

MINUTES

OF THE

THIRTY-SIXTH ANNUAL SESSION

OF THE

Western Baptist Association,

OF NEW BRUNSWICK,

HELD WITH THE

Macknaquack Baptist Church, June 27, 28, 29 and 30, 1883.

SAINT JOHN, N. B.:

CHRISTIAN VISITOR STEAM BOOK AND JOB ROOMS.

1883.

Constitution and Rules of Order.

ARTICLE 1.—This Association shall consist of Delegates, representing the Churches of which it is composed, each of whom shall be a member of one of those Churches, and shall be styled the "Western N. B. Baptist Association."

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

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

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

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

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

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

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

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

ARTICLE 10.—Alternations and amendments may be made in this Constitution by a vote of two-thirds of the members present at any regular session.

RULES OF ORDER.

- 1 That each meeting be opened by prayer.
- 2 That motions be made and seconded according to parliamentary usage.
- 3 That no delegate speak more than twice to the same motion.
- 4 That every motion be written out and handed to the Clerk.
- 5 That motions which are lost be not recorded.
- 6 That invited members enjoy the privileges of Delegates, except voting.
- 7 That these resolutions be read at each session..

MINUTES.

MACKNAQUACK, June 27th, 1883.

The Western N. B. Association convened according to appointment with the Baptist church at Macknaquack.

At 2 p.m. the Moderator of last year, Bro. A. H. Hayward, called the meeting to order, and for one hour conducted an interesting social conference. The Clerk having prepared a list of the names of the delegates, the Association was called upon to elect a new Moderator.

Rev. Geo. Ballentine was elected.

Rev. T. A. Blackadar, Clerk.

Rev. A. H. Hayward, Assistant Clerk.

Bro. Moses S. Hall was chosen Treasurer.

The following brethren were appointed a Committee on Arrangements, viz.:—Revs. Calvin Currie, Geo. Howard, B. N. Hughes, C. B. Lewis, O. C. Herbert.

Also Committee on Nominations, viz.:—Revs. W. P. Anderson, J. G. Harvey, Alex. Estabrooks, J. H. Tupper and Bro. John Killurn.

LIST OF DELEGATES.

ANDOVER—

ARTHURETTE—Rev. C. Henderson.

BIRCH RIDGE—Rev. C. Henderson.

BLISSFIELD—Rev. W. M. Edwards, Bros. W. Irvine, Samuel Amos and Samuel Betts.

BLOOMFIELD—Rev. J. G. Harvey.

CANNING AND SHEFFIELD—Rev. T. A. Blackadar.

CHIPMAN—Rev. W. P. Anderson.

CAMBRIDGE 1ST—James Macdonald, Lic.

“ 2ND—Rev. A. B. Macdonald.

“ LOWER—Dr. Macdonald, G. T. Cogswell.

CUMBERLAND BAY—

CANTERBURY 1ST—

“ 2ND—

CARDIGAN—Rev. P. O. Reese.

CENTREVILLE—Rev. H. A. Charlton, Bros. Samuel Cogswell, R. S. Estabrooks, Geo. Gregg, Geo. Currie.

WESTERN BAPTIST ASSOCIATION.

- DUMFRIES AND QUEENSBURY—
 FREDERICTON—Rev. F. D. Crawley, Deacons Dr. Rand, W. Cooper,
 David Estabrooks, M. S. Hall.
 FLORENCEVILLE—Rev. J. G. Harvey.
 FLORENCEVILLE EAST—Bro. H. B. Smith.
 FOREST GLEN—Rev. C. Henderson.
 GRAND FALLS—
 GRAND LAKE—
 " " 2ND—
 HAINESVILLE LOWER—Rev. H. J. Coy.
 HODGEDON AND RICHMOND—Rev. Geo. Howard.
 JEMSEG—Rev. A. B. Macdonald.
 JACKSONVILLE—Dea. F. E. Good.
 JACKSONTOWN—Dea. B. Burt, I. Connolly, W. Kitchen.
 KNOWLESVILLE AND GLASSVILLE—Rev. H. A. Hayward.
 KINGSCLEAR 1ST—Rev. P. Knight.
 " 2ND—Rev. C. Currie.
 KESWICK 1ST—
 " 2ND—Rev. O. C. Herbert.
 LUDLOW—Rev. O. S. Keith.
 BRIGHT (African).
 MILL COVE—
 MACKNAQUACK—Rev. B. N. Hughes, J. H. Tupper, Bro. J. F. Clark.
 MAUGBEVILLE—Rev. T. A. Blackadar.
 MAPLE GROVE—Rev. H. A. Charlton.
 MAPLE RIDGE—Rev. J. H. Coy, Bros. G. Reed, S. Dumphy.
 MIDDLE SIMONDS—Bro. H. B. Smith.
 NASHWAAK—Rev. O. Herbert, Bro. C. Manzer.
 NEWCASTLE UPPER—
 NEWCASTLE, GRAND LAKE—
 NEW SALEM—Rev. W. M. Edwards.
 OLIVET (African)—Rev. H. Haynes.
 PRINCE WILLIAMS—Deas. Philip Hoyt, M. Jewett.
 QUEENSBURY—Rev. J. H. Coy, Bro. D. C. Parent.
 ROCKLAND—Rev. H. A. Hayward, Bro. J. Jewett.
 SOUTH RICHMOND—Rev. Geo. Howard, Bro. Robert Henderson.
 SPRINGFIELD—Rev. J. H. Coy, Bro. F. D. Reed.
 SALEM CREEK—Rev. W. P. Anderson.
 UPPER GAGETOWN—Dea. Wm. Estabrooks, J. W. Coy, Geo. Hoben,
 Esq.
 WOODSTOCK—Rev. George M. Ballentine, Bros. B. Jewett, J. Drysdale,
 Edward Jewett.
 WOODSTOCK, ALBERT ST—Rev. T. Todd, Bros. Jacob Vanwart, C. S.
 Patterson.
 WINDSOR—Rev. H. A. Hayward.
 WAKEFIELD—Bro. James Sherwood.
 WICKHAM LOWER—Rev. C. B. Lewis.

INVITED BROTHERS.

- Revs. I. Wallace, J. E. Hopper, D. D., Prof. Kierstead, A. M.,
 Acadia College, W. H. Beckwith, Alex. Estabrooks, F. S. Todd, D. W.
 Crandall, Bros. J. E. Coy, Amasa Coy, Charles Coy, Rev. John Rowe,
 Yarmouth, Prof. McVicar, St. John, N. B., Bro. J. E. Masters.

Committee on Arrangements reported in part:—

Association open to-night at 7½. Preaching by Rev. I. Wallace; after sermon Dr. Rand explain matters concerning the Annuity Society. That there be a prayer meeting each morning at 9 o'clock, and that the Associational Sermon be preached to-morrow morning at 10 o'clock, followed by reading letters.

Committee on Nominations reported :

Committee to read letters, Revs. W. P. Anderson, F. D. Crawley, J. G. Harvey and Dr. Rand.

Committee on Education, Revs. Dr. Hopper, I. Wallace, Prof. Kierstead, W. H. Beckwith and Bro. J. E. Masters.

Committee on Home Missions, Revs. I. Wallace, W. M. Edwards, J. H. Coy, C. Currie, C. B. Lewis and Bros. E. F. Good, Amasa Coy.

Committee on Foreign Missions, Revs. Dr. Hopper, F. D. Crawley, T. Todd, B. Jewett and Bro. J. E. Masters.

Committee on Special Business, Revs. B. Jewett, J. G. Harvey, George Howard, Bros. G. Hoben and John Kilburn. Dr. Hopper and T. Todd added.

Committee on Sabbath Schools, Revs. D. W. Crandall, F. D. Crawley, Bros. M. S. Hall, J. E. Masters. Rev. F. S. Todd added.

Committee on Temperance, Revs. George Howard, B. N. Hughes, O. C. Herbert, C. Currie, T. Todd, and Bro. Geo. Currie.

Report adopted.

Reading letters commenced.

Adjourned. Prayer by Prof. Kierstead.

SECOND SESSION.

At 7½ p. m., Rev. I. Wallace preached. Dr. Rand explained matters concerning the Annuity Society. After quite a lengthy discussion the following resolution was passed :—

The Western Baptist Association has learned with satisfaction of the organization of the Baptist Annuity Association, for the purpose of receiving and administering the munificent donation of Deacon Jacob Bradshaw, of Hampton, of the sum of \$10,000 towards a fund for the assistance of disabled Baptist ministers of this Province, and their widows and orphans, and of supplying a permanent and economic organization by which our ministers may, if they will, secure to themselves and their families, as a right and not as a charity, assistance in case of need.

This Annuity Association having been duly chartered by the Legislature, and its Board of Management having received into its treasury Bro. Bradshaw's donation of \$10,000, to be applied (from and after his decease) in perpetuity towards the objects indicated,—

It is Resolved—1. That we record our grateful appreciation of the very generous gift of Brother Jacob Bradshaw in the interests of our ministry in this Province, and also of the efforts of Rev. I. E. Bill, D.D., in securing the organization of the Association, and of the ser-

vices of the brethren composing its Board of Management whose officers are performing the duties of their trust without pecuniary reward.

2. That we deem it of great importance, and strongly recommend, that as generally as practicable the members of our churches actively co-operate with the Annuity Association by becoming members or life members of it, and that our ministers become beneficiary members; and that we cordially commend this new institution as every way entitled to the benefactions of those entrusted with wealth, and to the sympathy and nurture of the friends of the denomination generally.

On motion adjourned. Prayer by Rev. W. P. Anderson.

THIRD SESSION.

WEDNESDAY, June 28.

After sermon, prayer by Rev. H. A. Charlton. Minutes read, corrected and approved.

Further Report of Committee on Arrangements:—That the morning sessions close at 12 a. m; that the afternoon sessions open at 2, and close at 5; that the subject of Education come on at 2½ to-day; and that the evening sessions open at 7½.

On motion, resolved: That the collections be devoted to Convention plan. Adopted.

Reading of letters proceeded with.

Moved, That the letters from Middle Simmonds, and Upper Gagetown and Fredericton Churches be handed to the Committee on Special Business.

Motion adopted.

Adjourned. Prayer by Rev. J. H. Coy.

FOURTH SESSION.

At 2 p. m. Moderator in the Chair. Prayer by Rev. W. H. Beckwith.

Minutes approved.

Committee on Circular Letter reported, That they had examined said Letter and recommended that it be read.

In the absence of the writer, Rev. A. Chipman, Prof.

Keirstead read the Circular Letter, and it was ordered to be printed in the Minutes.

The Committee appointed last year to visit the Woodstock Churches submitted their report :—

TO THE MINISTERS AND DELEGATES ATTENDING THE WESTERN BAPTIST ASSOCIATION AT MACKNAQUACK.

Dear Brethren,—The Committee appointed by the Association last year to visit the brethren in Woodstock, for the purpose of advising and assisting them toward the removal of existing difficulties, beg to report as follows:

Circumstances prevented us from attending to the duty assigned us within the time named (eight weeks); but after correspondence with the Clerks of the two churches in Woodstock, the Committee visited that place on the — day of September. On that and the following day we had conferences with a special committee of "the old church" and with the members of the Albert Street Church, assembled in their house of worship.

We tendered to them, on both sides, such advice as we thought judicious, recommending among other things, that the two bodies should endeavor to cultivate the spirit of christian fellowship by meeting together occasionally for prayer and conference. We left Woodstock with a good hope that a policy of mutual conciliation would from that time be adopted.

In the month of March last, we learned from the public press that the two churches were holding a series of "union meetings," that numbers of converts were added to both, and that "the pastors and members of both churches" were "working in excellent harmony." As a result of this we have naturally indulged the hope that all obstacles in the way of peace would ultimately be removed.

Although the terms of our appointment do not require us to offer a recommendation to the Association, yet it may not be amiss for us to say what we, as a committee, consider the wisest course for the body to pursue in reference to this matter at the present time. In view, then, of all the facts before us, we are of opinion that the application of the Albert Street Church, already before the Association, should now be favorably entertained, and the church cordially received. Among the grounds for such action are the following:

1. The Albert Street Church was organized in February, 1880, and has therefore been in existence more than three years.
2. The church was organized by a Council in the customary way.
3. Whatever irregularities there may have been (as it is asserted there were) in the separation of the members forming the new body from the original church, or in the calling of the Council, or the decision of the same, the fact is that the Albert Street Church exists to-day, and claims to be a regular Baptist Church.
4. This body owns a house of worship and employs a regular pastor.
5. The pastor and members of the Albert Street Church have taken part in Quarterly Meetings and in devotional meetings with pastors and members of other Baptist churches.
6. The old and new churches have co-operated in holding public religious meetings, and their pastors have worked in harmony.

7. The Committee on New Churches reported to the Association in 1881, that in their opinion "no insuperable obstacles existed to prevent the admission of Albert Street Church to the Association."

"We cannot but believe that the members of the "Woodstock church" will cheerfully accede to your decision, and that both churches will do all in their power to bury past animosities, while "following after the things which make for peace."

Respectfully submitted,

W. H. BECKWITH,
B. N. HUGHES,
HERBERT C. CREED,
Committee.

Fredericton, June 25, 1883.

On motion, the letter from the Albert Street Church, Woodstock, was ordered to be read.

The report of the Committee was then adopted.

Resolved, That the Albert Street Church receive the right hand of fellowship. In harmony with this resolution, the Rev. T. Todd, their delegate, was presented with the right hand of fellowship by the Moderator, Rev. G. M. Ballentine.

The Committee on Education reported:—

REPORT OF COMMITTEE ON EDUCATION.

Your Committee on Education beg to report—The year has been a prosperous one for our Educational work. The Baptist Seminary was opened in St. John, in Oct., 1882, and has had gratifying success. During the year 84 pupils have been enrolled of whom 4 are students for the ministry. The recent examination and closing exercises were full of interest. The prospect for the coming year is good. A suitable building with accommodation for boarding has been secured, where pupils will have the advantage of the presence and care of the teachers. The staff of instruction has also been greatly strengthened by the addition of Mr. L. E. Wortman, B. A., for several years Principal of the Burlington (Iowa) Collegiate Institute. Two young men were examined the past week for Matriculation into Acadia College, and this arrangement of holding Matriculation Examinations at St. John, will be of advantage to our New Brunswick students.

Our Institutions at Wolfville have been well attended and well conducted. Eleven young men received the B. A. degree, and one received a Certificate awarded to students of the Theological Department who have completed the three years course. Six young ladies received diplomas from Acadia Seminary, a school that enjoys the highest reputation.

Arrangements are being made to increase the efficiency of Horton Academy.

The continued growth of our institutions creates the need of larger resources. To meet these new demands, the Directors of the N. B. Education Society are now endeavoring, Rev. Isa. Wallace being their agent, to secure funds for erection of buildings and further equipments of the school, and the Governors of the College are trying to remove the debt on the buildings recently erected to replace those

destroyed by fire. More money is also needed for current expenses, to discharge obligations already assumed, and to warrant necessary enlargement. In view of these facts your committee recommend:—

1. That our Educational work as conducted in the Institutions referred to, be commended anew to the confidence, sympathies and prayers of our people, that our Pastors be requested to use their influence to secure the education of our young people and to direct them to our denominational schools, and that our Educational Boards be requested to send some officer of their schools to the annual meetings of this Association.

2. That our churches be requested to aid as largely as possible in the efforts now being made to secure the funds so urgently needed at the present time. The future prosperity of our Institutions and the related interests depends greatly on the efforts now being made to increase the financial resources.

3. That this Association express its approval of the action of the Governors in their endeavors to provide Theological instruction for our Ministerial Students. The need of Academic instruction, of the Higher Education and Ministerial training, is constantly increased by the growth of our country, the multiplying of our churches, and the increase of missionary work. May our efforts in this great work be equal to our power and our responsibility.

Respectfully submitted,

J. E. HOPPER.

W. M. McVICAR.

J. E. MASTERS.

W. H. BECKWITH.

E. M. KEIRSTEAD.

Moved and seconded that the report be received and adopted. Spoken to by Revs. Prof. Keirstead, W. H. Beckwith, Prof. McVicar, L. Wallace and Dr. Hopper.

Report adopted.

Adjourned. Prayer by Rev. B. N. Hughes.

FIFTH SESSION.

Prayer by Rev. George Howard at 7½ p. m.

Minutes amended and approved.

Resolved, That Dr. Hopper's bill \$3.50 for letter blanks, &c., be paid out of the collections. Also, that Bro. Hall's bill \$1.11 for stationary, etc., be paid out of the same fund.

The Committee on Home Missions and Religious Literature reported:—

[The Report on Home Missions failed to reach us in time for insertion here.—PUBLISHER.]

REPORT OF COMMITTEE ON RELIGIOUS LITERATURE.

The printed page to-day wields an immense power—a power most pernicious and deadly as well as salutary and life giving. It therefore becomes Christians to counteract its evil influences, by a wide dissemination of a literature that ennobles our manhood and prepares for the proper discharge of our duties as citizens of this world and that which is to come.

As Baptists we have some special truths committed to us which are vital to the proper and scriptural order of the setting up of Christ's Kingdom in the world. These truths we must propagate.

The "Christian Visitor" we commend as faithful in the setting forth of our principles, as worthy of the fullest confidence and widest circulation. The denomination would gain much were it found making its weekly visits in all our homes. To the accomplishment of this end our ministers and delegates are urged to lend their active cooperation.

The publications of Rev. J. E. Hopper, viz.:—The "Canadian Record," "The Youth's Visitor," "The Gem," and the "Canadian International Lessons," are especially adapted to the wants of our Women's Mission Aid Societies and Sunday Schools. As Canadian publications loyal to our denominational principles, we ought to give them a preference over imported and union Sunday School periodicals.

As to Sunday School Libraries we strongly recommend the use of books which are thoroughly in harmony with our faith and practice, and deplore the fact that so many libraries now in use in Baptist schools are inharmonious with our principles. Especially we urge the discontinuance and use of a literature which seeks acceptance from the fact that it proclaims itself non-sectarian. The meaning of this is in most instances that it is entirely sealed against the promulgation of all those grand truths for which our father's endured hardness, and which to-day form the only apology for our separate existence as a denomination.

Your Committee have learned that a Colportage Society has been formed in St. John by our brethren, and is already doing a good work in disseminating a wholesome literature. We commend its work to the sympathy and support of our churches.

JAMES SLOAT, Chairman.

On motion, these reports were received to be discussed in connection with each other. Spoken to by Revs. Prof. Keirstead, C. H. Henderson, Dr. Hopper and H. A. Charlton. Each report was unanimously adopted.

On motion, adjourned. Prayer by Rev. A. B. Macdonald.

SIXTH SESSION.

THURSDAY, June 29, 10 a. m.

Prayer by Rev. C. B. Lewis.

Minutes corrected and approved.

Committee on Foreign Missions reported :—

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

The great work of the christian church is the preaching of the gospel in all the world. As never before in modern history the servants of the Lord are girding themselves for the accomplishment of this work. Within a century, hundreds of millions have been reached with the glad tidings.

As to the mission in which Maritime Baptists are employed in Telugu land, we are glad to report that the blessing of God rests upon it. Our three missionary families, and our lady missionary, with native helpers, have all gone forth the last year bearing the precious gospel, and they have seen triumphs of redeeming grace.

As to the home work of Foreign Missions, we are pained to report that it is not being pushed with that zeal that should characterize it, and our gifts are out of all proportion to the magnitude of the work entrusted to us, and the large blessing which God is bestowing upon our meagre efforts among the Telugus.

This Association last Convention year contributed only \$280.01. This was given by 39 churches, having a membership of 2364 persons, which makes an average contribution of nearly 12 cents a member. There were 28 churches with a membership of 1412 persons in this Association, that last year gave no response in any tangible way to the demand of the Lord to preach the gospel in all the world. And yet Jesus taught his disciples to pray: "Thy kingdom come." Do they pray? And if they do will God hear while they withhold "the tithes and offerings."

1. We earnestly recommend every minister and delegate to see to it that some contribution, however small is secured from every church, and what is better, every member.

2. We urge the necessity for a portion of the collection of every Sabbath School to be given to Foreign Missions, especially for the educative effect it will have upon the young, who soon must bear the burdens now pressing upon us.

3. In view of the large lack of co-operation of our membership in the work of Foreign Missions, it becomes the duty of this body to enquire into the causes thereof and seek a remedy. A work so dear to Jesus must certainly be dear to his children. Who, or what hinders in this matter is worthy the careful thought, searching investigation, and earnest prayer of every subject of divine grace.

Received for discussion. Spoken to by Bro. M. S. Hall, Revs. H. A. Charlton, John Rowe, T. A. Blackadar, A. B. Macdonald, Alex. Estabrooks, Bro. F. E. Good, Revs. B. N. Hughes, Dr. Hopper, and adopted.

REPORT OF THE AUDIT COMMITTEE.

The Committee appointed to audit the Treasurer's report of monies received at the last Association, beg leave to say that we have attended to the duty assigned us, and have found by the vouchers that the report is perfectly correct.

Report adopted.

The Committee on Arrangements finally reported :—Recommending that the business of the Association be despatched with all possible speed during the morning and afternoon sessions, and that Rev. T. Todd, preach at 7½ p. m. Adopted.

The following Committee were appointed to arrange for the place of next Association, preacher of Sermon, writer of Circular Letter, viz. : Revs. C. Currie, T. Todd, T. A. Blackadar.

Resolved, That this Association appoint a Committee of two, to confer with a similar Committee appointed by the Eastern and Southern Associations, to arrange for the introduction of the Southern Association into the conditions of our act of incorporation.

In harmony with this resolution, the following committee was appointed :—Bros. J. W. Spurden and Havelock Coy.

The Committee on Special Business presented their report.

Moved and seconded that the report be received and adopted section by section. Passed.

Adjourned. Prayer by Rev. H. A. Hayward.

SEVENTH SESSION.

At 2 p. m. The Moderator in the Chair.

Prayer by Rev. J. H. Tupper.

Minutes of the last session read and approved.

On motion, the following report as amended, was adopted section by section.

Your Committee on Special Business beg leave to report, That they exceedingly regret that the difficulties still exist in the Middle Simonds Church. We would, therefore, recommend that they call a council as recommended by the Association last year. And, also, that all the charges against them, by the aggrieved party, affecting the harmony of the Middle Simonds Church, be sent to the said church by the clerk of the Association.

Your Committee would say, concerning the suggestions in the Fredericton church letter, that as nearly all the business of the Association has been handed over to the Convention, we would not recommend that any further change be made, at present. But in view of the old time honored relations which have existed between the

churches and the Association, we recommend that these relations shall be fully sustained.

Finally, brethren, your Committee having carefully examined the letter from the Upper Gagetown church, deeply regret that anything of an unpleasant nature should have occurred to mar the peace and union of the church, would, therefore, in harmony with the request of the church, recommend that a judicious minister be requested by the Association to visit them and labor to affect a reconciliation.

On motion, Rev. Geo. Howard was requested to visit Gagetown.

Report adopted in full.

The Committee on Temperance submitted, their report.

REPORT OF COMMITTEE ON TEMPERANCE.

Your Committee on Temperance beg leave to say, that while we have abundant reason to record our gratitude for the victories already accomplished, still we ought not to close our eyes to the sad fact, that the dreadful, detestable evil, is yet in our midst. Your Committee would therefore urge the importance of more earnest prayer, and more united persistent effort for the subjugation, the fearful vice of intemperance.

GEORGE HOWARD, Chairman.

Adopted.

The Committee on Sabbath Schools reported:—

That the work of Sabbath Schools is second to no part of our denominational interest, and that this fact is becoming more and more apparent. It should be composed, first—of all the members of our churches, as far as possible, either as teachers or students of the word; second—of all whom the church can influence to attend, as the Sunday School has to do largely with the young, and as early impressions are lasting, and have to do with the moulding of the character.

We would recommend that great care be taken in the selection of books and papers. Let them be selected from our Baptist publications so as to avoid much that tends to warp and injure the mind. We are glad to report that we have a first-class publishing house in our province, where such literature can be obtained at the cheapest possible rate. Finally your Committee recommend that a spirit of benevolence be developed, by teaching to contribute to the benevolent objects of our denominations.

D. W. CRANDALL, Chairman.

The report was spoken to by T. Todd, the Moderator, W. H. Beckwith, Geo. Howard, and adopted.

The following resolution was passed:—

Resolved, That this Association hereby disapprove of any of our ministers continuing his labors in any church, where it is obvious that such labor tends to separate its members from each others fellowship,

and especially after they have resigned, continuing to hold separate meetings, which tend to draw the members of the church and congregation from their own meeting.

Rev. W. H. Beckwith, J. W. Tupper and T. Todd were appointed a committee to revise the list of ordained ministers.

Resumed the reading of letters.

Your Committee to select a place to hold our next Association, ask extension of time, as no invitation has been sent to the Association, and recommend that Rev. T. Todd preach the Associational Sermon, Rev. George Ballentine be his Alternate, Rev. F. D. Crawley prepare the Circular Letter.

Adopted.

Brethren Dr. Rand, M. S. Hall, Henry Black were appointed delegates to the Convention.

Revs. F. D. Crawley and T. A. Blackadar were appointed a committee to prepare the Minutes of this Association for publication. The committee were empowered to incorporate our articles of faith and covenant in the Minutes, and the record of the Association.

Resolved, That 800 copies of the Minutes of this Association be published and distributed among the churches according to the monies paid in by the churches for this purpose.

Resolved, That Brethren M. S. Hall and T. Todd be a Committee for the purpose of making arrangements respecting terms of travelling to the place of Association next year.

On motion, adjourned. Prayer by Rev. Benj. Jewett.

EIGHTH SESSION.

Rev. Alex. Estabrooks offered prayer at 7½ p. m.

Resolved, That Revs. Geo. M. Ballentine and T. Todd be a Committee to introduce a plan into our Association next year, whereby greater efficiency may be obtained in our Sabbath School work.

Resolved, That a vote of thanks be presented to our Moderator for the impartial manner in which he conducted the session of this Body.

On motion, unanimously resolved: That the hearty thanks of this Association be tendered to the friends of this church and community, who have so kindly and nobly entertained us during the sessions of this body.

Minutes read, corrected and approved.

On motion, adjourned, to meet with the church at _____ on the fourth Thursday in June, at 2 o'clock p. m., 1884.

Prayer by Bro. H. B. Smith.

GEO. M. BALLENTINE, Moderator.

T. A. BLACKADAR, Clerk.

A. H. HAYWARD, Asst. Clerk.



CIRCULAR LETTER.

TO THE CHURCHES COMPRISING THE WESTERN NEW BRUNSWICK BAPTIST ASSOCIATION.

DEAR BRETHREN,—Having been for some time personally impressed with the *importance* of the subject, we now address you on the inquiry—*What is comprised in being a Baptist?*

To put this question in another form, we might say—not in a spirit of invidious, uncharitable exclusiveness—What is fully meant in being a Bible-christian? Such we profess to be, and certainly nothing short of this standard should be our supreme aim.

It has been said that the distinctive principle of Baptists is supreme obedience to Christ, or, still more concisely, obedience.

The writer of this Letter prefers the ringing motto, Loyalty to Jesus, believing that, as politically in the case of British subjects, the word Loyalty means more than among some other nations; so religiously to Baptists the term Loyalty has more in it than to other Christian Denominations, meaning not simply law, or fidelity to law, that is, to the Bible as the Book of our Divine Lawgiver and King Jesus, but also suggesting and signifying to us an ardent attachment to the very person of our Lord and Saviour, and being thus adapted to thrill our individual souls and our Denominational Body with an all-pervading enthusiasm for Christ and his glory.

Although our principles of church-government and work are thoroughly democratic, we are at the same time a kingdom, with Christ as our absolute and glorious Sovereign, as well as Saviour.

To return to our inquiry—What is comprised in being a Baptist—we shall not just now dwell on the all-important truth of a divinely regenerated membership as the first requisite of a Baptist Church and Denomination. We would simply in passing re-affirm with emphasis the necessity of a really converted constituency in our churches as a condition of our very existence as a Body, certainly as a condition of our continued prosperity and glory as a christian Denomination, or, as we should rather express it, as indispensable to our greatest usefulness to lost men and to our bringing highest glory to Christ.

Nor will we now dwell on that tenet which has been our distinctive glory in the past, and which should ever in the future peculiarly pertain to us—Liberty of Conscience—individual liberty, personal right and obligation, inhering in, and resting on every man, woman and responsible child, to study the Word of God and to obey the teachings of that Book precisely as their consciences and judgments, divinely enlightened and guided, prompt them. On this point we would remark only that it is altogether inconsistent, with, and unworthy of, a Baptist either himself to give utterance to, or to acquiesce in the milk-and-water saying so frequently expressed,—“It doesn't matter what church one joins or belongs to, provided he is a christian.” The very saying involves a self contradiction, and is dishonoring to the Divine Head of the church. Who is the author of all Truth, and who instituted the New Testament church, which alone can be, in its fullest sense, the true visible organization, if Christ did not? Is such a sentiment, then, honoring to Him, and in harmony with His teachings in Matt. 5: 19 (“Whosoever therefore shall break, &c.”) or in Revelation 22: 18, 19 (“I testify to every one that hears the words of the prophecy of this book, if any one shall add, &c.”)?

It is high time that Baptists understood the importance of all christian truth and duty better than to give any such “uncertain sound.”

But we pass on further to commend to you, dear brethren, in this Circular the two points of an Intelligent Piety and of Fidelity to our Baptismal vows and Church obligations. Mark our expression, intelligent piety. We might say piety should come first, or before intelligence; but there is really no such thing as wholly unintelligent piety. True, some illustrations of real piety exist in our churches—not to speak of similar instances elsewhere—which possess, and consequently evince, but a very small modicum of intelligence. There is assuredly room for degrees or higher attainments of religious knowledge with most of us.

We admit, indeed, that Religion altogether without heart, that is to say, without emotion or feeling, can scarcely be conceived of, and would be valueless, if it could. Certainly an entire absence of sentiment or feeling cannot pertain to the possession of the christian, or of Christ's religion. But, on the other hand, a christian experience without intelligence or knowledge, if grace can thus enter and exist in the soul of man, would be a specimen of an exceedingly weak and irregular, or spasmodic, piety. The Bible may be said to be the most intel-

lectual book ever given to the world. There is a most profound, yet lucid, "philosophy" in the "Plan of Salvation." "The love of Christ passeth knowledge." The lengths, breadths, depths, heights of the Gospel are, in their most comprehensive sense, humanly unsearchable. Yet men are in the Word of God repeatedly exhorted to search and know them that they may become "filled with all the fulness of God."

Let us, then, cultivate, not less feeling but more reflective thought. A great mind has said that the greatest thought is that of human accountability or responsibility. Let us cultivate a profound or earnest sense of our divine stewardship, and of the corresponding or resultant thought that "it is required in stewards that a man be found faithful." Let us think and pray over, until we become aglow with the sentiment of that clause in God's Word, "good stewards of the manifold grace of God." Let us more habitually and prayerfully study the Bible—that "most wonderful book" of the Divine Oracles, our "Great Directory." Let us, in our own cases and in our churches, seek to promote and exhibit more intelligent religious principle, and consequent steadfastness of christian character and consecrated service. Thus will our piety be a vastly happier piety to ourselves; thus shall we exert a much more healthful influence upon one another, and an irresistible power upon the unregenerate world.

It seems to the writer that a merely emotional, and spasmodic piety is too prevailing characteristic of Baptists of this Province, and that his reference to it in the present form of appeal is therefore timely.

In further answering the question, What is Comprised in being a Baptist, we would emphasize the need of putting ourselves as Baptist christians into a more intelligent acquaintance and sympathy with our Denominational enterprises and progress. Our educational, and our Missionary work, home and foreign, imperatively demand a more appreciative understanding and enlarged steady support. In order to this, dear brethren, let there be no longer occasion to know that multitudes of our members—even some of our deacons—do not take and read our excellent organ, the "Christian Visitor." Its high price, or dearness, as is sometimes asserted, is a phantom existing in a very unreflective and narrow mind. The value of the amount and quality of its reading matter for twelve months cannot be estimated by the small figure of two dollars, nor of two hundred times two dollars. A comparison of the

lives and christian work of those of our brethren and sisters who receive and prize the weekly visits of our paper with the individual and church-life of those Homes into which the "Christian Visitor" is not permitted to enter, might well startle some of the latter class.

Moreover, dear brethren, we are cosmopolitans, citizens of the world. Our Saviour and Great Exemplar, when on earth, was such a citizen in his all-embracing sympathy, and in his soul-saving gospel work.

Our field is immeasurably broader than that of our own home, our own church, our own community or Province—strong as their claims constantly are upon us. Nothing short of the world for Christ and Heaven should be our daily magnetic inspiration.

In order to this enlarged consecration of our sympathies, prayers, energies, money, time, we must take more pains to acquaint ourselves with the moral condition of this world in which for a few momentous years we are found, and with the varied means and enterprises for its evangelization or salvation.

In passing from this point we will only add the suggestion that some Foreign Missionary periodicals should be a monthly visitor, and find an earnest perusal in our homes. A very healthy stimulus would such a course give to our prayers and christian endeavors.

Fidelity to our Baptismal vows and covenant obligations is another matter indispensable to our harmony, our growth, and our usefulness. It does seem, brethren, as if no small proportion of our membership accept Christ, as they suppose, offer themselves for baptism, receive the right hand of fellowship, and henceforth, or very soon afterward, forget even that their names are recorded on the church book. Perhaps the fault is largely traceable to defective training of Pastors and more defective example of older members of the churches. Be the cause where it may, the painful fact is only too palpable that scores and hundreds of our members live for years in practical disregard and violation of the sacred profession made in their baptism, and in the obligations voluntarily assumed both in word and act at the time of their union with the church. Perhaps, dear brethren, we need to emphasize more solemnly at the time, and often afterwards, the dedicatory or sacramental character of christian baptism.

In this sense, as well as every other signification of Scriptural baptism, it includes a great deal. We thus professedly die to all sin, and enter on a life of consecration to all holy re-

quirements, turning our faces like flint away from the tempting world, the flesh, and the devil, and as firmly, yet lovingly toward Jesus—his service here and Heaven beyond.

Moreover, when we voluntarily record our names on the church-book, we join ourselves to that church; we thus enter mutually upon most solemn obligations and binding duties. We thereby agree to attend habitually all the meetings, to enter actively and continuously into the work of that church, to contribute from our substance toward the support and spread of the gospel at home and abroad, and prayerfully and watchfully to endeavor, during the rest of our lives, to walk in all the commandments and ordinances of the Lord, blameless.

As to church-government, we believe our principles are, in that respect, as truly in accord with the New Testament as every other part of our system of belief. The remarkable unity and prosperity of our Denomination throughout the United States are very corroborative proof of the truth of such statement. Let us simply be more determined by divine help to carry those principles into consistent action. Let us endeavor more faithfully to apply our principles of church-government and discipline to ourselves and to one another. Let us not flinch from the performance, in a New Testament spirit, of unpleasant, and even painful, duties, coming together on all needful occasions to sustain the church in promoting its purity and the glory of Jesus. Thus will our individual holiness and combined usefulness be greatly increased; thus will our loyalty to Christ, in other words, our fidelity to his laws as our reasonable service, and our attachment to his royal person, become all aglow with sacred enthusiasm; and when we fail on earth, our mission having been accomplished, we shall be joyfully welcomed to the eternal habitations above, and it will certainly be said of us and realized by us that, having "lived to the Lord," it is "blessed to die in the Lord, henceforth; yea saith the Spirit, that they shall rest from their labors, for their works follow with them."

June, 1883.

A. CHIPMAN.

DIGEST OF LETTERS.

ANDOVER.—No settled pastor. Bro. E. H. Jones labors here three months. Prayer and conference meetings held as regularly as possible.

ARTHURETTE.—Rev. C. Henderson labors here one third of the time. Prayer and conference meetings held at irregular intervals, as the members live far apart.

AVONDALE.—Bro. Smith, from Acadia, spends part of his vacation here. No settled pastor for a number of years. Conference and prayer meetings sustained.

BIRCH RIDGE.—Rev. Charles Henderson labors here one quarter of the time. Conference and prayer meetings sustained. Sunday School in a flourishing condition.

BLISSFIELD.—Unity and peace prevail. Much present spiritual enjoyment, and strong hope for future blessing. Rev. Wm. M. Edwards, pastor.

BLOOMFIELD.—Prayer and conference meetings regularly held. Preaching once a month by the pastor, Rev. J. G. Harvey. New place of worship dedicated on April 15th, free from debt.

BRIGHT, (African).—No pastor. Meetings are sustained. Hope for better times.

FIRST CAMBRIDGE.—No settled pastor, but have been favored with the faithful labors of Bro. James A. McDonald, Licentiate. Two Sabbath services, a weekly prayer meeting, and the monthly conference, are regularly held.

SECOND CAMBRIDGE.—Report no special change, but steady progress in church work. Rev. A. B. MacDonald now in the eighteenth year of his pastorate over this church.

LOWER CAMBRIDGE.—A hopeful outlook, a deeper interest in church matters prevails. A new house of worship in process of erection, to be completed in November.

CALVARY (African).—Rev. J. D. Eatmon, pastor. The divine blessing being sought.

CANNING AND SHEFFIELD.—Prospect encouraging. Souls have been added to the church. Rev. T. A. Blackadar is pastor.

FIRST CANTERBURY.—No pastor. The cause very low. A new house of worship in process of erection, to be dedicated about August 1st.

CARDIGAN.—Pastor, Rev. P. O. Rees, preaches here every alternate Sabbath. Worship in the new house, which was dedicated last July.

CENTREVILLE.—Pastor, Rev. H. A. Charlton. Trust that his faithful preaching will soon yield an abundant harvest. Sabbath, social and conference meetings are well attended.

CHIPMAN.—Pastor, Rev. Willard P. Anderson, spends one third of his time with us. His preaching is faithful and with power.

DUMFRIES AND QUEENSBURY.—No pastor. The church very weak numerically, financially and spiritually. Are seldom visited by ministering brethren of our denomination. Brethren pray for us.

EAST FLORENCEVILLE.—The new church edifice dedicated on the 4th of last March. Bro. H. B. Smith has been preaching here. He will remain till the last of August. God has greatly blessed us. Our membership has increased from 15, at date of organization, to 95.

FLORENCEVILLE.—Pastor, Rev. J. G. Harvey. Prayer and Conference meetings regularly maintained. Nothing of special note to communicate.

FOREST GLEN.—Pastor, Rev. Charles Henderson. Preaching every alternate Sunday. Have undertaken to build a house of worship, 22 by 35 feet. It will be the first Baptist meeting house on Tobique and the second in Victoria County.

FREDERICTON.—Pastor, Rev. F. D. Crawley. Public and social services have been maintained under somewhat unfavorable conditions. Hope to enter our new house of worship early in September. Several persons have professed conversion during the year.

UPPER GAGETOWN.—The cause of Christ in this church is in a most critical condition, and our hearts are filled with sorrow. Brethren, pray for us.

SECOND GRAND LAKE.—No pastor. The prayer meetings and Sunday Schools are well attended. A good man much needed in this field.

LOWER HAYNESVILLE.—Pastor, Rev. J. H. Coy. Congregations large and attentive. Are hoping and praying for better days.

HODGDON AND RICHMOND.—Pastor, Rev. George Howard. Prayer and Conference meetings maintained. A revival of God's cause greatly desired.

JACKSONTOWN.—Pastor, Rev. A. Chipman. Prayer and Conference meetings fairly maintained. A few have been added to the church. Outlook encouraging.

JACKSONVILLE.—Pastor, Rev. A. Chipman. In the autumn experienced a season of spiritual quickening. Several professed conversion. Now holding special services under the conduct of our esteemed brother, D. L. Chubbuck. The cause of God is being revived.

JEMSEG.—Pastor, Rev. A. B. McDonald. Preaching and Conference services are well attended. Peace and unity prevail.

SECOND KESWICK.—Nothing of special note to communicate. Pastor, Rev. O. C. Herbert.

FIRST KINGSCLEAR.—Pastor, Rev. P. R. Knight, who labors with us one half of his time. In April, a series of meetings was held under

the conduct of Evangelist Bluett, and eighteen were added to the church.

SECOND KINGSCLEAR.—Pastor, Rev. Calvin Currie. The Conference meetings and a service once every Sabbath, are maintained.

KNOWLESVILLE AND GLASSVILLE.—Pastor, Rev. A. H. Hayward. The church is in a low condition at present. The pastor in a poor state of health, hence is not likely to continue his labors with us next year.

LITTLE SOUTH WEST.—Pastor, Rev. I. E. Bill, jr. Bro. Bill with us since last August, and we hope to retain him for another year. The outlook is encouraging.

LUDLOW.—Pastor, Rev. Wm. M. Edwards. Progress is being made slowly but surely. A spirit of brotherly love prevails.

MACTAQUAC.—Rev. B. N. Hughes, pastor. Nothing of special note to record. Our pastor labors at a disadvantage in not living in the vicinity of the church, but this seems to be the best we can do under present circumstances.

MAPLE GROVE.—Pastor, Rev. H. A. Charlton. Our church is small in point of numbers. Our services are still held in a small schoolhouse. Our new house of worship is nearing completion. Our pastor still preaches on without salary, as he has done for the last three years, and much is due to his energy.

MAPLE RIDGE.—Pastor, Rev. J. H. Coy. Our Conference and prayer meetings are held regularly. We trust that the seed sown will soon bring forth abundantly.

MAUGERVILLE.—Rev. T. A. Blackadar. Nothing cheering to communicate. We pray for the Divine blessing upon the seed sown.

MIDDLE SIMONDS.—The prayer and conference meetings have been kept up during the year. Bro. H. B. Smith, of Aeadia College, is spending part of his vacation with us.

NEWCASTLE, GRAND LAKE.—The cause languishes. Since Rev. D. P. Harris closed his labors here, Bro. Barton has supplied the pulpit the greater part of the time.

UPPER NEWCASTLE AND NORTHFIELD.—No pastor engaged since the conclusion of Rev. D. P. Harris' labors. We are struggling hard to build a meeting house.

NEW JERUSALEM.—Pastor, Rev. C. B. Lewis. Bro. Lewis is to remain with us for another year. Our meetings have been much neglected. Brethren pray for us.

NEW MARYLAND.—Pastor, Rev. P. R. Knight. Expect to complete repairs on the meeting house shortly. The church has been somewhat revived and encouraged.

NEW SALEM.—Pastor, Rev. Wm. M. Edwards. There has been much to encourage us. Meetings regularly attended, and a spirit of brotherly love prevails. Are engaged in furnishing our meeting house.

OLIVET (African).—Pastor, Rev. H. Haines. The cause in this church is somewhat backward. Brethren pray for us.

PRINCE WILLIAM.—No pastor at present. Rev. Calvin Currie has labored with us until quite recently, and with good success. Additions having been made to the church.

UPPER QUEENSBURY.—Pastor, Rev. J. H. Coy. This church is engaged in building a house of worship. An undertaking beset with difficulties. Prayer and conference regularly held.

ROCKLAND.—Pastor, Rev. A. H. Hayward. Gratefully record some tokens of the divine favor, in addition to our number

SALMON CREEK.—Pastor, Rev. W. P. Anderson. A number have been added to the church, and backsliders reclaimed. The cause weakened by the departure of a large number for the States.

SOUTH RICHMOND.—Pastor, Rev. George Howard. We have been greatly benefited by our pastor's preaching. Several have professed conversion. Bro. Howard remains with us another year.

SPRINGFIELD.—Pastor, Rev. J. H. Coy. Still struggling to retain our visibility. Many of the professed children of God are false and cold-hearted. We long to experience the revival influences felt in other places.

WAKEFIELD.—Pastor, Rev. J. W. S. Young. In connection with our pastor, Bro. E. T. Miller, Lic., labors with us half of his time. Prayer and conference meeting regularly held.

LOWER WICKHAM.—Pastor, Rev. C. B. Lewis, a brother highly esteemed. Conference and prayer meetings regularly sustained.

WINDSOR.—Pastor, Rev. A. H. Hayward. Nothing of special interest to report. With the efficient assistance of our esteemed pastor, we look forward to the erection of a house of worship.

WOODSTOCK.—Pastor, Rev. G. N. Ballentine. The services of the Sabbath day, and the regular prayer and conference meetings are attended with increasing interest. Evangelist Chubbuck's labors here were blessed in the conversion of souls. Have just commenced the erection of a new church edifice.

WOODSTOCK, ALBERT STREET.—Pastor, Rev. Thos. Todd. Great prosperity has attended us the past year. Bro. Todd, after much persuasion, became our pastor. His labors largely blessed. A number have been added to the church.

LOWER WOODSTOCK.—Pastor, E. T. Miller, Lic. Bro. Miller has labored with us since the conclusion of Elder Todd's services. We look forward to reaping time.

TREASURER'S REPORT.

RECEIVED FOR MINUTES, FROM THE WESTERN BAPTIST ASSOCIATION,
AT MACKNAQUACK, YORK CO., JUNE, 1883.

Ludlow church, Northumberland Co.	\$ 1 00
Blissfield church, " "	50
" " " D Astel..	25
New Salem church..	1 00
Woodstock church... ..	3 00
Upper Gageton church.....	1 35
Middle Simonds church.....	45
East Florenceville church....	1 15
Nashwaak church... ..	1 00
Lower Wickham church.....	50
Jemseg church.....	4 00
Calvary church (colored)....	50
Avondale church, Chipman... ..	20
Fredericton church... ..	3 00
Wakefield church... ..	1 25
Second Cambridge church....	1 00
Mill Cove church... ..	1 20
Florenceville church	1 00
Bloomfield church... ..	50
Andover church... ..	50
Forest Glen church... ..	50
Birch Ridge church... ..	50
Arthurette church....	50
Cardigan church	60
Centreville church....	1 25
Maple Grove church... ..	1 00
Upper Queensbury church... ..	50
Dumfries and Queensbury churches..	20
Hainesville church... ..	65
Mangerville church... ..	50
First Kingslear church	1 00
New Maryland church	50
Rockland church	2 00
Windsor church	1 00
Macknaquack church	60
Albert Street church, Woodstock....	2 00
Hodgdon and Richmond churches....	50
McKenzie Corner church....	50
First Cambridge church	80
Second Baptist church Keswick	1 00
Prince William church	75
Avondale church	1 00
Salmon Creek church, Queens Co....	2 00
	\$43 20

STATISTICS OF CHURCHES.

No.	NAME OF CHURCH.	Date of Organiza- tion.	MEMBERSHIP OF THE CHURCH.										PROPERTY AND FINANCES.											
			INCREASE.					DECREASE.					Value of House of Worship.	No. of Sittings.	Value of Par- sonage.	Money Raised for Local Purposes.	Money Raised for Denoma- tional Objects.	Other Monies Raised.						
			No. Reported Last Year.	Present Membership.	Baptized.	Expierence.	Restored.	From other Ch's in Con.	From Ch's Elsewhere.	Died.	Joined other Ch's in Con.	Joined Ch's Elsewhere.	Excluded.	Net Increase.	Net Decrease.	Or'd Ministers.	Licentiate.	Value of House of Worship.	No. of Sittings.	Value of Par- sonage.	Money Raised for Local Purposes.	Money Raised for Denoma- tional Objects.	Other Monies Raised.	
1	Albert Street, Woodstock.	1890	49	68	15	5	6							26				\$4,000	350	\$	700 00	\$		
2	Andover	1892	64	64	1							1						600	250		55 00	2 00	150	
3	Attunette	1872	18	18																				
4	Barnstable	1877	69	68																				
5	Barnstable	1881	22	22																				
6	Blissfield	1865	62	62																				
7	Bloomfield	1878	61	61																				
8	Bright, (African)	1891	15	15																				
9	Cambridge, Ist.	1825	57	55			1																	
10	Cambridge, 2nd.	1855	180	175	2	1																		
11	Chipman	1844	98	96	2	1																		
12	Canterbury, Ist.	1822	42																					
13	Canterbury, 2nd.	1850	57																					
14	Calvary (African)	1890	21																					
15	Centerville	1843	167	165																				
16	Cardigan	1890	27	27																				
17	Cardigan	1890	27	27																				
18	Carroll and Queensbury	1855	27	15																				
19	Dorchester	1880	86	96	10																			
20	Florenceville, East.	1866	36	35																				
21	Florenceville, West.	1876	20	20																				
22	Forest Glen	1814	20	20																				
23	Fredrickton	1814	319	309	4		2																	
24	*Grand Falls.	1864	9																					
25	*Grand Falls, Ist.		98																					
26	Halsville, Lower.	1866	177	172																				
27	Halsville, Upper	1863	118	118	5	1																		
28	Jacksonville	1862	58	60			4																	

290 Jacksonville, 145 147
 300 Jamaica, 146 141
 310 ... 621
 320 ... 500 400
 330 ... 800 263 00
 340 ... 94 19

25	Hainesville, 2nd.....	177	172	.....	5	13	.....	2,000	400	800	289 00	94 19
26	Hainesville, Lower.....	1866	18 45	.....	1	.....	.....	300	100	.....	200 00	4 00
27	Gagetown, Upper.....	1355	145 118	5 1	.....	.....	.....	2,500	300	400 00	40 00	7 80
28	Jacksonville.....	1802	58 60	5 1	.....	.....	.....	1,350	200	800	40 00	6 00
29	Jacksontown.....	1833	145 147	.....	3	.....	.....	.....	.....	.....	11 90	1 50
30	Jemseg.....	142 141	.....	.....	2	1	.....	1,200	350	.....	.....	.....
31	Johnson, 2nd.....	1853	24	.....	.....	.....	.....	.....	.....	.....	.....	.....
32	Kingsclear, Ft.....	1329	22 40	17 1	.....	18	.....	.....	.....	.....	.....	.....
33	Kingsclear, 2nd.....	1823	65 76	.....	.....	.....	.....	.....	.....	.....	.....	.....
34	Hodgdon and Richmond.....	1829	.....	.....	2	.....	.....	.....	.....	.....	.....	.....
35	Knowlesville and Glassville.....	1860	32 33	.....	1	.....	.....	.....	.....	.....	.....	.....
36	*Kewwick, 1st.....	1812	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
37	" 2nd.....	1811	52	.....	.....	.....	.....	.....	.....	.....	.....	.....
38	Little South West.....	1847	63 60	.....	.....	.....	.....	.....	.....	.....	100 00	9 45
39	Ludlow.....	1856	23 22	.....	.....	.....	.....	.....	.....	.....	.....	.....
40	Macnaquack.....	1844	67 66	.....	.....	.....	.....	.....	.....	.....	.....	.....
41	Maple Grove.....	1851	19 19	.....	.....	.....	.....	.....	.....	.....	.....	.....
42	Maugerville.....	1855	50 52	.....	.....	.....	.....	.....	.....	.....	.....	.....
43	*Mill Cove.....	1850	117	.....	.....	.....	.....	.....	.....	.....	.....	.....
44	Middle Simonds.....	1859	43 43	.....	.....	.....	.....	.....	.....	.....	.....	.....
45	Maple Ridge.....	1826	132	.....	.....	.....	.....	.....	.....	.....	.....	.....
46	Maple Ridge, G. and Lake.....	1826	132 133	.....	.....	.....	.....	.....	.....	.....	.....	.....
47	New Maryland.....	1847	26 27	.....	.....	.....	.....	.....	.....	.....	.....	.....
48	Newcastle, Up'r & Northfield.....	1871	38 36	.....	.....	.....	.....	.....	.....	.....	.....	.....
49	*Northfield and Beaufort.....	1880	38	.....	.....	.....	.....	.....	.....	.....	.....	.....
50	New Salem.....	1873	30 28	.....	.....	.....	.....	.....	.....	.....	.....	.....
51	New Jerusalem.....	1848	43	.....	.....	.....	.....	.....	.....	.....	.....	.....
52	*Nashwaak.....	1804	61 58	.....	.....	.....	.....	.....	.....	.....	.....	.....
53	North Esk.....	1819	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
54	OHvet, (African).....	1873	32 12	.....	.....	.....	.....	.....	.....	.....	.....	.....
55	Prince William.....	1800	45 49	.....	.....	.....	.....	.....	.....	.....	.....	.....
56	Queensbury, Upper.....	1813	12 12	.....	.....	.....	.....	.....	.....	.....	.....	.....
57	" Lower.....	1813	179 172	.....	.....	.....	.....	.....	.....	.....	.....	.....
58	Salsburgh Creek.....	1879	87 65	.....	.....	.....	.....	.....	.....	.....	.....	.....
59	Scotch Town.....	1860	23 26	.....	.....	.....	.....	.....	.....	.....	.....	.....
60	South Richmond.....	1860	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
61	Springfield.....	1864	30 31	.....	.....	.....	.....	.....	.....	.....	.....	.....
62	Sheffield and Canning.....	1870	30 25	.....	.....	.....	.....	.....	.....	.....	.....	.....
63	Temperance Vale.....	1851	21 22	.....	.....	.....	.....	.....	.....	.....	.....	.....
64	Windsor.....	1879	55 54	.....	.....	.....	.....	.....	.....	.....	.....	.....
65	Wakfield.....	1879	62 61	.....	.....	.....	.....	.....	.....	.....	.....	.....
66	Wickham, Lower.....	1864	19 19	.....	.....	.....	.....	.....	.....	.....	.....	.....
67	Woodstock, Lower.....	1852	121 157	.....	.....	.....	.....	.....	.....	.....	.....	.....
68	Woodstock.....	1852	121 157	.....	.....	.....	.....	.....	.....	.....	.....	.....
69	Lower Cam Bridge.....	.....	48	.....	.....	.....	.....	.....	.....	.....	.....	.....

*No Letter sent

†Not reported last year in Minutes.

‡Minute Money.

LIST OF ORDAINED MINISTERS.

Name.	Residence.	Date of Ordination.	Place of Ordination.
Anderson, W. P.	Chipman	August 1879	Chipman
Ballentine, G. N.	Woodstock	1872	Brookfield, N. S.
Beckwith, W. H.	Fredericton	1832	
Blackadar, T. A.	Maugerville	Sept. 5, 1865	Mill Village, N. S.
Burt, Samuel	Jacksonville	May 1872	Howard Settlement
Charlton, H. A.	Centreville	March 1855	Greenville, N. S.
Chipman, A.	Jacksonville	" 1862	River Philip, N. S.
Coombs, John	Cumberland P ^{nt}	September 1870	Rehoboth, Mass.
Coy, Henry J.	Nashwaak	June 1873	Canterbury
Crawley, F. D.	Fredericton	" 1876	Leckport, N. S.
Currie, Calvin	Lytleton, Mir.	" 1878	
Eatman, J. D.	Prince William	June 1873	Carleton
Edwards, W. M.	Fredericton	March 1855	Hampton
Haines, Henry	Blissfield, Mir.	" 1870	Otnabog
Harvey, J. G.	Otnabog	February 1858	Springfield, Y. Co.
Hayward, A. H.	Centreville	September 1879	Rockland
Henderson, Chas.	Rockland	August 1877	Jacksontown
Herbert, O. C.	Andover	" 1881	Keswick
Hickson, E.	Keswick	July 1862	North Esk
Howard, Geo.	Carleton, St. J ^{hn}	1867	Jacksontown
Hughes, B. N.	Richmond	October 1858	Maugerville
Jewett, Benj.	St. Mary's, Y. Co.	September 1860	Andover
Keith, O.	Hartland	September 1872	Studholm
Knight, P. R.	Kingsclear	1874	New Maryland
Lewis, C. B.	L'w'r Cambridge	1881	
Manzer, W. D.	St. Mary's, Y. Co.	1867	Shediac
Macdonald, A. B.	Narrows, Q. Co.	October 12, 1858	Hammond Vale
Reese, P. O.	Upper Keswick	October 1868	Canning, Q. Co.
Saunders, T. W.	Prince William	July 1852	Prince William
Shaw, H. J.	Hartland	" 1871	Limerick, Maine
Todd, F. S.	Upper Gagetown	June 1880	Middle Simonds
Todd, Thos.	Woodstock	October 1849	Woodstock
Tapper, J. H.	Queensbury	March 1844	Jacksontown
Young, J. W. S.	Simmonds	February 1876	Lower Woodstock
Bill, I. E., Jr.	Newcastle		

LICENTIATES.

Name.	Residence.	Date of License.	Church Licensing.
McDonald, Thos.	Debec Junction		Richmond
Price, G. L.	Ludlow		Blissfield
MacDonald, James	Cambridge		
Miller, E. T.	Jacksonville		
DeLong, W.	Woodstock		Woodstock
Stillwell, D. C.	Scotchtown		Scotchtown
Brown, H.	Jrusalem		Jrusalem
Mitchell, John	New Salem		New Salem

A DECLARATION

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

PART I.—ARTICLES OF FAITH.

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

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

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

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

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

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

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

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

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

37-39; Rev. vii. 9; Titus ii. 14; Mark xvi. 15; 2 Tim. ii. 19; Isa. ix. 7; Rev. xi. 15.

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

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

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

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

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

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

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

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

PART II.—ARTICLES OF PRACTICE.

CONCERNING A VISIBLE CHURCH OF CHRIST AND ITS DISCIPLINE.

1. We believe that a particular visible Church of Christ is a number of baptized believers, by mutual acquaintance and communion voluntarily and understandingly covenanting and uniting together,

for upholding and promoting the worship and service of God to show forth His glory, and for their own edification: 1 Peter ii. 5; Acts ii. 42, ix. 13; Heb. x. 25; Eph. iv. 15, 16.

2 That Baptism and the Lord's Supper are ordinances of Christ to be continued until His second coming, and that the former is requisite to the latter—that is to say that those are to be admitted into the communion of the Church, and to partake of all its ordinances and privileges who upon profession of their faith have been baptized in the name of the Father, and of the Son and of the Holy Ghost: Matt. xxviii. 19, 20; 1 Cor. xi. 23-26; Acts ii. 41, 42 and ix. 18-26, and viii. 12, 35-39; Matt. iii. 6-16; Rom. vi. 4; Col. ii. 12; Gal. iii. 27; Matt. xxvi. 26-28; Acts xx. 11; 1 Cor. x. 16.

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

4. That a church thus gathered hath power to choose, and by Elders to ordain those officers that Christ hath appointed in His Church, viz., Bishops or Elders and Deacons; and also to depose such officers who walk contrary to the rules of the Gospel; and to discipline their members, though in some cases it may be convenient and profitable to request the advice of the neighboring churches of Christ: Acts i. 21-26; vi. 3-6, xiv. 23, xv. 6-31; 1 Cor. v. 13; 2 Thess. iii. 6, 14, 15; Titus iii. 10.

5. That a Bishop or Elder hath no more power to decide any case or controversy in the Church than any private brother, yet he, having superior gifts for teaching and ruling, ought to exercise and improve the same for the benefit of the church; and the Church ought to be subjected to the gifts bestowed on the Minister from the Lord, while he is rightly administering in his place; whose place it is to lead in the actings of the church, and to administer the ordinances of the gospel, and to devote himself to the work of teaching, warning, rebuking, and exhorting the people publicly, and from house to house: Matt. xx. 25-29; 1 Peter v. 3; Acts xx. 20-28, 31; Heb. xiii. 17; 1 Thess. v. 12, 13,

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

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

8. That there is a mutual obligation between minister and people—one to administer in things religious and spiritual, according to the gifts God has given. The church to communicate of their temporal or worldly substance for his comfort and support, and that by an equality, as nearly as can be ascertained, that one may not be burthened and another eased. But this is not to be effected by force or compulsion, or by the sword of civil power; but it is to be a free-will offering, agreeably to the Scriptures of truth; and every member deficient in this matter ought to be disciplined by Gospel rule, as for

any breach of covenant, or neglect of performing Christian duty: Luke x. 7; Rom. xv. 27; 1 Cor. ix.; Gal. vi. 6.

PART III.—COVENANT.

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

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

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