a blessing to those who are yet in darkness.

BLISSFIELD.

Our record of nine months has not been an eventful one. We have kept on at a steady pace. We love the house of God, and often have been delighted to join with all His children in a song of praise and thanksgiving.

We realize that as a church of Jesus Christ we have a great work to accomplish; to hold forth the Word of Life, that those who are in darkness may have the light of the glorious gospel.

We have made our solemn protest against sprinkling for baptism, believing it and open communion to be the pillar and ground of Popery.

CENTREVILLE.

God is good to us, better than we deserve. We are hoping and praying, and we trust laboring in connection with our pastor for the extension of the Redeemer's kingdom.

CHIPMAN.

Convinced of the low state of Zion in our midst, early last season the Salmon Creek and the Chipman Churches each passed a resolution to unite together in the support of a minister to labor with us unitedly. Rev. Jas. H. Tupper was engaged, and has labored in the two churches since last October, and God blessed his labors.

DOUGLAS (AFRICAN).

We have tried to keep up our meetings with God's help, and we are sure it is not in vain. Our souls have been blessed with the outpouring of His Holy Spirit, and we still hope for a greater blessing.

FLORENCEVILLE.

We are trying to live, though it is after a "poor dying rate." We are hoping for better times. Our preaching meetings are well attended. But our prayer and conference occasions are small and weak. Our hearts are so cold in the service of God.

FREDERICTON.

Since our last letter we have received so many proofs of our Heavenly Father's loving kindness, that we may well say, surely goodness and mercy

have followed us. The ordinance of baptism has been administered on six different occasions. The weekly offering system for raising funds for church purposes has succeeded well so far. And the debt which so long encumbered our meeting-house property has been wholly removed. And we are now making progress towards the erection of a minister's residence, which we hope will be ready before the commencement of the next year.

HODGDEN AND RICHMOND—Statistics only.

LOWER HAINSVILLE.

We have reason for joy and thankfulness to God for his great mercy, as manifested in the outpouring of his Holy Spirit in our midst, in the conversion of sinners.

HOWARD SETTLEMENT.

We have had Rev. Elias Keirstead laboring with us the past winter. The church called Brother Burtt to ordination, and he was ordained on Thursday the 23d May, and the Sabbath following he baptized three, and they were added to the church.

JACKSONTOWN.

The state of our church is rather languid. Our much esteemed pastor, Rev. George Howard, relinquished his pastoral charge in July last. And in September he re-engaged to preach to us another year. He was ill at the time, and immediately grew worse, and so continued through the winter, and subsequently he again relinquished his charge. Consequently we have been destitute of pastoral labor for the past year.

We are expecting the Rev. Thomas Todd soon to come among us again, and resume the pastorate of the church after an absence of twelve years, to which we then reluctantly consented at the urgent request of the Association.

JACKSONVILLE.

We cannot give as favorable a report as at other times. We have been without a pastor during the past year, but have enjoyed the presence of the Master on many occasions. We have every prospect of soon having a pastor to go in and out before us and break to us the bread of life.

FIRST KESWICK.

We feel happy to say that God has blessed this church with his Holy Spirit. The Rev. P. O. Rees has pastoral charge over this church for this year, and preaches once each Sabbath, A. M., and also holds social meetings in the afternoon. Our weekly prayer meeting has been kept up, but not attended as it should be.

FIRST KINGSCLEAR.

We have no stated preacher at present, but we have preaching occasionally.

SECOND KINGSCLEAR.

Since last fall Rev. G. Rigby has been laboring half the time with us, and we are doing something—but scarcely enough—for the supply of his temporal wants. Although the gospel seed has not yet sprung up, doubtless his earnest admonitions and faithful settings forth of the truth as it is in Jesus will be productive of precious results, and be crowned with harvest sheaves.

LEDGE.

Within the past year two have been baptized and joined the church. We have no stated preaching since Brother Hopper left. Unity prevails among us. We hold meetings on the Sabbath for prayer and exhortation, and feel that the Lord is present with us.

LUDLOW.

Our pastor, Rev. Alex. Estabrooks, is still pursuing his studies at the University in Fredericton. Brother Price is still with us, and has been laboring with us until the present summer, when he has become discouraged.

MACNAQUACK.

During the past year we have had the Rev. Elisha Corey half his time for the past six months. Our congregations are large and attentive to the preaching of the gospel; although there have been no additions to us during the past year, still the church is laboring unitedly for the salvation of sinners. But we are without stated preaching, yet we pray that the time is not far distant when we shall obtain a pastor to minister to us in holy things.

MAUGERVILLE—Statistics only.

NASHWAAK.

Rev. Alexander Estabrooks has been laboring with us through the past winter with much acceptance. Prayer meetings have been kept up quite regularly, and we are hoping for better days.

NEWCASTLE (G. L.)—Statistics only.

OAK BAY (ST. DAVIDS).

We are now in a destitute state, without a pastor to go in and out before us.

PRINCE WILLIAM.

The new members we reported last session have shown by a usually orderly walk that there is a reality in the religion they profess, and they have been to the church a help which was greatly needed.

PORTLAND.

While we have passed through the usual experiences of church life, we trust there has been some real progress. Some among us have experienced that travail of soul which leads to fervent pleading and earnest effort; and the prayer and effort have not been in vain. A series of special services was held during the months of March and April, which resulted in the reclaiming of wanderers and the conversion of sinners, and thirteen have been added to the church by baptism.

We are conscious of many things among us which need reform, and we hope that God's blessing upon our efforts may bring us into a more healthy and efficient state. Our desire is to fulfil our mission, as a church of Christ, and we hope by God's grace to persevere to the end, until the church militant shall be exchanged for the church triumphant.

RICHMOND, THIRD

Our congregations are very good. Bro. J. E. Bleakney preaches to us a part of the time, and we sustain a weekly prayer meeting.

ROLLING DAM—Statistics only.

SALMON CREEK.

We sometimes hope that the Lord will hear our prayers and bring home our wandering ones and convert sinners, so that we may again gather around the baptismal waters.

MIDDLE SIMONDS—Statistics only.

SPRINGFIELD (Y. C).

Are willing to help the Seminary if those studying there for the ministry will remain in this Province to labor.

SAINT ANDREWS (BAYSIDE)—Statistics only.

SECOND ST. ANDREWS.

Our pastor has accomplished a great amount of labor in all the surrounding country, and constant services in town. The congregations in each locality have been good, and much serious attention given to the word proclaimed.

FIRST SAINT GEORGE.

The ordinances of the church are regularly kept up, and we have an interesting Sabbath School. Our public services are largely attended, the ministry of our pastor being acceptable to the church and congregation.

SAINT GEORGE (Second Falls)—Statistics only.

BRUSSELS STREET, SAINT JOHN.

Owing to great physical prostration, Mr. Harley was compelled, somewhat suddenly, to leave us in December last. Finding the climate of Savannah congenial to a constitution evidently unsuited to the damp, chilly, and variable weather of St. John, and finding a door of usefulness open to him in Savannah, he, on his return, resigned the charge of this church in February, and, after spending several Sabbaths preaching to us with his usual earnestness, returned to Savannah, having accepted the pastorate of a Baptist church there. Though our pulpit has been regularly supplied, yet we have suffered for the want of the necessary *pastoral* labor and oversight. We have not only used prompt measures to secure another pastor, but have also prayed the Lord of the harvest to send us a man who will be adapted to our wants, and honored among us in winning many souls to Jesus and in building up the church.

GERMAIN STREET, ST. JOHN.

Our Sabbath congregations are good. Our prayer and conference meetings are interesting, and at times deeply impressive. Still we must grieve over our coldness and indifference in the cause of Christ, and pray that we may feel his constraining love and be more consecrated to his service. We are not without some indications of progress. A Juvenile Missionary Society has been formed in the Sabbath School which, we trust, will prove a blessing to the children in training them to give to the extension of the Redeemer's kingdom.

We are happy to state that our church debt is decreasing. When our House of Worship was opened in December, 1866, our liabilities were close on $13,000. Now they are $5,400. Last January we paid $800, which was raised by enlisting as many as possible in the church and congregation to give an extra contribution of 10 cts. a Sabbath. Our parsonage is no longer tenantable, and we propose to remodel and repair it. The expense will be close on $1,200. We have $1,055 already pledged.

LEINSTER STREET, SAINT JOHN.

Not a few of our members have been, and are yet, pleading fervently in secret prayer for the reviving power of the Holy Spirit. Our congregations have been encouragingly large and attentive to the Word of Life. In the departure of those who have been borne away by death we sustain a serious loss, and the families thus bereaved have been sorely afflicted. We have to regret the removal from us into other communities of many of our active members.

PITT STREET, SAINT JOHN—Statistics only.

CARLETON—Statistics only.

SAINT STEPHEN (Union Street)—Statistics only.

SOUTH MUSQUASH AND DIPPER HARBOR.

Since reporting ourselves to your association we have been encouraged and generously assisted by the settlement of Brother C. F. Clinch at Musquash. He

has built a nice hall, which is especially intended for the preaching of the gospel. Last summer, by his means chiefly, we engaged the labors of Brother J. A. Durkee, Licentiate, for three months, and when he returned to his studies, the services of Brother T. B. Layton, Licentiate, were secured. He was ordained in January last, and is still laboring with much acceptance in this circuit. About one-half of his time is spent in Musquash, the rest is divided in labors at Prince of Wales, South Musquash, Chance Harbor, Dipper Harbor, Mace's Bay, and at Lepreaux, in Charlotte County.

UPPER GAGETOWN.

We have the gospel preached reglarly among us by our pastor, Rev. B. N. Hughes. We have also our conference and communion seasons each month, as well as our prayer meetings each week, which seem to be more interesting than formerly. We hope that the interest may increase until each member of this church may fill their position.

TEMPERANCE VALE.

Our prospects, we are sorry to say, are not encouraging. We are destitute of a minister. There has not been a Baptist minister with us now for about one year and a half. Some of our brethren kept up prayer and social meetings until about three months ago, and since that time our house has been occupied for school purposes.

TOWER HILL—Statistics only.

UPPER NEWCASTLE AND NORTHFIELD.

We are now without a pastor, Rev. James Trimble having resigned his charge here, and taken his dismission to join a church in the Eastern Association.

LOWER WOODSTOCK.

Our church is in a low state at present, but we trust in God, hoping that in his own good time he will revive the work in our midst. We still continue to hold our regular conference and prayer meetings.

LIST OF ORDAINED MINISTERS

BELONGING TO THIS ASSOCIATION.

NAMES.	POST OFFICE ADDRESS.	DATE OF ORDINATION.	PLACE OF ORDINATION.
Bill, I. E. sen.	Carleton, Saint John.	March 1829	Nictaux, Nova Scotia.
Bleakney, J. E.	Richmond, C. C.	Feb. 1868	Hodgdon & Richmond.
*Bleakney, Thomas	Woodstock,	1861	Caledonia.
Boggs, W. B., A. B.	Portland, Saint John.	Sept. 1865	Sydney, C. B.
Burt, Samuel	Jacksonville.	May 1872	Howard Settlement.
Campbell, G. R.	Eel River,	July 1857	Howard Settlement.
Carey, G. M. W. A. M.	Saint John.	July 1856	St. Catharines, Ontario.
Edwards, Wm. M.	Blissfield.	March 1855	Hampton.
Estabrooks, G.	Simonds.	July 1847	Upper Gagetown.
Estabrooks, A., A.B.	Fredericton.	July 1864	Andover.
Goodspeed, C., A.M.	Fredericton.	June 1869	Andover.
†Harley, Timothy	Saint John.	March 1863	England.
Harvey, J. G.,	Upper Woodstock.	Feb. 1858	Springfield, Queensbury.
Hickson, E., A. M.	Saint George.	July 1862	Northesk.
Hopkins, W. L.	Pennfield.	Nov. 1854	
†Hopper, J. E., A. M.	Saint Stephen.	Sept. 1867	Fredericton.
Howard, George	Jacksontown.	1869	Jacksontown.
Hughes, B. N.	Upper Gagetown.	Oct. 1858	Maugerville.
Jewett, Benj.	Bloomfield.	Sept. 1860	Andover.
Layton, T. B.	Musquash.	Jan. 1872	Musquash.
Manning, J. W. A. B.	St. Stephen.	March 1868	Hawkesbury, C. B.
Manzer, W. D.	Marysville.	Sept. 1867	Shediac.
McKenzie, W. S. AM	Saint John.	June 1857	East Abbington, Mass.
Munro, T. M.	Florenceville.		Florenceville.
Porter, T. H.	Fredericton.	Nov. 1861	Brookfield, C. C., N. S.
Reece, P. O.	—— ——.		
Rideout, W. C.	Saint David.	Sept. 1849	Nova Scotia.
Rigby, George	Kingslear.	March 1842	
Saunders, T. W.	Prince Willam.	July 1832	Prince William.
Seely, George	Saint Andrews.	1854	Carleton.
Spencer, James	Saint John.	1852	Nova Scotia.
Spurden, C., D. D.	Fredericton.	April 1841	England.
Tozer, James	Ludlow.	March 1826	Northesk.
*Titus, J. W.	St. John.	1869	Saint John.
Tupper, J. H.	Queensbury.	March 1844	Jacksontown.
Trimble, James	Newcastle, G. L.	Feb. 1845	
Walker, James	Mascareen.	Jan. 1839	
Webb, E.	South Richmond.	Oct. 1850	

* Dead. † Removed.

LICENTIATES.—T. P. Davies, D. C. Stillwell, James S. May, John Forrest, S. W. Parent, G. L. Price, John Simpson, F. G. Currie, J. A. Durkee, William Annis, Peter R. Knight, Edmund H. Duval, William Beddow, Edgar Hatfield, and John D. Eatman.

ABSTRACT STATE OF THE CHURCHES.

CHURCHES.	Date of Formation.	PASTORS.	Date of Settlement.	CLERKS, AND P. O. ADDRESS.	INCRE'SE. By Baptism.	INCRE'SE. By Letter.	INCRE'SE. Restored.	DEC'SE. Dismissed.	DEC'SE. Excluded.	DEC'SE. Died.	TOTAL.	Minute Money	S. S. STATISTICS. No. Schools.	S. S. STATISTICS. No Teachers	S. S. STATISTICS. No Scholars.	S. S. STATISTICS. No. Vols. in Library.
***Andover,	....		....													
Avondale,	1871		....	J. A. Barter, Waterville, Carleton Co.							13					
Beckaguimic,	1832	J. G. Harvey,	1870	A. H. Hayward, Rockland, C. Co.	2	1					20	$1 00	1	7	60	115
Blackville,	1829	W. M. Edwards,	1860	L. Dunphy, Dunphy's W. O., Upper	3					2	83	2 00	1	6	80	400
Blissfield,	1865	W. M. Edwards,	....	Wm. Swim, Doaktown, [Blackville.						1	41	1 00	1	5	25	150
***Bocabec,	....										102	1 00	3	10	60	320
**Cardigan,	....		....													
*Canning & Sheffield,	....		....	Judson Estabrooks,							10	50				
***Canterbury,	....		1868								82					
Centreville,	1843	T. M. Munro,	1871	W. D. Estey, Centreville.							67					
Chipman,	1844	J. H. Tupper,	....	Wm. H. Fleming, Gaspereaux, W. O.,		1					74	1 00	1	9	102	87
Douglas, (African)	....		....	George Wheory, [Chipman.	2			2		1	42	1 00	1	4	20	225
***Dumfrs&Queensby,	....		1870								18	1 50				
Fredericton,	....	T. H. Porter,	1868	C. L. Hartt, Fredericton.							30					
Florenceville,	1859	T. M. Munro,	....	Theodore Estey, Florenceville.	11	4		3	2	4	193	2 00	1	10	90	250
***Grand Falls,	....		1862								15	50				
Hainesville, Lower	1866	Samuel Burtt,	1866	Daniel Allen, Lower Hainesville,							9					
Hodgdon & Richmood,	1843	James Bleakney,	1872	L. Sypher, Union Cor., S.Rich'd, C.C.	2						22	1 00	1	3	17	100
Howard Settlement,	1860	Samuel Burtt,	....	G. F. Jamieson, Canterbury Station.	3				1		45		1	4	40	100
Jacksontown,	1833		....	John Estey, Jacksontown.	3		2				51	40	1	4	30	
Jacksonville,	1859		....	Robert Hannah, Jacksonville.				1		3	98	1 00	1	6	40	200
Kingsclear, 1st,	1825		1871	Joseph T. Dunphy, Spring Hill, Y. C.				4			47	50	1	8	50	450
Kingsclear, 2d,	1859	G. Rigby,	....	G. A. Hammond, Kingsclear.						1	35	1 00				
Keswick, 1st,	....	P. O. Rees,	....	B. R. Burtt.							68	1 00	1			200
*Keswick, 2d,	....		....	Charles J. Tozer, Douglas.		2					95	90				
Ludlow,	1865		....								40					
***Little South West,	....		....		7	2				1	25	50				
Ledge, St. Stephen,	1830		....	James H. Young, Ledge, St. Stephen.							53					
Macnaquack,	1844		....	Fred. Clark, Macnaquack.	2			1	1	2	25	1 00	1	5	25	91
								7			96	1 00	1	5	30	100

ABSTRACT STATE OF THE CHURCHES.—[Continued.]

CHURCHES.	Date of Formation.	PASTORS.	Date of Settlement.	CLERKS, AND P. O. ADDRESS.	INCRE'SE. By Baptism.	By Letter.	Restored.	DECR'SE. Dismissed.	Excluded.	Died.	TOTAL.	Minute Money.	S. S. STATISTICS. No. Schools	No. Teachers	No. Scholars	No. Vols. in Library.
Maugerville	1850	W. D. Manzer,	1869	N. P. Day, Upper Sheffield.	..	..	..	..	..	1	50	$0 80	1	4	36	90
Nashwaak,	....		....	Henry J. Coy.	..	..	..	1	1	1	70	1 00	..	..	....	....
*New Jerusalem,	....		....	David Moore, New Jerusalem, Q. C.	..	..	..	..	..	..	50	80	..	..	....	....
Newcastle, Grand Lake,	1846		....	D. J. Bailey, Newcastle Creek.	..	..	..	..	..	..	102	1 00	1	5	40	625
*Newcastle, Miramichi,	....		....		..	..	..	..	..	..	50	....	..	..	....	....
**NorthEsk, Miramichi,	....		....	[Davids.	..	..	..	..	..	..	55	....	..	..	....	....
Oak Bay, St. David's,	1884		....	Abner T. L. Weston, Oak Bay, St.	..	..	..	..	..	..	26	1 00	1	3	12	93
Portland,	1842	W. B. Boggs,	1871	W. A. Chesley, Portland, St. John.	18	3	1	5	5	4	458	3 00	1	18	162	500
*Pennfield,	....		....	Enos Poole, Pennfield.	..	..	..	..	..	..	46	....	..	..	....	....
Prince William,	1800	T. W. Saunders,	....	Leverett Estabrooks, L. Prince William	..	..	..	..	..	..	40	80	1	4	50	250
*Rushagornish,	....		....	[S. Richmond.	..	..	..	..	..	..	29	1 00	..	..	....	....
*Richmond, South	....		....	T. E. Henderson, McKenzie's Corner,	..	..	..	..	..	..	25	....	..	..	....	....
Richmond, Third	....		....	George Blakie, S. Richmond, Carl. Co.	1	..	2	..	..	..	10	....	..	..	....	....
Rolling Dam,	....	W. C. Rideout,	1867	James McRae, Rolling Dam, Char. C.	1	..	..	..	..	..	24	1 00	..	..	....	....
Simonds Middle	1859	J. G. Harvey,	....	F. C. Shaw, Middle Simonds.	..	..	..	..	..	..	36	1 00	1	4	30	100
Salmon Creek,	....	J. H. Tupper,	1871	Jacob Langley.	..	2	..	..	5	..	45	1 50	1	3	40	100
**Scotchtown,	....		....		..	..	..	..	..	..	20	....	..	..	....	....
**Southampton, [Harb.	....		....		..	..	..	..	..	..	33	....	..	..	....	....
S. Musquash & Dipper	1867	T. B. Layton,	1871	George Byron, Musquash, [field, Y. C.	1	2	..	..	..	..	20	50	2	4	40	160
Springfield, Y. C.	....	G. R. Campbell,	1870	Alex. Love, Clarke's W. O. Spring-	..	..	..	2	..	..	23	1 00	..	..	....	....
St. Andrews, Bayside,	1838	Geo. Seeley,	....	Henry Hitchings, St. Andrews.	..	..	..	..	..	..	59	25	..	..	....	....
St. Andrews, 2d.	1865	Geo. Seeley,	1871	J. R. Bradford, St. Andrews.	..	5	1	..	..	1	40	1 00	1	4	30	....
St. George, 1st.	1806	E. Hickson,	1870	J. A. Moran, St. George.	..	1	..	2	..	1	112	1 50	1	7	70	175
*St. George, 2d.	....		....	A. McDiarmid, Mascareen, St. George.	..	..	..	..	..	..	80	....	..	..	....	....
St. George, 2d Falls	1851	E. Hickson,	1870	George Allen, 2d Falls, St. George.	..	..	..	4	..	1	46	1 00	1	7	34	....
*St. James,	....		....	Thomas Mann, St. James.	1	..	..	..	..	..	24	....	..	..	....	....
St. John, Brussels street	1850		....	R. C. Skinner, St. John.	..	1	..	6	..	2	400	5 00	1	20	200	....
do. Germain street,	1810	G. M. W. Carey,	1865	J. J. Bostwick, St. John.	3	3	2	5	2	6	314	4 00	1	22	160	400
do. Leinster street,	1858	W. S. McKenzie,	1867	C. G. Berryman, St. John.	1	8	..	6	1	3	252	3 00	2	..	....	....
St. John, Pitt street,	1866		....	Matthew Harrison, St. John.	2	1	..	4	..	1	46	$0 00	1	8	75	200
St. John, Carleton,	1841	I. E. Bill,	1868	Isaac O. Beatty, Carleton, St. John.	..	..	..	1	..	2	165	1 50	1	22	149	250

St. John, Brussels street	1850		....	R. C. Skinner, St. John.	..	1	..	6	..	2	400	5	00	1	20	200	....
do. Germain street,	1810	G. M. W. Carey,	1865	J. J. Bostwick, St. John.	3	3	2	5	2	6	314	4	00	1	22	160	400
do. Leinster street,	1858	W. S. McKenzie,	1867	C. G. Berryman, St. John.	1	8	..	6	1	3	252	3	00	2	..	....	....
St. John, Pitt street,	1866		....	Matthew Harrison, St. John.	2	1	..	4	..	1	46	$0	00	1	8	75	200
St. John, Carleton,	1841	I. E. Bill,	1868	Isaac O. Beatty, Carleton, St. John.	...	..	..	1	..	2	165	1	50	1	22	142	250
Saint Stephen,	1870	J. W. Manning	....	W. Vaughan, St. Stephen.	...	1	..	2	..	..	49	1	50	1	18	125	540
Temperance Vale,	1865		....	James S. Dysart, Temperance Vale.	...	..	..	..	..	..	18		24	..	..	....	....
Tower Hill,	1871	W. C. Rideout,	1871	Leander Towers, Iron's W O. St. David's	1	..	..	..	..	..	23	1	00	1	6	50	50
Upper Gagetown,	1855	B. N. Hughes,	1870	T. Asa Turney, Upper Gagetown.	...	..	..	..	..	..	109	1	50	1	5	60	350
Up. Newcastle & North-field.	....		....	Isaac Nightingale, Newcastle Bridge, Q. C.	...	..	..	..	..	..	50		60	..	..	....	....
***Up. Queensbury,	....		....		...	..	..	..	..	..	13		....	..	..	....	....
*Woodstock,	....		....	E. B. Jewett, Woodstock.	...	..	..	..	..	..	157		....	..	..	....	....
Woodstock, Lower,	1854		....	Stephen Taylor, Canterbury.	...	..	..	..	..	..	56	1	00	1	8	70	....
	....		....		...	..	..	..	..	..	....	1	00	..	..	....	....
					59	37	6	56	20	38	4727	58	29	39	253	2114	6771

*Not Reported.

An Account of the Benevolence of the Churches at Home and Abroad, as reported in their Letters.

CHURCHES.	Preaching at Home.	Building and Repairing of Houses of Worship, &c.	Union Society and its Objects.	Acadia College.	Other Objects.	Sabbath Schools.	TOTAL.
Becaguimic,	$150 00	....	....	....	40 00	10 00	$200 00
Blackville,	56 78	....	$2 82	....	(sm) 1 00	....	60 60
Blissfield,	150 00	$20 00	11 50	....	(sm) 2 00	....	183 50
Centreville,	200 00	1200 00	3 00	....	2 00	27 00	1432 00
Chipman,	225 00	....	....	....	....	14 00	239 00
Florenceville,	100 00	....	4 00	....	....	....	104 00
*Fredericton,	664 00	456 96	135 08	50 00	247 39	29 00	1582 34
Hainesville, Lower,	....	....	....	....	(sm) 2 00	....	2 00
Hodgdon & Richmond,	150 00	....	....	....	(sm) 2 00	....	152 00
Howard Settlement,	37 00	44 30	....	....	..	....	81 30
Jacksonville,	....	....	....	....	....	5 00	5 00
Kingsclear, 1st,	....	....	3 00	....	....	....	3 00
Kingsclear, 2d,	200 00	7 20	2 50	....	W.M. 10 50 A. S.	....	220 20
Ledge,	18 00	25 00	....	....		10 00	53 00
Ludlow,	....	....	4 50	....	..	....	4 50
Macnaquack,	200 00	....	....	10 00	....	....	210 00
Mangerville,	400 00	31 40	12 36	....	4 00	3 00	455 76
Newcastle, Grand Lake,	60 00	....	5 00	....	....	....	65 00
Oak Bay, St. David's,	43 27	196 19	4 00	....	....	5 60	249 06
Portland,	1000 00	570 00	36 58	20 00	(np) 1 30	100 00	1856 58
Prince William,	....	....	7 61	...	....	....	63 75
Rolling Dam,	60 00	....	(f.m) 3 75	....	....	....	7 61
Salmon Creek,	225 00	....	....	....	....	....	225 00
Simonds, Middle,	150 00	150 00	....	....	....	15 00	315 00
Springfield,	100 00	...	....	....	....	....	100 00
St. Andrews, Bayside,	100 00	300 00					

Rolling Dam,	....	....	....	60 00	....	(f.m)3 75	....	....	....	7 61
Salmon Creek,	....	....	....	225 00	....	....	....	....	....	225 00
Simonds, Middle,	....	....	....	150 00	150 00	....	....	....	15 00	315 00
Springfield,	....	....	....	100 00	...	....	....	....	....	100 00
St. Andrews, Bayside,	....	....	....	100 00	300 00	....	....	....	....	400 00
St. Andrews, 2d.,	....	....	....	275 00	50 00	....	....	250 00	....	575 00
St. George, 1st.	....	....	....	....	90 00	(cy.23 81	....	....	5 80	119 61
St. George, 2d Falls,	....	....	....	100 00	115 00	ms.) 1 72	....	....	....	2216 72
St. John, Brussels street,	....	....	....	1400 00	120 00	....	40 00	800 00	....	2360 00
do. Germain street,	....	....	....	1000 00	1400 00	....	25 00	1280 00	250 00	3975 00
* do. Leinster street,	....	....	....	1165 00	557 00	100 00	....	404 20	....	226 20
do. Carleton,	....	....	....	400 00	353 00	30 00	....	..	209 70	992 70
St. Stephen,	....	....	....	900 00	....	....	....	....	90 00	990 00
South Musquash and Dipper Harbor,	....	....	....	300 00	50 00	5 00	....	....	10 00	365 00
Tower Hill,	....	....	....	50 00	....	..	....	....	....	50 00
Upper Gagetown,	....	....	....	400 00	69 25	24 50	....	....	3 80	497 55
Upper Newcastle and Northfield,	....	....	....	200 00	....	....	....	(sm) 2 00	....	202 00
Woodstock, Lower,	....	....	....	....	....	....	....	....	15 00	15 00
* Report for nine months only.				$10499 05	$5805 30	$420 73	$145 00	$3177 09	$807 90	20,855 07

TREASURER'S REPORT

Of all Moneys received at the Western New Brunswick Baptist Association, convened in the City of Fredericton, N. B., with the Baptist Church, on the 27th, 28th, and 29th June, 1872.

		Minute Money.	Union Society.	Foreign Miss'ns.	Home Miss'ns.	Baptist Sem'ry.
From the Upper Gagetown	Church,	$1 50	$24 50	....	....	....
do. Maugerville	do.	80	12 36	....	....	....
do. Florenceville	do.	50	4 00	....	....	....
do. Centreville	do.	1 00	3 00	....	....	....
do. Springfield, York Co.,	do.	1 00	....	....	....	....
do. Temperance Vale	do.	24	....	....	....	....
do. Upper Newcastle	do.	60	....	....	....	$2 00
do. Leinster street	do.	3 00	....	....	....	....
do. Germain street	do.	4 00	....	....	....	....
do. Salmon Creek, Queen's	do.	1 50	....	....	....	....
do. Chipman	do.	1 00	....	....	....	....
do. 2d Kingsclear	do.	1 00	2 50	....	....	....
do. Blackville, Miramichi	do.	1 00	2 82	....	....	....
do. Blissfield, Miramichi	do.	1 00	11 50	....	....	....
do. Rushagornish	do.	1 00	....	....	....	....
do. Fredericton	do.	2 00	52 22	15 09	....	....
do. Newcastle, Grand Lake	do.	1 00	....	....	....	....
do. Keswick (1st)	do.	90	....	....	....	....
do. Jerusalem, Queen's	do.	80	....	....	5 80	1 00
do. Brussels street	do.	5 00	71 60	....	....	....
do. S.Musquash & D.Harbor	do.	50	5 00	....	....	....
do. Macnaquack	do.	1 00	....	....	....	....
do. Prince William	do.	80	7 61	....	....	....
do. Becaguimic	do.	2 00	....	....	....	....
do. Douglas (African)	do.	1 50	....	....	....	....
do. Lower Woodstock	do.	1 00	....	....	....	....
do. 1st Kingslear	do.	1 00	3 00	....	....	....
do. Portland, St. John,	do.	3 00	36 58	....	....	....
do. St. Andrews, Bayside,	do.	25	....	....	....	....
do. 2d St. Andrews	do.	1 00	....	....	....	....
do. Avondale	do.	1 00	....	....	....	....
do. Middle Simonds	do.	1 00	....	....	....	....
do. Jacksonville	do.	50	....	....	....	....
do. Tower Hill	do.	1 00	....	....	....	....
do. Oak Bay	do.	1 00	4 00	....	....	....
do. Rolling Dam	do.	1 00	....	3 75	....	....
do. Howard Settlement	do.	40	....	....	....	....
do. St. Stephen	do.	1 50	....	....	....	....
do. Ledge	do.	1 00	....	....	....	....
do. Ludlow	do.	50	4 50	....	....	....
do. Jacksontown	do.	1 00	....	....	....	....
do. 1st St. George	do.	1 50	....	....	....	....
do. 2d Falls, St. George,	do.	1 00	....	....	....	....
do. Nashwaak	do.	1 00	....	....	....	....
do. Cardigan	do.	50	....	....	....	....
do. Lower Hainesville	do.	1 00	....	....	....	....
do., Carleton, St. John,	do.	1 50	....	....	....	....
do. ————	do.	1 00	....	....	....	....

Treasurer's Report—Continued.

	Minute Money.	Union Society.	Foreign Miss'ns.	Home Miss'ns.	Baptist Sem'ry.
Carleton Co. Quarterly Meeting, ...	....	....	....	8 13	....
Thos. Herret, Sussex, ...	....	....	1 00	....	....
Col. on 27th for H. M. and F. M., ...	....	...	13 91	13 19	....
Col. on 28th for Home Mission, ...	....	....	....	8 29	....
Col. on 30th for Foreign Missions, ...	....	....	12 63	....	....
Col. on 30th for Baptist Seminary, ...	....	...	....	....	13 68
Col. on 30th for Home Missions, ...	....	....	....	9 81	....
	$58 29	245 19	46 38	45 94	16 68

Minute Money, ...	....	$58 29
Union Society, ...	....	245 19
Foreign Missions, ...	....	46 38
Home Missions, ...	....	45 94
Baptist Seminary	....	16 68
		$412 48
Less paid for printing, ...	$1 25	
Postage, Envelopes, &c.,...	2 00—	3 25
Grand Total,		$409 23

ASA COY, *Treasurer.*
R. H. PHILLIPS, *Assist. Treas.*

Fredericton, July 1, 1872,

APPENDIX.

NEW BRUNSWICK BAPTIST HOME MISSIONARY SOCIETY.

OFFICERS FOR 1872-73.

President.

REV. INGRAM E. BILL.

Vice Presidents.

REV. G. M. W. CAREY, M. A.,
" W. A. COLEMAN,
" DAVID CRANDALL,
" JAMES HERRITT,
" W. S. McKENZIE, M. A.,
REV. JAMES A. SMITH,
" C. SPURDEN, D. D.,
" THOMAS TODD,
A. F. RANDOLPH, ESQ.,
C. F. CLINCH, ESQ.,

Corresponding Secretary.

J. W. HARTT, M. A.

Recording Secretary.

JAMES E. MARSTERS.

Treasurer.

GILBERT M. STEEVES.

Auditor.

THE HON. A. McL. SEELY.

Executive Committee.

REV. W. B. BOGGS, B. A.,
THOMAS BELL,
WILLIAM BLIZZARD,
C. E. BURNHAM,
JOHN CHALONER,
EDMUND H. DUVAL,
C. D. EVERETT,
Z. G. GABEL,
S. E. GEROW,
VALENTINE GRAVES,
JOHN H. HARDING,
MARTIN WORTMAN,
J. W. HERRINGTON,
WILLIAM LEWIS,
A. W. MARSTERS,
JAMES S. MAY,
THOMAS RALSTON,
ROBERT SEARS,
JOHN CHRISTOPHER,
JOHN SMITH,
JONATHAN TITUS,
HENRY VAUGHAN,
GILBERT WHITE,
WILLIAM BUCHANAN.

Of this Board, all Ministers connected with the two Associations, are members, *ex officio.*

MISSIONARY AND UNION SOCIETY REPORT FOR 1872-73.

Your Board have endeavoured, during the past year, to discharge the very responsible duties assigned them, in the fear of their Master; and now they beg to submit the Report of their operations in the following fields:

FIRST—BLACKVILLE AND BLISSFIELD.

Rev. Wm. M. Edwards has continued to labor in these churches during the past year, and received aid from your Board. His reports, up to June 1st, state that he has travelled one thousand six hundred and eighty-nine miles, preached ninety-nine sermons, attended forty-five conference and prayer meetings, made two hundred and forty-three religious visits, administered the Lord's Supper fourteen times, and delivered one temperance lecture. Brother Edwards has labored steadily onwards, amidst many trials and discouragements; and "yet," he says, "I feel sure that the precious seed that has been sown, will spring up and bear a rich harvest, to the glory of God."

SECOND—SHEDIAC.

This church has been assisted the past year in supporting Rev. F. Beattie, their pastor. The amount of salary the church was able to raise, together with the grant formerly made by your Board, proving insufficient to sustain Bro. Beattie, he was resolved to accept an invitation to a more inviting field. Your Board, having been informed of his intention, and feeling that it would be disastrous to the interest of the cause at Shediac, if a servant of the Lord so useful and so much beloved by his flock, should leave them, resolved to raise the yearly grant to one hundred dollars instead of fifty. Detailed information furnished your Board by Bro. Beattie, confirms them in the opinion expressed by him, "that this outpost should be held at all hazards. Blow out this little light, and you extinguish almost the only clear light that shines on the North Shore. This watch-fire should be trimmed with your sympathies and prayers."

THIRD—WOODSTOCK AND RICHMOND STATION.

The late lamented Thomas Bleakney, after laboring six months in connection with this field, and receiving aid from your Board towards his support, was suddenly called from his toils on earth to his heavenly reward.

FOURTH—HARDING SETTLEMENT.

Your Board have much pleasure in reporting that the labors of Rev. J. M. Currey, Missionary in this field, have been greatly blessed. He, assisted by Revds. Beattie and Titus, held a series of meetings, "which resulted in the reviving of the Lord's work, and in the salvation of sinners." Four were baptized by Bro. Currey.

FIFTH—MUSQUASH AND DIPPER HARBOUR.

Rev. T. B. Layton, Licentiate of North Sidney Church, Cape Breton, has been laboring as missionary of your Board since October last. He was ordained in January to the work of the ministry. His preaching stations are—Prince of Wales, Musquash, South Musquash, Chance

Harbour, Dipper Harbour, and Lepreaux. During the first quarter, ending 31st December, 1871, he preached twenty-eight times, visited seventy families, and distributed a goodly number of tracts. The attendance at the services was small at first. In his next report, he says: "The congregations are very attentive, and are larger than they were at first, especially at Clinch's Hall. Some of my hearers are seeking Jesus."

SIXTH—BENNETT SETTLEMENT AND SHEPODY ROAD (A. C.)

The Missionary, Rev. Solomon Smith, reports that he has travelled during the three quarters, ending March 1st, five hundred and eighty three miles, made two hundred and twenty-nine visits, and attended seventy-two meetings.

SEVENTH—SAINT ANDREWS, BAY SIDE, AND BOCABEC.

These important localities are still aided by your Board, in supporting Rev. George Seely, as their pastor. St. Andrews is a difficult field for a Baptist missionary. Brother Seely, in his report of December last, says: "Our congregation in St. Andrews has of late increased to some extent, which is a little encouraging in this very discouraging place. The few Baptists here are doing all they can to uphold and support the cause of truth among them. On the whole, Bro. Seely seems encouraged with the prospects, especially at Chamcook and Bay Side. He is evidently the right man in the right place. During the year he delivered one hundred and sixty sermons, attended one hundred or more social meetings, ten funerals, made hundreds of visits from house to house, and travelled thousands of miles."

EIGHTH—CENTREVILLE AND FLORENCEVILLE.

These Churches are represented as very weak, and unable to do much for the support of a gospel minister. Your Board have, therefore, continued to aid them in sustaining Rev. T. M. Munro, their pastor.

NINTH—JERUSALEM AND KINGSTON.

Rev. David Crandall devoted three-fourths of his time for three months in Missionary labour at Jerusalem and Kingston. He travelled three hundred miles, preached twenty-five sermons, held five Conference meetings, administered the Lord's supper three times, made two hundred family visits, sold twenty-six volumes, and sold and distributed gratuitously two thousand pages of religious tracts.

TENTH—MIRAMICHI.

Your Board deeply regret that, since Rev. E. Hickson left his field at Miramichi, they have found it impossible to secure a constant supply of Missionary labour there. Brother G. F. Currie, who laboured with so much acceptance in those destitute localities last summer, has again been employed as a Missionary there during his College vacation. Brother Currie's salary for his three months' labour last year was wholly made up by the Churches; so that the sum ($25.00) voted to be paid him by your Board, was not drawn. Unless "a strong and experienced man" is soon found to take charge of these Churches *permanently*, the Baptist cause in Miramichi will suffer incalculably.

Rev. W. C. Rideout, who has for the last eighteen years laboured most successfully as a Missionary in Charlotte County, was, at the late meeting of the Association in Fredericton, employed as Missionary under the direction of your Board, with the liberty to select his field of labour among any of the Counties embraced in the Western Association, with the exception of Charlotte County. It is expected that his mission will be mostly, if not wholly, self-sustaining.

The little Church at Willow Grove, near Loch Lomond, in the County of Saint John, is composed largely of colored members. E. H. Duval, Esquire, by preaching for them occasionally, and otherwise aiding them in sustaining the cause, has been greatly instrumental in keeping the Church alive. At the request of Brother Duval and the Church, your Board have arranged to supply the pulpit. The expense to the Board has been small. Brother J. S. May and other lay brethren from Saint John have supplied this out-station from Sabbath to Sabbath since the first of October last, and much good has been the result.

For the want, on the part of the Missionaries, of giving in their reports an exact account of the amount of labour performed, it is impossible for your Corresponding Secretary to prepare a satisfactory summary of the aggregate amount of Missionary work for the year. The Report of your Treasurer will be laid before you, from which information respecting appropriations of the funds for Sabbath Schools, Infirm Ministers, Ministerial Education, &c., not included in this Report, may be derived.

Your Board have pleasure in reporting that in every case they have been enabled to respond to the applications made to them to as great an extent as their funds would permit. Two great wants have pressed upon them continually, namely: the want of *men*, and the want of *means*. The field is wide; the openings for the diffusion of Baptist principles are extending; and the spiritual destitution throughout the land is truly lamentable. The Macedonian cry, "Come over and help us," reaches us from every quarter, especially from the North and West. But, alas! the demand for Missionaries is vastly greater than the supply. And then if we *had* the men where are the means to sustain them? O, that the whole baptized Church throughout the Province might join in one long-continued, effectual fervent prayer to the Lord of the harvest to send forth more labourers, and to cause the contributions to the treasury of the Lord to come up to the true standard of Christian benevolence.

Respectfully submitted.

J. W. HARTT, *Corresponding Secretary.*

Saint John, July 8th, 1872.

REPORT OF THE PROCEEDINGS

Of the York County Auxiliary to the N. B. Baptist Home Missionary Society.

During the last year we have had two Missionaries in our employ in the County of York—Rev. E. Keirstead and Bro. Henry J. Coy (Licentiate). Bro. Keirstead has labored in all forty-seven weeks, one of which however was not charged to the Board. The places he has visited are the following: Cardigan and Stanley, and the adjoin-

ing Settlements, including Tay Creek, Lime Kiln, Ashwell, Maple Grove, Green Hill, Hamptown, New Zealand, Durham, and the Bird, Ward, Staple, and Williams Settlements; Nashwaak, Keswick, Macnaquack, Upper Kingsclear, Prince William, Dumfries, and Canterbury, and the Howard and Mill Settlements adjoining.

Of his first quarter's work he says: "I spent seven weeks with the Church in Prince William, in conjunction with the pastor, Rev. T. W. Saunders. The Lord revived his work, and ten were baptized and added to the Church. I then visited Macnaquack, Kingsclear, Cardigan, and New Zealand: found the cause very low, especially in the two last named places, but the people very anxiousfor preaching."

Respecting the next quarter's work he writes thus: "I visited Nashwaak and Durham Settlements. Spent some three weeks. The church at Nashwaak is in rather an inactive state. Many however are anxiously inquiring if the church is not going to engage a minister. Some have thought there could be a minister employed between Nashwaak and Stanley, which would be a good movement. The church in Cardigan has been laboring under discouragements, but are trying to maintain their visibility, and praying for a revival. In Stanley and adjacent Settlements there is no regular Baptist church. A few Baptist people are living there, and the people appear anxious for Baptist preaching. The congregations are larger than in any other place I have visited in the County, and good attention was given to the word. They think they will be able to raise some forty or fifty dollars for a missionary a part of the time."

In his third quarter's report he says: "In all the places visited there is a good attendance and a manifest desire for preaching. Some of them are places where there had *never been any preaching*."

In connection with his last quarter's labour, he reports during the month of March: "In all these last named places there seems to be an anxious inquiring mind, especially amongst the young people in the Howard Settlement. The Lord has been present in all our meetings,; backsliders have been reclaimed, and sinners converted, and many are mourning over their past sins, and passing through storms and drifts to the meeting house; and although the roads have exceeded any thing we ever saw before, the people would gather from four or five miles." Since this was written three have been baptized and added to the church.

Brother Coy spent but five weeks under our direction. Labored in Cardigan two weeks, Douglas and Staple Settlement one week, Springfield and adjoining Settlements one week, and Queensbury one week. He reported encouraging prospects at Springfield and Cardigan. Visited sixty four families, and held twenty three meetings. Collected in aid of the mission, $13.99.

A summary of our year's work, so far as reported, gives the following results:—

Weeks of labour performed	52
Miles travelled	2409
Sermons preached	186
Other meetings held,	94
Family visits made,	584
Number baptized,	13
Amount collected,	$219 01

New Brunswick Baptist Missionary Society in Account with Gilbert M. Steeves, Treasurer.

1871.		Dr.	
		To paid—	
July	28.	C. Clinch, S S F, ...	$5 00
	28.	Miss M. J. Sterrit, S S F,	11 00
	29.	Sab. School, Cox's Pt., S S F,	5 00
	29.	T. H. Hall, S S F,	5 00
Aug	2.	Rev. Thos. Eleakney, H M F,	37 50
	8.	Rev. J. M. Curry, H M F,	27 00
	8.	Rev. J. E. Hopper, S S S,	5 00
	8.	Widow Robinson, I M F,	25 00
	10.	Rev. E. C. Cady, balance salary, H M F,	175 00
Sept.	1.	Rev. J. E. Hopper, H M F,	25 00
	7.	Z. G. Gabel, Esq., G E F,	89 79
	7.	Rev. Geo. Seely, H M F,	25 00
	7.	Rev. S. Smith, H M F,	5 00
	16.	Barnes & Co., printing, M F,	50 69
	23.	Rev. J. Walker, I M F,	20 00
	23.	Rev. W. M. Edwards, H M F,	25 00
	23.	Rev. F. Beattie, H M F,	12 50
Oct.	9.	Z. G. Gabel, Esq., G E F,	49 19
	11.	John Simpson, M E F,	12 50
	11.	Edgar Hatfield, M E F,	12 50
Nov.	7.	Rev. D. Crandall, H M F,	13 50
	14.	Rev. F. Beattie, H M F,	12 50
	25.	Barnes & Co., printing, M F,	62 47
Dec.	4.	Rev. J. M. Curry, H M F,	9 00
	4.	Z. G. Gabel, Esq., F M F,	300 00
	9.	Rev. S. Smith, H M F,	5 00
1872.			
Jan.	3.	J. Goodwin, M E F,	25 00
	5.	Rev. Geo. Seely, H M F,	25 00
	5.	Rev. G. M. Howard, I M F,	20 00
1872.		Dr.	
Jan.	5.	Edgar Hatfield, M E F,	$12 50
	5.	Widow Lawrence, I M F,	20 00
	5.	Rev. W. M. Edwards, H M F,	25 00
	5	G. F. Currey, M E F,	25 00
	5.	John Smith, Esq., H M F,	28 00
	5.	Rev. J. C. Steadman, H M F,	20 00
	5.	Mrs. McInnis, I M F,	10 00
Feb.	5.	Rev. T. B. Layton, H M F,	25 00
	9.	Sab. School, Marsh Bridge, S S F, ...	5 00
	20.	Rev. F. Beattie, H M F,	12 50
	20.	Rev. T. Bleakney, H M F,	25 00
Mar.	9.	Rev. W. M. Edwards, H M F,	25 00
	11.	Widow Pulcifer, I M F,	10 00
	13.	Rev. S. Smith, H M F,	5 00
April	2.	J. Goodwin, M E F,	12 50
	6.	Rev. T. B. Layton, H M F,	25 00
	6.	G. F. Currey, M E F,	12 50
May	7.	Rev. F. Beattie, H M F,	12 50
	7.	G. F. Currey, M E F,	12 50
	10.	Mrs. McInnis, I M F,	6 00
	27.	Widow Bleakney, I M F,	20 00
June	4.	Rev. T. M. Munro, H M F,	25 00
	4.	Rev. Geo. Seely, H M F,	50 00
	4.	Rev. J. Walker, I M F,	10 00
	10.	Rev. W. M. Edwards, H M F,	25 00
	10.	Rev. J. M. Curry, H M F,	18 00
	18.	J. Goodwin, M E F,	25 00
	26.	Z. G. Gabel, Esq., F M F,	305 57
	30.	Bal. cash on hand this date,	378 27
			$2,280 98

1871.		Cr.			
July	1.	By balance cash on hand, ...	....	....	$485 76
	28.	" cash from Rev. E. C. Cady, M E F,	....	$50 69	
	28.	" do. do. F M F,	....	228 23	
	28.	" do. do. H M F,	....	138 59	
	28.	" do. do. U F,	....	505 66—	923 17
Aug.	8.	" do. Leinster street Church, on account Rev. E. C. Cady's salary,	...	....	25 00
	10.	" do. Brussels street Church, on account Rev. E. C. Cady's salary,	....	....	50 00
	10.	" do. D. V. Roberts, Esq., on account Rev. E. C. Cady's salary,	....	....	100 00
	10.	" do. Brussels street Church, F M F,		....	5 15
Sept.	1.	" do. Jas. A. Durkee, refunded, M E F,		....	25 00
	7.	" do. A Friend, per Z. G. Gabel, Esq., I M F,		....	100 00
	8.	" do. Carleton Church, U F,	....	....	10 00
	26.	" do. Smith's Creek Church, U F,	....	....	1 20
Oct.	2.	" do. Z. G. Gabel, Esq., M F,	....	....	62 47
	2.	" do. do. G E F,	....	....	10 09
	2.	" do. do. F M F,	....	....	56 31
	2.	" do. do. U F,	....	....	313 58
	2.	" do. Estate late Mrs. Corey, H M F,		....	25 00
Nov.	7.	" do. 1st Wicklow Church, H M F,	....	....	7 00
1872.					
Jan.	5.	" do. Annie S. Jewett, U F,	....	....	1 00
	5.	" do. A Friend, U F,	....	....	1 00
Feb.	8.	" do. Leinster street Church,	....	....	70 25
					$2,280 98

[E. & O. E.]

G. M. STEEVES,
TREASURER.

June 30th, 1872.

The several Funds, Baptist Missionary and Union Society, in account with Gilbert M. Steeves, Treasurer.

UNION FUND.

1872.		Dr.		
July 1.	To paid credit of Home Mission Fund,	....	....	$364 69
	" Foreign Mission Fund,	....	....	113 96
	" Ministerial Education Fund,	....	....	136 74
	" General Education Fund,	....	....	113 96
	" Sabbath School Fund,	....	....	91 16
	" Infirm Ministers' Fund,	....	....	91 18
				$911 69
1872.		Cr.		
July 1.	By receipts to this Fund during the year,	....	....	$911 69

HOME MISSION FUND.

1872.		Dr.		
July 1.	To paid orders on this Fund,	....	....	$718 00
	" balance on hand,	....	....	19 50
				$737 50
1871.		Cr.		
July 1.	By balance on hand,	....	....	$27 22
1872.				
July 1.	" receipts during the year,	....	....	345 59
	" proportion from Union Fund,	....	....	364 69
				$737 50

FOREIGN MISSION FUND.

1872.		Dr.		
July 1.	To paid orders on this Fund,	....		$605 57
1871.		Cr.		
July 1.	By balance on hand,	....	....	$201 92
1872.				
July 1.	" receipts during the year,	....	....	289 69
	" proportion from Union Fund,	....	....	113 96
				$605 57

MINISTERIAL EDUCATION FUND.

1872.		Dr.		
July 1.	To paid orders on this Fund,	....		$150 00
	" balance on hand,	....	....	87 37
				$237 37
1871.		Cr.		
July 1.	By balance on hand,	....	....	$75 63
1872.				
July 1.	" receipts during the year,	....	....	25 00
	" proportion from Union Fund,	....	....	136 74
				$237 37

GENERAL EDUCATION FUND.

1872.		**Dr.**		
July	1.	To paid orders on this Fund, ...		$138 98
		" balance on hand, ...		11 65
				$150 63
1871.		**Cr.**		
July	1.	By balance on hand, ...	$26 58	
1872.				
July	1.	" receipts during the year, ...	10 09	
		" proportion from Union Fund, ...	113 96	
				$150 63

SABBATH SCHOOL FUND.

1872.		**Dr.**		
July	1.	To paid orders on this Fund, ...		$36 00
		" balance on hand, ...		151 83
				$187 83
1871.		**Cr.**		
July	1.	By balance on hand, ...	$96 67	
1872.				
July	1.	" proportion from Union Fund, ...	91 16	
				$187 83

INFIRM MINISTERS FUND.

1872.		**Dr.**		
July	1.	To paid orders on this Fund, ...		$141 00
		" balance on hand, ...		107 92
				$248 92
1871.		**Cr.**		
July	1.	By balance on hand, ...	$57 74	
1872.				
July	1.	" receipts during the year, ...	100 00	
		" proportion from Union Fund, ...	91 18	
				$248 92

MINUTE FUND.

1872.		**Dr.**	
July	1.	To paid orders on this Fund, ...	$113 16
1872.		**Cr.**	
July	1.	By receipts during the year, ...	$113 16

CASH ON HAND.

1872.			
July 1.	Home Mission Fund, ...	....	$19 50
	Ministerial Education Fund,	....	87 37
	General Education Fund,	....	11 65
	Sabbath School Fund,	....	151 83
	Infirm Ministers' Fund,	....	107 92
			$378 27

[E & O. E.]

June 30th, 1872.

G. M. STEEVES,
TREASURER.

I have examined the foregoing Account of G. M. Steeves, Treasurer of Baptist Missionary Society, and find the vouchers to compare with all charges made, and the Account correct; leaving balance in his hands, $378.27.

A. McL. SEELY,
AUDITOR.

Saint John, N. B., July 25th, 1872.

STATEMENT OF ALL MONEYS

Received and appropriated by the York County Auxiliary to the N. B. Baptist Home Missionary Society during the past year.

Cardigan and Ashwell,		$46 57
Stanley,		8 61
Tay Creek,		3 40
Nashwaak,		34 57
Rushagornish,		3 00
Keswick,		2 24
Rev. E. Keirstead,		20 00
Douglas and Staple Settlements,		3 11
Springfield, and adjoining Settlements,		5 02
Hainsville,		24
Macnaquack,		29 23
Queensbury,		2 45
Howard Settlement,		37 77
Mill Settlement,		2 54
Canterbury,		16 42
Prince William,		65 49
Upper Kingsclear,		18 86
Lower Kingsclear,		15 15
Fredericton,		65 11
		$379 78
Salary paid to Rev. E. Keirstead, for forty-six weeks' labor,	$353 87	
Salary paid to Bro. Henry J. Coy, for five weeks' labor,	25 00	
Balance in hand,	91	
		$379 78

APPENDIX—No. 2.

THE NEW BRUNSWICK

BAPTIST EDUCATION SOCIETY.

FOUNDED A. D. 1836.

OFFICERS FOR 1872-73.

President—Z. G. Gabel, Esquire.

Vice-Presidents— { Rev. C. Spurden, D. D.
Hon. A. McL. Seely.

Treasurer—R. G. Lunt, Esquire.

Secretary—James A. Estey.

Board of Directors—A. F. Randolph, A. D. Yerxa, W. S. Estey, C. F. Clinch, A. Young, James H. Moran, Wm. Vaughan, R. T. Babbit, J. R. Bradford, Wm. Swim, James Titus, A. W. Masters, C. E. Burnham, C. G. Berryman, G. M. Steeves, John Fisher, John H. Harding, Henry Vaughan, R. G. Lunt, John Smith, D. V. Roberts, E. Read, Joseph Crandall, Esquires, and Hon. Judge Steadman.

Trustees of the Seminary—Rev. C. Spurden, D. D., and Asa Coy, Z. G. Gabel, A. F. Randolph, and Henry Vaughan, Esquires.

Executive Committee—Revs. Dr. Spurden, W. S. McKenzie, I. E. Bill, T. H. Porter, and Z. G. Gabel, A. F. Randolph, and R. H. Phillips, Esquires.

MEETING OF BAPTIST EDUCATION SOCIETY.

The President, Bro. Z. G. Gabel, in the Chair.

A verbal report was made by Bro. Gabel upon the operations of last year. Furniture had been procured for the Seminary, and the Churches taxed to pay the President and Bro. Goodspeed, who had advanced the money.

Rev. C. Goodspeed, the Principal, submitted his account, which showed that only half the Government grant heretofore annually made to the Seminary had been received. Considerable discussion took place upon these Reports, in which Bros. McKenzie, Gabel, Bill, T. H. Rand, and Goodspeed spoke more or less at length.

On motion—A Committee was appointed to nominate officers for the ensuing year. Committee—Revs. T. H. Porter, D. Crandall, I. E. Bill, and E. Hickson.

The Committee reported, recommending that no change be made in the list of officers, except that Bro. R. G. Lunt be elected Treasurer, and that Rev. I. E. Bill occupy the place on the Executive Committee, made vacant by the removal of Mr. Harley.

Report adopted.

Adjourned, with prayer by Deacon W. Estey.

APPENDIX—No. 3.

A DECLARATION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PART THE SECOND.

Concerning a Visible Church of Christ, and its Discipline.

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

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

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

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

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

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

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

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

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

COVENANT.

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

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

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