

MINUTES
OF THE
SEVENTEENTH SESSION
OF THE
Eastern Baptist Association
OF
NOVA SCOTIA-
HELD AT UPPER LONDONDERRY.
Saturday, Monday and Tuesday, July 6th, 8th and 9th, 1867.
TOGETHER WITH
THE CIRCULAR LETTER, &c.

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HALIFAX, N. S.
"CHRISTIAN MESSENGER" OFFICE.
1867.

SEVENTEENTH SESSION
General Synod of the
United Church of Christ in America

NOVA SCOTIA
HELD AT UPPERTOWN, NEW BRUNSWICK

September 18th and 19th, 1887

THE CIRCULAR LETTER

HALLAM, N. B.
SEPTEMBER 18, 1887

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CONSTITUTION
OF THE
EASTERN BAPTIST ASSOCIATION OF NOVA SCOTIA.

ARTICLE 1st.—This body shall be called the Eastern Baptist Association of Nova Scotia, and shall consist of Delegates representing the Churches of which it is composed, each of whom shall be a member of one of those churches, together with Delegates from corresponding Associations, and such others as may, by the Association, be invited to sit in Council.

ART. 2nd.—Each church connected with the body may send five Delegates besides its Pastor.

ART. 3rd.—The object of this Association being the cultivation of Christian Union, the promotion of individual godliness, and by mutual consultation, to seek, in the use of Scriptural measures, the extension of the Redeemer's Kingdom—it disclaims all authority over the Churches, and shall in no case interfere with their internal concerns, or their entire scriptural independency. Yet it may dissolve its connection with any Church that, upon sufficient examination, shall be judged by the Association to have departed essentially from Scripture principles or Baptist faith and principles.

ART. 4th.—This Association shall meet at such time and place as it may appoint, and the meeting shall be opened with devotional exercises.

ART. 5th.—The officers of the Association shall be—a Moderator, who shall preside at all the meetings, nominate all the Committees not otherwise provided for, and perform all the duties naturally connected with such office; a Clerk, who shall keep a record of all the business transacted, prepare the Minutes for the press, and attend to their distribution; and a Treasurer, who shall receive all the monies contributed for the purposes of the Association, and dispose of them according to its direction. All the officers shall remain in office until their successors are chosen.

ART. 6th.—The religious sentiments of this body are those expressed in the "Articles of Faith and Practice of the Baptist Churches in Nova Scotia."

ART. 7th.—The Association may receive any Church which, by letter, shall apply for admission, and shall give satisfactory evidence of its faith and order, in agreement with the religious sentiments of this body; and each Church belonging to this body shall send annually a letter, containing an account of its history for the year preceding, particularly of its additions and diminutions, with its number then in fellowship,—also, money to assist in publishing the Minutes. Any Church that for three successive years omits sending any Letter, Delegates, or money, shall be considered withdrawn from the Association, and shall be discontinued from the Minutes unless sufficient reason may appear to account for the omission, or provided it may appear desirable to make some inquiry, by committee or otherwise, and report at the next meeting of the Association.

ART. 8th.—This Constitution may be altered or amended by a vote of two-thirds of the members at any annual meeting of the Association.

RULES OF ORDER.

RULE 1st.—At each annual meeting the Letters from the Churches shall be first handed in, from which the Secretary shall immediately make out a list of Delegates.

2nd.—After religious worship the officers shall be chosen. The choice of the Moderator shall be made by ballot. No brother shall be chosen Moderator two years in succession.

3rd.—The first letter read shall be from the Church with which the Association is assembled.

4th.—No subject shall be discussed without a motion first made and seconded, and no person shall speak on any subject more than twice unless by consent of the Association.

5th.—When any church is received, the Moderator shall give to one of its delegates the right hand of fellowship.

6th.—At the commencement of each sitting the Minutes of the preceding one shall be read and approved, and of the last before the final adjournment.

7th.—Motions made and lost shall not be recorded on the Minutes, except so ordered by the Association.

8th.—All resolutions shall be presented in writing.

9th.—Each meeting for business shall be commenced and concluded with prayer.

10th.—No delegate shall leave the Association before the business is finished, without permission of the body.

11th.—These rules shall be read by the Moderator at the commencement of each annual session of the Association.

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Minutes.

UPPER LONDONDERRY, July 6th, 1867.

According to appointment the Association was organized at 2 o'clock, P. M., the usual hour.

The Moderator of last year, not being present, the Pastor of the church, Rev. J. E. Balcom, called the meeting to order. Prayer by Rev. W. H. Beckwith.

In the absence of the Clerk, Rev. D. A. Steele and Bro. C. L. Cox by request prepared from the letters the sub-joined list of

DELEGATES.

Alexandra, (Lot 49), P. E. Island—Rev. J. Davis.

Amherst—Rev. G. F. Miles, Dea. J. M. Layton, and Bro. George Dimock.

Amherst Shore—Rev. Caleb Spragg.

Brookfield—Bro. Wm. Carter.

Canso—Rev. D. A. Steele.

Charlottetown, P. E. I.—Rev. J. Davis.

Diligent River—Bro. D. H. Jenks.

Five Islands and Lower Economy—Rev. S. Thompson, Dea. Josiah Soley, Brethren David R. Soley and Wm. Simpson.

Glenville and River Philip—Rev. W. George, Dea. Joseph Dimock and Bro. H. A. Davison.

Goose River—Rev. T. A. Blackadar.

Goshen—Bro. Charles D. Nichols.

Great Village—Rev. J. E. Balcom, Deacons Ezra Layton and J. Gourley, Brethren T. B. Layton and John Peppard.

Greenville—Rev. S. Thompson.

Guysboro'—Rev. J. F. Murray.

Indian Harbor—Rev. H. Eagles.

Isaacs Harbor—Rev. H. Eagles.

Little River—Rev. Wm. George.

Lower Stewiacke—Rev. A. Chipman, Brethren J. W. Stevens and Benjamin Woodworth.

Maecan—Bro. Hance Mills.

Margaree, C. B.—Rev. J. F. Kempton.

Mira Bay, C. B.—Rev. T. H. Porter, Jr.

North River, P. E. I.—Rev. J. Davis.

North Sydney, C. B.—Rev. T. H. Porter, Jr.

Parrsboro'—Bro. Thos. Seaman.

Portauipique.—Rev. James Reid, Deacons George Davison and Jehiel Carr, Brethren Wm. Davison and Arch. Davison.

Pugwash.—Rev. T. A. Blackadar, and Bro. W. H. Seaman.

St Mary's, 1st.—Rev. H. Eagles,

St. Mary's, 2nd.—Rev. H. Eagles.

St. Peter's Road, P. E. I.—Rev. J. Davis.

Sydney, C. B.—Rev. T. H. Porter, Jr.

Truro.—Rev. D. W. C. Dimock, Deacons David Page and Richard Upham, Brethren Wm. Faulkner, A. J. Walker and Wm. Cummings.

Tryon, P. E. I.—Rev. J. Davis.

Uigg, P. E. I.—Rev. J. Davis.

Upper Londonderry.—Rev. J. E. Balcom, Deacons John [Carter and Wm. McCully, Brethren John Crowe, Charles McCully and William McCully, 4th.

Upper Stewiacke.—Revds. A. Chipman and O. Chute, Dea. William Bentley, Brethren Charles Cox and C. L. Cox.

Wentworth.—Rev. James Reid.

FROM OTHER ASSOCIATIONS.

Western.—Rev. Isa. Wallace.

Central.—Revds. John Chase, James Newcomb, E. O. Reid, J. T. Reid, A. F. Porter and Bro. S. Selden.

INVITED.

Brethren H. Morrow, W. Rees, Hector Munro, Arthur Johnson, John F. Crowe, J. L. Tremain, Professor D. F. Higgins, Robert Nelson, Robert Chambers, and Rev. W. H. Beckwith of St. John River, N.B.

OFFICERS.

The officers of the Association were then appointed as follows:

Moderator.—Rev. D. W. C. Dimock.

Clerk.—Rev. T. H. Porter, Jr.

Assistant Clerk.—Bro. T. B. Layton.

Treasurer.—Bro. H. C. Upham.

Rules of Order read. Committees were then chosen.

To EXAMINE AND READ LETTERS.—Revds. J. Davis, T. A. Blackadar, and Bro. S. Selden.

NOMINATION AND ARRANGEMENTS.—Revds. J. E. Balcom, D. A. Steele, O. Chute, and Bro. W. Faulkner.

The letters were then read, from which the annexed statistics were obtained. (See page 14).

Brethren W. Faulkner, W. Cummings, T. B. Layton, E. C. Banks and C. Cox were appointed Delegates to the Convention.

Resolved, That all Ministering Brethren attending sister Associations be our Delegates.

That twelve hundred and fifty copies of the Minutes be issued at the same rate as formerly.

COMMITTEES.

The Committee of Nomination and Arrangements reported as follows :

CIRCULAR LETTER.—Revds. J. Davis, T. H. Porter, Jr., and O. Chute.
MISSIONS.—Revds. A. Chipman, J. E. Balcom, J. Chase, Isaiah Wallace, Brethren S. Selden, E. Layton, W. Cummings, W. H. Seaman and J. L. Tremain.

EDUCATION.—Revds. Isaiah Wallace, D. A. Steele, J. F. Kempton, T. A. Blackadar, Prof. D. F. Higgins, Brethren C. L. Cox, J. W. Stevens, and W. Faulkner.

QUESTIONS IN LETTERS.—Revds. O. Chute, J. Davis, J. F. Murray, W. H. Beckwith, Brethren S. Selden and D. Page.

CHRISTIAN MESSENGER.—Revds. D. A. Steele, J. Reid, H. Eagles, W. George, S. Thompson, Brethren Arthur Johnson, George Davison, and W. Faulkner.

SYSTEMATIC BENEFICENCE.—Revds. T. H. Porter, Jr., A. F. Porter, Brethren H. Morrow, W. Cummings, E. Upham, and C. Cox.

TEMPERANCE.—Revds. J. Newcomb, T. A. Blackadar, Brethren D. H. Jenks, Joseph Dimock, B. Woodworth, J. L. Tremain and John Peppard.

That there be prayer meeting each morning at 8 o'clock.

That all Committees meet at 9 on Monday morning.

That the morning sessions commence at 10 o'clock and close at 12. Afternoon session commence at 2½ and close at 6 o'clock.

That the Circular Letter be read immediately after the Association Sermon.

That the Report on Education be submitted at the commencement of the Monday afternoon session, and the subject of Missions be taken up as soon as it shall be disposed of.

That the meeting of the Sabbath School Convention be the first thing on Tuesday morning.

That the Lord's Day services be as follows :—

DeBert River,—At 10.30 A. M., Rev. Isa. Wallace ;
 3.30 P. M., Rev. J. F. Kempton.

Masstown,—3 P. M., Rev. J. Chase.

Hemlock Grove,—2.30 P. M., Rev. J. Reid.

Lower Truro,—10.30 A. M., Rev. T. A. Blackadar.

Folly Mountain,—6.30 A. M., Rev. H. Eagles.

Folly Village, (Pres. House),—11 A. M., Rev. J. Davis ;
 6.30 P. M., Rev. T. H. Porter, Jr.

Great Village,—11 A. M., Rev. W. George; 3 P. M., Rev. A. Chipman; and 6.30 P. M., Rev. J. F. Murray.
Report adopted clause by clause.

Revds. J. F. Kempton, D. A. Steele, A. Chipman and J. E. Balcom were appointed a Committee on Departed Brethren.

Revds. J. E. Balcom, G. F. Miles, A. Chipman, Brethren C. L. Cox and Ezra Layton on Colportage.

The following resolution was then submitted, and after remarks by Revds. J. E. Balcom, J. Davis, D. A. Steele, W. H. Beckwith, Isa. Wallace, and Bro. S. Selden, adopted:—

That a Committee be appointed to suggest improvements in the management of this Association.

Revds. D. A. Steele, Isa. Wallace, W. H. Beckwith and J. F. Beckwith were constituted the Committee.

Some time was then spent in devotional exercises, and the session adjourned until Monday morning.

Services on Lord's day as above arranged.

Monday, July 8th, Morning Session.

Rev. D. A. Steele preached the Associational Sermon, text Ps. 119: 105. The usual collection was taken for Home Missions. Prayer by Prof. Higgins.

Minutes read and approved.

Several letters which had not been before received were read.

Resolved, That the resolution passed at the session of 1865 respecting those reported "Removed" be regarded as the standing order. See page 8, 1865.

As the time for adjournment had arrived it was voted that the Circular Letter for the present lie upon the table. Prayer by Rev. S. Thompson, and adjourned.

July 8th, Afternoon Session.

Rev. H. Eagles offered prayer. Minutes read and confirmed.

The Committee on Education reported. Earnest and interesting addresses were given by Revds. Isa. Wallace,

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John Davis, Prof. D. F. Higgins, Revds. G. F. Miles, J. Chase, and W. H. Beckwith, and the Report was adopted. (See Appendix A.)

The following resolution was then submitted by Bro. W. Faulkner with remarks, seconded by Bro. Selden, supported by Revds. J. Reid and H. Eagles, and adopted:

That the Endowment of Acadia College is of great importance to the Baptist denomination of the Lower Provinces; and that the Ministers and Delegates attending this Association do pledge themselves to use their influence in their several churches in order to consummate this great object.

The Report on Missions was submitted.

Resolved, That it lie over until the annual meeting of the Home Missionary Society immediately after the opening of the session to-morrow afternoon.

The Committee on the Circular Letter reported, recommending that it be read and left to the discretion of the Association.

After the Reading of the Letter, remarks were made by Revds. J. E. Balcom, W. George, G. F. Miles. It was then

Resolved, That the Letter be adopted, and published in the Minutes after some revision and abbreviation by the writer.

The Report of the Committee on Questions in Letters was submitted by Rev. J. Davis, received, and adopted clause by clause. (Appendix B.)

Resolved, That the private session recommended in the Report be held to-morrow morning at 9 o'clock.

Committed on Departed Brethren reported. Report adopted. (Appendix C.)

The Committee on Systematic Beneficence reported, and after remarks by Revds. J. Davis, T. H. Porter, Jr., and H. Eagles, the Report was adopted. (Appendix D.)

Resolved, That the appointment of the Preacher and Writer of the Circular Letter be referred to the Committee on Questions in Letters.

Resolved, That the letter from Riverside Lodge of Good Templars be referred to the Committee on Temperance.

After prayer by Rev. W. George, the session adjourned.

Tuesday, July 9th, Morning Session.

The Delegates met in private session.

Prayer by Rev. D. Steele. The letters from the Onslow

Church were then read. After discussing the whole question the following resolution was adopted:—

That this Association cannot receive either of the letters said to be from the Onslow Church, but recommend the Church to seek advice from judicious Brethren, and endeavor to settle their difficulties, and unite in harmonious action with as little delay as possible.

It was then *Resolved*, That the Brethren named as Delegates from the Onslow Church be invited to seats in this Association.

The private session having concluded, it was

Resolved, That the Association suspend to give opportunity for the meeting of the Sabbath School Convention.

SABBATH SCHOOLS.

Bro. S. Selden the President in the chair. Prayer by Rev. Isa. Wallace.

After some opening remarks by the Chairman the statistics were presented, letters read, and remarks made by the Secretary, Bro. T. B. Layton.

Interesting addresses were delivered by Rev. J. E. Balcom, Isa. Wallace, G. F. Miles, J. Davis and H. Eagles, with remarks by Brethren Joseph Dimock and W. Cummings.

The Association then resumed.

Minutes of Monday afternoon sitting read and confirmed.

The Report of the Committee on Colportage was submitted. After remarks by Revs. J. Davis, J. E. Balcom, B. Scott, D. A. Steele, and G. F. Miles, the petition was adopted. (Appendix E.)

The following resolution was then presented by Rev. Isa. Wallace, and passed:

As this Association has learned with pleasure that Rev. Jas. Newcomb has been engaged in circulating the Word of God and religious literature in various parts of the Province,

Therefore Resolved, That we heartily recommend Bro. Newcomb while pursuing this work, to the prayers, sympathies, hospitalities and contributions of the body.

Resolved, That we meet this afternoon at 2 o'clock.

Adjourned, with prayer by Rev. H. Eagles.

June 9th, Afternoon Session.

Prayer by Rev. C. Spragg. Minutes of morning session read and approved.

Resolved, That Bro. Steele be requested to prepare for the columns of the *Christian Messenger* his sermon preached before the Association.

In accordance with the recommendation of the Committee on Questions in Letters, it was

Resolved, That Bro. T. H. Porter, Jr., be appointed to preach the Associational Sermon next year, that Bro. E. N. Archibald be his alternate, and that Bro. M. P. Freeman write the Circular Letter.

The Report on Temperance was submitted and adopted. (Appendix F.) The Committee having recommended the reading of the communication from Riverside Lodge before the whole body, upon hearing it, after remark, it was

Resolved, That the Clerk be authorized on behalf of the Association to forward a courteous reply.

No communication having been received from the Church at Three Rivers, P. E. I., for three years, Rev. J. Davis was appointed to make inquiries and report to the next Association.

The Committee appointed to suggest Improvements in the management of the Association reported. Report accepted, and after remarks by Revds. J. Davis, B. Scott, D. A. Steele, J. F. Kempton, T. H. Porter, Jr., Isa. Wallace, W. George, J. Chase, J. E. Balcom, C. Chute and Bro. W. Faulkner, slightly amended, and adopted clause by clause. (Appendix G.)

Report on the *Christian Messenger* submitted. Remarks were made by Revds. J. Davis, J. E. Balcom, and the Report adopted. (Appendix H.)

Leave of absence was granted to Revds. J. Chase and W. George.

The Association then suspended to give room for the annual meeting of the N. S. Baptist Home Missionary Society.

On resuming, the Report on Missions was adopted. (Appendix I.)

Resolved, That the usual blanks for Letters with the addition of a page for Sabbath School Statistics be sent to the Churches, and that the expense be met as before.

The account of the Infirm Ministers' Fund was presented and adopted.

Resolved, That \$30 be paid to the Sydney Church for Rev. G. Richardson.

The Treasurer of the Association was ordered to pay over the various monies to the respective Boards.

Resolved, That the cordial thanks of this Association are hereby tendered to the Baptist Church and Congregation at Upper Londonderry, and other friends in the vicinity for their kind hospitalities during the present session.

Resolved, That the thanks of this body be tendered to the other Denominations who have opened their houses of worship to us for preaching.

Minutes read and approved.

The Union Hymn was sung, and the Association adjourned to meet next year with the Church at Pugwash, the first Saturday in July, at 10 o'clock A. M.

D. W. C. DIMOCK, Moderator.

T. H. PORTER, Jr., Clerk.

Upper Londonderry, July 9th, 1867.

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MINISTERS IN THE EASTERN ASSOCIATION.

NAMES.	Present Residence.	Date of Ordination.	Place of Ordination.
Rev E N Archibald.	North River, P E I	Jan 7, 1866	N River, P E I
" J E Balcom....	Great Village....	Mar 26, 1863	Long Island.
" M A Bigelow....	Antigonishe.....	Sep 14, 1859	Guysboro.
" T A Blackadar....	Pugwash.....	Sep 5, 1865	Parrsboro.
" Wm B Boggs....	Sydney, C B.....	Sep 24, 1865	Sydney.
" Obed Chute....	Upper Stewiacke.	Feb 7, 1850	Westchester.
" A Chipman.....	Stewiacke.....	Nov 16, 1862	River Phillip.
" D W C Dimeck....	Truro.....	Dec 6, 1841	Chester.
" J Davis.....	Ch Town, P E I.	June 1829	Southsea, G B.
" H Eagles.....	St Mary's.....	Aug 1842	Kempt, Hants.
" M P Freeman....	Bedeque, P E I..	July 5, 1863	Bedeque.
" Wm George.....	Little River.....	Nov 28, 1835	L. River, Cum.
" J F Kempton....	Margaree, C B....	June 5, 1864	Mira, C B.
" Geo F Miles.....	Amherst.....	Aug 1846	Newcastle, N B.
" John Miller.....	Pictou.....		
" Joseph Murray....	Guysborough....	Oct 29, 1865	Guysborough.
" D McKeen.....	L Forks, Maccan.	Sep 13, 1865	River Helbert.
" R McDonald....	Margaree, C B....	Aug 23, 1853	Margaree, C B.
" Saml McLeod....	Uigg, P E I.....		
" W McPhee.....	Baddeck, C B....	July 10, 1863	Guysboro.
" T H Porter, Jr....	N Sydney, C B....	Nov 6, 1861	Lr. Stewiacke.
" Malcom Ross....	West River, P E I	June 3, 1843	N River, P E I.
" Hugh Ross.....	N Sydney, C B....	Sep 1847	Mira Bay, C B.
" Geo Richardson..	Sydney, C B.....	Mar 25, 1822	Hmds Plains.
" James Reid.....	Bass River.....	June 1840	Onslow.
" John Shaw.....	East Point, P E I.	Oct 14, 1832	Three Rivers.
" Benj Scott.....	Onslow.....	Sep 18, 1832	P E Island.
" D A Steele.....	Canso.....	June 20, 1865	Wolfville.
" S Thompson.....	Economy.....	Sept 1862	Westbrook.

CHURCHES.		PASTOR.	Year of Settlement.	CLERK, AND POST OFFICE ADDRESS.	INCREASE		DECREASE	
Date of Organization.					By Letter, &c.	By Baptism.	Restored.	Died.	Excluded.	Dismissed.
1840	*Advocate Harbor	E. N. Archibald.	1865	Archibald McLellan, Advocate Harbor.	2	1	1	47
1831	Alexandra (Lot 49), P. E. I.	E. N. Archibald.	1865	Theophilus Wood, Alexandrs Lot 49.	2	1	5	245
1843	Amherst.	Caleb Spragg.	1868	B. Douglas, Amherst.	9	20	20	24
1843	Amherst Shore.	Caleb Spragg.	1868	C. D. Rockwell, W O Amherst Shore.	10	2	3	133
1826	*Antigonish.	M. P. Freeman.	1862	Edw Lidston, Lower Freetown, P. E. I.	10	2	2	49
1826	Bequeque, P. E. I.	D. W. C. Dimock.	1867	Wm Carter, Brookfield.	2	3	1	84
1862	Brookfield.	D. W. C. Dimock.	1865	Thos C Cook, Cape Canso.	7	5	6	29
1846	Canso.	D. A. Steele.	1865	Thos C Cook, Cape Canso.	7	5	1	46
1836	*Cape Wolf.	John Davis.	1858	J Desbrisay, Charlottetown, P. E. I.	14	1	1	33
1836	Charlottetow, P. E. I.	John Davis.	1858	J Desbrisay, Charlottetown, P. E. I.	14	1	1	20
1862	*Crow Harbor.				2	1	1	88
1857	Diligent River.				1	1	1	56
1849	*East Point, P. E. I.	John Shaw.		D H Jenks, Diligent River.	15	10	4	65
1865	Five Islands and L. Economy.	S Thompson.		Daniel Fields, Nelson's P. O., N Annap.	29	6	1	29
1865	Glenville and River Philip.	Wm George.		Duncan Robertson, Reed Point, P. E. I.	8	2	3	30
1847	Goose River.	T A Blackadar.		Hibbert Corbett, Five Islands.	19	1	1	19
	Goshen.			H A Davison, Glenville, River Philip.	3	1	1	30
	*Grand Mira, C B.	J E. Balcorn.		Edm Findlay, Goose River, Co Cum.	3	1	1	19
1856	Great Village.		1860	Amos Fountain, Great Village.	3	1	2	98
	Greenville.	S Thompson.		John Hunter, Greenville.	2	1	3	74
1829	Guyshoro and Manchester.	Joseph Murray.	1865	H R Cunningham, Guyshoro.	2	1	5	198
1847				Peter Paint, Jr, Ship Harbor, S of Canso.	9	5	5	6

Circular Letter

FROM THE EASTERN NOVA SCOTIA BAPTIST ASSOCIATION
TO THE CHURCHES OF WHICH IT IS COMPOSED.

Dear Brethren and Sisters in the Lord,—

After some thought, and, we hope, prayer, we have determined to invite your attention in this annual address to *The Duty of Christian Women in Social Religious Meetings.*

This subject is approached on this occasion only from a conviction of the importance of its Scriptural presentation before you. We might otherwise be deterred from its discussion in this form and time by a feeling of diffidence, as we are aware that, not only in our own Churches, but also in other evangelical Denominations there exists on this subject a diversity of opinion and practice, and that among those entertaining and inculcating views opposite to what may here be presented are to be found the names of men distinguished both for piety and Scriptural lore. On another hand we might be tempted to discuss this subject on the present occasion and in the present manner, namely, from the assured consciousness we have that the sympathy and corresponding action of the great part of the Sisterhood, and indeed of the general membership, in our Churches in this Province are with us in the views we entertain.

But it may be asked, Whence the appropriateness or importance of presenting this topic in the present Circular, when its consideration can be strictly applicable only to a part—the female portion—of our Church members; and when, by general opinion and assent, the sympathy and practice of our Churches in this respect are orthodox? That our subject admits only of partial application might at first seem to be the case, but on a little maturer thought

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it will scarcely be questioned that the theme now chosen has to do in no insignificant measure with the *responsibility* and *spiritual prosperity* of all classes composing our church membership. As to the *practical* or *theoretical sympathy* and *persuasion* of a large or small portion, of few or many Christian Churches, or of one or more religious denominations on any subject we well know that this alone constitutes no infallible criterion of judgment and action.

"To the law and the testimony; if men speak not according to this word, it is because there is no light in them," saith God. "The Bible, the Bible only, is the religion of Protestants," said the immortal Chillingworth—and justly, provided his dictum be understood as referring to right, obligation, or duty, rather than to fact.

At the present time it may be profitable to consider our subject in its bearing on the public *preaching* service of the Sanctuary, on our *Monthly Conference*, and our *Social Prayer Meetings*.

Aiming, as already intimated, to bring an unbiassed judgment to this discussion, and to keep in mind solely the importance of Scriptural views of this department of female Christian effort, we invite you, brethren and sisters in the Lord, also thus influenced, now earnestly to inquire: "*What say the Scriptures?*"

There are three passages bearing directly on the position and duty of Christian women in certain services of the House of God. It is necessary first to cite and examine those passages. In 1 Cor. 11: 4, 5, 13, 14, 15, we read that: "*Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that (prophesieth) or (prayeth) with her head uncovered dishonoreth her head; for that is even all one as if she were shaven. Judge for yourselves: is it comely that a woman pray to God uncovered? Doth not even nature itself teach you that if a man have long hair, it is a shame to him? But if a woman have long hair it is a glory to her; for her hair is given her for a covering;*" also in the same epistle, Chap. 14, 34, 35: "*Let your women keep silence in the churches; for it is not permitted to them to speak, but to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the*

church;" and in 1 Tim. 2: 11, 12, we read: "Let the women learn in silence with all subjection. But I suffer not a woman to *teach*, nor to *usurp authority over the man*, but to be in silence." The two last of these passages may be viewed together. And we cannot here do better than quote the comments of an eminently candid and scholarly Christian man of the present day. The following are his remarks on these three passages: "1. The last two passages refer to the public social meetings of the churches—not to business meetings, or 'church meetings' technically so called. The Apostle is treating of such public church-assemblies or meetings for worship in 1 Cor. 14: 34, 35, if we may infer anything from the preceding and following context.

2. In such meetings females were to be silent. This was the rule. Especially they were not to teach nor to ask questions. I suppose they might properly answer questions (so could a lad of twelve years old); but it was not their place to lead the service, or any part of it, in a public assembly of both sexes. I suppose the Apostle would not have them even lead in prayer. But they might give an account of their own religious state if the church desired it. In doing this they respond virtually to inquiries which no one else can answer.

3. The first passage probably refers to more private social meetings, where it was thought proper to allow Christian women the privilege of leading in prayer and of speaking under the special influence of the Holy Spirit. Lastly; The most difficult point to settle is this: has a change of circumstances, a change in the social position of females, rendered the teaching of Paul inapplicable to Christian women of the present day? On this point I would speak with caution. It is unsafe to set aside apostolic precepts without good grounds. The presumption is in favor of their being of perpetual obligation. Still they may not always be so, in the letter of them."

Let us now revert again more particularly to the passages last cited, namely, 1 Cor. : 34, 35, and 1 Tim. 2: 11, 12; "Let your women keep silence in the churches; for," &c. The Apostle, says the living Commentator just quoted, is here not referring to business church-meetings, but is treating of Christian assemblies or meetings for worship,

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where evidently the word, *church*, is used in a not uncommon New Testament acceptation, that of an assembly, composed promiscuously of Christians of both sexes, often also including unbelievers, and such congregation being convened for the special purposes of *praying* and *prophesying*,—which word, *prophesy*, especially in the New Testament Scriptures, is not confined to the sense of predicting under Divine impulses future events, but “denotes in general to speak under a Divine influence, whether in foretelling future events, in celebrating the praise of God, in instructing others in the duties of religion, or in speaking foreign languages under that influence.” It may here also be premised that the word, *speak*, in the New Testament, as elsewhere, is employed in different acceptations, sometimes in the more general sense, at other times with a more specific meaning.

Any one acquainted with the original language from which our English New Testament is a translation, is aware that there are in that tongue and in the Greek text of the New Testament at least *three* words meaning to speak; one to speak in the sense of uttering *definite* words; a second in the sense of uttering definite and *connected* words, or of discoursing; while a third word, being also the one found in 1 Cor. 14: 34, 35, means to “use the voice without any necessary reference to the words spoken,” hence differs from the other two in having a more extensive signification, and where modified by the context and its adjuncts may be, and not unfrequently is, employed in the sense of teaching. See for example 1 Peter 4: 11, “If any one *speak*, let him speak as the oracles of God.” Luke 5: 4, in connection with v. 3, also the passage now under consideration; “Let,” &c. Not a few endeavor to maintain that inasmuch as “silence” on the part of Christian woman is here enjoined on apostolic authority, therefore their duty to keep a hermetic seal on their lips in all public promiscuous assemblages has been at once and forever set at rest. Although, like their Christian brethren, they by a heart experience have known the salvation’s “joyful sound”; although God the Spirit has placed the new song of Redemption on their divinely opened lips, yet, on all such occasions as those above included, the Bible requires them to be *mute* Christians.

Let us, however, beware that we do not go beyond the Divine warrant, in the nature or extent of our inferences and conclusions from this passage. Let us impartially examine the context, and we shall find that the meetings here described in connection with the Corinthian church were not simply social meetings for prayer and praise and conference, but were properly preaching and teaching services; let us here bear in mind that the word "speak," here means to teach and preach, that this is one of its legitimate and not unfrequent New Testament meanings; let us interpret this passage in association with an interchangeable one, already cited, and occurring in another inspired letter of the same apostle (1 Tim. 2: 11, 12), and we shall experience no difficulty in bowing with acquiescent submission to the Divine mandate enjoining female silence in such assemblies as are convened for the purposes just described. For what Christian—male or female—in our civilized day and land, maintains or believes that it is within the proper sphere of Christian woman to "usurp authority" over man in the way of public religious teaching any more than in any other way. What Christian woman can be found aspiring to so unscriptural and unenviable a distinction? Does not civilized woman's natural modesty, her and our instinctive sense of propriety, or "nature itself," as the inspired Paul puts it, suggest and enforce a silent female respect and subjection to man on occasion of public religious preaching or teaching? Who at least would attempt to maintain that she should take any leading part in such exercises? We contend that there is no essential differences of opinion here. The point in dispute and under present investigation is: Has Christian woman a right and is it her duty—not indeed to teach or in any way usurp authority over man—but to speak and pray in more private, or in more strictly social meetings than the public preaching service, and if so, under what circumstances and influences? We may now refer for a few moments to 1 Cor. 11: 4, 5, 13, 14, "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth," &c. Here, i. e. in the Corinthian church, manifestly existed the custom of allowing Christian woman to pray and prophesy. In the comments cited in a former part of this letter, the opinion is advanced

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that this "passage probably refers to more private social meetings." We do not see good authority for any material distinction, as regards publicity between these meetings and those spoken of in the 14th chapter of the same letter.

Again, it has been alleged that Paul in this chapter (the 11th), so far from granting or in any way sanctioning the permission of public praying or speaking on the part of Christian females, virtually condemns the custom; that is to say, he gives attention to one innovation at a time. In the 11th chapter he expresses strong disapprobation of woman praying or prophesying with her head uncovered, positively condemns it on the ground of its inconsistency with instinctive female modesty and her appropriate subordination to man; but defers consideration and discussion of the propriety of woman praying or prophesying either under the actual influence or mere pretence of Divine inspiration, until he reaches the 14th chapter, when he also explicitly condemns and positively prohibits that innovation on a similar ground. This may be a fair deduction from the inspired Paul's teaching on this topic.

But if so, it can be asked how its consistency can be reconciled with the apostle's commendatory references to the fact that Christian women, *e. g.*, "Euodie," "Syntyche," "Tryphena," "Tryphosa," and "Persis the beloved," had "labored with him in the Gospel," had been his "helpers in Christ Jesus," and had even "labored much in the Lord"?

As, however, all these Scriptural expressions are susceptible of an interpretation—whether or not the correct one—that explains away the necessity of there having been any co-operation on the part of those sisters with Paul or other Christian brethren in the exercise of public preaching and teaching, their citation, affords no indisputable evidence that Paul countenances in practice what, as it would seem, he forbade in precept. But when the Word of God is opened at the prophecy of Jeel, 2nd chapter, and we there read: "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; also upon the servants and upon the handmaids in those days will I pour out my Spirit;" when these words are quoted in the New Testament (Acts 2nd chap.) as most significantly applicable to and illustriously

fulfilled in the scenes of the day of Pentecost therein described, when the explicit statement, "your sons and your daughters shall prophesy," "on my servants and my hand-maidens I will pour out my Spirit, saith God"; when we bear in mind the peculiar force of the expression, "it shall come to pass in the last days," as being applicable to the *Gospel times*, the *Christian Dispensation*; when, moreover, the case of Anna a prophetess is with manifest approbation mentioned by Luke, a fellow-laborer and companion with Paul, we cannot conclude that Paul, either in doctrine or practice, interdicted women, becomingly veiled, from praying and prophesying under extraordinary influences of Divine inspiration. And therefore his peremptory prohibition, recorded in 1 Cor. 14th chapter, must, we think, have been designed to have reference to certain female members of the Church at Corinth, or elsewhere, who had made, or should make, false pretences to inspiration, or who, under its real influence, conducted, or should at any time conduct, in a manner inconsistent with their becoming modesty and subordination. Consequently we believe that Paul condemned, *not the use*, but the *abuse* of the Divine gift. This may seem a forced interpretation; but in the light of other Scriptures inspired by God, we submit whether it is not probably correct.

Thus much in consideration of those three passages of Divine "law and testimony." It must now be ingenuously stated that these passages, in their separate or united consideration, have no direct bearing on the custom of our churches, of encouraging active participation by the sisters in certain social meetings. The portions of Scripture now discussed, have each and all, we certainly think, clear reference to Christian women speaking in the sense of preaching and teaching, of dictating to or otherwise seeking to exercise insubordination to man; they probably also include cases under the special or miraculous influence of the Spirit. Now in the Old Testament times the special power of the Holy Spirit was bestowed on women as truly as on men. Miriam, Deborah, and Huldah were inspired prophetesses. Those godly women publicly prayed, and expounded the will of Jehovah. So also in the earlier part of the Christian Dispensation there were women who afforded a special fulfilment and illustration of Joel's prophecy (2 :

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28, 29). But the days of extraordinary Divine inspiration are now among the recorded events of the past. If therefore wonders of miraculous inspiration are not, in modern times, to be looked for, it may be inquired what bearing has the advancement of such instances on the present state and practices of our churches? Just this bearing on the point in hand, that nothing is thereby proved, directly or indirectly, against the custom in most of our churches in respect to the social exercise of gifts by the sisters, provided they evince becoming natural modesty and subordination to men; moreover, that they indirectly sustain our practice, indeed when interpreted in connection with other passages and the general tenor of the Scriptures, those cases of specially inspired women may be fairly said to afford a direct argument in favor of active participation in our time by Christian females in social religious gatherings. For the whole question connected with this matter turns on what Paul designates "nature," or that instinctive sense of propriety which woman, from the fact of her more delicately formed constitution, physical, mental, and emotional, than that of man, and of her Divinely constituted subordination to man, should ever exercise towards him, and which God and man have a right to expect from her. "It is a shame for women," where are assembled godly or unrenowned men, "to speak" in a dictatorial manner. It is not "comely." This is the drift and gist of Paul's argument in respect to the proper sphere of Divinely inspired or uninspired women. And again we ask, what true man or woman here joins issue with the venerable though "single-bodied" Paul?

But now look again in the Old Testament, and particularly the New, and see how appropriate it was regarded for godly women, whether under the miraculous or ordinary influences of the Spirit, to open their lips on certain occasions. Among the multitudes whom John baptized and who personally and publicly "confessed their sins," promising to "bring forth fruits meet for repentance," were there not female converts? And indeed, who "first saw and preached the risen Christ? Those women," well remarks one, "did not 'keep silence in the church.' Not they. They would have choked, and smothered, and died, had they tried it. They told the blessed story in the first church. Nobody believed them;

it is true; but that was not their fault, and women had not always had such poor success. For who first preached the Gospel in the city of Samaria? A woman. And she caused a revival immediately. Her preaching was remarkably blessed which would not have been the case had it been against Christ's will and intention to permit woman to speak or to teach." Are we not also bound to believe that "Persis the beloved" and others who "labored in the Lord," oftentimes—with the Divine approval—ventured to proclaim "the truth as in Jesus?" Were their lips always hermetically sealed where brethren were assembled for purposes connected with the great salvation? It is unscriptural and absurd to advance such an idea.

Assuredly also, if language conveys any meaning it plainly declares, in Acts 1: 13, 14, that converted women lifted up their voices in prayer, in company with Peter, James, John, and other male disciples in that memorable "upper room," during the days and nights that elapsed between the ascension of the Saviour and the Pentecostal outpouring of the Holy Spirit. To cite but one more scriptural example, in the 12th chap. of the Acts we read: "Peter therefore was kept in prison; but prayer was made without ceasing by the church unto God for him"; again, after Peter's miraculous escape, when he had considered the thing, he came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered praying." Not the first intimation is made that in this company, brethren only engaged in earnest and incessant prayer for Peter's deliverance.

Now some of these sisters preached and taught; moreover we have no reason to conclude that all, if indeed many, of them were specially inspired by God. There may be derived a strong scriptural argument in favor of those cases of a similar character which have not unfrequently occurred since the Divine inspiration ceased. We refer to such noble instances as are afforded by the life and labors of Mrs. Elizabeth Fry, who have been emphatically called "the female Howard;" "whose active exertions and pious zeal in administering to the moral and spiritual wants of the wretched, will hand down her name to posterity as a benefactress of mankind." We refer also to the Bible women of England, and particularly those associated with Mr. Spurgeon's

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church. How visible and radiant with the Divine benediction have been the seals of the labors of those "ministering spirits." Far be it from us, padlocked by certain conventionalisms, or biased by certain prejudices, to say of the Christian labors of such women, in smaller or larger promiscuous assemblies, the thing is unseemly and must be checked. Women, it may be, long ere "the earth shall become full of the knowledge of the Lord as the waters cover the sea," will—under Divine impulses—be pressed far more generally than to-day into active and public service in the cause and kingdom of Christ. Still we firmly believe, that neither Scripture nor "nature," as Paul termed it, teaches that, as a rule, the exercise of preaching and teaching in public assemblies of both sexes belongs to the appropriate sphere of Christian woman.

An attempt has indeed been made to base an argument on behalf of woman's rights, civil and religious, on the change of times and different customs of nations. As it bears on our subject it has been put in this form. "Were Paul's rather *extinguishing* orders in regard to women intended to apply to the women of all times and all countries? May it not be that the injunction which that single-minded and single-bodied Apostle to the Gentiles laid so straitly on to some of those naughty Greek churches, hardly yet clear from the grossness of idolatry, were intended solely for the necessities of that time and case?" Has not "a change of circumstances, a change in the social position of females rendered the teaching of Paul inapplicable to Christian women of the present day?"

By some the Pauline charge to "keep silence in the churches" has been regarded as having no more reference to these expressions in the same connection about the "veiling" of women in public. This, however, appears to us untenable ground, or at least ground extremely difficult to hold. "The presumption respecting apostolic precepts is in favor of their perpetual obligation." Moreover, in the present case, "the veiling of women" in public assemblies, in civilized communities, is essentially still observed, still enjoined; that is to say, a distinction of this kind between the sexes is still preserved to indicate womanly modesty and perhaps her subordination to man. We therefore conceive this argument to be of little force, and would not attempt to build on it a theory or practice.

What now are just and Scriptural conclusions from the foregoing examination and discussion? One such conclusion is inevitably this. Let Christian women "keep silence" in promiscuous assemblies gathered for purposes of religious instruction, in other words to hear and impart preaching, prophesying, or teaching. Let them not attempt to teach there. Let them not ordinarily enter "the sacred desk," or mount the preacher's platform, give out the songs of praise for the entire congregation, lead them all in prayer, attempt to expound the Word of God in a set discourse, and ultimately pronounce the benediction. It is not her place to lead such service or any part of it in a public assembly of both sexes.

But while a careful examination of Scripture induces us heartily to concede this, we at the same time find in the Word of God, in the instances already cited, clear and abundant sanction of a young or old female friend raising in a social meeting and asking the prayers of God's people; of a converted woman relating openly before a church of Church of Christ her Christian experience, and the whole or any portion of it oftentimes afterwards, either in the social conference or in the more general prayer-meeting.

"In doing this," remarks one, "they respond virtually to inquiries which no one else can answer." Regard it, then, if you choose, as a catechetical exercise. Their brethren in Christ desire to know what the gracious Lord has done, is doing, for them, and they for Him. How can they learn this unless Christian females answer for themselves? Furthermore we do not see it all unscriptural or in any way improper for woman occasionally, in a general prayer-meeting, to take a subordinate part in prayer, and inviting sinners to the Saviour. Assuredly such gatherings are not preaching and teaching services, technically so called, although religious instruction, Christian edification, may not unfrequently form an appropriate part and result of the more social exercises. The prayer and conference-meetings are intended for a free expression and interchange of Christian experience and of intercourse with God, primarily for His glory, secondarily for our benefit and that of any unrenewed souls present. In their spirit and aim they are not foreign from social meetings of Old Testament times, when "they"—women as well as men—"that feared

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the Lord spake often one to another, and the Lord hearkened and heard"—with blessed approbation, as the prophecy of Malachi and the "book of remembrance," to be unfolded on "the day of Jesus Christ" will show.

Thus far we have felt it becoming in us to treat this subject in a somewhat tender or interrogative manner. Before closing this address to the churches composing this Association we feel no hesitation in affirming that the religious exercises and efforts, of which mention has just now been made, are, in substance, Divinely enjoined on our Christian sisters, and that encouragement of such participation in them is Divinely required of our brethren.

Our brief experience and observation have also taught us that where such crosses are taken up and borne by our sisters in Christ, they, with solitary exception or two, find such duties to become precious privileges to themselves and almost a means of positive blessing to others both saints and sinners.

Go where you will among our Baptist churches in this Province, or e. g. in neighboring New England, in pursuit of the happiest religious freedom, life and active usefulness, you will find such elements in largest exercise where sisters freely take part in the social conference and general prayer-meeting. Visit, for example, at the present time, in that intellectual city of Boston, Mass., "Union Temple" Church; and you will gratefully discover that in a social weekly gathering of "six or seven hundred" people under the auspices of that church, the anomaly of *mute* Christians is not there partially countenanced, is scarcely known; but you will behold the believing sister truly happy, and longing and successfully endeavoring to make others happy. On the other hand pass into a prayer or covenant-meeting of a church we now have in mind in the same city, whose congregation for the more public services of the Sabbath is respectable, and who listen to very sound and instructive preaching, the strong food of the Word, the beaten ail of the Sanctuary, but into which church wealth, pride, fashion, and religious conventionality have found prevalent admission; the tender utterances of Christian woman's heart will not there fall on your ear and awaken warm and holy sympathies in your spiritual nature; but you will discover a sparse attendance of brethren and sisters, a few from the

world, and will probably become conscious of an uncomfortable formality and apprehensive of a low state of religious life in that church. Other causes than female silence in the social meeting have doubtless contributed to that spiritual declension and cold formality, but has not the pressure laid on the sisters' lips been *one fruitful cause*? An acquaintance with the entire history of that church would, we feel persuaded, reveal that as a fact.

The same statements, it is to be feared, are becoming to some extent true of our churches in Nova Scotia. The piety, life, and usefulness of all churches in which such custom has been discountenanced until fallen into disuse, have, in our firm opinion, suffered thereby serious detriment. We here express our conviction that the, perhaps, growing decline among the sisterhood in our churches of the exercise of their gifts in the place of social prayer and conference, may be accounted for, in the pride of the human heart—a reluctance to bear the cross of publicly owning the Saviour's name,—in connection with a few general opinions and dissuasions drawn rather from without than within the Bible, or resulting from a *misapprehension* of Paul's celebrated female interdict. Were the large-hearted and evangelical Paul living on earth to-day we truly believe he would encourage and enjoy the sisters' communications in the social religious meetings.

We have sought to discuss our subject mainly from the highest point of consideration—duty. Much, however, might be added on behalf of our sisters, as also of brethren not a few, in respect to the precious privilege of such liberty when freely and becomingly exercised. Many of us, from experience and observation, can endorse the following remark of one of our brethren recently out from England:—"I do not know what would *become* of our meetings, *if it were not for the sisters in Christ*." May the time never come when the warm-hearted sympathy and gospel simplicity of female piety shall be forbidden free expression throughout the social meetings of our body.

We have written, as the province of this letter more especially required, only for our churches and chiefly to those comprised within this Association. It may, however, not be irrelevant to close this letter with an extract from an eminent Christian man and collegiate Professor in connection

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with another evangelical denomination. We give also a brief preface to this quotation from the pen of a Baptist. "While in some Baptist churches the old custom of expecting the sisters to take part in prayer and exhortation is falling into disuse, our Congregational churches are beginning to feel that here is a source of moral power they have too long neglected. Prof. Tyler, of Amherst College, says: "In the church-meeting, and the social and neighborhood prayer-meeting, *which is, or should be, like a family circle of Christian brothers and sisters*, there is a sphere in which the warm hearts and eloquent lips of our intellectual, educated, cultivated women may be employed to a greater extent than they have yet been, to impart new light, and life, and joy, and grace, and strength to the church, without impairing in the least the modesty, decency and refinement which belong to their sex. And the pastor, who is so afraid of new lights and wildfire, or of a general conflagration, as to repress, instead of developing this power, *puts under a bushel what might be one of the chief lights of the Church and the world in the latter days.*" The only fault we have to find with these timely remarks of Prof. Tyler is that he thus limits the duty and privileges of female utterance in the church-meeting, &c. to "the intellectual and educated" sisters. "The warm hearts and eloquent lips" of many comprising the sisterhood of our churches and of other churches, who are not intensely "intellectual" or highly "educated," have, nevertheless, been Divinely touched and taught, and thus rendered quite capable of profitably entertaining the church and the unconverted when assembled in a social Christian capacity.

Appendix.

(A)

ON EDUCATION.

The Committee on Education beg to report that they contemplate with pleasure the progress made during the past year in this department of our operations.

Our Academies at Horton are in an efficient state, and have been accomplishing a good work. The number of students in attendance has been large. The Female Seminary is commanding the confidence of the public, and students from far and near seek to enjoy its advantages. In order, however, that this Seminary may meet the growing demands of the people, and become what the Denomination require, new and enlarged buildings should be erected. The Male Academy is ably conducted under the Principalship of the Rev. T. A. Higgins, assisted by other efficient teachers. Your Committee have pleasure in recommending heartily this Institution as a first-rate Collegiate Academy and worthy the confidence of parents and guardians who may wish to send their sons abroad.

Acadia College has also been doing a good work during the year. Thirty-two students have been in attendance, and it is expected that the Freshmen Class for next year will be much larger than for many years past. The Professors have richly merited the respect and confidence of the Baptists of these Provinces. As a Literary Institution our College compares favorably with others in this country. In consequence, however, of the remarkable impetus recently given to the cause of general Education in this Province our Institutions *must* advance. No to do this will be to retrograde. Our College imperatively demands an increased endowment

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in order to its greater efficiency, and an appeal to its friends is contemplated at an early date.

Your Committee review with satisfaction the work already accomplished by us in the cause of Education, but believe that renewed and strenuous effort is essential to the prosperity of our Institutions.

Other denominations are making commendable progress, and as Baptists we must not allow ourselves to be surpassed in this good work. The diffusion of a sound Education among our sons and daughters is of the utmost importance. And since the advancement of our denomination seems intimately connected with the progress of our institutions of Learning, your Committee beg to commend these institutions, and especially our beloved College, to the prayers and liberality of the Churches.

Respectfully submitted.

ISA. WALLACE, *Chairman*

(B)

ON QUESTIONS IN LETTERS.

The Committee on Questions in Letters beg to report as follows:

1. Two letters have been sent to the Association, both of them purporting to come from the Church at Onslow. The Committee having read and considered them, advise the adoption of the following resolution:

Resolved, That this Committee recommend that the said letters be submitted to a private session of the Association.

2. It has been intimated in several of the letters from Prince Edward Island, that the Island Churches have it in contemplation to constitute themselves into a distinct Association. In view of which circumstance the Committee would suggest to the Association the adoption of the following resolution:—

Resolved, That the Association request that the Island Churches send a formal expression of their wishes to the Association of next year, in order to such further action as may seem desirable for the above object.

3. Your Committee recommend that the next Association be held at Pugwash.

4. It having been asked, in one of the letters to the Association, "What should be done with members of churches who refuse to contribute towards the support of the Gospel ministry:" the Committee would recommend that the Association answer as follows:

Labor with them as the Scriptures direct.

O. CHUTE, *Chairman.*

(C)

ON DEPARTED BRETHREN.

Your Committee on Departed Brethren have to add to the list of those who have joyfully exchanged worlds since our last Association, the name of a beloved father in the Ministry, the Rev. D. P. McQuillan, who died at his own residence at Mira Gut, Cape Breton, on the 26th day of May last.

For more than 30 years our dear brother labored successfully in the Gospel Ministry. As a preacher he was faithful, affectionate, earnest and systematic. As a counsellor he was wise. As a Christian—he was consistent—and as a neighbor he was respected and beloved. Those who knew him most intimately loved him most ardently. His life was one of toil and suffering—his death was peaceful—and his rest is glory.

Your Committee would also mention the name of Brother Henry J. Gesner, who died at Mira, Cape Breton, January 20th, 1867.

Brother Gesner was a Licentiate from the Mira Church, and a very earnest and acceptable preacher of the Gospel. He labored while in the work—which was about 3 years—altogether beyond his strength;

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often preaching eight times in one week. And as a consequence, his health failed, leaving him a great sufferer for many months. During all he was calm, cheerful and resigned. Though his pain was excruciating, he never complained. He waited anxiously but patiently the coming of the Master.

Respectfully submitted.

J. F. KEMPTON.

(D)

ON SYSTEMATIC BENEFICENCE.

The Committee on Beneficence would report that in the absence of evidence that any church, not previously working it, has tried the plan recommended at the last two sessions of this Association, they would urge the propriety of some system being adopted that would be likely to meet with general acceptance.

Should the Association not feel disposed to put another in operation, your Committee can only earnestly reaffirm the statements and suggestions of last year.

Respectfully submitted.

T. H. PORTER, Jr., *Chairman.*

(E)

ON COLPORTAGE.

The Committee on Colportage beg to report:

That in the past they have witnessed great good resulting from efforts performed by persons in this department of Christian labor; and in view of wants and demands in connection with this Association, we see the importance of engaging at once in this work.

If we cannot send the living preacher to declare the unsearchable riches of Christ, let us not fail to scatter God's word faithfully translated; and books and periodicals containing doctrines and ordinances, dear to us as a denomi-

nation, and enforced upon every believer in Christ, as set forth in the Word of Divine truth.

Submitted.

GEO. F. MILES.

(F)

ON TEMPERANCE.

Your Committee on Temperance beg leave to report as follows :

That they regard intemperance as a great moral evil, destroying the peace, comfort, and eternal well-being of myriads of the human family. This demoralizing influence has not been confined to the world but has entered the churches of Christ and exerted a withering influence upon many of its members. While we recognize Temperance effort as the duty of the Christian Church, and would call loudly upon all its members to exert themselves in the promotion of the cause of Temperance, believing that every member of our churches should abstain from all intoxicating drinks, we at the same time rejoice that we can lend a helping hand to aid those organizations which seek in common with us to save our fellow-men from the dire results of intemperance.

Respectfully submitted.

JAMES NEWCOMB, *Chairman.*

(G)

ON IMPROVEMENTS IN MANAGEMENT.

The Committee appointed to suggest Improvements in the Management of the Association, beg leave to report :

Your Committee are of opinion that one of the main designs of an Association should be the spiritual edification of its members ; that whilst this is largely secured by the ordinary exercises engaged in while transacting public business, it is not so completely and fully as is desirable ; we therefore recommend :

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1. That the Association do henceforth meet at 10 o'clock, A. M. on Saturday, and continue its sittings if necessary, till the following Wednesday evening.

2. That immediately on the assembling of the Association the letters be handed in to the Clerk, who shall retire and prepare a list of the Delegates. Meantime the Moderator to conduct devotional exercises till 12 o'clock.

3. That the Committee of Arrangements be empowered to take supervision of the more prominent topics, Education and Missions, and that the appointment of the first speakers be committed to them; that they also appoint the place for the succeeding Association together with the preacher of the Associational Sermon and the writer of the Circular Letter.

4. That in connection with the Sabbath-School Convention a concert be held, and that a session be set apart to the whole subject.

5. That a sermon be preached every morning at 10 o'clock, the preachers to be appointed by the Committee of Arrangements.

6. That the Committee on Temperance be dispensed with.

9. That the Moderator will, at his option, in the intervals of business, cause a hymn to be sung or prayer to be offered.

Respectfully submitted.

D. A. STEELE, *Chairman.*

(H)

ON "CHRISTIAN MESSENGER."

The Committee on the *Christian Messenger* beg leave to report:

That, as the best interests of the denomination are largely dependant on our weekly periodical, it behooves all concerned to give serious and constant attention to this important matter.

That we learn with much concern that the subscription list is exceedingly limited, the number of paying subscribers being but 2400.

That while our thanks are due to the present proprietor for his successful and praiseworthy efforts in carrying on the enterprise, we feel that it is out of the question to have a first-rate religious periodical without a large editorial staff;

We would, therefore, strongly urge the brethren to secure such a subscription list as will place the manager in a position to obtain the best editorial talent, and thus make the paper more fully the printed educator of the churches.

Submitted.

D. A. STEELE, *Chairman.*

(1)

ON MISSIONS.

Your Committee report that the cause of Missions, Home and Foreign, always has upon us no less than *Divine* claims, the work being from God in its origin, and ever under the direct agency of the Divine Spirit, but yet committed to the church in this world, as God's chosen *human* agency for carrying on that work to a most triumphant consummation. The calls for our prayers, our money and men have been at no time more fully Macedonian than now. As the annual report of our Home Missionary Board is to be presented during this session, we would simply direct prayerful attention to the low state of the funds, and to the very numerous and pressing requests in our letters of this year, for aid, in men and means.

Your Committee are much gratified to learn of the new impulse given to our French Mission at the last Western Association, thus making it possible to retain the F. M. premises in Tusket. They cannot do better than here to adopt a resolution passed at that Association, namely, "That the French Mission is an important instrument of usefulness, and should be sustained with *persistent liberality.*" They commend it still to the prayers and support of this Association.

Our Foreign Mission is at the present time not less interesting than the Home, nor its claims on us at all diminished.

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Until one or more men be secured to go forth to Burmah from our own land, we recommend that, in addition to individual efforts, each church, of any considerable numbers and strength, be urged to support a native teacher.

Respectfully submitted.

A. CHIPMAN.

INFIRM MINISTERS' FUND, in acct. with B. DOUGLAS.

1866-'67.

DR.

To appropriations to Mrs. Hull and Dobson.....\$31 72

1866.

CR.

July 7. By balance of acct. rendered.....\$9 93

Oct. 9. By cash from Rev. W. C. Dimock.....11 50

1867.

Feb. 6. By cash from J. King.....39 95

July 11. By balance of interest.....1 00

62 38

Balance due Infirm Ministers' Fund\$30 66

THE N. S. EASTERN BAPTIST ASSOCIATION, in acct. with
HENRY C. UPHAM, Treasurer.

1867.

DR.

July 15. For amount from Glenville and River Philip, paid

Rev. W. George.....\$4 30

" " paid S. Selden for Minutes, 1250 copies

40 pages.....66 00

" " Blanks and Postage.....3 50

" " Treasurer of Home Missionary Society. 336 15

" " " Foreign " " 175 13

" " " French " " 14 25

" " to Ministerial Education Fund.....13 25

Rev. J. Chase for Treasurer of Acadia

College.....8 00

" " Treasurer of Infirm Ministers' Fund... 14 77

\$635 36

CR.

July 6. By Total amount of contributions.....\$635 36

E. & O. E.

H. C. UPHAM.

Londonderry, July 22, 1867.

**Account of Contributions by the Churches composing the Nova Scotia Eastern Baptist Association,
at Upper Londonderry, July 6, 1867.**

CHURCHES	Home Missions	Foreign Missions.	French Missions.	Ministerial Education.	Acadia College.	Infirm Ministers.	TOTALS.	Remarks.
Amherst.....	\$62 00	\$26 00	.....	\$ 1 50	.....	\$ 1 82	\$91 32	\$5.00 for Mrs. Crawley's Female School.
Amherst Shore.....	2 72	.....	.....	.....	.....	.....	2 72	
Bedeque, P. E. I.....	22 52	12 28	.....	4 25	.....	2 95	43 00	
Brookfield.....	2 50	1 62 ¹	0 25	.....	.....	.....	4 37 ¹	
Charlottetown, P. E. I.....	12 00	.....	6 00	4 00	.....	4 00	12 00	
Cape Canso.....	.....	.....	.....	.....	.....	.....	14 00	
Diligent River.....	2 60	.....	.....	.....	.....	.....	2 60	
Five Islands and Lower Economy.....	5 00	.....	.....	.....	.....	.....	5 00	
Great Village.....	15 99	4 15	.....	.....	.....	.....	20 14	
Guysboro.....	6 00	10 00	6 00	2 00	8 00	5 00	37 00	
Goose River.....	4 00	3 25	.....	.....	.....	.....	7 25	
Greenville.....	1 90	.....	.....	.....	.....	.....	1 90	
Glenville and River Philip.....	4 30	.....	.....	.....	.....	.....	4 30	
Goshen.....	2 50	.....	.....	.....	.....	.....	2 50	
Indian Harbor.....	3 00	.....	.....	.....	.....	.....	3 00	
Little River.....	7 90	.....	.....	.....	.....	.....	7 90	

Mira Bay.....	27 00	3 00	.....	.....	.....	.....	30 00	
Margaret.....	16 00	.....	.....	.....	.....	.....	16 00	
Macoon.....	11 00	1 50	.....	.....	.....	.....	12 50	
North Sydney.....	40 00	20 00	.....	.....	.....	.....	60 00	
North River, P. E. I.....	.....	3 40	.....	.....	.....	.....	.....	

Statistics of Sabbath Schools in the Eastern Baptist Association, July 1887.

SCHOOLS.	SUPERINTENDENT.	SCHOLARS.			Av'ge attendance.	TEACHERS.			No. in Bible Class.	Members of Ch'rch in B. C. and S. S.	Vols. in Library.	Expended during the year.
		Male.	Female.	Total.		Male.	Female.	Total.				
Amherst.....	W. F. Cutten.....	59	89	148	82	5	8	13	.....	.....	500	\$39 65
Alexandria, Ind 48, F. E. I.....	Edward Liston.....	23	33	56	45	3	4	7	.....	.....	183	8 00
Bedeque, F. E. I.....	Verniah Simpson.....	.....	.....	.....	34	4	1	5	.....	.....	183	.....
Cavendish, F. E. I.....	(Increase in interest)	.....	.....	.....	25	.....	.....	.....	.....	.....	50	.....
Cape Canso.....	(Union School)	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Green.....	Kara Layton.....	21	17	38	38	4	5	9	.....	.....	224	20 00
Great Village.....	Charles Douglas.....	.....	.....	.....	60	7	4	11	.....	.....	100	.....
North River, Onslow.....	Allen McKinlay.....	25	30	55	44	3	4	7	.....	.....	130	12 86
North River, F. E. I.....	C. Kennedy.....	.....	.....	.....	55	.....	.....	.....	12	.....	75	7 25
New Harbor.....	T. J. Seaman.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Panthers.....	W. H. Seaman.....	.....	.....	.....	40	.....	.....	.....	.....	.....	.....	.....
Panthers.....	.....	.....	.....	.....	40	.....	.....	.....	.....	.....	.....	.....
Panthers.....	.....	.....	.....	.....	25	.....	.....	.....	.....	.....	.....	.....
St. Mary's, Ind.....	.....	10	40	50	50	2	3	5	.....	.....	100	.....
Tyrone, F. E. I.....	L. J. Walker.....	.....	.....	.....	63	.....	.....	.....	16	.....	258	.....
Union.....	.....	.....	.....	.....	56	.....	.....	.....	.....	.....	.....	.....
Indian Harbor.....	G. H. Black.....	15	23	38	30	3	3	6	.....	.....	75	.....
Lower Village, Tyrone.....	.....	.....	.....	.....	30	.....	.....	.....	.....	.....	.....	.....
Upper Stewiacke.....	Dani. Archibald.....	.....	.....	.....	30	.....	.....	.....	.....	.....	.....	.....

• Small but good, and continued during the winter.

• Union School of 20 years' standing.

• B. LAYTON, Secretary.

* Small but good, and continued during the winter.

† Union School of 20 years' standing.

T. B. LAYTON, Secretary.