

MINUTES
OF THE
THIRD SESSION
OF THE
WESTERN BAPTIST ASSOCIATION
OF NOVA SCOTIA.

HELD AT
WESTPORT, DIGBY, CO.,
SATURDAY, MONDAY & TUESDAY, 11TH, 13TH & 14TH JUNE, 1853.

TOGETHER WITH THE
Circular Letter, &c.

HALIFAX, N. S.

PRINTED AT THE CHRISTIAN MESSENGER OFFICE.

1853.

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MINUTES
OF THE
WESTERN BAPTIST ASSOCIATION.

WESTPORT, DIGBY CO., SATURDAY, JUNE 11, 1853.

THE Western Baptist Association of N. S., met with the Westport Church, this day at 2. P. M.

The Association having been called to order, Elder W. Burton, the Moderator of last year, having removed from the Province, Elder S. Davis, his successor in the pastorate of the first Yarmouth Church, addressed the Throne of Grace; after which Elder C. Randall of Weymouth, was chosen *Moderator*, in the manner stated in the Constitution; Elder I. E. Balcom, *Secretary*; Elder W. B. Goucher, *Assistant Secretary*, and Brother H. Payson, *Treasurer*.

The Constitution and Rules of Order were then read. Three new churches were received into the Association, viz., South Yarmouth, West Yarmouth, and Ohio.

Messengers from Corresponding Associations and Visiting Ministers and Brethren in regular standing in their respective Churches and Associations were invited to sit with us in Council and participate in the deliberations. Elder R. Morton, Messenger, from the Central Association; Elder Gillpatrick, Agent of the Foreign and American Bible Society; Elder G. Morton, and Elder O. Chute, French Missionary.

The following Committees were then appointed:—

To examine the Letters from the Churches.—Elders R. Cunningham, N. Vidito, and J. Parker.

To read the Letters.—Elders C. Tupper, S. N. Bently, and J. Davis.

The letters from the Churches were now read from which a list of Delegates was obtained, and also the statistics of the Churches which is subjoined.

DELEGATES.

Annapolis and Upper Granville.—Elder J. RING, Brother W. Chute, Licentiate, Deacon J. Messenger, and Brother W. Morse.

Barrington.—No letter.

Brier Island, or West Port.—Elder P. F. MURRAY, Deacon A. Coggins, Brethren T. McDormand, H. E. Payson, J. Harris, and C. Sanders.

Brookfield.—Elders J. PARKER, T. DELONG, Deac. P. MURRAY, Brethren H. Minard, and W. Hendry.

Bear River.—Brethren J. Rose, W. E. Goudy, and W. Raymond.

Clements.—Elder A. COGSWELL, Brethren E. Chute, H. Chute, and A. Potter.

Chute's Cove.—No letter.

Digby.—No letter.

Digby Joggin.—Elder R. W. CUNNINGHAM, Brethren J. ROOP, and W. H. Marshall.

Dalhousie.—No letter.

First Yarmouth.—Elder J. DAVIS, Deacon J. DURGEY, Brethren J. Shaw, and S. Brown.

First Digby Neck.—Elder J. C. MORSE, Deacon E. Denton, Brethren J. Cornwall, and T. Starratt.

First Hillsborough.—W. Dunn.

First Liverpool, or Milton.—Elder H. ANGELL, and Brother T. Knowles.

Greenfield.—Brother S. Hunt.

Lake George.—Elder J. Stubbert, Deacon B. Moses, and J. Porter.

Lower Aylesford, and Upper Wilmot.—Elder C. TUPPER.

Lower Granville.—Elder W. H. CALDWELL, and Brother J. Shaffner.

Long Island.—Elder J. E. BALCOM, Deacon J. Crocker, Brethren T. Morrill, J. Plumb, and J. Hersey.

Nalcaux.—N. Parker.

New Albany.—Elder R. MORTON.

New Tusket.—Elder C. RANDALL, Brethren A. Sabeau, I. Mullen, and T. Hill.

Port Medway.—No letter.

Ragged Island.—No letter.

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 Ohio.—

Sable River.—No letter.

Second Digby Neck.—Elder J. C. MORSE, Brethren A. Gidney, E. Trask, and S. Young.

St. Mary's Bay.—Elder C. RANDALL, and Brother C. McVeil,

Second Hillsborough.—Elder R. W. CUNNINGHAM.

Liverpool.—Elder S. N. BENTLY.

Second Yarmouth.—Elder W. G. GOUCHER, Brethren R. Crosby, A Crosby, P. Roach, L. Cann, and Jos. Rodgers.

Sissaboo.—Elder C. RANDALL, Brethren R. Hankinson, M. Titus, D. W. Sabean, and R. N. Sabean,

Springfield.—No letter.

Third Yarmouth.—Elder J. STUBBERT, and Brother C. Tedford.

Tusket River.—Elder J. SPENCER, and Elder J. STUBBERT.

Wilmot.—Elder N. VIDITO, and Brother E. Munro.

Wilmot Mountain.—No letter.

South Yarmouth.—Elder J. DAVIS, Brother L. Churchill.

West Yarmouth.—Elder W. G. GOUCHER, Deacon N. Corring, Brethren E. Rose, Z. Foot, and J. Foot.

Ohio.—Elder J. REID, Deacon Crosby, and J. Shaw.

STATE OF THE CHURCHES.

CHURCHES.	Restored.	Baptized.	By Letter.	Renovated.	Dismissed.	Excluded.	Died.	Total.
Annapolis and Upper Granville.		1					3	186
Argyle.								35
Barrington.								13
Brier Island, or West Port.		7			2	3		155
Brookfield.	1		3		1			199
Clements.		12			1	1	3	266
Chute's Cove.								72
Digby.								25
Digby Joggin.								34
Dalhousie.					4		2	37
First Yarmouth.	1	3	9	82	181	8	19	400
First Digby Neck.					1		3	181
First Hillsborough.	2		1	5			1	64
Milton.	3	9	4		3		3	148
Greenfield.	4	5			17		1	37
Lake George.		4	1	1			1	70
Lower Aylesford.		2	9				4	227
Lower Granville.							2	148
Long Island.	1		10	12	3	5	3	197
Nictaux.								549
New Albany.	11	1			2		2	82
Port Medway.								69
Ragged Island.								100
Sable River.								50
Second Digby Neck.	1	9					4	65
St. Mary's Bay.						1	1	72
Second Hillsborough.					1	2	2	96
Liverpool.			9				2	67
Second Yarmouth.		5			44	1	1	275
Sissaboo.	2	1			1		2	102
Springfield.								29
Third Yarmouth.	3	2						80
Tusket River.	1						3	97
Wilnot.	1							337
Wilnot Mountain.				10			6	166
Beaver River.								80
New Tusket.			3		4	1		49
South Yarmouth.								102
West Yarmouth.	2	3						65
Ohio.		6						43
Total	13	71	64	103	271	26	63	5454

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The subjoined Committees were then appointed :

To report upon Questions proposed in the Letters.—Elders J. C. Morse, N. Vidito, T. Delong, J. Ring, and Brethren Churchill, Rogers, and E. Crosby.

On Temperance.—Angus M. Gidney, R. Crosby, J. Crocker, J. Messenger, N. Parker, J. Roop, and G. McNeil.

On the Christian Messenger.—Elders J. Parker, W. H. Caldwell, O. Chute, Brethren E. Chute, W. Henry, Z. Foot, W. Marshall, and J. Knowles.

On Sabbath Schools.—Brethren Samuel Brown, P. Murray, H. Minard, S. Young, B. Moses, Elders Z. Morton, A. Cogswell, and S. Hunt.

On Foreign Missions.—Elders S. N. Bentley, J. Spencer, P. F. Murray, A. Cogswell, J. Stubbart, Brethren B. Durgey, J. Shaw, and Thomas McDorman.

On Bible Cause.—Elders C. Tupper, N. Vidito, John Davis, T. Delong, J. Parker, R. W. Cunningham, H. Angell, Elder Gillpatrick (Agent of American and Foreign Bible Society,) Brethren Joseph Shaw, Jesse Shaw, A. Gidney, and S. Brown.

On Education.—Elders J. Davis, C. Tupper, R. W. Cunningham, N. Vidito, J. Stubbart, Brethren H. Payson, N. Corning, J. Harris, J. Rogers, W. Dunn, W. Morse, and R. Hankinson.

On Union Societies.—Elders H. Angell, R. Morton, J. Reed, W. G. Goucher, Brethren H. Chute, J. Plumb, W. Raymond, T. Morrill, C. Saunders, A. Crosby, E. Rose, and P. Chute.

Circular Letter.—Elders J. Davis, J. C. Morse, J. Parker.

Home Mission.—Elders J. Davis, H. Angell, J. Stubbart, W. G. Goucher, J. E. Balcom, Brethren W. Raynond, and H. E. Payson.

Resolved.—That the Home Missionary Board be the Committee for the French Mission.

To prepare a Memorial of esteem for our departed Brethren.—R. Burpe, D. Harris, and J. Park,—Elders S. N. Bentley, O. Chute, and brother A. M. Gidney.

Adjourned until Monday at 10½ o'clock, A. M. to meet again for business. An interesting Missionary Meeting was held in the evening at 7½ o'clock. Elder O. Chute gave an interesting account of his labours among the Acadian French—His address as he presented their wants and woes and his own feelings of love for them, was calculated to engage our deepest sympathy. Elders J.

Excluded	Died	Total
	3	186
		35
		13
	3	155
		199
	3	266
		72
		25
	2	34
		37
	19	400
	3	181
	1	64
	3	148
	1	37
	1	70
	4	227
	2	148
	3	197
		549
	2	82
		69
		100
		50
	4	65
	1	72
	2	96
	2	67
	1	275
	2	102
		29
		80
	3	97
	6	337
		166
		80
		49
		102
		65
		43
		5454

Davis, and J. Parker also delivered appropriate addresses—after which a collection was taken up in aid of the French Mission. Prayer by Elder Cunningham. Closed with singing the Doxology.

Lord's Day morning Elder J. Davis preached,—afternoon Elder C. Tupper,—evening Elder Gillpatrick.

Preaching by several others during the day in different places on both Islands.

MONDAY, June 13th, 10½ o'clock, A. M.

Met pursuant to adjournment. After the usual preliminary services, Elder James Parker preached the introductory sermon, from 2nd Cor. chap. v: ver. 7. first clause.—“We walk by faith.” After which a collection was taken up for the Domestic Mission.

The Committee on Temperance, reported. (See Appendix No. 1.)

Prayer by Brother Bentley. Adjourned for an hour and a half.

AFTERNOON, 2½ o'clock.

Met pursuant to adjournment. Bro. Angell prayed.

Resolved, That the next Session of the W. B. Association be held with the Clements Church, in the Union Bethel Meeting-house.

The Association is appointed to commence on the second Saturday in June, at 2 o'clock P. M. Elder R. W. Cunningham was appointed to preach the introductory Sermon, and Elder John Davis his Alternate.

Elder J. C. Morse was appointed to write the Circular Letter.

The Circular Letter was read and ordered to be printed in the Minutes. (See App. No. 14.)

Brethren H. E. Payson, and S. Brown were appointed to audit the accounts of last year for French Mission.

Elders S. N. Bentley, C. Randall, J. Davis, J. C. Morse and H. Angell,—were appointed Delegates to the Convention.

Voted that 800 copies of the Minutes be printed at the Christian Messenger Office, and that £8 be allowed for this purpose; and that Bro. Ferguson be requested to superintend the printing of them.

Voted that the expenses of the Association be paid out of the general fund.

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Resolved,—That the Churches be requested to send with the number of Minutes wanted, money to defray the printing of the same.

Resolved,—That as the Convention has agreed to pay over to this Association its portion of the fund for the Infirm Ministers and indigent Widows and children of deceased Ministers, a Board be now appointed to take charge of our fund for that object.

Resolved,—That the fund appropriated to Infirm Ministers be understood as extending also to their Widows and children.

Committee for nominating a Board to draw up Rules for the distribution of the Infirm Ministers fund:—Elders J. Parker, T. Delong, J. C. Morse; brethren A. M. Gidney, and P. Murray.

The Committee on Sabbath Schools reported. (See App. No. 2.)

The Committee on Questions reported. (See App. No. 3.)

Adjourned until 9 o'clock to-morrow. Prayer by bro. J. Davis.

MONDAY EVENING, 7 o'clock.

Bro. Bentley preached a highly interesting sermon to a large and attentive congregation. May the Lord bless the word preached.

TUESDAY MORNING, JUNE 14th, 9 o'clock.

Met pursuant to adjournment. Prayer by bro. C. Randall.

After some preliminary discussion proceeded to business.

Resolved,—That this Association send no Delegates this year to any Association.

Voted, That Elder O. Chute be requested to attend the Central and Eastern Associations as Agent for the French Mission.

The Committee on Union Societies reported. (See App. No. 4.)

The Education, (Literary and Theological) Committee reported. (See App. No. 5.)

Resolved,—That the following brethren be requested to visit those persons in Greenfield who request a Council—and take such action as they shall deem requisite thereto.

Elders J. Parker, S. N. Bentley, H. Angell, G. Armstrong, T. Delong, N. Vidito and Deacon P. Murray, brethren J. Jacobs, T. Knowles, E. Kempton, G. Manthorn and W. Freeman.

The Committee appointed to prepare a Memorial of esteem to our departed brethren, —Elders Harris, Burpe, and A. Park,— reported. (See App. No. 6.)

The Committee on Christian Messenger reported. (See App. No. 7.)

The Committee on Bible Cause reported. (See App. No. 8.)

Adjourned for an hour and a half. Prayer by Bro. J. Spencer.

TUESDAY AFTERNOON, 2½ o'clock.

Met pursuant to adjournment. Prayer by bro. DeLong.

The Committee appointed to nominate a Board and prescribe Rules for the appropriation of the fund for Infirm Ministers and the Widows and Orphans of deceased ministers, reported. (See App. No. 9.)

Resolved,—That the following brethren be a Committee to nominate Members for the Home Missionary Board, for the ensuing year, also a French Missionary Board. Elders J. Davis, N. Vido, and bro. A. M. Gidney.

The following brethren were appointed to constitute the Domestic Missionary Board—Elders R. W. Cunningham, C. Randall, C. Tupper, J. Parker, G. Armstrong, J. Ring, J. Reed, J. C. Morse, T. DeLong, J. Davis, W. G. Goucher, W. H. Caldwell, A. Cogswell, J. Stubbart, R. N. Bentley, H. Angell, Brethren A. Lent, A. H. Scott, A. Marshall, N. Corning, J. Landers, S. Brown, E. Kempton, D. C. Landers, S. L. Chipman, P. Murray, E. Dunn, J. Lock, T. Tupper, Dr. L. Bent, E. M. Marshall, and S. Bacon.

Voted,—That the D. M. Board be located in Wilmot, and that five members constitute a quorum.

Voted,—That Edward Marshall, Esq. Digby, be Treasurer for the Infirm Ministers fund.

Resolved,—That the following brethren constitute the French Missionary Board:—Elders J. Davis, J. C. Morse, C. Randall, A. Cogswell, R. W. Cunningham, Brethren A. M. Gidney, S. Brown, A. Lent, W. Raymond, J. Shaw, W. Churchill and Elder W. G. Goucher, and that the Board be located in Yarmouth, and five members constitute a quorum.

Voted,—That the Constitution and Rules be printed in the Minutes.

Report of Auditing Committee was adopted. (See App. No. 10.)

Report on Foreign Missions was presented. (See App. No. 11.)

By vote of the Association it was recommended that the Pastors preach a sermon in relation to the Acadian French Mission, and that a collection be taken up for the same on the first Lord's day in September.

Report of Committee on the Domestic Mission was read and received. (See App. No. 12.)

Interesting addresses were delivered by Elders T. DeJong, W. Goucher, Gillpatrick, and J. Davis.

The Committee of the Home Missionary Board reported. (See pp. No. 13.)

Resolved.—That the warmest thanks of this Association be now tendered to the Baptist Church and Congregation at Westport, for the kindness and hospitality with which we have been entertained during the present Session.

After singing the Union Hymn, and prayer, the Association journeyed to meet with the Clements Baptist Church, (Union Bethel Meeting House) at 2 o'clock, P. M., on the second Saturday in June, 1854.

APPENDIX.

[No. 1.]

REPORT ON TEMPERANCE.

The Committee on Temperance beg leave to report as follows.

The means employed for many years in this Province to enlighten the public mind in reference to the evils which have resulted from the importation, sale, and use of ardent drinks, have been so far successful, that the advocates of temperance are led to hope that the day is not far distant when legal measures will be adopted to secure the object they have long contemplated.—The prospect of such a result is highly encouraging; and believing, as we do, that effective Legislation can only be legitimately based upon public sentiment, we would recommend the members of our Churches to persevere in using those moral efforts which must ever sustain and give efficiency to Legislative enactments.

Furthermore, we recommend that the Pastors of our Churches be requested to preach sermons to their respective congregations at least once in the coming year on the subject of Temperance.

All which is respectfully submitted.

A. GIDNEY, *Chairman*.

[No. 2.]

REPORT ON SABBATH SCHOOLS.

The Committee on Sabbath Schools report:—

It is matter for encouragement to know that amidst the com-

plaints of our Churches as expressed by their letters, that Sabbath Schools are in successful operation generally. This instrumentality rightly understood must yield a powerful influence in the future prosperity of the Churches. The Sabbath School has been aptly termed the nursery of the Church.

Your Committee would therefore press the magnitude of this Institution more urgently upon the members of our Churches and congregations, and wherever practicable to establish efficient Bible Classes, and also the holding of frequent meetings for the instruction of Teachers in order to obtain correct views of the lessons to be taught—the keeping always on hand of suitable and well selected Libraries.

And finally we would respectfully suggest the propriety of establishing Missionary Societies in connection with the Sabbath Schools, in order to arouse the attention of our youth to the spiritual destitution of others, and thereby lay the foundation of a spirit of benevolence so much required in this period of the world's history.

S. BROWN, *Chairman.*

[No. 3.]

REPORT ON QUESTIONS.

The Committee on Questions report as follows:

In answer to the Questions from New Tuskett Church, we would especially recommend to all Churches in which charges of immoral conduct are sustained against their minister, that they should be publicly excluded; and should any Church persist in retaining such minister, after charges are legally sustained, (or otherwise) such Churches should be dismissed from the Association; furthermore, that if a minister with a reputation thus impaired, by undoubted proof of immoral conduct, should notwithstanding, still assume to act in the character of a preacher of righteousness, it would be obligatory upon the Church from which he has been excluded to guard the public against him by a public notification of the cause which led to his exclusion.

As respects the petition of individuals residing in Greenfield and Chelsea,—who in effect apply to the Association for ministering brethren to organize them into a Church, we recommend that brethren be requested to visit them; and if it be deemed requisite, to assist in their organization. Regarding the Question from the Sisenboe Church, your Committee would recommend that a column be added to the Statistical Table for adding returned Members.

J. C. MORSE, *Chairman.*

[No. 4.]

REPORT ON UNION SOCIETIES.

The Committee on Union Societies beg leave to report.

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In our opinion the Union Societies in our Churches, with a few exceptions, are in a very inefficient state—and that while in many Churches they are scarcely in a working order, in others they are entirely extinct. They would therefore recommend that the Pastors and Deacons bring this subject before their Churches, urge its claims, organize new societies, and excite the people to more enlarged liberality. We would further recommend that the Missionaries employed by the Board seek to revive the Union Societies among the Churches they visit.

In conclusion, we would express it as our conviction that it is the duty of all the members of our Churches to contribute toward the various benevolent objects of the Denomination, as far as the Lord has prospered them.

H. ANGELL, *Chairman.*

[No. 5.]

REPORT ON EDUCATION.

The Education, Literary and Theological Committee report as follows:—

Having received information with regard, both to Horton Academy and Acadia College, they recommend the passage of the following Resolutions:—

1st,—That gratified as we are with the improved condition of affairs in the Academy, we commend that Institution with deepening confidence to the enlarged support of our brethren.

2nd,—Because so much has been accomplished towards securing the proposed Endowment Fund.

3rd,—Because ultimate success in that important enterprise is at this moment greatly endangered.

4th,—Because prompt and liberal contribution especially from those who as yet have taken no part in the Endowment movement would tend to place the College in its desired position, so far as pecuniary matters are concerned.

J. DAVIS, *Chairman.*

[No. 6.]

MEMORIAL TO DEPARTED BRETHERN.

The Committee appointed to prepare a Memorial of esteem to our departed Brethren, Elders Harris, Burpe and Park, beg leave to report as follows:—

We again deplore the departed—the faithful in Israel have fallen in the midst of us since we last met; and an expression of esteem for our ministering brethren, whose labors in militant Zion have ended, is naturally called for upon an occasion like this. Their piety, their services, their devotedness to the cause of Christ, and their success elicit from us a tribute to their memory

Our aged father, David Harris who was converted at an Association forty seven years ago, the effects of whose labors of love are distinctly traceable in almost every part of the Province, has gone to receive the reward of the faithful.

Brother Burpe too, whose heart burned with love to Christ, and whose evangelical spirit yearned for the salvation of Heathendom's perishing millions, has ceased to weep over those who 'bow down to idols'.

Brother Park also, in the prime of manhood, after a brief career of usefulness, has ceased to labor in the gospel field, and "entered into the joy of his Lord."

In the death of these servants of God, whose providences in the view of man are often mysterious, we have sustained a loss which we deeply feel.

Resolved therefore, That this token of our appreciation of our departed brethren be conveyed to their surviving widows; and that our clerk apprise our bereaved sisters of our feelings and sympathies in reference to these mournful events.

S. N. BENTLEY, *Chairman*.

[No. 7.]

REPORT ON CHRISTIAN MESSENGER.

The Committee on the Christian Messenger would report as follows:

That they regard as of the highest importance the vigorous sustaining and enlarged circulation of this our Denominational periodical.

They prize it for its fearless exhibition and manly defence of truth; and regard it as of the highest utility in the impartation of useful and saving knowledge to the rising generation.

We are happy in being enabled to say, not only that it has largely contributed to the enlightenment of the mind, but has also been instrumental in the conversion of souls.

For these reasons we most warmly recommend it to the active regards of our body, and to all the friends of religion and truth, —praying that its worthy Editors may be amply sustained in their arduous labours of love.

O. CHUTE, *Chairman*.

[No. 8.]

REPORT ON THE BIBLE CAUSE.

The Committee upon the Bible Cause, having given to that subject the attention which their circumstances would permit, submit the following report.

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The Bible Cause in the estimation of your Committee is second to no other. The cause of Missions, both Home and Foreign, are exceedingly important, and worthy of all the energy, both physical and moral which we can bring to it. But what are missions without the Bible? What can the Missionary do, either in the Home or the Foreign field without the word of Life? The Bible is the key by which alone the herald of the Cross can unlock to the destitute the treasures of gospel grace.

Recent events in the good providence of God have opened to us wide and effectual doors for Bible distribution. Within a few years the immense empire of China is open as never before, for the introduction of a pure Christianity; within a few months the whole of Southern Burmah is thrown wide open, with its whitening fields for the sickle of Bible truth; Germany and the adjacent countries are now calling as never before for the bread of life.

These widely extended and opening fields in accordance with sacred prophesy, and in answer to the united and long continued prayers of the people of God, furnish an imperative call for increased exertions in the Bible Cause, such as never before fell upon our ears. Faithful versions of the Bible, prepared by our own devoted and indefatigable Missionaries—Carey, Judson, Mason and others, are all ready for distribution. All that is needed is the requisite funds to publish, and spread "broad cast" over those fields opened, and opening before us in the Providence of God, the "good seed" of Bible Truth.

We therefore close this report by proposing the following resolution.

Resolved, That in view of the increased demand for the Holy Scriptures, and by the Providence of God which is so wonderfully opening foreign nations for their reception, we are called upon to increase our efforts in the cause of Bible distribution, especially in Foreign lands.

C. TUPPER, *Chairman*.

[No. 9.]

INFIRM MINISTERS FUND, &c.

The Committee on Infirm Ministers and Widows Fund report as follows:

First we recommend that the Board be located in the County of Digby—and be composed of the following brethren. Elders R. W. Cunningham, J. C. Morse, C. Randall, brethren Isaac Cornwall, W. John, and B. Hardy. Three of whom shall constitute a quorum. 2nd, Your Committee would further recommend that the Board be instructed to grant no monies unless an application be made to them by some Church belonging to this Association in behalf of the Infirm Ministers or the family of de-

ceased Ministers, when it shall be the duty of the Board to grant such aid as they in their judgment may deem proper.

J. PARKER, *Chairman.*

[No. 10.]

REPORT OF AUDITING COMMITTEE.

Your Committee have examined the former Treasurers' Account and find it correct, and recommend that the balance of £13 5s. 9¹/₄d., be apportioned as follows,—say £8 7s. 2¹/₄d., to the Home Mission and £4 18s. 7d., to the French Mission.

The amount sent on by the Digby Church last year say £2 12s. 6d., and omitted will appear in the Treasurers account current.

We would also suggest the necessity of the Treasurer of the Domestic Missionary Board furnishing an account of receipts and expenditures to date in order that such acct. may appear in the Minutes of this Association now to be published.

H. E. PAYSON,
S. BROWN.

[No. 11.]

REPORT ON FOREIGN MISSION.

The Committee on the Foreign Mission beg leave to report as follows:—In the absence of any late communications from the Board of Foreign Missions or from any other source, your Committee have no special recommendations to propose.

In the Providence of God our beloved brother Burpe, chosen of God and our Churches to preach the gospel in heathen lands, has been called during the year from his family and friends and from his work on earth, to enter his eternal rest. May the love for souls which distinguished our first Missionary, grow in the hearts of many Successors.

We would express our deepest sympathy for the bereaved widow and fatherless children of our departed brother. In her ardent love for missions and self-denying devotion to the good of the Heathen, Sister Burpe has set an example well worthy the imitation of the pious women of our denomination in these Provinces. We trust that in the rest of life she will be comforted by her God and Saviour and sustained and consoled by Christian kindness. The efforts of our pioneer mission family were not in vain. Some have been saved by their agency.

We rejoice in the prospect that bro. Arthur R. Crawley will soon be ready to enter the Foreign field, and we hope that another Missionary will be found to accompany him, or soon to join him abroad. We trust therefore that soon the "wide and open door" of Burmah, will be entered by our laborers.

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We would earnestly bespeak from all our Churches their fervent prayers and liberal contributions in behalf of our infant mission. We have no ground of discouragement from the past and the God of missions still reigns. Our Churches need the emotions awakened by the letters and appeals of missionaries of our own actually fighting for Christ on the battle ground of Heathendom. We hope our Churches will soon enjoy this advantage, and that the love of Christ will impel us to do far more for all the perishing.

In behalf of the Committee,

S. N. BENTLEY, *Chairman.*

[No. 12.]

REPORT ON DOMESTIC MISSIONS.

Your Committee met and conversed freely on the two departments, the English and the French, embraced in the sphere of our Domestic Missions.

In regard to the ENGLISH department the following suggestions and facts came before us.

1.—It is highly desirable, that brethren employed in brief terms of missionary labour should forward their reports to our Board as soon as they have completed their engagements. The neglect of this embarrasses the Board, and deprives them of the facts required, as at this Association, to inform and rouse the Churches.

2.—It is farther desirable, that our Churches have before them some extended scheme for the missionary occupation of the whole field embraced more particularly within the limits of our own Association. Why should there not be one Missionary in each of the five counties over which the Association extends? Some of these missions would soon become self-supporting.—All of them must ultimately repay themselves; not alone in spiritual results, but in respect of pecuniary resources. "Seek ye first the kingdom of God." "Attempt great things for God, expect great things from God."

3.—The line along the south shore, from Liverpool to Yarmouth, is peculiarly destitute. There are situated here six Churches, South Yarmouth, Tusket, Argyle, Barrington, Ragged Island, and Sable River, all without Pastors. Some of these it is hoped will shortly supply themselves. But the rest are looking for help to our Home Mission. Besides which, multitudes here, as throughout the whole Province, are better prepared to receive the gospel from Baptist ministrations than from any other. Surely an appeal like this ought not to be made in vain.

4.—It is therefore suggested, that a Missionary be immediately engaged to labour along the North Shore, and that for the whole of the coming year. Great injury has resulted, or at least a greatly diminished amount of good has been effected, by the

brief, broken, desultory incursions heretofore made in the conduct of our Home Missionary enterprise.

THE FRENCH MISSION.

1.—Our Missionary ought to be affectionately requested, to keep a journal of his labours, at least from week to week, for the special information of the Board.

2.—It is vastly desirable, that he should communicate, once a month, through the Messenger, facts which may give an idea of his whole work, with its incidents, discouragements, successes and prospects. Brethren are often asking, "What has become of our French Missionary?" nor can the contributions nor the prayers of the Churches be freely elicited unless all incitement to ask this question be henceforth superseded.

3.—It is almost essential, that our Missionary should take up his residence as near as possible to his sphere of labour, if not in its very centre. It is hoped, that the consideration which has already been directed to this point will speedily take practical effect.

Such are our suggestions, not resolutions. If they are worth any thing they may serve to originate resolutions, and stir to action. We hold the gospel, in its untrammelled freedom, in its untraditional purity, we hold it in trust for Nova Scotia. We have attacked the papacy of Nova Scotia. The people await us.—The papacy hates and dreads us. Heaven cheers us onwards.—Means are ours. Men are within our reach. The pledges of past success are ours. The future beams with promise. Let us dispense the means—encourage our French Missionary, already in the field—set men to work in our English department—be true to ourselves, our commission, and our God—and forget not to plead the promises. Then verily "our labour shall not be in vain in the Lord."

J. DAVIS, *Chairman.*

[No. 13.]

REPORT OF THE HOME MISSIONARY BOARD.

For want of statistical information from some of our ministers who have performed missions in the last year under the direction of the Board, we are unable to present as full an account of our labours as is desirable.

We regret to say that some of the missions appointed by the Board have not been fulfilled, that the Counties of Yarmouth, and Shelburne have been wholly neglected during the year, a matter much to be lamented, inasmuch as that coast presents a large field for Missionary labour, in which are several small Churches famishing for the bread of life, and looking to us for a supply. We charitably hope that our brethren who were appointed to that field are not blamable for the non-fulfilment of

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their missions, yet we do think that when brethren allow themselves to be appointed missionaries to any locality, and that appointment is announced through the organ of the Denomination, thus raising the expectations of a people otherwise destitute of the preached gospel, in case they cannot fulfil such appointment they should immediately give such information that the people should not be left in suspense.

Several of our ministers however have performed missionary labour, viz.:

Brother O. Parker five weeks and a half in Dalhousie West, and Springfield. Brother W. G. Goucher four weeks in Co. of Lunenburg. Brother R. Walker three weeks in Clements.— Brother T. C. Delong eight weeks in the Co. of Guishoro, &c., and brother R. Morton eight weeks in Dalhousie West, Sherbrook East, Upper Branch of LaHave, Pleasant River Road, and Chelsea. In all the above named places there is very great destitution of the gospel, and they evidently claim our serious attention. The difficulty of obtaining men to labour in those fields as Missionaries has been very seriously felt by the Board during the last year, the Macedonian cry "come over and help us" has been heard, the Treasury has not been exhausted as appears from the Treasurers account, and yet the Board has been unable to respond to their calls. Surely we are called upon to look upon the fields, *white*, ready to the harvest, but where are the labourers? for *them* let us pray earnestly, until the Lord of the harvest, shall send forth labourers into his harvest.

The French Mission Department.

The Board has this new field under its special care. Through the year our esteemed brother Rev. O. Chute, who was called by this Board from the pastorate of the Church of Wallace last year, and sent to Grande-Ligne, Canada East, for the purpose of completing his knowledge of the French language, &c., having finished his preparatory studies returned on the 25th of August, having been absent 23 weeks, on which day the Board met at Digby, when the following resolutions were adopted, viz.

1st,—That bro Chute receive the sum of £25 as a remuneration for his time spent in the service of the Board irrespective of his expences, which amount to £20.

2nd,—That whereas Madame Feller, Patron of the Grande-Ligne Missionary Society, made no charge to our Missionary for boarding and tuition, while at Grande-Ligne, resolved that the sum of £7 10s. be presented to that Society, together with the hearty thanks of this Board for the very kind reception and aid given to our Missionary during his stay among them.

3rd,—That we now establish a Mission among the Acadian French of this Province, and that bro O. Chute be our Missionary. That he enter forthwith upon his labours, and that he receive the sum of £100 for his services for one year from this date.

4th.—That brother R. W. Cunningham be requested to undertake an agency throughout the churches of this Association in behalf of the French Mission, to present the claims and to collect funds for its support.

About the last of October a young man by the name of Isaac Laborde from Ortez, France, who had been for several years laboring in the Colporteur business in his own country came to us. A meeting of the Board was thereupon called, the main object of which was to consult on the propriety of employing him as a Colporteur.

The Board met on the 9th of November, when it was resolved that Mr. I. Laborde be employed as a Colporteur among the Acadian French of this Province for three months, and that he receive the sum of £5 per month for his services. Bro. Cunningham being unable from ill health to perform the mission assigned him, bro. J. Morse was appointed in his stead.

At a subsequent meeting of the Board Mr. Laborde informed us, that as his expences were considerable he could not continue to serve the Board for any less than £7 10s. per month, whereupon it was resolved that he be continued one month longer than the time for which he was employed, and that he receive the sum of £7 10s., for his services. He was employed in all four months in the service of the Board, for which he received the sum of £22 10s., out of the French Mission fund.

Thus your Board has been engaged since the 25th of August last, in the prosecution of its work, a work hitherto neglected by all Protestant denominations of this Province, a work which commends itself to every mind at all enlightened by the word of God, a work which we as Baptists can no longer neglect and remain unstained with the blood of souls, who trodden down and priest ridden, are perishing for lack of knowledge.

Respectfully submitted.

C. RANDALL, Clerk.

[No. 14.]

CIRCULAR LETTER.

DEARLY BELOVED BRETHREN,

Through the tender mercy of our Heavenly father we have been permitted to enjoy another anniversary. It has afforded us much pleasure again to meet dear brethren with whom we have for so many years enjoyed the communion of saints, and to learn that though some of those with whom on occasions like the present we took "sweet council" have been called to rest from their toils, the great head of the Church is raising up other fellow labourers to gather in the harvest so dearly purchased by himself. While in a numerous body like ours, comprising so great a variety of intellectual and moral character there may exist diversity of opinion, it is pleasing to be able to state that in all our measures as a general

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fact we are nevertheless a united body co-operating harmoniously—"striving together for the faith of the gospel." What we would now especially desire in carrying out with efficiency, under God's blessing, our plans for Zion's enlargement, is your help. Permit us then brethren beloved in the name of Christ who gave himself for us, to come to you by this our annual epistle, and invoke your entire-hearted and prayerful co-operation. The necessity of such a call and such a response were at few, if at any periods in the Church's history more urgently necessary than the present. The great Mission assigned us by our risen Lord contemplates nothing less than the preaching of the Gospel to every creature—labouring with an entire consecration of all our powers to bring back a revolted race to God, their lawful Sovereign and precious Redeemer. This Mission involves a war—a war of great principles—it contends with powerful opposition. In its prosecution, light contends with darkness—truth with falsehood—life with death. These great elements sustain indissoluble relation to human happiness. They grasp the "future" of the human race. They exist in living embodiment in time—in eternity. Who amongst finite minds can comprehend their magnitude and importance?

Arrayed against the principles of our holy warfare we meet a fearful antagonism marshalled in deadly hostility. Its seat is none other than the human heart. From this heart God has been dethroned—holiness banished, while it has become the receptacle of a deeply rooted depravity, of intense hatred to Jehovah, subject to the influence of that master spirit of wickedness, who as "a roaring lion goeth about seeking whom he may devour," and anon, striving to accomplish the same malicious object, assuming the appearance of "an angel of light." We meet this hostile combination in so many protean forms as to defy classification, obstructing our pathway as it does from the form of a cold and dreary atheism to an equally depraved and false-hearted hypocrisy. "Dark traitor in Messiah's Camp."

Perhaps in no shape is opposition more formidable to Christian enterprise, than in that of a corrupted christianity. While many of the proud and contemptuous systems of infidelity which for a time shook the moral world and gained an ephemeral triumph, are lying in "eternal sleep," corrupt systems of Christianity, some of which though hoary with age, are still rampant with youthful vigour, continuing, it would seem, to possess in unimpaired activity the power of reproduction. First on this list we notice the papacy, scripturally designated the "Mystery of Iniquity," the "Man of Sin." This is surely Lucifer's master-piece—the production of Hell's "general council." This full-blown abomination, we behold gliding over the face of the world like the Serpent in Eden, blighting in its trail earth's richest fruits and fairest flowers—or, with giant strength, binding her captives in her hell-forged chains—arrogating to herself the prerogatives of Zion's King, and with unblushing effrontery labouring to place her filthy extinguisher on

that beacon-light of truth which was enkindled by a God of love for the illumination of a benighted world. Popery, the germ of which began to work even in the Apostle's days is ever the same; circumstances may modify, none can regenerate her—she is a lion in the forest, and no less a lion in the cage. The same tyrannical power that prostrated proud England's King at the feet of the haughty Innocent, would if permitted place her Queen in a position equally humiliating at the feet of Pio Nono. Let Baptists—let every genuine Protestant take lessons on what popery is in the nineteenth century, from the prisons of Tuscany and the once fruitful mission fields of the Society Islands. We do not aim at exciting prejudices, but raise these notes of solemn warning to arouse to activity and watchfulness the slumberers of the day, who continue dreaming of a speedy conquest of this anti-christian monster, without so much as taking pains sufficient to examine historical data which proves to a certainty, the rapid spread of this exaggeration—defying evil, which has insinuated itself into the very bowels of all the political, and not a few of the religious institutions of Christendom; whose jesuitical agents may be found in the very cabinets of protestant princes, venerable halls of learning, and ecclesiastical sanctuaries. So far indeed has this apocalyptic "harlot" of the seven hills succeeded in intoxicating the kings of the earth with the "wine of her fornication," that our own state protestant Great Britain—the land of Wickliffe and the reformation, lays annually on her polluted altars the sum of £15,000 sterling to aid the education of a portion of her priests in the senseless mummeries of her missal and the degrading morality of Dena—thus fitting them to come forth amongst our children, to inoculate them with the poisonous doctrines of Saint and Virgin worship—Auricular confession—priestly absolution—spurious miracles—purgatory and other countless "lying wonders." Nor stop we here.—We are made to know that popery is not confined to the vatican. We meet her gracefully attired in drapery of anglical manufacture, with her mitres and her croziers—her lordly and profane titles—her self-constituted apostolick succession—her regenerating sacraments and her "holy mysteries," proudly ignoring all other churches and christian ministers however deep their piety, profound their knowledge or evangelical their creed; nor can we conceal our opinion that if Rome and Oxford be not united by a tubular bridge there is at least a sub-marine communication between them.

Nor can we suppress the conviction that various religious bodies who in the main contend for bible-truth, still tenaciously retain sentiments which to baptists savor too strongly of "Babylon" to be for a moment tolerated. Such especially are hereditary relation to the Church of Christ, the baptism of unbelievers, and the receiving to the ordinances and privileges of the New Testament church, persons, professedly only seekers of salvation while they continue in a state of irreconciliation to Christ. These and other

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"doctrines of men," particularly that of a commercial salvation, easily gain the popular assent on the principle that in proportion to the distance we depart from bible-truth the more readily do we have access to the sympathies of the unrenewed heart which is not only "deceitful above all things," but "desperately wicked." "If a man come," said an incontrovertible authority, "in his own name him will ye receive, I am come in my father's name and ye receive me not."

We are again assailed by swarms of errorists, each of which by a horrid perversion of the sacred text, professedly proving to a demonstration that his theory rests on the basis of revelation. Such are those who refuse to honour our divine Redeemer, as all men are taught to honour the Father, refusing to adore Him whom all the Angels of God are commanded to worship—thus sapping the very foundation of our hope beyond this world, by rejecting and striving to disparage that atonement by which we become reconciled to God and find peace with heaven. Again our ears are saluted with the Syren song of those whose keynote was first sounded in Eden by him who was a "liar from the beginning." "Ye shall not surely die," and as if to crown the climax of soul-destroying folly, we are told that unless a man be immersed he "cannot see the Kingdom of God," as though it were not enough to answer the purpose of the fallen spirit that a sprinkling process should make men "members of Christ, children of God and inheritors of the Kingdom of Heaven," he must issue from his smoky press a "new and improved" edition of the same equally pernicious, if not more fatal error.

Powerful and appalling as are these objects to our progress, with which we have to contend, happy should we be if these to which we have referred comprehended their sum. It behoves us not only to reconnoitre the camp of the enemy but also to closely examine our own household. "Now we live," was an apostolick watchword, "if ye stand fast in the Lord." We beg, therefore, dear brethren, to inquire if all is right within? We dare not modify our convictions by using the softened phrase—we fear not—we do *know*, at least it becomes us to know, that as a body there are evils amongst ourselves which mightily embarrass us in the prosecution of our great work. So strong are our convictions on this subject that we are fearfully persuaded were the Lord to address us in the manner adopted in reference to the church of Thyatira, it would not be said, "I have a FEW things against thee." To some of these permit us in love and faithfulness to direct your attention, that becoming apprised of our defects we may be led to repentance and reformation. In referring to some of our more prominent sins we cannot conceal our fears that we are *degenerating in spirituality of mind*. The religion of the Bible aims at deep practical effects, and also manifests itself in emotion. The primitive saints rejoiced in God with a "joy unspeakable and full of glory."—They loved each other with a "pure heart, fervently." They continued "instant in

prayer." They exercised strong faith in "things unseen," they went without the camp, bearing the reproach of him who suffered for them "without the gate." By their holy and self-denying life they exhibited to the world the spectacle of a "peculiar people"—such in a word was the purity of their lives, that if they were spoken evil of it was because they no longer "walked according to the course of this world."

It was their entireness of Christian character that so mightily convinced the gainsayers of that day and drew from their fiercest persecutors the involuntary tribute of commendation "see how these christians love each other." Well would it be for the world—happy for the church if the conduct of modern professors bore so close analogy to those of the past as to prove them identical. What power would such a fact give to the gospel? The rays of the sun of righteousness would be reflected from one object to another—every hill-top and every valley of earth become divinely radiant, and soon would be heard a simultaneous shout—the world again is full of the glory of God. Alas! that it is not so; this is our sin—our shame. This fact ensebles our internal efforts and throws across our path an impediment of undefinable magnitude. Science tells us with regard to electricity that the passing cloud if not in a positive is in a negative state. May it not be so with the church? If she is not charged with the spirit of God—she is with his antagonist, the spirit of the "world that lieth in wickedness"—hence instead of being a helper to the truth she proves an obstructive—so true are the words of the great teacher, "He that gathereth not with me scattereth abroad." There are indeed yet things among us on account of which it behoves us to "thank God, and take courage." Our leader has not left us wholly to ourselves, nor suffered us utterly to forsake him. But if the religion of Christ in its life and power be not in the church, what have we in its stead. A cold and empty formalism—a "form of godliness" while the power is practically denied—What have we? A total absence of "the joy of the Lord," which is the believers "strength"—no divineunction in the pulpit—an "itching ear" in the pew—no spirit of prayer in the social concert—a sickly faith—a languid hope—that cringing spirit that seeks "honour of the world," and seeks not the "honour that cometh from God," that would fain "muzzle" the lip of truth—that shrinks from an annunciation of the "whole counsel of God," and seeks to accommodate the gospel to the vitiated taste of the Lord's enemies. There will be a "turning to fables"—opposition to revivals—discord—confusion and every evil work. What have we? The mere machinery of religion—the priest—the altar—the victim and the wood, but no fire from heaven to enkindle the sacrifice, while over our temple gates will be written in characters, (which to the spiritually minded, will be) fearfully legible "The glory is departed." These then dear brethren are some of the difficulties

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with which at the present day we have to contend in planting the cross and bringing men within its healing shadow. Let us we again beseech you have your help by contributing of the substance with which a good God hath blessed you that we may be able to provide men to preach the gospel to those who "sit in darkness"—schools and books to instruct the ignorant, and thus train up men for heaven—We call for the help of your holy and consistent lives—your fervent, yea your agonizing prayers, to give efficacy to our institutions. Let us have joy of you beloved in the Lord. O let the consciousness of past negligence arouse us to repentance. Let our closet—our publick sanctuaries witness our tears. O let heaven rejoice over us returning to our duty and our God. Let us not rest until we feel those delightful sensations which blest our earlier days when we inhaled each hour the balmy atmosphere of heavenly love—until we can say without that distressing hesitancy, "I know that my redeemer liveth." Then we shall feel for those who live in sin, and in our spirit, absorbing efforts to impart the blessings of salvation we can joyfully exclaim, "the love of God constraineth us."

We call upon you to come to the "help of the Lord," by the consideration that we are hastening to the "Judgement seat of Christ" where we shall meet our brother men of "every nation kindred and tongue" to answer there for our conduct towards them in reference to the great Mission assigned us by our God. O brethren let not their blood be a witness against us in that day. We call upon you by the exquisite joy that will then fill the cup of those who have "turned many to righteousness." That devoted missionary Mrs. Wade when pleading with her fair sisters of America for funds to educate Burman female children says, "Silver and gold I cannot promise you, but when we meet in heaven I will introduce you to some of these dear Burman children who through the divine blessing on your efforts will have been saved," and who amongst us would not desire to share such bliss—and such bliss (Glory be to God in the highest) is for us, *even us*. "He that reapeth receiveth wages and gathereth fruit unto eternal life." We call upon you to gird on the armour afresh and engage in this holy war with the ardour of men that are "alive from the dead," by all that God has done for you in giving you a part in the "election of grace," by drawing you to himself with a holy calling—by blessing you with a hope of rest eternal when the heavens shall be no more—to procure all which the Saviour groaned,—He prayed—He sweat the bloody sweat—He agonized—He bled—He died. O then by the lamentable condition of perishing sinners—by the cries of dying millions whose wail is borne to us on every breeze, "come over and help us—by the demobiacal efforts of a corrupt christianity effecting the irretrievable ruin of thousands—by the command of your risen Redeemer who has placed you here as

lights to a sin-darkened world—by the realities of an eternal heaven and an eternal hell, go onward in this work with the determination that you will cease to fight only when you cease to live.

The French Missionary Society in account with W. L. Bent.

		DR		
1852				
Sept. 9	To Cash paid Rev. O. Chute by order of Rev. C. Randall.		£14	0 0
	“ Cash paid Rev. O. Chute 15 6, Do. Freight Bill 6 3.		1	1 9
Oct.	“ “ Rev. O. Chute 60s.		3	0 0
Dec. 20	“ Cash paid Rev. J. C. Morse for his agency.		7	10 0
1853	“ Cash paid to the Rev. O. Chute by Rev. C. Randall.		12	10 0
Jan. 3	“ “ “ by the above to Rev. O. Chute.		2	12 3
	“ “ by Ira Raymond,		0	1 3
	“ Paid Rev. O. Chute cash.		7	10 0
Feb. 19	“ Cash paid Rev. O. Chute.		10	0 0
	“ “ Paid do. 2 collections at Digby.		0	10 6
Apl. 24	“ “ Collections at Digby 6 5., Apl. 27, Cash paid Rev. O. Chute, £1 1s		1	7 6
	“ Cash paid Mons. Laborde by order of the Board.		22	10 0
	“ Cash paid the Rev. O. Chute.		7	0 0
June 6	“ Paid Rev. O. Chute.		3	14 0
	“ My subscription.		0	10 0
	“ Cash paid Rev. O. Chute by Rev. R. W. Cunningham.		1	5 0
	“ Presented by Rev. C. Randall to Gd. Ligne Miss.		7	10 0
	“ Cash forwarded for 2 Copies of Lemeur to M. Cyr.		0	10 0
1853	“ Rev. C. Randall for Postages.		0	2 6
June.	To Cash paid to the Rev. C. Randall.		6	0 0
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1852		CR		
Aug. 26.	By Bal. received from former Treasurer, £7 17 3—do. from E. Kempton, £4 18 7.		£12	15 10
Sept. 1	“ Cash from Westport by Rev. P. Murray.		5	10 3
2	“ Cash from Elder Delong by Elder Cunningham		1	3 4
7	“ Collection in Digby.		1	10 4
14	“ Collection at Smith's Cove by Benj. Hardy.		1	6 2

Sept. 11.

Nov. 9

Dec. 20

Apl. 25

May 13

June 6

W. L.

	Sept. 11.	" Collection at Sandy Cove.	£0 11 1
		" Collection at Joggin.	0 4 0
		" Collected by Rev. R. W. Cunningham Digby Neck, &c.	13 7 7½
		" Collection at Lake George by B. B. Moses.	0 7 6
		" Collection at Wolfville by Rev. C. Tupper.	1 5 0
		" Collection at Upper Wilmot, and Lower Aylesford by Do.	2 15 0
	Nov. 9	" From the Church at Wilmot Moun- tain, by Rev. R. W. Cunningham.	2 14 4½
		" From Rev. P. Murray.	0 3 1
		" From the Church at New Germany, from J. W. Barss.	1 10 0
		" From the Church at Nictaux by Dea- con Taylor.	0 10 0
		" Collection at Hillsburg by Rev. R. W. Cunningham.	1 17 9
	Dec. 20	" Cash from Rev. J. C. Morse, collect- ed by him South Shore.	28 9 0
		" Cash paid Rev. O. Chute, by Rev. C. Randall.	12 10 0
		" " Paid Rev. O. Chute by Wm. John.	0 11 3
		" Collected at Bear River.	0 6 7
		" Two collections at Tusket.	1 14 5
		" Cash paid Rev. O. Chute by Ira Ray- mond.	0 1 3
		" Cash from Bridgewater by W. T. Goucher.	0 5 6
		" Cash from Upper Aylesford Church by Rev. C. Tupper.	1 1 3
		" Cash from Church at Onslow by Rev D. W. C. Dimock.	1 2 7
		" Cash Received from Eds. C. M. by Rev. R. W. Cunningham.	1 9 0
	Apl. 25	" Two collections at Digby 16s. 11d., from Church at Stewiacks by Elder Cunningham.	1 5 7½
	May 13	" Collection at Argyle 11 4½—17th col- lected at Beaver River 6 7—Bible and Testament 3 1½.	1 1 1½
	June 6	" From Eds. C. M. 2 14 2— do 18 9—by Rev. R. W. C.	3 12 11
			<hr/> 101 2 44
		" Paid at different times arranged by Rev. C. Randall.	8 2 6
			<hr/> 109 4 10
		W. L. BENT.	

Amount of Monies paid in at the Baptist Association held at Westport, June, 1853.

CHURCHES.	Home Mission.	Foreign Mission.	Infirm. Minist'rs	Minist. Educa.	French Mission.	Bible Cause.	Printing Minutes.	Micmac Mission.
Wilmot Church,	5	5	1 0 0	1 6 8	4 0 7			
Brookfield,	5	2 10 5	0 17 9½	1 10 7	0 13 11		0 5 0	
Hillsburgh,	1	3	0 6 3		3 17 6			
Tusket,	2	1 13 9½	0 6 0	0 16 0	4 4 9			
2nd Hillsborough,	1	1 0 6	0 4 10	0 9 0	4 4 9			
2nd Yarmouth,	5	3 6 11	0 10 0	1 19 0	8 16 *8			
1st Yarmouth,	2	1 1½	2 4 0	1 6 0		0 12 0		
Long Island,	4 9	7 14 0	1 5 3	3 9 0	0 1 3	1 5 0		
Lower Aylesford and Upper Wilmot,	1 10	1 6 4½	1 0 6	0 3 10				
St. Mary's Bay,	7	4 0 0	2 0 0	2 0 0	5 10 0	2 10 0		
Liverpool,	1	2 7	1 3 0	0 6 2	1 13 3			
New Albany,	0 16 9	1 1 6	0 6 2	0 7 11	1 18 3			
New Tusket,	7	2 10 0	1 10 0	3 0 0		1 0 0		
Milton Church,	1	15 3	1 15 3					
Lower Granville,	16 3	3 10 7	0 1 10½	0 1 3	3 14 4			
Clements,	12 6	5 0	0 1 11	0 2 5	1 6 10			
Lake George,	16 8	1 7 1	0 1 11	0 2 5	1 1 3		0 2 2	0 1 3
West Yarmouth,	17 6	1 8 10	1 2 9	0 17 7	4 12 3			0 9 9
Ohio,	2 7 1½	1 12 5	1 2 9	0 17 7	0 17 6			
Westport,	17 5 5½	8 0 0	1 10 6	2 8 0	1 4 0			
1st Digby Neck,	2 6 2½	2 6 2½	0 11 6	9 7 9	9 7 9			
Nictaux, (Bal. of '52 included)	14 2	14 2	-0 3 6½		1 14 8			
Anapolis and Upper Granville,	1 4 6	1 4 9	0 12 3	0 9 4	0 10 7		0 1 3	
Wilmot Mountain,	2 1	1 16 7	0 12 3	11 6	1 13 10			
Greenfield Church,	11 6	2 11 3			1 0 0		0 5 0	
Sissaboo Church,								
3rd Yarmouth,								

*A further sum of 47s. 6d., paid Messrs. Morse and Chute.

Amount of
Westpo
Digby Jo
South Ya
lro. Morse.
Beaver R
Whitman
Collection
Mission, £3
Henry Sa
Jos. Robb
Yarmouth
Bro. Bal
Clark Ha
Mrs. J. B
Theodore
2s. 6d.; Mi
Rev. W.
Jas. Benj
Mr. Rice
A friend
£1.
2nd Digby
Rec'd of I
French Mis
Total,—
9d. Infirm
French Mis
5d. Micma
Westport

The Wester
1853
June

Amount of Monies paid in at the Baptist Association, held at Westport, June, 1853—Continued.

Digby Joggins,—Home Mission, £2 3 6d.
 South Yarmouth,—French Mission, £2 4s 6d., and 7s. 9d. per bro. Morse.
 Beaver River,—Home Mission, 5s.; French Mission £2.
 Whitman Morton's donation,—French Mission £5.
 Collection at Westport,—Home Mission, £7 14s. 7d.; French Mission, £3 19s 1½d.
 Henry Saunders anl. sub.—For. Mission, £1.
 Jos. Robbins anl. sub.—Ed. Society, £1.
 Yarmouth Juvenile S. S. F. M. S.—For. Mission, £2 3s. 1d.
 Bro. Balcum anl. sub.—For. Mission, £1.
 Clark Hall, yearly bequest—For. Mission, 5s.
 Mrs. J. Ryersons donation—For. Mission, 10s.
 Theodore H. Frost,—Home Mission, 2s. 6d.; French Mission 2s. 6d.; Micmac Mission, 2s. 6d.
 Rev. W. C. Rideout,—French Mission, 5s.
 Jas. Benj. Rice bequest,—Home Mission, £10.
 Mr. Rice, donation—Minutes, 5s.
 A friend per J. Ferguson,—Home Mission, £2 10.; Ed. Society, £1.
 2nd Digby Neck,—French Mission, 12s. 6d.
 Rec'd of Mr. DeWolf, ball. of 1852,—Home Mission, £8 7s. 2d.; French Mission, £4 18s. 7d.
 Total,—Home Mission, £107 12s. 7d. For. Mission, £65 19s. 9d. Infirm Minsters, £13 11s. 2d. Ministerial Ed., £20 9s. 2ds. French Mission, £77 3s. 4½d. Bible Cause, £5 7s. Minutes, 13. 5d. Micmac Mission, 13s. 6d. Ed. Society, £2.
 H. E. PAYSON, *Treasurer*,
 Westport, June 13, 1853.

The Western Baptist Association in Account with H. E. Payson.

1853		DR	
June	Paid Mr. Gillpatrick, Bible Ag't. A. F. B. S.		£5 7 0
	" Editor C. M. for printing Minutes.		8 0 0
	" Order in favour C. Tupper for old debt. to C. M.		23 12 0
	" Paid Rev. O. Chute per order.		30 0 0
	" Paid Samuel Brown per order.	£47 3 4½	
	" Less for printing Min.	2 3 7	44 19 9
	" Paid Rev. Mr. Delong.	9 17 6	
	" Paid Rev. Mr. Morton,	9 14 3	19 11 9
	" " To Mr. C. Randall		

*A further sum of 47s. 6d., paid Messrs. Morse and Chute.

June	for H. M. F.		£261	8	0
"	" Ditto to Rev. C. Randall, F. M.	65	19	10	
"	" Less proportion of Expense,	1	17	4	64 2 6
"	" Mr. Cunningham. }	13	11	2	
"	" In'm Min'ers Fnd. }	0	7	8	13 3 6
	" Less Expense.				
	In hands of Treasurer.				
	For Ministerial Educat'n.	20	9	2	
"	" Less proportion of Expense,	0	10	6	
		<hr/>			
		£19	18	8	
"	" For Mic Mac Mis.	0	13	6	
"	" " Minutes,	0	13	5	
"	" " Education So.	2	0	0	23 4 7
		<hr/>			293 9 11

1853
June,

	CR				
	Received of Mr. Bentley,				
	Ball. of money in hand of				
	Mr. Dewolf per his acc.				13 5 9
	Ditto from the Churches				
	&c., as per statement,				280 4 2
		<hr/>			293 9 11

Balances in hand. £23 4 7

Westport, June 14th, 1853.

H. E. PATYSON, Treasurer.

The Baptist Home Missionary Society in account with W. L. Bent,
1852

	DR				
June 15	To Order of the Board in favour of Rev. J. Chase, paid him by E. Kempton, Treas. Pro. Tem.	£24	16	0	
"	" Order of the Miss. Board in favour of Rev'd. T. Delong, paid him by E. Kempton. ditto	3	0	0	
"	" Order in favour of Rev. T. Delong, by Miss. Board, paid him by E. Kempton, ditto.	2	0	0	
"	" Order in favour of Rev G. Armstrong, by Miss. Board, paid him by E. Kempton. ditto,	1	10	0	
"	" Order in favour of Rev T. H. Porter, by Miss. Board, paid him by Rev. C. Randall. ditto	1	9	7	

Oct. 10

Jan. 14

1852

March 5

1853

Jan. 15

1853

June

1853

Feb.

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261 8 0

Oct. 10	"	Cash paid Mr. R. Walker for three weeks Mission.	£4 10 0
Jan. 14	"	Cash Rev. W. Goucher, by order of the Board.	6 8 0
1852	"	Cash paid Rev. O. Parker, by order of the Board.	7 5 0
March 5	"	" " paid for Tin Box and Lock for Papers, &c.,	8 3
	"	Cash in hand, paid Rev. C. Randall, to be handed over by him to S. L. Chipman Treasurer of the Board.	30 16 8
			<hr/>
			£82 3 6

1853

CR

23 4 7

Jan. 15	By	cash received by E. Kempton, Treas. of the Board, Pro. Tem.	£71 15 5
		Cash from D. C. Landers, former Treasurer.	10 12 1
			<hr/>
			£82 3 6

W. L. BENT.

13 5 9

280 4 2

293 9 11

223 4 7

Treasurer.

L. Bent.

Baptist Western Association to Jas. Dewolf.

1853

DR

June

Bal. Treasurers account rendered.	£18 13 5
Monies overun.	4 11 1
<hr/>	
	£23 4 6

1853

CR

Feb.

Paid S. L. Chipman Esq.,	£10 0 0
Cash per Rev. W. Bentley.	13 4 6
	£23 4 6

CONSTITUTION OF THE WESTERN BAPTIST ASSOCIATION OF NOVA SCOTIA.

24 16 0

3 0 0

2 0 0

1 10 0

1 9 7

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

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

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

ART. 4th.—At each Meeting of the Association the Moderator of the preceding year shall call for a vote for a Moderator, which vote shall be given by Ballot; no brother shall be chosen Moderator two years in suc-

cession. It shall be the duty of the Moderator to preside in all the transactions, nominate Committees unless ordered by the Association, and maintain due order. A Secretary shall be chosen whose duty it shall be to record the transactions of the Association, and to furnish a correct copy of the same for the Press.

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

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

ART. 7th.—When any Church shall neglect to make communications for three years successively it shall be considered as having withdrawn from us, and shall be dropped from the Minutes, unless two or more members shall request its continuance and shall engage to inquire into its standing and report at the next meeting of the Association.

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

ART. 9th.—The religious sentiments of this Body are those expressed in the Articles of the faith and practice of the Baptist Churches in Nova Scotia.

ART. 10th.—Alterations or amendments may be made in this Constitution by a vote of two-thirds of the Members present at any of its regular Meetings:

RULES OF ORDER.

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

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

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

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

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

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

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

All of which is respectfully submitted.

I. E. BILL,
Chairman.

NOTE.—A Letter from the Church at Port Medway with £5 for Denominational objects, has been received by Eds. C. M. since the Minutes were prepared for press.