

MINUTES

OF THE

THIRD SESSION

OF THE

EASTERN NEW BRUNSWICK

BAPTIST ASSOCIATION,

HELD AT SPRINGFIELD,

MONDAY, TUESDAY, AND WEDNESDAY,

JULY 8TH, 9TH AND 10TH.

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

SAINT JOHN, N. B.
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MINUTES.

SPRINGFIELD, Monday, July 8, 1850.

The Eastern New Brunswick Baptist Association convened at the Baptist Chapel at Springfield, this day at 10 o'clock, A. M.

Introductory Sermon preached by Elder W. G. PARKER, from 2nd Thess. 3d chap. 1st v.—“ Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified.”

Elder Joshua Bunting was appointed *Moderator*.

“ J. C. Skinner, *Clerk*.

Brother Isaiah Wallace, *Assistant Clerk*.

“ Walter Davis, *Treasurer of the Association*.

Elder T. Stone, *Treasurer of Domestic Missions, Minute Money and monies for Union Society*.

“ J. Newcomb, *Financial Secretary*.

Unanimously Resolved—That the Messengers and Brethren from the Nova Scotia and the Western N. B. Baptist Associations, and Elder R. E. Burpe, Foreign Missionary, together with Brethren recommended by Delegates, take their seats and participate in the deliberations.

The following Committees were then appointed—

To Examine Letters—Elders D. Crandal, J. Wallace, and A. D. Thomson.

To Read Letters—Elders Jackson, Miles and M'Donald.

On Special Business—Elders J. Crandal, J. Masters, J. Blakeney, J. A. Smith, J. Francis, S. Robinson, and E. D. Very.

To Examine Circular Letter—Elders J. A. Smith, A. D. Thomson, and W. D. Fitch.

On Colportage—Elders S. Bancroft, E. D. Very, E. N. Harris, A. M'Donald; Brothers Jacob C. Jones, Isaiah Kierstead and Deacon Reed.

On Sabbath Schools—Elders Fitch, Foshay, Francis, Sparden, and Brothers Hayes and West.

On the Christian Visitor—Elders D. Crandal, J. Newcomb, J. Trimble, W. G. Parker, Brothers Burnet and Lawrence.

On Domestic Missions—Elders J. Crandal, Blakeney, Foshay, and Brothers J. Hayes, Hatfield and D. Gunter.

- On Foreign Missions*—Elders W. Hobbs, G.F. Miles, A.D. Thomson, Jackson, Herrit, Francis, S. Robinson, E. D. Very, R. E. Burpe, Deacon Whetmore, Brothers G. Springer, and D. Beacon.
- On the Bible Question*—Elders J. Masters, A. M'Donald, J. Crandal, A. D. Thomson, M. Keith, J. Francis, E. Keirstead, J. A. Smith, and C. Spurden.
- On New Churches*—Elders J. Trimble, C. Thorn, Deacon W. Kay, Brothers J. O'Brien, and P. Foshay.
- To Audit Accounts*—Elders Newcomb, Herrit, and Brother D. Stone.
- On the Union Society*—Elders Ring, Francis, Beckwith, Spragg, Deacons Tabor and Nobles, Brothers Hicks, Lester, J. Sharp, C. Titus, W. Sharp, E. Caldwell, J. Hughes, A. Towler, and J. Blakeney.
- Committee of Arrangement for this Session*—Elders D. Crandal, J. A. Smith, and Brother W. Davis.

After prayer, by Elder Thomson, adjourned to 2 1-2 o'clock.

MONDAY, 2 1-2 o'clock, P. M.

Met according to adjournment—Preaching by Brother R. H. Emerson, Licentiate from Western Association, from Matt., 16th chap. and 26th v.

The letters from the following Churches were then read, and the delegates took their seats as Members of the Association.

Hopewell—

1st Dorchester—Elder Duffy, and Deacon Israel Stiles.

Harvey—Elder E. Foshay, and Brother S. West.

Butternut Ridge—Elders Merrit, C. Keith, and Brother M. Thorn.

Coverdale—Elder James Wallace.

Upham—Deacons A. Fowler, and J. V. Tabor.

Buctouche—Elder D. M'Phail.

New Canaan—Brother William Corey.

2nd Dorchester—Elder D. Crandal.

1st Grand Lake—Brother Peter M'Intyre.

Studholm—Elders Spragg, Kierstead, and Brother B. Lester.

Elgin—Elders Bunting and Keith.

Johnston—Elder C. Thorn.

Hampton—Elder Bancroft, and Brother C. Titus.

1st Jemseg—Elder J. Trimble, Brethren G. Springer, J. Hughes, and Deacon J. Gunter.

2nd Sackville—Elder Parker, Deacon Reed, Brothers N. Lawrence and J. Sharp.

2nd Salisbury—Elder J. Herrit, and Brother J. C. Jones.

2nd St. Martins—Elder Jackson.

1st Sackville—Elder [unclear].

Sussex—

Millcove—

Norton—Elder A. M. Donald, Brethren P. Foshay, J. Hughes, J. Raymond, C. Burnett, and D. Beacon.

1st Springfield—Brethren R. Noble, D. Hatfield, and W. F. Whetmore.

1st Wickham—Elder J. C. Skinner.

1st Moncton—Elder D. Crandal.

1st St. Martins—Elder W. Jackson, and Brother J. Keirstead.

2nd Wickham—Elder J. A. Smith, Brethren John Colwell, and D. M'Donald.

3d Salisbury—Elder J. Bunting, and Brethren W. Kay and J. O. Brien.

Hillsborough—Elder J. Newcomb.

The Committee on New Churches having reported favorably on the following Churches, they were received into the Association.

2nd Moncton—Elder D. Crandal.

Point De Bute—Elder W. G. Parker.

Dalhousie—Elder J. Crandal.

Restigouche—Elder J. Crandal.

2nd Jemseg—Elder J. Trimble, and Brother W. Sharp.

After which it was

Resolved—That this Association hold its next annual Session with the first Baptist Church in St. Martins on the Saturday before the third Monday after the 20th June, 1851; the Association to be organised immediately after the Conference Meeting, which will commence at 2 o'clock, p.m. as usual; that Elder S. Bancroft preach the Introductory Sermon; in case of failure, Elder J. A. Smith; and that Elder James Trimble write the Circular Letter.

After prayer by Elder Jackson, adjourned to 6 1-2 o'clock, when Elder W. D. Fitch preached from 2nd Peter, 3d chap. last clause of 9th verse, and was followed by a number of the Ministers and Brethren in warm addresses.

TUESDAY, 9 o'clock, A. M.

Met pursuant to adjournment. Elder E. N. Harris preached from 113th Psalm, 5, 6, 7 and 8th verses.

The Circular Letter was then read, and it was

Resolved—That it be adopted and printed in the Minutes.

Resolved—That Elder Edward D. Very be requested to superintend the printing of the Minutes; and that eight hundred copies be printed immediately for circulation.

Resolved—That Elders S. Bancroft, J. Trimble, J. Blakeney, J. Masters and J. Francis be Delegates to the Convention to be held in Portland on the 3rd Saturday in September next.

Resolved—That Elder J. A. Smith be appointed Delegate to the Eastern Nova Scotia Baptist Association; in case of failure, Elder J. Blakeney.

Resolved—That Elder A. M'Donald be Delegate to the Central Nova Scotia Baptist Association; in case of failure Elder J. Wallace.

Resolved—That Elder W. G. Parker be Delegate to the Western Nova Scotia Baptist Association; in case of failure Elder J. Newcomb.

Resolved—That Elders David Crandal and E. Keirstead be Delegates to the Western New Brunswick Baptist Association.

Resolved—That Elders D. Crandal, W. G. Parker, S. Robinson, J. Newcomb, McPhail, P. Duffy, E. D. Very, and Brother R. Stephens compose a Committee to Report on the French Missions in this Province.

The Committee on Colportage presented their Report, which was accepted and ordered to be printed in the Minutes. [See Appen. A.]

Interesting addresses were then delivered on the Colportage by Elders A. M. Donald, S. Robinson, W. H. Beckwith, and E. D. Very.

A collection and donation was then taken, amounting to £9.

Adjourned, after prayer, to 2½ o'clock, P. M.

TUESDAY, 2½ o'clock, P. M.

Met agreeable to adjournment. Prayer by Elder Very.

The Committee on Foreign Missions submitted their Report, which was accepted. [See Appendix B.]

Elder R. E. Burpe, Foreign Missionary, then delivered a most affectionate and interesting address upon the state of the Heathens whom he had recently left on account of ill health. He was followed by Elders A. D. Thomson, S. Robinson, J. Crandal and E. D. Very in addresses upon the same subject.

The Committee on the Union Society then submitted their Report, which was accepted. [See Appendix C.] In connection with which it was

Resolved—That the Ministers in every County organize themselves into a Committee to meet with each Church, in connection with our Missionary, Elder R. E. Burpe, and that every Church belonging to this Association that has not contributed to the cause of God this year, through the Union Society, or through any other medium, be immediately visited by the Ministers in each County.

The Committee on the Bible Question submitted their Report, which was accepted. [See Appendix D.]

Elder C. Spurden submitted the Report of the Education Society, and delivered an interesting address upon that subject. The Report was accepted. See Appendix.]

The Committee on the "Christian Visitor" submitted their Report, which was accepted. [See Appendix E.] Stirring appeals were delivered in its behalf by Elders A. M. Donald and E. D. Very.

Resolved—That Elder W. Jackson, Deacons S. Vaughan, J. M'Lean, J. Bradshaw and Jas. Moran, Esq., be a Committee of Arrangement for the next year.

After Benediction, adjourned to 7 o'clock.

Met pursuant to adjournment. Prayer by Elder C. Spurden.

Elder J. Crandal then made a statement of his Mission in the Northern parts of the Province during the past winter.

After prayer by Elder Beckwith, adjourned to 9 o'clock to-morrow morning.

WEDNESDAY, 9 o'clock, A. M.

After prayer by Elder W. Jackson, the Committee on the French Missions submitted the following Resolution as their Report.

Resolved—That the Corresponding Secretary be instructed to correspond with Brother Obed Chute, and request a Report from him to the Western N. B. Baptist Association, that measures may be adopted, if possible, to prosecute that interesting Mission. Adopted.

Resolved—That Elder E. D. Very be requested to continue his services as Corresponding Secretary to this Association for the following year.

Resolved—That the sum of £10 be granted to Elder Joseph Crandal for Missionary services performed in the Northern parts of the Province during the past winter.

The Committee on Sabbath Schools submitted their Report which was accepted. [See appendix F.]

Voted—That this Association feeling the duty and importance of sending a Missionary or Missionaries to the Northern Parts of the Province; therefore recommend the several Boards to engage faithful and constant Brethren for that field as soon as our funds will justify such an undertaking.

Resolved—That the following persons compose the Norton Domestic Missionary Board for the ensuing year, viz: Brethren John Hayes, senr., Christopher Burnett, Joseph Pickles, James M'Lean, Simon Vaughan, William C. Snow, Charles Titus, J. Kierstead, Walter Davis, together with the Pastors of the Churches within the province of the Board.

Resolved—That Elder T. Stone be requested to continue his services as Treasurer of the Domestic Missionary Board.

Resolved—That the Association express their disappointment at not receiving Reports from all the Domestic Missionary Boards connected with the same.

Resolved, That this Association concur in the following resolution adopted by the Western Association.

That the General Union Society and the Education Society alternate their Annual Meetings for the transaction of business with the two Associations. The latter Society, however, making its Report annually to the Eastern Association, for publication in their Minutes, reserving the choice of Officers and transaction of business in the alternate year to the Meeting of the Western Association.

Resolved—That the thanks of this Association is hereby tendered to the inhabitants of this place for their kind attentions and liberality towards the Ministers, Messengers, and christian friends during the Session.

Resolved—That this Association feel themselves under great obligations to the "Sons of Temperance" of Springfield for their kindness in furnishing this body with the use of their commodious Hall during our Session, and that we hereby tender our most sincere thanks to these friends.

After prayer by the Moderator, the Association adjourned, to meet

with the First Baptist Church in St. Martins, the Saturday before
the 3rd Monday after the 20th of June next.

JOSHUA BUNTING,
Moderator.

J. C. SKINNER, Clerk.
Springfield, 10th July, 1850.

A Sermon was then preached by Elder E. D. Very, from Jeremiah, 44c. 16v., John 6c. 44v.; which was followed by a protracted and delightful conference of the Brethren, which made all feel that it was good to be there.

CIRCULAR LETTER,

TO THE CHURCHES COMPOSING THE EASTERN NEW-BRUNSWICK BAPTIST ASSOCIATION.

BELOVED BRETHREN.—We propose in this our annual Epistle to direct your thoughts to the excellence and importance of

ENTIRE DEDICATION TO GOD.

We would remark at the outset, that such was our perfection originally, that we were as much inclined to the service of God as we are disinclined, in our fallen and depraved state. As the rivers of the earth run to the ocean, so the inclinations of man in his primitive state tended towards God. Man, in his departure from God, and in the singular devotion of himself to false principles, and false deities, has become exceedingly wicked and equally unhappy. The language of God concerning man in his departures from holiness, shows most clearly how sinful he has become. "They are all gone out of the way," saith God, "there is none that doeth good, no not one." That man in his deviations from holiness has become very unhappy is evident from reason as well as from Inspiration. In such a state, how miserable must man be, when we reflect that the very Being that gave him existence is against him. His face, his heart and his hand are against him. Creation, which adumbrates the eternal power and Godhead of Jehovah, bears witness against man for his want of devotion to God. In such a state he is led captive by Satan at his will. His guilt rests upon him, in serving any other than God, and his lusts enslave him. In such a state of alienation from God and righteousness, hell is heated for him, and moved from beneath to meet him at his coming. Mount Sinai roars and burns against all the devotees of sin and Satan; and, continuing such, the gospel will seal the fearful sentence of their condemnation for ever. Dear brethren, if man in his departure from God is so wretched and so exposed to the wrath of God, we may see in these particulars the absolute excellence and importance of returning to God in a perfect dedication of ourselves to his service. And, having professed to have made the surrender, shall our coldness and backwardness to Christianity prove that it was only a profession? May God who has loved us, and given his Son to die for us forbid that this should be the case.

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he possess a knowledge of Him, and that he continue wholly to delight in the Lord; it is necessary that he abound in the knowledge of our Lord Jesus Christ. That man may devote himself to the service of any object, he requires an acquaintance with that object. The Heathen, both ancient and modern, worship and serve their deities from a real or supposed knowledge of their nature. That we may serve with all our heart, soul, mind and strength, Him that liveth for ever and ever, we require an intimate acquaintance with his character and perfections. Hence it is said in the book of Job, "Acquaint thyself with him and be at peace, thereby good shall come unto thee." Solomon tells us in his book of Proverbs, xix chap. 2d v., "That the soul be without knowledge it is not good." That the mind of man be without the true knowledge of God is not only not good, but is a dangerous and fearful evil. The Prophet Hosea chap. iv. declares as a lamentable truth that the professed Israel of God is destroyed for the lack of knowledge, and that as they had rejected knowledge God would reject them, both priest and people; and as they had forgotten the law of God or become ignorant of it, God would forget their children and "the people that doth not understand shall fall."

Ignorance of God and of his ways will bring down the judgments of God upon any people, and entail them upon their children after them. For the want of this, false religions prevail amongst the greater proportion of the human family. For the want of this the true church of God has ever been persecuted in our world, and its members have had to wade through seas of persecution from men and nations ignorant of God, when if the same men and nations had been in possession of a true knowledge of God and of the high calling of the church they would most assuredly have surrendered themselves to God, and have come to the feet of the very people against whom they were kindling the hottest fires of persecution. For the want of this our world for ages has been as a slaughter house for human beings. Renowned generals have led forth their armies to the field of conflict, whilst mighty navies in their conflict for victory have caused the face of the great deep to blush with the crimson flood of human life. In the increase of religious, spiritual and saving knowledge, the clash of arms will die away, and the legions armed with power and pride, engaged in naval contests, will abandon their employment, and all warring nations of the earth will cease to make the earth drunk with each others blood. According to the Bible the knowledge of God, filling the earth as the waters do the channels of the great deep, will lead men and nations to convert their weapons of cruelty and war into implements of husbandry. In the prevalence of Divine knowledge, all nations will banish from their halls of legislation, and blot from their public records their various codes of penal laws, for through the influence of this knowledge the crimes which required punishment will cease to be committed amongst men.

For the want of this knowledge Europe for three years past, in civil wars and internal insurrections, has been reeling to and fro like a drunken man. For the want of this knowledge myriads of

our fellow beings are perishing in their sins, and descending to people the regions of hell. They live and die in forgetfulness of God, and according to the inspired oracles they are turned into hell. According as God is truly known amongst men, they devote themselves to his service and praise; and inasmuch as the enevy of souls can hold men's minds in the chains of ignorance, God is not honoured nor praised, for ignorance of God is the grand citadel of the devil's kingdom. They that believe not in God, they that know not God, the devil has blinded their minds lest the light of the knowledge of the glory of God should shine unto them. Enlightenment of the mind in the knowledge of God, and of his son Jesus Christ, is absolutely and indispensably necessary to the true worship of God, and to the unconditional surrender of ourselves to his service.— Moses through this knowledge sacrificed the pleasures, pomp, and splendours of Egyptian royalty, and cast in his lot with the afflicted people of God. Paul counted all things as dross for the excellency of the knowledge of Christ Jesus his Lord. There is a wisdom which descendeth not from above, which St. James speaks of as earthly, sensual, devilish; but the wisdom or knowledge of which we speak as necessary to a surrender of ourselves to God without reserve, is that so beautifully described by the same inspired penman as pure, peaceable, and easy to be entreated, full of mercy, and good fruits, without partiality and without hypocrisy.

An acquaintance with God or a knowledge of Him lays in the mind of man the foundation of true honour and felicity. Not all the splendour of power, lustre of royal birth, pomp of titles, and the influence of boundless wealth can give true dignity to the soul that is destitute of the spiritual, and soul-saving knowledge of God. Our eternal renown and felicity hang upon our full surrender of ourselves to the Most High through an enlightened knowledge of Him. The branches of human learning and science may bless and adorn men, and societies of men in our present state of existence, but the knowledge of which we speak bids us to surrender up ourselves, and our all to God for time and eternity. It imperatively calls upon us with the authority of God to provide for our immortal being, for an eternal existence in the world to come, to which we are all so rapidly tending.

As the true knowledge of God shows us the way to glory, it will survive that awful day which shall burn as an oven, when all worldly literature, and merely earthly accomplishments will become as stubble for the flames. Have you, my brethren, as you have professed, that divine wisdom which has led you, and which still leads you to devote yourselves wholly to the service of God? The reign of appearances, and professions will be over bye and bye, and we must all come to the test of the judgement seat. Ministering Brethren, Deacons of the Churches, and Members of the Churches, we call upon you one and all to come with the utmost promptitude to the decision that as you know from the word of God, and by your own experience, that the Lord is God, that you will serve him with your whole heart.

Let us further remark upon this point, dear brethren, that he that

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truly knows God to the saving of his soul knows him, and rejoices in him in his Trinity of persons. He knows God in the person of the Father as a being of power, purity, faithfulness, and infinite love. He knows God in the person of Jesus Christ as it relates to the perfection of his work of human redemption, in the lustre and brightness of His example, in the suitability of His offices to his condition and wants, in the prevalency of His intercession, and in the eternal dignity of his nature and character as God manifest in the flesh. He also knows God in the person of the Holy Ghost in his equality with the Father and the Son, in His agency as enlightener and comforter, and in his work of witnessing with his Spirit that he is born of God, as also he knows the Holy Spirit in his work of sanctifying and directing his heart into the love of God, and the patient waiting for our Lord Jesus Christ. A surrender of ourselves to God commences in a knowledge of God as eternal life. Such knowledge must necessarily lead to a profound reverence for the Deity, a love to Him as an object of unrevealed beauty and glory, to an unshaken confidence in his mercy and promise, and a pious, uniform, and persevering obedience to all his holy commandments, and an unconditional devotion of ourselves to his service continually.

But whilst a full consecration of ourselves to God involves an acquaintance with Him, it also implies a raising of the affections towards God. Hence, we see dear brethren, that the passions of the immortal mind should centre in God, and in earnest longings of the soul that we should desire God, the living God, as did Job when he would come even to his seat, that he might order his cause before him; as did David when he desired God more than they that watch for the morning; and as did Paul when he desired to depart and be with Christ, though it might be through the fires of Martyrdom. If other objects than God are desired or occupy any considerable place in our affections, our devotion to God is not genuine.

In the surrender of ourselves to God without reserve in our fallen and sinful state, there must take place a great moral change in the forms and faculties of the soul, through the work of the Holy Ghost. There must be a renewal in Christ Jesus. Old things must pass away, and all things become new. We are condemned by the law, we must be justified by grace. We are by nature under the curse of the Old Covenant; we must be brought under the blessings of the new. We are by nature and practice morally afar off, we must be brought nigh by the blood of Christ. We are through transgression aliens and strangers to grace; we must be made fellow citizens with the Saints and of the household of God. This renewal sheds its heavenly influence over all the faculties and powers of the soul.— All the faculties and affections of the soul are renewed by the grace of God. Their understanding was once dark but now light in the Lord. Their conscience was defiled, and stained by sin and guilt, and filled with horror, and fearful forebodings of the wrath of God, but now purged, and Sinai's thunders hushed in the conscience, and it is filled with peace. Their will, once stubborn and rebellious, is now obedient to the will of God and swallowed up in the divine pleasure. Their passions and desires went out in pursuit of vanity and

sin; but now they are set on heavenly objects and centre in God.— Their joy and rejoicing were once in trifles, but now in Christ, in whom they see more beauty and glory than in the earth and heavens. Their hope and expectation were once from the things of this perishing world, but now from that better and happier world to come. And being thus renewed in their state and condition, they, as may be expected become renewed in their practice and conversation. They devote themselves to God most willingly and cheerfully, and live for glory, immortality, and eternal life.

We may here inquire, why should we not wholly surrender ourselves to the service of God? Are we not dependent upon Him? Yes, on Him we are dependent for our life, health, reason, and every blessing. For our physical existence, our mental faculties, moral powers, and social capacities, we are absolutely dependent on God, who is absolutely and essentially independent, Omnipotent, and God over all, blessed forever more. Why should we not serve God? He made us originally but a little lower than the angels. And when we had sinned he gave His only Son to bleed and die for us. He withheld not him from shame, spitting, and crucifixion, from whom Seraphim and Cherubim derive their bliss, and who is the very light of heaven, and the brightness of his own glory. The very brightest gem of heaven was yielded up by the infinite God as the redemption price of our immortal souls. In the third chapter of St. John we are told that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." John, in the third chapter of his 1st Epistle, uses language very similar to the above, "Behold," says he, "what manner of love the Father hath bestowed upon us; that we should be called the Sons of God." There is an eloquence, and a depth in these portions of the inspired word, that no speech or oratory, merely human, can approach. Let all the eloquence contained in the orations of Cicero and Demosthenes, in the classical writings of ancient Greece and Rome, nay, all the eloquence contained in all the books of the world, written by the aid merely of human skill and science, be brought into comparison with that contained in these portions of the word of God, and it will be immediately swallowed up in their superior glow of true eloquence, as stars loose themselves amid the effulgent glory of the sun's superior brightness. Surely the grace of Divine love, as it exists in the mind of God, and as it has been exemplified in the gift of Christ, is emphatically boundless, unparalelled, indescribable, and almighty. No wonder, in view of such love, that our Saviour should say, if his disciples should restrain praise that the rocks would cry out; indicating that the hardest parts of creation, rocks and stones, would break their lasting silence into songs of praises to God, if his people did not adore and praise him for his love, goodness, and wondrous works to the children of men.

"Let mortals ne'er refuse to take,
The hozanna on their tongues,
'Lest rocks and stones should rise and break,
Their silence into songs."

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What eloquence of man can talk of the love of God as manifest in the gift of his son? What thought has fathomed its depths, or measured its lengths? What angel's pinions have reached its heights? What angelic song in all the powers of heavenly harmony, can paint its charms, or unfold its beauties in their true, and native lustre? In this endless fountain of benignity and love, originated the eternal purposes of mercy to fallen man, and that bright and blessed scheme of human redemption, as made known in the Holy Scriptures. May such infinite kindness move us all to devote ourselves to the service of God more than we ever have, that we in all things may do the will of God, that we may stand perfect and complete in all the will of God.

Our happiness is intimately connected with our devotion to God, and it will be in proportion as we love and serve God. It is our good, our happiness, which God intended in giving his son for us, and in all the means which he has put in operation for our salvation, he purposes our well being. To the sum of God's essential happiness nothing can be added, nor can it be diminished. The sins of the fallen angels, and blasphemies of wicked men, cannot lessen the happiness of God; nay, if all the holy intelligences in the universes were to turn traitors to the government of God, it would not lessen his essential glory, and beatitude. And if all the wicked on earth were to become holy, and all the lost spirits in hell were to turn their blasphemies into praises to God, and the Lamb forever, it could add nothing to God's essential glory. God's declarative glory may be diminished or added to in proportion as God is honoured or dishonoured by his creatures, and works; but God's essential perfections can neither be increased nor diminished. The Scriptures tell us, 35th ch. Job, 7th and 8th verses, "If thou sinner, what doest thou against him? If thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hands? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man." This passage most clearly shows that neither the righteousness of man, nor the wickedness of man, can make any alteration in the essential glories of the Godhead. But if we be wicked, who will the evils arising from our sin affect? Ourselves, and others of our fellow beings, our neighbours, our brethren, and our children. "Thy wickedness may hurt a man as thou art." If we be righteous, if we love God, and devote ourselves to his service, we shall profit ourselves, and be a blessing in our day and generation, and inherit glory in the heavens. Then upon the principle of self-love, we should, dear brethren, yield ourselves willingly to God, presenting our bodies a living sacrifice, holy, and acceptable to God, which is our most reasonable service.

There are various advantages arising from following the Lord with the whole heart, or fully, as did Caleb and Joshua of old. How fearful was the curse which the Israelitish spies who had not the same spirit which Caleb and Joshua possessed, and who followed not the Lord fully, brought upon themselves and the thousands of Israel. They themselves, who brought the evil report

upon that goodly Land of Promise, died by the plague before the Lord, and the tribes of Israel were subjected to the heavy judgment of dwelling in the Wilderness for Forty Years. None that were then twenty years of age were suffered to go over Jordan to possess the land flowing with milk and honey but Caleb and Joshua. Another spirit dwelt in Caleb, Moses tells us, from that which dwelt in the miriads of Israel. And my dear brethren, whilst so many are ready to halt and to say "there is a lion in the way," we are not able to possess the land which God has promised; let the courageous zeal which existed in Caleb, let another spirit dwell in us, that we may still the murmurings of the people before God by our devotion to his service, and encourage one another by saying with Caleb, who wholly followed the Lord, "Let us go up at once and possess it, for we are well able to overcome it."

We, dear brethren, have our difficulties to contend with in the various benevolent objects in which we are engaged; but if we fully follow the Lord he will delight in us, and enable us to occupy the great field of labour which he has spread before us. If we fully follow the Lord we shall abound in the knowledge of God. The duties of religion will become easy and delightful to us; and also in so doing we shall be followers of those worthies who, through faith and patience, inherit the promises; we shall thus resemble our Lord Jesus Christ, who gave himself up wholly to the work which was given him to do.

In order that we may attain to the full consecration of ourselves to God, let us examine ourselves whether we be in the faith. Let us exercise a spirit of Christian liberality in sustaining the cause of God in its various departments. Let us pray without ceasing. Let us watch unto prayer. Let us guard against evil speaking. Let us be willing to bear one another's burdens; confess our faults one to another, and pray one for another. Let us search the scriptures daily, to learn the mind and will of God concerning us.

Finally, brethren, let us live in view of unseen realities. Let us live as seeing our end approaching, as seeing the fearful hell we have to escape; as viewing the solemnity of the Judgment seat; as seeing the glorious crown in reserve for us in Heaven. Let us live as seeing God, who, though he is invisible to the eyes of sense, may be discerned by the mind as at the door, and ready to judge the quick and the dead; thus living in view of unseen realities we shall be enabled to forget the things which are behind, and press through every difficulty to the invisible glories of the Heavenly state, which are prepared for all that wholly consecrate themselves to the service of God.

Dear Brethren, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

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July

The Baptist Education Society in account with the Executive Committee.

1849.		Dr.			
		Balance due the Committee,		£7	10 2
July,		Paid for white washing and colouring School rooms, Bed rooms and passages,		4	10 0
December,		Interest Mrs. S. Smith on Note,		5	0 0
1850.					
July,		Do. do. do.		19	4 0
		Do. Central Fire Insurance Company.		22	10 0
		Steward, for sweeping School room &c., for one year,		8	0 0
		Paid for cutting wood,		1	9 3
		4 5-8 Cords Hard wood, 9s.,		2	2 0
		Paid Sundries, Glass, &c.,		1	11 1
		Mr. T. B. Smith's Salary one year,		60	0 0
		Rev. C. Spurden,		200	0 0
		1 Cot Bed and 2 Chairs,		1	12 9
		Stove and Pipe for Bed room,		0	12 6
		Mr. Sampson for Stove, Pipe, &c.,		1	4 7
		Mr. Phillips for printing and advertising,		5	1 3
		Mr. Estey for Wood,		0	14 0
				<u>341</u>	<u>1 7</u>

1849.		Cr.			
September,		Received balance of De Veber's Note and Interest,		5	15 2
November,		Dividend of General Union Society,		10	2 8
		Tuition Fees,		66	3 2
		Do. Mr. Sampson,		1	5 0
		Do. Mr. Phillips,		5	1 3
1850.		Do. Mr. Estey,		0	14 0
July,		Legislative Grant,		250	0 0
		Balance due the Committee,		2	0 4
				<u>£341</u>	<u>1 7</u>

Statement of Debts due by the N. B. Baptist Education Society,
July 1st, 1850.

Amount due the Central Fire Insurance Co. on Bonds,	375	0	0
" due Mrs. S. Smith on Note,	200	0	0
Interest on do.	12	0	0
Amount due the Estate of the late F. W. Miles,	19	3	4
" due the Committee,	2	0	4
<hr/>			
	£608	3	8

Examined and found correct, }
JAMES P. A. PHILLIPS. }

July 4, 1850

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

1850.		£5 8 5½
To am't. received	from Hillsborough Church,	4 2 0
To do. do.	from 1st Wickham Church,	2 0 0
To do. do.	from 1st Jemseg Church,	1 10 0
To do. do.	from 2nd Jemseg Church,	2 9 2
To do. do.	from 2nd Sackville Church,	4 13 0
To do. do.	from 1st Salisbury Church,	3 0 0
To do. do.	from Moncton Church,	1 10 0
To do. do.	from 2nd Dorchester Church,	1 0 0
To do. do.	from Hampton Church,	3 5 9
To do. do.	from 1st St. Martins Church,	5 0 0
To do. do.	from Norton Church,	1 12 5
To do. do.	from 1st Salisbury Church,	0 6 2½
To do. do.	from Elder Bunting,	0 6 2
To do. do.	from Isaiah Wallace,	
		<u>£36 3 2</u>

Titus Stone, Treasurer, in account with Eastern New Brunswick Baptist Association for Domestic Missions and current expenses.

—Dr.—

July 1849, To balance in Treasurer's hands,	£9 9 0½	
July 1850, To amount received from 2nd Sackville Church,	1 15 7	
To do. from Mrs. Amasa Weldon, Dorchester,	0 5 0	
To do. collections received at Springfield,	6 14 8	
To do. from Elder Spurden,	1 0 0	
To do. from the Churches for Minutes,	7 18 1½	
To do. from the 1st St. Martins Church,	4 4 0	
		<u>£31 6 5</u>

—Cr.—

Sept. 1849, by amount paid Elder J. Crandal,	£1 12 7	
Do. By Elder Francis, Delegate to Convention,	4 0 0	
By cash paid Elder Newcomb for postage of manuscripts on Minutes,	0 3 0	
By cash paid Elder Very for printing Minutes,	1 2 5½	
July '50, paid Elder Very for postage on correspondence,	0 3 4	
Do. By Elder Crandal Delegate to N. S. Association,	2 0 0	
Do. By amount paid Treasurer of N. M. Board,	4 4 0	
By cash paid Elder Very for printing Minutes,	8 0 0	
By cash paid Elder J. Crandal for Missionary labour,	10 0 0	
		<u>0 0 11½</u>
Balance in hand,	£31 6 5	

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Natha

John

Jame

Merit

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Donal

Jame

Patric

Elias

Alexa

Elijah

John

Georg

Monies received by the Treasurer of the Eastern New Brunswick Baptist Association for Foreign Missions.

July 1850, To amount rec'd from Buctouche church,	£0 11 9½
To do, from Allen M'Donald, New Canaan,	0 5 0
To do, from G. W. Springer, Jemseg,	0 7 6
	£1 4 3

LIST OF ORDAINED MINISTERS

IN CONNECTION WITH THE EASTERN NEW BRUNSWICK BAPTIST ASSOCIATION.

NAME.	RESIDENCE.	DATE ORDINATION
Joseph Crandall,	Salisbury,	1798.
James Blakeney,	Gondolo Point,	
John Marsters,	Grand Lake,	November, 1824.
Wm. Sears,	Hopewell,	June, 1825.
James Wallace,	Hillsborough,	August, 1826.
James McPhee,	Salisbury,	
Titus Stone,	Sussex Vale,	July, 1828.
David Crandall,	Springfield,	January, 1831.
Wellington Jackson,	Saint Martins,	March, 1836.
J. C. Skinner,	Wickham,	August, 1836.
Peter Spragg,	Springfield,	1840.
James A. Smith,	Wickham,	February, 1842.
Charles Thorn,	Johnston,	March, 1840.
W. G. Parker,	Sackville,	January, 1843.
Joshua Bunting,	Saint John,	July, 1843.
Nathaniel Cleveland,	Shepody,	
John Francis,	Hampton,	January, 1841.
James Herrit,	} Butternut Ridge,	
Meritt Keith,		
Samuel Bancroft,	Hampton,	
Donald McPhail,	Buctouche,	August, 1846.
James Newcomb,	} Hillsborough,	May, 1849.
Patrick Duffy,		
Elias Keirstead,	Studholm,	December, 1849.
Alexander Much,	Norton,	July, 1849.
Elijah Foshay,	Harvey,	April, 1850.

LICENCED TO PREACH.

John Sears,	Hezekiah Harris,	John Hughes.
George Burns.	Daniel Crandall.	

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APPENDIX.

(A.)

COLPORTAGE.

The Committee on Colportage beg leave to present the following Report:—

1. That we regard the advantages of our people arising from the circulation of knowledge through the agency of our Colportage, to be of incalculable benefit.

2. That the disinterested and unwearied labours of brother Very cannot be too highly appreciated, in sustaining hitherto to a great extent the expenses connected with the enterprise.

3. That from the conviction that the continued circulation of religious books, and the visiting of families are loudly called for throughout the country, we recommend that this Association raise a fund to meet the expenses of a Colporteur, to be selected and directed by a committee of this Association, receiving his books from the Colporteur Depository at Saint John.

4. That Elder E. D. Very be a Treasurer to receive such funds, and that Elders Bancroft, McDonald, Smith, Bunting and Francis, be the Committee.

In behalf of Committee.

A. McDONALD,
Chairman.

Adopted.

(B)

FOREIGN MISSIONS.

The Committee on foreign Missions beg leave to report—

1. That we acknowledge, with devout gratitude, the goodness of God in sparing our dear brother Burpe to reach his native land, and to appear among us, on this occasion, in so comfortable health.

2. That we will not distrust the good providence of God in this seemingly adverse dispensation, through which our field in the heathen lands is left temporarily without a representative from our churches; but we hope that in connection with the re-appearance of our Missionary, there will be a revival of Missionary feeling, and of liberality in the support of missionary labor.

3. That in view of the original plan of our great teacher, who sent forth his Missionaries two and two, and also in view of the experience of our brother, who was sent forth single, and was there subjected to many oppressive cares, and severe toil, without the

means of council, of sympathy, and of relief, we are convinced that mercy to our Missionary, economy in the application of funds, and deference to the wisdom and example of our great Head and Lord, call upon us to look out immediately two men, whom we may assist in supporting in the foreign field, as our Missionaries.

4. That we recommend that measures be taken to secure, as early as possible, the presence of Brother Burpe at one or more Missionary meetings, in connection with each church, in company with some brother who may to as great a degree as possible, relieve Brother Burpe in his present infirm state of health, from the burden of preaching, or any other lengthy or laborious address, and that collections, at all such meetings, be solicited for the Union Society. Hoping, also, that the liberality of our Churches will not leave the expense of such visits to fall upon the Missionary Treasury.

5. That we cannot think of comparing the expense hitherto incurred in our Missionary work with the vast and incalculable benefits conferred upon the souls of those whose conversion, under God, was given as seals to the teaching and ministry of our returned Missionary.

Finally. That we now solemnly recommend the cause of Missions to the churches as the cause of Christ, to whom we have given ourselves; and we most affectionately commend the brethren who may visit them in this behalf, to their attention and confidence; assured that our healthful vigor and prosperity as churches, will in this day of light, and of promise, be found inseparably associated with the exercise of a Missionary spirit.

In behalf of Committee,

Adopted.

E. D. VERY.

(C.)

THE UNION SOCIETY.

The Committee appointed on the subject of the Union Society beg leave to Report their deep regret that the wise Resolution passed at the last session held at Hopewell, namely:—*Resolved*—"That we will gladly welcome and assist an agency appointed to visit the Churches by the Board of the General Union." has not been carried into effect, particularly after learning from the letters of the Churches the favourable light in which they view the Union Society, and their anxious expectation of the visit of such agent during the past year, and would urge the immediate appointment of an efficient agent.

JARVIS RING, *Chairman*.

Adopted.

(D.)

THE BIBLE CAUSE.

The Committee on the Bible Cause respectfully recommend that as this Association has hitherto given its most hearty approval and aid to the praiseworthy efforts put forth by the American and Foreign Bible Society, in giving to the heathen nations an entire translation of the word of God, therefore

Resolved—That the Churches be requested to continue their contributions to this Society whether by direct donations or through the Union Society.

In behalf of the Committee.

JOHN FRANCIS,
Chairman.

Adopted.

(E.)

THE CHRISTIAN VISITOR.

The Committee on the Christian Visitor beg leave to Report:—

That from every information they have received the Visitor is considered a valuable religious periodical; but we have to lament that it is not sustained according to its worth; that many who have taken it, neglecting to pay their subscriptions, causes its faithful Editor much discouragement.

We have also to lament that many of our Baptist Brethren have been delinquent in exerting themselves as they should in behalf of so useful a Paper, and we would recommend that all our Ministers, especially, as well as Deacons and private Brethren, henceforth make a more powerful and decided effort to obtain more general circulation for it throughout the Province.

Adopted.

D. CRANDAL,
Chairman.

(F.)

SABBATH SCHOOLS.

The Committee on Sabbath Schools beg leave to Report.—That they have great satisfaction from the information given in the letters that an increasing interest is felt by some of the Churches in connection with this Association, in imparting Sabbath School instructions; they regret however that there is not that effort made in this department of religious effort which its importance demands; and as the funds of the Association will not admit of a Sabbath School agent being now employed, would press upon the attention of all who love the souls of men, the importance of this subject.

All which is respectfully submitted.

Adopted.

W. D. FITCH,
Chairman.

THE NEW BRUNSWICK BAPTIST EDUCATION SOCIETY.

FOUNDED, A. D., 1836.

President—Elder Joseph Crandal.

Vice-Presidents—Elders John Marsters and Samuel Robiusion.

Treasurer—Solomon Hersey, Esq.

Secretaries—Asa Coy and Samuel W. Babbit, Esquires.

Principal—Rev. Charles Spurden.

Assistant Teacher.—Mr. Thomas B. Smith.

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

STUDENTS.

SENIOR CLASS.			
1 J. T. Bradbury, Holton,		23 C. W. Richards, Fredericton	
2 J. R. H. Phillips, Fredericton,		24 F. W. Turney, do.	
3 John Barker, do.		25 W. Niebet, do.	
4 W. J. Taylor, do.		26 J. G. Simpson, do.	
5 F. J. McBeath, do.		27 Jesse Safford, do.	
6 W. A. McBeath, do.		28 J. D. McPherson, do.	
7 Alex. McPherson, do.		29 A. G. Marsh, do.	
8 G. L. Barber, do.		30 D. W. Turner, do.	
9 J. W. Ballentine, do.		31 R. S. Estabrooks, do.	
10 K. D. Fillamore, Hillsboro'		32 J. A. Smith, Keswick,	
11 A. H. Estey, Williams Town,		33 G. W. Barker, Fredericton,	
12 P. C. Sime, St. John,		34 William Russel, do.	
13 Dugald Thomson, St. And'ws,		JUNIOR CLASS.	
14 J. K. Bradford, do.		35 E. B. Turney, Fredericton,	
15 Jas. T. Steves, Hillsboro'		36 A. L. Turner, do.	
16 Isaac Steves, do.		37 C. H. Lincoln, do.	
17 G. W. Hoben, Burton.		38 E. B. Lincoln, do.	
		39 J. R. Bartlett, do.	
		40 C. D. D. Phillips, do.	
MIDDLE CLASS.		41 George Bendeler, do.	
18 W. F. Kinnear, Fredericton,		42 G. N. Babbit, do.	
19 E. W. Chestnut, do.		43 W. R. Turner, do.	
20 Henry Hale, do.		44 Thomas Sampson, do.	
21 Timothy O'Connor, do.		45 William Kelly, do.	
22 W. H. Richards, do.		46 C. B. Segee, do.	

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

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

At a Meeting of the Directors, held in St. John, the following resolution was adopted.

That the Board of Directors authorize the Managing Committee to allow young men to board themselves at their own expense and trouble on the premises.

The Course of Study includes the usual branches of a Commercial, Classical and Mathematical Education.

REPORT,

SUBMITTED TO THE N. B. EDUCATION SOCIETY.

The report which the Committee have to present to the Society, does not very much differ from those of preceding years. The average attendance of pupils has been fully sustained notwithstanding the unexampled commercial embarrassment which, during the year, has pressed upon the resources of all classes; the Principal continues to derive satisfaction from the diligent attention to study evinced by the Students, and the propriety of behaviour observed by the pupils of all ages; and on the whole the Committee feel thankful in being able to state that the general interests of the Institution are in a healthy condition. The plan sanctioned by the Board of Directors at its last meeting, of allowing young men to board themselves in the Seminary has been tried with the most complete success; it is to be hoped that the example thus set will be followed by many whose circumstances render it desirable, and the Committee cannot but rejoice in thinking that the advantages of education will by this means be placed within reach of many who would otherwise be precluded from enjoying them.

The prevalence of an erroneous impression respecting the entrance of the Students of the Seminary into King's College requires particular notice and confutation. It has come to the knowledge of your Committee that an impression extensively prevails that no Student can enter King's College from the Institution under their control, and that before such a step can be taken, it is necessary to pass through the Grammar School in more immediate connection with the College. But for the existence of such a supposition they would deem it perfectly needless to refer to the subject. As it is however, they take the earliest opportunity of stating most explicitly, that there is no foundation for any idea of the kind, that any Student possessing the requisite qualifications, and desirous of doing so, has a perfect right to enter immediately from the Seminary; that the College authorities have granted admission before, and your Committee feel persuaded that they are prepared to do so again whenever there is occasion. The connexion in which the Education Society stands to Acadia College, Nova Scotia, has led the Committee to give the preference to that Institution in advising young men who sought for direction upon the subject, but their proximity to King's College renders it imperative on them to dissipate every misapprehension.

From the statement of the cash account for the current year, and a comparison of the debts due by the Society this year and last, it will appear that after the payment of all necessary expenses a reduction of the debt to the amount of Seventeen Pounds has been effected.

Most gratifying would it be to the Committee, if, by any words of their's, they could awaken a just sense of the value of Education in the minds of the members of the religious community to which they belong. The more than usual attention which has of late, been directed to the subject of mental culture, the general diffusion of

knowledge, the activity which characterizes the present age, the progress of error, and the pretensions of its advocates, the good providence of God which has placed before the youth of the present day, advantages unknown to their father's, all demand the serious consideration of thoughtful and pious men, lest with means of improvement, and instruments of power within their reach, they should indolently allow others to outstrip them, and gain the ascendancy, where all might be on an equal footing; for it is inevitably necessary that the educated minds of the country should take the lead in society, and share among them the fruits of intelligent exertion.

78

1850

NOTICES.

THE WESTERN N. B. BAPTIST ASSOCIATION,

Will hold its next annual session at Mangerville, on the 1st Saturday in September, 1850. Introductory Sermon by Rev. S. Elder; Circular Letter by Rev. G. F. Miles.

THE BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD'S ISLAND,

Will hold its Fifth Annual Session at Portland, N. B., on the third Saturday of September next.

THE EASTERN N. B. BAPTIST ASSOCIATION,

Will hold its next Annual Session with the 1st Baptist Church of St. Martins, on the Saturday preceding the third Monday after the 20th June, 1851. Annual Sermon by Rev. S. Bancroft, or by Rev. J. A. Smith, his alternate. Circular Letter by Rev. Jas. Trimble.

BAPTIST BOOK DEPOSITORY.

The Celpporteur Committee of New Brunswick continue their extensive Depository of Books at the office of Messrs. Garrison & Marsters, Custom House Building, St. John, from whence **SCHOOLS, FAMILIES, and MINISTERS** may have their Libraries replenished, or procure new ones; also, Classical Works for Colleges and Academies, and School Books. The retail price of these Books in St. John in no case exceeds, and is often less, than the retail price at the Publishing Houses whence they are issued. \$10, \$5, and \$2.50 Libraries, with Question and Hymn Books, &c., always on hand. Address

REV. E. D. VERY, *Chairman of Committee.*

THE CHRISTIAN VISITOR,

A FAMILY NEWSPAPER,

DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE,
EDITED BY REV. EDWARD D. VERY.

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

TERMS:—10s. single copy, in advance; 12s. 6d. when payment is delayed six months; 8s. 9d. when eight copies are sent to one address, and to Clubs when paid in advance; 10s. to such when payment is delayed three months.