

MINUTES  
OF THE  
NINTH SESSION  
OF THE  
Western Baptist Association

of  
Nova Scotia,

HELD AT AYLESFORD,

ON

Saturday, Monday, and Tuesday, June 11, 13, & 14, 1859.

TOGETHER WITH THE

CIRCULAR LETTER, &c.



HALIFAX, N. S.  
PRINTED AT THE "CHRISTIAN MESSENGER" OFFICE.  
1859.

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Rev. Henry Angell, *Secretary*.

Brother William Churchill, *Treasurer*.

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“ T. C. DeLong,	“ Jesse Shaw,
“ A. H. Munro,	“ William Harris,
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“ James Spencer,	“ Walter Ricketson,
“ Anthony Martell,	“ S. L. Chipman,
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“ A. H. Munro,	“ James Cornwell.

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“ A. H. Munro.	“ Benjamin Hardy.

**MINUTES**  
OF THE  
**WESTERN BAPTIST ASSOCIATION.**

AYLESFORD, JUNE 11TH, 1859.

THE Association met, according to appointment, with the Church at Lower Aylesford, at 2 o'clock, P. M. The meeting was called to order by the Rev. Charles Randall, Moderator of its last session. After singing, and prayer by the Rev. A. Martell, the Association made choice of Rev. George Armstrong, Moderator; Rev. H. Angell, Secretary; Rev. J. H. Saunders, Assistant Secretary; Brother Wm. Churchill, Treasurer, and Brother J. H. Potter, Assistant Treasurer.

After reading the rules of order, the following Committees were appointed:

*To examine the Letters from the Churches* :—Revs. C. Randall, A. Martell, A. Cogswell.

*To read the Letters* :—Revs. Dr. Tapper, A. H. Munro, T. A. Higgins.

The Letters from the Churches were then read, from which the list of Delegates and the Statistics following were obtained.

**LIST OF DELEGATES.**

*Annapolis and Upper Granville* :—Rev. G. Armstrong; Deacons W. H. Chipman and B. Fellows; Brethren W. H. Morse, W. Ricketson, J. A. Morse.

*Argyle* :—Rev. A. Martell.

*Brookfield* :—Rev. F. C. DeLong; Brethren U. Johnson, J. Freeman and Luther Ledbetter.

*Barrington* :—Rev. A. Martell.

*Beaver River* :—Rev. T. C. DeLong.

*Clements* :—Rev. A. Cogswell; Brethren J. E. Potter and Israel Potter.

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- Chute's Cove* :—Rev. P. F. Murray; Deacons J. Brenton and S. Chute; Brother C. Breton.
- Dalhousie* :—Rev. G. Armstrong.
- Digby* :—Rev. A. H. Munro; Brother A. Adams.
- Digby Joggins* :—Rev. A. H. Munro.
- First Hillsburg* :—Rev. O. Parker.
- Second Hillsburg* :—Rev. O. Parker.
- Liverpool* :—Rev. T. A. Higgins.
- Lower Aylesford and Upper Wilmot* :—Revs. Dr. Tupper, A. Stronach, Deacon Sydney Weltón; Brethren Rees Stronach and J. Stephenson.
- Lower Granville* :—Rev. James Spencer and Brother Reed Hall.
- Kempt* :—Rev. A. W. Barss; Brethren A. Keumpton, D. DeLong and Ze-nas Freeman.
- Middlefield* :—Rev. R. R. Philp.
- New Albany* :—Rev. R. S. Morton; Brother A. Whitman.
- New Tusket* :—Rev. C. Randall and Brother H. Sabean.
- Nictaux* :—Revs. Dr. Tupper and H. Saunders; Deacons S. L. Chipman, S. Wheelock, A. Dodge and Wm. Brown.
- Jordan Bay* :—Rev. A. W. Barss.
- Ohio* :—Rev. J. H. Saunders.
- Port George* :—Rev. J. A. Moore; Brethren E. Gates, G. S. Parker and C. W. Weaver.
- Port Medway* :—Rev. R. R. Philp.
- Parker's Cove* :—Brethren Joel Edgett and A. Foster.
- Ragged Islands* :—Rev. Dr. Hobbs.
- Sissiboo* :—Rev. C. Randall.
- Springfield* :—Deacon William Charlton and Brother I. McNayr.
- St. Mary's Bay* :—Rev. C. Randall and Brother J. Clements.
- Sable River* :—Rev. W. Barss.
- Tusket* :—Rev. A. Martell and Brother William Gavel.
- Wilmot* :—Rev'd's N. Vidito, W. Gouher, Israel Longley, — Ronsey.
- Wilmot Mountain* :—Rev. P. F. Murray; Deacon J. Hall; Brethren W. Rustine and U. Johnson.
- First Yarmouth* :—Rev. H. Angell; Deacon Samuel Brown; Brethren William Churchill and Joseph Shaw.
- Second Yarmouth* :—Rev. E. N. Harris; Deacon Joseph Rogers; Brethren William Doty and Thomas Blackadar, Licentiate.
- West Yarmouth* :—Rev. Joseph H. Saunders; Deacon Nelson Corning; Brethren John Tooker, Licentiate, and L. Foot.
- Jordan River* :—Rev. A. W. Barss.

The following brethren were invited to take a seat with the Association :

*Central Association*.—Rev'ds. Dr. Cramp, James Parker, E. O. Read, J. L. Read, D. Welton, S. W. deBlois, D. Freeman, J. Chase, E. M. Saunders, and Brother S. Selden.

Rev. M. Normonday French Missionary; Rev. J. Ring, from St. John.

N. B. Rev. S. T. Rand, Micmac Missionary; Deacons S. Taylor, W. Craig and J. W. Johnston; Brethren J. E. Goucher, Alfred Chipman, Maynard Freeman, Andrew Parker and Daniel F. Higgins. Licentiates; Brethren John M. Parker, L. Harlow, David Lyons, Isaiah Shaw, C. Sandford, C. Brown, J. L. Brown, Silas Lutz, Mayhew Beckwith, J. W. Hartt and Abel Parker.

The following Committee of Nomination was appointed, viz: Revds. A. Martell, C. Randall, A. Stronach, R. R. Philp and Willard G. Parker, who nominated the following brethren on Committees, viz:

**ON QUESTIONS IN LETTERS:—**

Rev'ds. Dr. Tupper, Charles Randall and Willard G. Parker.

**ON THE CIRCULAR LETTER:—**

Rev'ds. A. Martell, Obed Parker, and Brother Samuel Brown.

**ON TEMPERANCE:—**

Rev'ds. R. R. Philp, James Parker and A. Stronach; Brethren Samuel L. Chipman, Joseph Shaw, R. Hall and L. Foot.

**ON RELIGIOUS PUBLICATIONS:—**

Rev'ds. T. A. Higgins, A. W. Barss, D. Freeman and J. Goucher; Brethren M. P. Freeman and B. Fellows.

**ON SABBATH SCHOOLS:—**

Brother Samuel Brown; Rev'ds. A. H. Munro, A. Cogswell, Brother Uriah Johnson, Joseph Freeman, W. Ricketson, J. A. Morse and J. Brenton.

**ON EDUCATION:—**

Rev'ds. S. W. deBlois, Dr. Tupper, D. M. Welton, D. Freeman, N. Vidito, Dr. Cramp, J. Parker and J. Chase; Brethren A. Parker, J. W. Johnston, Samuel Wheelock and A. Whitman.

**ON FOREIGN MISSIONS:—**

Rev'ds. Dr. Tupper, N. Vidito, R. R. Philp, J. Spencer and A. Stronach; Brethren Luther Ledbetter and Joseph Freeman.

**ON THE BIBLE CAUSE:—**

Rev'ds. Dr. Cramp, Dr. Hobbs, J. Ring, R. S. Morton and J. Moore; Brethren Sydney Welton, R. Hall, A. Dodge, Wm. Brown, S. Selden and Joseph Shaw.

**MEMORIAL OF DEPARTED BRETHREN:—**

Rev'ds. Dr. Cramp, C. Randall, J. Parker, P. Murray, and Brother J. Rogers.

**ON THE OBSERVANCE OF THE SABBATH:—**

Rev'ds. E. N. Harris, H. Saunders and T. Delong; Brethren W. H. Chipman, A. Dodge, A. Banks and T. Blackadar.

**ON THE CLAIMS OF SEAMEN:—**

Rev'ds. E. N. Harris, J. L. Reed, H. Achilles and W. H. Caldwell; Brethren J. Tooker and N. Corning.

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ON THE STATE OF MISSIONS, (*Domestic and French*) :—  
Rev'ds. A. Martell, G. Armstrong, W. Goucher, E. O. Reed, N. Vid-  
to, C. Randall and M. Normonday; Deacon Taylor, and Brother  
Joseph Shaw.

To AUDIT ACCOUNTS :—

Brethren Samuel Brown and Samuel Wheelock.

The Report of Committee of Nomination was adopted.  
On motion, adjourned to meet on Monday at 10 o'clock.  
Prayer by Rev. H. Angell. Benediction by Moderator.

On Lords's-day morning, Rev. E. N. Harris preached in meet-  
ing-house at Upper Wilmot. Preaching was also enjoyed in  
the surrounding Baptist places of worship.

MONDAY, 10 o'clock, A. M.

The Association met agreeably to adjournment. After sing-  
ing, and prayer by the Rev. Willard G. Parker, Rev. G. Arm-  
strong preached the Introductory Sermon from Psalm xlvi.ii.  
12, 13. Prayer by Dr. Cramp. Business resumed.

A Letter from the Nova Scotia Baptist Home Missionary  
Society, was read. The Letter was referred to the Home Mis-  
sion Board. Committee on State of Missions reported. Re-  
port adopted. (See Appendix A.)

It was agreed to hold the next Association with the First  
Hillsburg Church, that Rev. T. A. Higgins preach the Intro-  
ductory Sermon, and that the Rev. A. Martell be his alternate,  
and Rev. A. H. Munro, write the Circular Letter.

*Resolved*, That any ministers of this body, who attend the Central Asso-  
ciation be our delegates to that body.

*Resolved*, That the Rev. J. A. Moore, be our delegate to the Eastern  
Association, and that he receive £2 for his expenses, also, that any other  
minister of this body, who attend that Association, be delegates.

Adjourned, to meet at 4 o'clock, P. M. Prayer by Rev. J.  
King.

MONDAY, 4 o'clock, P. M.

After singing, prayer was offered by Rev. J. Chase.

*Resolved*, That the Moderator, Rev. G. Armstrong, be requested to fur-  
nish a copy of his Introductory Sermon for publication in the *Christian  
Messenger*.

Committee on Education reported. After Addresses by

the Revds. Dr. Cramp, Dr. Tupper, D. Freeman, and E. N. Harris, Hon. J. W. Johnston, and Brother J. W. Hartt, the report was adopted. (See Appendix B.)

Whereas, it is requested to have a plain statement of the accounts of our institutions of learning, in order to awaken a general interest in their support.

*Therefore resolved.* That the Governors of Acadia College, and the Committee of the Education Society, be requested to lay before this body, annually, a statement of the financial condition of the College and of the Academy.

Committee on Foreign Missions reported. Report adopted. (See Appendix C.)

Committee on Claims of Seamen reported. Addressed by Rev. E. N. Harris. Report adopted. (See Appendix D.)

Committee on Sabbath School reported. Addressed by Brother Samuel Brown, Report adopted. (See Appendix E.)

Committee on Sabbath Observance reported. Report adopted. (See Appendix F.)

Committee on Circular Letter reported. Report adopted, and the Letter read by its author, Rev. T. A. Higgins. Circular Letter adopted.

*Resolved.* That the Editor of the *Christian Messenger* be requested to insert the Circular Letter.

On motion adjourned. Prayer by Rev. A. Cogswell.

TUESDAY, 10 o'clock, A. M.

After singing, prayer by Rev. N. Videto.

Report of Committee on the Bible Cause submitted. Addresses by Brother S. Selden, Revds. J. Chase, M. Normonday, Drs. Tupper and Cramp. Report adopted. (See Appendix G.)

Report on Temperance submitted. Addresses by Revds. A. H. Munroe, Willard G. Parker, James Parker, N. Videto, E. N. Harris, Brother Wm. Churchill, Dr. Cramp and Hon. J. W. Johnston.

Prayer by Rev. P. Murray. Adjourned to 4 o'clock.

TUESDAY, 4 o'clock, P. M.

Prayer by Rev. J. Spencer.

Question of Temperance resumed. Address by Rev. N. Videto. Report on Temperance adopted. (See Appendix H.)

Committee on Religious Publications reported. Report adopted. (See Appendix I.)

French and Home Mission Boards reported. Addresses by Revds. N. Videto, Willard G. Parker. M. Normondy, A. Martell, Dr. Tupper and Brother Joseph Shaw. Report adopted. (See Appendix J. & K.)

*Resolved*, That the French Mission Board be the same as last year, with the addition of Rev. A. Martell and Brethren Samuel Brown, Edward Heustis, Wm. Gridley and Ebenezer Rose, and located at Yarmouth.

Infirm Ministers Board reported. Report adopted.

*Resolved*, That the Board of Home Missions be located at Bridgetown, and consist of the same persons as last year, with the addition of the following Brethren, viz., Asaph Marshall, William Chipman, Israel Longley, John Brenton, Walter Rickatson. Samuel L. Chipman, Wm. Brown, Avarid Longley, Samuel Randolph, W. H. Morse and James Cornwell.

*Resolved*, That £10 from the Infirm Ministers Fund be given to Sister Cunningham.—Also, *Resolved*, that £15 be devoted to the support of Rev. W. Jackson, and £10 to Mrs. Harding.

Infirm Ministers' Board reappointed.

*Resolved*, That the Treasurer be authorized to pay over monies to the different Treasurers authorized to receive them.

Committee on Questions in Letters reported. Letter from Tusket Church read. Tusket Lakes (New Church) by Letter, requested to be received into the Association, when, *on motion*, the Moderator presented to Brother A. S. Lent, the representative thereof, the hand of fellowship.

Report on Questions in Letters adopted. (See Appendix L.)

Committee on departed Brethren reported. Report adopted. (See Appendix M.)

*Resolved*, That £10 10s. be paid for printing the Minutes, and that as many be printed as this amount will pay for.

*Resolved*, That a collection for the French Mission be taken up, on the first Sabbath in September.

*Resolved*, That the thanks of the body be tendered to the Baptist Church and pastor, in Lower Aylesford and Upper Wilmot, for the very liberal and generous provision made for the personal comfort of the Association.

On motion the Association adjourned to meet with the First Hillsburg Church, on the second Saturday in June 1860, at two o'clock.

The session closed with prayer by the Rev. N. Videto, and benediction by the Moderator.

GEORGE ARMSTRONG, MODERATOR.  
HENRY ANGELL,  
JOSEPH H. SAUNDERS, } SECRETARIES.



## CIRCULAR LETTER.

FROM THE WESTERN BAPTIST ASSOCIATIONS TO THE CHURCHES  
COMPRISED IN THAT BODY.

*Dear Brethren,*

The subject of DISCIPLINE is that to which we would ask your attention on the present occasion, and, in doing so, claim your kind forbearance with any sentiments, should there be such, which may appear to be uncalled for, or deficient in Christian charity. We profess not to present any thing new or striking, but hope, by thus stirring up the subject and holding it under consideration, to elicit, at no very distant day, from some one of deeper experience, something more telling and worthy of regard.

It is evident from the word of God that the church has power given to it, in certain cases, to discipline its members. Paul says, in his 2nd Epistle to the Thes. 3rd chapter and 6th verse,—“Now we command you, brethren, in the name of our Lord Jesus Christ to withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye have received of us.” Here, then, is not merely a permission granted but a positive duty enjoined in the name, that is by the authority, of the Saviour.

The object of discipline appears to be twofold. First, as regards the church. Secondly, as regards the disorderly brother. First to keep the body pure, and thus give beauty, strength, and glory to the church. How exquisitely delightful are some of the descriptions of the church as given in the word of God.

"My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her." "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is a flock of goats, that appear from mount Gilead." "Fair as the moon, clear as the sun, and terrible as an army with banners."

A church holding in its fellowship members walking disorderly is certainly to the full extent of such disorder stripped of its beauty and shorn of its strength. Not the influence, not the members, not the wealth, but the holiness is the measure of the church's power. There is a kind of omnipotence in a godly life that makes even the ungodly quail. In the language of another: "Argument may be resisted, persuasion and entreaty be scorned; the thrilling appeals and monitions of the pulpit, set forth with all the rigour of logic and all the glow of eloquence, may be evaded or disregarded; but the exhibition of exalted piety has a might which nothing can withstand: it is truth embodied—it is the gospel burning in the hearts, beaming in the eyes, breathing from the lips, and preaching in the lives of its votaries."

An ungodly life in a church produces a double evil, the extent and result of which no human wisdom can calculate. There is the effect upon the world, leading the unregenerate to doubt the sincerity of all religious profession, and conducting thousands doubtless through the paths of neglect, stupid indifference, vice and infidelity, to the chambers of endless night. There is, secondly, the effect produced upon the church itself. "Can one take fire in his bosom and not be burned?" Is it not according to a constantly operating law of our nature that we catch the spirit and imbibe the sentiments of those with whom we associate? Will not carelessness, neglect of duty, indulged in upon the part of one member of a church, tend, unavoidably, to produce its like in the case of others? And as none are impervious to evil influences, not only the younger, the weaker, but the older, even the deacons and ministers, are

liable to feel the benumbing effects ; and thus the entire church, by a preponderance of unholy example, although containing in its bosom many sincere followers of the Lamb, become almost, if not entirely, inefficient, as an instrument of good. Hence the importance of discipline to keep the spiritual house cleaned, lighted and well supplied with all the luxuries of a spiritual life, that weary, destitute travellers may be drawn towards it, and find, when they enter, a sympathizing family and a happy home.

The object of discipline, in the second place, has a reference to the disorderly brother whose case requires attention. Paul in writing to Timothy says of Hymenæus and Alexander, "Whom I have delivered unto Satan that they may learn not to blaspheme." It is very evident, from the epistles to the Corinthians, that discipline had a salutary effect upon the individual whose conduct had given the apostle so much anxiety and sorrow. In his first epistle Paul censures the man and the church for harboring him, and commands them in the name of the Lord Jesus "to deliver such an one unto Satan, for the destruction of the flesh, that the Spirit may be saved." In the second epistle he refers with melting tenderness to the same case, telling them that the punishment inflicted was sufficient, and that they ought now rather to forgive him and comfort him, lest the penitent brother should be "swallowed up with overmuch sorrow." Similar results have frequently been noticed. Discipline judiciously administered has often been the instrument, in the hand of God, not only of bringing a wayward brother to repentance, as perhaps nothing else could, but also of leading a self-deceived professor to see himself as a lost sinner in the sight of God.

Discipline, then, may be regarded as a very important duty of every Christian church. When an occasion occurs it is doubtless a time for the sincerest and deepest sorrow—the most heart-searching humiliation, earnest and agonizing prayer ; for while excluded members may draw a kind of unholy and, we

think, unenviable consolation from the thought that exclusion from the church is not exclusion from heaven, we do believe that when a church with "one accord," and in the fear of the Lord, moves forward in this duty, according to the Word of God, the two exclusions referred to, excepting of course all cases of future repentance and reconciliation, are more nearly allied than is by Protestant communities generally supposed. We think, moreover, that the acting members in the case should always be the holiest men in the church, and that the voters should be quite certain that they are not themselves guilty of similar offences. What a sight for holy angels and a holy God: hands alike unholy, and yet uplifted for the expulsion of an erring brother.

But there is a question in connection with this general and important subject which appears to me not very easy of solution, viz., when shall a brother be regarded as walking disorderly to an extent sufficient to deserve expulsion from the church? As there is no catalogue of offences given in the word of God having special reference to this subject the reply will probably be "that we are as in many other cases to proceed upon general but well known principles." This places the whole matter in the hands of each separate church to be disposed of as such in the exercise of its judgment may deem most in agreement with the mind of the Spirit as made known in the Word. The power and responsibility are thus placed where we suppose they ought to rest, and where they would always be safe providing the acting members of each church were at all times sufficiently under the influence of the Spirit to act only with a view to God's glory. But may it not be possible, as we claim no infallibility for our churches, that this is not always the case? and that an apostolic epistle written in the 19th century, could there be such, would be equally severe with those of the 1st, upon the subject now under consideration.

We must certainly acknowledge that if we take our standard

of piety or christian life directly from the word of God, the holiest must in view of it exclaim, "Who then can be saved?" for the commandment is exceeding broad, reaching to the intents and thoughts of the heart; and that the only consolation for one troubled in consequence of his own imperfections is to be derived from the thought "The blood of Jesus Christ cleanseth from all sin," and "what is impossible with men is possible with God."

Notwithstanding however the manifest and acknowledged imperfections of the holiest, both of the present and all past time, notwithstanding the boundlessness of the forbearance and mercy of God, notwithstanding the difficulty amounting perhaps to an impossibility of adopting any plan that would be either universally received or in all cases applicable, may it not brethren be truthfully affirmed that the cause of God now demands of the churches, that by a more rigid and scriptural discipline the standard of practical and every day piety should be greatly elevated and thus brought, at least a little nearer to that marked upon the inspired page, and exhibited with greater or less faithfulness each week from the sacred desk? We scarcely need remark that reference is not made here to open immorality; cases of this description are usually, when known, promptly dealt with, but rather to such neglect of Christian duty as may indicate or rather prove an absence of real piety.

Is it enough that a member of a christian church be moral, honest, and in all his intercourse with the world above reproach or suspicion? Are not the duties of religion emphatically active? Our adorable Redeemer "went about doing good." His command is "be ye followers of me as dear children," the apostle says, "Therefore my beloved brethren be ye steadfast, unmoveable, always abounding in the *work* of the Lord." "If ye *do* these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ." If everlasting life is promised to those and only to those, who by activity and zeal

in the cause of God show that they have drank from the fountain of life and become partakers of the Divine nature, can a christian church consistently with its obligations to the world, to itself, and to Him who has loved it "even to the death" continue to fellowship as consistent members, those, however exemplary they may be who give no evidence of piety beyond what the ordinary civilities of society or the laws of the country demand of all? will not such fellowship have a direct tendency to satisfy the conscience, and more and more to deceive an unfortunate brother who through the inexperience of youth, ignorance of the extent, and holiness of the law or undue excitement sometimes attending revival seasons, may have been led to take up with something short of a saving knowledge of the Saviour? ought not such member, after the employment of proper means to awaken him to a sense of his obligations, to be told by an outspoken act of the church, that, however consistent as a citizen of the world or as a neighbor, he is very inconsistent as a professed follower of the Saviour? True, the preaching may have been faithful, exhortations very pointed, but if the light that is in one be darkness how great is that darkness, and when all other means failed, the voice of God in an act of discipline might have been heard.

As an illustration of the general truth we would select one or two from among the great variety of christian duties. The study of the word of God is acknowledged to be indispensable to a consistent and intelligent piety. "The Bible the only rule of faith and practice" is one of our much loved doctrines. "Search the Scriptures, for in them ye think ye have eternal life." This we regard as a command to the individual christian. We hold to personal responsibility in matters of religion. Can we consequently contend for this truth from the pulpit and press and yet recognise as members in good standing those who habitually and constantly neglect this pleasing and important duty, and are in consequence left ignorant of the truth, exposed to the attacks of infidelity and liable to be carried

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away by every wind of doctrine? If it be the will of the great Teacher that his words which are life be studied, in order that they may be understood and obeyed, does not a failure to comply in this respect show disregard to, and utter contempt of his authority as manifestly as would a misdemeanor of a more notorious character.

Again prayer is very frequently enjoined in the word of God and certainly is the Christians sweetest privilege. We are brought by it into the immediate contemplation of God's character as a pure and holy being. The image of Christ is by frequent communings with Him left finally imprinted upon the soul. That was a good idea of some old divine "Prayer will make a man leave off sinning, or sinning will make him leave off praying." The apostle says "But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." If prayer is in reality indispensable to holiness of heart and life, ought not every christian church, the light that God himself has set up, to scatter the surrounding darkness to exhibit that truth by refusing fellowship to those who constantly neglect such important duty?

Among the numerous difficulties which present themselves, it may be said that it is very difficult for a Church to know when there is culpable neglect in this respect. We believe however if a man *really prays* it will be known, the fact will come out, in some way. "Pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly."

To say nothing however of secret prayer there is a clause in our Covenant which either has a meaning or it ought not to be kept there. It is this "Promising by Divine help to walk in our houses as becomes those professing Godliness and to maintain the worship of God in our families." The covenant is frequently read in our meetings for conference, and its sentiments endorsed usually by the members rising to their feet.

during the perusal. Can the frequent renewal of the covenant engagement in connection with the habitual and continued disregard of its requirements be regarded as any thing better than trifling with God and making a kind of mockery of the most solemn vows? Ought not the church to speak out in an audible voice by her discipline as well as by her pulpit and press, saying in no unmistakeable language to the world "we honor our God and his laws, and demand at the sacrifice of all feeling and of all our dearest joys, that whoever ask our fellowship as christians, shall have it only so long as they with us bow to the authority of heaven, and aim to walk in the narrow path marked out by our Saviour.

We would illustrate the evil resulting from neglect in this matter by a very familiar example. Suppose the case of a respectable family composed partly of professors of religion and partly of the unconverted. On Sunday morning they all go in company to the house of God. The minister, who is learned, eloquent, and pious, has occasion in his morning's discourse to dwell to some extent upon the beauties and the wonders of the Bible, its antiquity, its disclosures, its promises and its Author, warming up however into far more than earthly zeal, he exhausts himself in trying to tell what exquisite delight the child of God experiences while perusing those sacred pages, and exhorts in burning words his impenitent hearers to taste for themselves of this heavenly joy. The congregation is dismissed—the people retire, many no doubt highly delighted and some perhaps astonished at themselves for so long neglecting their Bible. The family referred to above goes home,—the dinner hour passes, no one opens the Bible,—the bell for S. School rings, no one goes to teach the young the doctrines of the Bible,—the afternoon and tea-hour passes, the church bell again is heard and no one has perused a chapter or talked of a fact or a promise contained in the much extolled Bible. The preacher is again found in his place, his subject prayer. If he was more eloquent in the morning, he is more subdued and

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solemn in the evening, his language sounds of heaven, 'tis that of one who has talked much with an unseen world. The duty of prayer is not left doubtful, the power of the prayer of faith is shown to be wondrous and sublime. His own tears and some smothered sobs in the assembly tell that there must be a reality in these heaven born doctrines, the appeal to those who never pray was not without effect; and many retired with hearts beginning to throb with desires of an endless life. Our family again seek their happy home. One member is more quiet and thoughtful than usual—he ponders—can these things be so? What are my prospects then? Oh for some one to tell me! While he is thus musing, his eye falls perhaps accidentally upon the words of the covenant referred to, “promising by divine help to maintain the worship of God in our families”—he is all agitation, O that I could pray, O that I knew how to pray, and while the storm within him is still raging, the christian father informs the family that it is time to retire as the business of the coming week will call for early and prompt action on Monday morning. Just here, brethren, we believe around the hearth stone of many a home circle called christian has been cruelly crushed the all but bursting bud of a heavenly and glorious hope.

We cannot close without saying that a conviction has fastened itself upon us that a dying deluded world is calling just now most loudly upon the christian church for a little brighter light to guide it to God and glory. O that the light might be made much more brilliant by a more rigid discipline.

## APPENDIX.

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(A)

### STATE OF MISSIONS.

Your Committee on the state of Missions, are not in possession of such facts as are necessary to furnish a report upon the state of Missions, as the Missionary Boards have not yet presented their reports.

We however, observe, that the Domestic Missionary Enterprise is a subject of more importance than is generally supposed—hence the deficiency of active and earnest measures in this department.

There has been a very small amount of Missionary labour performed in this Association during the past year.

This is very much to be regretted, as there are many districts where our Missionaries would be hailed with joy, and their labours blessed. We think the County of Shelburne a promising field for Missionary effort, and a Missionary constantly employed on that ground would be likely to prove very useful in promoting the cause of truth. No doubt there are other portions of our field requiring attention, but we refer to Shelburne including Barrington, as one of the most important.

The subject of a union of all the Associations into *one* Great Missionary Society, has been discussed at our Associations for two years, but we fail to perceive the desirableness of such a union.

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We acknowledge the propriety of making donations to the Home Missionary Society without becoming organized in one body, when our funds will admit.

We are happy to be informed of the pleasing prospects of the French Mission, and that the labours of our esteemed Brother, M. Normondy have been owned and blessed among the French. We feel a pleasure in calling special attention to this subject.

At our last Association some of our friends suggested the propriety of transferring the French Mission to the Domestic Missionary Board. The Association at that time favoured the suggestion, and it was expected that preparations would be made to transfer the Mission property into the hands of the Domestic Missionary Board, at the present Session. But we are informed that at a meeting of the French Mission Board held in Yarmouth last January, it was resolved that the Boards be kept separate and perform their distinct labours. Under such circumstances we mention the propriety of making large donations to the French Missionary Board.

Your Board think that if more of the Pastors of the Churches could spend a few weeks annually in the Home Mission Field, great good would result.

It was by such efforts that the Dimocks, the Mannings, and Hardings, extended the happy influence of the truth in every part of the province, and organized our most influential churches.

We think it would be wise if an arrangement could be made with our Churches and Pastors to secure the same results.

All of which is respectfully submitted.

A. MARTELL, *Chairman.*

(B)

#### REPORT OF THE COMMITTEE ON EDUCATION.

Your Committee are informed that, during the past year twenty-five students have been in attendance at the College, quite a fair proportion of whom have the ministry in view.

Four Students having finished the regular undergraduate course—obtained the degree of Bachelor of Arts, at the last Anniversary.

The Committee of Examination appointed by the Board of

Governors, were in attendance at the annual examination, and their Report indicates a satisfactory state of things in reference to the manner of conducting the various departments of instruction. The necessity however of a third professor is abundantly evident.

Your Committee are informed that measures are in progress to supply this deficiency during the coming year. Your Committee are gratified to be able to announce the programme of an English Course of two years in the College, as an inducement to those young men who are desirous of participating in the advantages of the Institution, and yet have been unable hitherto, to matriculate for the regular classical course.

Rev. David Freeman was appointed agent of the College at the last Convention, and although his success has not been so great as might have been anticipated, owing to the financial pressure and other circumstances,—yet he has been enabled to do much towards the annual support. His services also, in settling up old notes, and placing the financial affairs on a securer basis have been invaluable.

The Academy at Horton still retains its character, as a Seminary of Education, to which parents may be invited with confidence to send their children. Its influences and associations are of a decidedly healthy character, and your Committee regret that the opportunities thus offered, are not more generally appreciated, especially by Baptists.

All of which is respectfully submitted.

STEPHEN W. DEBLOIS, *Chairman.*

(C)

#### REPORT OF COMMITTEE ON FOREIGN MISSIONS.

A letter from Brother A. R. R. Crawley, of Henthada, dated October 16th, 1858, furnishes a satisfactory account of the expenditure of the sum of \$200, entrusted to him for the support of native preachers in Burmah. With it he had secured the services of three efficient labourers, namely, Ko Oung Ban, Moug Shway Long, and Mong Thet Nau, for nearly a year.

This letter also acknowledges the receipt of the second remittance, \$400, and states that "the cause of its retention

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has been explained by the Foreign Secretary," who says "It has hitherto been the custom to retain any donations which might be received *after* the appropriations for the current year had been made out, to be entered in the Schedule for the ensuing year; but this custom is now to cease, and any donations received shall hereafter be forwarded to their destination at once."

As Brother Crawley has under his eye other faithful and zealous Burman converts, who ardently desire to be employed in preaching the gospel to their perishing fellow countrymen, several of them are undoubtedly now engaged in this good work, in connection with those already named, and with them sustained by funds from the Provinces.

The Board, at its meeting on the 30th day of November, without intending to censure the Executive Committee of the Baptist Missionary Union, judged it advisable to make a direct remittance of \$400 to Brother Crawley, as being the more expeditious course. This sum, with \$100 to aid in supporting a Female School, was remitted, through the kindness of Brother J. W. Bars, about the middle of December last.

As Sister Crawley has been obliged to return to America for a time to recruit her health, and consequently the opening of the School must be postponed, the money remitted may be appropriated to the support of native preachers, and an equal sum retained till the School shall be commenced.

Brother Crawley continues to give very favorable accounts of the diligence and usefulness of his assistants. The pleasing and interesting letter written by Moug Shway Long, in which he expresses a lively sense of the grace of God exercised towards him, a grateful appreciation of the kindness of his brethren in these Provinces, with an ardent desire for the conversion of the benighted Burmans, is doubtless distinct in the recollection of many. Let us remember his request. "Every time you pray to God, put me in, and pray for me also."

The last Report contained a statement of the cheering fact, that Moug Thet Nau, an intelligent and faithful native missionary, converted through the labors of our late beloved Brother Burpe, was stationed at Donabew. Rev. Mr. Douglass, of the Bassein Mission, on a visit to this Station, says, (Macedonian, May 1859.) "Brother Crawley has located a Burman preacher here; and there is now a little church organized, composed of a few Burmans, and about twenty Pwo Karen

converts who live in the city. They assembled at two o'clock this afternoon (Nov. 26th.) and after a short sermon, we had a season of conference and prayer. The members have a good degree of intelligence, and appear very well."

We need not wonder, therefore, that our esteemed Superintendent, in his last letter to the Secretary, dated Feb. 21st, continues to entreat that funds may still be furnished from these Provinces to enable him to employ native preachers in Burmah. Will not all who love the Saviour, and desire to see his Kingdom extended by the conversion of the perishing heathen, cheerfully contribute to the furtherance of this successful "labor of love"?

Respectfully submitted.

CHARLES TUPPER, *Chairman.*

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(D)

#### CLAIMS OF SEAMEN.

Your Committee, to whom was referred "The Claims of Seamen," recommend that a suitable person be employed to devote his undivided energies to the welfare of our sea-going fathers and sons, by forming *Bethel Unions* in the respective sea-ports of the Province—to enlist the sympathies of the ministers of Religion and the friends of seamen generally. In ports too small to sustain a chaplain, arrange to have Bethel services on the Sabbath, by ministers in turn,—to circulate nautical intelligence, preaching the Gospel as opportunity may offer, and do what he can by way of *linking the British Provinces together* in the important work of the conversion of sailors, on a plan not unlike that of the Bethel Union in England, or the "American Seamen's Friends' Society" of the United States.

From well authenticated documents, we learn with pleasure that the number of hopeful conversions among seamen during the past year exceed very much the returns of any preceding year. Hoping we shall no longer be content with passing resolutions, but, awake to action, putting forth efforts commensurate with the importance of the work.

All of which is respectfully submitted.

EDWARD N. HARRIS, *Chairman.*

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## REPORT OF COMMITTEE ON SABBATH SCHOOLS.

Amongst the many instrumentalities in operation at the present time, that God has blessed for the advancement of His cause, the Sabbath School occupies a prominent position.

The success that has already attended the labours of the faithful teacher in this department of christian effort, should encourage to renewed exertion.

It is gratifying to learn that Sabbath Schools are in successful operation in most of the Churches. There is doubtless room for improvement. Sympathy with those who are directly engaged in the work, and enlarged liberality in sustaining its interests, would do much to ensure their efficiency.

Pastors by giving them their hearty support, instructing the Teachers in the nature of their work, and in the formation of Bible Classes, urging upon friends and guardians the desirableness of co-operating with the teachers and managers, would render this institution more efficient.

Weekly Meetings of teachers for mutual improvement, and monthly concerts for prayer, would doubtless be attended with beneficial results.

Your Committee would suggest the desirableness of fostering a missionary spirit amongst the children and youth, by the formation of Juvenile Missionary Societies, and in imparting information relative to missionary efforts at home and abroad.

Finally they would urge upon all engaged in the work, to remember that they watch for souls as those that must give account, and that they shall reap in due time if they faint not.

All of which is respectfully submitted.

SAMUEL BROWN, *Chairman.*

(F)

## REPORT ON THE OBSERVANCE OF THE SABBATH.

We are deeply impressed with the importance of a scriptural observance of the Lord's-day, and affectionately recommend to all the members of our Zion, carefully to avoid crowding into the morning of Sunday any of the services and labours that

properly belong to the preceding day ; as also, not anticipating the business of the succeeding morning on the evening of the Lord's-day.

The high and holy mandate of Heaven, and the best good of mankind, urge to a strict and sacred observance of holy time.

All of which is respectfully submitted.

EDWARD N. HARRIS, *Chairman.*

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(G)

### REPORT ON THE BIBLE CAUSE.

The Bible Cause is the Baptists' own cause, for the Bible is their only standard of Theology. It cannot therefore be necessary to present arguments in support of the Bible cause, at the meeting of a Baptist Association.

The Committee will only observe that Baptists are bound to study the Bible, constantly, thoughtfully, and with earnest prayer for the teaching of the Holy Spirit ; and that they should acquire the habit of diligently comparing "Spiritual things with spiritual."

They also deem that in and after seasons of revival, young converts should be specially assisted in the study and interpretation of the Scriptures, and trained in biblical research.

With regard to the translation and circulation of the Word of God, the Committee recommend that strenuous support be given to those Societies in which Baptist principles are honestly and continually exemplified.

Respectfully submitted.

J. M. CRAMP, *Chairman.*

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(H)

### REPORT ON TEMPERANCE.

We feel pained at the thought that notwithstanding the strenuous efforts which have been put forth for the suppression of intemperance, that it is still so prevalent. The victims meet us at every corner, and bid us see with our own eyes the deso-

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lating influence of alcohol. The time has come when we must speak out without equivocation or fear, with constantly increased pungency and force.

We regard the action taken by the Legislature as strangely inconsistent: punishing severely those found supplying the Micmac with the "liquid poison," and paying but little attention to the repeated solicitations, of a large portion of the most respectable inhabitants of our Province, for a Prohibitory Law.

We hope that every lover of his country will still persevere in their endeavours until we shall obtain a law prohibiting the importation and manufacture of intoxicating liquors to be used as a beverage. Iron, and even the hardest steel is blunted on rock by a single blow, but the softest water by continually falling in the same place scoops a hollow in adamant, and bores its way through flint and granite.

We would appeal to parents, magistrates and masters, to all who have either authority or influence, to use their authority and influence against this pernicious evil. "Take the censer of fire in your hands and go forth into the camp and stay this plague which rages among the people."

All of which is respectfully submitted.

ROBERT R. PHILP, *Chairman.*

(I)

### REPORT ON RELIGIOUS PUBLICATIONS.

Your Committee beg leave to report as follows:—While there is reason to believe that the desire for knowledge and a taste for religious literature are rapidly increasing in the Baptist Denomination, there is still ground for deep regret, that so many Baptist families are growing up without any religious paper to aid in training the youthful mind, and cherishing a purer and more elevated tone of feeling. The mind must have food. If it is not supplied with that which is healthful, it will in its hunger, voraciously devour that which is poisonous and destructive.

We would therefore respectfully recommend that greater efforts be made by our ministers and churches generally, to supply every family with some religious periodical.

We are of opinion that nothing can supply the place of our own highly valued paper, the *Christian Messenger*, and that, where it is possible, it should be in every house. When it is practicable, we would recommend that the *Young Reaper* be introduced for the benefit of the rising generation.

We highly approve of the independent position which the *Messenger* has assumed with reference to the party politics of the day, inasmuch as there is, at present, no denominational interest at stake.

We are pleased to see the position assumed by the *Messenger*, as to our denominational principles, and hope that the proprietor may still be encouraged to add to its efficiency in this respect, and to enlarge its publication.

We ask the sympathies of every Baptist in behalf of the *Christian Messenger*, and recommend it to every christian family.

All of which is respectfully submitted.

T. A. HIGGINS, *Chairman*.

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(J)

#### REPORT OF THE FRENCH MISSION BOARD.

In presenting their annual report, the board rejoice that they can communicate much that is encouraging, and although it is yet "the day of small things," nevertheless they believe that there is a bright prospect of extensive success. Brother Normonday, our esteemed missionary, arrived in Yarmouth on the first day of July last, and immediately commenced his labours among the people. He has generally met with a favourable reception, and has found many persons eagerly enquiring after the truth. On several occasions he has enjoyed opportunities of preaching Christ to the people, and already small congregations have been formed. Four families, including 24 persons have renounced Romanism, 5 of whom give satisfactory evidence of conversion to God. We expect that shortly several will follow the Lord in baptism.

At a meeting of the board in January last, it was thought desirable that inasmuch as a debt was still hanging upon the Missionary-house, that Brother Normonday should visit the

churches and secure means for liquidating the debt. The board also thought that it would afford the churches an opportunity of becoming acquainted with our brother, and thus, effectually secure for him their sympathies and prayers. In accordance with this decision Brother Normondy visited the churches in the Western and Central Associations during the latter part of the winter and early this spring. Everywhere he met with a cordial reception, and notwithstanding the financial pressure of the times, his appeals received a hearty response. He obtained one hundred and forty-two pounds, which with monies previously pledged will shortly free the Mission-house from debt. The board would express their thanks to the churches for their liberality, and trust that their interest in the mission will not only continue, but increase.

It is the opinion of the board that it is desirable shortly to set apart our brother to the work of an evangelist among the French. We believe that it would fit him for the more efficient performance of his work.

In conclusion your board would earnestly commend the mission to the prayers and sympathies of the churches, believing that an abundant harvest will yet be reaped if we in our exertions and prayers "faint not".

HENRY ANGELL, *Secretary.*

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(K)

#### REPORT ON DOMESTIC MISSIONS.

Your Board have no extensive or very marked missionary operations to report, as having been carried on during the year. Our work has been very limited, considering the amount of means at the disposal of the Board. But our great difficulty in the way of accomplishing more has been, as in the former year, a scarcity of men to occupy missionary ground. Few of our ministers are in the position to accept of missionary appointments, or, having done so, are able to perform them. The pastors can in most cases be with difficulty spared from their flocks, indeed few churches favoured with pastors for any length of time, seem willing to dispense with their stated labours.

The following appointments were made by your Board during the past year:—

Rev. Obed Parker, to New Albany Springfield, &c.	weeks.
P. F. Murray, to Argyle and Barrington.	4
James Stubbert, to Louisburg and Gabarus, &c.	4
A. W. Barss, to Shelburne Town, Jordan Bay & River.	8
Jos. H. Saunders, to Jordan Bay, & Jordan & Sable Rivers.	8
Aaron Cogswell, Prout Settlement, Annapolis Cape, & West Dalhousie.	16
A. Martell, to Barrington & Woods Harbour.	3
W. Hobbs, to Barrington & Shelburne.	8
James Spencer, to New Albany & Springfield.	12
S. Bradford Kempton, Licentate to Barrington & Shelburne.	4
Joseph F. Kempton, Licentate, Sherbrook & East Dalhousie.	7
	6
In all,	80

Of these, only 46½ weeks have been performed. This we regret much. There have been 208 sermons preached by our missionaries, hundreds of families visited, tracts distributed, and conference and many other meetings held. Several persons have been baptized;—*six* by Elder Barss, *one* by Elder Cogswell, *twenty-seven* by Elder O. Parker, *one* by Elder Martell, and *two* by Elder Delong, making *forty* in all. The amount of good done cannot be represented on paper or in words.

Though so limited in our operations, your Board have, by the direction of the Association, aided the N. S. Baptist Home Missionary Society, and also the Acadian French Missionary Board, in their important and useful labours. The sum of *sixty pounds* has been thus donated to those bodies,—*thirty pounds* to each. Indeed the French Mission is the offspring of this Association, and was formerly under the direction of this Board, and perhaps it would be satisfactory to all were it so placed again; and thus have one Board in our Association for the management of our whole missionary work.

The calls for missionary labour within the bounds of our Association are more numerous and urgent than ever, and your Board feel that they must be responded to as soon as possible, and to the extent of the means placed at our disposal.

The Home Missionary work, your Board are convinced, is essential to our enlarged and lasting success in this province. Our resources are not brought out and directed into this promising and inviting field, to the extent that our duty to Christ and the souls of our fellow-men demands.

The amount of money in the hands of the Treasurer is £83 15s. 9d.

Upon the letter addressed to the Association by the Board of the N. S. Baptist Home Missionary Society, acknowledging the receipt of *thirty pounds*, granted from our Home Mission fund to aid that Society, and which has been referred to this Board, we have only to report that we rejoice to hear of the success which has, through the grace of God, attended the labours of our brethren in that Society during the year; and we unanimously recommend that *thirty pounds* be granted from the Domestic Mission money to aid that Society in the important work in which it is engaged.

All which is respectfully submitted.

In behalf of the Board,

GEORGE ARMSTRONG, *Secretary.*

(L)

#### REPORT ON QUESTIONS IN LETTERS.

The Committee on Questions in Letters report :

1. With reference to the Church at Tusket Lakes, we deem it requisite that members should be regularly dismissed before they be organized into a new church; but, as it appears that the church at Tusket has subsequently "released" or "dropped" them, and consequently, if this be approved by the Association, can have no farther control over them, we recommend that the new church applying for admission be received; and that in the Statistics of the Tusket Church they be reported as *dismissed*.

2. With regard to persons who had belonged to Churches that have become extinct, and such as have been increased in connexion with any other denomination, referred to in the Letters from Liverpool and Ragged Islands, your Committee conceive that the difficulty may be obviated by adding to the statement "By Letter," "&c.," which will include such cases, and admit of reporting these members in this column, without any degree of inconsistency.

3. Your Committee recommend that the next Session of the Association be held with the first Baptist Church of Hillsburg.

Respectfully submitted.

CHARLES TUPPER, *Chairman.*

(M)

## REPORT ON DEPARTED BRETHREN.

The Committee on Departed Brethren report, that during the past year it has pleased our Heavenly Father to remove from the church militant to the church triumphant, our beloved brother, the Rev. Ebenezer Stronach, late of Wilmot. Brother Stronach experienced the power of divine grace, in the conversion of his soul to God, about 45 years ago. Since which time he has been a living epistle, known and read by the multitudes that have enjoyed his acquaintance. So deep and continuous was his piety that it was frequently said of him, "behold an Israelite indeed, in whom is no guile." Our brother has been engaged for more than 30 years, in the work of the Christian Ministry, principally as an itinerant, and his labours were attended with considerable success. Our Brother was graciously sustained during his protracted illness, and died on the 25th of November, 1858, aged 66 years, in full hope of a glorious immortality.

All of which is respectfully submitted.

CHARLES RANDALL, *Chairman.*

Oct.

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*Western Baptist Association in Account with* WALTER RICKETSON, *Treasurer.*

1858.		DR.	
June 15.	To Rev. J. Chase, for Ministerial Education,	£13	4 11
	Less proportion of expense printing Minutes, &c.,	0	12 6
			£12 12 5
	Rev. S. T. Rand, Micmac Mission,		0 6 3 \
	Rev. O. Chute, French Mission,	35	9 6
	Less proportion of expense,	1	15 0
			33 14 6
	Rev. C. Tupper, Treasurer, For Foreign Missions,	46	9 7½
	Less proportion of expense,	2	9 3
			44 0 7½
	Am't. paid S. Selden, for printing Minutes,		10 10 0
	Cash paid Rev. A. W. Barss, Delegate to Eastern Ass'n.,		2 0 0
23.	Rev. G. Armstrong, Treas., of H. M. Board,	98	18 0
	Less proportion of expense,	5	4 6
			93 13 6
	Do. for Gaelic Mission,	10	5 0
	Less proportion of expense	0	11 0
			9 14 0½
Oct. 21.	Rev. Saml. Boothby, Agent for A. & F. Bible Society,	8	1 10
	Less proportion of expense,	0	8 0
			7 13 10
	Rev. C. Randall, for Infirmary Ministers Fund,	8	13 7½
	Less proportion of expense	0	8 4½
			8 5 3
	Amount in Treas.'s hands,		2 13 7½
			£225 3 9½
1858.		CR.	
June 15.	By cash received at the Ass'n.,	£225	3 9½
	<i>E. E.</i>		
	WALTER RICKETSON, <i>Treasurer.</i>		

*French Mission House, in acct. with WM. CHURCHILL, Treasurer.*

1856.	DR.	£	s.	d.
Aug. 23.	To J. B. Kenney, per Comfort Healey,	2	0	0
29.	Israel Harding, Esq., per Stephen Allen,	3	0	0
Nov. 11.	J. B. Kinney, balance of his account,	3	6	3
	T. Killam & Co., balance of his account,	3	6	8
Dec. 20.	John Hatfield, Esq., 1 year's interest on his Note for '56,	12	0	0
28.	Israel Harding, Esq., bal. of his account,	2	7	8½
1857.				
Dec. 18.	John Hatfield, Esq., interest for '57,	12	0	0
1858.				
Feb'y. 9.	Rev. O. Chute, for fixing hand-rail to stairs,	2	15	0.
1859.				
March 1.	John Hatfield, Esq., interest for '58,	12	0	0
May 9.	Rev. M. Normandy, expences on his col- lecting agency,	6	8	3
June 7.	John Hatfield, Esq., on Note, 3 years' insurance on House, paid by J. Shaw, Esq., £3 10s.,	150	0	0
		10	10	0
		<u>£219 13 10½</u>		
1856.	CR.	£	s.	d.
June 3.	By bal, per acct. rend. to Association,	1	3	9
21.	Rev. Mr. Balkim,	0	18	9
Aug. 25.	Central Assn. per Rev. O. Chute.	9	4	9
Oct. 30.	Rev. O. Chute, col. from Sundries,	26	10	0
Nov. 10.	Rev. N. Cyr's donation,	1	5	0
1857.				
July 10.	Capt. Nathaniel Power's donation,	0	10	0
Dec. 9.	James Churchill's donation,	0	5	0
1858.				
Feb. 9.	Rev. O. Chute, col.,	1	10	0
	do. from Richard Crosby,	1	10	0
	Joseph Rogers's subscription,	1	0	0
	Rev. Charles Randall's donation,	1	0	0
June 19.	Rev. J. Reid, Portipique Ch., per S. Selden,	2	2	5
	do. Great Village Ch. do.	0	17	6
Dec. 24.	Israel Harding, Esq., for oil bbl ,	0	5	0
1859.				
Feb. 28.	Rev. M. Normondy, collection in Weymouth Church,	4	11	1
	do. Westport, do.	4	10	1½
	do. Long Island, do.	2	5	9
		<u>£59 9 2</u>		

		Amount brought forward,	£59	9	2
d.	Feb. 28.	Rev. M. Normonday, collection in			
0		Digby Neck Church,	4	8	4
0		do. Digby Town & Joggins,	5	10	0
3		do. 1st. Hillsburg,	3	14	7
8	March 22.	do. Clements,	3	14	1½
		do. Lower Granville,	4	8	4
0		do. Bridgetown,	2	11	2½
8½		do. Clarence,	3	15	0
		do. Wilmot Mountain,	2	9	3
0		do. Nictaux,	8	1	0
		do. Lower Aylesford & Upper Wilmot,	7	5	0
0.		do. Upper Aylesford	4	8	0
0	April 13.	do. Berwick,	5	10	0
		do. Billtown,	2	1	1
0		do. Canaan,	6	14	8
3		do. Wolfville,	3	12	5
0		do. Gasperaux,	2	8	4
		do. New Minas,	0	7	11½
0		do. Brooklyn,	0	12	6
		do. Hantsport,	2	9	10
10½		do. Falmouth,	1	12	0
		do. do. donations,	1	6	11½
d.		do. Windsor,	8	12	3
9		do. Newport,	0	12	9
9		do. South Rawdon,	1	0	0
9		do. Halifax, Granville street,	11	13	4
0		do. do. North,	3	9	4
0		do. do. donations,	2	10	0
		do. Chester,	2	16	2½
0		do. Bridgewater,	4	1	2
0		do. Port Medway & Mill Village,	2	10	0
		do. Liverpool,	13	12	2½
0		do. Milton,	4	1	1½
0		do. Locks Island,	4	1	3
0		do. Lewis Head,	1	1	1
0	June 1.	Joseph Shaw Esq. col. in Yarmouth, &c.	27	19	11
0	7.	Collected by do., & paid for insurance,	10	10	0
5		John C. Hatfield, Esq., donation,	2	0	0
6					
0					
			£236	0	7
			219	13	10½
		Balance in hand,	£16	6	8½
		Errors and omissions excepted.			
		WILLIAM CHURCHILL, <i>Treasurer.</i>			
		Andited and found correct.			
		SAMUEL BROWN.			
		SAMUEL COOK.			

*Acadian Mission in account with WILLIAM CHURCHILL,  
Treasurer.*

1859.		DR.	£	s.	d.
June 19.	To	Revd. O. Chute, wages from Aug. 25, '57, to June 12, '58, being 9½ months at £62 10s. per year, (half price), £49 9s. 7d., less £13 7s. 3d., charged in Treasurer's last year's account.	36	2	4
		Postage on letters, Books, &c.	0	5	3½
May 20.	Missionary salary from May 20, '58, to May 20, '59, one year,		100	0	0
			<hr/>		
			£136	7	7½
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1858.		CR.	£	s.	d.
June 6.	By bal. in Trea'y per acct. ren'd. at Ass'n.		1	11	4
12.	Amount from Western Association,		33	14	6½
14.	Rev. A. D. Thompson at Association,		0	5	0
	Rev. Mr. Munro,		0	5	0
	Rev. J. C. Morse,		0	5	0
	Rev. Mr. Higgins,		0	5	0
	Rev. S. Morton 20s., his wife ls. 3d.,		1	1	3
	Mr. Joseph B. Porter,		0	5	0
	Patrick Nowlan,		0	5	0
	Uriah Johnson,		0	3	1½
	A. Friend,		0	1	3
	Miss _____,		0	1	3
	Miss Alevia Johnson,		0	5	0
July 10.	Rev. G. Armstrong, Trea'y of Home Miss.		30	0	0
Aug. 28.	Rev. J. Miller,		1	0	0
	Unfaithful Steward,		1	0	0
Sept. 13.	Col'n. in First Yarmouth Church,		2	10	0
	Col'n. at Eastern Association,		0	6	0
	Young Ladies Bazaar at Amherst,				
	per C. Black, Esq.,		2	9	0
19.	Col'n. in Ohio Church,		12	10	0
24.	in Third Yarmouth Church,		0	13	0
29.	in Digby Ch. Rev. A. H. Munro,		0	17	6
	in West Yarmouth Church,		0	4	1
Oct. 11.	in Beaver River Church,		0	18	6
12.	in Third Yarmouth Church,		0	2	6
13.	in Upper Wilmot & Lower Aylesford Church,		2	15	0
			<hr/>		
			£93	13	4

		Amount brought forward,	£93 13 4
Oct. 26.	Col'n.	in 1st. Digby Neck Church,	0 18 6
		in 2nd. Digby Neck Church,	0 18 4
		Rev. J. C. Morse's donation,	0 3 2
Nov. 1.	Col'n.	in Digby Joggins Church,	1 5 0
2.		in Lower Granville Church,	2 0 0
4.		in 2nd. Yarmouth Church,	0 7 0
		in Wilmot Church,	2 5 0
		in Lake George Church,	0 8 2
8.		in Westport Ch. per Rev. Mr. Boothby.	1 5 3
12.		in Rev. C. Randall's Churches,	10 8 6½
		in Beaver River Church,	0 3 6
27.		in Brookfield Church,	2 0 0
Dec. 18.		in South Yarmouth Church,	12 10 0½
		in Portaupique Church,	1 15 0
		in Great Village Church,	0 11 4½
22.		in Clements Church,	1 0 0
31.		in 2nd. Cornwallis Church,	2 2 6
1859.			
Jan'y. 15.		in Ohio Church,	0 19 4
18.		Capt. Chas. Pinkney's donation,	0 5 0
19.		in Argyle Church,	0 4 8½
22.		in Guysborough Church,	0 10 0
		in Canso Ch. per Rev. J. Miller,	0 10 0
24.		in 1st. Yarmouth Church,	0 17 7
March 9.		in Argyle Church,	0 19 2½
June 16.		in Windsor Church,	1 6 0
26.	Thos. Bew, Esq. Arichaſ,		1 0 0
April 29.	Mr. ———, sent per Rev. H. Angell,		0 12 6
June 4.	Baptist Sabbath School, Wolfville, per T. H. Rand, Esq.,		7 18 8½
			£125 3 5
Treasury overdrawn.			11 4 2
			£136 7 7½

Errors and omissions excepted.

WILLIAM CHURCHILL, *Treasurer.*

Audited and found correct.

SAMUEL BROWN.

SAMUEL WHEELOCK.

GEO. ARMSTRONG, *Treasurer, in Acct. with the Domestic Missionary Board of the W. B. Association, for the year ending June 14, 1859.*

1858.	DR.	£	s.	d.
June 16.	By bal. in the hands of Treasurer,	88	12	2
July 2.	Walter Ricketson, Esq., contributions from the churches for Home Missions,	93	13	6½
	do. do. for Gaelic Mission,	9	14	0½
Aug. 27.	Union Society of the Tusket church per Joseph Shaw, Esq.,	0	16	0
		<hr/>		
		£192	15	9
		<hr/>		
1858.	DR.	£	s.	d.
July 9.	Paid Wm. Churchill, Treasurer of Acadian French Mission, the sum voted by the Association in aid of that Mission,	30	0	0
	Rev. P. F. Murray, bal. due on three weeks mission to Argyle and Barrington, at 40s. per week,	4	1	2
Aug. 31.	Paid Jos. F. Kempton, Licentiate, bal. on six weeks mission to East Dalhousie and Sherbrook, at 30s. per week,	6	4	3
	Samuel B. Kempton, Licentiate, bal. on seven weeks mission to Barrington and Jordan River, at 30s. per week,	7	12	6
Oct. 1.	Paid Rev. Obed Parker, bal. on four and a half weeks mission to Albany and Springfield, at 40s. per week,	6	15	4
	20. Paid Rev. A. W. Barss, bal. due on five weeks mission to Shelburne County, at 40s. per week,	4	6	0½
Nov. 25.	Paid Rev. Jos. H. Saunders, bal. on four weeks mission to Jordan Bay, Jordan and Sable Rivers, expenses, 4s.,	4	8	3
Dec. 24.	Paid N. S. Home Mission Society per Rev. S. N. Bentley, per vote of the Association,	30	0	0
1859.				
Feb. 1.	Paid Rev. A. Martell, on acct. of mission to Barrington,	4	0	0
March 5.	Paid Rev. A. Cogswell, bal. on three weeks mission to Dalhousie West, at 40s. per week,	5	11	11
		<hr/>		
		£102	19	5½

	Amount brought forward,	£102 19 5½
May 22.	Paid Rev. A. Martell on acct. of mission to Barrington, at 40s. per week, Postage and Registry,	5 0 0
June 11.	Paid Rev. A. Martell, bal. due on his eight weeks mission to Barrington,	0 5 9
		0 11 7½
		<hr/>
	Balance in the hands of the Treasurer,	108 16 10
		83 18 11
		<hr/>
		£192 15 9

*Infirm Ministers' Fund, in account with CHARLES RANDALL, Treasurer.*

1858.	DR.	£ s. d.
June.	To paid Mrs. Cunningham, as ordered by the Association,	10 0 0
	To paid Mrs. Harding, do.,	7 10 0
		<hr/>
		£17 10 0
		<hr/>
1858.	CR.	£ s. d.
June.	By cash in hand, as per account rendered,	97 9 4½
16.	To interest on Note,	1 4 0
Dec. 18.	To cash from Walter Ricketson, Treasurer of the Western N. S. Bap. Association,	8 4 6
June 13, 1859.	To interest,	3 4 0
		<hr/>
	Total,	£110 1 10½
		17 10 0
		<hr/>
	Balance in hand,	£92 11 10½

Aylesford, June 13, 1859.

CHARLES RANDALL, *Treasurer.*





## MINISTERS IN THE WESTERN ASSOCIATION.

Names.	Present Residence.	Date of Ordination.	Where Ordained.
Rev. H. Angell,	Yarmouth,	Feb. 13, 1853.	Milton.
Rev. H. Achilles,	Long Island,	Nov. 1, 1854.	Marshall's Cove,
Rev. Geo. Armstrong,	Bridgetown,	Dec 31, 1848.	Port Medway.
Rev. A. W. Barss,	Caledonia,	June 6, 1855.	Lunenburg, N.W.
Rev. W. H. Caldwell,	Westport,	Sept. —, 1852.	Granville.
Rev. A. Cogswell,	Clements,	Jan. —, 1843.	Chute's Cove.
Rev. T. C. Delong,	Beaver River,	Feb. —, 1834.	New Albany.
Rev. E. N. Harris,	Hebron,		
Rev. W. G. Goucher,	Bridgetown,	May 13, 1853.	Hebron.
Rev. T. A. Higgins,	Liverpool,	—, 1857.	Liverpool.
Rev. J. C. Morse,	Digby Neck,	March 30, 1843.	Digby Neck.
Rev. A. Martell,	Milton,	March 20, 1849.	Antigonish.
Rev. J. A. Moore,	Port George,		
Rev. A. H. Munro,	Digby,	Nov. —, 1857.	Digby Joggins.
Rev. P. F. Murray,	Chute's Cove,	March 14, 1848.	Westport.
Rev. Obed Parker,	Hillsburg,	Feb. 21, 1844.	Wilmot.
Rev. W. G. Parker,	Nictaux,	Jan. —, 1843.	New Albany.
Rev. R. R. Philp,	Port Medway,	Oct. —, 1856.	Margaree, C. B.
Rev. C. Randall,	Weymouth,	July 11, 1833.	Weymouth.
Rev. J. H. Saunders,	Ohio, Yarmouth,	—, 1859.	Ohio, Yarmouth.
Rev. J. A. Stubbart,	Deerfield, do.,	Nov. —, 1843.	Port Medway.
Rev. James Spencer,	Granville,	May 17, 1853.	Chester.
Rev. C. Tupper, D.D.,	Aylesford,	July 17, 1817.	
Rev. N. Vidito,	Wilmot,	—, 1832.	Wilmot.
LICENTIATES.			
Samuel B. Kempton,	Wolfville,		
Thomas Blackadar,			
Andrew Parker,	Aylesford,		
John Tooker,	Yarmouth,		

## CONSTITUTION

OF THE

## WESTERN BAPTIST ASSOCIATION OF NOVA SCOTIA.

ARTICLE 1st.—This Association shall be composed of Ministers and other Delegates who shall be members of the churches which they represent, together with Delegates from Corresponding Associations, and such other brethren present as the Association may see fit to invite to sit in Council.

ART. 2nd.—The Association shall meet at such time and place as may be agreed upon by the body.

ART. 3rd.—Each Church shall have the privilege of sending one Delegate or more, but no Church shall be entitled to send more than five in addition to their Pastor.

ART. 4th.—At each meeting of the Association the Moderator of the preceding year shall call for a vote for a Moderator, which vote shall be given by ballot: no brother shall be chosen Moderator two years in succession.—It shall be the duty of the Moderator to preside in all the transactions, nominate Committees, unless ordered by the Association, and maintain due order. A Secretary shall be chosen, whose duty it shall be to record the transactions of the Association, and to furnish a correct copy of the same for the Press.

ART. 5th.—It shall be the duty of each Church to send by its Messengers a letter to the Association giving an account of its state, particularly of the additions and diminutions within the last year, and generally of whatsoever relates to its peace and prosperity.

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

ART. 7th.—When any Church shall neglect to make communication 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 shall request its continuance and shall engage to enquire into its standing and report at the next meeting of the Association.

ART. 8th.—Although as an Association all power over the Churches is disclaimed, so far as respects any interference with their independence and discipline. Yet it is deemed a privilege belonging to the Association to judge for itself of the propriety of receiving or retaining any Church in its connexion.

ART. 9th.—The Religious sentiments of this body are those expressed in the "Articles of the Faith and Practice of the Baptist Churches in Nova Scotia."

ART. 10th.—Alterations or amendments may be made to this Constitution by a vote of two-thirds of the members present at any of its regular meetings.

## RULES OF ORDER.

RULE 1st.—At every sitting business shall be opened and closed with prayer.

RULE 2nd.—Ministers and Members of Churches not Delegates invited to a seat with us, may speak on all subjects under consideration, but vote on none.

RULE 3rd.—No subject shall be discussed without a motion first made and seconded.

RULE 4th.—No person shall speak oftener than twice on the same subject, unless by permission of the Body.

RULE 5th.—All resolutions shall be presented in writing.

RULE 6th.—Motions made and lost shall not be recorded on the Minutes, except so ordered at the time.

RULE 7th.—These Rules shall be distinctly read from the Chair at the opening of the Session.