

MINUTES  
OF THE  
THIRTY-NINTH ANNUAL SESSION  
OF THE  
AFRICAN BAPTIST ASSOCIATION

OF  
NOVA SCOTIA,

Held with the Dartmouth Lake Church, on  
September 3rd, 5th, 6th, 7th and 8th,

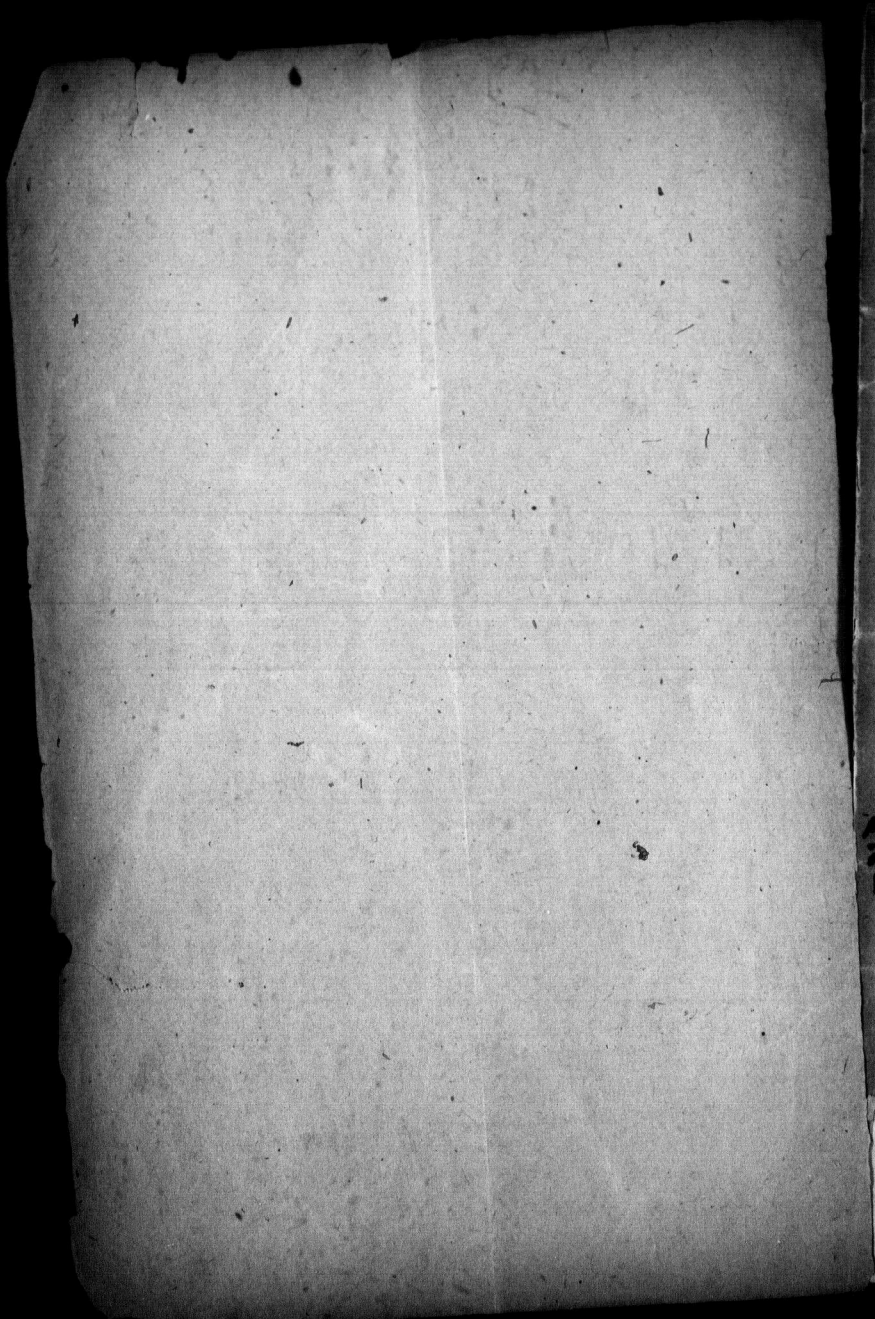
—1892.—

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HALIFAX:  
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# MINUTES.

## FIRST SESSION.

The African Baptist Association convened with the Dartmouth Lake Church on September 3rd, at 3 o'clock, P. M. Rev. E. Dixon, Moderator, in the chair. After singing, prayer was offered by Rev. A. Cohoon. Scripture read, 122nd Psalm. After which the list of delegates was prepared.

The following officers were elected, 1892 :

<i>Moderator</i> .....	REV. F. R. LANGFORD.
<i>Assistant-Moderator</i> .....	" J. E. JACKSON.
<i>Secretary</i> .....	BRO. P. E. MCKERROW.
<i>Assistant-Secretary</i> .....	" T. LANGFORD.
<i>Treasurer</i> .....	" C. F. BIDDLE.

## LIST OF DELEGATES.

1. *Halifax*.—Deacons C. F. Biddle, Jos. Flint, W. Johnson; Bro. Jacob Flint, Bro. James Saunders; Mrs. Bailey, Mrs. Cooper.
2. *Hammond Plains*.—Bro. Emerson.
3. *Preston 1st*.—Rev. G. Carvery.
4. *St. Thomas*.—Rev. E. Dixon; Bro. Jos. Smith, Jas. Downey.
5. *Preston East*.—Dea. S. Clayton.
6. *Dartmouth*.—Rev. F. R. Langford; Dea. R. Tynes.
7. *Africville*.—Rev. G. Carvery.
8. *Berch Hill*.—Bro. Jacob Flint (Lic.).
9. *Falmouth*.—Sister Fletcher.
10. *Cornwallis*.—Rev. James B. Gabourel.
11. *Digby Joggins*.—Rev. J. E. Jackson.
12. *Weymouth*.—Dea. T. Langford.
13. *Greenville*.—Rev. J. E. Jackson.
14. *Bear River*.—Bro. P. E. McKerrrow.
15. *Bridgetown*.—Not represented.
16. *Fundy Section*.—Dea. G. Stevenson.
17. *Guy'sboro Road*.—Dea. I. Johnson.

Revs. A. Cohoon and Spidle, Bros. B. H. Eaton, Q. C., and G. McDonald, of the Book Room, were invited to a seat in council with the Association.

## COMMITTEES.

*Arrangements*—Revs. F. R. Langford, J. A. Smith, E. Dixon, and Bro. P. E. McKerrow.

*Examining letters*—Bro. A. Emmerson, Dea. Johnson, and the Secretary.

*State of Denomination*—Revs. H. H. Johnson, Jas. B. Gabourel, F. B. Langford, and J. E. Jackson.

*Sabbath Schools*—Dea. T. Langford, Bro. A. Emmerson, Bro. A. Cromwell.

*Missions*—Rev. F. R. Langford, E. Dixon, Jas. Gabourel, J. A. Smith and J. E. Jackson.

*Ministerial Education*—Revs. F. R. Langford, Jas. Gabourel, H. H. Johnson.

*Finance*—Rev. J. E. Jackson; Dea. G. Langford, Dea. W. Johnson.

*Temperance*—Rev. Carvery; Deas. Johnson, Saunders; Rev. Gabourel.

Committee of Arrangements withdrew, and afterward reported. Prayer throughout the session, at 9 o'clock, lasting one hour. Business to commence immediately after its close; to adjourn at 12.30; to commence again at 2 P. M., close at 5.50 P. M. Prayer and conference Saturday evening at 7.20. Missionary meeting on Monday evening at 7.30. Temperance mass meeting on Tuesday evening, 7.30. Association sermon to be preached at 11 A. M. on Monday, by the Rev. G. Carvery.

## SUNDAY SERVICES.

Preaching at the Dartmouth Lake Church by Rev. G. Carvery, "Text, Matt. 24: v. 5." At 3 P. M., by Rev. Jas. B. Gabourel, "Text, Acts 15: 35 v." At 7 P. M., Rev. J. A. Smith, "Text, Isaiah 3: 1-3 vs."

Reform Club Hall, Dartmouth.—Preaching at 11 A. M. by Rev. J. E. Jackson, "Text, Acts 3: 6 v." At 3 P. M., by Rev. M. Anderson, Pres'n, of Philadelphia, "Text, Luke 16: 10." The audiences at all of the services were very large indeed, and the best of order prevailed.

At the opening session Rev. A. Cohoon addressed the meeting at considerable length. He told of how he met the brethren several years ago in the western part of the Provinces, many of whom had gone over the Sea of Glass. But he hoped that the good spiritual work done by these brethren would be improved by those who have taken their places. He recommended to the Association the grouping of the churches together, as he believed more effective work can be done than otherwise. It was their intention throughout the Convention to group the churches, and he felt assured that we would be benefited by so doing. He also informed the brethren that the Home Mission Board was doing all that were in their power to aid us, and we in turn should urge on all of the churches throughout the Association to help the Convention.

Bro. G. McDonald, of the Book-room, made some very cheering remarks relative to the work that the Book-room was doing in Baptist literature, and solicited the patronage of the delegates in anything that may be required for their churches.

The Moderator, Rev. F. R. Langford, expressed the pleasure it gave him of seeing Rev. A. Cohoon with us, and the assistance rendered him in procuring his mission to the field at Tracadie and other previous fields. He spoke of the present condition of the church with which we met, and contrasted with its former. When he took charge, the edifice in itself had undergone an entire change, or renovation, the membership had increased about fifty per cent, and the debt at present was but small. He also made some passing but pleasant remarks regarding the field at Tracadie, but promised to deal more fully in his circular letter. After a few well chosen remarks from the ex-Moderator and the Rev. Smith, the session adjourned, to meet at 7.30 in prayer and conference.

This service met at 7.30, opened with singing, and prayer by Rev. J. E. Jackson, when several of the delegates present took a lively part in its devotion.

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#### SECOND SESSION.

*Monday Forenoon, Sept. 5th.*

Monday morning was well attended, and a good feast enjoyed by all present. At 11 A. M. the Association sermon was preached by Rev. G. Carvery, to a full house, and although years of toil are visible on the frame of the aged Father, yet the voice is strong, and mind productive of good spiritual food. The text was from Rev. 22 : 1, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The sermon was appreciated for its fervency and zeal. The services closed with prayer by Rev. J. Gabourel. Benediction by the Rev. J. A. Smith.

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#### THIRD SESSION.

*Monday Afternoon, Sept. 5th.*

2 P. M. Opened by singing, and prayer by Bro. Emerson.

Committee on Letters reported. Noticeable in many of the letters were the death roll in the membership, and the falling off in baptisms. When they hoped the anticipated grouping of the churches would do much to increase the membership next year throughout the Association. Bros. Emerson, McKerrow, and Rev. Gabourel spoke on the report, which was adopted.

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The Hammond Plains and Weymouth churches asked for the Association next year, 1893, which was granted to the Weymouth church.

The circular letter and Secretary's annual letter were read and laid on the table with the others, to be taken up next day for discussion.

Session adjourned with the benediction by Rev. J. E. Jackson.

#### FOURTH SESSION.

*Monday Evening, Sept. 5th.*

Missionary meeting. Opened with singing, and prayer by the Moderator. Scripture read by Rev. Father Carvery, John 4th ch., 1. A short comment made thereon. The Moderator gave an interesting outline of the work done by him under the supervision of the Home Mission Board, and the anticipated results of his labors. He saw before leaving the shears were ripening for the sickle; he hoped on his return, and felt assured that he would not be disappointed. Rev. Gabourel also spoke of the apparent dearth that he met on his field, but through God's holy spirit one had been brought into the fold of Christ by baptism, and felt certain there were others to follow. Rev. J. E. Jackson and Smith both spoke in similar strains relative to the work on mission fields, however pleasant it might appear, it was none the less arduous. Rev. Jackson expected to do some mission work on the field this year, when he hoped to give a good account to the Board when his mission ended. Rev. Dr. Saunders unexpectedly entered the church, when he was called by the Moderator to address the meeting, which he did with much force, and at considerable length. He spoke of the hardships the early Baptist fathers had to endure to get a proper footing in the country. No railways with inferior roads; much of the travel had to be done by foot. Famous among the names mentioned were, Fathers Burton, Manning, Harding, Dimock and Munroe; those were really pioneers in the cause, who did excellent work in scattering the gospel east, west, north and south in our Province. Then later on came our own preachers, Preston, Jackson, Thomas, Smithers and a host of others, who are now we believe, rejoicing in glory with those whom they on earth mingled. He hoped we would see to the grouping of the churches together, and he believed every assistance would be rendered possible from the Home Mission Board. He also spoke of the wonderful work that is going on in India by the Foreign Missionary Society of our denomination, the foundations of which were laid by Carey, the English cobbler, as he was better known by, being fully inspired by God. He overcame stupendous difficulties, and accomplished what no other man has yet excelled. The choir rendered good music all through the session.

## FIFTH SESSION.

*Tuesday Forenoon, Sept. 6th.*

Opened with prayer, having just closed a soul-stirring prayer meeting, wherein Revs. W. E. Hall and Spidle took a prominent part.

Minutes of previous session read and approved.

The letters from the various churches were taken from the table for discussion. The letter from the Falmouth church asked for aid for their preacher when on the field. On motion ten dollars were voted to help them.

The grouping of the churches was then introduced by the Secretary, which was discussed at length. Rev. W. E. Hall, of the Tabernacle, took part and spoke of the needs of many of the churches that he had visited, some of which had not had the Lord's Supper for years. He thought the plan now under consideration, would materially help the cause. The grouping as considered. Commencing from Preston 1st, Preston East, St. Thomas, New Road, and Guysboro Road. 2nd, Dartmouth, Fall River, and Tracadie; Hammond Plains, Lucasville, Beech Hill, and Africville; Windsor Plains, Falmouth, and Lockhartsville; Cornwallis, Fundy Section, and Bridgetown; Digby, Bear River, Weymouth and Yarmouth. There was a lively discussion over the matter. Many of the brethren thought it very desirable.

The session closed with the benediction by Rev. J. E. Jackson.

## SIXTH SESSION.

*Tuesday Afternoon, Sept. 6th.*

Opened with singing, and prayer by the Moderator. Minutes of previous session read and approved.

The subject of grouping was resumed, when Rev. Hall said, a committee from the District Board intended visiting Preston, when a committee could be appointed from the Association to meet with them at Preston at some early day, thereby enabling them to arrive at something definite. Rev. Carvery, pastor of first Preston, expressed his willingness to hand over his charge to a younger man, whereby more effective work could be accomplished. Only four churches during the year had baptisms, all of whom had pastors, and it was hoped if the plan succeeded, it would triumphantly meet the desire of all, and a good report would be the result from all the churches. The necessity as well as the importance of contributing to the Convention Fund from the individual Church's, was strongly urged on the delegates, so that on their return they would place the matter before their respective congregations in a clear and forcible manner.

Session adjourned with the Benediction from Pastor Hall.

## SEVENTH SESSION.

*Tuesday Evening, Sept. 5th.*

Temperance meeting. Opened by singing and prayer. Scripture read from Jer. 35 ; commented on by Rev. J. E. Jackson.

Committee on Temperance reported through the chairman, Rev. Carvery, and offered the following resolution :

*Whereas*, it had been noticed with marked pleasure the absence of intoxicated persons at these gatherings, it was gratifying to all christians that temperance was slowly but surely gaining ground ;

*Resolved*, that this session hail with delight the good that temperance, which is handmaiden to religion, is bringing to our homes among the rising generation, and hoped that the strictest vigilance and discipline would be exercised over church members who would allow themselves to be carried captive by its destructive influence.

Which was adopted. Revs. Carvery, Gabourel, and Jackson ; Bros. Roan, Downey and Johnson ; Mrs. Bailey, delegate from the Halifax church, who is a strong advocate of temperance, also spoke with much force on the subject. The choir sang "Dare to be a Daniel," and other temperance tunes, which enlivened the meeting greatly.

Session closed with the Benediction by the Moderator.

## EIGHTH SESSION.

*Wednesday Forenoon, Sept. 7th.*

Opened by singing, and prayer offered by Bro. Emmerson. Minutes of previous session read and adopted.

Committee on Sabbath Schools reported. Much stress was put on the importance of working up the churches where no schools existed, especially when it was known that the majority of the persons baptized were from the Sabbath schools. Remarks made by Revs. Jackson, Gabourel, Bro. T. Langford, Bro. Cromwell and Smith, and a vote of thanks was passed to the Lake Loon Sabbath School for their donation, and to the Home Mission Board as well.

A letter from Dea David of Hammond Plains, was read, and from the evidence produced by the delegates, which was corroborated by the Pastor. When the council endorsed the action of the church in censuring the brother for not obeying the notification of the church.

Committee on Obituaries reported twenty-two deaths during the year, which has been the largest death roll for some years. A resolution of condolence was passed, to be placed on the memorial page.



Committee on Denomination Literature reported: That they would recommend to the best informed members of the churches generally, and the best books possible that treats on the doctrines of the denomination be placed in the hands of our young people, and further recommend, as is feasible for them, to patronize the Book Room in the city, where such books as are needed can be procured. Report adopted, and spoken to by Moderator, Revs. Jackson, Gabourel, Bro. McKerrow. After prayer by Dea. Johnson, session closed with Benediction by Rev. Smith.

#### NINTH SESSION.

*Wednesday Afternoon, Sept. 7th.*

Session opened with singing, and prayer by Bro. Dea. Clayton. Minutes of last session read and approved.

Committee on Ministerial Education reported. Spoken to by Revs. G. Carvery, and J. B. Gabourel. The need of education was apparent to all, and the efficiency of our pulpits in the future depended entirely on the younger portions of the race that looked that way. The report was adopted.

An irregularity on the part of one of the deacons of Fundy Section church was discussed, when church discipline was fully defined by the Moderator, showing that the churches must be governed by its rules, and not by what any one individual might say. His thoughts must accord with the word of God; as in the covenant.

Voted that Rev. J. B. Gabourel shall preach the Association sermon in 1893; Rev. J. E. Jackson to be alternate. That 350 copies of Minutes be printed.

Rev. E. Dixon writes the circular letter. Votes of thanks were passed to the friends of the Lake Church Settlement and Dartmouth Town for their unstinted hospitality in entertaining the delegates and visitors; also to Western Counties and Windsor & Annapolis Railways, for reduced fares; to the choir for their sweet music; to the moderator, who hoped that every church in the Association would devote one service of the Lord's day to Sabbath School work, it being important for us to do so. Vote of thanks to the Secretaries for their efficiencies in their duties.

On motion the Association adjourned to convene with the church at Weymouth Falls, on the first Saturday in September, 1893, at 3 P. M., (D. V.)

F. R. LANGFORD, *Moderator.*  
P. E. MCKERROW, *Clerk.*  
T. LANGFORD, *Assistant.*

## Obituary List.

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- HALIFAX CHURCH—Sister Crawley, Sister Turner.  
DARTMOUTH—Sister Florence Smith, Bro. Joseph Wise.  
PRESTON EAST—Sis. Hannah Hall, Bro. Wm. Slaughter.  
ST. THOMAS—Sisters Susan Smith, H. West, S. Colley.  
HAMMOND PLAINS—Sisters Julia Wilson, A. Emmerson.  
FUNDY SECTION—Sisters H. Esser, M. Sims, C. Harris.  
BEAR RIVER—Dea. P. J. Hawkins, Bro. C. Ringwood, Sister A.  
Hawkins and Sister E. Irvine.  
WEYMOUTH—Deacons W. Langford, J. Pleasant, Sis. S. Langford.  
CORNWALLIS—Sister Johnson, Bro. W. David.  
DIGBY—Mrs. Mary Butler.  
FALMOUTH—Bro. M. Henry.
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### Resolution of Condolence to the Friends of the Departed.

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Your Committee on behalf of the Association tender our heartfelt sympathy to the bereaved families, and earnestly recommend them to Him who is able to succour and support all in the most extreme cases of grief and sorrow. As his comforting words are, "Come unto Me, all ye who labour and are heavy laden, and I will give thee rest," having the blessed satisfaction of knowing that death cannot enter that sphere to which the departed are removed, for they are wrapped tenderly in the bosom of Jesus.

REV. C. CARVERY, *Chairman of Committee.*

## LIST OF OFFICERS FOR THE YEAR 1892.

HALIFAX.—*Pastor*, Rev. H. H. Johnson ; *Licentiate*, Jac. Flint ;  
*Deacons*, C. F. Biddle, Jos. Flint, W. Johnson, W. B. Thomas,  
Jas. Saunders, P. E. McKerrow ; *Treasurer*, Jac. Flint ;  
*Clerk*, J. T. McKerrow ; *Usher*, W. Carter.

HAMMOND PLAINS.—*Pastor*, Rev. E. Dixon ; *Deacons*, W. Wilson,  
D. Anderson ; *Councillors*, S. Anderson, P. Emmerson ;  
*Licentiate*, Jas. Jones ; *Sextons*, N. Lee and J. David ; *Clerk*,  
A. Emmerson.

PRESTON, 1ST.—*Pastor*, ~~Rev. G. Carvery~~ ; *Deacon*, W. Carvery ;  
*Councillor*, Jos. Glasgow ; *Clerk*, W. Carvery.

ST. THOMAS.—*Pastor*, Rev. E. Dixon ; *Deacons*, Jas. Smith, Jas.  
Colley, W. Bundy ; *Councillors*, D. Smith, G. Wynder, Jas.  
Saunders, J. Bundy ; *Treasurers*, L. Smith and E. Wise ;  
*Sexton*, S. Smith ; *Clerk*, T. Johnson.

PRESTON EAST.—*Pastor*, Rev. G. Neale ; *Deacons*, S. Clayton, J.  
Delivey, J. Wise ; *Councillors*, J. Williams, W. Diggs, P.  
Williams, W. Brooks, D. Johnson ; *Sexton*, S. Ross ; *Clerk*,  
J. M. Thomas.

DARTMOUTH.—*Pastor*, Rev. F. R. Langford ; *Licentiate*, Jas.  
Borden ; *Deacons*, A. Greene, Jas. Tynes, W. Reiley, C.  
Smith, D. Lee, T. Tynes ; *Councillors*, R. Tynes, Sr., A.  
Brown, Jr., R. E. Tynes, R. Tynes Jr., Jas. Bauld ; *Treasurer*,  
D. Lee ; *Clerk*, F. J. Bauld.

AFRICVILLE.—*Pastor*, ~~Rev. G. Carvery~~ ; *Deacon*, James Brown.

BEECH HILL.—Pastorless Bro. Jac. Flint (*Licentiate*) supply.

FALMOUTH.—Rev. J. A. Smith, supply. *Deacon*, B. Gray ; *Coun-*  
*cillor*, B. Green.

CORNWALLIS.—*Pastor*, Rev. Jas. B. Gabourel ; *Deacons*, B. Taylor,  
B. C. David, P. Smith, R. W. Ford ; *Councillors*, F. A. Gibson,  
T. James, S. Firman, T. Powell ; *Clerk*, B. C. David.

DIGBY.—*Pastor*, Rev. J. E. Jackson ; *Deacon*, P. Butler ; *Councillor*,  
G. Barton ; *Clerk*, P. Butler.

WEYMOUTH.—*Pastor*, Rev. J. E. Jackson ; *Deacons*, T. Langford, M Barnes ; *Collector*, A. Cromwell ; *Treasurer and Clerk*, T. Langford.

BEAR RIVER —*Pastor*, Rev. J. E. Jackson ; *Deacon*, Israel Hawkins.

FUNDY SECTION.—*Pastor*, Rev J. B. Gabourel ; *Deacons*, C. and G. Stevenson, I. Cuff ; *Clerk*, G Brothers.

GREENVILLE.—*Pastor*, Rev J. E. Jackson ; *Deacons*, Jas Thomson, S. Chandler, W. Crawford ; *Councillor*, G Crawford ; *Licentiate*, G. Dize ; *Treasurer*, G. Crawford ; *Clerk*, W Crawford

GUYSBORO ROAD —*Pastor*, Rev. E. Dixon ; *Deacon*, J Johnson ; *Clerk*, G Smith

BRIDGETOWN.—No Pastor *Deacon*, J Clements ; *Licentiate*, P. Hamilton This church expects to group with Fundy Section and Cornwallis.

N. B.—Churches are expected to send one delegate for every twenty members. The clerks of the various churches will please send in to the Secretary of the Association, the statistics at least a fortnight before the Association meets, and all contributions for Home Missions to Rev A. Cohoon, Wolfville, N. S.



## SABBATH SCHOOLS AND THEIR OFFICERS.

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- HALIFAX.—*Superintendent*, P. E. McKerrow; *Teachers*, J. Turner, Miss Thomson, Mrs. Cooper, Mrs. Knight; *Secretary and Treasurer*, J. T. McKerrow; *Scholars enrolled*, 80; *Average*, 60.
- DARTMOUTH.—*Superintendent*, Jas. Tynes; *Teachers*, R. Tynes, R. E. Tynes, Mrs. A. Tynes; *Secretary and Treasurer*, Mrs. B. Tynes; *Scholars enrolled*, 35; *Average*, 25.
- ST THOMAS.—*Superintendent*, Jas. Smith; *Teachers*, Jas. Downey, Mrs. C. Downey; *Scholars enrolled*, 40; *Average*, 30.
- PRESTON EAST.—*Superintendent*, John Glasgow; *Teachers*, E. Turner, G. Slaughter, G. Diggs, Mrs. A. Neale, Mrs. L. Williams; *Clerk*, G. Diggs; *Scholars enrolled*, 35; *Average*, 30.
- BEECH HILL.—*Superintendent*, G. Brown; *Teachers*, Mrs. G. Brown, J. Hamilton.
- AFRICVILLE.—*Superintendent*,
- FALMOUTH.—*Superintendent*, Deacon Thomas; *Teacher*, Miss B. Thomas. *Scholars enrolled*, 20.
- CORNWALLIS.—*Superintendent*, S. Firman; *Teachers*, Mr. Marchant, Miss Webster; *Sec'y and Librarian*, F. A. Gibson; *Scholars enrolled*, 35; *Average*, 30.
- BRIDGETOWN.—*Superintendent*, P. Hamilton; *Scholars enrolled*, 30.
- DIGBY.—*Superintendent*, P. Butler; *Teachers*, W. J. Williams, S. Barton; *Sec'y and Librarian*, B. Barton; *Scholars enrolled*, 35; *Average*, 30.
- WEYMOUTH.—*Superintendent*, A. Cromwell; *Teachers*, J. Langford, Miss J. Jarvis, Miss G. Jarvis; *Clerk and Librarian*, T. Langford; *Scholars enrolled*, 35; *Average*, 30.
- GREENVILLE.—*Superintendent*, W. Saunders; *Teachers*, Mrs. W. Saunders, Miss M. Paton, Miss J. Paton; *Scholars enrolled*, 35; *Average*, 30.
- LAKE LOON.—*Superintendent*, J. Sparks; *Teachers*, C. H. Wise, A. A. Wise, C. Fairfax, Mrs. M. Walsh; *Sec'y*, C. H. Wise; *Treasurer*, J. Sparks; *Librarian*, J. A. Wise; *Committee*, C. A. Wise, A. A. Wise, J. H. Grant. *Scholars enrolled*, 30; *Average*, 25.

N. B.—The schools can do much in helping the Church in holding monthly or quarterly concerts. Sunday school papers are to be had very cheap at the Baptist Book Room, in which are to be found excellent pieces for reciting, reading, or singing, especially in the Temperance Banner.

1892.

FINANCIAL ACCOUNT OF THE AFRICAN BAPTIST ASSOCIATION.

1892.

	Dr.		Cr.
Sept. 3.—Halifax Church.....	\$ 21 00	Printing Minutes.....	\$ 20 00
St. Thomas Church.....	2 00	Convention Fund.....	20 00
St. Thomas ".....	7 40	Acadia Seminary.....	10 00
Preston East ".....	13 00	Moderator.....	10 00
Dartmouth ".....	10 00	Secretary.....	10 00
Africville ".....	1 75	Parsonage, Church aid.....	8 00
Beech Hill ".....	1 00	Refector Hall.....	8 00
Hammond Plains Church.....	7 10	Rev. M. Anderson, M. A. Philadelphia Hosp'l Fund.....	5 00
Falmouth ".....	2 00	Loke Loan S. School Home Mission.....	1 00
Cornwallis ".....	4 00	Delgabees Travelling Fees.....	80 50
Digby Jogginis ".....	2 75	Balance of cash account.....	11 65
Weymouth ".....	7 60	Total or gross balance including Halifax church acct.....	112 69
Weymouth Sabbath School.....	1 50		
Bear River.....	4 25		
Greenville S. School.....	2 00		
Loke Home Missions.....	1 00		
Fundy Section, 1891, came after books were closed.....	3 40		
Gaysboro Road.....	4 00		
Unremitted acct Halifax Church.....	3 75		
Interest.....	31 20		
Difference of net balance to credit.....	1 24		
Interest.....	62 09		
Cash carried forward.....	1 88		
Collections at Church and Hall.....	85 68		
	\$298 87		\$298 87

Sept. 8, 1892.—Sent in by Fundy Section Church for Home Missions after accts. had closed..... 60 cts.

## THE GROUPING DISTRICTS OF HOME MISSION WORK.

- 1ST DISTRICT.—Preston 1st, St. Thomas, New Road, Guysboro Road.  
2ND “ Dartmouth, Fall River, Cobequid Road, Tracadie.  
3RD “ Africville, Beech Hill, Hammond Plains, Lucasville.  
4TH “ Windsor Road, Lockhartsville, Falmouth.  
5TH “ Cornwallis, Bridgetown, Fundy Section, General's Bridge.  
6TH “ Digby Joggins, Bear River, Weymouth, Greenville.

These fields if properly worked, would give good account of themselves.

The church would be revived, souls converted to God, and greater numbers added to the fold of Christ. “The only hope of missions lay in a revival of religion, widespread and deep-reaching; and God gave that to His church through a wonderful constellation of evangelists, viz.: Whitefield, the Wesleys, Grimshaw, Romaine, Rowlands, Berridge, Venn, Walker, Toplady, Fletcher, these were called the twelve apostles of that new reformation which, between 1735 and 1785, woke not only England, but the Protestant world from the awful apostacy of irreligion and infidelity. In 1792, just one hundred years ago, the Warwick Association formally made the first Monday of each month a “monthly concert of prayer” for the world's evangelization. No sooner did the revived church, after this awful period of drought, begin to pray for a great rain, than a cloud like a man's hand appeared on the horizon; and in that same year (1792) the first Foreign Missionary Society was formed in England, and the next year sent to India its first missionary, William Carey, who within the three years following, secured the translations of the Scriptures into forty tongues, and the circulation of two hundred thousand copies. Thus the revival of evangelical faith and of concerted prayer are the two pillars, on which rests the arch of Modern Missions. The whole tide of thought has turned on the church since William Carey first offered to go and meet the giant of heathenism, and the christian world rejoices over the result.

# STATISTICS OF THE CHURCHES OF THE HALIFAX BAPTIST ASSOCIATION.

For the Year ending September 1892.

CHURCHES.	Ordained ministers.	Residence.	Net Increase.				Net decrease.				Clerks.						
			Baptized.	Restored.	Restored.	Last Report.	Membership.	Removed.	Dismissed.	Excluded.		Died.	Need creases.	Non-residents.	Licentiate.	No. Sittings.	Value of House of Worship and Parsonage.
1 Halifax	H. Johnson.	Halifax	5	2	1	101	98	1	3	2	2	1	121	1	500	\$4000	J. T. McKarrow.
2 Dartmouth	F. R. Langford.	Dartmouth	5	2	1	65	65	1	3	2	2	1	8	1	250	600	E. H. Bauld.
3 Preston Ist.	G. Carvery	Preston	16	5	3	35	35	1	7	3	3	2	3	1	300	400	W. Carvery.
4 St. Thomas, 2nd.	E. Dixon.	Halifax	16	5	3	58	77	1	7	3	3	2	3	1	300	500	T. Johnson.
5 East Preston	G. E. Nesale.	Preston	16	5	3	32	32	1	7	3	3	2	3	1	300	500	J. M. Thomas.
6 Africville	G. Carvery	Preston	16	5	3	32	32	1	7	3	3	2	3	1	180	400	James Brown.
7 Beech Hill	Jac. Flint (Lic).	Halifax	16	5	3	45	40	2	1	2	5	1	5	1	150	300	Joseph Hamilton.
8 Hammond Plains.	E. Dixon	Corwallis	1	1	2	7	6	1	3	1	1	1	2	1	300	400	A. Emmerson.
9 Falmonth	J. A. Smith	Corwallis	1	1	2	23	23	1	3	1	1	1	2	1	400	400	B. Gray.
10 Corwallis	Jac. B. Gaboural	Corwallis	1	1	2	16	16	1	3	1	1	1	2	1	300	600	Isaac Clements.
11 Bridgetown	No pastor	Corwallis	1	1	2	33	33	1	3	1	1	1	2	1	400	400	George Brewster.
12 Fundy Section	Jac. B. Gaboural	Corwallis	1	1	2	37	39	1	3	1	1	1	2	1	400	400	P. Parlin.
13 Bear River	No pastor	Yarmouth	1	1	2	19	19	1	3	1	1	1	2	1	400	400	T. Langford.
14 Digby	J. E. Jackson	Yarmouth	1	1	2	25	23	2	3	1	1	1	2	1	200	400	Wm. Crawford.
15 Synchron	J. E. Jackson	Yarmouth	1	1	2	16	16	1	3	1	1	1	2	1	400	400	George Smith.
16 Charlville	J. E. Jackson.	Yarmouth	1	1	2	16	16	1	3	1	1	1	2	1	150	400	
17 Guysboro Road	E. Dixon	Halifax	1	1	2	16	16	1	3	1	1	1	2	1	150	400	

*Chambers*



## CIRCULAR LETTER.

*To the African Baptist Association.*

DEAR BRETHREN.—In accordance with the vote of last Session, I was ordered to write the circular letter, having much work to do during the year outside of ministerial duties. I thought at one time I would shrink from assuming so responsible a position, but my ministerial labors bring of the greater part this year to be Mission work, I felt that a considerable portion which came under my notice on the field would be of some importance to us as a people.

Mission work, although not at all times the most pleasant, yet when you consider its importance in the sight of God and fallen humanity, it becomes full of joy, and love, and patience. What sorrows did our Divine Lord undergo, and with what patience did he bear them! Patient when Judas unworthily betrayed Him with a kiss; patient when Caiaphas despitefully used Him; patient when hurried from one place to another; patient when Herod with his men of war set Him at naught; patient when Pilate so unrighteously condemned Him; patient when His cross was laid upon Him, when He was reviled, reproached, scoffed at, and every way abused. Can we not all say, Lord Jesus, grant me patience, after this example, to bear Thy holy will in all things?

In Mission work, if there is a virtue that requires cultivation it is that of patience. How often will you not visit a family among whose ranks are some wayward ones, with whom you will talk of Christ and His love, telling them of the blessed promises that He has made to all who will follow Him and do His will. In turn you will receive promises from them only to be soon forgotten, until you return again.

But as God cares for us, and He would have us do likewise, in order to encourage us to consider their wants, and to make some sacrifice for their eternal comfort. He has given us a promise of His blessing for so doing. It would seem enough had God only commanded us to take care for the destitute. But He does not, "Consider the needy," and leave our obedience to act as the only motive for following the precept. But He seems to feel such great solicitude for the welfare of the helpless, that He lovingly says, "Blessed is that man that provideth for them." And what is the blessing promised? It is that the considerate shall be himself delivered in the time of trouble. Yes, "The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth. He will not deliver him unto the will of his enemies." O, how great a blessing! Hast thou faith in God's promises? Then reach forth thy hands towards "the poor and needy," and take this sweet blessing from the hand of the Lord. "Take my yoke and wear it, for it is easy to the neck." During my hours of labor on the field I have experienced much to discourage me, being anxious to see souls coming in to Christ in abundance. On the other hand, it is the least of man's thoughts the salvation of his immortal soul. With some whom I have had most sweet conversation, and tried to show them the plans of salvation through Christ's blood. Have talked as unconcerned as though their entire existence was a fixed fact on earth for ever; others, time enough, too young to settle down into a Christian life. Things temporal and carnal have almost

supplanted things spiritual. But oh, dear friends, what a mistake to leave for to-morrow what can be done to-day. Now is the accepted time; now is the day of salvation. 1st. Was it any wonder that our Saviour wept over Jerusalem when He saw the stubbornness of the Jews in rejecting the Son of God? His tears testified to His love for man even in his lost estate. Even in his ruin, the Divine image is not wholly effaced, nor His capacity for restoration and a glorious future lost. Love is the spirit, the expression, the substance of Christianity. 2nd. The tears of Jesus testify to His pity and sympathy for a lost and sinning race. "Jesus wept" at the grave of Lazarus, demonstrating the glorious truth that, "we have not an high priest which cannot be touched with the feeling of our infirmities."

He wept over Jerusalem, as expressive of His profound sorrow and grief in view of its unbelief and rejection of Him, and of the utter desolation and ruin that impended over that favored but guilty city. 3rd. The tears of Jesus witness to the sincerity and intensity of his invitations and warnings in the Gospel. "He spoke as never man spoke," in instruction, in entreaty, in threatening.

He acted, He lived out his teachings, His tears are weighty arguments in favor of the truth and infinite moment of the message He brought down to man from the father of Spirits. The awful worlds of life trembled on His lips! Tears consecrated His life to save lost souls. His was a mission of life and truth. 4th. The tears of Jesus will be swift witness against the finally impenitent in the day when this same Divine Jesus shall judge the world of sin. Cannot we learn a great lesson from the grief of our dear Lord in relation to our own sorrows. In the short space of a few days I was called to mourn the loss of a brother-in-law, and mother, and cousin, but I have the blessed and happy assurance of knowing each of them have had their peace made with their Saviour. My dear mother for over a half century have walked and talked with Jesus, and her life was hid with Christ in God.

Dear brethren, cannot we say with the Apostle to the Gentiles, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Afflictions brings us nearer to God; this is the highest aim of all. In the day of adversity we consider; we look over matters before neglected, and ask ourselves, What have we been doing? It was in hunger and loneliness that the prodigal thought of his father and his father's house. It is when we are afflicted that our thoughts turn to our Heavenly Father. We consider the loss of loved ones. Who among us have not had losses, and have considered his trial a sore one? Yet it is no heavier than we can bear. We are not tempted, tried; above that, we are able to bear. Whatever of anxiety, or care, or pain comes on me, I may still say, "There is my neighbor who carries a heavier burden." In conclusion, I ask you all in God's name to pray for the Mission field, both home and foreign. Send up your prayers, and give your aid financially as God has blessed you, for both are needed for the accomplishment of the great end that is to come. God hasten the day when we will be able to do more on the Mission field at home, when the bible will not be so conspicuous for its absence in the homes of many a family.

A few meetings previous to my leaving Tracadie I had the happy privilege of seeing twelve or more anxious souls stand up, and ask the prayers of God's people that they might be saved. One I believe to be hopefully converted. I ask, brethren, an interest in your prayers for the Mission work in which I am engaged by the Home Mission Board that the fire kindled in the hearts of some of the unconverted may not be put out only, but by the Holy Spirit of God.

F. R. LANGFORD.

## SECRETARY'S REPORT.

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MR. MODERATOR AND BRETHREN, — In reading the letters from the various churches, and the work done regarding the ingathering of souls. We have done but little during the year. The gains or net increase by baptism has been twenty-three, by restorations fourteen, making in all thirty-seven, of which but four churches contributed to the baptismal numbers.

Suffice it to say, that the churches generally require a more thorough harrowing of the Spirit of Christ. The church at Halifax was pastorless during the year, but have had sermons preached by some of the best talent that the denomination can produce, viz., Rev. Bro. Keirstead of Acadia College, Rev. W. E. Hall of the Tabernacle, Rev. Bro. Archibald, returned missionary from India, and Rev. E. M. Saunders, D. D., whose labors were of the highest character. All of these servants of God rendered valuable aid. But the door to door pastoral work is needed in every church to make the preaching effective. As the physician probes at an ulcerated wound until all the cankerous matter has been removed, such are the needs of a live pastor in the spiritual work for our eternal happiness.

While making this statement I do not wish to be understood that the pastor is to do all. The church members have their share, and the unconverted have their portion. 1st. The minister. 2nd. The church and its members. 3rd. The unregenerate. This is a problem that's hard to solve by some. First, if it is unfaithfulness on the part of the minister he knows the remedy. I am afraid that some of the ministers, not only in this Association, but elsewhere, are faithless. If they expect for their labors to be blessed they must preach with more authority and faithfulness—like Christ did. They have the authority on record, "Go ye into all the world preaching. He that believeth and is baptized shall be saved,—he that believeth not shall be damned."

The young minister coming to realize for the first time that his success as a soul winner will be decided largely by his studiousness and scholarship, naturally asks: How much time must I devote to study without injuring my mental force or impairing my physical constitution? But must he not add to this enquiry the depth of his piety and Christ-likeness bubbling up in his heart before the question can be fully considered and a true and just answer given. When Christ preached He did not preach as did the Scribes, but taught as one having authority, so that His hearers were astonished at His doctrines. Christ began to do the work of an intercessor for man as soon as he fell. There is no mercy exercised towards man but what is obtained through Christ's intercession; so that now Christ has entered on His work that He was to continue in throughout all ages of the world. From that day forward He took on Him the care of fallen man in the exercises of all His offices; He undertook thenceforward to teach mankind in the exercise of His ministerial office, and to impart to him such wisdom and knowledge as is befitting his calling.

"If ye lack wisdom, ask of Me?" Again, "Seek, and ye shall find," "Ask, and it shall be given," "Knock, and the door shall be opened." It may be they have asked, it may be they have sought, and have knocked, and have got tired. But we are told to "Wait on the Lord;" be of good courage, and He shall strengthen thine heart, in this promise is great consolation. Hence we must not be weary in well doing, for we shall reap if we faint not. If the pulpit proposes an aggressive attitude, it must have a thorough comprehension of the views of those whom they would encounter, and of reasons which are alleged in their support.

It is not meant that all the opinions and ideas of a future state held by the unconverted, are to be entirely ignored or lightly treated, but a deep sympathy should be engaged into as soon as there is the slightest opportunity of convincing an individual of his lost condition, whereby a reformation can be effected and the soul saved from eternal misery. What part must the church take in this important and oft-neglected matter. First, backsliders are to be looked after, having sought and worked upon their tenderest passions to win them back to the fold. Having done this surely and sincerely, you can proclaim victory over the battle with sin and Satan.

For I believe that we must appeal to the tender feelings of the weaker ones, rather than to storm or bombard an half-surrendered garrison that cannot stand a siege. But whilst all this is being done, how is my own heart to be with my brother or my sister in the Lord? Do you expect the Lord Jesus will hear our prayers that sinners might find peace in their hearts, when we have not that peace in our hearts one with the other? Oh no. "Confess your faults one to another, and pray one for another, that ye may be healed." This being done, we are reinforced for greater action towards a more formidable foe. What does the Apostle to the Gentiles say? Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Then the correct method to adopt that will destroy the evil influences that loiters around the pathway that leads to the heart of the follower of Jesus Christ, which we call hatred, or malice, or an unforgiving spirit, must be all put away from us, before we can dare claim an heirship to the kingdom of Heaven, which is incorruptible and undefiled. John tells us: "Beloved, let us love one another, for love is of God: and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love." This then requires concerted action on the part of the church of the living God, to cause that golden thread of love to run through each heart of every brother and sister, and copy that wonderful life of Christ. 3rdly, probably the stubborn and stiff-necked men of the world say as the fool in his heart, there is no God; or like Felix, I will wait a more convenient season, then I'll make up my mind. If this be their argument, then the minister and church is clear to that extent.

An actor once said to a clergyman, we "actors speak of things imaginary as though they were real: you clergymen speak of things real as though they were imaginary." This was Satan rebuking sin. The minister and church should be firm as the rock of ages, for its foundation is not imaginary but real. Built on the solid rock:

"On Christ the Solid Rock I stand,  
All other ground is sinking sand."

That higher standard of living should be their aim. So that in their life be reflected the life of Christ. That life is true fellowship and brotherly love one with the other, and being saved ourselves, should manifest an eager hankering after the souls of others unsaved. When this is done sinners will

yield their life, their all to Christ, but not until then. And let us, one and all, who form a part of this Association, be found among those who can say of Christ, "Whom having not seen, we love;" "We walk by faith not by sight," and that we might get a fuller, nearer view of our privilege, let us turn to Hebrews 11th ch., that panorama of the heroes, gods, saints and martyrs, and let us have the same faith, the "Substance of things hoped for that they had, and like them, you too will come off conquerors through him that loved us;" and like them, you will have "A crown of Life that fadeth not away." May God bless the labours of brethren in our churches throughout the Association and Convention, and make them eminently useful in His cause for the souls of men."

P. E. McKERROW.



## RULES OF ORDER.

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I.—The following rules shall be read by the Secretary at the commencement of each Annual Session of the Association.

II.—At the commencement of each Session the minutes of the preceding one shall be read and approved, and of the last before the final adjournment.

III.—Each meeting of business shall be commenced and closed with prayer.

IV.—At each Annual Meeting the letters from Churches shall be handed to the Clerk, after which the roll of delegates shall be formed and brought before the notice of the Moderator.

V.—From this list the officers of the Association shall be formed.

VI.—The first letter shall be read from the senior Church, and next accordingly.

VII.—No subject shall be discussed without a motion first made and seconded, and no person shall be allowed to speak on any subject more than twice unless by consent of the Association, and must at all times address the Chairman first.

VIII.—Motions made and lost shall not be recorded on the minutes except ordered by the Association.

IX.—All resolutions shall be presented in writing.

X.—The Committee of Arrangements shall, in addition to the Order of Business, provide, recommend and devise means and plans for the promotion of the Association.

XI.—When any Church is received in the Association, the Chairman will give the Pastor of said Church the right hand of Fellowship.

XII.—No delegates shall leave the Association while in Session without permission of the same.

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