

MINUTES  
OF THE  
TWENTY-SEVENTH SESSION  
OF THE  
WESTERN NEW BRUNSWICK  
BAPTIST ASSOCIATION,  
HELD AT JACKSONVILLE, CARLETON COUNTY,  
ON  
THURSDAY, FRIDAY, AND SATURDAY,  
*23rd, 24th, and 25th June, 1874.*  
WITH THE  
ANNUAL REPORTS  
OF THE  
N. B. BAPTIST HOME MISSIONARY,  
AND  
EDUCATION SOCIETIES.

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The next Session will be held at Centreville, commencing on the fourth  
Tuesday of June, 1875.

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Minutes of Corresponding Associations, and all Documents relating to  
the Western N. B. Baptist Association, and Letters of General Correspondence,  
may be addressed to J. MARCH, Saint John, N. B.

SAINT JOHN, N. B.  
PRINTED BY BARNES & CO.,  
PRINCE WILLIAM STREET.  
1874.

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

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

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

ARTICLE 3.—The Association shall meet annually, at 2 o'clock, P. M., on the fourth Tuesday in June, at such place as they shall appoint; notice of which shall be given in the Minutes. The meeting shall be opened with Social Conference; after which, the Officers and Committees shall be appointed. Every meeting held by adjournment from time to time during the session of the Association, shall be opened and concluded by prayer.

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

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

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

ARTICLE 7.—When any Church shall desire admittance into this body, application must be made by letter, and satisfactory evidence furnished of their faith and order; this being done, and a vote of acceptance taken, the Moderator shall, on behalf of the Association, give to one of their Messengers (if any be present) the right hand of fellowship.

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

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

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

### RULES OF 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 invited members enjoy all the privileges of Delegates, except voting.
7. That these regulations be read at each session.

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## MINUTES.

Jacksonville, June 23rd, 1874.

The Western New Brunswick Baptist Association met at 2 o'clock. In the absence of the Moderator (Rev. T. H. Porter), Bro. C. Goodspeed took the Chair. A season was spent in devotional exercises; when the following list of delegates was presented:

- Andover*—Brother G. F. Currie.  
*Avondale*—Rev. J. G. Harvey, Deacon John E. McCready, Brethren Chas. E. Clark, John C. McCready, and J. A. Barter.  
*Beckagumic*—Rev. B. Jewett, Brethren James Everett and John Smith.  
*Blissfeld*—Rev. W. M. Edwards, and Brother John Mersereau.  
*Centreville*—Rev. J. G. Harvey, Deacons Edward Wheeler and George West, Brethren James Sloat and George Gregg.  
*Douglas (African)*—Bro. G. Wheary.  
*Fredericton*—Deacon W. F. Estey.  
*Florenceville*—Deacon John H. Estey.  
*Hainsville*—Rev. Samuel Burt, and Brother Daniel Allen.  
*Hodgdon and Richmond*—Rev. J. E. Bleakney, and Brother George Chase.  
*Howard Settlement*—Deacons B. Merithew and J. Merithew, Brethren M. Dickinson and A. Stitham.  
*Jacksontown*—Rev. H. A. Charlton, Deacons C. Connolly and David Alexander, and Brother Benj. Burt.  
*Jacksonville*—Rev. H. A. Charlton, Deacons F. E. Good and H. Smith, Brethren Benj. Everitt, Frederick Estey, G. E. Good, and B. Hannah.  
*Kingsclear, 1st*—Deacon Joel Everitt and Brother Thomas Dunphy.  
*Kingsclear, 2d*—Rev. P. O. Reece, and Deacon R. Holyoke.  
*Keswick, 1st*—Rev. W. E. Vickery, Deacons J. Burt and H. Jones.  
*Ludlow*—Rev. W. M. Edwards, and Deacon G. L. Price.  
*Little South West*—Rev. W. A. Coleman.  
*Macquaque*—Rev. J. Tupper, Deacon Z. R. Estey, Brethren Alonzo Dykeman and G. Earling.  
*Maugerville*—Rev. W. D. Manzer, Deacons Treadwell and G. C. Miles.  
*Nashuaak*—Revs. C. Goodspeed and J. H. Coy.  
*Newcastle, Miramichi*—Rev. W. A. Coleman.  
*Olivet (African)*—Rev. H. Hanes, and Deacon R. A. Burt.  
*Portland*—Rev. W. B. Boggs, Edward Coleman, and Deacon Jas. S. May.  
*Prince William*—Rev. T. W. Saunders, Brethren L. Estabrooks and P. Hoyt.  
*New Maryland*—Brother P. R. Knight.  
*Sinonds, Middle*—Brethren E. Shaw, T. J. Brooke, and W. E. Palmer.

*Saint John, Brussels Street*—Rev. W. P. Everett, Deacon Thomas Hicks, Brethren T. P. Davies, Thos. H. Hall, J. H. Estey, and Rev. J. Spencer.

*Saint John, Germain Street*—Deacon E. H. Duval, Brethren J. H. Harding and T. P. Davies.

*Saint John, Leinster Street*—Rev. J. D. Pope, and Brother J. E. Masters.

*Saint John, Carleton*—Rev. E. Hickson, Deacon Buchanan, and Brother McFee.

*Saint Stephen*—Rev. J. W. Manning.

*Upper Gagetown*—Rev. B. N. Hughes.

*Woodstock*—Rev. Geo. Seely, and Deacon Israel Churchill.

*New Salem*—Rev. W. M. Edwards.

*Woodstock (African)*—Rev. John Eatman, and Deacon James DeBoice.

The election of officers, resulted as follows :

REV. W. B. BOGGS, *Moderator*;  
 " J. W. MANNING, *Secretary*;  
 BRO. G. E. GOOD, *Asst. Secretary*;  
 DEA. THOMAS HICKS, *Treasurer*;  
 " F. E. GOOD, *Asst. Treasurer*.

All members of regular Baptist Churches in attendance, were invited to share in the deliberations of the Association.

The following visiting brethren took seats with us :

Revs. P. M. McLeod, Thos. Todd, W. C. Rideout, Samuel Bancroft, Alex. Estabrooks, C. M. Herring, E. B. Eddy, and E. Nugent, and Brethren Daniel Smith, J. Watson, Daniel Foster, and John Burdett.

The following Committees were then appointed :

*Committee of Arrangements*—Revs. H. A. Charlton, B. N. Hughes, T. Todd, G. Seely, and S. Burt, and Deacons H. Smith and F. E. Good.

*Committee of Nominations*—Revs. W. P. Everett and J. D. Pope.

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

That the sessions of this Association commence and close, as follows, viz. : commence at 2 P. M., 7.30 P. M., and 10 A. M. ; close at 12 A. M. and 5 P. M.

That Rev. J. D. Pope preach on Tuesday evening. After the sermon, Letters from the Churches to be read.

On Wednesday morning, the Association sermon be preached by Rev. W. P. Everett, and that the Letters from the Churches be resumed.

Afternoon session—Reception of Reports, and reading of the Circular Letter.

Evening session—Public Home and Foreign Missionary meeting; that a collection be taken; and that Revs. W. B. Boggs, W. C. Rideout, C. Goodspeed, W. A. Coleman, J. D. Pope, P. M. McLeod, and Bro. G. F. Currie, be the speakers.

Thursday morning session—Miscellaneous business.

Afternoon session—Continuation of the same.

The Report of the Committee on Nominations, was then received and adopted :

*Printing and Circulating Minutes*—Rev. E. Hickson, and Brethren John March, and C. M. Hay.

*Special Business*—Revs. W. A. Coleman, J. H. Tupper, S. Burt, and W. P. Everett.

*Home Missions*—Revs. W. M. Edwards, W. C. Rideout, Thos. Todd, and P. O. Reece, and Brother Joel Everitt.

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*Foreign Missions*—Bro. G. F. Currie, Revs. W. B. Boggs and E. B. Eddy, and Bro. J. E. Masters.

*Sabbath Schools*—Revs. B. N. Hughes, Pr M. McLeod, and C. M. Herring.

*Circular Letter*—Revs. G. Seely, A. Estabrooks, and J. W. Manning.

*Reading Letters*—Revs. W. P. Everett and Thos. Todd, and Bro. E. H. Duval.

*Obituaries*—Revs. J. H. Tupper, H. A. Charlton, and Geo. Seely.

*Temperance*—Revs. T. H. Porter, C. Goodspeed, and B. N. Hughes, and Brother T. H. Rand.

*Religious Literature*—Rev. J. W. Manning, W. E. Vickery, and Brethren E. H. Duval, T. P. Davies, and J. A. Estey, and Dea. F. E. Good.

*New Churches*—Revs. H. A. Charlton and J. D. Eatman, and Brother J. H. Harding.

*Education*—Revs. C. Goodspeed, Thos. Todd, and W. P. Everett.

The Letters from the Churches were then read.

Adjourned, with prayer by Rev. W. M. Edwards.

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*Evening Session, June 23d, 1874.*

Prayer by Rev. W. A. Coleman.

Minutes of last session read and adopted.

Sermon by Rev. J. D. Pope. Text—Rev. xxii. 17.

After prayer by Rev. C. Goodspeed, the reading of letters was proceeded with.

Adjourned, after prayer by Rev. J. H. Tupper.

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*Morning Session, June 24th, 1874.*

Prayer by Rev. W. C. Rideout.

Minutes of last session read and approved.

The reading of letters was resumed.

After the letter from the Fredericton Church was read, by vote of the Association, special prayer was offered by Rev. W. A. Coleman, for the speedy restoration to health of their pastor, Rev. T. H. Porter.

Rev. T. W. Saunders having visited the Churches of Dumfries and Queensbury by request of the Association at its last session, reported, recommending the retention of their names in the Minutes for the present year.

The annual sermon was then preached by Rev. W. P. Everett. Text, Psalm lx. 4. Subject, "The duty of every Christian Church to make a full display of the Banner of Gospel Truth."

This very interesting discourse was requested by the Association for insertion in the *Christian Visitor*.

The following Report of the Committee on New Churches, was then adopted :

The Committee on New Churches beg leave to report—That they have had under consideration the application of the brethren at Blissfield to be received into the Western Association, to be known as the "New Salem Baptist Church," be complied with.

Also, the application of the Woodstock colored Church, represented by their pastor, J. D. Eatman. This Committee also recommend that they be received into the Western Association, to be known as the "Woodstock Colored Church."

And they also recommend, that the Upper Queensbury Church be received into the Western Association.

H. A. CHARLTON, *Chairman*.

The hand of fellowship was given to the brethren representing these Churches.

Adjourned, after prayer by Rev. J. G. Harvey.

*Afternoon Session, June 24th, 1874.*

Prayer by Rev. Henry Hanes.

Minutes of last session read and approved.

The Committee on the Circular Letter, presented the following Report, which was adopted :

Your Committee beg leave to report—That they have examined the letter written by Brother Manning, and recommend that it be read before the Association, and printed in the Minutes and *Christian Visitor*.

GEO. SEELY,  
A. ESTABROOKS, } *Committee*.

The Letter was then read and adopted, as the Circular Letter to the Churches.

The following Report on Special Business was then received and adopted :

Your Committee think that the matter relating to the ordination of Rev. Henry Hanes should have been investigated by a council from neighboring Churches; but, whereas circumstances seem not to admit of it, therefore we recommend that the ordination be regarded as *valid*, and that he be recognized as in full fellowship with this body.

In regard to the question in the letter from one of the Churches, your Committee think it is not within the province of the Association to legislate for the Churches, and regard the New Testament as the only rule of faith and practice; and whereas, the gospel does not sanction any evil, your Committee recommend that proper gospel discipline be enforced in every case of disorderly walk or breach of covenant engagement.

W. A. COLEMAN, *Chairman*.

Report spoken to by Revs. W. A. Coleman, W. B. Boggs, Goodspeed, and Charlton, and Brethren Estey and Duval.

Adopted.

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The Committee appointed at the last session to confer with a similar Committee of the Eastern Association, to arrange for the holding of a Sunday School Convention and Institute in the autumn, submitted the following Report!

We would state that we discharged our trust to the best of our ability. The result was the organization of the N. B. Baptist Sabbath School Convention, in the City of Saint John, on the 22d October last. Twenty-one schools belonging to the Churches of the Eastern and Western Associations, were represented by delegates.

The Institute exercises were generally admitted to be of a high order, and the interest in the exercises continued unabated to the very end.

We expect that the next anniversary session will occur in September or October next; and we trust that every Sabbath School connected with our associated Baptist Churches will be represented on this occasion.

W. P. EVERETT, *Chairman.*

Report adopted, without discussion.

The Committee appointed last session on the Printing and Circulating Minutes, reported:

That they printed and distributed about one thousand copies. At the last session of the Eastern Association, two members of our Committee were appointed to superintend the printing of their Minutes, and they were directed to advise with the like Committee of the Western Association, to consider the advisability of publishing the Minutes of both Associations in combined pamphlet form. These brethren found that, under the circumstances, it was not advisable and scarcely practicable to attempt the suggested combination last year. It may, however, be well to instruct the Committee appointed this session, to consider the matter more fully.

We would also suggest whether it might not be allowable for the Committee to solicit advertisements for two or three pages of the Minute covers, and perhaps four additional pages in the back of the book, which would tend to either cheapen the cost of the Minutes, or give us a much larger number for circulation.

We trust that the Committee on printing the Minutes of this year, will endeavor to maintain the dimension in uniformity with those published for a few years past.

W. P. EVERETT, *Chairman.*

Report adopted.

On motion—*Resolved*, That the Committee to superintend the Printing and Circulating of Minutes, be instructed to make arrangements with a like Committee of the Eastern Association, to have the Minutes of both Associations printed in combined form, if practicable.

Passed unanimously.

Brethren Jas. E. Masters and John H. Harding were appointed Auditors of the Treasurer's Account.

On motion—*Resolved*, That this Association adjourn, to give place to a meeting of the N. B. Baptist Education Society.

*Evening Session, June 24th, 1874.*

Prayer by Rev. H. A. Charlton.

Minutes of last session read and approved.

The Committee on Obituaries submitted the following Report :

That we have reason for thankfulness to Almighty God that none of our brethren in the ministry have been called away by death during the last year.

JAMES H. TUPPER, *Chairman.*

*Resolved*, That Revs. W. P. Everett and B. N. Hughes be a Committee to revise the list of Ministers of this Association.

The Committee appointed at the last Association, to revise the Articles of Faith and the Covenant of our Churches, reported :

That they recommend the adoption of the New Hampshire Articles of Faith.

*Whereas*, It has been proposed to revise or to change our Articles of Faith ;

*Therefore, be it Resolved*, That in order to secure intelligent and united action, we insert in our Minutes the Articles of Faith, styled, "The New Hampshire Confession," thus inviting the members of our Churches to a full and careful examination of the proposed change.

Spoken to by Revs. J. H. Tupper, B. Jewett, J. D. Pope, and others, and passed unanimously.

Report of Committee on Home Missions received :

That, as a denomination, we have a vast work before us ; and to feel the importance of this work, we must realize that we are co-workers with God—that He has commanded us to go into all the world, and preach the gospel to every creature. "Go," says God, "to the poor and destitute, feed the hungry soul with the bread of life, and carry the water of life to the thirsty." This has been the work of our Home Missionary Board in the past, and God has owned and blessed the efforts that have been put forth.

New fields are opening up on every hand, and the cry comes to us from the East and West and North and South, "Come over and help us." "Truly the harvest is great and the laborers are few."

We are thankful that a number of the destitute fields are now supplied by several young men who are spending their vacation with us, and pray that God may abundantly bless their labors.

The Report of the Committee on Foreign Missions, was also read :

The importance of Foreign Missions, both in their relation to the spread of the gospel throughout the world, and in their relation to the prosperity of Churches at home, can scarcely be over-estimated. And it is pleasing to notice that the people of God in various lands are, to a greater and more general extent than formerly, yielding obedience to the will of their Master expressed in those thrilling words, "Go ye into all the world, and preach the gospel to every creature." Our own Churches should not be behind their brethren of other names and other places in this noble and momentous enterprise. And

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we rejoice to be assured that whenever the subject of Foreign Missions is clearly presented to the churches and congregations within the limits of our Association, a prompt and encouraging response is generally made.

Since our annual gathering a year ago, the seven Missionaries then under appointment have left our shores, and, under the protection of the Great Head of the Church, have safely reached their destinations in the far distant East, there to acquire the languages of the natives among whom they will labor, and make such other preparations as may be necessary in order to the more direct accomplishment of their important work. The remarkable outpouring of the Spirit which has been enjoyed during the year by so many of the Churches represented by our Independent Mission, seems to indicate that the approval of the Master attends this enlargement of our Foreign Missionary operations.

We regret that so few of the Churches embraced by this Association have been permitted to gather in rich harvests of souls during a year distinguished by such a general revival of religion elsewhere; and while we recognize with pleasure and encouragement some indications of a growing missionary spirit among our people, we cannot but fear that our Churches have not brought *all* their tithes into the store-house, and hence have not enjoyed such gracious visitations as have been experienced by our brethren in other places. We believe that in proportion as our people become zealous in their efforts to promote the cause of Missions, there will be a corresponding degree of spiritual and numerical growth in our own home Churches.

Our beloved brother, Rev. W. B. Boggs, now under appointment to the foreign field, expects soon to leave us, and join our staff of missionaries already in the East. While we deeply regret to lose him from the home service, we rejoice that he is going to represent us in those more destitute regions, where our benighted and degraded yellow-men are saying to their more favored brethren in christian lands, unconsciously it may be, yet none the less truly, "Come over and help us." We recognize the increased obligation under which his appointment places us to sustain our Missionary brethren by our prayers, our sympathies, and our contributions.

We earnestly recommend that the pastors and leading members of Churches throughout our Association endeavor to awaken and foster among our people a deeper interest in Foreign Missions, by occasionally delivering missionary sermons or addresses, by holding monthly missionary prayer meetings, by securing, so far as possible, the circulation of missionary literature, and by taking up frequent contributions for the Foreign Mission treasury.

G. F. CURRIE, *Chairman.*  
W. B. BOGGS.  
J. E. MASTERS.  
E. B. EDDY.

Both Reports were spoken to by Revs. W. B. Boggs, W. C. Rideout, C. Goodspeed, W. A. Coleman, J. D. Pope, P. M. McLeod, and Brother G. F. Currie, and passed unanimously.

The Report of the Committee on Religious Literature was presented:

To disseminate religious literature, is an effectual way of lifting up and unfurling the banner of the Cross. Having this before their minds, a few brethren have felt it their duty to resuscitate the Tract Society, under the title of the New Brunswick Tract Society, whose object is to spread broadcast over our fair land the "Old, old story," keeping in view our own distinctive views of truth, which are dear to every Baptist, as setting forth the teachings of God's word.

The brethren who are endeavouring to make the Society a power, want the support and sympathy of this Association, and of every individual.

Your Committee, in this Report, would call the special attention of the denomination to the *Christian Visitor*, as a very valuable medium for giving information concerning the interests of religion generally, as well as exhibiting and defending our own denominational views.

By its recent course, it has endeared itself more than ever, not only to every true-hearted Baptist, but to every friend of civil and religious liberty, in advocating so ably and so fearlessly the cause of free non-sectarian schools. We feel grateful it took so important a part in a struggle against sectarian bigotry and darkness, now so happily and favourably terminated.

The Committee of last year suggested improvements in the paper as far as possible, and are happy to record that very great improvements have already been made, and we feel warranted to affirm further from the known character of the brethren that have charge of the paper during the absence of our respected brother—Rev. I. E. Bill—it must go on improving, and thus further gather around it the affections of our Churches and the rising generation, and be an agent of untold good. This, we are assured, is a consummation devoutly desired by us all.

Then, brethren, let us rally to its support—let us do all we can by contributing short articles and items of news, and also, financially, to keep the agent in a happy mood.

T. P. DAVIES.  
E. H. DUVAL.  
JAMES A. ESTEY.  
W. E. VICKERY.

Adjourned, after singing, and prayer by Rev. J. D. Pope.

*Morning Session, June 25th, 1874.*

Prayer by Bro. G. F. Currie.

In the absence of the Moderator, the Association was called to order by the Clerk. Rev. T. Todd was appointed Moderator, *pro tem*.

Minutes read and approved.

The Report of the Committee on Education was presented:

Ministers are represented in scripture as leaders and teachers. In order to fulfil the qualification required by Paul 1 Tim. Hi. 2, and be apt or fitted to teach, they must be, at least, abreast of their people in knowledge. If this be true, it must follow that the higher status of general education which results from our school system, and which must more largely result, in the future, will require continued advance in the education and general mental culture of our ministry. Hence the accumulating pressure of our obligation to furnish enlarged and more complete educational facilities.

The great need of our Churches to-day is a staff of ministers, fitted in numbers, and in mental, and moral, and spiritual power, to "edify the body of Christ." This need must be supplied chiefly by our College. Statistics show that scarcely any who receive their education in purely secular institutions, are either converted there or enter our ministry, while the whole history of our College has been remarkable for the revival influences which have attested God's approval of this part of christian work. The past year has crowned the shining record; for all, except three, of the members of our College and of our male-female Academy, have been brought to Christ, and what we wish particularly noticed, seven or more have been led to decide upon the ministry as their life-work. It cannot be disputed that Acadia is and is to be the nursery of our ministry and the blessed of God by his converting grace. This is sufficient to establish the need of denominational institutions for secular education as distinguished from any provincial institution. It is estimated that more than triple the present number of students would attend our College, were suitable and sufficient facilities provided; and there would thus be, judging

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from the past, a proportionate increase in our ministry. In addition, the need of additional theological instruction is recognized by all. Can the grounds of any stronger appeal to our people be found than is thus afforded for Acadia? Will not the brethren, therefore, do their duty toward the Endowment which is now required, and which every effort must be made to raise? In York and Carleton the people have responded cheerfully where solicited; and it is hoped that all the collectors will press their work immediately.

Our Seminary has been sold, and we are without any Academy. It is the opinion of your Committee that Academic instruction should be provided as soon as practicable, either in one grand central Academy for the three Provinces, or otherwise.

Finally, your Committee cannot but voice the extreme gratification felt by our people generally, at the result of the struggle about our school system, and express the hope that the crushing defeat sustained by its opponents, and to which we, as Baptists, true to our denominational principle of religious freedom, have so largely contributed, will result in settling our school law upon such firm foundations as cannot be moved.

C. GOODSPEED.  
W. P. EVERETT.  
THOMAS TODD.

Spoken to by Revs. C. Goodspeed, E. Nugent, E. B. Eddy, H. A. Charlton, J. W. Manning, E. Vickery, P. M. McLeod, and Bro. E. H. Duval, and passed unanimously.

*Resolved*, That the collection taken at the Missionary meeting held last meeting, be equally divided between the Home and Foreign Missions.

The Committee appointed last session to prepare a Report on Temperance, reported as follows:

Temperance in eating, in drinking, in amusements—in short, in everything, is enjoined in the New Testament, "Let your moderation be known unto all men," &c. It is also in harmony with the decision of the enlightened conscience, and is one of the most effectual ways to evince the excellency, the power, and the reality of christianity. Temperance in drinking, however, because of the more extensive and terrible evils which attend its violation, should be entered upon with the *greatest* earnestness. As intemperance in drink is the chief source of the poverty, the wretchedness, the crime, and the mental and moral degradation which prevail, your Committee recognize the effort for the suppression of this evil as peculiarly a part of the work of the Church, upon which the claims of every object fitted to benefit men in time or eternity, press first and chiefly. They would hence urge upon the members of our Churches their duty to take their stand at the head of the Temperance movement, in their Church capacity, so that no other organization be permitted to take precedence of the Churches of Christ in this or any other good work. Your Committee also believe that the practice questionably termed moderate drinking, alone prevents the trade in ardent spirits from being crushed beneath the weight of its own inherent evils and enormity; for this practice associates with the use of intoxicating liquors greater respectability, and makes its terrible consequences less apparent. For christians to indulge in ardent spirits, to any extent, is for them to do double work to bolster up the chief evil of civilization; for they not only thus injure the moral power of the Church, and cripple the efforts of their brethren, but also render support to drinking usages in proportion to their higher status as christian men.

Your Committee, therefore, urge upon the Churches the general duty of using every effort to advance Temperance everywhere, and their especial duty to point out to all Church members the obligations of total abstinence as the demand of the age in respect to intoxicating drinks.

Your Committee would advise that all members who are connected with the trade in ardent spirits, either as vendors or partners, be labored with according

to the rule of Church discipline laid down in Matt. xviii. chap. If any, notwithstanding, persist in the sale of intoxicating liquors, or become drunken, or frequent bar-rooms, &c., let them be excluded. If any have such an appetite for ardent spirits that the smallest indulgence would lead to their being overcome, your Committee recommend a pledge to total abstinence as a condition to membership, or the continuance of membership. In the case of those who use wines, &c., at their own tables, or occasionally in social life, your Committee think that the Church should faithfully and effectually labor with them to convince them of the evil tendencies of their action and their violation of the law of love, which, in this case, especially, claims from them, as in the case of amusements, &c., the sacrifice even of what they esteem a matter of personal liberty, out of regard to the convictions of their brethren, that their liberty may not become an occasion of stumbling, or offence. If they are not thus led to desist from this practice, it will be, your Committee think, the duty of each Church to consider carefully and prayerfully in such case, whether the general interests of the cause do not, under the circumstances, require the withdrawal of the fellowship of the Church.

Believing that there are many who have not sufficient strength of principle to abstain from ardent spirits when they are within reach, and that, therefore, there will ever be reaped a terrible harvest of deaths as long as they are openly sold, your Committee consider a prohibitory liquor law as the only complete relief from this scourge, the true final aim of all temperance effort.

T. H. PORTER.  
C. GOODSPEED.  
T. H. RAND.  
B. N. HUGHES.

*Afternoon Session, June 25th, 1874.*

Prayer by Bro. T. P. Davies.

Minutes of last meeting read and approved.

*Resolved*, That Rev. J. D. Pope preach the next Associational sermon, and that Rev. J. W. Manning be his alternate. Also, that Rev. W. P. Everett write the Circular Letter, and that the subject be "*Amusements*."

Report of Committee on Sabbath Schools received :

Your Committee respectfully report, that from the meagre statistics given by our Churches, and the general lack of progress manifest, feel that they require to be stimulated in this good work. Too much prominence cannot be given to this great auxiliary to the preaching of the Gospel, as we have facts constantly occurring of the large accession to our Churches from the ranks of the Sabbath School. It is a mystery that the Churches generally are not more alive to its importance.

Your Committee affectionately urge the members, individually, to aid it in every way possible, by engaging as teachers; and when not competent for that work, to assemble and form adult Bible Classes.

We also recommend that a good Sabbath School paper be subscribed for, such as the *Young Reaper*, and sustaining it as well as possible, and a good Library, keeping in mind the works of the Baptist Publication Society.

Your Committee refer with pleasure to the success of the Convention, which was recommended by this body last year, and we are satisfied that quite an impetus was given to Sabbath School work. It is to be regretted, however, that the Churches were not more generally represented—though the attendance was fair, and all who were present were much encouraged and benefited.

B. N. HUGHES, *Chairman*.

Spoken to by Revs. T. Todd, J. H. Tupper, P. M. McLeod, and Brethren E. H. Duval and T. P. Davies.

*Resolved*, That we are willing to leave the question of the union of the three Provinces in Home Missionary work, to the disposal of the Convention.

Spoken to by Revs. C. Goodspeed, W. A. Coleman, P. O. Reece, W. C. Rideout, T. Todd, J. W. Manning, and E. Nugent, and passed unanimously.

*Resolved*, That all ministers of our Association present at other Associations, be our delegates at such Associations.

*Resolved*, That the number of Minutes be determined by the amount of money in hand.

*Resolved*, That the Minutes of the Education Society be printed in the Minutes.

*Resolved*, That a social religious meeting be held here this evening, to be conducted by the Rev. A. Estabrooks.

*Resolved*, That the Churches be earnestly urged to respond immediately to the appeal to contribute towards the current expenses of Acadia College, so that their donations be forwarded in time to appear in the Treasurer's Account, which closes August 1st.

The Auditors' Report was received, and adopted :

The total amount collected from the different Churches, for the different objects specified, was \$207.81.

The Auditing Committee are unable to state the exact amount contributed to the different objects specified, as the Churches have not been sufficiently particular in apportioning it.

The Treasurer will endeavor to ascertain the objects intended, so far as he may be able to do so, and when he cannot define it, he will carry the amount to Home Missions.

*Resolved*, That Bros. G. Seely, Richard Phillips, and T. Todd, be a Committee to secure reduction of fares, &c., in connection with the next Association.

*Resolved, unanimously*, That the most hearty thanks of this Association be tendered to the Church and friends who so generously entertained this Association.

*Resolved*, That Brethren E. Coleman, W. S. Estey, L. Estabrooks, J. Russel Bradford, and J. H. Harding, be our delegates to the Convention.

*Resolved*, That we now adjourn, to meet at Centreville, at 2 o'clock, P. M., on the fourth Tuesday of June, 1875.

The Association closed, with prayer by Rev. P. M. McLeod.

W. B. BOGGS, *Moderator*.

J. W. MANNING, *Secretary*.

## CIRCULAR LETTER.

THE CIRCULAR LETTER FROM THE WESTERN NEW BRUNSWICK BAPTIST ASSOCIATION  
TO THE CHURCHES OF WHICH IT IS COMPOSED.

*Dear Brethren*—We venture to address you in this letter, on a subject which owes its importance, not to the frequency with which it has been presented, but more especially to its practical bearing upon the tone and vigor of our religious life.

It is a fact, brethren, that our Churches as a whole, are not making that progress in vital godliness, which is so essential to a well developed christian manhood. It is to be feared that too many have, in some way or other, come to the conclusion, that salvation and church membership are synonymous, or in other words, that a profession of faith insures the possession of eternal life—for the number of active, earnest workers in the Church of Christ is small indeed, compared with the number of members reported at our yearly gatherings. Why is this? Can any good reason be given why one disciple should not do with his might what his hands find to do, as well as another? Why is it that out of a church of, say, a hundred members, you cannot reckon on more than ten, or, at the most, twenty, who are real, live workers? For this state of things there must be a reason. We venture to suggest, brethren, for your prayerful attention, what in our judgment may be a cause, viz.: *Our feelings the motive in discharging christian duty rather than principle.*

Society is composed of two classes: those who live by a fixed rule, to which they adhere, independently of their feelings, and those who obey their feelings, and go according to their inclinations. The former live by their deliberate judgment—the latter by the strength of their likes and dislikes.

This is no arbitrary division. It obtains everywhere. In one or the other of these classes all men may be ranged. To this, the christian church forms no exception.

Conversion does not change the natural traits of character. An unconverted man who is the creature of impulse will doubtless become an impulsive christian. The grace of God, like water, assumes the shape of the vessel into which it is poured.

Now, if men never do anything except only when they feel like it, a great many things will be left undone. It is exceedingly pleasant to feel well, and be in a happy frame of mind, but neither the one nor the other is essential to a faithful discharge of christian duty. Faith, not feeling, is the one thing needful. He who regards the latter as the motive power of his life, reminds one of a sailing vessel which depends upon the wind for a successful voyage; sometimes she is becalmed, now out of her course, and now driven back. It is only when the winds are favorable that she glides onward to her destined port. On the other hand, he who lives chiefly by faith, reminds one of a large ocean steamer, which is moved by an inward impelling power, and which setting at nought all ordinary obstacles, advances steadily and swiftly to her destination, through calm and storm, through cloud and sunshine.

That the latter represents the highest type of christian living, few will question. And yet there are many who see the right, but do it not. It is so much easier to follow our inclinations, than to put them under bit and bridle, in order to please God.

Now, if you will look at some of the results which follow from laying such great stress upon the feelings as a guide to duty, you will see how wrong such a course is.

The great army of backsliders is recruited from the ranks of this class of christians.

True, their trust may be in Christ, yet they rely more upon the hold which they have on Him, than upon the hold which He has on them. And so their

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faith, like some trees, does not go very deep. Its roots are spread out just beneath the surface of the feelings, and when the floods come and the storms beat, they are said to fall from what it is very probable they never had—*grace*.

Then it is so easy to persuade them that they have no religion, since they are not living in its enjoyment, and the hasty conclusion is reached that they never were christians. Bye-and-bye there comes what is termed a season of refreshing, and new life is imparted. For a time they run well; but the excitement dies away, and, alas! as too often is the case, they die with it, stepping stones for others on their way to perdition.

Then, again, another effect is incorrect views of truth and duty.

Human emotions merely, or some freak of fancy, have been interpreted as the work of the Divine Spirit. "The wish," in too many instances, "has been father to the thought." Men are taught by the Spirit through the Word. Apostolic inspiration has not reached these degenerate times. He who has had woven into the woof and warp of his being some precept of the Divine word, has also received power from above to put that truth into practice. Command always implies ability to execute, inclination or no inclination. The time was when God spoke to men in dreams and visions, but in these last days He speaks to us by His Son Jesus Christ; and if we spent the time in earnest endeavor to understand what He has said, which we give to the interpretation of our feelings, we should be a great deal wiser and happier, and better and more useful.

Then, again, in regard to duty. If our prayer-meetings are the thermometers which indicate the church's life, as they have been termed, what do we find? Are not the hearts of Christ's faithful ones often saddened by seeing how few wend their way to the house of prayer, especially if the Sabbath services have been well attended.

Let any earnest, intelligent christian enter one of our average prayer-meetings, and will he find a majority of the church present, each one vying with the other in endeavors to sustain this means of grace? Will he not rather find an apparent unwillingness on the part of some to engage in these social exercises, unless they happen to be in just such a frame of mind as they deem *essential* to a proper discharge of their religious obligations?

Professing christians go to the prayer-meeting by scores, some of them without the slightest intention of engaging in the services of the hour—many thinking they may do so if they feel like it when they get there, the majority depending upon the inspiration of the meeting as to what their course shall be.

It is just so with all christian duty. If a teacher is wanted in the Sabbath School, one may be secured, but the service rendered is of such a spasmodic character as to be almost valueless.

So, too, in all the benevolent operations of the church you find the very same thing obtaining. Pathetic appeals and thrilling incidents do more towards filling the Lord's treasury than the most convincing arguments. In dealing with the great questions of missions and of education, we are not swayed by principle, but by selfishness, by passion, by prejudice, and by impulse. And this tells upon our church life. The truth taught by Paul is of universal application, "Whatsoever a man sows that shall he also reap."

But, again, those whose feelings are a test of their religious character always seem to make more of the past than of the present. They live in it. They can never do again what they have already done. To be as they were once is the *summum bonum* of their desires. They seem to forget that there are heights in the divine life which no foot of man has yet scaled—that there are depths which the mariner's line has never sounded. By some strange and unaccountable process the teachings of Scripture have been inverted, and the variable and conflicting emotions of the human soul have become the rule of life, instead of the Word of God.

How often we hear such men referring to past religious emotions and expe-

riences as the ground of their hopes. They say, "Oh, that I felt as I did when Jesus first spoke peace to my troubled soul? Then I felt deeply the sweetness of the love of Christ; then God's truth made a profound impression on my mind; then I felt keenly the exceeding sinfulness of sin; and then my heart was cleaving to the Lord and was filled with His fulness."

Yes! and you ate your dinner twenty years ago: how much strength do you derive from that dinner to-day? The green blade as it shoots above the ground is fresh and tender, but it is the golden grain which has yellowed through the long days of summer that repays the toil of sowing. These past emotions were good for the time, but as a test of what we are or ought to be, are worse than useless.

But not only so, they are positively injurious. For it is the duty of every christian to make the most of himself for God and his fellow-man. The renewed man finds himself a subject in a sense in which he never was before. He is not his own *now*; for he has been bought with a price. His own wishes and feelings and interests are no longer the final court of appeal. They are to be consulted, however, and are often the best helps to the knowledge of our powers and our duties. But we are to take special care that they never in themselves settle the question. They are second, not first.

Our first question is to be, not, What should I like? but What does God will, if I can by any means discover it? Wishes are to be held in subordination to Him. Our *will* is to be master of our passions and desires and whims and habits, but to be servant of God. It should silence all their cries, and itself be silent that God may speak. Like the law-giver Captain in the wilderness, it should stand still at the head of the ordered rank, ready for the march, but motionless, till the Pillar lifts from above the Sanctuary. Yes! your duty is to be taught, where? at the foot of conscience? *No*; at the door of inclination? *No*; but from God, who will teach all men, everywhere, what His will is. Our wills are to be held in equilibrium, that His finger may incline the balance. Deity is not measured by our feelings in regard to it; but by our ability, by the power of execution. Service is always acceptable when the desire is to please God rather than ourselves.

Brethren, if these things are so, some of us are where we ought not to be. Let us, therefore, consider our ways, and let the time past of our lives suffice wherein we have wrought our own *wills*; and for the future work the will of Him who has said by His apostle, "To him that knoweth to do good, and doeth it not, to him it is sin."

J. W. MANNING.

LIST

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LIST OF ORDAINED MINISTERS IN THE W. N. B. B.  
ASSOCIATION.

NAMES.	Post Office Address.	Date of Ordination.	Place of Ordination.
Bill, I. E. sen.	Saint John,	March 1829	Nictaux, N. S.
Bill, I. E. jun.	Woodstock,	Aug. 1869	Saint Andrews.
Bleakney, W. A. J.		1859	Wickham.
Boggs, W. B., A. B.	Portland, St. John,	Sept. 1865	Sydney, C. B.
Burt, Samuel	Jacksonville,	May 1872	Howard Settlement.
Campbell, G. R.	Eel River,	July 1857	do.
Carey, G. M. W., A. M.	Saint John,	July 1856	St. Catherines, Ont.
Coleman, W. A.	Newcastle, Mir.,	Sept. 1848	North Esk, Miramichi.
Coy, Henry J.	Nashwaak,		1873 Canterbury.
Clarke, Chas. F.	2d Falls, St. George	Nov. 1871	Saint James.
Charlton, H. A.	Jacksontown,	March 1855	Greenville, N. S.
Eatman, J. D.	Woodstock,	June 1873	Carleton, St. John.
Edwards, W. M.	Blissfield,	March 1855	Hampton.
Estabrooks, G.	Simonds,	July 1847	Upper Gagetown.
Estabrooks, A., A. B.	New Maryland,	July 1864	Andover.
Everett, W. P., A. M.	Saint John,	April 1856	East Abington, Mass.
Goodspeed, C., A. M.	Nashwaak,	June 1869	Andover.
Harvey, J. G.	Upper Woodstock,	Feb. 1858	Springfield, Queens-
Hickson, E., A. M.	Carleton, St. John,	July 1862	North Esk. [bury.
Howard, George	Centreville,	1869	Jacksontown.
Hughes, B. N.	Upper Gagetown,	Oct. 1858	Maugerville.
Jewett, Benj.	Bloomfield,	Sept. 1860	Andover.
Layton, T. B.		Jan. 1872	Musquash.
Manning, J. W., A. B.	St. Stephen,	March 1868	Hawkesbury, C. B.
Manzer, W. D.	Maugerville,	Sept. 1867	Shediac.
Munro, T. M.	Macnaquack,		Florenceville.
Pope, J. D.	Saint John,		
Porter, T. H.	Fredericton,	Nov. 1861	Brookfield, C. C., N. S.
Reece, P. O.	Keswick,		
Rideout, W. C.	Saint David,	Sept. 1849	Nova Scotia.
Rigby, George	Kingsclear,	March 1842	
Saunders, T. M.	Prince William,	July 1832	Prince William.
Seely, George	Woodstock,		1854 Carleton.
Spencer, James	Saint John,		1852 Nova Scotia.
Spurden, C., D. D.	Fredericton,	April 1841	England.
Tozer, James	Ludlow,	March 1826	North Esk.
Tupper, J. H.	Queensbury,	March 1844	Jacksontown.
Trimble, James	Newcastle,	Feb. 1845	
Vickery, W. E.	Keswick,		
Walker, James	Mascareen,	January 1834	



# STATISTICS OF THE CHURCHES.

(Taken from the Letters from the Churches.)

Churches marked with an asterisk (\*) sent no letter. The returns of those marked with a dagger (†) are taken from last year's Minutes.

CHURCHES.	Date of Organization.	PASTORS.	Date of Settlement.	CLERKS.		INCREASE.		DECREASE.		MEMBERSHIP.		Non-resident members.	Resident mbs. of other Chs.
				NAME.	P. O. ADDRESS.	By Letter.	Restored.	Dismissed.	Excluded.	Died.	Now Reported.		
Andover,	1832											2	6
Avondale,	1871	J. G. Harvey,	1872	A. C. Hammond,	Andover, Victoria Co.	5				16	18		
Beckagumic,	1832	B. Jewett,	1873	Jas. A. Barker,	Avondale, Carl. Co.	1	2			27	20		
*Blackville,	1860	W. M. Edwards,	1860	A. H. Hayward,	Rockland, Carl. Co.			1		87			
†Blissfield,	1865	do.	1860	Nathan Weaver,	Upper Blackville,					41	41		
*†Bocabec,				W. m. Swim,	Doktown,					105	105		
*Cardigan,	1820			Benjamin Richards,	Hamtown, Douglas,								
*†Canning & Sheffield,	1800			Wadson Estabrooks,						18	18		
*†Canterbury,	1822	H. J. Coy,	1873	George B. Dow,	Eel River, Canterbury					82	82		
Centreville,	1843	J. G. Harvey,	1874	W. D. Estey,	Centreville,					40	40		
*Chipman,	1844			W. H. Fleming,	Gaspereaux,			3		97	100	86	7
Douglas (African),	1831			George Wheary,	Douglas,					42	42		
*†Dunfries & Queens-													
Fredericton,	1814	T. W. Saunders,		C. L. Hartt,	Fredericton,					17	17		
Florenceville,	1866	T. H. Porter,	1870	T. H. Estey,	Florenceville,			12	25	16	16		
*†Grand Falls,	1843							8	1	238	212	80	
Hainesville,	1866	Samuel Burt,								19	15	6	2
Hodgdon & Richmond,	1843	J. E. Bleakney,	1872	Daniel Allen,	Lower Hainesville,					35	34	2	1
*†Howard Settlement	1860	Samuel Burt,	1873	L. Sphers,	Union Cor., S. Richd.					41	41		
Jacksontown,	1833	H. A. Charlton,	1872	George F. Jameson,	Canterbury Station,					52	52		
Jacksontown,	1872	do.	1872	John Eastee,	Jacksontown,					100	90	15	1
Jacksontown,	1860		1872	Robert Hannah,	Jacksontown,			1	1	100	90	15	1
Jacksontown,								2	2	51	55		

# STATISTICS OF THE CHURCHES.—(Continued.)

CHURCHES.	Date of Formation	PASTORS.	Date of Settlement	CLERKS.		By Baptism	DECREASE				MEMBERSHIP				Resident mbrs. of other Chs.
				NAME.	P. O. ADDRESS.		By Letter.	Restored.	Dismissed.	Excluded.	Died.	Now Reported.	Last Reported.	Non-resident members.	
Kingsclear, 1st	1826	P. O. Reece,	.....	4	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kingsclear, 2d	1859	G. A. Hammond,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Keswick, 1st	1812	W. E. Vickery,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Keswick, 2d	1861	W. E. Vickery,	1874	2	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ladlow	1865	W. M. Edwards,	1873	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Little South-West	1847	W. A. Coleman,	1873	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lodge, St. Stephen,	1880	James M. Young,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Macnaquack,	1844	T. M. Munro,	1872	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Maugerville,	1834	W. D. Manzer,	1868	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nashwaak	1804	Luther Goodspeed,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Maryland,	1846	Peter R. Knight,	1874	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Jerusalem,	1848	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Newcastle, Gd. Lake,	1846	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Newcastle, Miramichi,	1833	W. A. Coleman,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Salem,	1874	W. M. Edwards,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Esk,	1819	W. A. Coleman,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Oak Bay,	1836	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Olivet (African),	1878	Henry Haines,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Portland,	1842	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Prince William,	1841	C. Clarke,	1878	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
*Richmond, South	1800	T. W. Saunders,	1873	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Richmond, 3d	1860	G. R. Campbell,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
*Rolling Dam,	1870	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Simonds, Middle	1869	James McRae,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	1859	F. C. Shaw,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

\*Salmon Creek,  
 \*Scotch Town,  
 J. Longley,  
 Zephaniah Olmstead,  
 Briggs' Cor., Chipman  
 Carle's W. O. Scotch-  
 45  
 20

*Salmon Creek, 1867	J. Longley, 1867	Briggs' Cor., Chipman	45	45	45
*Scotch Town, 1866	Zephaniah Olmstead, 1866	Carle's W. O., Scotch- town,	20	20	20
*Southampton, 1860	George Byron, 1860	Musquash, 1860	33	33	33
S. Musquash & Dipper 1867	Alexander Love, 1867	Springfield, York Co. 1867	22	22	3
*Springfield Harbor 1864	H. R. Hitchings, 1864	Bayside, St. Andrews, 1864	23	23	23
*St. Andrews, Bayalde 1888	J. R. Bradford, 1888	St. Andrews, 1888	61	61	61
*St. Andrews, 2d 1865	James A. Moran, 1865	St. George, 1865	52	52	52
St. George, 1st 1806	A. McDiarmid, 1806	Masareen St. George 1806	112	112	3
*St. George, 2d 1843	George Allen, 1843	2d Falls, St. George, 1843	80	80	80
*St. George, 2d Falls 1851	Thomas Mann, 1851	St. James, 1851	46	46	46
*St. James, 1842	1872 R. Chipman Skinner, 1872	St. John, 1872	24	24	24
*St. John, Brussels st. 1860	1865 J. J. Bostwick, 1865	St. John, 1865	520	520	520
German st. 1810	1873 J. H. Allen, 1873	St. John, 1873	312	310	5
Leinster st. 1858	M. Harrison, 1858	St. John, 1858	202	218	5
Pitt st., 1866	1872 George W. Lyon, 1872	St. John, 1872	50	50	50
*Carleton, 1841	1872 J. M. Beateay, 1872	Carleton, St. John, 1872	185	186	20
St. Stephen, 1870	James S. Dysart, 1870	St. Stephen, St. John, 1870	76	55	22
*Temperance Vale, 1866	Leander Towers, 1866	Temperance Vale, 1866	18	18	18
Tower Hill, 1871	1870 T. Asa Turney, 1870	Tower Hill, St. David, 1870	22	23	23
Upper Gagetown, 1855	1873 Isaac Nightingale, 1873	Upper Gagetown, 1873	114	118	40
U. Newcastle & North- 1871	1874 C. N. Scott, 1874	Newcastle Br'gs, Cang- 1871	45	49	8
U. Queensbury, [field, 1873	Stephen Taylor, 1873	Upper Queensbury, 1873	12	12	12
Woodstock, 1842	1874 James DeBoise, 1874	Woodstock, 1874	151	167	15
" Lower, 1845	A. Hamilton, 1845	Woodstock, 1845	57	57	10
" (African), 1874		Carleton, St. John, 1874	6	9	1
*Zion's Ch., Carleton 1873		Carleton, St. John, 1873	9	9	9
Totals,	72 Churches.		142	173	8
			75	21	40
			4971	4710	479
			96		

STATEMENT OF CHURCH MEMBERS AND BAPTISMS OF NEWBURN PARISH

1859-1874

# STATEMENT OF CHURCH PROPERTY, AND STATISTICS OF SABBATH SCHOOLS.

Those Churches marked with an \* made no report.

CHURCH.	PROPERTY.										STATISTICS OF SABBATH SCHOOL.									
	No. of M. Houses.	Seating capacity.	Value of M. Houses.	Value of Parsonage.	When organized.	Scholars.	Average attendance.	Teachers.	No. Adult Classes.	Volumes in Library.	Papers taken monthly.	Expended during year.	Benevolent contributions.	No. of Sabbath schools in session during year.						
Andover,	1	200	\$700 00	.....	.....	50	.....	7	.....	.....	.....	\$30 00	.....	.....						
Avondale,	.....	.....	.....	.....	.....	80	.....	9	.....	.....	.....	.....	.....	.....						
Beckagunic,	1	300	100 00	.....	1866	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Blackville,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Blissfield,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Bocbec,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Cardigan,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Canaan and Sheffield,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Cauterbury,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
Centreville,	1	300	200 00	\$400 00	.....	110	88	8	4	200	.....	.....	.....	24						
*Chipman,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Douglas (African),	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Dumfries and Queensbury,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Fredrickton,	1	700	8000 00	2550 00	1838	136	87	11	1	200	74	48 50	.....	52						
Florenacville,	1	200	1200 00	.....	1873	40	37	5	2	130	.....	20 00	.....	26						
*Grand Falls,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
Hainesville,	1	300	200 00	.....	1865	20	.....	5	.....	50	.....	.....	.....	.....						
Howard and Richmond,	1	300	1500 00	.....	.....	40	30	.....	.....	.....	.....	.....	.....	.....						
*Howard Settlement,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
Jacksontown,	1	.....	.....	.....	.....	60	50	7	3	240	.....	.....	.....	.....						
Jacksonville,	1	.....	.....	.....	.....	60	50	8	4	300	.....	.....	.....	.....						
*Kingsclear, 1st	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Kingsclear, 2d	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Keswick, 1st	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Keswick, 2d	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						
*Ludlow,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....						

*Little South-West,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ledge, St. Stephen,	1	150	100 00	.....	.....	33	20	6	3	127	.....	.....	.....	.....	
Macnaquack,	1	250	.....	.....	.....	1874	50	5	.....	.....	.....	.....	.....	48	

\*Ludlow,

*Little South-West,	1	150	10:00	1871	83	20	6	3	127	2	35 00	48
Ledge, St. Stephen,	1	250	1600 00	1874	50	50	5	3	200	2	20 00	5
Macquasick,	1	300	1600 00	1874	30	35	5	1	156	2	10 00	20
Nashwaak,	1	200	400 80	1874	24	30	4	2	156	2	10 00	3
New Maryland,	1	180	500 00	1874	27	25	4	2	156	2	10 00	3
New Jerusalem,	2	200	500 00	1874	27	25	4	2	156	2	10 00	3
Newcastle, Grand Lake,	1	250	1600 00	1878	15	10	4	7	75	7	100 00	52
Newcastle, Miramichi,	1	300	3200 00	1878	15	10	4	7	75	7	100 00	52
*New Salem,	1	200	2000 00	1878	15	10	4	7	75	7	100 00	52
*North Esk,	1	200	2000 00	1878	15	10	4	7	75	7	100 00	52
Oak Bay,	1	200	2000 00	1878	15	10	4	7	75	7	100 00	52
Olivet (African),	1	200	2000 00	1878	15	10	4	7	75	7	100 00	52
Portland,	1	450	4000 00	1878	15	10	4	7	75	7	100 00	52
Pennfield,	1	200	1600 00	1878	15	10	4	7	75	7	100 00	52
Prince William,	1	250	1600 00	1878	15	10	4	7	75	7	100 00	52
*Richmond, South	1	250	1600 00	1878	15	10	4	7	75	7	100 00	52
*Richmond, 3d	1	250	1600 00	1878	15	10	4	7	75	7	100 00	52
*Rolling Dam,	1	250	500 00	1878	15	10	4	7	75	7	100 00	52
*Salmon Creek,	1	250	500 00	1878	15	10	4	7	75	7	100 00	52
Simonds, Middle	1	250	500 00	1878	15	10	4	7	75	7	100 00	52
Scotch Town,	1	200	2000 00	1878	15	10	4	7	75	7	100 00	52
*Southampton,	1	200	2000 00	1878	15	10	4	7	75	7	100 00	52
South Musquash,	1	200	2000 00	1878	15	10	4	7	75	7	100 00	52
Springfield,	1	200	2000 00	1878	15	10	4	7	75	7	100 00	52
*St. Andrews, Bayside,	1	400	2500 00	1878	15	10	4	7	75	7	100 00	52
*St. Andrews, 2d	1	400	2500 00	1878	15	10	4	7	75	7	100 00	52
St. George, 1st	1	400	2500 00	1878	15	10	4	7	75	7	100 00	52
*St. George, 2d	1	400	2500 00	1878	15	10	4	7	75	7	100 00	52
*St. George, 2d Falls	1	400	2500 00	1878	15	10	4	7	75	7	100 00	52
*St. James,	1	400	2500 00	1878	15	10	4	7	75	7	100 00	52
*St. John, Brussels street,	1	600	30000 00	1824	210	150	20	19	500	150	252 00	52
"    Germain street,	1	600	30000 00	1824	210	150	20	19	500	150	252 00	52
"    Leinster street,	1	600	15000 00	1860	175	110	22	22	800	250	82 00	52
"    Carleton,	1	500	3000 00	1840	196	150	20	1	350	20	155 02	52
*    "    Pitt street,	1	400	2000 00	1860	150	100	16	1	450	246	75 00	52
St. Stephen,	1	400	2000 00	1860	150	100	16	1	450	246	75 00	52

STATEMENT OF CHURCH PROPERTY, &c.—(Continued.)

CHURCH.	PROPERTY.													
	No. of Houses.	Seating capacity.	Value of M. Houses.	Value of Parsonage.	When organized.	Scholars.	Average attendance.	Teachers.	No. Adult Classes.	Volumes in Library.	Papers taken monthly.	Expended during year.	Beneficent contributions.	No. of Sabths in session during year.
*Temperance Vale,	1	250	\$1000 00	.....	1871	60	40	5	4	60	3	.....	.....	25
Tower Hill,	1	500	1600 00	.....	1855	70	.....	8	3	300	3	.....	.....	25
Upper Gagstown,	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Up. Newcastle & Northfd.	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
*Upper Queensbury,	1	.....	.....	.....	.....	50	.....	5	1	190	.....	.....	.....	.....
Woodstock,	1	300	200 00	.....	1862	50	40	6	1	500	.....	.....	.....	26
" Lower	1	200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
" (African)	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
*Zion's Church, Carleton,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Marsh Bridge Mission,	.....	.....	.....	.....	1857	125	90	14	.....	200	.....	.....	.....	.....
Totals,	.....	.....	.....	.....	.....	2221	1489	249	69	6772	898	964 52 169 05	.....	.....

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# APPENDIX.

## NEW BRUNSWICK BAPTIST HOME MISSIONARY SOCIETY.

### OFFICERS FOR 1874-75.

#### President.

REV. W. P. EVERETT.

#### Vice-Presidents.

HON. A. McL. SEELY,

C. F. CLINCH,

HON. JOHN FERRIS, M. P.,

WILLIAM SWIMM,

C. HARPER,

A. F. RANDOLPH,

D. V. ROBERTS,

J. H. MORAN,

WILLIAM VAUGHAN,

H. C. STUBBS.

#### Corresponding Secretary.

J. F. MARSTERS.

#### Recording Secretary.

J. E. MASTERS.

#### Treasurer.

GILBERT M. STEEVES.

#### Auditor.

HON. A. McL. SEELY.

#### Executive Committee.

REV. W. B. BOGGS,

JOHN SMITH,

JOHN H. HARDING,

JAMES S. MAY,

WILLIAM LEWIS,

JONATHAN TITUS,

W. H. HALL,

GILBERT WHITE,

C. E. BURNHAM,

JOHN MARCH,

R. CHIPMAN SKINNER,

W. J. McAFEE,

HENRY VAUGHAN,

E. H. DUVAL,

C. D. EVERETT,

A. W. MASTERS,

S. E. GEROW,

S. F. MATTHEWS,

T. P. DAVIES,

REUBEN G. LUNT,

WILLIAM SIMM,

L. L. SHARPE,

C. G. BERRYMAN,

J. J. BOSTWICK.

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

## REPORT OF THE NEW BRUNSWICK BAPTIST HOME MISSIONARY UNION FOR 1873-74.

In laying before you the twenty-first Annual Report, the Board cannot but regret that more Missionary work has not been done during the past year; they, however, feel that they have endeavored faithfully to perform the duties with which they have been charged; and carefully to appropriate the moneys placed at their disposal by the denomination. They feel it to be their duty, at the same time, to express their gratitude that the labours of the Society have not been without marks of the Divine approbation.

While laying before you the details of the Society's operations, they feel it their duty to record the serious loss we have sustained in the sudden removal of our beloved brother, Jarvis W. Hartt, Esquire, M. A., who, for a lengthened period, filled the office of Corresponding Secretary. Our brother prepared the last Annual Report, but ere it was laid before you, his spirit had exchanged a world of toil for the realms of bliss. His urbanity, intelligence, and christian devotedness pre-eminently qualified him for the position he held in our Society. Expressions of sincere condolence were tendered to the bereaved family by the different christian circles in which our brother moved; which circles he both aided and adorned. We have, however, the happy assurance, that what was, to us, a very severe loss, was, to himself, inexpressible gain. May we all be "Followers of them, who, through faith and patience, inherit the promises."

### TOBQUE AND GRAND FALLS.

Brother G. F. Currie spent ten weeks and a half at these places, in the early part of our Mission year. These Churches are small, and had been in a languishing state for want of ministerial oversight. The labors of our brother were highly appreciated at both places, as was exemplified by their willing contributions to his support there. It was matter of regret to them that he could not remain longer at that time, but it was necessary for him to return to Acadia College, at the commencement of the term, to resume his studies. His College course having been completed, our brother, at their earnest invitation, has returned to labor with them again, the details of which labor will belong to the next Annual Report.

### WOODSTOCK.

Rev. I. E. Bill, jun., completed a year's service in this town in October 1873, the first part of which term was reported last year. The cause here has to be carried on under many severe discouragements; the membership is not large, and the Church suffers much by frequent removals to other places. There are a few faithful and efficient members who toil on in the Master's work, amid trying circumstances, whose prayers and care will, doubtless, receive the Divine blessing, and meet, ultimately, with an abundant reward. Our brother felt it to be his duty to remove to another portion of the vineyard, where his labors have not been in vain in the Lord. Rev. George Seely, recently of Saint Andrews, has removed to this place, to take the oversight of the Church.

### LUDLOW.

Brother Wm. M. Edwards spends a portion of his time with this Church, and also preaches at several places in the vicinity. He reports the meetings as being very encouraging; the people attend in considerable numbers, and manifest a great deal of interest. Some drawbacks may be expected everywhere, and are met with here, but by a patient continuance in well doing we may put to silence the ignorance of foolish men. Divine truth, when faithfully presented, will chase away darkness and error.

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## LUTE'S MOUNTAIN.

The brief reports of the Missionary at this station (the Rev. W. A. Crandall) say, "That some parts of the field appear encouraging." In nine months he preached 173 sermons; attended 30 conference meetings; administered the Lord's Supper 7 times; baptized 16 candidates; and made 250 religious visits to families.

## HARDINGVILLE.

Brother John M. Currey continues to make occasional visits to this settlement; his other engagements preventing him, at present, from doing more. He reports, "Our congregations continue large and solemn; the Sabbath School is doing well."

## WILLOW GROVE.

Brother J. S. May and other brethren visit this settlement. The congregations fluctuate, but are generally good. There is a thriving Sabbath School; and religious services are held, morning and evening, every Sabbath in the year (except prevented by severe storms), whether visited by ministerial brethren or not. The Church is small and feeble, but faithful in the maintenance of their meetings. They say, "We cannot but hope that the seed sown will be followed by the Divine blessing."

## SAINT ANDREWS.

The Rev. George Seely has recently retired from this field, to take charge of the Church at Woodstock. For more than three years our brother has labored here, extending his services to Chamcook, Waweg, Bocabec, and Bayside; all of them important stations, but none of them strong enough, by themselves, to sustain a pastor. The town of Saint Andrews is, in itself, a beautiful place, but, hitherto, there has been great difficulty in sustaining there the Baptist cause; a few faithful brethren and sisters have distinguished themselves by their liberality and devotion to the work; but without the assistance afforded by the Board, very great difficulties would have stood in the way of maintaining the interest. Brother Seely, in retiring, earnestly pleads for the continuance of the aid which the Society has been accustomed to give; and the Board feel that they dare not, while furnished with the means to help, abandon so important a place. Considerable additions, both to the Church and congregation, have been made during our brother's pastorate. We confidently look for happy and prosperous times in this, hitherto, trying station.

## LOWER HAINESVILLE.

Brother Samuel Burt labored with this Church for one year in 1872-3, but by some misunderstanding the appropriation (\$20) was delayed, and the case was, therefore, not reported last year. Full details of the amount of labour performed have not come to hand; but by the last letter received, we learned that the prospects were encouraging, and that nine persons had been baptized.

## MUSQUASH.

The Rev. T. B. Layton, whose health was seriously impaired, closed his labors in this district soon after the last report was laid before you; serious difficulties (now it is hoped in the way of satisfactory adjustment) also stood in the way of hopeful labor; our brother therefore sought, when his health permitted, another field of labor. That field soon opened at

## NEW JERUSALEM AND GREENWICH HILL.

Here, too, impediments stood in the way of doing much spiritual good, and there was very little prospect of reasonable support; added to which Brother Layton's health again failed. These circumstances led to his resignation. During seven months, he performed laborious service, and baptized three candidates.

We have thus, brethren, laid before you an outline of our Home Mission work during the past year; we could have desired to report more largely of what had been done by us, as a denomination, for the spiritual welfare of the less favored portions of our Province. There are many small and feeble Churches suffering for want of pastoral labor, and falling into a disorganized state, which, were the means afforded, might be rejoicing in a state of spiritual prosperity under judicious and zealous ministerial watch-care; and there are also many settlements and districts entirely without the means of grace. While this destitution exists, several of our pastors are compelled to resort to secular work to eke out a living for their families, and others leave the Province to labor in fields where a proper support may be found. To remedy these evils, the Home Missionary Society was established; and, if properly supported, it can, with the Divine blessing, do the work.

Taking advantage of the vacation at Acadia College, your Board have secured, for the time, the services of eight ministerial students to occupy destitute stations. It is hoped by this arrangement to afford these young men an opportunity to employ themselves in a work to which they have devoted their lives, and at the same time to secure for them such assistance as will aid them to prosecute those studies that will assist them in the efficient discharge of future ministerial duties. We bespeak for these young brethren the sympathies and prayers of the Churches, that their labors may be blessed to themselves and the people under their temporary care.

#### MINISTERIAL EDUCATION FUND.

During the past year \$187.50 have been voted to young men who are studying for the christian ministry. Perhaps no better employment of money could be conceived of than thus assisting young men who, believing themselves to be called of God to this important work, have resolved to obtain a suitable education; many of them have slender means, and could not, without aid, secure those advantages that will tell favorably upon their whole future course as ambassadors for Christ. This fund supplies the needed help.

#### SUPERANNATED MINISTERS' FUND.

During the year \$76.00 have been granted to aged and infirm brethren, and the widows of deceased ministers. The claims of this kind have not been numerous during the past year; but it has afforded your Board great satisfaction thus to contribute to cheer the solitary hours of those whose active energies, in health, were devoted to the spread of the gospel, and also to aid the widows of those who, while laboring for the salvation of souls, were unable to make provision for the future necessities of their families.

#### SABBATH SCHOOL FUND.

The following amount (\$79) has been voted to Churches seeking to secure or replenish libraries for their Sabbath schools. By this means, in many districts, a large amount of valuable literature has been circulated where the usual means of grace have been but scantily enjoyed.

#### GENERAL MISSIONARY AGENT.

It has long been the painful conviction of your Board, that as a denomination, we are doing very little Home Missionary work, compared with what we ought to do, and what we are fully able to do, providing the proper means were employed, and vigorously worked out. It was, therefore, resolved to employ a "General Missionary Agent," if a suitable person could be found, who should devote his time in carrying out the objects contemplated by our Society. The Board remembered the advantages derived formerly from the efficient labors of the Rev. Thomas Todd, and felt that if his services could be again secured, the operations of the Society might be greatly enlarged and the results of a

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more satisfactory nature. Our brother was engaged as pastor of the Baptist Church at Sussex; it was felt to be a very delicate matter to ask that Church to surrender their pastor, especially as they had been called upon before to give up a beloved and successful minister for the good of the denomination. The Sussex Church felt very reluctant to part with Brother Todd, but generously consented to liberate him from his engagement with them, that he might enter upon the very important work for which the Board had selected him. Our brother commenced his labors by negotiating with the various parties for the location of the eight brethren from Acadia College who are to labor among us during the vacation. This involved an extensive correspondence, which led to very satisfactory results. During the ensuing year our brother will be engaged in visiting the Churches. The following brief memorandum sufficiently designates the work expected from the Agent by the Board:

*Resolved*, That the General Missionary Agent, Brother Todd, be instructed in the prosecution of his work in connection with this Board, to preach the gospel as he may have opportunity; to collect funds on the Union plan where practicable; and for the specific objects embraced in our Society where not procurable as above; and further, to form Societies, appoint collectors, or otherwise arrange for the collection of funds in all our Churches; and by every means, within his ability, to awaken an interest in the cause of our Redeemer, and stimulate a spirit of Missionary zeal throughout our body.—2d February, 1874.

Besides the direct Missionary work, Brother Todd has engaged with the Rev. I. E. Bill to look after the financial affairs of the *Christian Visitor*; Brother Bill engaging to pay one-half of his salary. By this arrangement the expenses of the Society will be considerably lessened, without materially interfering with the great objects of the Agent's mission. It can scarcely be necessary to bespeak for our brother the active co-operation and christian sympathy of the pastors and churches.

In conclusion, the Board calls upon the Churches for increased contributions to the funds of the Society. "The liberal soul deviseth liberal things, and by liberal things it shall stand." In employing our means for the promotion of the spiritual well-being of others, we bring blessings upon our own souls. The reflex influence of christian labor has always been felt where such labor has been employed. Sometimes uneasiness has been felt lest the interest taken in Foreign Missions should unfavorably affect our Missions and christian work at home; but the contrary has always proved to be case. This has been exemplified in our sister Province, Nova Scotia; the Churches there have contributed largely to the funds of the Foreign Missionary Society, and have, simultaneously, made unexampled efforts for the destitute portions of their own Province, and with unprecedented success. Revivals are in active operation in almost every part of that Province, and very numerous additions to the Churches have been recorded. It has been recently stated that nearly 2,000 persons have been baptized since the beginning of the year; while, on the contrary, in New Brunswick, we have contributed but little towards the Foreign Mission, and we certainly cannot boast of what we have done for the Home field. Probably, as a consequence, our Churches, instead of rejoicing in revivals, are mourning over their leanness and want of spiritual life. Of the seven missionaries who lately left our shores for Asia, all were natives of Nova Scotia, and not one a native of New Brunswick.

Brethren, let us arouse, and while we cry mightily, "Awake, awake, put on thy strength, oh, arm of the Lord, awake!" let us also admonish ourselves, saying, "Awake, awake, put on thy strength, oh, Zion, put on thy beautiful garments, oh, Jerusalem!" May the Lord revive his work in our midst.

The N. B. Baptist Home Missionary Society in Account with  
G. M. Steeves, Treasurer.

1873.		Dr.	1874.		Dr.
		To paid—	Jan. 6.	Mr. G. F. Currie, M E F,	\$25 00
July 8.		Rev. T. B. Layton, H M F,	6.	do. I M F,	25 00
12.		Pollett River S. S., S S F,	8.	Mrs. Robinson, I M F,	15 00
12.		1st Elgin S. S., S S F,	8.	Dorchester Road S S, S S F,	5 00
Aug. 2.		Z. G. Gabel, F M F,	8.	Mrs. McInnis, I M F,	6 00
4.		Rev. W. M. Edwards, H M F,	8.	Rev. W. M. Edwards, H M F,	12 50
9.		Barnes & Co., printing, M F,	8.	Rev. J. Walker, I M F,	10 00
12.		Mrs. Robinson, I M F,	17.	Rev. T. B. Layton, H M F,	25 00
16.		Rev. W. C. Rideout, H M F,	31.	do. "	25 00
16.		2d Elgin Church S. S., S S F,	Mar. 3.	Rev. J. D. Katman, H M F,	5 00
16.		Pollett River S. S., S S F,	3.	Rev. George Seely, H M F,	25 00
Sept. 2.		Mrs. McInnis, I M F,	3.	Mr. E. Howe, M E F,	12 50
2.		Zion Church S. S., S S F,	7.	Rev. W. M. Edwards, H M F,	12 50
Oct. 7.		Rev. W. M. Edwards, H M F,	7.	do. S S F,	2 00
7.		E. Hickson, S. S., S S F,	13.	Mrs. McInnis, I M F,	5 00
8.		Long Reach S. S., S S F,	May 1.	Mr. G. F. Currie, M E F,	25 00
22.		Rev. J. M. Currie, H M F,	1.	Rev. J. Walker, I M F,	10 00
22.		Florenceville S. S., S S F,	1.	Mr. J. Goodwin, M E F,	31 25
25.		Mr. G. F. Currie, H M F,	5.	Rev. W. A. Crandall, H M F,	41 65
Nov. 1.		Rev. J. C. Steadman, S S F,	5.	Rev. D. W. Crandall, "	50 00
3.		Rev. George Seely, H M F,	6.	Mr. E. Howe, M E F,	25 00
11.		Rev. I. E. Bill, jun., H M F,	June 2.	Acadia College,	5 20
11.		Hainsville Church, H M F,	2.	Mr. G. F. Currie, M E F,	25 00
11.		Mr. E. Hatfield, M E F,	2.	Mr. J. Goodwin, M E F,	25 00
11.		Mr. E. Howe, M E F,	12.	Rev. George Seely, H M F,	20 88
11.		Mr. J. Goodwin, M E F,	22.	Point DeBute, S S F,	5 00
11.		Rev. F. Beattie, M E F,	22.	Z. G. Gabel, F M F,	26 85
Dec. 8.		Rev. D. W. Crandall, H M F,		Balance on hand,	505 50
8.		Rev. W. A. Crandall, S S F,			
16.		Rev. J. C. Steadman, S S F,			\$1,726 17
18.		Rev. George Seely, H M F,			
29.		Dr. Spurden, G E F,			

1873.		Cr.	1874.		Dr.
June 17.		By balance, .....	.....	.....	\$571 61
17.		" cash from Leinster street Church—			
		M. F., .....	.....	\$3 00	
		M. E., .....	.....	22 55	
		F. M., .....	.....	26 85	
		H. M., .....	.....	30 85—	88 25
12.		" cash from Eastern Association, per Rev. W. B. Boggs—			
		M. F., .....	.....	\$86 92	
		H. M., .....	.....	107 80	
		Union, .....	.....	214 97—	359 19
14.		" collection, per Miss Francis, .....	.....	.....	1 00
17.		" additional from E. Association, per Rev. W. B. Boggs—			
		M. F., .....	.....	\$2 50	
		Union, .....	.....	6 50—	9 00
23.		" cash from Western Association, per Messrs. G. White			
		and J. S. May—			
		M. F., .....	.....	.....	62 75
		S. S., .....	.....	\$0 50	
		I. M., .....	.....	38 15	
		M. E., .....	.....	15 60	
		H. M., .....	.....	78 70	
		Dr. Spurden, .....	.....	26 40	
		F. M., .....	.....	149 44	
		Union, .....	.....	48 81—	357 60
July 26.		" cash from 2d Sackville Church Union, .....	.....	.....	4 00
Aug. 8.		do. Hammond Vale, .....	.....	.....	2 75
Sept. 13.		do. Mary J. McLeod, .....	.....	.....	50
13.		do. Quarterly Meeting at Collina Corner, .....	.....	.....	6 84
Oct. 7.		do. R. T. Clinch, Esq., Union, .....	.....	.....	25 00
Nov. 3.		do. H. Vaughan, Esquire, .....	.....	.....	20 00
		Carried forward, .....	.....	.....	\$1,726 17

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1873.		<i>Brought forward.</i>		Cr.		
Nov. 3.	By cash from Brussels street Church—	.....	.....			\$1,726 17
	S. S.,	.....	.....	\$0 75		
	L. M.,	.....	.....	25		
	H. M.,	.....	.....	1 25		
	Union,	.....	.....	6 25		\$8 50
Dec. 13.	do.	.....	.....			
1874.	Col. Quarterly Meeting at Havelock, H. M.,	.....	.....			15 23
Feb. 19.	do.	.....	.....			
Mar. 12.	do.	.....	.....			13 35
April 12.	do.	.....	.....			6 61
May 6.	do.	.....	.....			125 00
June 22.	do.	.....	.....			4 46
	Germain Street Church, U. F.,	.....	.....			50 00
						<u>\$1,726 17</u>

Balance on hand belongs to various objects, as follows:

Sabbath Schools,	.....	.....	\$158 01
Home Missions,	.....	.....	210 28
Superannuated Ministers,	.....	.....	154 46
General Education,	.....	.....	38 54
Minutes,	.....	.....	4 78

Less Ministerial Education, overdrawn,

\$561 02

55 52

\$505 50

G. M. STEEVES, TREASURER.

I have examined the within Account, accompanied with vouchers for the debit side, and find the same correct and satisfactory.

A. McL. SEELY, AUDITOR.

Saint John, N. B., August 4th, 1874.

# THE NEW BRUNSWICK BAPTIST EDUCATION SOCIETY.

FOUNDED A. D. 1836.

## OFFICERS FOR 1874-75.

*President*—A. F. Randolph, Esquire.

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

*Treasurer*—R. G. Lunt, Esquire.

*Secretary*—James A. Estey.

*Board of Directors*—C. L. Hart, A. D. Yerxa, W. S. Estey, C. F. Clinch, C. D. Everett, Wm. Vaughan, R. T. Babbitt, J. R. Bradford, J. T. Toole, James Titus, A. W. Masters, C. E. Burnham, C. G. Berryman, G. M. Steeves, John Fisher, John H. Harding, Henry Vaughan, H. C. Stubbs, John Smith, D. V. Roberts, Gilbert V. White, R. H. Phillips, James H. Moran, and Hon. Judge Steadman.

*Trustees of the Seminary*—Rev. C. Spurden, D. D., Z. G. Gabel, Henry Vaughan, A. F. Randolph, and John H. Harding, Esquires.

## Thirty-Eighth Anniversary of the New Brunswick Baptist Education Society.

### MINUTES

*Of the Meeting of the Baptist Education Society, held in connection with the Western New Brunswick Baptist Association, at Jacksonville, on Wednesday afternoon, June 24th, 1874.*

In accordance with the recommendation of the Committee of Arrangements, the Association gave place to the deliberations of the Education Society.

In the absence of the President and Vice-Presidents, W. S. Estey, Esquire, took the chair.

Read Report of Secretary. Read Report of Committee of Management at Fredericton. Reports adopted.

On motion—It was decided that the Bond of School Trustees for \$5,000, be deposited in the Bank of New Brunswick, Saint John, in the name of the Western and Eastern Baptist Associations.

On motion—The following gentlemen were appointed a Committee to nominate officers for the ensuing year—Rev. Messrs. Pope, Todd, and John H. Harding, Esquire.

On motion—*Ordered*, That the Seminary Library be kept in the Parsonage at Fredericton.

On motion—That the interest on the Bond for \$5,000, as it becomes due, be paid over to Rev. Calvin Goodspeed, on account of his claim against the Educational Society.

The Committee of Nomination having returned, reported—That the Officers of the Society for the ensuing year, be the same as last year, with the exception of A. F. Randolph, Esquire, to be President, instead of Z. G. Gabel, Esquire, (who asked to be relieved of the duties of President, which office he has filled for several years,) and J. H. Harding, Esquire, to be Director, in the place of the late Asa Coy, Esquire.

*Ordered*—That the Society hold a meeting in Saint John, on the day previous to the Convention.

On motion—The meeting adjourned.

JAMES A. ESTEY, *Secretary*.

#### SECRETARY'S REPORT.

The Secretary of this Board regrets his inability, owing to the course of events, to report upon denominational education for the past year; but with the closing of the Seminary at Fredericton, ceased our educational efforts for the present.

The denomination at the last Associations having recommended the sale of the Baptist Seminary at Fredericton, by the following Resolution:

"*Resolved*, To recommend to the Association that the property in Fredericton, known as the Baptist Seminary, be sold for the highest possible price, and the money securely invested, to be appropriated for educational purposes, as the denomination in this Province shall direct."

The Board having had transmitted to them the following offer of purchase for the Seminary at Fredericton, from the Board of School Trustees for Fredericton.

(COPY.)

At a meeting of the Board of School Trustees of Fredericton, held on Friday, November 28, 1873, the following resolution was passed:

"*Resolved*, That this Board offer the sum of Five Thousand Dollars (\$5,000) for the Baptist Seminary, with all the ground between the fence dividing the Baptist Church lot from the Seminary lot and George street, running back to the rear of the lot; the same to be paid by Debentures of this Board at par; and that the Secretary communicate the foregoing resolution to the Rev. Dr. Spurden, and request an early reply.

"Extract from the Minutes.

(Signed)

"JULIUS L. INCHES, *Secretary*."

A meeting of this Board was held in Saint John, on the 9th day of December, called for the especial purpose of considering this offer.

After considerable discussion by the members present, it was decided that the offer of \$5,000, made by the School Trustees of Fredericton, for the Seminary building and land at Fredericton, be accepted.

At this meeting it was also decided that the furniture of the Seminary be sold.

The Report of the Executive Committee at Fredericton furnishes the details of sale of Seminary and furniture.

JAMES A. ESTEY, *Secretary to Board*.

## REPORT OF EXECUTIVE COMMITTEE.

The Committee, appointed by the Board of Directors of the Education Society to look after the interests of the Seminary at Fredericton, beg leave to report:

That, in accordance with the resolution of the Directors, the furniture was sold by auction in January last, and the proceeds were handed over to Mr. Gabel, to meet his claim for money laid out in the purchase of the same. The sale, after deducting all expenses, realized \$247.56 (two hundred and forty-seven dollars and fifty-six cents).

The desks were not sold at that time, but were reserved in order that their full value might be obtained.

Four double desks have been sold to the Trustees of Schools at Maugerville, and the amount (twenty dollars), less one dollar for unscrewing and removing all the desks and seats, was remitted to Mr. Gabel.

There are still on hand 21 (twenty-one) double desks, and the same number of single ones. These your Committee have taken measures to dispose of as soon as possible.

The books composing the Library have been given at different times by friends of the Seminary—some from this Province, but chiefly from England. It remains for the Education Society to determine what shall be done with these books. It became necessary to remove them from the building after the property had been sold; they were consequently placed in the parsonage at Fredericton, where they still remain.

The building and lands, according to a resolution of the Directors, were sold to the Trustees of Schools, Fredericton, for the sum of \$5,000 (five thousand dollars), payable in School Debentures, bearing interest at six per cent., to commence on the 1st January, 1874.

In order to give a valid title to the property, it was found necessary to obtain an Act of Assembly, empowering the Trustees of the Seminary building and land to dispose of the same. This was done at the last session of the Legislature.

The property has been deeded to the Board of Trustees for Schools, Fredericton, and the bond for \$5,000 has been handed to Mr. Henry Vaughan, Saint John, by him to be deposited for safe keeping in the Bank of New Brunswick.

By order of the Committee.

C. SPURDEN, *Secretary.*

Fredericton, 25th May, 1874.

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**CONSTITUTION**  
OF THE  
**NEW BRUNSWICK BAPTIST EDUCATION SOCIETY**  
AS FORMED IN 1834.

1. That this Society be called "THE NEW BRUNSWICK BAPTIST EDUCATION SOCIETY."
2. That each subscriber of Twenty Shillings, annually, shall be a member; and that a donation of not less than Ten Pounds, at one time, shall constitute an individual a member for life.
3. That a General Meeting of the Society be held annually.
4. That the Officers of the Society shall be a President, two Vice-Presidents, a Secretary, Treasurer, Board of Directors, and a Committee of Management.
5. That the Board of Directors shall be composed of all the ordained Baptist ministers and twenty-four persons, at least twelve of whom shall be regular members of Baptist Churches, in connection with the New Brunswick Baptist Association.
6. That the Committee of Management, consisting of seven, shall be chosen by the Board of Directors, who shall have power to change all or any of them whenever they think it desirable.
7. That the Funds of this Society be appropriated to the establishment and maintenance of a Seminary of Learning at Fredericton, under the management of the Committee, and supervision of the Board of Directors.
8. The Board of Directors shall meet at least once a year, to make such general regulations as may be deemed necessary for the promotion of the objects of the Society, and the government of the Committee.
9. It shall be the duty of the Committee to conduct the business of the Society, and to provide pious and efficient Teachers, under whose care and that of the Committee it shall be an all-important object to inculcate sound, religious, and moral principles, and to induce habits of industry, good order, and economy.
10. It is contemplated that this Institution shall afford the means of instruction in the usual branches of English Literature, and of Scientific, Classical, and other Studies, which usually comprise the course of education at an Academy, Theological Seminary and College.
11. That the Seminary be open to persons of any denomination.
12. The Tuition and Board to be fixed at as low a rate as possible.
13. That eleven of the Board of Directors shall form a quorum.
14. That no alteration shall be made in the Constitution of this Body, unless with the consent of at least two-thirds of the Board of Directors.

**FORM OF PROMISE.**

We, the undersigned, engage to pay annually the sum set opposite our names, as annual subscribers to the New Brunswick Baptist Education Society—the year commencing from the first day of July in each year—unless notice in writing be given to the President or Secretary of the Society, discontinuing such annual subscription.

## CONSTITUTION

OF THE

## NEW BRUNSWICK BAPTIST HOME MISSIONARY SOCIETY.

ARTICLE 1.—This Society shall be called the NEW BRUNSWICK BAPTIST HOME MISSIONARY SOCIETY.

ART. 2.—The design of this Society shall be to promote the faithful preaching of the Gospel of Christ, and to spread Bible Christianity throughout the destitute sections of New Brunswick.

ART. 3.—Any person may become a member of this Society, by contributing \$1 or upwards, annually to the funds. Thirty dollars paid at any one time shall constitute a life member; and any person paying a sum, which, in addition to previous contributions, shall amount to one hundred dollars, shall be a Director for life; and any Baptist Church or Association or Auxiliary, which contributes annually to this Society, shall be entitled to be represented by one delegate for every twenty dollars so contributed.

ART. 4.—The officers of this Society shall be a President, Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Auditor, who shall be annually appointed by the Society.

ART. 5.—The Society shall appoint an Executive Committee, exclusive of the officers above named, residing in the City of Saint John and its vicinity. The officers above named shall be members *ex officio* of the Executive Committee, seven of whom shall be a quorum at any meeting regularly convened. This Committee shall have power to call its own meetings, form its own rules of business, and fill any vacancies which may occur during the year, and convene special meetings of the Board and of the Society, shall appoint Missionaries, and instruct them as to their sphere of labors, shall expend the funds for the objects of the Society, providing that all amounts contributed for any specific object, shall, as far as possible, be faithfully applied in accordance with the wish of the donors; shall employ such agency or agencies for the collection of funds, and for all such purposes as the interests of the Society may demand, and shall make an annual report of their proceedings to the Society.

ART. 6.—Every Auxiliary Society, who shall agree to commit all its funds to the direction of the Society, shall be entitled to receive missionary labor, in such field as it may designate, to an amount at least equal to its contributions; provided such designation be made at the time of payment.

ART. 7.—The officers of Auxiliary Societies shall be *ex officio* Directors of this Society, and their members shall be members of this Society.

ART. 8.—The annual meeting of this Society shall be held at such time and place as shall be determined upon at a previous annual meeting.

ART. 9.—No alteration of this Constitution shall be made without an affirmative vote of two-thirds of the members present, at an annual meeting.

## FORM FOR THE CONSTITUTION OF THE AUXILIARY.

ART. 1.—This Society shall be called the \_\_\_\_\_  
**MISSIONARY SOCIETY—Auxiliary to the "New Brunswick Baptist Home  
 Missionary Society."**

ART. 2.—The object of this Society shall be to aid in supplying the  
 destitute with the blessings of the Gospel.

ART. 3.—All persons contributing \$1 per annum shall be members of  
 the Society, and every person paying \$10 at any one time, shall be a  
 member for life.

ART. 4.—The business of this Society shall be conducted by a Board,  
 consisting of a President, Vice President, Secretary, Treasurer, and  
 Managing Committee, seven of whom shall form a quorum to do  
 business.

ART. 5.—The Society shall meet annually, at such time and place as  
 may be agreed upon at a previous meeting, when the officers for the  
 ensuing year shall be elected, and such other business transacted as the  
 requirements of the Society may demand.

ART. 6.—The Secretary shall keep up such correspondence with the  
 New Brunswick Baptist Home Missionary Society, as the general in-  
 terests of the Missionary cause may require.

## RULES TO BE OBSERVED BY MISSIONARIES.

RULE 1.—The Missionaries of the Board are expected to communicate  
 with the Corresponding Secretary monthly, and oftener, if necessary ;  
 giving a condensed sketch of their labors, and such items of intelligence  
 relating to their Mission as may be useful to the Board, or of general  
 interest to the denomination.

2.—Each Missionary shall be instructed to form Auxiliaries to the  
 New Brunswick Home Missionary Society in the field of his labor, for  
 the purpose of raising funds for the Society, to take collections publicly  
 and privately, whenever he can do so with propriety, and in every way  
 that he can consistently replenish the funds of the Society.

3.—A faithful account of all contributions in money, or in other  
 things, shall be transmitted through the Corresponding Secretary to the  
 Board, and no money shall be paid him by the Treasurer without an  
 order signed by the Chairman and Corresponding Secretary, or in their  
 absence, by three of the members of the Board.

4.—Each Missionary shall keep a faithful record of the places visited,  
 the number of sermons preached, of converts baptized, of churches  
 formed, of visits made, of meetings held, of Sabbath Schools established,  
 of Temperance Societies formed, of Tracts distributed, &c., in the  
 course of the year, and report the same to the Corresponding Secretary  
 at the close of each year.

5.—When Missionaries are employed permanently, in case of their  
 wishing to retire from the service of the Board, they must give three  
 months notice to that effect, and no Missionary shall change his field of  
 labor without consent of the Board.

6.—The Missionaries of this Board shall be amenable to the Board for a faithful performance of their duty as Christian Missionaries, and shall be liable to be dismissed at any time for dereliction of duty, or immorality of conduct, or for preaching sentiments in opposition to God's Word.

### REGULATIONS OF THE BOARD.

RULE 1.—There shall be a meeting of this Board for the transaction of business on the first Monday in every month.

2.—The Recording Secretary shall keep a faithful record of the transactions of the Board.

3.—The Corresponding Secretary shall prepare a faithful report annually, of the operations of the Society, which, if judged advisable, shall be printed under the direction of the Society.

4.—No man shall be employed by the Board who cannot furnish satisfactory evidence of good moral and religious character, of consecration under divine influence to the work of the Ministry, and of such mental attainments as shall enable him, with the divine blessing, faithfully and successfully to fulfil its responsible duties.

5.—In case of wishing to dismiss a Missionary permanently employed, on account of incompetency on his part to fulfil the duties of his calling, or on account of inability on the part of the Board to pay his salary, three months notice shall be given to such Missionary.

### SALARIES FOR MISSIONARIES.

The salaries of Missionaries shall be governed by their circumstances, and by their field of labor. In every case strict economy shall be observed.

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## COVENANT.

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

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

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

### A DECLARATION

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

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

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

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

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

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

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

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

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

9. That God the Father has chosen a great multitude of the human family, whom no man can number, of all nations, and kindreds, and people, and tongues, and given them to his Son in the covenant of his grace, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works, which is the only foundation of salvation for lost and helpless sinners; and thereby the Ministers of the Lord are encouraged to preach the Gospel to every rational creature, because the purposes of God, and the infinite value of Christ's atonement, secure the increase and establishment of Christ's kingdom, so that the kingdoms of this world shall become the kingdom of our Lord and of his Christ; and He shall reign for ever and ever. Rom. viii. 29, 30; Eph. i. 4, 5, 11; John vi. 37-39; Rev. vii. 9; Titus ii. 14; Mark xvi. 15; 2 Tim. ii. 10; Isa. ix. 7; Rev. xi. 15.

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

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

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

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

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

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

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

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

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

## PART THE SECOND.

### Concerning a Visible Church of Christ, and its Discipline.

1. We believe that a particular visible Church of Christ is a number of Saints and people, by mutual acquaintance and communion voluntarily and understandingly covenanting and embodying together, for upholding and promoting the worship and service of God, to shew forth his glory, and for their own edification: 1 Peter, ii. 5; Acts, ii. 42, ix. 31; Hebrews, x. 25; Eph. iv. 15, 16.

2. That Baptism and the Lord's Supper are ordinances of Christ to be continued until his second coming, and that the former is requisite to the latter—that is to say, that those are to be admitted into the communion of the Church, and to partake of all its ordinances and privileges, who upon profession of their faith have been baptized by Immersion, in the name of the Father, and of the Son, and of the Holy Ghost: *Matt. xxviii. 19, 2 9*; *1 Cor. xi. 23-26*; *Acts ii. 41, 42, and ix. 18-26*; and *viii. 12, 35-39*; *Matt. iii. 6-16*; *Rom. vi. 4*; *Col. ii. 12*; *Gal. iii. 27*; *Matt. xxvi. 26-28*; *Acts xx. 11* *1 Cor. x. 16*.

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

4. That a Church thus gathered hath power to choose, and by Elders to ordain those officers that Christ hath appointed in his Church, viz.: Bishops or Elders, and Deacons; and also to depose such officers who walk contrary to the rules of the Gospel; and to discipline their members, though in some cases it may be convenient and profitable to request the advice of the neighboring Churches of Christ: *Acts i. 21-26, vi. 3-6, xiv. 23, and xv. 6-31*; *1 Cor. v. 18*; *2 Thess. iii. 6, 14, 15*; *Titus iii. 10*.

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

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

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

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

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## DECLARATION OF FAITH.

PUBLISHED BY ORDER OF THE ASSOCIATION.

[Commonly known as the *New Hampshire Confession.*]

I. OF THE SCRIPTURES.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

II. OF THE TRUE GOD.—That there is one, and only one, true and living God, whose name is Jehovah, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. OF THE FALL OF MAN.—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence, or excuse.

IV. OF THE WAY OF SALVATION.—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin, honored the law by his personal obedience, and made atonement for our sins by his death; being risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

V. OF JUSTIFICATION.—That the great Gospel blessing, which Christ of his fullness bestows on such as believe in Him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. OF THE FREENESS OF SALVATION.—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to aggravated condemnation.

VII. OF GRACE IN REGENERATION.—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

VIII. OF GOD'S PURPOSES OF GRACE.—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end, that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy, and unchangeable; that it

utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel, is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

**IX. OF THE PERSEVERANCE OF SAINTS.**—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

**X. HARMONY OF THE LAW AND GOSPEL.**—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen man to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible Church.

**XI. THE GOSPEL CHURCH.**—That a visible Church of Christ is a congregation of baptized believers, associated by covenant, in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by His word; that its only officers are bishops or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistle to Timothy and Titus.

**XII. OF BAPTISM AND THE LORD'S SUPPER.**—That Christian baptism is the immersion of a believer in water, in the name of the Father, Son and Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Saviour, with its purifying power; that it is pre-requisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

**XIII. OF THE CHRISTIAN SABBATH.**—That the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparations for that rest which remaineth for the people of God.

**XIV. OF CIVIL GOVERNMENT.**—That Civil Government is of divine appointment, for the interests of good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

**XV. OF THE RIGHTEOUS AND THE WICKED.**—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

**XVI. OF THE WORLD TO COME.**—That the end of this world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men, on principles of righteousness.

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## CHURCH COVENANT.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give up ourselves wholly to Him; we do now solemnly and joyfully covenant with each other, to WALK TOGETHER IN HIM WITH BROTHERLY LOVE, to His glory as our common Lord. We do, therefore, in His strength engage— That we will exercise a mutual care, as members one of another, to promote the growth of the whole body in Christian knowledge, holiness, and comfort; to the end that we may stand perfect and complete in all the will of God.

That to promote and secure this object, we will uphold the public worship of God and the ordinances of His house; and hold constant communion with each other therein; that we will cheerfully contribute of our property for the support of the poor, and for the maintenance of a faithful ministry of the Gospel among us.

That we will not omit closet and family religion at home, nor allow ourselves in the too common neglect of the great duty of religiously training up our children, and those under our care, with a view to the service of Christ, and the enjoyment of heaven. That we will walk circumspectly in the world, that we may win their souls; remembering that God hath not given us the spirit of fear, but of power and of love, and of a sound mind; that we are the light of the world and the salt of the earth, and that a city set on a hill cannot be hid. That we will frequently exhort, and, if occasion shall require, admonish one another, according to Matthew xviii., in the spirit of meekness; considering ourselves, lest we also be tempted, and that as in baptism we have been buried with Christ, and raised again; so there is on us a special obligation henceforth to walk in newness of life. And may the God of peace who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will; working in us that which is well pleasing in His sight, through Jesus Christ: to whom be glory forever and ever. Amen. See Matt. 3: 5, 6, 11, 13-16; 20: 22, 23; 21: 25; 28: 19. Mark, 1: 4, 5, 8, 9, 10; 11: 30; 16: 15, 16. Luke, 3: 3, 7, 12, 16, 21; 7: 29, 30; 12: 50; 20: 4. John, 1: 28, 31, 33; 3: 22, 23; 4: 1, 2. Acts, 1: 5, 22; 2: 38, 41; 8: 12, 13, 36-39; 9: 18; 10: 37, 47, 48; 13: 24; 16: 16, 33; 18: 8, 25; 19: 4, 5; 22: 16. Rom. 6: 3, 4. 1 Cor. 1: 13-17; 10: 2; 12: 13; 15: 29. Gal. 3: 27. Eph. 4: 5, Col. 2: 12. Heb. 6: 2. 1 Peter, 3: 21.

## ACT OF ASSEMBLY.

AN ACT FOR THE INCORPORATION OF CERTAIN BODIES IN CONNECTION WITH THE EASTERN AND WESTERN BAPTIST ASSOCIATIONS.

Passed 12th April, 1865.

WHEREAS certain persons are associated together in Churches constituting a religious community known as the Baptist Church, in connection with the Eastern and Western Associations: And whereas sundry Baptist Associations, buildings have been erected, and lands purchased or otherwise conveyed or held in trust for the use of such Churches in the several Counties of this Province, or for educational or other benevolent objects in connection therewith, and inconveniences have been experienced in managing the same by Trustees, without being incorporated for that purpose:

Be it therefore enacted by the Lieutenant Governor, Legislative Council, and Assembly, as follows:—

1. Every Board of Trustees of any Chapel or Seminary for education, and land and buildings held therewith, or held for the purpose of erecting any Chapel or Seminary thereon for the use and benefit of any Baptist Church in connection with the Eastern and Western New Brunswick Baptist Associations, or other Society, to be hereafter chosen for any such purpose, and their successors, shall be a body corporate by the name of "The Trustees of the Baptist Chapel," or other property, as the case may be, in the place in which the trust property may be situate, and by that name shall have perpetual succession, power to sue and be sued, a common seal renewable at pleasure, power to hold and receive real and personal estate, and improve, sell, let, or assign the same, or any part thereof, or any interest in or arising out of the same, and make bye laws, and exercise such other powers as are conferred by law for the purpose of managing the temporal affairs of the said chapel, or other property of the Church to which the same may belong, or the educational or other objects to which it may be devoted.
2. All Chapels or other property as aforesaid, held in trust as aforesaid, in any part of the Province, shall be subject to the provisions of this Act whenever a Board of Trustees to manage the same shall be elected as hereinafter mentioned, and a conveyance thereof shall be made to the Corporation by the existing Trustees; and the said Corporation shall then hold the same for the purposes aforesaid, with as good a title, legal and equitable, as such Trustees had at the time of the conveyance.
3. Every such Church, together with the congregation regularly attending and contributing to its funds by pew rents or otherwise, may annually at such time and in such manner as each Church shall prescribe, by the male members present at any meeting for the purpose, elect any number of Trustees, not less than three nor more than nine, from among the male members of the said Church or congregation, or both, who shall continue in office for one year, or until others are elected in their stead.
4. Every meeting of the Church, or Church and congregation, for any of the purposes aforesaid, shall act on notice to be given by the Pastor or Minister presiding over the same, or if there be none, by any Deacon thereof at any usual meeting of the Church for worship or business.
5. Such Trustees may, on due notice, meet together and manage the temporal affairs of the Chapel for which they are elected, and the property in connection therewith, for the benefit of the Church to which it shall belong.
6. Every Educational or other Society as aforesaid, may, at its Annual Meeting to be held at either of the said Associations or elsewhere, on notice by post or otherwise, elect from among its members such number of Trustees as may be deemed necessary for the management of the affairs of any Seminary in connection therewith, who, together with all the ministers of the denomination accredited at such Association, as additional or *ex officio* Trustees, may transact its business on due notice to be given as aforesaid, or by a Committee to be appointed for that purpose at the same time by the said Trustees.
7. Whenever, by this Act, any Board of Trustees, or number of persons may be required to do any act, a majority of those present at the meeting shall be sufficient for the purpose.
8. The annual revenue derived from the rent of lands belonging to any such Chapel, Seminary, or Society as aforesaid, shall not exceed five hundred pounds.