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MINUTES

OF THE

FIFTEENTH SESSION

OF THE

WESTERN NEW BRUNSWICK

Baptist Association,

HELD AT NEWCASTLE, GRAND LAKE,

THURSDAY, FRIDAY, and SATURDAY,

September 18th, 19th, and 20th, 1862.

WITH THE

ANNUAL REPORT

OF THE

N. B. B. H. MISSIONARY SOCIETY.

Minutes of Corresponding Associations, and other Documents relating to the Western N. B. Baptist Association, and letters of General Correspondence, may be directed to the Rev. I. E. BILL, Saint John, N. B.

FREDERICTON, N. B.:

PRINTED BY JOHN GRAHAM, "HEAD QUARTERS" OFFICE.

1862.

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 New Brunswick Baptist Association."

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

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

Article 4.—At each meeting of the Association, the Delegates shall deliver to the Clerk of the preceding year immediately on their arrival, the letters from the Churches, a list of the Delegates having been prepared by the Clerk, their names shall be called and they shall take their places. The Moderator of the preceding year shall call the vote for a Moderator, and the person who shall be chosen by a majority of the members present, shall, upon his acceptance, lead the meeting to the choice of a Clerk. It shall be the duty of the Moderator to preside in all the transactions of the meeting, nominate Committees, and maintain due order among the members. It shall be the duty of the Clerk to keep a fair and impartial record of all the doings of the Association during the session, and furnish a correct copy of the same for the Press.

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

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

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

Article 8.—Although, as an Association, we disclaim all power over the Churches so far as respects any interference with their independence and discipline, yet we do 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 made by two members of this body, it shall be the duty of the Association to appoint a Committee to investigate the points of complaint, and report the result of their enquiries to the Association, that they may decide as duty shall appear.

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

RULES OF ORDER.

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

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MINUTES.

NEWCASTLE, GRAND LAKE, *September 18th, 1862.*

THE Western New Brunswick Baptist Association met pursuant to adjournment, at 2 o'clock, P. M. After the usual religious exercises, the Association was organised by the appointment of the following officers:—

REV: J. C. HURD, M. D., *Moderator.*

“ C. SPURDEN, D. D., *Secretary.*

“ J. G. HARVEY, *Assistant Secretary.*

GIDEON BAILEY, *Treasurer.*

ABRAHAM BAILEY, *Assistant Treasurer.*

RESOLVED,—That visiting brethren from other Associations be invited to take a seat with us.

The following brethren responded to the invitation:—

Rev. S. Besse and W. S. Howe, Delegates of Penobscot Baptist Association, Maine, U. S.; Rev. B. F. Rattray, W. T. Corey, W. A. Corey, H. Charlton, B. Hughes, and H. Harris.

DELEGATES.

Newcastle, Grand Lake.—Rev. G. Springer; Brethren A. Bailey and Albright.

Canterbury.—Rev. J. G. Harvey, Deacon Enoch Dow, and Brother John Dow.

Richmond and Hodgdon.—Rev. J. C. Blakeney.

Canning.—Rev. P. O. Rees, Deacon Jesse Estabrooks, Brethren R. T. Babbitt, Charles Estabrooks, and T. Thompson.

Cardigan.—Rev. W. Harris.

Lower Woodstock.—Rev. D. Outhouse.

Nashwaak.—Brother P. McLeod.

Lower Kingsclear.—Elder G. Burns, and Brother H. A. Palmer.

Upper Gagetown.—Rev. W. A. J. Blakeney, Deacon John Curry, and Brother John Babbitt.

New Jerusalem.—Rev. W. H. Burnham, and Brother George A. S. Trip.

Portland.—Rev. E. C. Cady, Deacon J. M. Eaton, and J. S. May.

Simonds.—Rev. John Williams.

2nd Keswick.—W. W. Corey, and C. J. Tozer.

Chipman.—Rev. Elias Keirstead, and John M. Grigor.

Northampton.—Brethren John M. Curry and J. Hovey.

Macnaguack.—Rev. G. Burns, Brother J. H. Dykeman.

Dumfries and Queensbury.—Deacon W. Clark.

Blackville, Blissfield and Ludlow.—Rev. W. Edwards, Deacon Robert Wasson, and Brother W. Swim.

Kingsclear, 2nd.—Elders James Walker and Isaac Laurence.

Richmond.—Elder J. C. Blakeney.

Fredericton.—Revs. J. C. Hurd and C. Spurden, D. D.
 Prince William.—Elder T. W. Saunders.
 Germain Street, St. John.—Rev. I. E. Bill.
 Brussell Street, St. John.—Rev. S. Robinson, Brother T. P. Davis.
 Carlton.—Deacon John Christopher and James Colwell.
 Maugerville.—Rev. P. O. Rees.
 Scotch Town.—Brethren G. W. Hoben and D. C. Stilwell.
 Little River.—David J. Delong.

The following Committees were then appointed:—

Committee of Arrangement.—I. E. Bill, H. Harris, G. Springer, W. T. Corey, G. Bailey, A. Bailey, L. Albright, E. Kierstead, G. Burt.

To Examine and Read Letters.—E. C. Cady, J. G. Harvey, T. P. Davis.

To Examine Circular Letter.—T. W. Saunders.

On Home Missions.—W. Edwards, James Colwell, Joseph C. Blakeney, E. C. Cady, James Walker.

Special Business.—S. Robinson, I. E. Bill, W. H. Burnham, J. H. Dykeman, P. O. Rees, C. Spurden, E. C. Cady.

Foreign Missions.—I. E. Bill, S. Besse, Judson Blakeney, H. A. Palmer, B. F. Rattray.

Sabbath Schools.—T. P. Davis, W. S. Howe, B. Outhouse, W. Clark, John Christopher.

Christian Visitor.—W. A. Corey, W. Harris, John Currey, S. Robinson, John M. Currey.

Education.—E. C. Cady, C. Spurden, Isaac Laurence, E. Kierstead, Williams, I. E. Bill, S. Robinson, R. T. Babbitt.

New Churches.—W. Harris, J. Walker, John Currey, E. Kierstead, H. Dykeman, J. G. Harvey.

Temperance.—B. Hughes, R. T. Babbitt, W. S. Howe, C. Estabrook, B. F. Rattray, W. W. Corey, W. A. Corey, A. S. Trip.

Union Society.—G. Burns, G. Springer, R. B. Wasson, W. T. Corey, Judson W. Blakeney, C. J. Tozer, Deacon J. Currey, B. Outhouse.

Departed Brethren.—I. E. Bill, P. O. Rees, P. McLeod, W. Harris, Thompson.

The Committee of arrangements submitted the following report:—

Thursday, at 7, P. M. Preaching by Rev. W. Harris.

Friday, at 10, A. M. Introductory Sermon by Rev. S. Robinson.

“ at 7, P. M. Home Missionary Meeting.

Saturday, at 10, A. M. Preaching by Rev. S. Besse.

“ at 7, P. M. Preaching by Rev. B. F. Rattray.

Sabbath, at 11, A. M. “ by Rev. C. Spurden, D. D.

“ at 3, P. M. “ by Rev. E. C. Cady, A. M.

“ at 7, P. M. “ by Rev. W. S. Howe.

Prayer Meeting each morning at 9, A. M.

Report adopted.

Adjourned till 7 o'clock. Prayer by Rev. E. C. Cady.

THURSDAY EVENING, 7 o'clock.

Preaching by Rev. W. Harris. Luke, 24th Chap., 26 verse:—

“Ought not to Christ to have suffered these things and to enter into glory.”

The remainder of the sitting was occupied in reading the Letters to the Churches.

Adjourned till 10, A. M., Friday. Prayer by Rev. I. E. Bill.

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FRIDAY MORNING, 10 o'clock.

Introductory Sermon by Rev. S. Robinson. 72nd Psalm, 16-18 verses: "There shall be a handful of corn in the earth, upon the top of the mountains," &c.

RESOLVED,—That Rev. S. Robinson be requested to furnish a copy of his Sermon for publication in the *Christian Visitor*.

The reading of the letters from the Churches was concluded.

The Committee on the Circular Letter recommended that it be read and published in the Minutes, and also in the *Christian Visitor*. Adopted.

The Circular Letter was read by its author, Rev. J. G. Harvey.

The Committee on Foreign Missions brought in the following report:—

That this Association regards the Kingdom of God amongst men, as destined to universal dominion through the missionary efforts of the Christian Church. The command therefore to preach the Gospel to every creature is as imperative as when first uttered by our risen Lord. The Baptist convention of these Lower Provinces having resolved, at its recent meeting at Moncton, to establish if possible at an early date, an independent mission in some section of the heathen world; therefore resolved, that we recommend our Churches so to multiply their contributions to the Union fund as essentially to aid the convention in hastening forward this benevolent purpose.

I. E. BILL, Chairman.

Report adopted. Remarks by Brethren Bill, Robinson, Besse, Ratray, and Hughes.

Adjourned till $\frac{1}{2}$ past 2. Prayer by Rev. G. Burns.

FRIDAY AFTERNOON, $\frac{1}{2}$ past 2.

Prayer by Rev. W. H. Burnham.

The Committee on departed Brethren presented the following report:—

Since our last anniversary, Rev. John Magee, of Nashwaak, departed his life in the comfortable assurance of a blessed immortality in the celestial world. Our lamented Brother commenced his ministry some quarter of a century ago, in the County of Charlotte. He studied for some time at an Institution at Fredericton, was ordained to the work of the sacred ministry at Maugerville, in 1840; was the beloved pastor of the church in that place for many years, and was eminently useful in its edification and enlargement. The departed was thoroughly evangelical in sentiment, and was highly esteemed by his brethren as a good man and as an able and successful minister in the Lord.

During his protracted illness he was strong in faith, giving glory to God. His death occurred on Sabbath, 23rd December last, while his brethren were engaged in the worship of God in the sanctuary near his dwelling, his ransomed spirit put off its earthly tabernacle, and took its flight to join the services and enjoy the immunities of the "House not made with hands eternal in the heavens."

May the divine Spirit shed its light upon the pathway of the sorrowing widow, and guide the fatherless securely to the better land.

I. E. BILL, Chairman.

Report adopted.

RESOLVED,—That the Association meet next year with the Church at River Kingsclear.

That Rev. P. O. Rees preach the introductory Sermon, and that Rev. B. Hughes be his alternate.

That Rev. J. C. Hurd write the Circular Letter.

That Brethren C. Spurden and J. C. Hurd be a committee to superintend the printing of the Minutes, that no more than the amount forwarded for that purpose be expended, and that each Church receive the number of copies proportioned to the sum sent for Minutes.

The Committee on Home Missions presented the following report:—

Your Committee rejoice in the success which has attended our home Missionary work in the past, much good has been done by supplying the destitute with the bread of life, and carrying the Gospel into new fields, and building up old Churches by supplying them with pastoral labour. There are many sections of the Province destitute of Baptist preaching. The whole northern part is now open to us. But we require more means to support the Ministers already there. God has opened this section of the Province to us, and shall we fail in this our trust? Shall we fold our arms and say "God will provide," when He is calling upon us to open our hands and give? Shall we be idle when He is saying, "Arise, go up and possess the land?" We recommend our Churches to contribute more liberally and prayerfully of their means, so that our Home Missionary Board may no longer be crippled in its efforts to assist these destitute sections.

W. M. EDWARDS, *Chairman.*

Report adopted.

The Committee on Temperance submitted the following report:—

That the temperance cause is on the increase is obvious to every one who wishes to look at the present state of society with an impartial eye, and the success attending it may be attributed more to moral suasion and Bible doctrine than to any other cause. Therefore ministers are encouraged to preach and lecture on this enterprise, and church members should hold themselves responsible to assist in this particular until in every family the blessings of temperance may cheer and comfort.

B. HUGHES, *Chairman.*

Remarks were made by Brethren B. Hughes and P. O. Rees.

Report adopted.

The Committee on Sabbath Schools submitted the following report:—

The Sabbath School has claims of no ordinary kind on the Christian Church, inasmuch as it is generally acknowledged the "nursery of the church," and God has been pleased to bless this institution wherever established. Your committee are aware that the churches generally are ignorant without the knowledge, and feel it to a certain extent, but much more to be done, and let an united voice go forth from this Association, to rouse the dormant energy of our churches, so that they may not fail in this great department of Christian labor. On comparing last year's report we find we are going back, sixteen churches not reported, eleven reported, resulting as follows:—number of teachers 138; scholars 1205; books in the library 2747. We hope that a better state of things will soon dawn. Your committee recommend that the churches report more universally, or else rescind the resolution to give a statistical report.

T. P. DAVIES, *Chairman.*

The report was spoken to by Brethren Davis, Cady, and Currey, and adopted.

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The Committee on the *Christian Visitor* reported:—

Whereas the present proprietor of our Denominational paper indicated by letter to the recent Association at Jemseg, his intention to discontinue the publication of the *Baptist and Visitor* from the 1st February ensuing, at the same time requesting the denomination, if they wished the continuance of the paper, to select an editor and proprietor to take the matter in charge. And whereas the Association at Jemseg made choice of Rev. I. E. Bill to assume the entire responsibility of editor and proprietor of the *Visitor*, as the Organ of our Associated Churches; and whereas, the Brother thus chosen has the entire confidence of this Association, therefore

RESOLVED,—That we most cordially approve of the decision above named, and as this arrangement, if accepted by our esteemed brother, will involve him in heavy responsibilities, we therefore recommend the Pastors and Churches of this Association, to aid him in every possible way in the successful prosecution of the duties of this important trust. As Brother Bill has been successful in his missions to the Eastern Churches of this Province, we would request him to visit as many of the Churches of the Western district as he can consistently with his other engagements.

W. A. COREY, *Chairman*.

After remarks by Brethren S. Robinson, J. C. Hurd, C. Estabrooks, T. W. Saunders, I. E. Bill, J. H. Dykeman, the report was adopted by a stand up vote which subsequent explanations proved to be unanimous.

The Committee on the Union Society submitted the following Report:—

That in their opinion the Union organization is the only efficient means by which the funds of our denomination can be sustained. We therefore urge upon the ministers and churches the necessity of sustaining the Union Society in their respective fields of labour; and in order to collect funds we would recommend that an efficient agent be procured to visit the churches for the accomplishment of that object.

G. BURNS, *Chairman*.

Moved as an amendment, that the report be received with the exception of the clause recommending the employment of an agent.

Report as so amended was adopted.

Prayer by Rev. I. E. Bill.

FRIDAY EVENING, met at 7 o'clock.

After the meeting had been opened the Rev. S. Robinson, President of the Home Missionary Society, took the chair. The report was read by the Secretary, Rev. E. C. Cady. Addresses were delivered by Brethren Cady, Walker, Hurd, and Edwards.

RESOLVED,—That the Home Missionary Report be printed in the Minutes.

Adjourned till 10 o'clock Saturday morning.

SATURDAY, met at 10 o'clock, A M.

Preaching by Rev. S. Besse—Mat. V., 14: "Ye are the light of the world."

The Committee on Education submitted the following Report:—

That they regard the cause of Education as one of vital importance, lying at the basis of all our denominational interests. And while they rejoice in all the real success which has hitherto attended the efforts of those engaged in this department of christian enterprise, they cannot but deplore

the fact that so little is being accomplished at the present time, owing not to any incompetency on the part of those in charge of our Institutions, but to the indifference or neglect of those whose hearty and liberal co-operation is indispensable to their more extended and permanent success.

They feel that the time has fully come when we should place our Seminary in a far more efficient condition. We ought to have an institution of learning second to none in the Province, in regard to buildings, the number and ability of its instructors or the number of its scholars.

To accomplish this, the Denomination must awake to renewed effort. We must feel a new weight of responsibility. Besides this we deem it advisable that a new policy should be inaugurated in the management of our Institution and in the support of its teachers.

Your Committee would therefore recommend the calling together of the managing Committee at an early date to deliberate upon means best adapted to carry out the above suggestions.

They learn also that the sum of one thousand dollars is required this year to liquidate part of the debt on the Seminary. At the last meeting of the Eastern Association a resolution was adopted recommending the Churches to collect from their members the sum of not less than twenty-five cents each. Your committee advise that the Churches of this Association be recommended to adopt the same resolution.

E. O. CADY, *Chairman.*
After observations by Brethren Cady, Robinson, Spurdin, Walker, Hurd, John Currey, and M. Dykeman, the Report was unanimously adopted by a stand up vote.

RESOLVED,—That the Officers and Committee appointed at the last meeting of the Western Association, be re-appointed for the ensuing year.

RESOLVED,—That the Association meet next year on Thursday as usual.
Adjourned till half-past 2 P. M.
Prayer by Brother W. W. Corey.

—
SATURDAY, met at half-past 2, P. M.

Prayer by Rev. W. Harris.

RESOLVED,—That this Association cannot allow the present proprietor of the *Baptist and Visitor* to close his connection with that paper as the organ of our associated Churches, without expressing our appreciation of his earnest endeavors to furnish the Denomination with a periodical of a highly respectable character. Although circumstances which he could not control have thrown serious obstacles in his way, yet we believe he will retire from his connexion with the *Baptist and Visitor* conscious of having aimed to discharge his duty.

The Committee on New Churches, not being able to decide upon the application of the Southampton Church, had referred the matter to the Committee on Special business, who submitted the following report:—

Whereas the decision of the Council which investigated the matters in dispute between the Canterbury and Southampton Churches, has been referred to this Committee, recommending the reception of the Southampton Church into the Association, and that both Churches drop all their difficulties and live and work together in harmony. And whereas this Committee was informed that the Committee of each Church agreed to abide by the decision of the Council, though the Church at Canterbury subsequently refused to do so, we therefore advise the Association to receive the Southampton Church in accordance with the recommendation of the Council.

S. ROBINSON, *Chairman.*

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The Report was adopted, and it was further

RESOLVED,—That this Association recommend the Brethren of the Southampton Church who were formerly members of the Canterbury Church to apply for their letters of dismission; and they further recommend the Church at Canterbury to grant such members their letters of dismission, that all things may be done in order, and that the giving of the right hand by the Moderator be deferred until such application be made.

That the Secretary furnish the Clerk of each Church with a copy of the above resolution.

Adjourned till 7 o'clock, P. M. Prayer by Rev. P. O. Rees.

Met pursuant to adjournment, preaching by Rev. B. F. Rattray, 24th Mat. 44th verse—"Be ye also ready."

RESOLVED,—That any member of this body being present at the Penobscot Association, Maine, be regarded as a Delegate of this Association.

That the hearty thanks of this Association be given to the Church and friends at Newcastle, Grand Lake, for their unwearied kindness and hospitality to the Delegates and Visitors during the Session.

Adjourned to meet with the Church at Lower Kingsclear on the third Thursday in September 1863.

C. SPURDEN, Secretary.

J. C. HURD, Moderator.

J. G. HARVEY, Assistant Secretary.

P. S.—The letter from the Leinster Street, St. John Church, reached the Secretary on the 30th September, in which the following statement occurs, "Our Church hitherto known as the 'Marsh Bridge Baptist Church,' will hereafter be known as the 'Leinster Street Baptist Church.'"

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CIRCULAR LETTER.

To the Churches composing the Western N. B. Baptist Association.

DEAR BRETHREN,—Permit us to call your attention to the subject of Ministerial support. Serious Christians and reasonable persons believe that men must be called of God to preach the Gospel, while the great duty of their support is not so sacredly regarded. Do not many, even in this enlightened age, disregard all rule and obligation relative to it, and think if the Lord calls a man to preach, it is his duty to engage in it most earnestly, whether he is supported or not? How the Bible and a cold, covetous heart disagree, where self-interest is concerned! And how many Churches and religious societies suffer irreparable loss, run down, and become extinct by neglecting to support the Gospel Ministry! What a blighting influence such neglect exerts upon the precious cause of Christ, and is probably one of the greatest causes of the frequent removal of Ministers, and of distracting, dividing, and unsettling many once flourishing Churches. Therefore the cause of Christ, the welfare of his Church, and the salvation of sinners, seem to demand a most serious consideration of the subject.

Ministerial support is established by God himself. Under the Mosaic dispensation He did not allow the Priests to be neglected; they were annually, bountifully, and promptly supported, by the direction of God, who said to the people "Take heed to thyself, that thou forsake not the Levites as long as thou livest upon the earth." Their obligations were perpetual, and made most sacred by the Holy One of Israel. Our Saviour enjoined the same duty under the Gospel dispensation. When he entered upon his public labors, He cast himself upon his hearers for support. And when He sent his Apostles to preach, He told them to make no provision for future wants, because "The workman is worthy of his meat." They were therefore to expect a competent support as a just reward for their services. God has made the duty as plain and absolute as any other command in the Bible, and has ordained that they who preach the Gospel should live of the Gospel.

Reason enforces the duty. Who does not consider that reason, common sense, and justice require that those who labor and toil hard for others should be fully and honestly compensated for their labors? If a man refuse such compensation to the one who has served him, is he not considered dishonest, and as greatly defrauding the laborer? And is it not as dishonest in the sight of heaven for a people to enjoy the labors of a devoted Minister, and not pay him an adequate support? To know the claims of justice in supporting the Gospel Ministry, compare it with other callings. Are the time and talents of a Minister of as much value to himself and family as those of men in other pursuits? Do not justice, reason, and the Bible demand that the services of a Gospel Minister should be estimated equal with those who benefit society by the power of cultivated intellect. So that mental services are considered worthy of a greater recompense than those mere physical powers, because they are more difficult to obtain, and demand the exercise of the higher qualities of our nature. If then, the recompense bestowed upon scientific or professional men be the standard, how will Ministerial support generally compare with it? They are expected to be financially paid, so as to make a comfortable living and lay up something for a sick day and old age, while it is not unfrequently the inquiry relative to Ministers, what can they live for? How many are not satisfied without the talents in the pulpit as would, in secular pursuits, secure a competent

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and yet are only willing to allow the devoted Minister a very scanty pitance for his support? It is abundantly evident from the nature of the case itself, and from the dictates of reason and common sense, as well as the command of God, that a Minister who devotes himself to his work, should receive a comfortable and liberal support as the reward of his ministerial labors, and not as the reward of farming, teaching school, peddling books, or any secular business.

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The duty rests with peculiar weight upon the members of the visible Church, from their covenant obligations. Brethren, when you united with the Church of Christ, you solemnly promised that you would stand by and assist the body by your prayers, exertions, influence, and contributions to support the Ministry and all the interests of the Church, as far as the Lord gave you ability. You solemnly pledged to do your just and equal part as a member of his visible Church. You then acknowledged a mutual relation between Minister and people. One to minister in things spiritual, according to the gift which God has given; the other to minister of their worldly substance for his support and comfort. If you neglect to fulfill your engagements, you not only violate your solemn obligations to your God and your neighbour, but you deceive your brethren, and let fall upon them the whole burden, of which you most solemnly promised to bear your equal part. It is practically saying that you are not particularly interested in the welfare of the Church or the Minister. And if there be a covetous heart here, it runs through every other christian duty and closes up the benevolent avenues of the soul. How many Churches complain of their destitute situation, that they are like sheep without a shepherd, and say they lament it. But does it not in too many instances arise from their covetous neglect to support the Gospel Ministry, when they have ability, but no disposition; which has brought upon them a blighting mildew, as a judgment from the great Head of the Church for their wicked covetousness? Let such make strenuous effort to support the Gospel, and God will bless their undertakings. Let Churches and religious societies restrict themselves to the same allowance as that on which many oblige their Ministers to live, and the most of the so-called feeble Churches could support a Minister comfortably. In how many instances faithful, devoted Ministers are obliged to leave their people for the want of that support which they could raise, and which they are burdened, would all do their duty. This has probably as much to do in unsettling the Ministry as all other causes. Then, if a Minister is properly supported, all reason and analogy show that the people must expect sermons, as he has little or no time to study. His mind is harrassed and perplexed, his spirits are crushed with discouragements, as he is kept poor and straightened, and what heart has he to labor? And it often adds bitterness to the cup of the devoted Minister, and renders it hard to die, to think that after serving the Church faithfully, they must leave their families poor and penniless, and homeless, when, could they have been excused from preaching the Gospel, they might have accumulated property as well as others.

How many have said let Ministers preach, be faithful, and trust in God to take care of them. But will He work miracles for their support? Will He provide them with coats of skin for clothing and manna for food? Or will He take them up to heaven to support them during the week, and let them come down to preach on Sabbath? Will He by miraculous power give them sermons as they go into the pulpit? No. He calls men of like passions and wants with their people, and makes it their duty to support them comfortably and liberally. The relation of the Church to a perishing world

enforces the duty of supporting the Gospel Ministry. The Scriptures inform us that "whosoever shall call upon the name of the Lord shall be saved." And the Great Apostle in continuing the subject says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach except they be sent?" Here the Lord teaches that the preaching of the Gospel is the prominent and great effective means for the salvation of sinners, the welfare of the Church, and the conversion and moral elevation of the world. If you do not sufficiently value the Gospel to support it, you certainly do not value the souls of men worthy of your care and solicitude. And you cannot sustain the interests of a Church and society without the living preacher. How soon the religious interests of a people will decline, the morals of the community become corrupt, property depreciate in value, and infidelity triumph, if the house of God is closed and the preaching of the Gospel abandoned. In proportion as professed Christians value the souls of the unconverted and realise their responsibilities to perishing sinners, they will exert themselves to sustain the ministry of the word.

That comfortable and liberal support which Christ demands for his Ministers is not a charitable donation, but a debt justly due, and cannot be withheld without injustice to them and dishonor to Jesus Christ. The Gospel Ministry is not in debt to the people, nor does it call for support as a matter of charity, but of just due. The Gospel does not come to man to beg, but to scatter blessings broadcast over every community and land. And it has demonstrated, by the multitude of its temporal blessings, that the expense to support its institutions is not wasted, but returned to its donors more than principal and interest. Yet how many seem to consider that a Minister's support is an act of charity, and the Minister himself a Church beneficiary. His support is so small that he is not allowed to take up anything against a time of need, as men of other professions, and as our own people do. In many instances Ministers, on account of their limited support, are not able to educate their children and prepare them for future usefulness, and they mourn because of their inability to discharge their duty, which they feel pressing heavily upon them.

The laws which Christ has given relative to Ministerial support are just and right in themselves, and indispensable to the well being of the Christian Ministry and the Church of God, and to disobey them is to cast reproach upon the Lawgiver, and to manifest disregard for his wisdom, justice, and his benevolence. The good of the people and the propriety of religion require that Ministers should receive a competent support. People usually place little value on that which costs them little or nothing. The more liberally they support their Minister, the more they will respect and love him, and profit by his labors. Would the Churches have useful and devoted Ministers, they must enable them to be such by their prompt efforts, kind aid and encouragement. Were a general reform throughout our Churches to take place regarding this subject, then the office of Collector would not be dreaded, as it often is at present.

In considering this subject, may we not find cause for the great and frequent Ministerial changes, the distraction of Churches, and the sore affliction of many religious societies? God usually blesses those Churches with peace and prosperity that do all in their power to encourage and sustain their Ministers, and make them more and more useful.

May the Lord help Ministers and people to be faithful in duty to each other, and faithful in all things even unto death, and then crown us with life and glory in His kingdom.

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NAME

Bill, I. E. . . .
 Burns, George
 Blakeney, Jud
 Blakeney, Jos
 Burnham, W. F
 Cady, E. C., A
 Clay, E., M. D.
 Crawley, T. W.
 Campbell, G. R.
 McMill, E. B.,
 Stabrooks, G.
 Edwards, Wm. M.
 Harris, William
 Hopkins, W. L.
 Turd, J. C., M.
 Harvey, J. G. . .
 Hughes, Benjam
 Jackson, Edward
 Brett, B.
 Swance, Isaac
 Innis, E.
 Athouse, D. . . .
 Robinson, Samuel
 es, P. O.
 ng, Jarvis.
 anders, T. W. . . .
 arden, C., D. I
 zer, James
 ompson, A. D. . . .
 pper, J. H.
 id, Thomas
 nghan, H., A. I
 lker, James
 bb, E.
 liams, John. . . .

Smley, W.,
 is, R.,
 is, W.,
 brooks, Alex.,

**LIST OF ORDAINED MINISTERS,
Of the Western New Brunswick Baptist Association.**

NAME.	RESIDENCE.	DATE OF ORDINATION.
Bill, I. E.....	St. John.....	March, 1839
Burns, George.....	Macnaquaack.....	January, 1851
Blakeney, Judson W.....	Upper Gagetown.....	1859
Blakeney, Joseph C.....	Richmond.....	September, 1860
Burnham, W. H.....		January, 1862
Cady, E. C., A. M.,.....	Portland.....	
Hay, E., M. D.,.....	Carleton.....	
Crawley, T. W., A. M.,.....	St. Andrews.....	
Campbell, G. R.....	Lower Woodstock.....	1856
McMill, E. B., A. M.,.....	St. John.....	March, 1857
Estabrooks, G.....	Simonds.....	July, 1853
Edwards, Wm. M.....	Blissfield.....	March, 1847
Garris, William.....	Keswick.....	March, 1855
Hopkins, W. L.....	Pennfield.....	February, 1836
Murd, J. C., M. D.,.....	Fredericton.....	November, 1845
Harvey, J. G.....	Woodstock.....	August, 1853
Hughes, Benjamin.....	Jacksontown.....	February, 1858
Hickson, Edward, A. B.,..	Bathurst.....	October, 1858
Jewett, B.....	Tobique.....	September, 1862
Lawrence, Isaac.....	Kingsclear.....	July, 1860
Innis, E.....	Carleton.....	October, 1862
Mathouse, D.....	Dumfries.....	1850
Robinson, Samuel.....	St. John.....	
Rees, P. O.....	Maugerville.....	August, 1832
Lang, Jarvis.....	St. John.....	October, 1858
Anders, T. W.....	Prince William.....	
Murden, C., D. D.....	Fredericton.....	July, 1832
Mer, James.....	Blissville.....	April, 1826
Compton, A. D.....	St. Andrews.....	March, 1841
Upper, J. H.....	Queensborough.....	May, 1826
Field, Thomas.....	Woodstock.....	March, 1835
Hughan, H., A. M.,.....	St. George.....	October, 1844
Walker, James.....	St. George.....	1848
Abb, E.....	Nerepis.....	January, 1862
Williams, John.....	Presqueisle.....	October, 1839
		July, 1850
		1862

LICENSED TO PREACH.

Smiley, W.,	Davies, T. P.,	Curry, J. M.,
Is, R.,	Stilwell, D. C.,	Corey, W. W.,
Is, W.,	Godsoe, George D.,	M'Leod, Peter.
Brooks, Alex.,	Jewett, George,	

ABSTRACT STATE OF THE CHURCHES.

STATIONS.	Date of Formation.	By Letter.	Restored.	Removed.	Dismissed.	Excluded.	Died.	Total	Minute Money.	
Andover.....						1	3	24	\$0.60	
Blackville, Blissfield, and Ludlow.....								117	1.00	
Brussel Street, St. John.....	1850	7	18	60	7		3	474	4.00	
Chipman.....	1845	5		2			1	79	1.50	
Canterbury.....		3			1	12		70	1.10	
Canning.....	1800				4	1		94	1.50	
Carlton, St. John.....	1841						1	224	2.20	
Cardigan.....	1820						4	1	27	0.60
Douglas, African Church.....		5						1	18	1.50
Fredericton.....	1814	6			40	4		134	2.00	
Germain Street, St. John.....		4			24	7		1	207	4.00
Hodgdon and Richmond.....	1843	1						43	0.70	
Jacksontown.....	1846				11	11	2	70		
Jacksonville.....	1860							32	1.00	
Kingsclear, 1st.....	1825						2	24	1.50	
Kingsclear, 2nd.....	1859	2	2					58	1.50	
Keswick, 2nd.....	1860							35	1.50	
Lower Woodstock.....	1854						2	40	0.60	
Little River.....								32	1.00	
Little South West.....								36	1.00	
Leinster St., St. John (late Marsh Bridge).....	1858	1			7		1	75	1.00	
Macnaquack.....	1844	5					1	94	1.50	
Maugerville.....	1839							98	1.50	
Nashwaak.....	1804						1	63	1.00	
New Jerusalem.....					4	1	2	67	0.70	
Newcastle, Grand Lake.....		54	1					150	1.50	
Northampton.....	1856	1						41	0.50	
North Esk.....			2					34		
Portland, St. John.....		10	6			2		202	2.00	
Prince William.....	1800	1			4		2	50	1.00	
Queensbury.....	1855						3	20	0.50	
Richmond.....		1						13		
Simonds.....		21	6				1	97	1.50	
Scotch Town.....							1	15	1.00	
St. George, 1st.....	1806	5	4				3	90	1.50	
Upper Gagetown.....	1855	2				1	2	114	1.50	
*Beagulmie.....	1833							66		
*Dumbarton.....								48		
*Dipper Harbour.....								15		
*Keswick, 1st.....								119		
*New Zealand.....	1857							23		
*Oak Bay, St. Davids.....								25		
*St. Andrews.....								98		
*St. Patriok.....								87		
*Saint George, 2nd, Falls.....								87		
*Middle Simonds.....	1859									
*Oromocto.....	1854							40		
Pennfield.....								54		
*Rushagonish.....	1846							31		
*St. Francis.....	1855							81		
*St. James.....								24		
*Salmon Creek.....	1842							24		
		130	42	3	155	30	36	23	3846	\$40

*No Letter received.

Also, Minute money, B. Hughes, \$0.24; Churches, \$48.25,.....\$4

Brussel Street, S
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 Richmond and H
 Carlton...
 Canterbury...
 Chipman...
 Little South West

N. B. B. HOME MISSIONARY BOARD.

OFFICERS FOR 1862-63.

PRESIDENT.

REV. SAMUEL ROBINSON.

VICE PRESIDENTS.

REV. I. E. BILL,
" C. SPURDEN, D. D.,
" J. ROWE,
" J. A. SMITH,
" W. A. COLEMAN,

REV. J. H. HUGHES,
" A. D. THOMPSON,
" T. W. SAUNDERS,
" E. B. DEMILL, A. M.

CORRESPONDING SECRETARY.

REV. E. C. CADY, A. M.

RECORDING SECRETARY.

JAMES E. MASTERS.

TREASURER.

C. D. EVERETT.

AUDITOR.

HON. A. McL. SEELEY.

EXECUTIVE BOARD.

MR. F. A. COSGROVE,
" G. N. ROBINSON,
" J. S. MAY,
" E. J. BARTEAU,
" J. TITUS,
" ALEX. SIME,
" GEORGE GODSOE,

MR. A. W. MASTERS,
" T. P. DAVIS,
" J. SMITH,
" M. FRANCIS,
" CAPT. AKERLY,
" T. HICKS,
" J. O. BEATIE.

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

REPORT.

Amidst the exciting scenes by which we have been surrounded during the past year, your Board has been moving on in the even tenor of its way, endeavoring to do what we could to carry out those benevolent designs of its founders. You are doubtless aware that at the last meeting of the Western Association, the Board of the Home Missionary Society was made

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the Board of the Union Society, virtually combining the two in one. Hence this report is to embrace the whole range of our benevolent operations.

HOME MISSIONS.

After the meeting of the Western Association last September, the time when our Financial Agent resigned, we found ourselves with a Treasury overdrawn forty dollars, with seven or eight missionaries in the field, to whom, with others whose term had expired, we were largely in debt. This state of things opened our minds to the fact that we had employed more men, and promised them more assistance than our funds would warrant, even if our agent had continued his labors with his former success. What were we to do? To employ another agent would be useless, for he would be obliged to visit a field already gleaned. To dismiss our Missionaries at once would be wrong, for we were engaged to assist them. This we resolved to do: Not to reappoint those whose term of engagement was about to expire, and to inform all others that we could not assist them after the 1st of February, 1862, with the exception of Brother Hickson, Newcastle, Miramichi, whose term was to expire the 1st of May.

This being done we then addressed ourselves to the work of procuring and pay the small amount so justly due our missionaries. A circular was then prepared and sent to the Union Societies. This brought in but little when the Churches were requested to take up special collections for Home Missions, on the third Sabbath in December. To this call only five or six responded. Your Board feeling that something more must be done, raised funds among themselves, and resolved to request our City Churches to hold missionary meetings. This was more successful, and over \$100 were obtained; since then the Church in Fredericton held a missionary meeting with good success. The result of all this is, we now have in our employ no missionaries, but are in debt to those who have been, nearly \$200. Our determination is to pay this debt before we send into the field new laborers. Our report of what has been done in this department, we hope will not, never, be altogether barren of interest.

SHEDIAC.

Brother W. A. Coleman commenced his labors in this interesting field 1st February, 1861, and closed them 1st February, 1862. He writes February 26th, "I have generally preached three times a week, and attended prayer meeting. We have held a Conference meeting and administered Lord's Supper monthly. Two have been baptized, and two more added latter of late. Our congregations continue to be the largest in the place, withstanding there are three other meetings, nearly every Sabbath, at the same hour.

I am now forced to leave this interesting field for want of support, and do not know how these few sheep are to fare, but I hope the Great Shepherd will provide for them. There should be a Missionary kept in this interesting field all the time. I hope it will not be overlooked. The people are poor but they are willing to do what they can."

(Signed)

W. A. COLEMAN.

DOAKTOWN AND BLISSFIELD.

Our Missionary here is William M. Edwards. He writes under date of November 1st, 1861.

Since my appointment to the North (12 months), I have travelled 2180 miles, made 453 pastoral visits, preached 189 sermons, held 24 Conference meetings, and baptized 10. The Lord has blessed the labors of his servant

—the churches have been revived, sinners have been converted." In giving his final report, February 1st, he says, "It is my happy privilege to preach to a united church and a loving people, to whom I am very much attached. I have the pleasure of large congregations which listen with marked attention; there is a deep interest in religious meetings, although we have no additions to report. You have done much for this field, for which the church is truly thankful; but the withdrawal of your support at this time has been a severe blow. But God will provide."

(Signed)

WM. M. EDWARDS.

NEWCASTLE, MIRAMICHI.

Rev. E. Hickson has spent a year and eight months in this field under our patronage. We were obliged to withdraw our assistance the first of May last. He writes to us of good and attentive congregations, a mission house finished, and of increasing interest. His report for the last nine months of his service is as follows: Preached 90 sermons, attended 32 Conference Meetings, visited 130 families, and travelled 1030 miles. Concerning the withdrawal of our assistance, he says, "It is surely to be regretted that such reaction should take place in the churches, as to compel the Board, with its little corps of Missionaries, to retreat before the enemy, and thus abandon the high and advanced position which they so lately occupied. I had hoped that a retreat from the North would never be sounded, but that we should have a reinforcement in Gloucester this very season."

"The churches in the North Esk and Little South West, have given me a united call to become their Pastor, and will do all in their power for my support."

(Signed)

EDWARD HICKSON.

Brother H. has given his attention also, during the Fall and Winter, towards securing the erection of a house of worship in Bathurst, his native town.

RESTIGOUCHE.

During the past three years Brother W. A. Cran dal has been laboring in the Northern County, a part of which time he has been aided by your Board. His report comes down to the 1st February last, though he still continues his labors in this field, with the expectation of receiving further assistance when funds can be procured.

He says, "The extent of the field occupied is 40 miles, preaching stations 4, preaching twice and three times each Sabbath. We have a very interesting Sabbath School of 50 scholars, and a small library which the Union Society kindly provided. My meetings are well attended, and often there is a deep feeling on the part of the hearers."

(Signed)

W. A. CRANDAL.

Rev. David Blakeney has also been laboring as your Missionary in the same County up to the 5th of October last, when he informed your Board that he could no longer continue his labors in this field, without increased assistance; which could not be given for want of funds. He reports prejudices against us as a denomination are dying away, and our Mission being everywhere kindly received. Sinners were inquiring what they should do to be saved; but, alas! he would be obliged to leave, for the amount contributed by the people to the Board could not sustain him.

During six months he performed the following labor:—

Preached 61 sermons, attended 31 conference and prayer meetings, travelled 2,507 miles, and visited a large number of families.

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OROMCTO AND RUSHAGONISH.

At our last Association these stations were occupied by Rev. John Williams. He closed his missionary labors here the 1st of November, though he still continued to labor in the same field. He reports progress in Oromocto, but speaks of the Church in Rushagonish as in great trouble.

SCOTCH TOWN, LITTLE RIVER.

Rev. David Crandal has spent three months in this field, ending November last. He speaks of good being done in gathering those who had been scattered, and in visiting many who were Baptist inclined, who seemed almost ready to come out to own Christ. His health did not warrant him in longer continuing his labors in this field.

JERUSALEM, LONG REACH.

This field was occupied for one year by Rev. George Burns as a Missionary of your Board, ending September last. He reports, as the result of his labors:—

Preached 112 sermons, travelled 821 miles, attended 12 Conference meetings. He also baptized quite a number. He left this field for another last fall, since then it has been unoccupied by a Missionary.

DIPPER HARBOR AND GONDOLA POINT.

Rev. E. M. Innis closed his labors as your Missionary in this place last September, his year having then expired. He appears to have been doing much good. He reports his labors for the last three months of the year as follows:—

Preached 59 sermons, travelled 222 miles, attended 6 Conference meetings, visited 46 families, and baptized one.

LOCH LOMOND MISSION.

Rev. Abel Washburn has been our Missionary at this place for the last ten years. God has greatly blessed his labors. He has preached at Loch Lomond one half his time. The regular meetings of the Church have been well attended, and order and discipline have been introduced. Last fall their house of worship was burned down, and for a time the Church seemed discouraged; but they soon commenced to rebuild.

One has been baptized in the fellowship of the Church since the large gathering of last year. He adds: "Great changes are noticeable here in the increased knowledge and stability of the members." He also preaches the Wade Settlement. He says: "In this region there are some who never attend any place of worship, but are of that class that fish and do business on the Sabbath; but there are others who hail with joy the preached word. On the whole, there is a better attendance, and some profess to have been benefitted.

"I have labored in Stackhouse Settlement about one year, preaching to them every fourth Sabbath, and occasionally on week days. I began to teach here under great discouragement, but God has so far blessed my labors that the unhappy differences that existed have greatly subsided, and the people are thirsting more and more for the word. Our congregation is on the increase.

"In Harding Settlement I labor the same as in Loch Lomond. Here is the most encouraging part of my field. Nothing but impassable roads and the most violent storms will prevent the people from attending. There is nothing wanting here to have a flourishing Church but continued labor and

the converting power of God. I hold meetings also once per month in the Patterson Settlement."

(Signed)

ABEL WASHBURN.

Brother Washburn's report is deeply interesting, and I should gladly quote more largely from it if space permitted. He has been doing much good, and still continues to labor. We hope we may be in a position to assist him still more.

FOREIGN MISSIONS.

There has been given to our Foreign Mission Board, Nova Scotia, to be expended in the Foreign field, \$182—on hand, \$9.63.

GENERAL EDUCATION.

Paid to the Board of Education \$66 this year; \$114.75 last; \$180.75 in all since the Union Society was formed, to be expended in support of our Seminary in Fredericton. On hand, \$6.18.

MINISTERIAL EDUCATION.

From this fund \$126.40 were paid out last year. Brother Peter McLeod has been assisted \$58.80 in pursuing his studies in Fredericton this year. On hand, \$17.10.

SABBATH SCHOOLS.

Last year 8 or 9 Sabbath Schools were assisted; this year 5 or 6 more have received aid in purchasing Libraries, all to the amount of \$83.17. On hand, \$66.37.

SUPERANUATED MINISTERS.

During the last two years \$144.73 have been given in assisting Superannuated Ministers and their families. \$104.73 have been given to one much esteemed and sainted Brother James Blakeney. On hand, \$4.81.

Moneys rece

M. C. McDonald,

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Moneys received at the Eastern New Brunswick Baptist Association, Jemseg, for General Union.

M. C. McDonald, Secretary Treasurer,	-	-	-	-	-	\$12 00
	HAMMOND.					
Collected by Miss Steves,	-	-	-	-	-	6 65
" Miss E. Tabor,	-	-	-	-	-	7 25
" Miss E. Howe,	-	-	-	-	-	2 95
" Miss C. Titus,	-	-	-	-	-	3 00
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First St. Martin's Church,	-	-	-	-	-	16 00
Opewell Church,	-	-	-	-	-	2 25
Season Horseman,	-	-	-	-	-	1 00
Second Sackville Church,	-	-	-	-	-	2 40
Keirstead, Secretary Treasurer,	-	-	-	-	-	2 50
	ISA SEITH, SECRETARY TREASURER, HAMPTON.					
Collected by Miss M'Keady,	-	-	-	-	-	96
" Miss M. Scoville,	-	-	-	-	-	3 60
						\$66 87
						Total,

RECEIVED FOR HOME MISSIONS.

Alexander Smiley,	-	-	-	-	-	\$1 00
Collections at the Association,	-	-	-	-	-	46 43
" at Upper Gagetown,	-	-	-	-	-	6 01
" at Lower Cambridge,	-	-	-	-	-	1 85
" at Second Cambridge,	-	-	-	-	-	1 26
Received for printing Minutes,	-	-	-	-	-	\$36 20

Baptist General Union Society of N. B., in account with S. Hersey,

		Dr.	
1861.			
Oct. 15.	Paid Rev. Thomas Todd, balance of salary due to date, -		\$112 00
Dec. 9.	" James E. Masters, order on superannuated fund, per Rev. James Blakeney, -		20 00
" 10.	Remitted to Rev. Charles Spurden, being appropriation for general education, -		66 00
1862.			
Jan. 16.	Paid James E. Masters, order on ministerial educational fund, -		19 80
" 17.	" James E. Masters, order on Sabbath School fund, per T. H. Hall, -		10 00
Feb. 7.	" James E. Masters, order on superannuated fund, per Rev. James Blakeney, -		8 75
" 11.	" Charles Tupper, order on Foreign Missionary fund, per Jno. Wheelock, Esquire, -		182 00
March 4.	" James E. Masters, order on Home Missionary fund, per Elder Williams, -		18 40
" 12.	" James E. Masters, order on Sabbath School fund, per Rev. C. Sprague, -		5 50
April 14.	" James E. Masters, order on ministerial educational fund, per P. McLeod, -		19 00
" "	" James E. Masters, order on Home Missionary fund, per Rev. W. A. Coleman, -		20 00
" "	" James E. Masters, order in favor of Elder William M. Edwards, -		20 00
May 7.	" Rev. E. C. Cady, on order in favor of Elder E. Hickson, -		8 00
June 3.	" James E. Masters, order on Sabbath School fund, per Mr. Estabrooks, -		8 00
" "	" James E. Masters, order on Sabbath School fund, per Mr. Branscomb, -		8 00
" 27.	" T. H. Hall, on order in favor of Rev. W. A. Crandal, per receipt, -		10 00
	Balance down, -		127 00
			\$675

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1861.			
Oct. 15.	By balance on hand, -		\$393 26
" "	Received from Rev. Thomas Todd, on account General Union, -		112 00
Nov. 9.	" from Rev. Geo. C. Miles, Maugerville, collection on account General Union, -		19 50
Dec. 16.	" from Rev. E. C. Cady, Portland Church, collection on account Home Missions, -		6 50
" 23.	" from Rev. E. C. Cady, Marsh Bridge Church, collection on account Home Missions, -		4 89
1862.			
Jan. 16.	" from Rev. E. C. Cady, on account Home Missions, -		5 43
" "	" from Rev. E. C. Cady, on account Gen. Union, -		2 00
" 27.	" from Mr. M'Keon, St. George, on account Home Missions, -		96
" "	" from Hillsboro' Church, by Deacon Geo. Steves, on account General Union, -		5 12
Feb. 5.	" from Rev. E. C. Cady, on account General Union, -		10 00
March 4.	" from Rev. E. C. Cady, on account Home Missions, -		13 70
" 14.	" from Germain Street Church, collection on account Home Missions, -		18 50
	Carried forward, -		\$691 86

April 7.

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John, N. B., St

S. Hersey,

April 7.	"	Brought forward, -	\$591 86	\$675 13
		from James E. Masters, collection from		
		Leinster Street Church, on account Home Mis-		
		sions, -	7 60	
	14.	" from Rev. E. C. Cady, collection from Port-		
		land Church, on account Home Missions, -	26 40	
	19.	" from Rev. E. C. Cady, on account Home		
		Missions, -	75	
	23.	" from Jno. Smith, Brussels Street, collection		
		on account Home Missions, -	22 32	
June 12.	"	from Rev. E. C. Cady, Fredericton collection,		
		on account Home Missions, -	9 00	
	24.	" from James Prince, on account Home Missions,		
		from Rev. E. C. Cady, on account General	1 00	
	12.	Mission, -	6 00	
	"	from Rev. E. C. Cady on account Foreign		
		Missions, -	4 70	
July 8.	"	from Rev. E. C. Cady, on account General		
		Mission, -	5 50	
				\$675 13

By balance on hand, brought down, - - \$127 65

Received at the Association.

on Society, Fredericton,	-	-	-	\$15 65
" " Keswick,	-	-	-	11 25
" " Mangerville,	-	-	-	10 04
" " at Association,	-	-	-	4 19
the Missions, Woodstock,	-	-	-	5 37
" " African Church,	-	-	-	70
" " Collections at the Association,	-	-	-	23 19
Association Society debt, Rev. B. Hughes,	-	-	-	4 00

G. D. BAILEY, Treasurer.

CASH RECEIVED

Since the late Treasurer's Report at the Eastern Baptist Association July last.

Union Societies,	-	-	-	\$167 74
Home Missions,	-	-	-	117 01

CASH PAID OUT.

Missionaries,	-	-	-	\$157 50
Sunday School,	-	-	-	6 00
Mr. C. Spurden, General Education,	-	-	-	29 50
Corresponding Secretary for postages and stationary,	-	-	-	6 00
Ministerial Education,	-	-	-	15 00

Note:—A full detailed account will be rendered at the meeting of the next Eastern Association.

C. D. EVERETT, Treasurer.

John, N. B., 8th October, 1862.

\$591 86

APPENDIX.

NEW BRUNSWICK BAPTIST EDUCATION SOCIETY

FOUNDED A. D. 1836.

OFFICERS FOR 1862-63.

President—Rev. I. E. BILL.

Vice Presidents—Hon. W. B. KINNEAR, Revds. SAMUEL ROBINSON, and

A. D. THOMPSON.

Treasurer—SOLOMON HERSEY, Esquire.

Secretary—Rev. C. SPURDEN, D. D.

Committee—Rev. J. C. HURD, M. D. ; MESSRS. W. S. ESTEY, JOHN SMITH, WILLIAM SEWELL, C. L. HARTT, ASA COY, RICHARD H. PHILLIPS, A. D. YERKA, JOHN FERRIS, M. P. P., G. W. HOBEN, E. LUNT, T. M. HENRY, C. D. EVERETT, JOHN FISHER, Hon. J. STEADMAN, Hon. W. STEEVES, Hon. A. M. L. SEELEY, A. H. GILLMOR, M. P. P., N. S. DEMILL, Revds. P. O. REES, E. B. DEMILL, A. M., T. W. CRAWLEY, A. M., E. CADY, A. M., E. CLAY, M. D., together with the Officers of the Society.

REPORT.

This is the Twenty-sixth Annual Report that the Committee of Management has presented to the Society. The lapse of so long a period would appear to afford a suitable occasion for reviewing the past, that it might be known what progress had been made; but as the friends of the Society would probably rather look forward than backward, the Committee would state, in few words, what has been done during the year, and indicate the steps that require to be taken for the future.

According to the register kept by the Principal, the number of scholars admitted during the year, has been sixty-seven, and the attendance been an average of thirty-five each week throughout the year. Mr. P. M. Leod has been supported out of the fund for Ministerial education; Mr. Robert Mutch, another student for the Ministry, has attended nearly two terms on his own resources.

At the close of the year 1861, the Committee deemed it better to return to the plan with which they commenced, and instead of having a female teacher in a separate room for the young ladies—to employ a male teacher with a separate department for the junior scholars, and receive the young ladies into the Principal's room. They accordingly engaged Mr. Jones at the commencement of the winter term. The trial of six months

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has been so far satisfactory, and the Committee have felt justified in making a fresh engagement with Mr. Jones. The usual exhibition took place at the close of the half year, in the winter, and the examination in the summer. The classes were severely tested in reading, English grammar, parsing, dictation, arithmetic, catechism of English history and geography, on the first day. And on the following day, in Latin, Greek, French, Algebra, Geometry, &c. The Rev. Dr. Hurd, and Dr. Jack, President of the University, expressed their satisfaction with the manner in which the pupils acquitted themselves.

Some needed repairs were made last summer. After obtaining the best advice at their command, and maturely considering all the circumstances, the Committee decided on thoroughly repairing the existing barn and wood shed, which was accordingly done.

Repairs of one kind or another are required every year, if the buildings are to be properly kept up, and the Committee rely on the Denomination to aid them in this as well as in every other work. Next year will probably be one of even greater financial difficulty than the past; and while the Committee desire to study economy, they would not willingly neglect anything that may contribute to efficiency. A debt of five hundred pounds, or two thousand dollars, still remains as an incubus, demanding a large amount of interest every year. Part of this debt requires to be liquidated without delay. A note of hand for £200 was given by the Committee in 1836 for money borrowed of Mrs. S. Smith; she died last year, and her Executors request a settlement. There is a further sum of £50 due for interest, making in all £250, or one thousand dollars. The Committee propose the following plan for raising the amount:

That the Churches composing the Eastern and Western Association do collect from the members of such Churches a subscription of not less than twenty-five cents each. The number of members being upwards of 5,000, they believe 4,000 of them will respond to such a call, which would procure the amount.

It is the desire of all who are connected with the Seminary that its position should in every respect be one of usefulness and thoroughness, equal to that of any in the Province. To accomplish this requires the hearty cooperation of the entire Denomination. The Committee was enlarged at the Western Association by the appointment of a number of gentlemen, who are prepared, as far as their scattered residences will enable them, to contribute their united exertions on behalf of the Seminary, to increase the number of students, promote their highest welfare, and secure their thorough education. They now invite their friends throughout the Province to cooperate for the purpose of extending and increasing the usefulness of the Institution; and they trust that, with the blessing of God, their efforts will be crowned with abundant success.

SOCIETY

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Baptist Education Society in account with the Committee.

1861.		Dr.	
June.	Balance.....		£8 13 0
	Building work (Armstrong).....		35 6 3
	Wood Shed (Barry).....		7 10 0
	Fire Wood and Lumber, 1859 to 1861.....		16 0 0
	Shingles and Clapboards.....		17 14 0
	Whitewashing and Plastering.....		2 10 0
	Stove Pipe, &c., 1859 to 1862.....		7 9 6
	Six Iron Bedsteads, 20s. each.....		6 0 0
	Board of Mr. P. M'Leod.....		16 10 0
	Two Cords Hardwood, at 12s. 6d. per cord.....		1 5 0
	Cutting Wood.....		2 16 6
	Repairs and Cartage.....		7 4 3
	Sundries.....		3 19 6
	Library.....		1 1 0
1862.			1 1 0
	Oil.....		8 0 0
	Steward attending Rooms.....		200 0 0
	Principal's Salary.....		67 10 0
	Assistant Teacher's Salary.....		3 15 0
	Assistant Teacher in French.....		15 0 0
	Interest Fire Insurance Company.....		15 0 0
			£429 5 0

1861.		Cr.	
July.	Tuition Fees, Cash.....		£86 2 2
1862.			
Junc.	“ Building Work.....		7 15 0
	“ Firewood and Lumber.....		15 16 0
	“ Mr. Russell.....		8 0 0
	Donation by Mr. Scott.....		2 0 0
	Union Society \$66.....		16 10 0
	“ Board of Students.....		17 5 0
	Hire of Beds.....		2 4 0
	Firewood, Atheneum.....		0 10 0
	Legislative Grant.....		250 0 0
	Balance.....		23 3 2
			£429 5 0

Debts due by the N. B. Baptist Education Society, June, 1862.

Mortgage.....	£250
Note.....	200
Interest.....	50
	£500

I have examined the above, and found it correct.

July 7th, 1862.

SAMUEL W. BABB

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A DECLARATION

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

ARTICLE I. 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. c. 2, cxlvii. 5; James i. 17; 1st 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; 1st Cor. xii 4—6; 2nd 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; 2nd Timothy iii. 15—17; 1st Thess. ii. 13; 2nd Peter i. 21, iii. 2; Rom. iii. 2; Is. 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. 11—23, xi. 36.

5. That in the beginning God created the heavens and the earth, the sun, moon, 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. 12.

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—9.

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; 1st John iv. 10.

9. That God the Father has chosen a great multitude of the human race, 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 the 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 enlargement of Christ's kingdom, so that the kingdoms of this world shall be the kingdom of our Lord and of his Christ; and He shall reign for ever and ever.

7, June, 1860

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EL W. BARR

ever and for ever: Rom. viii. 29, 30; Eph. i. 4, 5, 11; John vi. 37—39; Rev. vii. 9; Tit. ii. 14; Mark xvi. 15; 2nd Tim. ii. 19; Is. 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; 1st Cor. xii. 3.

12. That the Spirit of God applies the benefits of this atonement, convincing us of our sinful, lost and miserable condition; and then discovering the glorious Saviour, as he is exhibited in the gospel, in his suitability and sufficiency, and enabling us to embrace him with our whole soul by which he is made unto us wisdom, righteousness, sanctification and redemption: John xvi. 8—11, 13—15; Gal. v. 22, 23; 1st 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; 1st Cor. x. 31; Eph. ii. 10; Col. iii. 2, 3; Gal. ii. 20; Rom. x. 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 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. 16; Rom. viii. 33, 39; 1st John i. 3.

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

16. That God hath appointed the ordinance of civil government for the governing of the people, and for the punishing of the wicked, and for the 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 Father, Son and head of his Church: Mark xii. 17; Rom. xiii. 1—6; 1st John ii. 13—15; Mat. xxiii. 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 according to his works; when the wicked shall be sent away into everlasting punishment, and the righteous received into life eternal: John v. 28, 29; Matt. xxv. 31, xxiv. 15; Rom. ii. 16; Mat. xvi. 27, and xxv. 46.

1. We believe in the Father, Son, and Holy Spirit, and in the forgiveness of sins through the blood of Jesus Christ, and in the resurrection of the dead, and in the life to come. The chief end of man's life is to glorify God, and to enjoy him forever. The Sabbath day is to be kept holy in remembrance of the Lord's creation. We are to love the Lord our God with all our heart, mind, strength, and power, and our neighbour as ourselves. We are to be diligent in the use of the means of grace, and to persevere in them to the end. We are to be sober, self-denying, and merciful, and to love peace and unity with all men. We are to be faithful in our duty to God and to our country.

2. That Baptism is a sacrament, and is necessary unto salvation, as it is a sign and seal of the inward grace of God, and is to be administered to all infants of believers, and to such as are able to profess their faith in Christ. The Lord's Supper is another sacrament, and is to be administered to such as are able to discern the Lord's body. We are to be diligent in the use of the Word of God, and to be faithful in our duty to God and to our neighbour.

3. That since the fall of man, the human mind is naturally corrupted, and is in need of the Holy Spirit, who is given to such as are true believers in Christ. Therefore, we are to be diligent in the use of the Holy Spirit, and to be faithful in our duty to God and to our neighbour.

4. That a Church is a society of true believers in Christ, who are united together by the Holy Spirit, and are to be governed by the Word of God, and to be faithful in their duty to God and to their neighbour. The Church is to be distinguished from the world, and is to be the source of holiness and righteousness.

5. That a Bishop is a minister of the Gospel, and is to be appointed to the oversight of a Church, and is to be faithful in his duty to God and to his flock. The elders and deacons of a Church are to be appointed, and are to be faithful in their duty to God and to their flock. We are to be diligent in the use of the Holy Spirit, and to be faithful in our duty to God and to our neighbour.

6. That the Deacons are to be appointed, and are to be faithful in their duty to God and to their flock. We are to be diligent in the use of the Holy Spirit, and to be faithful in our duty to God and to our neighbour.

7. That every man is to be diligent in the use of the Holy Spirit, and to be faithful in his duty to God and to his neighbour. We are to be diligent in the use of the Holy Spirit, and to be faithful in our duty to God and to our neighbour.

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 show forth His glory, and for their own edification: 1st Peter ii. 5; Acts ii. 42, ix. 31; Heb. x. 25; ch. 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: Mat. xxviii. 19, 20; Cor. xi. 23—26; Acts ii. 41, 42, ix. 18—26, and viii. 12, 36, 39; Mat. 26—16; Rom. vi. 4; Col. ii. 12; Gal. iii. 27; Mat. xxvi. 26—28; Acts 11; 1st 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 such who cannot give scriptural evidence of their union with Christ: 1st Cor. xi. 27—29; Mat. vii. 6, 15—20; 1st Peter ii. 5.
4. That a Church thus gathered hath power to choose, and by Elders to appoint those officers that Christ hath appointed in his Church, viz., Bishops, 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 neighboring Churches of Christ: Acts i. 21—26, vi. 3—6, xiv. 23, and xv. 6—31; Cor. v. 13; 2nd Thess. iii. 6, 14, 15; Titus iii. 10.
5. That a Bishop or Elder hath no more power to decide any case or controversy in the Church than any private brother; yet they, having superior gifts for teaching and ruling, ought to exercise and improve the same for the benefit of the Church; and the Church ought to be subjected to the gifts bestowed on the Minister from the Lord, while he is rightly ministering 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, and from house to house: Mat. xx. 25—29; 1st Peter v. 3; Acts xx. 28, 31; Heb. xiii. 17; 1st Thess. v. 12, 13.
6. That the Deacon's office or work is to take care of the poor, and to be the oversight of the temporal affairs of the Church, and to minister at the Lord's Table: Acts vi. 1—5; 1st Tim. iii. 8—14.
7. That every believer is commanded to be faithful, to improve every talent which is bestowed on him, in order to which, there ought to be a Gospel freedom that the Church may know where every particular gift that it may be improved in its proper place, and to its right end, to the glory of God, and the good of His people; and the Church ought to be subject to such improvements: 1st Peter iv. 10, 11, and v. 5; 1st Cor. 14; 1st Cor. 12th and 14th chapters; Rom. xii. 3—8.

8. That there is a mutual obligation between Minister and People—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 scripture of truth; and every member deficient in this matter ought to be disciplined by gospel rule, as for any other breach of covenant, or neglect of performing Christian duty: Luke x. 7; Rom. xv. 27; 1st Cor. ix.; Gal. vi. 6.

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COVENANT.

We do now, in the presence of the Great, All-Seeing and Most Glorious Father, 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 Him, by living a holy, righteous, and godly life, in this present world, in our several places and relations; and we engage by the assistance of the Holy 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 duties of religion and virtue.

We also give up ourselves to one another in covenant, promising to conduct ourselves towards each other as brethren in Christ, watching over one another in the love of God—reproving, rebuking, and admonishing one another for sin, as occasion may require; and if we at any time know that any member of the Church are guilty of immoral conduct, that we will not expose or tattling it to others, but will labor faithfully with them, according to the direction of our Lord—Mat. xviii. 15, 17—that sin may be put away among us, and that iniquity may not be harbored in the Church. We engage to watch not only against the most gross evils, but also against vain and foolish talking and jesting, which are not convenient—vain disputing about words and things which gender strife—disregarding promises, and unfulfilling engagements—tattling and backbiting, spending time idly at home, or elsewhere, and vain, unnecessary worldly conversation on the Sabbath, and whatsoever else is contrary to sound doctrine, according to the pure 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—trusting 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 bless and strengthen us for every good work to do his will, working in us which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.—*Amen.*

ASSOCIATIONAL RECORD.

Annivty.	Year.	Baptisms.	No. Mem.	Place.	Moderator.	Clerk.	Sermon.	Circular Letter.
1	1848	122	2490	St. George,	S. Robinson,	T. Todd,	E. D. Very,	A. M'Donald,
2	1849	74	2388	St. John,	S. Robinson,	E. D. Very,	C. Spurden,	W. D. Fitch,
3	1850	97	2163	Maugerville,	W. Hall,	E. D. Very,	J. D. Casewell,	G. F. Miles,
4	1851	306	2423	Macanquack,	E. D. Very,	S. Elder,	W. Harris,	J. D. Casewell,
5	1852	152	2547	Prince William,	S. Robinson,	I. E. Bill,	T. Todd,	I. E. Bill,
6	1853	274	2760	St. George,	A. D. Thompson,	I. E. Bill,	L. E. Bill,	S. Robinson,
7	1854	89	2798	Fredericton,	A. D. Thompson,	T. Todd,	L. E. Bill,	G. F. Foshay,
8	1855	408	3340	Carleton,	G. F. Miles,	T. Todd,	W. Harris,	A. D. Thompson,
9	1856	185	2835	Jacksontown,	S. Robinson,	I. Wallace,	I. E. Bill,	T. Todd,
10	1857	227	3420	Nashwaak,	I. E. Bill,	I. Wallace,	J. Davis,	I. Wallace,
11	1858	201	3053	Gagetown,	T. Todd,	I. Wallace,	E. Clay,	H. P. Guiford,
12	1859	460	3710	Fredericton,	S. Robinson,	W. S. Howe,	E. B. Demill,	J. Tupper,
13	1860	242	3988	Brussel Street, St. John,	A. D. Thompson,	T. Todd,	C. Spurden,	E. B. Demill,
14	1861	131	3989	Keswick,	C. Spurden,	J. C. Hurd,	J. C. Hurd,	None.
15	1862	130	3846	Newcastle, Grand Lake,	J. C. Hurd,	C. Spurden,	S. Robinson,	J. G. Harvey.