

MINUTES
OF THE
FIFTEENTH SESSION
OF THE
EASTERN
BAPTIST ASSOCIATION
OF
NOVA SCOTIA.

HELD AT AMHERST,
Saturday, Monday, and Tuesday, July 1st, 3rd, & 4th, 1865.

TOGETHER WITH
THE CIRCULAR LETTER, &c., &c.



HALIFAX, N. S.
"CHRISTIAN MESSENGER" OFFICE.
1865.

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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 practice.

ART. 4th.—This Association shall meet at such time and place as it may appoint, and the meetings 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 till their successors are chosen.

ART. 6th.—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. 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 letters, 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.

RULE 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.

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

RULE 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.

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

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

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

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

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

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

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

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MINUTES.

AMHERST, July 1st, 1865.

Pursuant to adjournment, the Association convened in the spacious Baptist Chapel, at the usual hour, 2 o'clock, P. M.

Rules of Order read by the Chairman. The Letters having been handed in the following list of Delegates was prepared:—

Amherst.—Rev. G. F. Miles, Brethren W. H. Rogers, T. R. Black, J. M. Layton, T. Lusby, and R. McCully.

Advocate Harbor.—Dea. W. Blenkhorn, and Bro. A. McLellan.

Bedegue, P. E. I.—Rev. M. P. Freeman, Dea. S. Schureman, and Bro. S. Baker.

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

Diligent River.—Bro. D. H. Jenks.

Earlton.—Rev. S. Thompson, Dea. A. Conkey, and Bro. R. Kent.

Five Islands.—Rev. S. Thompson and Dea. J. Broderick.

Goose River.—Rev. D. McKeen, Dea. H. Hunter and Bro. W. Hunter.

Great Village.—Rev. J. E. Balcom, Brethren H. C. Upham and T. B. Layton.

Greenville.—Rev. S. Thompson and Bro. J. Hunter.

Little River.—Brethren W. George and — Reid.

Lower Stewiacke.—Brethren J. W. Stevens, and B. Woodworth, Senr.

Maccan.—Brethren T. J. Randolph, Thos. Blenkhorn, Job Seaman, J. M. Atkinson, Thos. Mills, and A. Atkinson.

Merrigomish.—Rev. A. Chipman.

North River, P. E. I.—Rev. J. Davis.

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

Onslow.—Deacons J. W. Lynda, R. Blair, J. B. McNutt, and Bro. J. King.

Parsborough Village.—Bro. Thos. Seamen.

Pictou.—Rev. A. Chipman.

Portauquique.—Rev. J. Reid; Deacons T. Fulton, J. Carr, and Brethren A. Davidson and J. Robinson.

Pugwash.—Rev. D. McKeen, Dea. A. McKenzie, Bre. W. H. Seaman, J. Bigelow, and A. McDonnell.

River John.—Rev. A. Chipman; Brethren J. Gammon, and C. Sutherland.

- St. Peter's Road, P. E. I.*—Rev. J. Davis.
Sydney, C. B.—Rev. T. H. Porter, Jr.
Tryon, P. E. I.—Rev. M. P. Freeman.
Truro.—Rev. D. W. C. Dimock; Deacons D. Page, R. Upham, and Bro. W. Cummings.
Uigg, P. E. I.—Rev. J. Davis.
Upper Londonderry.—Rev. J. E. Balcom.
Upper Stewiacke.—Brethren C. Cox, Jr., Dimock Archibald, E. N. Archibald, E. Bentley, and A. Layton.
Wallace River.—Rev. D. McKeen, and Bro. J. Fountain.
Wentworth.—Rev. S. Thompson.
Westbrook.—Deacons E. Taylor, Joseph Atkinson; Brethren G. Lewis, J. Atkinson, and N. Taylor.

DELEGATES FROM OTHER ASSOCIATIONS.

- Central.*—Revds. Dr. Cramp, T. A. Higgins, James Parker, John Chase, E. O. Reid, and Bro. S. Selden.
Western.—Revds. Dr. Tupper and M. Normonday.

INVITED.

Revds. J. C. Hurd, M. D., Thos. Bleakney, and T. Todd, from New Brunswick; from other Associations, Brethren T. A. Blackadar, A. J. Steadman, J. Murray, and C. F. Myers, Licentiates, and Rev. E. Clay, M. D., of Pugwash.

The Association was called to order by the Moderator of last year, Rev. J. E. Balcom.

Prayer by Rev. Dr. Tupper.

A ballot having been taken for Moderator, Rev. D. W. C. Dimock was declared duly elected.

Rev. T. H. Porter, Jr., was appointed Clerk; Bro. T. B. Layton, Assistant Clerk, and Bro. J. M. Layton, Treasurer.

The following Brethren were then chosen on Committees:

TO EXAMINE AND READ LETTERS.—Revds. Dr. Cramp, J. E. Balcom, and Bro. H. C. Upham.

OF NOMINATION AND ARRANGEMENT.—Revds. J. Davis, T. A. Higgins, A. Chipman, G. F. Miles, Brethren R. Upham, and John King.

The Letters from the Churches were then read, from which the following statistics were obtained:—

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STATE OF THE CHURCHES.

	CHURCHES.	INCREASE			DECREASE			TOTAL.
		By Baptism.	By Letter.	Restored.	Dismissed.	Excluded.	Died.	
1	Advocate Harbor.....	19	..	..	..	1	4	46
2	Amherst.....	5	3	..	2	..	..	247
3	Amherst Shore.....	..	..	..	..	..	..	32
4	Antigonish.....	3	2	..	..	2	..	22
5	Bedeque, P. E. I.....	5	1	..	7	..	1	93
6	Brookfield.....	..	..	..	3	..	..	50
7	Cape Canso.....	..	..	..	..	..	..	84
8	Charlottetown, P. E. I.....	2	1	..	1	1	3	38
9	Coddle Harbor.....	..	..	..	1	1	2	14
10	Crowe Harbor*.....	..	..	..	..	..	..	33
11	Diligent River.....	..	..	..	..	..	..	22
12	Earlton.....	1	..	..	1	1	1	22
13	East Point, P. E. I.*.....	..	..	..	..	..	..	87
14	Five Islands.....	4	2	1	..	1	..	36
15	Glenville*.....	..	..	..	..	..	..	26
16	Goose River.....	7	2	..	3	4	..	37
17	Goshen.....	..	..	..	1	1	..	29
18	Grand Mira, C. B.....	..	..	..	..	..	..	19
19	Grand River, P. E. I.*.....	..	..	..	..	..	..	22
20	Great Village.....	3	1	..	1	3	..	100
21	Guysboro.....	..	1	..	2	..	2	143
22	Greenville.....	1	2	..	2	1	1	76
23	Hawksbury, C. B*.....	..	..	..	..	..	..	9
24	Indian Harbor*.....	..	..	..	..	..	..	75
25	Isaac's Harbor.....	..	..	..	..	..	..	65
26	Little River.....	..	1	..	..	1	..	58
27	Lot 49, P. E. I.*.....	..	..	..	..	..	..	10
28	Lower Stewiacke.....	..	1	..	2	..	2	66
29	Mabou, C. B*.....	..	..	..	..	..	..	18
30	Margaree, C. B*.....	..	..	..	..	..	..	57
31	Maccan.....	12	3	..	1	..	1	122
32	Merrigomish.....	4	..	..	..	1	1	22
33	Mira Bay, C. B.....	..	..	..	3	6	1	121
34	New Harbour.....	..	1	..	..	2	..	29
35	North River, P. E. I.....	10	..	1	..	..	..	48
36	North Sydney, C. B.....	1	3	..	5	24	1	144
37	Onslow.....	..	..	..	2	2	4	154
38	Parrsboro Village.....	..	..	..	4	..	..	48
39	Pictou.....	..	..	..	..	1	..	16
40	Portaupique.....	2	1	..	..	2	1	113
41	Pugwash.....	13	3	3	10	..	3	115
42	River John.....	..	..	..	..	..	..	15
43	Salmon River, C. B*.....	..	..	..	..	..	..	19
44	Sand Point.....	..	..	..	2	1	..	20
45	Schooner Pond, C. B*.....	..	..	..	..	..	..	10
* No letter.		93	27	5	62	51	35	2639

STATE OF THE CHURCHES.—Continued.

CHURCHES.	INCREASE			DECREASE			TOTAL.
	By Baptism.	By Letter.	Restored.	Dismissed.	Excluded.	Died.	
Brought forward.....	93	27	5	52	51	35	2639
46 St. Mary's 1st						1	31
47 St. Mary's 2nd*.....							32
48 St. Peter's Road.....							16
49 Sydney, C. B.....	1	1		1			39
50 Tatamagouche							30
51 Three Rivers, P. E. I.*.....							32
52 Tracadie					4		60
53 Truro	1	3		4			101
54 Tryon, P. E. I.....	4						39
55 Uigg, P. E. I.....	1				1		60
56 Upper Londonderry	1				1	1	95
57 Upper Stewiacke	2						42
58 Wallace River.....	1			1		3	70
59 Wentworth	3						47
60 Westbrook							45
61 West and Clyde Rivers, P. E. I.....	11	2		3		1	64
62 Wolf Cape, P. E. I., (new church).....							29
Totals,.....	118	33	5	61	57	41	3471

* No letter.

Resolved, That the members reported "removed" be returned as members, until the Churches so reporting, shall otherwise dispose of them.

The Nominating Committee then presented their report, which, with additions, was adopted clause by clause, as follows :—

COMMITTEES.

ON CIRCULAR LETTER :—Revds. A. Chipman, and Dr. Tupper.

ON CHRISTIAN MESSENGER :—Revds. J. E. Balcom, and J. Reid; Brethren B. Douglass, A. Blenkhorn, J. Bigelow, and J. W. Stevens.

ON MISSIONS :—Revds J. Davis, M. Normonday, Dr. Tupper, T. A. Higgins, J. Parker, J. Chase; Brethren W. Cummings, C. Sutherland, and S. Schureman.

ON QUESTIONS IN LETTERS AND SPECIAL BUSINESS :—Brethren S. Selden, R. Upham, R. Kent, J. King, A. Conkey, R. McCully; Revds. J. Parker, and E. O. Reid.

ON EDUCATION:—Revds. Dr. Cramp, J. C. Hurd, M. D., E. Clay, M. D., M. P. Freeman, T. Bleakney; Brethren A. McDonnell, T. A. Blackadar, J. King, and D. Page.

UNION SOCIETIES:—Revds. M. P. Freeman, T. H. Porter, Jr.; Brethren W. H. Seaman, C. F. Myers, and A. J. Steadman.

DECEASED BRETHREN:—Bro. W. George; Revds. G. F. Miles, and S. Thompson; Brethren A. J. Steadman, and E. N. Archibald.

Resolved, That all Committees meet at 8½ o'clock on Monday morning.

That the morning sessions open at 10 o'clock and close at 12½. Afternoon session at 2½, and close at 5½ o'clock. Evening meetings commence at 7½ o'clock.

• *Resolved*, That the subject of Home Missions be considered on Monday Evening, in connection with the Report of the Home Missionary Society.

That the Committee on Education report on Monday afternoon.

That the S. School Convention hold its meeting on Tuesday morning. That the claims of the French Mission be presented in connection with the subject of Home Missions. And that Foreign Missions be considered on Monday morning, after the Associational Sermon.

Resolved, That Revds. T. Bleakney, and M. P. Freeman, be appointed to act in connexion with the Sabbath School Board of this Association.

Resolved, That the following Brethren be a Committee on Temperance:—W. Cummings, Chas. Sutherland, A. McKenzie, W. H. Rogers, Jas. Fountain, and T. A. Randolph.

Brethren J. King, A. Blenkhorn, R. Upham, J. Gourley, and W. Faulkner were appointed our Delegates to the Convention.

Resolved, That all Ministering Brethren attending Sister Associations be Delegates.

The Session then adjourned until Monday morning.

On Lord's day, services were held in the various places of worship, as follows:—

Amherst Baptist Chapel,—Revds Dr. Cramp, J. Davis, and T. A. Higgins; Presbyterian, Rev. J. C. Hurd, M. D.; Methodist, 11 o'clock, Rev. D. W. C. Dimock; 6 o'clock, Rev. D. McKeen.

Head of Amherst,—Rev. M. P. Freeman; Salem, Bro. A. Steadman; Amherst Point,—Rev. Dr. Tupper; all at 3 o'clock.

Maccan, Nappan, Point DeBute, and Sackville were also supplied with preaching, under the direction of the Association.

Monday, July 3. Morning Ssession.

Associational Sermon preached by Rev. A. Chipman from Matthew v. 13. Rev. D. McKeen led in the devotional exercises.

After the usual Missionary collection, prayer was offered by Rev. I. E. Bill.

Minutes of last meeting read and approved.

Revds. R. J. Langridge and I. E. Bill, were invited to seats with the Association.

The Report on Missions was then submitted, and after remarks by Revds. Dr. Tupper, Dr. Cramp, J. Davis, and I. E. Bill, was adopted. (See Appendix A.)

After prayer, by Rev. T. Todd, adjourned.

Afternoon Session, July 3.

Opened with prayer by Rev. J. C. Hurd, M. D.

Minutes of last meeting read and approved.

Resolved, That all unappropriated monies be devoted to Domestic Missions.

Resolved, That 1000 copies of the Minutes be printed, and that Bro. Selden receive for publishing them, at the same rate as last year.

Letters from the Churches at Sand Point, Coddle Harbor, and New Harbor, were then read.

Bro. Balcom made a verbal report respecting the Hawkesbury Church, and of the Church at Crow Harbor. Bro. Porter also made a statement with reference to the former of these.

Bro. Miles, another of the Committee appointed last year to revise the list of Churches, made a brief statement in the same connexion.

The Committee on special business made a partial report, which was received.

In accordance with a clause of this report, a letter was read from the new Church at Cape Wolfe, requesting to be received into this Association. Rev. W. Dobson, on motion, received, through the Moderator, in behalf of this body, the hand of fellowship.

It was then unanimously resolved, in accordance with the recommendation of another clause of the report, that

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the request of the Church at North Sydney, C. B., be complied with, and that the next session of this Association be held with that church.

Resolved, That the question respecting the appointment of the Preacher, and a Brother to write the Letter, be referred to the Committee on Questions in Letters and Special Business.

Resolved, That the discussion of the Educational Question be postponed until to-morrow morning, and that the S. S. Convention be held in the evening of that day.

The Report on the *Christian Messenger* was submitted by the Chairman, and after remarks by Dr. Tupper, Bro. Randolph, and Rev. J. E. Balcom, was adopted. (See Appendix B.)

The Committee on Temperance reported. Remarks were made by Brethren Balcom, Dr. Tupper, Jas. Fountain, and Rev. J. Davis. After the Report had been amended, and further remarks by Brethren Randolph, Dr. Tupper, Miles, Cummings, Steadman, Langridge, George, and Lewis, was adopted. (See Appendix C.)

The Report on Union Societies (Appendix D) was then submitted by the Chairman. Remarks having been made by Brethren Porter and Langridge, the report was unanimously adopted.

Adjourned with prayer by Bro. Blackadar.

Monday Evening, July 3.

The Association suspended its sitting to give room for the annual meeting of the Home Missionary Society.

Tuesday, July 4. Morning Session.

Prayer by Brother Langridge.

Minutes of last sitting read and approved. Rev. J. Chase obtained leave of absence.

The Committee to examine the Circular Letter reported, recommending that it be read.

After the reading of the Letter by the writer, Rev. J. Davis, it was resolved that it be adopted, and printed in the Minutes.

The Report on Departed Brethren (Appendix E) was submitted and adopted.

The Report on Education (Appendix F) was then read by the Chairman, Rev. Dr. Cramp, in connexion with some remarks. Brethren Murray, and Blackadar, gave some account of the revival lately enjoyed at Wolfville; Brethren Balcom, Davis, Chipman, Freeman, Miles, Hurd, and Sutherland, spoke on the general subject of Education, and Brethren Higgins, Cramp, and Cummings, on the Female Seminary in contemplation. The discussion was then adjourned to the Afternoon Session.

Closed with prayer by Rev. J. E. Balcom.

Afternoon Session, July 4.

Opened with prayer by Rev. Jas. Reid.

Minutes of last meeting read and approved.

The Committee on Special Business reported in full, which Report was received.

Resolved, That Rev. D. McKeen preach the Associational Sermon; that Rev. J. Reid be his Alternate, and that Rev. O. Chute write the Circular Letter.

Resolved. That the Association recommend the Brethren at Picton to procure the Lot named: that the sum now in the hands of Bro. King, be appropriated to its purchase, and that measures be taken for raising the balance; and further, that Brethren D. W. C. Dimock, and J. King be a Committee to take the matter in charge.

Bro. B. Douglass then submitted the Accounts of the Infirm Ministers' Fund. Brethren Balcom and Dobson were appointed a Committee to audit these Accounts, whose Report was subsequently submitted and adopted. (See Appendix G.)

Resolved, That an effort be made to have additional statistics inserted in the Minutes, including the date of organization of each Church, name and Post Office address of Clerks, name of Pastor and year of settlement, together with the names of all Licentiate in their membership; and that to have these items inserted in the Letters, and to render our Annual Returns more correct in other respects, blank forms be printed and sent to all the Churches of this Association, previous to our next meeting.

Resolved, That the expenses of printing and circulating Blank Circulars, be paid out of the funds of the Association.

The subject of Education was then resumed. Brethren T. A. Higgins, Jno. King, R. J. Langridge, and J. E.

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Balcom made additional remarks respecting the Female Institution, after which, the Report, with the annexed Resolution, was unanimously adopted. (See Appendix F.)

The following Resolution was then moved by Rev. Jno. Davis, and passed unanimously.

Whereas, It is well known, that our Bro., Dr. Cramp, has supplied, in the columns of the *Christian Messenger*, large memorials in connection with our denominational history in Nova Scotia,

Therefore Resolved, That he be requested to favor us with these Memorials in the form of a book, adding to them such notices as he may be able to collect of our denominational history in New Brunswick, and P. E. Island.

The Treasurer's report was then submitted and adopted.

Resolved, That after deducting necessary expenses, the balance be placed in the hands of the respective Treasurers.

Resolved, That Rev. D. W. C. Dimock be appointed a Committee to prepare some extracts from the Letters, for insertion in the *Christian Messenger*.

Resolved, That the cordial thanks of this Association are hereby tendered to the members of the Baptist Church and congregation in Amherst, and to other friends in the vicinity, for their kind hospitalities during the present Session.

The Minutes were then read and approved.

Resolved, That this Association do now adjourn to meet on the first Saturday in July 1866, with the Church at North Sydney, Cape Breton.

Prayer by Rev. John Davis.

D. W. C. DIMOCK, *Moderator*.

T. H. PORTER, JR., *Clerk*.

Amherst, July 4th, 1865.

Circular Letter.

DEAR BRETHREN,—

We have thought it fitting to address you at the present time upon OUR POSITION AND DUTIES AS BAPTISTS:—a subject always seasonable, but rendered peculiarly so just now because of “the signs of the times” in which our lot is cast.

Permit us to ask, in regard to our POSITION, What is it to be a *Baptist*? That is, what does our denominational distinction signify?

It is descriptive of our *practice*. We are Baptists because we baptize. That is, we *immerse*. And we do so, because immersion *alone* is baptism. Sprinkling or pouring can be called baptism only by a perversion of terms. Thus when we immerse a candidate, we do so because we are persuaded that if he were not immersed he would not be baptized.

There is a farther reference, in our denominational distinction, to the *subjects* of baptism. The baptism administered by John, by the Saviour, and by his apostles, though circumstantially different from each other, yet substantially involved, in each case, a credible profession of “repentance toward God, and faith toward our Lord Jesus Christ.” So also among us. We do not baptize any because of what others may be, in regard to religion, but because of what they themselves profess to be. Again we baptize, not in the *hope* that those baptized may at some time become believers, but on account of their own trustworthy avowal, that such they already are. And lastly, we baptize, not to *make* men Christians, but in the charitable persuasion, that heaven itself has already made them such. Such is *our* baptism. Such *alone* in our view, is the baptism of the New Testament.

We call our churches *Baptist* churches, because they are composed of *baptized believers*. Not of baptized households, as households; but of *baptized individual* believers; who have been “born,” as they avow, “*not* of blood, *nor* of the will of the flesh,

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nor of the will of man, but of God." The Baptist theory of a church, we would farther remark, is necessarily at the utmost remove from that of a national church. We have not the least idea either of a national Christianity, or of a national church. We can find no such church in the New Testament, and no framework on which such a church can be constructed. Churches made up of professing households, or built upon a national model, may include many Christian elements, and be regarded, in some sense, as Christian churches; though doubtless very imperfect ones. But they clearly are not, in our view, New Testament churches; such churches being composed, according to their profession, of baptized believers, and of such alone.

Now upon the members of churches constituted in the manner indicated as above, there devolve certain DUTIES. In regard to which we would say to you, brethren,

I. Let us not be *ashamed* of our name.

Men choose to cast reproach upon it, and upon the rite to which it points. Yet can that be unfitting, either in man or *woman*, of which our great Messiah said, "Thus it *becometh* us to fulfil all righteousness." Can that be an unworthy rite which symbolizes the cross itself? That cross in regard to which Paul exclaims, "God forbid that I should *glory*, save in the cross of our Lord Jesus Christ;"—that rite to which he who suffered on the cross directly refers when he says, "I have a *baptism* to be *baptized with*; and how am I straitened till it be accomplished!"—and which he left to his church as a precious legacy when he went up on high introducing it into his commission, and saying, "He that believeth, and is *baptized* shall be saved."

Let it be remembered, too, that the corruption of baptism stands in early and intimate association with the great anti-Christian apostacy. The spirit of evil laid the foundation on which Rome is built, when he taught men, alas! too soon, to pervert baptism into a saving ordinance. Thus Satan himself, in his own Satanic fashion, does honour to baptism, while he exalts it into a daring rivalry with Him who has appointed it. Indeed, the false theories of baptism, which obtain around us on every hand, hinder men from attaining to correct conclusions in regard to the nature of the Gospel dispensation. A New Testament religion, and a New Testament church, as might easily be shewn, can

never be rightly understood apart from the acceptance of a New Testament baptism.

What follows? That as the anti-Christian apostacy began in the grievous corruption of baptism, so that apostacy can be brought to an end only by a sound and searching baptismal reform. And farther, that as grave errors in regard to baptism continue to work wide mischief, not within Rome alone, but without it as well, so the abandonment of those errors is essential to the reform of the bodies which have been betrayed into them, and their attainment to the highest measure of spirituality and usefulness. Nay, we cannot help thinking that, as the reform of John the Baptist prepared the way for the personal advent of the Son of God, so shall baptismal reform, in these advanced ages, open the way for the introduction of the glories of the millennial period.

Wherefore, dear brethren, let us not be ashamed of our name as Baptists. It is not so great as our Christian name. Yet is it closely related to it. And while our *Christian* name ranks as our grand catholic distinction, which we shall bear with us to the skies, still our Baptist name, eminently subservient as it is to that greater name, may be fitly cherished; in meek regard to Him who has prescribed our baptism, and to whom we would still look up, evermore enquiring, with the humbled Saul of Tarsus, "Lord! what wilt thou have us to do?"

II. Let us seek to *do honour* to our name. Let us so conduct ourselves, that our Baptist name, and our brethren who bear that name, may not be ashamed of us.

Let us not, for instance, make *too much* of our distinguishing rite. You remember Hezekiah's *nehushtan* that brazen serpent which Moses made in the wilderness, with its wonderful office and history. You remember, too, how that brazen serpent was preserved as a precious relic. Not preserved alone, however, but worshipped as well; for unto the days of Hezekiah "the children of Israel did burn incense unto it." Wherefore the good Hezekiah, in his holy zeal against idolatry in its every form, "brake [it] in pieces, . . . and called it *nehushtan*;" that is, *a piece of brass*. Yes! there lurks a danger here. Men are exceeding prone to put the creature in the place of the Creator—the instrument and representative of good in the place of its great Agent. Here lies

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much of the poison of Rome ; in its angel-worship, its saint-worship, its relic-worship, its worship of Mary, and its endless idolatry, Christian in name, but Pagan in fact. Let us beware here, and bid all others beware ; especially such as ask for baptism at our hands. There was no saving power in the brazen serpent of old, any more than in the rod with which Moses wrought so great miracles. They were instrumental ; they were representative ; and no more. The God who directed their use by the hand of Moses, was above them, above Moses, was ALL ; else they had been nothing. So there is no saving power in the water of baptism. " Remission of sins " is not there ; but in " the blood of Jesus Christ," which " cleanseth us from all sin." The " renewing of the Holy Spirit " is not there ; but in the influences which he " sheds on us abundantly through Jesus Christ our Saviour," of which influences, again, as well as of the fountain of reconciling blood, the baptismal water is the emblem, and no more. Brethren, let us cleave to this our profession. In spite of all sophism to the contrary, aye, and of all Scripture too, *mis-quoted and mis applied*, to give a colour to that sophistry ; lest, before we are aware, we become a sort of *plunging* Puseyites, and find ourselves in friendly alliance with Rome : and lest too we thus become the reproach of our name and of our brethren, instead of their glory.

Furthermore : in order that we may do honour to our Baptist name, let us continually remember the holiness to which, as *individuals*, our baptism binds us. In baptism we "*put on Christ*." Having thus assumed our uniform as the soldiers of Christ, let us be careful to act in character, and " keep ourselves unspotted from the world." Having passed avowedly from the world into the church—openly " translated," in the baptismal emblem, " into the kingdom of God's dear Son," let us walk as children of that kingdom. Dead to sin—" buried with Christ by baptism into death," like dead men let us leave the world behind us, even as Christ did when he slept in Joseph's tomb. And then, as he rose from that tomb to live and reign in glory, so let us also rise with him, to " walk " henceforth " in newness of life." Something like this men expect from us, even as ourselves have taught them. To fall short here is to dishonour our profession, and to bring reproach upon " that worthy name by which we are called."

Wherefore, let us seek grace, that we may remember our vows, and meet the expectations we have excited, and bring glory, and not reproach, to our Saviour and our God.

So, too, in our associate capacity, as churches. "The visible church of Christ," as we read in the articles of the Church of England, "is a congregation of faithful," that is, of *believing* "men." Nothing more Scriptural than this; unless, by way of being still more definite, we were to say, a church of Christ is a company of *baptized believers*. The Church of England neutralizes her theory here by her infant baptism, as well as by her discipline in other respects. This theory can never be perfectly realized where infant-baptism is practised. In the constitution and government of our churches we aim avowedly to give it full effect. On the one hand, in our baptism itself we maintain a practical protest, not only against infant-baptism, but against the manifold and inevitable corruptions arising out of it. On the other, we go about to shew, not only that our ordinance is in itself pure and holy, but that it is fraught with pure and holy consequences. Here, again, is something that the world expects from us—something that we have taught the world to expect. Something, too, that our Master expects from us—for which he has made provision—that we have vowed to render him. Aye, and if we fall short here, heaven is in some sort disappointed; inso-much that we provoke the complaints, "What could have been done to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Alas! for our "wild grapes!" Have we not more of them among us than there ought to be? How many of our churches are up to the true standard of New Testament discipline? Which of them is so exemplary in all things, that He "who walketh in the midst of the seven golden candlesticks" has no room to say thereof, "I have somewhat against thee?" Be it ours, brethren, to trace out our faults here, and to seek grace to confess and forsake them. So shall our churches be adorned by a New Testament holiness. Those who love holiness shall thus be attracted to our fellowship, while such as love it not will be repelled. Thus shall our Great Head be glorified; our distinguishing rite shall be commended; we shall at last live down prejudice; we shall take that *only* course by which, as a denomination, we

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can maintain our standing among men—by which alone that standing can be rightfully maintained; while, in a word, we may hope, in the strength of God, not to live only, but to prosper, to conquer, and to do exploits for heaven, and truth, and souls.

III. Let us be willing to *make sacrifices* for our name,

We read of some who, for their Christian name, "took joyfully the spoiling of their goods." With this, and much more, have our Baptist brethren, in former days, been familiarized. And even yet, the world over, with all the boasted liberality of our age, our Baptist name exposes us to distaste, and inconveniences, to say nothing of sufferings, and that even among some whom we must needs love as brethren, and from whom better things might have been expected. Let us not, however, be too sensitive to things like these. Have we an approving conscience. Let that suffice. What matters it who frowns, if heaven be pleased to smile? Alienation, contempt, opposition, repression never hurt the truth yet; but the contrary. The truth that can live through these must at last rise above them. The God of truth, in his own good time, will openly shew himself on the side of truth. The mist that hangs around the truth shall ere long be dissipated; and they who have stood by the truth when under a cloud shall reap their reward when that cloud is scattered, and both themselves, and the truth which they have loved at all hazards, shall "shine forth as the sun in the kingdom of their Father."

But there is another point here, with which we are more directly concerned. "*Buy the truth!*" says Solomon. We must always expect God's truth to cost us *something*. If less than heretofore in the way of contribution, if not now, as under the law, by way of assessment, then more in the way of untaxed bounty. "*Freely ye have received;*"—here is the *principle* of Christian beneficence. "*Freely give;*"—here is its *mode*. Give "*as God hath prospered*" you;—here is its *measure*. Oh! did we but all of us proceed in harmony with these suggestions, how much more should we do for Christ than we now do! Especially if that other New Testament hint were once adopted into practice,—"*Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.*" All this, however, is broad and general in its aspect. Our specific aim here is this,—that, *as Baptists*, we are summoned to the free, the grateful, the enlarged, the constant

support of our Baptist institutions. As Christians we shall thus justify our Christianity. As Baptists, too, we shall vindicate our zeal for a New Testament Christianity; while we shew our readiness to consecrate our substance to its maintenance and propagation. Our churches, our pastors, our Sunday Schools, our missions, our COLLEGE, with all else that belong to us, will obtain a larger and less grudging consideration. We shall come to put a literal interpretation upon our Lord's great precept, "Seek ye FIRST the kingdom of God." We shall permit Solomon to expound it for us, when he says, "Honour the Lord with thy substance, and with the *first-fruits* of all thine increase." We shall farm, and mine, and trade, and *save* even, not to build our own houses, but the Lord's. We shall be more concerned to leave our children a heritage of wisdom and piety, than of any other possessions. We shall bequeath to them God's cause as the most precious of all bequests; assured that if they find in their hearts to stand by Him, He will not find it in his heart to desert them. And while, lastly, we shall not shut up our bosoms against the claims of *general* beneficence, we shall feel that God's truth as identified with Baptist principles and movements—as associated, remember again, with a *New Testament Christianity*, has evermore its largest claims upon us, and apportion our benefactions accordingly. Thus shall we make those "sacrifices" for our Baptist name with which a gracious God shall be "well-pleased;" and which shall in all things return in copious blessings upon our souls. So shall we not blush for our name. Our name shall not blush for us. Next to our Christian name, and always in subordination to that, it shall become our highest praise. Nay, we shall thus hasten the time when it shall become "a praise in the earth."

This last expression may fitly introduce the one other topic to which we would here invite your attention.

IV. Let us wear our name in *hope*.

That name, we venture again, to insist, embodies God's truth. That truth was once universally admitted in the church of God; so that a man could not have pretended to be a Christian without having bowed to the apostolic rite of believers' baptism. It has received, in the great gospel commission, an establishment, and a perpetuity, and a character, which may not be set aside, and cannot be abrogated. There was a time, indeed, when it was all but

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buried in a hopeless oblivion. Yet even then, it shone, with a living light, in the pages of the New Testament. A few also, even then, as among the Waldensian witnesses, beheld that light, and obeyed it. And now many eyes turn to its lustre, and acknowledge its power. Our very opponents admit our premises, while they repudiate our conclusions. Many, moreover, who leave not their ranks, and still call themselves by their names, yet, in the matter of baptism, follow not their practice. We find ourselves, also, in the midst of a period in which baptismal questions awaken a new and peculiar interest. Well may we watch the controversy thus set on foot. It may have its evils; as what controversy conducted by fallible men has not? Yet the truth will not suffer by it, and must ultimately prevail. Meanwhile, in common with our Lord, we enjoy this great advantage, that "the common people hear us gladly." Our adherents, no doubt, are found more among the humbler masses than anywhere else. We have here the significant and weighty fact, that the African mind seems to be especially receptive of Scriptural views of baptism. We say nothing about the philosophy of these facts. It is simply as facts that we here refer to them. And surely they ought to lead our minds hopefully forward. It is the ordinary career of great truths in the world,—that they first strike downward, and captivate the many, and then move upward, and triumph over the pride and prejudice of the aristocratic few. Just so it is, and so *it shall be*, we may well believe, in regard to our baptismal theories.

And now look, brethren, at these other facts. In the translation of the Scriptures Baptist Missionaries have long been in the van,—the great Bible translators for the world. We know how *they* render the holy records; and we know what to expect from the influence of the sound and faithful translations they are continually giving to the world. That is *one* fact which we would here have you notice. The *other* is, that in two important portions of the great Indian field, the Baptists have been left to work almost *alone*, if not entirely so. We refer here to Burmah and Orissa. They thus have glorious opportunities, which they are not leaving wholly unimproved, for planting God's whole, *unmultiplied* truth in these countries, and for practically illustrating the nature and value of that truth. Nor may it be doubted, that

their labours will at length redound, not to the benefit of Burmah and Orissa alone, but to that of the whole Eastern world.

Nor need we stop here for want of other facts, and not less cheering ones. We might tell you of what God is doing by our Baptist brethren, and for them, all through Middle and Northern Europe. But we must not trespass upon your attention farther. You are not unacquainted with these things, nor with the progress of Baptist sentiment throughout the world. We hasten to our practical conclusion. It is simply this. Brethren, in looking forth upon the future of the body to which it is our honour to belong, yield not, we beseech you to the suggestions of despondency. Such suggestions were wholly out of place. Our light manifestly lives, and glows, and spreads. "Therein we do rejoice; yea, and will rejoice." Not in a sectarian spirit; but for the sake of that whole round of truth—truth full-orbed—truth unshorn of its beams, which, as we conceive, we have derived from the New Testament, and in which we would that the world should participate with us. Well, the world shall not always be blind to that truth. It shall mount to the highest heavens. It shall pierce to the deepest, darkest valleys. It shall bathe the earth with its splendour, its warmth, and its gladness. It shall bring it under the sway of our gracious King, and fill it with the joys of his salvation. It shall usher in the glories of the latter day. It shall prepare the world for the second coming of the Son of God. Wherefore; beloved brethren, let us still "thank God, and take courage." Thus did Paul in his day, at the very beginning of the gospel. As for us, "we have heard with our ears, O God! our fathers have told us, what work thou didst in their days, in the times of old." Nor is this all. "As we have heard, so have we *seen* in the city of the Lord of hosts, in the city of our God." Above all, and best of all, have we not experimentally found our God to be with us, while we have been enabled faithfully to adhere to the ordinances as delivered to us by his apostles? Like Paul, therefore, we also may well "thank God, and take courage," while we also accept of his animated exhortation, "Be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

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APPENDIX.

(A)

REPORT OF COMMITTEE ON MISSIONS.

The Annual Report of our Home Missionary Society is to be presented in connection with our present Associational session. This circumstance will supersede the necessity of enlargement on the subject of Home Missions on the part of your Committee.

Your Committee learn that the Board of the French Mission are engaged in fitting up a new Mission House in the midst itself of the French population. They will thus be nearer their work than they now are. Thus also they will need additional means. Your Committee trust, that the brethren of Eastern Nova Scotia will cheerfully aid in the supply of those means.

Your Committee pass to the topic of Foreign Missions. The Association will recall the appearance of Brother J. F. Kempton at their last session, and the expectations awakened in regard to our brother: expectations awakened, alas! but to be disappointed. The Lord stand by our brother, and prosper him, wherever he may send him, or wherever he may bid him abide! Meanwhile it is gratifying to know, that the zeal of the Baptists of these Provinces in behalf of Foreign Missions is on the advance rather than on the decline. Since we have not succeeded in our attempts to obtain in Burmah so much as one successor to the lamented Burpee, there seems to be springing up among us an increasing interest in the support of native missionaries in Burmah. Your Committee heartily rejoice in this. They trust that brethren will continue to do more and more for native preachers, and native schools in Burmah, and for any other object which may there present itself. They trust, moreover, that prayer may continually ascend to

heaven, that a brother, or *brethren*, may yet be raised up from among ourselves "to preach among the Gentiles" of Burmah "the unsearchable riches of Christ." We shall thus be cultivating the true missionary spirit, and be prepared, notwithstanding our disappointments,—nay, *by means of them*,—to lay out more largely for God in the great world-wide missionary field. And then, when brethren at last present themselves, saying, "Here are we; send us!" while heaven seems to second their zeal, we shall be the better fitted to come up to the work assigned to us, and to put forth such efforts as our more ample opportunities may seem to demand.

Your Committee, finally, would express their deep satisfaction in the gift of four hundred dollars (\$400.00) bestowed upon the American Baptist Missionary Union for the increase of their Jubilee Fund at the last meeting of the Convention. The Union has now fairly entered upon the second half century of their career. May their *centennial* year, their *second Jubilee*, be vastly more auspicious than their first has been. And may we in heaven, as it scarcely can be on earth, unite in the shouts of holy rapture awakened in contemplation of the spiritual harvests of a hundred years.

Respectfully submitted.

J. DAVIS, *Chairman*.

(B)

REPORT ON "CHRISTIAN MESSENGER."

Your Committee on the *Christian Messenger* report that it affords them much satisfaction to be able still to recommend that paper to the Denomination as worthy of their confidence and support. We need a first-class newspaper, which shall convey to us correct information upon the various revolutions that are taking place in both Church and State, and supply our Churches with reliable information concerning the various interests with which we are indented, and be a faithful exponent of our views. The *Christian Messenger* is just such a paper, and should be

heartily supported by every member of our Denomination. We consider it very valuable as the organ of the Baptists of this Province, and therefore pledge our efforts to increase its circulation, and add to its interests and reputation in every reasonable way.

J. E. BALCOM, *Chairman.*

(C)

REPORT ON TEMPERANCE.

The Committee on Temperance beg leave to submit the following report:—

That in the judgment of this body intemperance is one of the greatest evils that afflicts our land. That it retards the progress of Christ's Kingdom amongst us more than any other agent that the devil has in his employ. This being the case, we would urge this Association to use their utmost endeavours to suppress this evil, and would further recommend that the ministers and the followers of Christ composing this Association, would use their utmost efforts to extend the principles of Total Abstinence.

Respectfully submitted.

WM. CUMMINGS, *Chairman.*

(D)

UNION SOCIETIES.

The Committee on Union Societies beg leave to report as follows:—

That while they believe that the Union Society scheme has accomplished much in systematizing our efforts in the cause of christian benevolence, they yet think that the results, as they appear at our Associations, are not such as might reasonably be expected, and that the deficiency arises more from the want of suitable effort by the churches, than from any imperfection in the system itself.

But your Committee are of the opinion that the principle laid down in 1 Cor. xvi. 2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," is worthy of adoption by our churches as well as by individuals, as the best means of carrying out the principle of systematic beneficence; and they would suggest that the churches in connection with this Association be requested when practicable, to adopt the system of weekly collections, in accordance with the Pauline injunction, and report results, together with a correct statement of all sums thus raised, and to what objects appropriated, at our next Association.

Respectfully submitted.

M. P. FREEMAN, *Chairman.*

(E)

REPORT ON DEPARTED BRETHERN.

Your Committee have to report that since the last meeting of this Association our esteemed brother, the Rev. John Whidden, has been summoned to his heavenly home. His plain, affectionate, and faithful ministrations were doubtless blessed to the conversion of many sinners and the edification of the saints. He enjoyed in his last hours the peace of faith and the blessedness of hope. His death took place at Antigonishe, where he had long laboured in the Gospel, July 19, 1864.

The Rev. Hezekiah Hull has also departed this life since our last annual meeting. In the early years of his ministry he laboured diligently in the Lord's service, and not without tokens of the divine benediction. It pleased God to afflict him heavily, withdrawing him from the field, and thus shortening his term of active engagement, while at the same time his bodily sufferings were sharp and protracted. But divine grace sustained him, and christian sympathy soothed his sorrows. 'He died at Amherst on the 13th of April last. May we follow those who through faith and patience inherit the promises!

Respectfully submitted.

WILLIAM GEORGE, *Chairman.*

REPORT ON EDUCATION.

The efforts put forth by our Denomination during the last thirty or forty years with a view to the extension of the educational enterprise may be contemplated with gratitude and pleasure. God's blessing has evidently rested on the labours of his servants. Knowledge and piety have travelled together; revival mercies have accompanied the advancement of learning; and many whose character and conduct attest the power of godliness look back to the period of their residence in our Institutions with devout thankfulness, because they were then and there delivered from the bondage of Satan and brought into heavenly liberty.

The benediction is still enjoyed. A shower of mercy fell at the commencement of the present year, the effects of which, it is hoped, will be permanent and extensive. The Female Seminary felt its influence, and many of the inmates yielded obedience to the Saviour: the Academy acknowledged the grace of God: and in the College thirteen students gave satisfactory proof of genuine conversion. How many parents' hearts were gladdened when the tidings reached them, and prayer was exchanged for praise!

Your Committee feel assured that the attachment of the Baptists of these Provinces to their Institutions of learning is continually strengthened by these manifestations of divine goodness, which rebuke indifference and neutralise opposition. "The Lord of Hosts is with us, the God of Jacob is our refuge." If new endeavors are called for, requiring additional outlay of funds, the expectation of blessing will stimulate activity, and the calculations of prudence will give place to the joyousness of hope.

Ten students graduated at Acadia College at the recent Anniversary, five of whom, your Committee report with pleasure, are about to enter on the labours of the Christian ministry. Probably most of them will be located within the bounds of this Association. The prayers of the Churches are earnestly requested on their behalf.

By a recent Act of the Legislature the management and control of the Academy have been transferred to the

Governors of the College, so that all our educational operations are under the direction of the same Board. This arrangement, it is believed, will prove conducive to advantage in a variety of respects.

The Committee beg to request the special attention of the Association to the following resolutions, passed at a recent meeting of the Board of Governors, viz. :—

"1. *Resolved*, That the success which has attended the Female Department of our educational enterprise is abundantly encouraging, and should stimulate the Denomination to persevering and extended effort.

2. *Resolved*, That the insufficiency of accommodation in the house hitherto used for the Female Seminary renders the provision of a larger and more commodious building absolutely necessary, and that there is good reason to believe the number of pupils prepared to attend the Institution will increase from year to year till the wants of the Denomination in this respect are fully supplied.

"3. *Resolved*, That in the opinion of this Board it is desirable that an effort be immediately made to raise a fund for the erection of a Seminary Building, capable of accommodating at least one hundred pupils, and provided with the most approved means and appliances of education.

"4. *Resolved*, That the Committee in charge of Horton Academy be requested to carry these resolutions into effect as soon as practicable, by appealing to the benevolence of the Denomination and of the public at large, and by taking such other steps for the accomplishment of the object as may be deemed expedient."

Your Committee suggest for adoption the following resolution, viz. :—

"Resolved, That the contemplated measure is regarded with entire approval by this Association, and that the female members of the Churches of which it is composed are hereby especially and earnestly recommended to assist in carrying it into effect."

Respectfully submitted,

J. M. CRAMP, *Chairman.*

INFIRM MINISTERS' FUND, *in account with B. DOUGLAS,*
Treasurer.

1865.

Dr.

July 1. Appropriated to Rev. Mr. Hull, during the year,
 including funeral expenses, \$83 33
 Cash to J. King, Esq., for investment, 666 66

1864.

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749 99

By bal. of acct. 1864, \$14 05
 July 7. By Cash from Eastern Association, 13 74
 Nov. 18. By Cash from Estate of late Mr. Jacobs, 666 66
 Nov. 22. By Cash, J. King, Esq., 18 00
 By interest on \$666.66, 2 mos. 6 67

719 12

Balance due Treasurer, \$30 87
Amherst, July 1st, 1865.

MINISTERS IN THE EASTERN ASSOCIATION, 1865.

NAMES.	Residence.	Date of Ordination.	Place of Ordination.
Rev. J. Balcom,.....	Great Village,...	Mch. 26, 1853.	Long Island.
" M. A. Bigelow, ..	Antigonishe,....	Sep. 14, 1859.	Guysboro.
" Obed Chute,....	Up. Stewiacke, ..	Feb. 7, 1850.	Westchester.
" A. Chipman,....	Pictou,	Nov. 16, 1862	River Philip.
" D. W. C. Dimock	Truro,	Dec. 6, 1841.	Chester.
" J. Davis,.....	Ch. Town, P. E. I.	June 1829.	Southsea, G. B.
" W. Dobson,	Wallace River, ..	July 15, 1859	Little River.
" H. Eagles,.....	St. Mary's,.....	Aug. 1842	Kempt, Hants.
" M. P. Freeman, ..	Bedeque, P. E. I.	July 5, 1863	Bedeque.
" J. H. Kempton, ..	Mira, C. B.,.....	June 5, 1864	Mira, C. B.
" Geo. F. Miles, ..	Amherst,		
" D. McKeen,	L. Forks, Maccan	Sep. 13, 1854.	River Hebert.
" 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.
" D. P. McQuillan,	Mira Bay, C. B.,	July 1836.	Baddeck, C. B.
" T. H. Porter, Jr.,	Sydney, C. B., ..	Nov. 6, 1861.	Lr. Stewiacke.
" Malcom Ross, ..	Bedeque, 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. ..	March 5, 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,	Sep. 1852.	Westbrook.

Account of Monies received at the meeting of the Eastern Baptist Association at Amherst, July 1865.

CHURCHES.		Home Mission.	Foreign Mission.	Ministerial Education.	Academy.	Infirmary.	Minutes.	Total.	Remarks & Explanations
Advocate Harbor	\$ 1 50							\$ 1 50	
Amherst	51 10		52 00					103 10	For Mrs Crawley's Female School, \$10 00, Native Teacher, \$42.
Amherst Shore			1 75				0 25	2 00	
Antigonish	8 00		8 00					16 00	\$8.00 for Henthada Sch'l.
Bedeque, P. E. I.	5 04		8 75			3 23		28 65	
Brookfield	4 25		4 50	1 63	10 00	1 00		20 75	
Charlottetown, P. E. I.	1 00			1 00				1 00	
Diligent River	2 20							2 20	
Easttown	1 00							2 00	\$1 from Miss R. Downing.
Five Islands and Lower Economy	2 00							2 25	
Goose River	2 45							2 45	
Grand Mira, C. B.			50 00					50 00	
Great Village	31 00		8 25				1 00	39 25	\$20 to assist Rev. Samuel Thompson in Missionary labour at West Chester.
Guysboro	13 00		4 00	4 00	4 00			25 00	
Greenville	2 00							2 00	
Little River	10 75							10 75	
Lower Stewiacke	14 83		3 25					18 08	
Maccan	14 00		6 00					20 00	
Mira Bay, C. B.			20 00					20 00	To Bro Bixby of the Shan Mission.
North River, P. E. I.	1 00							1 00	

North Sydney, C. B.	20 00	20 00						40 00	
Onslow	16 65	6 23						22 88	
Paishboro Village	1 00								
Portsmouth									

PROVINCIAL Sabbath School Convention.

The Annual Meeting of the S. S. Convention was held at Canard, Cornwallis, on Monday, June 19th, 1865.

The President in the chair. The Officers and Boards were elected as follows:—

FOR THE PROVINCE:—S. Selden, President.

Rev. A. H. Munro, Secretary.

Rev. Dr. Pryor, Treasurer.

FOR WESTERN ASSOCIATION:—Rev. H. Angell, Rev. J. H. Saunders, S. Brown.

FOR CENTRAL ASSOCIATION:—J. W. Barss, Rev. D. Freeman, and Rupert Eaton.

FOR EASTERN ASSOCIATION:—Rev. J. E. Balcom, T. B. Layton, David Page.

At the Western Association at Milton, a meeting of the S. S. Convention was held on Tuesday evening the 13th of June.

Rev. Jos. H. Saunders read the statistics of Sabbath Schools so far as they had been received.

Addresses were delivered on the following subjects:—

1. Why are Sabbath Schools necessary? by Rev. W. H. Porter.

2. Who should be Sabbath School Teachers? by Rev. W. G. Goucher.

3. Sabbath School Concerts; their nature, advantages and dangers, by Rev. W. H. Richan.

At the S. S. Meeting with the Central Association, Rev. David Freeman stated that only a small proportion of the Schools had sent returns with their statistics; which he supposed to have arisen from the circumstance of no blank forms having been sent. Some supposed that the statistics sent to the Autumn session, held at Cornwallis last year, precluded the necessity for statistics being forwarded again at the present time.

Three addresses were then given:—

1. What are the objects to be sought by Sabbath Schools? by Rev. S. March.
2. What faculties of the soul should principally be cultivated in Sabbath Schools? by Rev. Amos Weaver.
3. The uses of Poetry and Music as means of instruction in Sabbath Schools? by Rev. D. M. Welton.

At the Eastern Association the following subjects were discussed:—

1. What are the essential characteristics of efficient Teaching in Sabbath Schools? by Rev. James E. Balcom.
2. Prayer in Sabbath Schools. How may the young be taught to pray? by Rev. Mr. Langridge, late of Ottawa, Canada West.
3. Preaching, Teaching, and Training: What are their relative merits in Sabbath School instruction? by Rev. T. A. Higgins.

The time which it is possible to appropriate to Sabbath School matters at our Associational gatherings, renders it impossible for us to organize the Convention properly, or distinguish the Sabbath School Delegates from the members of the Association and others present at the public meetings, or make use of communications from individual schools, as might be done at a separate meeting, solely for the purpose of a Sabbath School Convention. It is nevertheless highly important that there shall be some recognition of Sabbath School work, at each session of the Association. If, therefore, returns could be obtained from all the Sabbath Schools in each of the Associations at an earlier date, so as to present a summary of the whole, and some reference to particular cases or schools before the several Associational gatherings, it would be very desirable. All the schools would then be brought before all parts of the Province united in Convention, and there would be a better opportunity of having the full statistical information published. This work, brethren, is of the highest moment and worthy of your best energies. When we engage in it heartily we follow the footsteps of the Divine Redeemer, the Great Teacher.

At the S. S. meeting held at Amherst the following resolution was unanimously adopted:—

Resolved, That this meeting recommends the officers of this Convention to adopt such measures, during the ensuing year, as they may be able, for the purpose of securing an earlier and fuller return of the statistics from the Sabbath Schools in connection with the denomination throughout the Province.

The Secretaries have taken pains to get together the statistics contained in the following tables, and yet they are very imperfect.

As some of the Schools have failed to report their numbers of "males" and "females," both as respects scholars and Teachers, we are unable to give the Totals under those separate heads, and can only give the aggregate number without such distinction. We hope that more care will be taken in future in giving these particulars. The following are the totals of the Returns sent in:—

	Schools.	Scholars.	Teachers.
Western Association,	30	1841	227
Central "	37	2454	310
Eastern "	17	848	124
	—	—	—
	74	5143	661

In the Western Association ten schools, containing about 649 scholars, report themselves last year, but have failed to do so this year.

In the Central Association the larger proportion of the schools failed to report themselves, but the Secretary obtained the statistics of a number from the returns sent to the session of the Convention held in September 1864. Still there are eight schools containing upwards of 400 scholars reported last year but not in the above list.

In the Eastern Association fifteen schools, containing upwards of 600 scholars, reported themselves last year, but have failed to do so at the present.

There are, therefore, probably, about one hundred and seven Sabbath Schools, containing about seven thousand Scholars, in connection with the Baptist Churches in our three Associations.

S. S.

Mission to the Acadian French.

REPORT OF FRENCH MISSION BOARD.

Fourteen years ago no Protestant mission was established among the Acadian French of this Province, nor any regular evangelistic labor among them expended. This vast body of our population, numbering some 20,859, lay sleeping in the arms of the papacy; to a sad extent, without bibles, without education or schools for securing it, without an evangelical ministry, or a true knowledge of the way of salvation. Firmly wedded to the delusive superstitions of the Romish Church, they were regarded by evangelical christians as in the way of spiritual darkness leading down to eternal night.

Considering their numbers, their social and moral condition, and their proximity to us; and withal, it may be, the injuries they had sustained at the hands of our forefathers, the hearts of a few among us were touched with commiseration of their condition and yearned for their salvation. Consequently at a meeting of this Association held in Yarmouth in the year 1851, their claims were presented and the sympathies of our denomination appealed to on their behalf. The result was that, through the agency of the Home Mission Board, the services of Bro. O. Chute were employed and a mission was established among them. In 1853 a separate Board for working this mission was appointed and located in Yarmouth. For seven years, with varying prospects, Bro. Chute labored in this cause, at the expiration of which time commodious mission premises had been procured, although somewhat in debt, one person had proposed faith in Christ by baptism, several individuals and some families had renounced Romanism, and a spirit of enquiry seemed to be extending amid bitter opposition, when he was compelled to abandon his post on account of failing health.

In this juncture the friends of the Mission directed their enquiries for a labourer to Canada, whence Bro. Michael Normonday, of the Grand Ligne Mission, was immediately obtained, of whose success in the work high hopes were

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entertained, he being of their kindred by birth, speaking their language as his own vernacular, having been trained in the superstitions of their religion until mature years, and, having been enlightened by heavenly wisdom, manifested a loving and tender solicitude for their salvation. And for years succeeding the hopes thus raised were not altogether disappointed. At successive yearly gatherings of our body reports were made of additional families having abandoned Romanism, additional individuals having given evidence of conversion, additional believers having professed their faith in Christ by baptism, and easier access enjoyed by the missionary to the homes and the hearts of the people, until in 1863 the Mission reckoned as its fruits 10 baptized converts, 21 families friendly to the missionary, mission premises in possession, clear of debt, having cost about £800, one Sabbath School established, a mission day school on the eve of opening, three places for meeting occupied, and interest in the truth from time to time being manifested by additional individuals.

But as professions of change of heart were not, in every case, genuine in the time of Christ and his Apostles, nor have been at any time or in any place, since; so if there should be some professed converts among the Acadian French who disappoint the hopes which may have been cherished respecting them, this should not be surprising, nor have the effect to lessen our faith or repress our zeal. Two out of the 21 baptized have turned back and walk no more with the followers of Christ. And this proportion is not greater than we have occasion to regret in any of our churches where fewer difficulties are experienced and more advantages enjoyed.

Your Board in presenting this, their eleventh annual report, having sketched thus rapidly the past history of the Mission, deem it advisable to describe briefly the field it now occupies. This lies within the Counties of Yarmouth and Digby, which contain a French population of about 8370. The mission premises are located at Tusket, in the parish of which, comprising the settlements of Eel Brook, Pass de Pré and the Forks there are some 500 French families. Adjoining this parish, on the west side of the Tusket river, in the township of Yarmouth is the French settlement known as the Wedge, comprising also some 300

families. About 20 miles east from Tusket is Pubnico, comprising also some 300 families. Northwardly in the County of Digby are the thickly populated French settlements of Chitichamp, Metegan, and Saulnierville, and, beyond, at a distance of some 60 miles from the Mission house, is St. Mary's Bay where communities of these people reside. At the last named place is found what seems to be the most productive soil of the Mission field. Here a house for weekday and Sabbath School purposes, as well as for public worship, has been built by the people when a congregation of 50 or more assemble for social worship and to receive the ministrations of the word. At Metegan, and at Pubnico private dwellings are opened for occasional preaching. Next to the district of the North Range on St. Mary's Bay, for productiveness, Pubnico seems to promise most results for labor expended. Here as well as at St. Mary's Bay the French seem to be of a better class in morals, social elevation and thrift, than in some other parts of the field. But, as a people, it may be said of them, throughout, they are in the darkness of ignorance and error, they are fortified against the truth by the strongest prejudice and the most settled hate, and stand in direful need of earnest evangelistic efforts.

The labor devolved upon a missionary in such a field as this cannot be understood without personal observation. The amount of labor and the manner of it, that seemed to promise most, in the circumstances, has been the following. From Tusket the missionary has made stated tours, at intervals of five weeks, through Chitichamp, Metegan, and Saulnierville to St. Mary's Bay; returning, has devoted a portion of time to the settlements in the neighborhood of the Mission premises and has there completed the round by making a visit to Pubnico. The character of his labors in these districts is varied according to the varying circumstances of time and place. At St. Mary's Bay public meetings are held, at each visit, on Sabbaths and work-day evenings, the services of which are sometimes conducted in the French language, and at others in the English, either being understood by the people. Here it has also been a custom to have informal meetings whenever occasion offered, the people gathering at evening wherever the missionary happened to be, and engaged in conversation, sometimes on

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personal experience, at others on gospel topics, and at others taking the form of animated argumentation and discussion of points in dispute between Romanists and Baptists, which, because of the lively interest felt, would be unconsciously protracted until a late hour. Such meetings as these are of quite frequent occurrence. Next to the place above named, meetings have been held with most advantage at Pubnico. But at both these places family visitation and private interviews, as opportunity offered, have been prominent means for securing the ends desired, while at all the other points, these last have seemed the only means available. Sometimes, on such occasions, the missionary has been allowed to read and expound the scriptures and offer prayer, and where the opportunity has offered, has availed himself of it. During the year he has travelled 2678 miles; made 221 family visits, and preached 49 sermons. Here it might be remarked, that in most sections of the field, the Sabbath is the least favorable day of the week for missionary labor, and preaching the most ineffectual means, as the people cannot be collected into congregations, and on this day are mostly devoted to pleasure. The missionary has also distributed 35 copies of the scriptures and 2000 pages of tracts.

With reference to the results of the year's efforts, with sorrow and shame, we have to report, again, that they are not what we could have desired. Yet we cannot say that nothing has been achieved. We have grounds for believing that three persons of the French have, during the past year, fled for refuge to lay hold of the hope set before them, through the instrumentality of our missionary. One of these was a woman, a widow, in humble circumstances, who in the early part of the year, turned from the crucifix to the cross and laid up her trust in Jesus as her savior. She has since died in the triumphs of faith. The opposition of her friends, the influence of the priest, nor the neglect and harshness of her only son on whom she was dependent for support, could shake her faith, or daunt her courage. She died in joyful trust in Christ desiring that Brother Charles Randall, rather than the priest, should officiate at her funeral, which request was complied with.

Another, a young man belonging to a family of most determined hostility to Protestantism, was accustomed to

manifest kindness toward the missionary, and take pleasure in conversation with him on religious subjects, yet never avowed his faith and hope in Christ until during his last sickness. Being kept secluded from christian influence during his illness, little is known of his exercises, except the reports given by a sister, herself a convert. Enough however is known to warrant the assurance that he slept in Jesus.

The other is a man, the head of a large family, who only waits to be accompanied by his wife who some time since renounced Popery, and it is hoped, is interested in the blood and righteousness of Christ, to avow, openly, his attachment to the Saviour in the ordinance of Baptism. Having learned that too much haste in bringing persons into an open profession of religion, is calamitous to the cause, the missionary has not urged them hastily to this step.

Encouraging results of labor are also recognized in the easier access enjoyed by the missionary to a number of families before decidedly hostile, and an increasing spirit of enquiry manifested on the part of individuals. There are grounds for believing that from month to month, the truth presented to this people is making its impression, and that results are constantly being obtained that can find no record here, but which future years or eternity will develope.

Among those who, before, publicly put on Christ there is exhibited a pleasing steadfastness and growth in grace. We believe that in soul-stirring and active piety they surpass the members of our English churches generally. At a meeting of your Board, recently held, it was remarked by one who has been more intimate with the majority of them than any other, except the missionary, and whose estimate in the case would be as readily received as that of any other, that "with respect to their decision and piety he has seen nothing so encouraging in his own church or elsewhere for a length of time. Although the Acadian French have not been converted by scores, yet there are results discernable of the past years' labor in view of which we should thank God and take courage.

Your Board, however, would not deem it wise to stimulate hopes of future success which may not be realized. There are obstacles surrounding the mission which can only

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be removed by believing prayer and patient protracted effort. The friends of the mission must be aware that the hold which the superstitions of Catholicism take of the minds of its adherents, cannot be at once and easily broken. The influence of the priests; the persecutions by friends; the horrors of excommunication and final perdition, with inveterate prejudices, conspire to make the gospel of God's dear Son, proclaimed in purity and simplicity, to be hated and rejected. These seem to be the necessary and inevitable obstacles in the way of efforts for the conversion of Romanists every where. But in addition to these your missionary finds difficulties of a local kind which are a serious impediment to him in his work. Personal grievances, real or imaginary, have been made, most unreasonably, the occasion for relentless opposition to the cause and work of the mission, by individuals who ought to be its friends. Rumours to the prejudice of the converts and the missionary, which the most superficial investigations of the most careless observer, (much less thorough acquaintance,) would show to be entirely false, have found circulation and credence, thus weakening the faith of the supporters of the mission and thereby impairing the mainspring of successful effort. Even in the immediate vicinity of our present gatherings, grave charges have been propagated and circulated which the Board indignantly repel as unfounded and base. But obstacles and opposition are not a cause for discouragement, Christ must reign until his enemies are put under his feet, and his friends "can do nothing against the truth but for the truth."

Again, the extent of the field and the amount of traveling, consequently which has to be performed by the missionary, must be regarded as operating against immediate results. But, finally, the location of the mission premises must be regarded, for several reasons, as unfavorable to success. These premises are not among the French; they are remote from the points where the mission has, and is likely to have, its greatest success; and they are not among friends. Feeling the disadvantages under which the mission lies in this respect, and a lot with an unfinished building upon it, in a favorable locality, and Saulnierville, having been purchased by individuals and being held for the acceptance of the mission, agreeably with a resolution of the

last Association, an act has been obtained from the Legislature empowering the Board to dispose of the property at Tusket, and a committee has been appointed to finish the building and prepare for occupation of the premises at Saulmierville. At the last meeting of the Board this committee reported that material had been secured and labor engaged for the work. As to the result of this change the Board indulges sanguine hopes.

Nothing has been done in the mission school during the past year, for the reasons, principally, that the mission premises are unfavorably located for gathering a school, and the wife of the missionary has been suffering from impaired health.

In material support for carrying on the operations of the mission, the Board has felt no want during the past year. An agency undertaken by bro. Jos. H. Saunders during the winter in the Counties of Digby, Annapolis, Kings, Halifax, and Queens, was quite successful, and the funds so collected with the sums raised by the Yarmouth Churches, and those pledged to be paid at this Association will meet present indebtedness and leave a balance in the treasury.

During the year your Board has held bi-monthly meetings, regularly, except when interrupted by unfavorable weather, and have taken a watchful and active interest in all the affairs of the mission. At those meetings a regular part of exercises has been to hear from the missionary an account of his doings, discouragements, and successes, and to learn and provide for the wants of the cause we are engaged to promote.

On a careful survey of the situation we see no cause for discouragement. We have a warrant in the commands of Christ for laboring in this field. We have an abundant guarantee for success in the promises he has given. A review of the past is calculated to stimulate our faith. The wants of the Acadians are as imperative as ever. The claims of God on us as a people, in this connection are binding as ever. Cease not praying or contributing, then, brethren, until this branch of our population are taught the truth as it is in Jesus, and renouncing their superstitions, turn to Christ as their Saviour.

R. D. PORTER, *Secretary.*

EIGHTH ANNIVERSARY

OF THE

N. S. Baptist Home Missionary Society.

The N. S. Baptist Home Missionary Society held its Eighth Annual Meeting in the Baptist Meeting house at Amherst, on Monday, 3rd July, 1865.

John King, Esq., Vice President, in the chair.

In the absence of the Secretary, Bro. Selden read the report of the Board.

The Report was adopted and ordered to be printed and circulated under the direction of the Board.

Addresses were delivered by Revds. Jas. Parker, R. J. Langridge, E. O. Read, M. Normonday, Jno. Davis, and Bro. Wm. Cummings.

A vote of thanks was passed to Bro. R. N. Beckwith, the Secretary, for his valuable and gratuitous services during the year.

On motion of Rev. D. W. C. Dimock, seconded by Rev. M. P. Freeman, the following were appointed the officers of the Society and Board of Managers for the ensuing year:—

Officers of the Society.

J. W. Nutting, *President*.

J. W. Barss,

John King, } *Vice Presidents*.

D. McN. Parker, M. D., *Treasurer*.

R. N. Beckwith, *Secretary*.

George Robins, *Auditor*.

Board of Managers.

Rev. J. E. Balcom,

" J. M. Cramp, D. D.,

" S. W. DeBlois,

" D. W. C. Dimock,

" David Freeman,

" A. S. Hunt,

" G. F. Miles,

" A. H. Munro,

" John Pryor, D. D.,

" A. F. Porter,

" Jas. Parker,

" R. R. Philp,

Rev. E. M. Saunders,

" I. J. Skinner,

" D. M. Welton,

H. R. Cunningham,

Louis Estano,

H. N. Paint,

L. S. Payzant,

Alex. Robinson,

S. Selden,

J. Steele,

D. Thompson,

Francis Webber.

Adjourned to meet next year with the Central Association at Hantsport.

REPORT.

Your Committee beg leave to present their Eighth Annual Report.

The number of Missionary employed, and the amount of labor performed, have been about the same as during the previous year. The collections made by the missionaries, are much larger, being \$721 against \$252 the preceding year.

Application has been made by your Board to the Provincial Legislature for an act of incorporation which has been granted.

Extracts from the reports of the missionaries will inform you how and where they have labored, and with what success, the Committee cannot but feel that we have reason to thank God, and take courage.

And now brethren we wish to remind you, that our Home Missionary Society is an agency depending for its prosecution and success, upon your prayers, efforts, and pecuniary aid. Having consecrated yourselves and your property to the Lord, and his Church, you are under the most solemn obligations to labor, and contribute in his cause. Consider the circumstances in which God has placed you. The world is lying in wickedness, and you are to recover it back to God. Pagan myriads, at a distance, wrapped in the gloom of the "shadow of death" here, near at hand, and depending upon your benevolent action, young communities, growing settlements, feeble churches, multitudes ready to perish, without the bread of life, stretching out their hands to you. Does not every object which you see, every sound which you hear, urge you to do what you can, to save the perishing.

The last injunction which fell from the Mediator's lips well deserves your attention, "Go ye unto all the world and preach the Gospel to every creature." The obligations of this command reach every professed Christian. The great

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work of gathering the human family around the Cross lies fully before every friend of Jesus. In this work you are bound, by the authority of God, to engage with a zeal and resolution proportioned to the magnitude of the task imposed upon you. Keep also before you the example of the man Christ Jesus. He came into the world to place the church on a foundation which should not be shaken. How is every footstep marked, every movement distinguished by entire consecration to the kingdom of heaven? How did the most vehement desires for the immortal happiness of man move his soul? Never did he shun an effort, however painful, or shrink from sacrifices however expensive, which the glory of God and the salvation of souls required. Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.

You dear brethren belong to that happy number, to whom Paul applies the description "None of us liveth to himself, and no man dieth to himself; for, whether we live, we live unto the Lord and whether we die, we die unto the Lord; whether we live therefore or die we are the Lord's." This is a description of Christian character. Ask yourselves, am I then a Christian? Is it the great end of all my designs, plans and exertions, to glorify the Saviour and build up his cause? Do I contribute for the support of Christian institutions at home and abroad, reluctantly and grudgingly? When called to incur expense and sacrifices for the sake of advancing the Redeemer's kingdom, am I apt to be cold, impatient, peevish? Do I complain of the burdens, which my christian profession imposes on me. These, and such as these, are serious questions, and deserve a serious answer. The apathy and selfishness of many in our churches have occasioned the endless ruin of immortal souls. Let those who would not, on the final day, be required to answer for the blood of their brethren look well to this matter. Woe to the false disciple, who in despite of obligations sacred as the authority of God, lives for any other object than the prosperity of Zion.

We make our appeal to you, brethren, of our churches, for men and means. Our Society deserves your efforts and your sacrifices. A great door and effectual, is being opened daily for the spread of gospel truth; and woe to

our churches if they fail to take advantage of the present opening of Providence. Who then, while he lays his soul at the feet of Jesus Christ for salvation, is ready to devote himself a living sacrifice to his service. He is the one, who in the day of retribution, shall be welcomed to the "joy of his Lord." Be ours the blessedness of full participation in his labors and rewards.

We invite your attention to the following abstract of missionary labor performed during this year:—

Miscellaneous.

Rev. D. G. Shaw has laboured 6 months, principally with the coloured population; one month of which time having been given to the white people in destitute localities.

Preached 95 sermons; attended 7 Conference and Prayer meetings; made 206 family visits; baptized 7; distributed 500 pages of tracts, 30 copies of Church articles, 1 dozen Home Mission reports; travelled about 1100 miles; collected \$43.75.

The following report has also been received:

I have visited and re-visited nearly all the churches, and preaching stations included in the African field, lying within the bounds of the Central Association, preaching the gospel to the people and visiting from house to house.

I also spent a few days at Oldham Gold Diggings on the Truro Road. I found here and there one with his face Zionward, but the most of the people, I fear, have but little concern about the "one thing needful," toiling and striving after the gold that perisheth, until they are enshrouded in a more terrible darkness than the pits in which they work.

In my labours among the coloured people I have found it necessary to heed the injunction, "In your patience possess your souls," for, as they say of themselves, they are a stiff-necked generation. They have been sadly neglected by us and wickedly imposed upon by others, of this they are well aware, and have made to myself many a piteous complaint, and were I allowed to measure my success by their manifestations of joy, and their heartfelt expressions of gratitude to God and the Missionary Board for sending them help, it would indeed be cause for thankfulness.

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Dear Brethren, Why should that people be neglected? they have precious souls, either to be saved or lost. Here is a great field for usefulness. A missionary should be kept continually among them.

There are about 21 churches, *so-called*, this side of Tracadie with a membership of between 700 and 800. With eleven of these I have laboured and have found in some of them much to encourage, and in others much to cause dejection and sadness of heart. I would be exceedingly glad if some of our Temperance advocates would turn their attention this way. Intemperance is their besetting sin, especially among those in the neighbourhood of the metropolis. Will not the Board continue to send them help? There are no body of Baptists in our Province that held more tenaciously to, or take a warmer interest in anything pertaining to our body than do those coloured churches in connection with us. Then let us love them, let us pray for them, let us tangibly help them.

Antigonishe County.

Rev. John Miller spent 22 weeks in the service of the Board at Antigonishe.

Preached 77 sermons; attended 14 Conference and Prayer meetings; visited 154 families; distributed 160 pages of Religious tracts; travelled 210 miles; collected in aid of the Society \$38.

Bro. Miller represents the church there as small, numbering only 23, eight of whom are males. They are decided Baptists, possess a degree of mind and energy, and are quite willing to put their shoulder to the wheel. Antigonishe is completely missionary ground, but for the aid of the Board they could have but little preaching. By the assistance of the Board, the cause may be maintained and ultimately become self-sustaining.

As to the results of my mission I can say but little. I hope good impressions were made, and that the fruit will hereafter be visible. A very good feeling was produced in the Church, the brethren were revived and encouraged. The attendance was considerably increased during my stay among them.

Colchester County.

Bro. Joseph Murray (Lie.) performed 10 weeks missionary labour in the above county; 8 weeks were spent in Upper Stewiacke, and 2 weeks in Lower Stewiacke.

Preached 24 sermons; attended 10 Conference and Prayer meetings; visited 30 families; collected for the Society \$32.13.

Cape Breton.

Rev. Malcom Ross laboured 7 weeks on the above Island in the following places:—Mabou, Margaree, Baddeck, North Sydney, South Sydney, Acadia Mines, and Cow Bay.

Preached 26 sermons; attended 7 religious meetings, taking part with other ministering brethren; visited 38 families; travelled 450 miles; collected \$38.98.

The following extracts from his letter published in the *Christian Messenger*, will be read with interest:—

“It is very obvious to casual observers who have travelled in Cape Breton twenty years ago, that the Baptist cause in some localities is retrograding. It cannot be otherwise, where they are from year to year without the stated means of grace. Yet in all those places we have sterling, noble hearted pious Baptists, who are willing to do their utmost to sustain the cause, if suitable men of God were to labour among them.

Could we not obtain the services of an Evangelist? Or will not our strong churches send forth their Pastors occasionally, as in the days of the Dimocks, the Hardings, and the Mannings, when the glory of the Lord shone upon us, and the forest was converted into a fruitful field. Oh! that those expiring churches in Cape Breton may hear the soul-stirring response—We will!

I can truly say that my mission proved refreshing to my own soul, and I sincerely hope profitable to the people.

Rev. Wm. Burton spent 9½ weeks in the service of the Board at Margaree, C. B.

Preached 42 sermons; attended 3 Conference meetings; visited 113 families; travelled 400 miles; collected \$81.15.

The following particulars were received in a letter from Bro. B., dated 11th Oct. 1864:—

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"I feel it my duty to lay before you the state of things here. Margaree Valley supplies the largest congregation to hear Baptist preaching, of any place between here and Truro. There is no stated minister of any denomination at present settled here. If an acceptable Baptist minister could come and reside in their midst, he would take nearly the whole people, as the mass seem inclined to fall in with our views. I feel that they ought not to be neglected any longer. Can no suitable man be had? A man of *age* and *experience* is *indispensable*. I am sure that now is the time for us to strike if we wish to hold this field. The congregation averages between 300 and 400. There is but one house of worship, 30 by 40 feet, well finished outside, floor laid and rough seated, which belongs to the Baptists, and it will need to be enlarged, as the population will in all probability be largely increased.

Brethren, I leave this matter in your hands and pray that the right man may soon be obtained to take this important field."

Rev. Ronald McDonald performed 6 weeks missionary labour on Boularderie Island.

Preached 24 sermons; made 48 family visits; travelled 176 miles; collected \$8.00.

Mira Bay.

Rev. J. F. Kempton spent 30 weeks in the service of the Board.

Preached 75 sermons; attended 69 Prayer and Conference meetings; made 279 family visits; distributed 3177 pages of tracts, and travelled 987 miles; collected \$141.23.

Rev. Joseph F. Kempton has a 12 months' mission at Mira Bay neighbourhood.

Bro. K. writes as follows to the Board on the 29th Sept. 1864:—

"The question may be asked why make missionary ground of a field where there is a Baptist Church already organized? There are many reasons, a few of which I will answer.

1st. The Church, although numbering 124, is very weak and very scattered. It is really unable to sustain the preached gospel, and must be left without it unless aided by the Board.

2nd. The Church in general are anxious to have the gospel preached among them, and are willing to contribute pretty liberally for its support.

3rd. The Baptist interest, to all human appearance, must die out, unless a Preacher be sustained here.

4th. Then again viewing the field apart from the Baptist Church altogether, it is one of the most interesting, and perhaps one of the most promising in the three Provinces. I need not attempt to explain this remark. It is enough to say that the field is almost one continuous coal bed. Already there are 5 or 6 separate Companies operating upon it.

Two lines of Railroad have already been surveyed and decided upon, to run from this field to Sydney, and the third line of Railway is now being surveyed from Cow Bay, through Mira, and so on to Louisburg.

The population of this district, during the last two years, has, I believe, more than doubled; and the prospects of increase are on the advance. There is no stated preaching of any sect, in connection with any of the coal mines, and in all of them there is an open door for Baptist preaching. There is awful wickedness and great need of faithful preaching in all of these mines, and I may say on the whole field."

The following additional particulars were received by letter dated 20th May:—

"I have seldom spent a day among the miners without having something encouraging before its close; the following is an instance: I entered a house where I had not been before. There were several little children and the mother present. The woman was very busily engaged in household duties; but on my introducing the subject of religion she immediately took a seat, and listened attentively. I urged the importance of attending to the concerns of her soul. She was deeply moved, and on my rising to leave said, with her eyes full of tears, "Be sure and call again, Sir; you are the first one who has spoken to me on the subject of religion since I came to this place."

I often see much more to encourage me while visiting from house to house than while preaching. A few weeks since I entered a dwelling where there were several females, some of them Roman Catholics. I introduced "Christ

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Crucified," and they all listened attentively. In a few minutes there came in quite a number, and all stood "hearing the word." But one especially took my attention,—a woman of thirty-five or forty years of age. Though I directed my discourse to another, she seemed deeply affected, and stood with tearful eyes to listen. She could not leave till I had done speaking, and then she invited me to call at her own house. I did so and had the privilege of presenting Christ to both her and her husband, who had just come in from the pit—I have conversed with her several times since, and cannot help hoping that her conscience is somewhat aroused to a sense of her dreadful state before God.

I witnessed one thrilling death-bed scene. A young woman was suddenly seized with illness, I heard of her condition, and could not rest till I saddled my horse and rode to her father's house. But oh! the scene that followed I cannot describe, nor forget. When I entered, the poor sufferer turned her great full eyes—already glassy with death—and fixing them upon me said, Oh sir, I have been praying for three days to see you, I am very sick and going to die; oh pray for me, I am a great sinner, and oh! the anxiety and agony of that gaze, the earnestness of those words. I pointed her to Christ as exhibited in John iii. 14-16; she heard me with *awful attention*; and then turned her face to the wall and cried aloud to God for mercy. The pain of her poor body was most acute; but this seemed to be forgotten for the time being; so galling was her weight of guilt in view of the "judgment seat of Christ." As I rose from my knees and bade that poor sufferer a final farewell, knowing that she was on the brink of eternity, it seemed as if I had been there too. She continued in much the same state a few hours longer and then died. "The day" will reveal her condition, may we not hope that she embraced Christ even then, though at the eleventh hour? That girl had often slighted God's proclamations of mercy, like many are doing to day, and death came at an hour she thought not. Oh that others would be warned. The old blind man referred to in a former report, still avows his attachment to Christ and seems to be happy in the love of God. Let God be praised forever.

Halifax County.

Rev. Obed Parker has laboured 15 weeks in Dartmouth and vicinity.

Preached 46 sermons; attended 22 Prayer and Conference meetings; made 105 family visits; baptized 2; administered the Lord's Supper to over 20 present; collected \$25.42.

The following particulars have been received by the Board.

At the commencement of my mission the prospect looked dark and gloomy, but obstacles have been removed, the dark cloud is rising and light is beginning to dawn upon this people. The congregation has increased from a few to a goodly number, larger it is said than at any time since the demise of our late and much lamented Bro. McLearn, and your missionary is encouraged to believe that the cause of God is advancing in Dartmouth. *Two* have obeyed their Lord in Baptism and been added to the Church.

We have now *five* preaching stations and more are called for. There is much work to be done, much wisdom and prudence to be exercised, and energy to be put forth if we would go up and possess this land.

As my stay here must be short, it is very desirable that the services of Rev. Albert Porter should be obtained as he is now residing in Dartmouth.

Rev. T. C. Delong performed 10 days missionary labor on the east side of Margaret's Bay.

Preached 8 sermons, attended 2 Conference and Prayer Meetings, visited 9 families, baptized 1, travelled 80 miles. Collected in aid of the Mission \$2.61.

Rev. R. R. Philp has been engaged in the service of the Board 26 weeks at Sackville and adjacent places.

Preached 97 sermons, attended 8 Conference and Prayer Meetings, visited 65 families, baptized 3, travelled 410 miles. Collected \$113.82.

Bro. Philp reports to the Board as follows:

On presenting my report of the mission to Sackville and vicinity it may not be out of place to take a hasty review of the present state of the churches in this County.

There are 9 small Baptist Churches in Halifax County. Three of them are composed of colored people. In 1861

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they were all destitute of pastoral supervision, and as a natural consequence they were in a feeble and scattered state. Encouraged by the Missionary Board I spent about 9 months in Dartmouth and adjacent places, without apparently much good being accomplished. I then took the oversight of the little churches at Hammond's Plains, Margaret's Bay, and Indian Harbour. The prospect at first was not very cheering, but after a few months things began to look more encouraging and hopeful. During the year twenty-seven were baptized.

The church at Sackville then wishing me to spend a portion of my time with them, I resigned my connection with the Margaret's Bay church and settled at Sackville, the Missionary Board giving 8 weeks to Sackville and vicinity. The first year spent here was an exceedingly trying one. The congregations were small and the churches spiritually dead. At length a ray of light pierced through the dark cloud and hope revived. The congregation began to increase, the church became more active and 3 were added to our numbers. To have the Indian Harbour church in connection with Sackville did not appear desirable, I therefore urged upon them the duty of uniting with the Margaret's Bay church, in the support of a minister who would reside in the Bay, they did so and secured the services of Rev. T. C. DeLong, so that during the past year there have been two ordained settled ministers in the county. The Churches at Sackville and Hammonds Plains are truly grateful for the assistance afforded them, are happy to inform the Board, that this year they feel themselves in a position to sustain a minister three fourths of the year. The Missionary Board will thus see that the labour they have expended in Halifax County has been productive of good and that these little churches have been gradually gaining strength.

In connection with Sackville and the Plains, I have preached at the following places:—Waverley, Bedford, and Lucas settlement about 2 miles above Waverly."

Hants County.

Rev. Geo. Wethers has spent 12 weeks in the service of the Board in Maitland and vicinity.

Preached 52 sermons; attended 5 Conference and Prayer meetings; visited 34 families; travelled 325 miles, and collected \$38.50.

Bro. Wethers writes on the 9th June as follows:—

“Having completed a mission of twelve weeks as appointed by the Board, I hasten to give you some information respecting this field, knowing your desire to appropriate the funds of the Society so as best to promote the glory of God and the spread of truth.

The village of Maitland where we have a large audience is a growing place. Our congregations there are made up of Presbyterians, Churchmen, Methodists, Baptists and non-professors. We have to occupy a hired house but hope soon to have one of our own.

At Beekville and the Dimock settlement we got a fair hearing. There are some enquiring souls there.

I have also preached at Noel corner and on the road leading from Newport to Maitland, twelve miles from the latter place, but was looked upon with a jealous eye.

This field ought not to be forsaken, true there have been no baptisms since I have been laboring there, and but two while Bro. Porter was there. But we must be like the husbandman, who waits for the precious fruits of the earth, and has long patience for it, till he receives the former and the latter rain. I hope the Lord will abundantly water the seed sown, so that for a rich harvest we may give praise to His name.”

Lunenburg County.

Rev. Augustus Shields has performed 8 weeks missionary labour in New Ross.

Preached 32 sermons; attended 2 Conference and Prayer meetings, and 80 family visits; collected \$18.75.

“I had delightful services. Romanists and Episcopalians crowded our meetings and evidently there are indications of the good work of grace among the people. I trust the good seed of the kingdom will spring up and yield a glorious harvest. They are very destitute and have claims on our sympathies and prayers.”

Prince Edward Island.

Rev. Benj. Scott spent 6 weeks on the above Island in the service of the Board.

Preached 16 sermons; attended 3 Conference and Prayer meetings; visited 76 families; travelled 350 miles; delivered 2 Temperance Lectures; dispensed the Lord's Supper twice; collected \$33.57.

Under date Nov. 8 the following report of the mission was received:—

“During the mission assigned me at P. E. Island, I laboured at North River, Lot 49, and Grand River.

-NORTH RIVER.—There is a small church of thirty-eight members, about four miles from Charlottetown, from which it receives pastoral aid a small proportion of the time. I spent one Sabbath at this place and preached before a very attentive congregation. It is a promising field of labour.

Lot 49.—The Baptist Church is situated six miles eastward of Charlottetown, on the Georgetown road, in the midst of a large settlement. They have a comfortable meeting house and full congregations when favoured with preaching. I remained two weeks with the church preaching and going from house to house. It is now more than 12 years since they enjoyed the labours of a stated pastor. But the few faithful ones who remain are holding on their way in anticipation of the time when they shall again enjoy the labours of a settled pastor.

GRAND RIVER.—This is a growing and thriving settlement including Avondale and Dundas. The Baptist Church numbers twenty members. They have a meeting house, conduct a Sabbath School, and hold prayer meetings. They are seldom favoured with preaching from Baptist ministers. The Bible Christian, Wesleyans, and Presbyterians occupy the field a part of the time. I laboured three Sabbaths here. The congregations were large and solemnly attentive to the word preached. If labour could be given here, I doubt not that the cause would rise, and a rich harvest of souls be gathered to Christ.”

Bro. E. N. Archibald spent 9 weeks in the service of the Board in P. E. Island.

The following report has been received, dated 23rd Sept. 1864 :

"At Lot 49 I spent five weeks, at Uigg two, at East Point one, and one week with Bro. Freeman in his field of labor.

Preached 9 times at Lot 49 and collected \$11.80 ; 4 times at Uigg, and received \$7.57 ; once at Belfast, and received \$1.60 ; at East Point held meetings for five days in connection with other brethren, preached 3 times, and received \$0.87½ ; received from Bro. McLean of St. Peters Bay, \$0.80 ; preached once at Charlottetown, and attended quarterly meeting Aug. 10th, with four of the brethren ; preached twice at Cavendish, received \$5 from Bro. J. Simpson ; 4 times at Tryon, received \$1.55.

From this statement it will be seen that I have preached 26 times, and collected \$29.20.

I attended Prayer meetings weekly, and visited almost daily ; also started a S. School at Lot 49 and put a library in circulation.

All these are the means, but what of the end ? Known to God alone. What he has blessed, or will bless, is as unending as himself ; all else as the dew of the morning. We were not, I trust, without tokens of his presence. There lie the wide fields whitening for the harvest. Where are the reapers ? And where are the christian hearts overflowing into the H. M. treasury for the support of those whom God has appointed to gather the sheaves into his garner ?"

Bro. John Shaw has performed a six weeks mission on the Island. The following account of his labours has been received :

"I spent four weeks in Feby. at Long Creek and Clyde River, preached, exhorted and visited as often as I conveniently could, publicly and from house to house. Part of the time I spent in company with Bro. Ross, the pastor, and Brethren Dobson, Davis and Freeman, and part of the time I was alone in the field. The amount of good done is not for me to say. There has been a general awakening among the people. Eleven have been baptized and added to the church.

The other two weeks I spent between Grand River, St. Peters Bay and Forest Hill, (a new settlement). Those localities are contiguous, and form one large Baptist field, which is already white to harvest.

Here a subscription for a Baptist Meeting House has begun with liberality, and shews a fair prospect of success. Collected for the society \$26.61 N. S. currency."

Pictou County.

Rev. A. Chipman has spent 10 months in the service of the Board. He writes:

"I spent about six weeks during the last winter in Pugwash. While there had the privilege of baptizing *five* converts.

I have also, since first of August last, spent four Sabbaths in Antigonishe. Baptized *one* there."

With reference to Pictou County he writes:—

"I would hail with more than ordinary satisfaction, clear evidence of the time having come for me to change my present field of labour.

Brethren, it is a hard field. Those who have never laboured in the same relations, on the same or similar ground know but little about its hardships and trials. But of trials and perhaps personal injuries let me not further speak, especially as I trust I have gained during the last two years and a half, an experience otherwise scarcely attainable and one of invaluable use to me in all future life and labour.

I think I can say with truthfulness I increasingly love the work thus assigned me by the Board, and I hope, by the gracious and unerring Providence of the God of Christian missions.

But, brethren, I am fully convinced that you should be placed in such a position by our churches, as to be enabled to send out your missionaries, especially to such fields of labour as that in which I am now stationed, *two by two*, thus imitating the Divine wisdom and human sympathy of our Lord and Saviour.

Therefore I would here again respectfully, but urgently press on your consideration and that of our people, the great desirableness of soon if not immediately, stationing a suitable brother in Pictou town, and another elsewhere in the county. These might thus by frequent association and co-operation encourage each others hearts, and labour with tenfold the success of a single worker in such a field, in the cause of Divine truth and perishing souls. Assuredly the field is amply large, and I am not alone in the conviction, that it is abundantly encouraging for the united, continuous effort above urged. I trust and believe my present encouragement of feeling in respect to Pictou county, is based on great truths and facts, those truths being no less than the immutably gracious character and promises of God in Christ, those facts being a partial fulfilment of the Divine promises.

I will briefly notice the county in order, commencing at River John.

Our little church here is, I fear, not in so lively a condition as it was a year ago. It has had since last summer, *one* addition by baptism, *three* have been added by letter, and the church has been strengthened rather than weakened by exclusion found necessary in two or three cases. A church conference has been somewhat regularly held, and the Lord's Supper administered.

A weekly and generally a Sabbath Prayer meeting have been maintained. The attendance and interest have varied extremely, our church members have, alas too much, forsaken the assembling of themselves together. I am, however, not without hope of early seeing our church at River John in a more satisfactory position, its numerical strength enlarged, its inward piety and outward consistency and activity materially increased. My congregation during the portions of the last ten months spent *here*, have, with few exceptions, been fair in numerical attendance, and the interest manifested quite encouraging. From one point especially of this extensive settlement, known as River and Cape John, I cannot but hope for ultimate, if not indeed early fruit to the praise of God's truth applied by his Holy Spirit. Our small chapel, to be fitly called the *Oak Chapel* or Church, remains yet unfinished, owing to neglect. I hope to see it dedicated to Divine service ere, or by, the beginning of '66.

As you are aware I have laboured in Pictou town scarcely at all since August last, and in fact for some time previous to that date. My reasons I have before stated to the Board, and trust they were wise. Yet this church as a visible body, small though it is in numbers, and backward in christian effort, *lives* and I hope will soon be revived, coming up to the help of the Lord against the *strongholds*. A favourable opening seems now again presented to us to re-enter the town and endeavour to establish a Sabbath and other weekly services.

I expect during the coming two months to attempt to preach in River John settlement every Sabbath morning and in Pictou town Sabbath evenings, thus aiming to supply partially those two places. I should like also to be in a position to hold or to see held by a brother Baptist minister, an occasional service even in New Glasgow. I recently spent a day in that town chiefly among a few resident Baptists. They merit some regard at our hands. A large floating population is now also becoming a characteristic feature of New Glasgow and of the neighbouring *Coal Mines*, consequent principally on the building and anticipated traffic of the Pictou Railway. Here there is a missionary field for lovers of the truth and immortal souls.

Of Merrigomish time and space forbid me now from saying much. The Baptist Church in this part of the county, although rather larger numerically than either of the others, is exceeding-

ly scattered as regards the residence of its members, several of them also are now quite infirm; yet there are no essential alienations or divisions in this church, its members on the whole are happy and united in feeling, and occasionally for the last ten months the most of them have assembled for Conference and the observance of the Lord's Supper, also a section of the church for a Sabbath Prayer meeting. We have lost a valuable and loved brother here some months ago by death, one member has been excluded. On the other hand *four* have been added by baptism, from these we have good reason to believe much strength is imparted to the church, and influence given to the whole truth as it is in Jesus and in his Word.

The congregations in different places in Merrigomish have of late been decidedly encouraging as to attendance and attentive hearing of the Word.

I have to admit that there is at present no Baptist Sabbath School in Pictou County. The children of the families connected with our churches and congregations, have all, however, opportunity of attending Presbyterian schools, and generally avail themselves of such privilege. But we have in possession a few books and will endeavour as soon as practicable to institute and continue under our own supervision one or more Sabbath Schools.

I have not kept a record of the number of sermons preached, or of Prayer and Conference meetings held, miles travelled, or family visits made. My reasons for these omissions I have before stated to the Board.

As regards visiting I may here, however, say that while great has been my conscious unfaithfulness to Christ, and souls, in all this field of labor, my conscience reproaches me less in respect to visiting than it accuses me of shortcomings in other departments of duty. I have learned that whatever may be said of ministerial labour, outside the pulpit, no other field of christian effort, whatever labours with any measure of true success as a Baptist Minister in Pictou County, must for some time to come give up much of his time and do much of his work among the people in the way of preaching from house to house. "Blessed are they that sow beside all waters."

I have aimed, dear brethren, to confine myself in this report to facts and fair inferences. More I might adduce and enumerate. The success of your Pictou mission will, I trust, not be gauged chiefly by the *additions to our churches* although they have been sufficient during the last two years to stimulate us to more faithful effort, in this section of our Province. Within the last ten months a few other cases of awakening of a very interesting character I have met with in this year. Enlightenment and conviction may, we hope in such cases will, result in a saving experience of and obedience to the truth.

The recent conversion of one little girl I may just allude to,

an instance of more pungent conviction and subsequent clearer conversion to Christ I have seldom known. She has seen but thirteen summers in this world, but is far in advance of her years and has been truly taught of God. This interesting young christian we do not expect will unite, however, with our churches at present. But is it not encouraging to be at all, directly or indirectly, instrumental in such conversions?

Dear brethren, by what you have experienced of the liberty of the Gospel of Jesus; by the present lamentable state, and the eternal worth of multitudes of souls in this county, by the yearning love of God in Christ over our fallen world, and by your position and obligations in respect to the truth as christian labourers, I entreat, I beseech you, to continue in prayerful faith to sow the seeds of Divine and soul-saving truth throughout this county. And may the great Lord of the harvest, ultimately, yea speedily, for the sake of his own declarative glory, and those that are perishing, crown your efforts with abundant and joyous success."

No. of Missionaries employed, all of whom but two are ordained,	16
Weeks services, (upwards of 4½ years,).....	238
Sermons reported,.....	530
Prayer and Conference Meetings held,.....	139
Family Visits,.....	978
Baptisms,.....	29
Miles travelled,.....	4488
Tracts distributed by three,.....	pages, 3837
30 copies of Church Articles and 1 doz. H. M. Reports by one.	
1 Sabbath School organized, and library put in circulation.	
2 Temperance lectures delivered.	

The Board would here impress upon the Missionaries the importance of giving more attention to the establishing of Sabbath Schools, and urging an increased interest in those already organized, within their spheres of labor.

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GROSS RECEIPTS AND EXPENDITURES.

RECEIPTS.

Balance in Treasurer's hands June 1, 1864,	\$245 33
Received during the year,	1994 90
Collected by the Missionaries,	721 72
	<u>\$2916 95</u>

EXPENDITURES.

Collected and retained by Missionaries, including their Travelling Expenses,	\$721 72
Disbursed by Treasurer for labor performed to May 31, 1864,	305 20
Do. to May 31, 1865,	673 22
Printing Reports, &c., 2 years,	75 50
Postages, Stationery, &c.,	6 72
Box for Society's papers,	4 00
Loaned on Real Estate,	1000 00
Balance in Treasurer's hands,	130 59
	<u>2916 95</u>

Present liabilities of the Board, say....\$400 00

NOVA SCOTIA BAPTIST HOME MISSIONARY SOCIETY.
in account with D. McN. PARKER, Treasurer.

1864.	Dr.	
July 1.	To Secretary, for Postages, Stationery, &c.	\$ 6 50
19.	Rev. J. F. Kempton	26 99
	" D. McKeen	44 09
	" T. H. Porter, Jr.	20 00
	" J. Shaw	9 61
	" J. Bancroft	80 11
	" Alfred Chipman	121 00
Sept. 24.	S. Selden, 2 years' Reports	72 50
	Rev. David Shaw	89 26
	" Ronald McDonald	40 00
	" T. H. Porter, Jr.	3 40
	Postages	0 22
Oct. 22.	Eliakim Archibald	26 80
	Joseph Murray	23 62
Nov. 14.	Jotham O'Brien, Londonderry, on Mortgage...	1000 00
29.	Rev. Samuel Thompson	20 00
Dec. 7.	" R. R. Philp	44 43
13.	" Alfred Chipman	40 00
	" Benjamin Scott	24 43

1865.				
Feb'y	4.	Rev. Obed Parker	43 70	
		" Malcolm Ross	32 00	
		" Wm. Burton	8 84	
		" T. Delong	8 81	
		S. Selden	3 00	
Mar.	7.	Rev. J. K. Kempton	46 14	
		" Obed Parker	27 20	
		Dechezeaw & Crow	4 00	
April	18.	Rev. A. Chipman	100 00	
May	10.	" John Miller	98 00	
	31.	Balance	130 594	
			<u>\$2195 234</u>	

1864.		Ch.		
June	6.	By Balance	\$245 33	
	17.	Granville Street Church	34 52	
July	1.	North Sydney Church	17 574	
		Central Association	328 57	
		Francis Webber, Special Contribution	20 00	
		Rev. A. S. Hunt	4 00	
		A friend	4 00	
		Rev. D. Freeman	2 50	
		J. Vaughn	0 624	
		Rev. J. Chase	0 624	
		A friend	0 25	
		Bridgewater Church (per Robert West) do..	5 00	
		Lunenburg Church (per A. W. Longille) do..	5 00	
		North Baptist Church, Halifax (per Rev. A. H. Munro) do	2 00	
	19.	Eastern Association (per S. Selden)	368 65	
		Do. do. for Gaelic Mission (per S. S.)	12 25	
Sept.	10.	Cornwallis Church (per Rev. E. M. Saunders)	14 00	
	15.	W. J. Gates, Bridgewater, (per S. S.)	2 00	
		Rev. A. F. Porter, Antigonish, do.	4 00	
	29.	Rev. E. M. Saunders, for 2nd Cornwallis Church (promised at Central Association) ..	6 00	
Oct.	12.	Jas. Forbes and Chas. Bill, Executors of the Estate of W. S. Jacobs, Liverpool	1000 00	
	29.	Chester Church	6 00	
Nov.	14.	Miss Sophia Bishop, Wolfville	1 25	
Dec.	7.	Savings Bank Interest	11 334	
	9.	Interest to Dec. 31, 1864, on money loaned	12 00	
1865.				
Jany.	31.	Wolfville Church	40 00	
Feb'y.	14.	Wm. Frizzel, Mabou	4 00	
March	8.	J. W. Barss, Wolfville, for Dartmouth Mission	14 08	
	17.	Windsor Church	20 00	
May	31.	Interest to date on money loaned	6 15	
		North Baptist Sabbath School	3 524	
			<u>\$2195 234</u>	
			G. ROBIN, Auditor.	
			June 10, 1865.	

CONTRIBUTIONS.

HALIFAX COUNTY.

Collected by Rev. R. R. Philp.

SACKVILLE.

F. Webber, Esq.....	\$20 00
Sackville Church.....	50 00
Hammonds Plains.....	6 00

BEDFORD.

Henry Beals.....	4 00
Mrs. Beals.....	0 50
Miss F. Beals.....	0 12½
Mr. Beals.....	1 00

WAVERLEY.

Rev. R. R. Philp.....	2 00
Mrs. Taylor.....	2 00
Mr. Charles Thomas.....	1 00
Mr. Nicholson.....	2 00
Collected at Hmnds. Plains.....	8 00
Collections at Waverley and Bedford.....	6 62½
Collections, Waverley.....	5 07
do Bedford.....	5 50

\$113 82

Collected by Rev. O. Parker.

Edward Meagher.....	4 00
Mrs. Lowe.....	2 00
Mrs. Coleman.....	1 50
Mrs. Payzant.....	1 25
Mr. Keilor.....	5 00
Mrs. Bettinson.....	5 00
Stephen Bissett and family.....	1 05
Collections.....	3 50
Do.....	1 82
Do.....	0 30

Total..... \$25 42

HANTS COUNTY.

Collected by Rev. George Wethers.

SELMAN.

Geo. Smith, Esq.....	7 00
Alexander Gray.....	2 00

MAITLAND.

Alexander Gillis.....	10 50
James Greeno.....	1 00
Simeon Macdonald.....	2 00
William Dickie.....	0 50
John Godfrey.....	2 00

James Johnston.....	0 25
Susan Montieth.....	1 00

ROCKVILLE.

John Graham.....	1 00
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FIVE MILE RIVER AND DIMOCK SETTLEMENT.

James Burgess.....	3 00
Daniel B. Dimock.....	2 00
Margaret Dimock.....	0 50
Mrs. Abigail Dart.....	0 75
Geo. Weiherers.....	5 00

\$38 50

COLCHESTER COUNTY.

Collected by Joseph Murray.

UPPER STEWIAKKE.

Rev. O. Chute.....	0 50
Dickie Newcomb.....	1 00
Samuel Upham.....	2 00
Elizabeth Bentley.....	0 25
Edward McKabe.....	1 50
Wm. Cox.....	1 75
James Cox.....	3 00
Mrs. Mary Bentley.....	1 00
Rosie Bentley.....	1 00
Wm. Bentley.....	1 00
Eliakim Bentley.....	1 00
Margaret Bentley.....	1 00
Jacob Layton.....	3 00
Martha Pratt.....	1 00
Daniel Archibald.....	2 00
John Archibald.....	1 25
Charles Johnson.....	0 60
Collections.....	4 69

LOWER STEWIAKKE.

Collections.....	4 00
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FOREST GLEN.

Collection.....	0 59
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\$32 13

PICTOU COUNTY.

Collected by A. Chipman.

RIVER AND CAPE JOHN.

B. Gammon, (in hay).....	2 40
N. Sutherland, (in hay).....	2 00
Sabbath collections.....	7 45

PICTOU TOWN.

Jno. P. McDonald, (work)	1 25
Mrs. R. J. Griffiths.....	4 00

MERIGOMISH.

Wm. Turner, (in oats)	1 00
“ (in cash).....	2 00
Mrs. Wm. Turner.....	0 50
John Olding, Esq.....	2 00
Alex. Meldrum.....	0 50
Mrs. Magee.....	0 50
Mrs. Robinson, (in socks) .	0 25
P. McKowen	0 25
R. Lowden, Esq	2 00
Jane Olding	1 00
Mrs. J. Murray, (in socks)	0 25
Sabbath collections	4 30

ANTIGONISH.

Collections	9 00
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PUGWASH.

From Church and congregation	35 00
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ONBLOW.

Hector Munro.....	0 50
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\$76 15*Collected by Rev. Wm. Burton.*

Collection, Merrigomish..	0 09½
Do. Guysborough.	0 85
R. H. Cunningham do	1 00
Rev. A. F. Porter do	0 50
Christopher Jost do	0 80
Collection Crow Harbour,	
viz:—	
John Ehler	0 75
Catherine Ehler	0 25
Mrs. John Ehler.....	0 25
John Digdon.....	0 25
Henry Creemer.....	0 25
Small sums.....	0 37½
Laban Hearst	0 25
Collection Cape Canso....	9 00
Norris, Esq	1 00
Collection Port Hood.....	5 15
Do. Mabou.....	2 81
Do. Little Baddeck.	2 50

MARGAREE, C. B.

Wm. S. Hart.....	1 20
Mark Hart.....	0 40
Mark Crowdis.....	1 20
John Etheridge.....	0 40
Rev. Ronald McDonald...	0 60
Joshua Tingley.....	0 40
Joseph Tingley.....	0 90

Mrs. J. Tingley.....	0 25
Abraham McKenzie	0 40
Murdoch McLean	1 90
John McLeod	0 40
Murdoch Ross	1 20
John Ingram, Senr.....	0 80
Thos. Etheridge.....	0 80
Wm. F. Burton.....	0 40
John Burton	4 30
John G. Crowdis	0 80
Robt. Burton.....	0 40
David G. Burton	0 80
Donald McDonald.....	1 80
Wm. B. Ingram.....	0 80
John Ingram.....	0 40
Mark Ingram.....	0 80
Henry Phillips.....	0 60
Reuben Phillips.....	0 80
George Ingram.....	0 80
Joseph Ingram.....	0 80
Joseph Ross, Senr.....	0 80
Mrs. Donald McDonald...	0 62½
Mrs. John R. R. Ross ...	1 00
Donald Ross	0 90
Mrs. Joseph Ross.....	0 30
Mrs. Mary Ross.....	0 30
Wm. Burton	1 00
John McDonald	1 00
Mrs. Thomas Etheridge...	0 30
Collection	6 94
Murdock McLean	1 50
Murdock McDonald.....	0 50
Flora McDonald.....	0 30
Catherine Fraser.....	0 30
Lachlan McDonald and }	
Murdoch McDonald.. }	5 00
Mrs. McLeod.....	0 50
Mrs. McLeod 2nd.....	0 25
Miss Murray.....	0 30
Wm. Murray.....	1 00
Collected at Chiticamp...	2 75
Mrs. Potter.....	1 00
Collected at Strait Canso..	4 16

\$31 15½

LUNENBURG COUNTY.

NEW ROSS.

David A. Corkum	0 25
David A. Herget.....	0 25
Joseph Lantz.....	0 75
Mary E. Lantz	0 25
John G. Lantz	0 50
Sampel Turner.....	0 50
William Corkum.....	1 00
George Broome.....	0 50
Joseph Bezanson.....	0 25