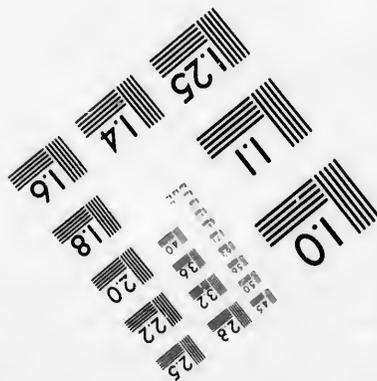
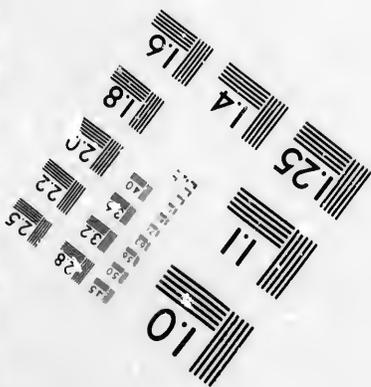
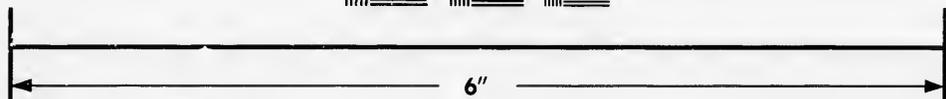
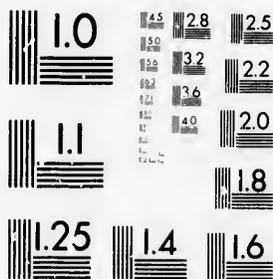


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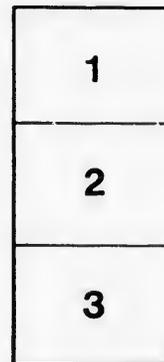
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MINUTES  
OF THE  
TWENTY-EIGHTH SESSION  
OF THE  
CENTRAL BAPTIST ASSOCIATION  
OF  
NOVA SCOTIA,  
HELD WITH THE  
*Baptist Church at Canard, Kings County, Saturday,  
Monday, and Tuesday, June 22nd, 24th, and 25th.*  
WITH THE  
**CIRCULAR LETTER, &c.**

---

HALIFAX, N. S.,  
"CHRISTIAN MESSENGER" OFFICE,  
1878.

THE  
SOCIETY OF  
MEDICAL PRACTITIONERS  
OF GREAT BRITAIN AND IRELAND

A BILL

TO AMEND THE MEDICAL ACTS

1858 TO 1903

BY  
H. H. GARDNER, ESQ.,  
Solicitor-at-Law,  
11, Abchurch Lane, London, E.C. 4.

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# MINUTES.

CANARD, KINGS COUNTY,  
Saturday Morning, June 22nd, 1878.

The Nova Scotia Central Baptist Association began its Twenty-eighth session this day with the Church at Canard, at 10 o'clock, A. M.

Rev. J. W. Manning, the Moderator of last year, called the Association to order. After a short time spent in devotional exercises, the following list of Delegates was presented:

## DELEGATES.

- Aylesford Upper*—Rev. J. L. Read, Deas. Oliver Cogswell, S. A. Fisher, Bros. B. Graves, J. C. West, C. A. Whitman.  
*Aylesford Lower*—Revs. E. O. Read, Dr. Tupper, Bros. L. S. Tufts, James Gates.  
*Bridgewater*—Rev. L. M. Weeks, Deas. R. A. Newcomb, B. W. C. Manning.  
*Cambridge*—Rev. Joseph Murray, Deas. W. H. Forsyth, A. A. Pineo.  
*Chelsea*—Rev. A. J. Cogswell.  
*Chester*—Rev. I. J. Skinner, Dea. M. P. Borgald, Bro. M. Anderson.  
*Cornwallis 1st, (Canard)*—Rev. S. B. Kempton, Deas. Joshua Ells, Eliza Harris, H. K. Eaton, John Chipman, J. Chipman, William Moras.  
*Cornwallis 2nd, (Berwick)*—Rev. S. McC. Black, Deas. A. T. Baker, John Lyons, T. H. Parker, Bro. Chas. Skinner.  
*Cornwallis 3rd, (Billtown)*—Rev. S. Welton, Deas. C. E. Parker, C. C. Bill, E. Kilcup, C. N. Rockwell.  
*Cornwallis 4th, (Long Point)*—Rev. J. L. Read.  
*Cornwallis 5th, (Pereaux)*—Rev. S. March, Dea. G. N. Davidson, Rev. D. Freeman, Bros. Chas. Sandford, S. McKeen, W. M. Sandford.  
*Cornwallis 6th, (Canning)*—Rev. S. March, Deas. L. C. Woodworth, Edwin Rand, Bro. W. W. Meek.  
*Dartmouth*—Rev. J. Clark.  
*Ellershowse*—Rev. M. W. Brown.  
*Falmouth*—Dea. Andrew Shaw, Bro. Charles Young.  
*Halifax 1st, (Granville Street)*—Dea. S. Selden, Bros. A. L. Wood, Z. Chipman, J. W. Rhuland.  
*Halifax 2nd, (North)*—Rev. J. W. Manning.  
*Halifax 3rd, (Tabernacle)*—Rev. E. W. Kelly, Deas. D. McPherson, Hubley, W. Eaton.  
*Hammonds Plains 1st*—Rev. Wm. Spencer, Dea. John Thomas, Bro. Charles Thompson.  
*Montsfort*—Dea. E. Davison, Bros. John W. Churchill, W. A. Porter, Edward Porter.

*Horton 1st, (Wolfville)*—Rev. S. W. DeBlois, Rev. Dr. Sawyer, Deas. M. L. Cleveland, J. W. Barss, Bro. A. Coldwell.

*Horton 2nd, (Gaspercaux)*—Rev. I. Wallace, Bros. J. Graham, J. G. Read, Andrew Coldwell.

*Horton 3rd, (New Minas)*—Bros. John Burbage, W. H. Seaman.

*Jeddore*—Rev. J. Meadows.

*Kempt*—Bro. Stephen Langille.

*Kentville*—Rev. C. B. Welton, Deas. T. H. Borden, G. E. Masters, B. H. Illsley, H. Lovett.

*Lunenburg*—Rev. J. Williams, Bro. J. Westaver.

*Maitland*—Rev. G. N. Ballentine.

*New Cornwall*—Rev. J. Williams, Dea. S. Hallimore, Bro. E. Spidle.

*New Germany*—Bro. E. H. Sweet, Dea. G. Barss, Bros. N. Rafuse, J. Maider.

*Newport*—Rev. J. A. McLean.

*Preston*—Bro. J. W. Rhuland.

*Rawdon*—Rev. M. W. Brown, Bro. E. Brymer.

*St. Margaret's Bay 1st*—Bro. E. S. Hubley.

*St. Margaret's Bay 2nd*—Rev. Wm. Spencer, Bro. C. A. Whitman.

*Windsor*—Rev. E. M. Kierstead, Bro. A. P. Shand.

*Eastern Association*—Rev. H. Bool.

*Western Association*—Revds. W. H. Warren, A. Cohoon, P. B. Foster, W. L. Parker, Bro. J. C. Anderson.

*Invited members*—Revds. A. Cogswell, W. G. Parker, M. Normond, F. Beattie, John Brown, J. D. Skinner, W. B. Boggs, M. P. Freeman, Bros. A. C. Ells, Ed. Parker, J. L. Cann, W. Durkee, J. Crocker, Prof. J. F. Tufts, W. H. Lyons, C. F. Lyons, E. Griffin, W. Marsters, Rand. C. Roscoe, H. A. Eaton, Rev. Obed Chute, Prof. R. V. Jones, Charles Power.

The Officers were then elected :

*Moderator*—Rev. S. W. DeBlois.

*Secretaries*—Revds. E. M. Keirstead, Joseph Murray.

*Treasurer*—Bro. C. F. Eaton.

*Assistant Treasurer*—Bro. Edwin Rand.

The Committees appointed last year were made to stand follows :

TO EXAMINE CIRCULAR LETTER.—Dea. S. Selden, Revds. C. Welton, G. N. Ballentine.

ON DENOMINATIONAL LITERATURE.—Rev. S. B. Kempton, Bros. W. Barss, C. F. Eaton.

ON BENEVOLENT FUNDS.—Rev. J. W. Manning, Bros. O. Cogswell, W. A. Porter, S. Selden.

ON EDUCATION.—Revds. I. Wallace, Dr. Sawyer, J. A. McLean, Bros. A. Coldwell, Prof. J. F. Tufts.

ON MISSIONS.—Revds. I. J. Skinner, John Williams, W. H. Warren, W. B. Boggs, A. Cohoon, Bros. E. Maider, W. Forsyth, A. P. Shand, J. C. Anderson.

OF OBITUARIES.—Revds. J. L. Read, M. W. Brown, Dr. Tupper, Bros. D. McPherson, C. E. Parker, H. Borden, H. K. Eaton.

ON SABBATH SCHOOLS.—Dea. Andrew Shaw, Revds. S. McC. Black, S. Welton, M. W. Brown, H. Bool, Bros. Chas. Skinner, W. Eaton.

ON TEMPERANCE.—Bros. Stanley Fisher, Chas. E. Young, J. Read, W. A. Porter, Revds. G. N. Ballentine, J. W. Manning, A. Cogswell.

ON ARRANGEMENTS.—Revds. S. B. Kempton, S. Welton, C. B. Welton, D. Freeman, S. W. DeBlois, Bros. J. W. Barss, C. F. Eaton, Edwin Rand.

TO EXAMINE LETTERS.—Revds. Dr. Tupper, J. L. Read, W. G. Parker, Professor Tufts.

TO READ LETTERS.—Revds. I. Wallace, J. W. Manning, S. March.

The letter from the Church at Canard, with address of welcome to the Association, was then read. The Committee on Arrangements reported as follows :

Prayer-meeting at 6½ A. M. Morning sittings 10 A. M. till 12 noon. Afternoon sittings 2½ P. M. till 6 P. M.

#### SABBATH APPOINTMENTS.

Canard, (Baptist) —11 A. M. Rev. J. W. Manning.

3 P. M. Rev. J. A. McLean.

7½ P. M. Rev. W. G. Parker.

" (Presbyterian)—11 A. M. Rev. Dr. Tupper.

Ellsmore Hall—3 P. M. Rev. W. L. Parker.

Port Williams—4 P. M. Rev. A. Cogswell.

Kentville, (Presbyterian)—11 A. M. Rev. S. McC. Black.

Lower Canard—3.30 P. M. Rev. Joseph Murray.

Canning—11 A. M. Rev. John Williams.

" (Presbyterian Hall)—4 P. M. Rev. I. J. Skinner.

Perceux—3.30 P. M. Rev. P. R. Foster.

" (Lower)—11 A. M. Rev. M. P. Freeman.

Mountain—3 P. M. Rev. D. Freeman.

Kentville—11 A. M. Rev. F. Beattie.

" 3 P. M. Rev. A. J. Cogswell.

Windsor—11 A. M., and 6.30 P. M. Rev. John Clark.

Canaan—11 A. M. Rev. H. Bool

Gaspereaux—11 A. M. Bro. E. H. Sweet.

Granville Street, Halifax—11 A. M., and 7 P. M. Rev. A. Cohoon.

Billtown—11 A. M. Rev. G. N. Ballentine.

Wolfville—11 A. M., and 7 P. M. Rev. J. Brown.

Committee recommend that all collections taken at Baptist places worship be appropriated to Home Missions; that the Introductory Sermon be preached Monday morning at 10 o'clock; that the Circumlocution Letter be read immediately after the Sermon; that the Monday afternoon sitting be devoted to Education.

Adjourned with prayer by Rev. J. Williams.

## SATURDAY—Afternoon Session.

Meeting opened at 2½ o'clock. Prayer by Rev. J. I. DeWolf. Minutes of last meeting read and approved.

A Committee on Questions in Letters was appointed, consisting of Revds. J. W. Manning, Wm. Spencer, John Williams, J. A. McLean, Bros. Ed. Davison, H. Lovett, Dea. J. Ells.

Letters from the churches were then read.

Voted that the question of providing a place for the next session of this Association be referred to the Committee on Questions in Letters, and that the nomination of writer of Circular Letter and Preacher be made by same Committee.

Dea. S. Selden, Revds. J. W. Manning, and E. W. Kelly were appointed a Committee on printing Minutes.

*Resolved*, That the usual number of copies of Minutes be printed, and that 50 copies be preserved for next Association.

Delegates to the different Associations were appointed as follows:—

*Eastern Association*—Revds Dr. Sawyer, J. Meadows, Dea S. Selden.

*P. E. I. Association*—Prof. J. F. Tufts, Revds. J. W. Manning, J. A. McLean.

*To Convention*—Bros. D. R. Eaton, A. DeWolfe, J. W. Barss, Prof. J. F. Tufts, A. P. Shand, Prof. D. F. Higgins.

*Western Association*—Revds. A. J. Cogswell, J. W. Manning, J. L. Read.

The Committee on Questions in Letters reported, recommending that the Lower Aylesford Church be received into this Association. Report adopted. Rev. Dr. Tupper, on behalf of said church, received from the Moderator the right hand of fellowship.

The Committee on Circular Letter reported recommending that it be read before the body.

The Moderator read a circular from Rev. W. P. Everett, Secretary of the Foreign Missionary Board.

*Resolved*, That it be referred to a Special Committee consisting of Revds. J. W. Manning, S. March, J. L. Read, Bros. J. W. Barss, S. Selden, C. Roscoe, Prof. D. F. Higgins.

Adjourned to Monday at 10 A. M. Prayer by Rev. Dr. Tupper.

## MONDAY MORNING, June 20th.

The Association Sermon was preached by Rev. A. W. Sawyer, D. D.; from Rom. i. 16: "For I am not ashamed of the gospel of Christ."

Business was resumed. Prayer by Rev. I. J. Skinner. Minutes of former session read and approved.

The Circular Letter was read by the writer, Dea. J. W. Barss. Subject: "Family Religion."

Adjourned with prayer by Rev. E. O. Read.

## MONDAY—Afternoon Session.

Meeting opened at 2½ o'clock with prayer by Rev. P. R. Foster. Minutes of previous meeting read and approved.

*Resolved*, That Rev. Dr. Sawyer be requested to furnish a copy of his sermon preached this morning for publication in the *Christian Messenger*.

*Resolved*, That the Letter read this morning by Dea. J. W. Barss be adopted as the Circular Letter of the Association, and printed in the Minutes.

The Report of the Committee on Denominational Literature was read by Rev. S. B. Kempton, and adopted. (See Appendix A.)

Bros. J. W. Barss, Prof. Higgins, and Rev. S. B. Kempton were appointed a Committee to carry out the suggestions of the Report. Letters from several churches were then read.

Rev. J. W. Manning, from the Committee on Questions in Letters, to whom was referred the selection of the place for next meeting, reported recommending that the next session be held at Berwick; that Rev. John Williams preach the Annual Sermon; that Rev. J. A. McLean be his alternate; and that Rev. E. M. Kierstead write the Circular Letter.

The Committee on Temperance reported by Bro. Stanley Fisher. Report was discussed by Rev. W. H. Warren, Dr. Tupper, Bro. Stephen Langille, Rev. John Brown, Bro. Joshua Ells, Rev. John Chase, Bro. S. Fisher, Revds. A. Cohoon, S. McC. Black, A. Cogswell, S. B. Kempton, J. Meadows, and referred back to the committee for amendment.

The report of the Committee on Education was read by Rev. I. Wallace, and discussed by Revds. I. Wallace, Dr. Sawyer, D. Freeman, J. W. Manning, E. W. Kelly, Dr. Tupper, S. McC. Black, W. H. Warren, Prof. Tufts, Revds. S. B. Kempton, A. Cohoon. Report adopted. (See Appendix B.)

The report on Benevolent Funds was read by Rev. J. W. Manning, and adopted. (See Appendix C.)

The report on Temperance, as amended, was read and discussed by Bro. S. Langille, Rev. M. P. Freeman, Bro. A. A. Pineo, Revds. Wm. Spencer, D. Freeman, A. Cogswell, Bro. E. Davison, Rev. John Brown, G. N. Ballentine, J. W. Manning, Bro. H. Lovitt, and after a further slight amendment was adopted. (See App. D.)

Adjourned with prayer by Rev. J. D. Skinner.

## TUESDAY MORNING, June 25th.

Opened with singing, and prayer by Rev. M. W. Brown.

Minutes of previous session read and approved.

Nomination of Committees for the year was referred to the committee on Questions in Letters.

The report on Sabbath Schools was read. Discussed by Rev. S. Kilton, Dea. S. Selden, Bro. S. Langille, Revds. J. Brown, W. H. Warren, Dr. Tupper, and adopted. (See Appendix E.)

Rev. Dr. Tupper read report on Obituaries. Spoken to by Bro. S. Selden, and adopted. (See Appendix F.)

The report of the Special Committee, to whom was referred the communication from the Foreign Missionary Board, was read by Rev. S. March. Discussed by Revds. S. Welton, W. B. Boggs, Joseph Murray, E. M. Keirstead, W. H. Warren, J. W. Manning, S. B. Kempton, I. Wallace, J. Brown, G. N. Ballentine, W. Spencer, A. Cohoon, S. March, Bro. H. Lovitt. Report adopted. (See Appendix G.)

It was moved by Bro. Charles F. Eaton, seconded, and adopted, that the reminiscences of the session of this Association of 1832 held in this place, given by Bro. S. Selden, be appended to the report on Obituaries.

Report on Missions was submitted by Rev. I. J. Skinner, and adopted. (See Appendix H.)

Rev. S. W. DeBlois gave notice that he should move, at next session of this body, that Rule 2nd be expunged from the "Rules of Order."

Report of Board of Infirm Ministers' read and adopted. Treasurer's report adopted. (See Appendix I.)

The following Committees were appointed for the year by adoption of the amended report of Committee on Questions in Letters :

#### COMMITTEES FOR 1879.

TO EXAMINE CIRCULAR LETTER.—Rev. S. B. Kempton, Prof. Tufts

ON DENOMINATIONAL LITERATURE.—Revds. S. March, I. Wallace, D. Freeman, Bros. A. P. Shand, T. H. Parker.

ON BENEVOLENT FUNDS.—Revds. J. Murray, E. O. Read, Bros. Edward Rand, Joshua Ells, Henry Lovett.

ON EDUCATION.—Revds. S. W. DeBlois, J. W. Manning, Dr. Sawyer, J. L. Read, Bro. S. Selden.

ON MISSIONS.—Rev. E. M. Saunders, Prof. Higgins, Revds. E. M. Keirstead, Edward Whitman, Bro. C. F. Eaton.

ON OBITUARIES.—Revds. I. J. Skinner, J. Williams, L. M. Weed, Bro. A. T. Baker.

ON SABBATH SCHOOLS.—Revds. J. Clark, G. N. Ballentine, J. McLean, M. W. Brown, S. Welton.

BOARD OF INFIRM MINISTERS FUND.—Revds. S. W. DeBlois, March, S. B. Kempton, Prof. D. F. Higgins, Bros. C. F. Eaton, W. Barss, Jas. S. Morse.

ON ARRANGEMENTS.—Revds. S. McC. Black, D. O. Parker, J. Read, J. Murray, Bro. Edward Parker.

*Resolved*, That the thanks of the body be given to the friends at Cambridge for their kindness in entertaining the delegates during this session.

Minutes of this morning session were then read and approved. Adjourned with prayer by Rev. Isa. Wallace, to meet with Church at Berwick on the Saturday following the 20th of June, 1879.

S. W. DEBLOIS, *Moderator*.  
E. M. KEIRSTEAD, }  
JOSEPH MURRAY, } *Secretaries*

*Ministers in the N. S. Central Association.*

NAME.	Place of residence.	Date of Ordination.	Place of Ordination.
Avery, J. F.	Hallfax	Oct. 20, 1870	Tawstock, G. B.
Bancroft, J.	Walton	March —, 1849	Rawdon.
Bleakney, J. C.	Hantsport	Feb. —, 1868	Richmond, N. B.
Brown, M. W., A. B.	Ellershoushe.	July 21, 1876	Ellershoushe.
Chase, John.	Wolfville	July 1, 1836	Billtown.
Cramp, J. M., D. D.	Wolfville	May 7, 1818	London, G. B.
Crawley, E. A., D. D.	Wolfville	May 28, 1830	Providence, R. I.
DeBlois, S. W., A. M.	Wolfville	Feb. 26, 1854	Chester.
DeLong, T. C.	Tancook	—, 1836	New Albany.
Freeman, D., A. M.	Canning	Aug. 1, 1855	Hallfax.
Kempton, S. B., A. M.	Canard	Sept. 15, 1863	New Minas.
Kelstead, E. M., A. B.	Windsor	Dec. 5, 1876	Yarmouth.
Kelly, E. W., A. B.	Newton, Mass.	June 23, 1876	Windsor.
Lucas, Wallace	Hammonds Plains.	—, —	Hammond's Plains.
Manning, J. W., A. B.	Hallfax	March —, 1868	Port Hawkesbury, C. B.
McGregor, P. S.	Newton, Mass.	March 22, 1877	Newport.
McLean, J. A.	Newport.	—, —	Pine Grove.
March, Stephen.	Canning	July 5, 1856	St. Francis, N. B.
Meadows, James.	Stewiacke.	Feb. 26, 1868	Jeddorc.
Miller, John	Hallfax	—, —	—, —
Murray, Joseph.	Cambridge.	Oct. 29, 1865	Guy'sboro'.
Nelly, S. J., A. M.	Canning	Sept. —, 1872	North Sydney.
Philp, R. R., A. B.	Hallfax	Oct. 12, 1856	Margaree, C. B.
Parker, D. O., A. M.	Berwick	March 23, 1861	Fiverpool.
Pineo, D.	Long Point.	Dec. 24, 1844	Greenwich.
Read, J. L.	Upper Aylesford	June 30, 1858	Hopewell, N. B.
Robbins, J. H.	Yarmouth	Aug. 20, 1873	Rawdon.
Saunders, E. M., A. M.	Hallfax	Dec. 15, 1858	Berwick.
Sawyer, A. W., D. D.	Wolfville	Dec. 27, 1863	Lawrence, Mass.
Shaw, D. G.	Halifax	Jan. 24, 1860	Falmouth.
Skinner, I. J., A. B.	Chester.	Sept. 19, 1858	Port Medway.
Spencer, William	Margaret's Bay.	May —, 1838	New Minas.
Stevens, James	Gaspereaux.	Aug. 4, 1830	Gaspereaux.
Wallace, Isalah	Gaspereaux.	April 3, 1856	Scotchtown, N. B.
Welton, D. M., A. M.	Wolfville	Sept. 2, 1857	Windsor.
Welton, C. B., A. B.	Kentville	April 3, 1877	Kentville.
Welton, Sydney.	Billtown	Sept. 2, 1875	Cumberland Eay, N. B.
Weathers, George	Kempt	May 12, 1864	Newport.
Whitman, Edward.	Hantsport	Aug. 13, 1872	Lockeport.
Williams, John.	Mahone Bay	Jan. —, 1862	Centreville, N. B.

LICENTIATES.

Gaspereaux,—E. P. Coldwell, A. B. ; B. W. Lockhart, A. B.  
 Canard,—John Duncanson.  
 Falmouth,—Charles Bishop ; Stewart Masters.  
 Lunenburg,—H. E. S. Malder.  
 Berwick,—Charles Norwood.  
 Billtown,—Arthur Roscoe.

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s, Moderator.

AD, } Secretaries

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### Nova Scotia Central Association Record.

Anniversary.	Year.	No. Baptized.	No. of Members.	PLACE.	MODERATOR.	CLERK.	PREACHER.	Writer of Circular Letter.
1	1851	78	3482	Canard.....	Rev. Theodore S. Harding.....	Rev. Wm. Hall.....	Rev. T. S. Harding.....	Rev. A. S. Hunt.
2	1852	123	3122	Hantsport.....	William Chipman.....	J. M. Cramp, D. D.....	Wm. Hall.....	J. Bancroft.
3	1853	116	3183	Halifax.....	Charles Tupper.....	J. M. Cramp, D. D.....	J. M. Hunt.....	J. M. Cramp, D. D.
4	1854	96	2272	Newport.....	J. M. Cramp, D. D.....	S. T. Rand.....	A. S. Hunt.....	S. W. DeBlois.
5	1855	267	3318	Billtown.....	A. S. Hunt.....	S. W. DeBlois.....	W. Burton.....	D. Freeman.
6	1856	176	2362	Chester.....	James Parker.....	S. W. DeBlois.....	James Stevens.....	J. M. Cramp, D. D.
7	1857	417	3513	Hantsport.....	J. M. Cramp, D. D.....	S. W. DeBlois.....	A. W. Sawyer.....	Wm. Chipman.
8	1858	276	2832	Berwick.....	James Parker.....	R. D. Porter.....	J. M. Cramp, D. D.....	Wm. Burton.
9	1859	450	4076	Halifax.....	J. M. Cramp, D. D.....	S. W. DeBlois.....	Dr. Crawley.....	R. McLearn.
10	1860	381	4477	Windsor.....	James Parker.....	S. W. DeBlois.....	S. Robinson.....	E. M. Saunders.
11	1861	279	4717	Wolfville.....	J. M. Cramp, D. D.....	S. W. DeBlois.....	E. O. Read.....	D. Freeman.
12	1862	193	4725	Lakeville.....	Dr. Fryor.....	E. C. Read.....	A. H. Munro.....	A. S. Hunt.
13	1863	281	4936	Upper Aylesford.....	James Parker.....	E. O. Read.....	S. W. Saunders.....	D. M. Welton.
14	1864	69	4868	Chester.....	E. M. Saunders.....	E. O. Read.....	D. M. Welton.....	I. J. Skinner.
15	1865	192	4982	Canard.....	Dr. Fryor.....	E. O. Read.....	Dr. Crawley.....	S. March.
16	1866	128	4971	Hantsport.....	James Parker.....	E. O. Read.....	S. March.....	James Parker.
17	1867	326	5194	Canning.....	J. M. Cramp, D. D.....	E. M. Saunders.....	S. B. Kempton.....	E. O. Read.
18	1868	286	5289	Gasperaux.....	D. M. Welton.....	E. M. Saunders.....	S. B. Kempton.....	S. F. Avery.
19	1869	257	5478	New Germany.....	I. J. Skinner.....	T. A. Higgins.....	J. M. Cramp, D. D.....	J. E. Falcon.
20	1870	243	5489	North Church, Halifax.....	E. O. Read.....	S. March.....	J. E. Goucher.....	S. W. DeBlois.
21	1871	284	5712	Pereaux.....	E. O. Read.....	S. B. Kempton.....	D. Freeman.....	T. A. Higgins.
22	1872	196	5675	Berwick.....	S. March.....	S. B. Kempton.....	I. J. Skinner.....	W. E. Hall.
23	1873	120	5675	Bridgewater.....	W. E. Hall.....	D. F. Higgins.....	J. L. Read.....	J. F. Avery.
24	1874	975	6593	Canard.....	E. M. Saunders.....	B. H. Eaton.....	S. W. DeBlois.....	George Wetthers.
25	1875	362	6789	Halifax.....	S. W. DeBlois.....	B. H. Eaton.....	J. W. Manning.....	J. M. Cramp, D. D.
26	1876	509	7176	Upper Aylesford.....	J. M. Cramp, D. D.....	J. W. Manning.....	J. W. Manning.....	E. A. Crawley, D. D.
27	1877	503	7568	Canard.....	A. W. DeBlois.....	W. E. Hall.....	A. W. DeBlois.....	J. W. Barnes.

# CIRCULAR LETTER.

## FAMILY RELIGION.—ITS INFLUENCE, SOCIALLY AND IN THE CHURCH.

THE CIRCULAR LETTER FROM THE NOVA SCOTIA CENTRAL BAPTIST ASSOCIATION TO THE CHURCHES OF WHICH IT IS COMPOSED.

Dear Brethren,—

We have chosen this subject for our annual epistle as its importance is worthy of serious consideration. We cannot speak of any matter in connection with our churches in which are not included family interests. There are distinct duties and obligations resting on both churches and families which may be best treated separately. When God placed man on earth he set him in families. He made the household earlier than human laws and institutions, prior to all church organizations. From the growing necessities and wants of families sprung human laws, civil government and church order. Communities are but a congregation of households, and are prosperous or otherwise, in proportion as the associated families act under Christian influence or reject its sacred principles.

Christian families do not spring from church organizations, nor do they exist *only* on account of church membership; rather are churches the offspring of family piety, and their prosperity and growth depend upon the due cultivation and maintenance of piety in the household. Communities would be happy indeed if every household in their vicinities were a truly religious one; and soon the results would be seen in the banishment from their borders of every vicious and demoralizing influence. Seldom do the *majority* of any town or village consist of those who live under and are morally influenced by the principles of the Gospel. Christian families in a community are like salt, which petrifies and preserves the mass from corruption; and from them spring churches, Sabbath schools and other kindred institutions, and these act upon society, through influences thus exerted the mass is made better. As the community exerts an influence on another, and this again on another, so the circle widens till distant lands are reached and some truly blessed.

Socialists and philanthropists, so-called, such as Robert Owen and others have started Colonies and select Societies to embrace within their limits all that could tend to the well-being and happiness of man. But their schemes have ever after trial proved failure. The reason is evident; all their plans, rules and regulations were based on human laws and principles, without regard to the true organization of Society, which can only succeed in being built upon the foundation that God has laid for the

18	1868	256	1860	Gasperaux.....	J. M. Cramp, D. D.
19	1869	237	1878	New Germany.....	J. M. Cramp, D. D.
20	1870	243	1848	North Church, Halifax	J. M. Cramp, D. D.
21	1871	294	5712	Perceux.....	J. F. Avery.
22	1872	196	5675	Bridgewater.....	J. F. Avery.
23	1873	120	5675	Bridgewater.....	J. F. Avery.
24	1874	978	6593	Halifax.....	J. F. Avery.
25	1875	302	7572	Halifax.....	J. F. Avery.
26	1876	509	7455	Halifax.....	J. F. Avery.
27	1877	509	7455	Halifax.....	J. F. Avery.
28	1878	509	7455	Halifax.....	J. F. Avery.
29	1879	509	7455	Halifax.....	J. F. Avery.
30	1880	509	7455	Halifax.....	J. F. Avery.

regulation of families and their associations, the corner stone of which is his Divine Word. The community of Moravians in Germany was formed on Bible principles, with God's laws for its basis of action. It has existed for nearly two centuries, sending forth from its Society missionaries to almost every part of the world. Compare the settlements of the United States with that of the South American republics, and you can trace the prosperity of the former to the immigration of Christian families to New England, although the latter possessed the more fertile soil and more salubrious climate. They were led by Catholic priests who ignored the Bible; therefore, anarchy and revolution marked their course, as the true foundation was denied them for raising a noble and enduring superstructure. We therefore infer that society, either large or small communities, is prospered and blessed in proportion to the number of Christian families of which it is composed. When we refer to Christian families we intend to designate those who are not only professors of religion, but rather those who are the truly regenerate children of God, for only when Christian duties be discharged and Christian acts performed by those who are under true spiritual influences. But we see Christian influences checked and in many instances Christian duties abandoned from the improper and unscriptural marriage of Christians with unbelievers. This is denounced strongly in the Word of God, and when persisted in usually leads to the abandonment of active participation of the party who is the professor of religion. The design of God in the constitution of the Christian family is to make it the foundation of all virtues, the citadel of religion and the nursery of the Church. The Church itself is but a number of families united under certain rules and obligations. By Christian efforts in domestic life the Church is largely sustained and strengthened. Every true Christian has an inner and an outer life; the latter exhibiting to all observers the true state of the former. So in the family religion, there is internal action which cannot be confined to the family circle, but the influence therein exerted penetrates beyond and permeates the community around. Family religion cannot be defined by strict rules or unvarying arrangements; it is principles worked out in daily domestic life, by which it must be influenced. Enoch walked with God, and so the Christian in the family must by a consistent walk and holy watchfulness maintain his position and make daily progress in his heavenly course.

Still, there are points of action and specific duties which must be attended to, or the Christian life will be a dwarfish one. On entering into the family compact, obligations are assumed by the Christian which *must* be discharged, and duties arising therefrom must not be omitted, nor can they be delegated to others. The peculiar relation existing between parents and children can only be maintained by carrying out the obligations devolving on each, and such as are imposed by God himself. The obligation is particularly binding on the *heads* of the family to provide for

culture and Christian training of the children and household  
 committed to their care. To speak of family training in a scriptural  
 sense is to open up a large field of thought, and therefore only a few  
 points can be touched in a letter like the present. As a foundation,  
 we must lay the duty of *family prayer*; no other teaching will  
 supply the place of this. In fact, if this be omitted in the domestic  
 arrangements, other Christian duties will seldom rise to any  
 prominence. The influence of family prayer is better felt than  
 described. It is the lubricating oil which causes the complex  
 machinery of family life to run smoothly, without jar or noise.  
 Its influence is felt by the head of the household, who engages,  
 morning and evening, in this important and delightful service.  
 The cares of domestic life are many and often very oppressive, how-  
 ever desirable then to carry our cares to Him who careth for us, and who  
 lightens every burden and gives strength for every duty. How  
 differently the Christian goes forth to the discharge of life's duties  
 after seeking wisdom from God, from Him who relies on his own  
 strength and by his own efforts aims to overcome surrounding  
 difficulties. The influence of family worship on the heads of the  
 family is great in leading to watchfulness in their intercourse with  
 those associated with them. When one remembers that in a few  
 hours he is to bow at the family altar, how strict he is in controlling  
 his actions, lest by unguarded or hasty words or a fretful disposition  
 he makes his prayer an unmeaning and unprofitable ceremony to  
 those who bow lowly with him. Where family prayer is rightly  
 served and strictly kept up, we may expect to find peace and  
 joy will prevail among all the members of the household.  
 The influence of family prayer on children and servants is very  
 great. It is a daily silent and effective sermon poured into their  
 ears. Children are early observers of the actions of their parents,  
 and whilst very young are anxious to be present at family worship.  
 Their training is there given which is seldom forgotten in after life.  
 They have reason to fear that many professing Christians neglect to  
 discharge this binding obligation. Various excuses are offered for  
 their omission. Diffidence, deficiency of suitable qualifications and  
 want of time are set forth as reasonable objections; but these can  
 be overcome where the heart is truly engaged to serve God.  
 Other obligations rest upon the heads of the household than the  
 one referred to. "Train up a child in the way he should go, and  
 when he is old he will not depart from it." Here is a strict  
 command to duty, and a gracious promise annexed as encouragement  
 to his performance. This training cannot commence too early, nor  
 should it end till life here is succeeded by life in a future state.  
 The parental teaching is done both by precept and example. The  
 command of Moses was in reference to God's house and ordinances. The  
 children were to be kept *continually* before the family. It was  
 to be an occasional service, but a daily one. "The words I  
 command you this day shall be in thy heart, and thou shalt teach  
 them diligently to thy children, and shalt talk of them when thou

sittest down and when thou risest up." Here is oral teaching and a model that cannot be excelled; very brief, but most comprehensive and if carried out, to its full extent, the most beneficial results would certainly follow. *Example* must accompany precept, or not much good will be accomplished. Children are quick and critical observers, and early learn to look on their parents as their wisest and safest guides, and will be generally influenced by them.

If parents are strict in their observance of the Sabbath, so will be their children, and the same may be said of attending public worship in God's sanctuary. To these observances should children be early trained, also to the Sabbath School should every attention and encouragement be given by parents, to induce the regular and punctual attendance of their children. If there is an unwillingness on their part to attend, then let the parents lead them there and encourage them to persevere by continuing their own presence. Parents often complain of the indifference their children feel toward attending meeting on the Sabbath or the Sunday School and think that no coercion should be used, whilst by a judicious course of action we think all opposition on the part of children attending on these means of grace referred to will be overcome. Still, if necessary, parental *authority* should enforce obedience, and whilst under the parental roof children should be taught to obey every reasonable demand and especially should no trifling excuses be allowed to interfere with attendance at Sunday School and public worship on the Sabbath. No parent indulges his children in wishes in remaining at home in preference to attending daily at public school. How much more is it imperative for him to require their attendance on services intended for their spiritual good.

The *Sabbath* in the Christian household should be observed strictly as a day of spiritual good. It is not to be so kept as to make it a weariness; it should be made a day of joy and gladness in commemoration of that joyful event, our Lord's resurrection. Let conversation be cheerful, but apart from worldly topics. Suitable reading matter should be furnished, that the children's time may be pleasantly occupied. The children should be encouraged to talk of the sermon to which they have listened, the lesson taught in the Sabbath School, making the Sabbath a time of delight. Parents should discourage their children running from one place of worship to another, as is often the case in towns and villages where there are different churches, a practice which is unprofitable and tends to unsettle those who indulge in it, till they fail to see a distinction between truth and error. Parents are free from blame who do not place *truth*, in all its force and scriptural importance, before their children till they fully distinguish the certain from the false path. Parents, for fear of being called bigots, often allow their children to choose their own place of worship, before they are capable of weighing the evidences of religion and its peculiar doctrines. They should be restrained

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mature age would enable them to make a wise and scriptural decision.

The obligation to practice hospitality rests strongly on Christian families; where cheerfully accorded, good will certainly result. It is a double benefit resulting in good to those who receive and to those who bestow the kind act. The visits of ministers of the gospel should be encouraged; their influence will usually be felt by all the members of the household. The Shunamite woman felt it a great privilege to have the good old prophet occupy her spare room on his frequent journeys. Many Christian families gladly welcome such spiritual visitors. Religion leads to *economical* training in the family, and points to simplicity, in our houses, in our dress, and in the various surroundings of the domestic residence. But the object of saving should have for its chief end benevolence. But benevolence should be cultivated. The Christian escapes many expenses that the worldly and ambitious indulge in, and therefore is more to spare in consequence for worthy objects. The Word of God requires the Christian to give, and promises to return to him in good measure, pressed down and running over. It is only a weak faith that leads to the withholding of the means that God has liberally bestowed when He has promised to more than make it up to him again. No complaint should be heard of the frequent calls for benevolent aid. But rather should there be rejoicing that many streams are carrying life and fertility to water the various parts of the earth, on which we may cast our bread to find it again after many days. The Christian parent should teach his *children* to be generous, and encourage them to earn means of their own; they will then feel a deeper interest in the contributions made. Whilst parents practice giving liberally, let it be done in full view, if possible, with the concurrence of the whole family. A Christian father once requested that his contribution to his pastor should be kept secret lest his grown-up sons should chide him for contributing too much for his church. His six sons grew up to man's estate, not one of them became religious, and the father's property of this old age was nearly all squandered by those very sons whom he failed to train in Christian duties.

We will here say a word on the obligation resting on the Christian parent to educate their children. It is not *optional* whether he will do so or not; God will hold him accountable for neglect. He should not only educate them to the extent of his ability, but see that the education given is of a moral and religious character, as well as secular. No Christian parent can at the present day remain excusable who would send a daughter to a distant day remain excusable who would send a daughter to a distant country to receive an imaginary popular training, when such a prudent and judicious parent would send a daughter to a schoolship to spend money on his children's education, when such a prudent and judicious parent would send a daughter to a schoolship. It is better than the same amount laid up to furnish them with worldly advancement hereafter.

The Christian family should be a happy *home*. To make it so let the mind be fed by suitable books and papers, such as will both interest and instruct. No education is so cheap as that supplied by reading sound literature. The complaint of parents that their children spend their evenings abroad is often the result of neglect in this respect. No family should in any case fail to take a religious newspaper. At the low rate the denominational paper is published, none should feel too poor to subscribe for it.

It would be pleasant to speak of the Christian's place and influence in the community where he dwells, but this must be inferred rather than described. We have aimed to confine our remarks as touching chiefly on the *internal* duties of the Christian family, rather than dwelling upon its outside bearing. As in the days of Nehemiah, so now, it is well for every man to build the wall over against his own house. If this is neglected, however active the Christian life may be in other respects, the complaint will be, "They have made me keeper of the vineyards, but my own vineyard have I not kept."

The influence of a *mother* in the training and directing the household is especially great. Her presence being more continual, she may guide and direct; whilst the father, from his peculiar duties, is necessarily frequently from home. Especially is the mother fitted for the object referred to, by her sympathizing nature, by which she patiently and affectionately bears with the waywardness of her children, and ultimately, if not immediately moulds and fashions their lives and actions. The instances given in Scripture of maternal solicitude and pious training are quite numerous, and will readily occur to Bible readers. Moses, no doubt received such training from his pious mother in his early years, which led him in mature life to refuse to be called son of Pharaoh's daughter and to choose to suffer affliction with God's people rather than enjoy the honours and treasures of Egypt for a season. Hannah early consecrated her little Samuel to the Temple service, and his eminent career no doubt resulted largely from his mother's early teaching. Hezekiah and Josiah each began to reign in early life, and did that which was right in the sight of the Lord, and their mother's names are both mentioned. The last chapter of Proverbs is filled with beautiful and holy precepts, the words of King Lemuel which his *mother* taught him. Thus it is intimate that the good lives and good government of these kings were largely due to early parental training. In the days of our Saviour's mission on earth we see what anxiety mothers manifested to place their offspring in his arms to receive his blessing. Young Timothy is spoken of by Paul as knowing the Holy Scriptures from a child, and tracing the same to the unfeigned faith which dwelt in his grandmother Lois and his mother Eunice. The religious training of children cannot be commenced too early. The Jews are well aware of this, and by every means in their power obstruct the attendance of the children of their flock at our common schools.

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It has been said by them, "Give us the training of the child till eight years old, and you may have him afterwards." John Angell James, a well-known English divine says, "As soon as reason dawns in the child, instruction should commence; the subject matter of which should include everything which forms the fundamentals of revealed truth. The character of God, the spirituality of his law, the fall of man, the evil of sin, the person and work of Christ, the need of repentance, the justification of the soul by faith, &c., &c. All of these should be familiarly taught as the child is able to receive them, and all proved from beginning to end on evangelical principles; and the basis of all teaching should be the Bible itself."

It is the work of the Holy Spirit to change the heart and nature of the child, but God in the kingdom of his grace works by means, and if these are faithfully used, early conversions of the young will certainly be the result. If there should seem to be a failure it must arise from the imperfection in the teaching, and not in any want of God's faithfulness in fulfilling his promise.

There is not space in a short letter like the present to do more than glance at the encouragements to efforts in family training and family piety and to speak of its great and salutary influence on the world and on the church. The happiness of the family is only safe and permanent when based on a truly religious foundation. The cares of daily life, and the trials and perplexities constantly surrounding us, are calmed and smoothed down by the influence under which each inmate of the domestic circle is trained to act by living a Christian and pious life. Under the sanctified rule of divine truth each strives to bear the burden of the other, and together an aim is taken to follow Joshua of old, who said, "As for me and my house we will serve the Lord."

The toils and anxieties of life are well rewarded when those in whom we can see following after them the children of their household. To parents need feel they have lived or laboured in vain if they have trained even one immortal soul for Heaven. Parents often labor and toil anxiously to gain property to advance their children's temporal interests, or to provide for their wants, which in itself is not wrong. But an anxiety to train their offspring for a place in the Church of Christ and a desire to leave them the legacy of a right Christian example is much better than any patrimony that they might inherit. Christian parents are often discouraged from witnessing immediate results of their teaching in the conversion of their children. "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether all prosper this or that." The writer met recently a widow with several children, her health poor, her struggle with worldly trials any; she strove for some years to keep her family with her on a small farm. After listening to a detailed account of her difficulties, enquiry was made, "Are you a Christian?" The response came immediately, "Oh, yes; I am a member of the church, and

so are *all my children.*" Did this woman live in vain? Were her toils, her anxieties, and her prayers of no avail? She was amply rewarded for all her privations and struggles; and what a benefit her humble efforts had bestowed on the church, a legacy of far more value than any amount of earthly treasure. Then let parents take courage and let their life work be to train up their offspring for service in the Church of Christ, next to giving *themselves* to Christ. To have through their efforts, their children added to His church, is the highest boon they can possibly seek,—one which will prove of infinite value long after they have taken their departure to the heavenly home.

Family religion is not confined within walls nor restrained by bars. Like the broken pot of precious ointment, its influence bursts forth through every opening, pregnant with odors to perfume and benefit surrounding society. Not only the village and surrounding community, but distant lands receive the blessings poured forth from the family circle. The father mourns the departure of his son to a distant land, and the mother weeps over the daughter who follows her husband to a far off country, perhaps never to return. But if these have been trained in the ways of true piety, they go forth to benefit the places where they may pitch their tent, and not unfrequently to locate a church or a Sabbath School where one did not before exist.

Thus we see that through *family religion* the *household* is first benefitted; then the *church* is enlarged, strengthened and sustained; the *Sabbath School* exists and prospers through its aid and influence. The pious walk of a Christian family permeates society in its immediate circle, and from the inner to its outer circumference, from village to town and from country to country, its influence is directly or indirectly influential. And when the day arrives that it can be said that the stone cut out of the mountain without hands has rolled on and on till it has filled the whole earth, then will the same voice proclaim that this has been accomplished through the influence of *family religion*.

# APPENDIX.

(A)

## Report on Denominational Literature.

Your Committee would like to present the report of last year's Committee over again. We still strongly urge upon parents and guardians the need of attending to the course of reading followed by their children. See to it, that good and useful books, and not trash, is furnished for them.

Your Committee observe with satisfaction the increasing demand for good books, and the correspondingly increasing supply to meet the demand.

Your Committee call attention especially to the many excellent biographies of good and great men that are being published. Parents will do well to put such books into the hands of their children.

Baptist families ought by all means to provide themselves, as far as possible, with our own newspapers and periodicals. And whatever may be said of the merits of the *Christian Messenger*, our Baptist families can be acquainted only partially with our denominational institutions and work without it. We, on this ground, as well as from the fact of its many excellencies as a household paper, strongly recommend it to the patronage of all our families.

Your Committee recommend that some measures be adopted to secure the publication, in book form, by the author of the excellent letters signed "MENNO," published a few years ago in the *Christian Messenger*, on "the Baptists of Nova Scotia." The information furnished in these letters ought to be in the hands of all the young members of our churches.

S. B. KEMPTON, *Chairman.*

(B)

## Report on Education.

The burning of Acadia College in December last, and the celebration of the semi-centennial of our institutions of learning on the 10th of the present month, render the past year an eventful one in the history of our educational work.

The scheme inaugurated by the Convention at Sackville in August, 1876, for raising \$100,000 additional Endowment has been carried forward with considerable vigor and success. The agencies for that behalf, however, were interrupted by the sad calamity that fell in ashes the old College Building on the 2nd December. Since that time these agencies have been chiefly devoted to the

raising of funds for re-building. About \$40,000 have been subscribed for the new Endowment, and the Governors, your Committee learn, resolve to carry forward the work as rapidly as possible, as its completion is deemed absolutely necessary to the future prosperity of Acadia College.

In making arrangements for re-building, the Governors wisely planned for the erection of an edifice for the accommodation of the Ladies' Seminary. About \$30,000 have been secured for this twofold purpose, and your Committee learn that contracts for the erection of the buildings have been made, and active building operations begun. As large payments must be made monthly to the contractors it is vastly important that the instalments on the subscriptions be forwarded to the Treasurer with the utmost promptness, and that those who have not as yet given or pledged subscriptions do so as early as possible.

Your Committee learn with pleasure that the numbers in attendance and solid educational work done the past year compares favourably with any previous year. Fifty-seven students have been in attendance in the College classes, and about one hundred and sixty-four in the two branches of the Academy. Seven young men graduated at the recent Anniversary, and the matriculating class is large, numbering twenty-six. The prospects for a large attendance in every department for the coming year is exceedingly gratifying.

Your Committee are pleased to learn that the Governors are taking steps for the resuscitation of the Theological Department. They have invited Prof. D. M. Welton to resume his position in that department. Young brethren, therefore, having the christian ministry in view, and desiring to pursue theological studies, may expect to find classes open for their accommodation for the coming year.

In closing, your Committee suggest that in view of the enlarging of our operations and the consequent need of increased financial support, these institutions be commended afresh to the prayers and benevolence of our churches.

Submitted,

ISA. WALLACE, *Chairman.*

(C)

### Report on Benevolent Funds.

Your Committee on Benevolent Funds desire to submit the following report:—

That as a denomination the duty of the hour is increased liberality. The calls are urgent. Missions, Home and Foreign, stretching out their hands for more generous support. Our Institutions of learning must be put on a sound financial basis to make them thoroughly efficient. It is high time that the Infirm Ministry

ters' Fund was largely increased, and that Ministerial Education received the support it really deserves.

Important trusts have been committed to our keeping. The principles we hold have been dearly bought, and gratitude alone should lead us to hold and cherish them as a priceless boon. It should be borne in mind that it costs something to maintain them.

It is true that the times are hard, but it is also true that the needs of the hour are many and great. We cannot afford to flinch or falter or fall behind, either in prayer or praise or bountiful giving. All that we can expect is that there shall be no waste or extravagance in the management of our denominational enterprises. Three things are absolutely essential to our growth and success—spirit, grace, and gold,—the last by no means the least important factor in the work. We love our Baptist Zion only in proportion to the sacrifices we make for her. Giving is an act of worship, and is as acceptable as prayer and praise.

Your Committee cannot express too strongly their conviction that the time has come for each church to adopt some system by which regular and constant contributions from each of its members shall flow into the Lord's treasury, and that our pastors should teach the doctrine of benevolence with as much earnestness and fervor as the doctrine of election, or that of the final perseverance of the saints.

Your Committee do not deem it wise to recommend the churches to adopt any particular system, because they are aware that no one system will work equally well in every community. They are, however, fully convinced that the best results will be secured by frequent and regular giving on the part of all. But while this is true, it will be found that the best system most efficiently worked will fail, if there be not behind it an enlightened Christian conscience. It matters not so much how men give, as that they do give, and that they do it according to God's Word and their ability.

Respectfully submitted,

J. W. MANNING, *Chairman.*

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(D)

### Report on Temperance.

Your Committee on Temperance beg to report as follows :

That the interests of the Temperance cause being identical with and inseparable from the fundamental principles of the Christian Church, therefore the Church, instead of being led by associations of a purely moral character, should rise to higher grounds, a more elevated platform, even that set forth in God's most Holy Word, and as practically illustrated in the teaching and life of Jesus, the Christian's perfect model. That in view of the established fact that all the evils of intemperance arise from moderate drinking, every child of God should shun the very appearance of evil, and

the Church, as the home of the Christian on earth, should be kept pure and unsullied. That as experience has taught us that the liquor traffic cannot be effectually controlled by moral suasion we are therefore led to the conclusion that the only positive cure is to be found in prohibition. Whilst we labor together heart and hand towards the accomplishment of this great end, let us avail ourselves of all the advantages that can arise from the united efforts of the Temperance organizations, and the best laws of our country. The fathers of Baptist sentiment in the Province early identified themselves with the reform movement, and accepted its primary principles as Bible teachings, and therefore part and parcel of the denominational polity. Let us prove ourselves worthy sons and followers of such worthy sires and leaders. Higher, higher, let us climb the mount of God's truth, that the world may take knowledge of us and see that we are following Jesus.

Your Committee, firmly believing that the principles of our holy religion and the spirit of our covenant are violated by every indulgence in the use of intoxicating drinks as a beverage, do urge upon the churches the adoption of active measures to remove this reproach, wherever it exists, from us as a denomination, and we further recommend that Baptist Churches consider it imperative that its members do abstain from the use and sale of intoxicating liquors.

STANLEY FISHER, *Chairman.*

(E)

### Report on Sabbath Schools.

Your Committee report that, not having regular statistics, we are not able to report the numbers in attendance in Sabbath Schools, yet we are persuaded that there is an advance in interest in the work, but we are still far in arrears of what we might have ought to be. We trust the time is not far distant when the work now done by a few earnest workers in each church shall be participated in by all the members, when the churches shall select from themselves the best qualified men and women in whom the Word of God richly dwells, and who possessing the spirit of him who said "Learn of Me," shall make such Superintendents and teachers, all others laboring with them, and themselves bring into the Sabbath School those that are without.

Your Committee look upon Sabbath School teaching as the pioneer work of the gospel ministry, and believe that every Christian should there work for Christ. We also recommend that the pastors of our churches press this matter from their pulpits until every member shall be found doing work for the Master in the Sabbath School.

A. SHAW, *Chairman.*

(F)

## Report on Obituaries.

REV. ABRAHAM S. HUNT, A. M., was born in St. John, N. B., where he was baptized by Rev. C. Tupper in the spring of the year 1840. He was educated at Acadia College, Wolfville, and graduated in 1844, and was ordained at Dartmouth, Nov. 10, 1844. He accepted a call from the 1st Cornwallis Church, to labor as co-pastor with Rev. Edward Manning, which he did to the close of the life of that truly venerable servant of Christ, Jan. 12th, 1851. From that time he was sole pastor till some time in 1867. Through his untiring labors in that extensive field his health failed, and he accepted a call from the church in Dartmouth. In 1869 he was appointed Superintendent of Education. He, however, generously continued to discharge the pastoral duties faithfully and beneficially, without any remuneration, to the close of his valuable life, namely, Jan. 23th, 1877, at the age of 62 years. Bro. Hunt was endowed with an amiable disposition, good abilities, sterling piety, and fervent zeal for his Master's cause. His respectful and courteous treatment of his senior pastor with whom he was connected some years reflects great credit on his memory. By the divine blessing he laboured usefully both in Cornwallis and Dartmouth. "The memory of the just is blessed."

DEACON THOMAS W. RAND, of Cornwallis, died at the age of 62 years on the 14th of February, 1878. He was baptized by Rev. Edward Manning in the month of May, 1828, in company with thirty-four others. He long served faithfully in the office of deacon. He had received license to preach. In this appointment his gifts and services were acceptable and beneficial; though he never saw his way clear to devote himself wholly to the gospel ministry. At the close of his godly life one of his last utterances was, "I love my Saviour."

DEACON WILLIAM CRAIG, of the Baptist Church of Cambridge, Cornwallis, undoubtedly obtained a "good hope through grace" in this life. Having long used the office of Deacon well he pursued to himself a good degree and great boldness in the faith which is in Christ Jesus. This valued brother calmly fell asleep on Sunday morning, January, 1878, at the age of 74 years. Sorrowing relatives and friends may surely be consoled with the confident assurance that "for him to die was gain."

DEACON WILLIAM DIMOCK, of South Rawdon, the church in which he labored, in a letter says:—"We have met with an almost irreparable loss in the death of one of our standard bearers. On Sunday morning, May 18th, 1878, just after the sun had risen on earth, his sun set on earth and rose in heaven, where

'No grief can turn that day to night,  
The darkness of that land is light.'

HAW, Chairman.

Of DEACON WILLIAM FAULKNER the church in its letter says: "We have had occasion to mourn the decease of our esteemed and beloved brother, who departed this life on the 2nd of November 1877. He was a brother whose works manifested his faith, without partiality and without hypocrisy."

DEACON WILLIAM BROWN. The following is an extract from a letter of the North Church, Halifax:—"During the past year we have lost a valued member in the death of Deacon William Brown who was called to his heavenly home October 30th, 1877. Deacon Brown was one of those church members who make it a matter of conscience to attend the regular meetings of the church. When he might be absent he was always in his place, and ever manifested a lively interest in all things pertaining to the welfare of Zion."

Respectfully submitted,

C. TUPPER, *Chairman*

On the above report being read to the Association, Brother Selden said it had been suggested to him to make some reference to the Association which was held in this place in the year 1832.

First he gave a list of 23 ministering brethren who were then present, but who had all been removed to the better land. Those who were present on that occasion Revds. Edward Manning, Deacon Harris, George Dimock, Israel Potter, James Munro, Maynard Parker, T. S. Harding, Peter Crandall, Samuel McCully, Richard McLearn, Wm. Elder, Richard Cunningham, George Richardson, Harris Harding, Wm. Burton, Wm. Chipman, John Burdett, Obadiah Saunders, (Lic.), Ebenezer Stronach, (Lic.), Hezekiah Hull, Samuel Baneroff, John Doyle, and T. H. Porter, (Lic.). A truly noble band! They labored, and we enjoy the fruits of their labors. He also mentioned the names of 21 Deacons who were then present, but who had gone to their everlasting rest. Their names are: Holmes Chipman, Walter Reid, Wm. Cogswell, Cutten, A. Newcomb, C. Shaffner, S. Taylor, Simon Fitch, S. Morse, Geo. Troop, Major Chipman, Joseph Hall, Elisha Cutler, Z. Chipman, A. Parker, A. McPhail, A. Skinner, John Gates, Christopher, John Whitman, J. W. Nutting. Such men are worthy of being held in affectionate remembrance, and could we have them in council we would all our lives cherish the recollection of such a scene; but they are gone across the river, and are entering into the Jerusalem above. "Part of the host have crossed the flood, and part are crossing now." A few of those present on that occasion remain with us, and are still laboring on in the same cause. Their names are to us as household words: Revds. Nathaniel Vidito, I. E. Bill, Jas. Stevens, Chas. Tupper, E. A. Crawley, Henry Saunders. Would we have that body speak to us today? Let us listen! Here are a few of the things they said:

"The establishment of a Seminary in Horton promises beneficial results. Several of our young brethren are now receiving education

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UPPER, Chairman

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in which we trust will tend, by the Divine blessing, to increase their usefulness in the cause of God." This is an extract from the Corresponding Letter sent to Corresponding Associations, &c., and signed by the Moderator and Clerks.

The First Cornwallis Church, in its Letter to the Association in 1832, said:

"The brethren of this Church express their gratitude that the Great Shepherd of His people still condescends to feed and cherish them; and, although not a great many additions have been made to the Church, their conference seasons are fraught with peculiar blessings. They rejoice in the happy revival that has taken place in Horton and Yarmouth, and recommend the interest of the infant Institution there to the prayers of their brethren."

The people were invited to assist the Institution at Horton by contributions in grain or such articles of produce as may be most convenient for them to give."

The Baptist *Missionary Magazine*, the predecessor of the *Christian Messenger*, was recommended to the people.

The Circular Letter of that year speaks of the progress that had been made, (about 10 per cent. had been added by baptism to the churches), as reason for gratitude to God, and that in connection with this a deeper missionary spirit had been manifest in the formation of societies—formed principally among females—for promoting this work. It stated that there were extensive districts remaining a moral wilderness, where the inhabitants very seldom heard a gospel sermon, and invited preachers to go forth and give of what they had so freely received.

The Association subsequently requested Bro. Selden to furnish the statements he had made for publication with the Minutes.

(G)

### Report of Special Committee.

Your Committee beg leave to report that having carefully considered the Circular addressed by the Foreign Mission Board "to the Baptist Churches of the Maritime Provinces," dated June 12th, and the letter from the Secretary of the Foreign Mission Board to the Moderator of this Association, submitting the question of the appointment of Rev. W. B. Boggs to the vote of this body, they do hereby recommend the passing of the following resolution, viz.:

Resolved, That whereas, At the last session of the Convention, held at Wolfville, N. S., in August, 1877, it was recommended that Bro. and Sister Boggs remain in the country another year; and that the Foreign Mission Board be recommended to make arrangements to secure for the coming year the services of Bro. Boggs in connection with the home work of Foreign Missions;

and whereas, The Board accepted such recommendation, and acted thereupon;

and whereas, Bro. Boggs has recently renewed his application to the said Board for re-appointment to the foreign field, and the Board has referred the matter to the consideration of the churches represented in this body;

And whereas, The said churches have not, as such, given any expression of opinion upon this question;

Therefore resolved, That the subject matter of this Circular and Letter referred to the several churches of this Association, and that each church requested to take immediate action, and send a copy of the resolution passed to the Secretary of the Foreign Mission Board at least three weeks previous to the meeting of the Convention at Fredericton.

Respectfully submitted,

S. MARCH, *Chairman.*

(H)

### Report on Missions.

The Committee on Missions beg to report as follows:

The work of Missions has its foundation in the great commission: "Go ye into all the world and preach the gospel to every creature." The practical fulfilment of that commission is an obligation binding on all Christians to the utmost of their ability. Anything short of this cannot satisfy the claims of the world or the requirements of the Great Head of the church. While the primary object of missionary effort is to give the gospel to all nations, it does much more than this in the development of christian activity, zeal and benevolence, so necessary to the accomplishment of this glorious object, and in exact proportion to the deep and earnest longings of soul for the conversion of the world will be the willingness on the part of christians to consecrate all available resources, whether time, talents, money, to this all important end.

As full reports of the missionary operations will be furnished by the several Mission Boards at the approaching Convention, your Committee do not deem it necessary to enter into details in this connection. But we should fail in the discharge of our solemn duties as your Committee did we not bring prominently before you the *extreme littleness* of the contributions laid at our Saviour's feet for the accomplishment of the object contemplated in the great commission, and to urge with all reasonable earnestness the necessity of a general awakening to the magnitude of the work before us, and a "coming up to the help of the Lord" with ourselves and our members to a far greater extent than ever heretofore. For, if the intensity of our zeal in the work and the earnestness of our prayers for the accomplishment must be measured by our efforts put forth and sacrifices made, it must be painfully evident that our interest in the salvation of the world falls exceedingly below the standard to which we should come, as recipients of the "free gift of eternal life."

While, indeed, your Committee believe that there are in our Associations noble instances of self-sacrifice and of large-hearted liberality, yet we cannot shut our eyes to the fact that on the part of the great majority of our people the amount contributed to the cause of missions is by no means commensurate with the necessities of the case, or the ability to give; and, moreover, that very many

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members belonging to our churches give absolutely nothing. It comes us as ministers and people, in view of the great sacrifice made by our Lord for us, to ask ourselves the grave question, What sacrifices are we making for the advancement of His kingdom? What can and ought we to do more than we are now doing?

To show the reasonableness of such a course of self-examination we invite your attention to the following facts gathered from the minutes of this Association and Convention for the last year:

1. There are thirty-eight ordained Ministers and nine Licentiates in this Association. How many of us are willing to lay ourselves on the altar and say, "Here am I; send me to the foreign field?" How many are willing to leave our comfortable homes and churches, to go to some instances wealthy churches, and traverse the neglected regions of the home field, and spend even a small part of our time in missionary labour? How many are looking on the whiter and more abundant of the harvest to send forth labourers into his harvest?"

In this Association there are forty-nine churches, with a total membership of six thousand seven hundred and forty. Looking at the contributions to Missions—Home, Foreign, and French—during moneys raised by Women's Aid Societies and individual descriptions, the average amount contributed by each church is \$1.68, or 38 cents per church member. Seven of those churches, with a membership of nearly four hundred, contributed nothing at all to Missions. The largest average from the remaining forty-two churches is \$1.89, the smallest is 3 cents. In three churches only does the average exceed \$1.00 per member. In four churches the average is between 50 cents and \$1.00. In nine churches the average is between 25 cents and 50 cents. In eight churches the average is between 15 cents and twenty-five cents; while *eighteen* churches for the last year to send the gospel to the world less than 15 cents per member.

It is true that some of those non-contributing churches are poor and scattered, and without pastors. But it must be evident that for all of those eighteen churches which contributed less than 15 cents per member, have the regular ministrations of God's Word and represent a considerable portion of the wealth of our country. These facts and figures are presented without comment, and left to tell their own sad and humiliating story.

Our Committee are of opinion that what we most need as a nation is to be newly and thoroughly inspired with a missionary spirit, which is no less than the spirit of Christ. Let this be our earnest prayer of all who love Christ, and let there be more and faithful instruction on this all-important subject from our churches and in our Sabbath Schools, and in all departments of our Christian Church. Let it be fully understood that the followers of Christ from the very commencement and all through the christian era are to be identified fully with the great work Christ came to do, namely, to seek and to save the lost, and that great sacri-

nces are demanded in this work. When we, as christians, shall have come to feel that the work contemplated in the great cause of Missions is laid upon us, and shall realize our individual responsibility regarding its fulfilment, there will be no lack of money in the Lord's treasury and no want of men to represent us in the world wide field which invites our operations, nay demands that we give to the perishing with all possible haste the Word of Life which alone can save the soul.

Respectfully submitted,

I. J. SKINNER, *Chairman*

(I)

*Infirm Ministers' Fund in account with C. F. Eaton*  
*Treasurer.*

INTEREST ACCOUNT TO JUNE 1ST, 1878.

		CR.	Days.	Int.
1877.				
June 1.	By balance per account rendered.....	\$1005 72	365	
June 25.	" " cash from Bro. S. L. Fitch, Treas. Central Association.....	93 45	340	
Aug. 9.	" " " South Rawdon Church, per W. Phalen.....	1 00	206	
1878.				
June 1.	" " one year's interest on the Jacobs' legacy.....	39 00		
	" " " Harris' ".....	11 68		
	" " balance interest per interest account.....	60 85		
		\$1211 20		
1877.				
Sept 18.	To sent Rev. R. S. Morton.....	\$40 00	255	
	" " Rev. James Stevens.....	20 00	255	
Oct. 15.	" " paid Rev. S. J. Nelly.....	60 00	228	
1878.				
Jan. 31.	" " Bro. S. Selden for Jno. Crawley.....	8 00	120	
Feb. 18.	" " Rev. James Stevens.....	20 00	102	
June 1.	" " interest to balance interest account.....			
	" " Balance carried to new account.....	1063 20		
		\$1211 20		
1878.				
June 1.	By balance brought down.....	1063 20		

E. & O. E.

C. F. EATON,  
Treasurer Infirm Ministers' Fund

Cornwallis, June 24th, 1878.

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*Treasurer's Account of Moneys for Benevolent Objects  
 received at the N. S. Central Baptist Association,  
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NER, Chairman.

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\$1005	12	Days	inter
03 45	340		
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C. F. EATON,  
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NAMES OF CHURCHES.	Home Missions.	French Mission.	Foreign Missions.	Ministerial Education.	Acadmic College.	Infirm Ministers.	Total.
Seafood Upper.....	\$ 7 40	\$ 2 25	\$ 12 00	.....	\$ 3 00	.....	\$ 24 74
Seawater.....	3 75	2 00	2 75	.....	2 00	\$ 1 50	12 00
Seaside.....	4 00	1 50	5 00	.....	1 00	.....	11 50
Seaside.....	.....	.....	2 00	.....	.....	.....	2 00
Seaside.....	7 34	1 45	24 85	\$ 1 98	13 70	2 45	51 77
Seaside 1st—Canard.....	38 74	4 00	30 21	5 00	.....	6 14	84 09
Seaside 2nd—Berwick.....	12 75	.....	19 00	0 50	2 00	5 00	39 25
Seaside 3rd—Billtown.....	15 00	1 50	25 63	3 00	1 00	4 25	49 38
Seaside 4th—Long Point.....	1 00	1 50	1 34	.....	1 00	.....	4 84
Seaside 5th—Pereaux.....	1 65	.....	1 00	0 54	0 70	0 75	5 60
Seaside 6th—Canning.....	6 95	2 20	17 38	0 95	3 85	2 50	33 83
Seaside.....	2 00	.....	2 00	.....	1 00	.....	5 00
Seaside.....	.....	.....	4 75	.....	.....	.....	4 75
Seaside.....	7 00	3 00	6 00	.....	3 00	3 00	22 00
Seaside River.....	.....	.....	.....	.....	.....	.....	.....
Seaside 1st—Granville Street.....	69 2	.....	103 75	16 70	18 00	39 40	247 10
Seaside 2nd—North.....	25 43	8 45	28 81	.....	8 71	3 81	75 21
Seaside 3rd—Tabernacle.....	12 58	.....	20 00	.....	.....	4 00	36 58
Seaside 4th—Palms 1st.....	5 00	1 25	3 30	1 25	6 00	1 10	16 90
Seaside " 2nd.....	.....	.....	.....	.....	.....	.....	.....
Seaside 5th—Report.....	14 15	0 95	2 50	.....	.....	.....	17 60
Seaside 6th—1st—Wolfville.....	.....	.....	.....	.....	.....	.....	.....
Seaside 7th—2nd—Gaspereaux.....	6 50	2 00	9 82	2 50	2 50	2 50	25 82
Seaside 8th—3rd—New Minas.....	4 50	0 50	3 00	.....	.....	.....	8 00
Seaside 9th—Harbor West.....	4 75	.....	.....	.....	.....	.....	4 75
Seaside 10th—Frederic.....	6 65	.....	6 60	.....	.....	.....	13 25
Seaside 11th—.....	.....	.....	.....	.....	5 25	.....	8 25
Seaside 12th—.....	14 30	.....	2 50	.....	.....	3 60	20 40
Seaside 13th—.....	2 00	2 00	.....	.....	1 00	1 00	6 00
Seaside 14th—Burg North.....	4 00	.....	2 00	.....	.....	.....	6 00
Seaside 15th—Land.....	.....	.....	.....	.....	.....	.....	.....
Seaside 16th—Woodbolt.....	1 00	.....	1 00	.....	3 70	.....	6 70
Seaside 17th—Cornwall.....	8 82	1 20	9 66	0 25	0 25	1 25	21 43
Seaside 18th—Germany.....	9 05	1 00	16 75	0 25	0 80	0 25	27 80
Seaside 19th—Port.....	.....	.....	.....	.....	.....	.....	.....
Seaside 20th—Ross.....	1 00	.....	1 00	.....	.....	1 00	3 00
Seaside 21st—.....	.....	.....	.....	.....	.....	.....	.....
Seaside 22nd—.....	1 02	.....	1 82	.....	2 66	.....	5 50
Seaside 23rd—.....	4 00	.....	4 00	.....	.....	1 00	9 00
Seaside 24th—Margaret's Bay 1st.....	1 00	1 00	1 00	0 80	1 00	0 50	5 10
Seaside 25th—" 2nd.....	4 00	1 50	3 50	1 00	6 00	0 75	16 75
Seaside 26th—.....	2 00	1 00	2 00	1 00	3 00	1 00	10 00
Seaside 27th—.....	.....	.....	.....	.....	.....	.....	.....
Seaside 28th—.....	1 50	.....	1 50	.....	.....	.....	3 00
Seaside 29th—.....	20 45	10 28	105 65	5 98	20 00	5 09	174 35
Seaside 30th—Transactions at Association.....	38 72	.....	.....	.....	.....	.....	38 72
Seaside 31st—.....	\$375 25	\$50 53	\$485 12	\$40 50	\$112 82	\$92 74	\$1118 24
Seaside 32nd—minutes, postage, letters, &c.....	40 22	5 50	.....	4 42	.....	10 11	60 75
Seaside 33rd—.....	\$334 53	\$45 03	\$485 12	\$30 08	\$112 82	\$82 63	\$1096 21

Church contributed in aid of New Glasgow Church, per Rev. D. Freeman,  
 To D. Freeman, \$1.00; R. R. Philp, \$8.00; French Mission, \$9.00; St. John  
 \$34.20.

# CONSTITUTION

OF THE

## Nova Scotia Central Baptist Association

ARTICLE 1st.—This Association shall consist of Delegates representing the Churches which it is composed, each of whom shall be a member of one of those Churches, together with Delegates from Corresponding Associations, not exceeding five from any one Association, and such other brethren present as the Association may see fit to invite to be in Council.

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

ART. 3rd.—Each Church shall have the privilege of sending one Delegate or more, but the 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 preside till his successor is chosen. The choice of Moderator shall take place by ballot, soon as a list of Delegates has been prepared, as hereinafter provided. No brother shall be chosen Moderator two years in succession. It shall be the duty of the Moderator to preside in all the transactions, maintain due order, and nominate Committees, unless otherwise ordered by the Association. 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 present year; he is also to remain in office till his successor is chosen.

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.—At each annual Meeting the letters from the Churches shall be first handed from which the Secretary shall immediately make out a list of Delegates. The election of Moderator and Secretary shall then take place after which the letters shall be read by Committees nominated by the Moderator shall not consist of more than five brethren, whom three shall constitute a quorum. When large committees are judged desirable they shall be appointed by the Association, and two-thirds of the members appointed shall be competent to act.

ART. 7th.—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 one of its messengers present the right hand of fellowship.

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

ART. 9th.—Although as an Association all power over the Churches is disclaimed, so far as respects any interference with their independence and discipline; yet it is deemed a privilege belonging to the Association to judge for itself of the propriety of receiving into its fellowship any Church in its connexion.

ART. 10th.—The religious sentiments of this body are those expressed in the "Articles of Faith and Practice of the Baptist Churches in Nova Scotia."

ART. 11th.—That the Moderator be authorized at any time during the year, to call a special meeting of the Association in pursuance of a requisition signed by ten members thereof.

ART. 12th.—Alterations and amendments may be made to this Constitution by a vote of two-thirds of the members present at any of its regular meetings.

## RULES OF ORDER.

RULE 1st.—At every sitting, business shall be opened and closed with prayer; and immediately after the opening, the Minutes of the preceding meeting shall be read and corrected.

RULE 2nd.—No member of the Association shall leave the Session before the business is concluded, without permission of the Association.

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.—Brethren invited to a seat with us may speak on all subjects under consideration, but vote on none.

RULE 6th.—All resolutions shall be presented in writing.

RULE 7th.—Motions made and lost shall not be recorded on the Minutes, except by order at the time.

RULE 8th.—These rules shall be distinctly read from the Chair at the opening of the Session.

# MINUTES

OF THE

## N. S. Baptist Home Missionary Union.

CANARD, Friday, June 21st, 1878.

The Nova Scotia Baptist Home Missionary Union opened its Sixth Annual Session in the Baptist Church at Canard, Friday, June 21st, at 10 o'clock, A. M.

Vice-President Rev. W. G. Parker called upon Rev. Frank Beattie to open the session by prayer.

Bro. Albert Coldwell was appointed to act as Secretary in the absence of Rev. J. F. Kempton.

The following Lists were then opened, viz. :—

### DELEGATES.

*Hobron*—Rev. A. Cohoon, and Dea. Wm. Durkee.

*Truro*—Rev. P. R. Foster.

*St. Cornwallis*—Deas. H. K. Eaton and Joshua Ells.

*North Baptist, Halifax*—Rev. J. W. Manning.

*Windsor*—Rev. E. M. Kierstead, and Bro. A. P. Shand.

*Wolfville*—Bros. Albert Coldwell, Prof. D. F. Higgins, and J. W. Bars.

*Pereaux*—Rev. S. March, and Bro. W. Manning Sandford.

*Canning*—Rev. S. March, and Dea. Edwin Rand.

*St. Yarmouth*—Bro. C. L. Power.

*Temple Church, Yarmouth*—Deas. J. C. Anderson and James Cain.

*St. Horton*—Revds. Isaiah Wallace, James Stevens, and Bro. John Graham.

*Granville Street, Halifax*—Dea. S. Selden.

*St. Antonsport*—Bro. W. Potter.

*Members in their own right*—Revds. S. B. Kempton, I. J. Skinner, M. P.

Freeman, D. Freeman, M. Normonday, H. Bool, W. G. Parker, J. A.

McLean, S. W. deBlois, W. H. Warren, G. N. Ballantyne, John Brown, Jos.

Stray, John Chase, S. McC. Black, Aaron Cogswell, Maynard Brown.

*Brothers invited*—Rev. Frank Beattie, Bros. Harris Newcomb, W. H. Lyons,

W. Pineo, Wm. Eaton, Wm. Thomas, David McPherson, Thos. Kinsman,

Griffin, Chas. F. Eaton, Ebenezer Rand, — Hubley.

Motion was put to close the present session at 12 o'clock, and

at 2 o'clock, P. M., to close at 5 P. M.

The Sixth Annual Report of the Board of the H. M. Union was

read by the Secretary, followed by the Report of the Treasurer.

That the Secretary's Report be received for discussion, and consid-

er the same subject under clause by clause.

Upon the adoption of that portion of the Report relative to the

business of the "Union" during the year, prayer was offered by

S. W. deBlois, expressive of thanksgiving to God for his favor.

Prayer was offered by Rev. J. A. McLean, and session closed

with benediction by the President.

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Opened with prayer by Rev. H. Bool.

Minutes of previous meeting read and approved.

The Report of the Executive Board was then brought forward for further discussion and adoption, some portions of it receiving considerable attention, especially that relative to the French Mission. Upon this Bro. Barss gave notice of motion.

Time having arrived to adjourn, prayer was offered by Rev. J. Murray.

## Evening Session

Opened at 7½ o'clock, with prayer by Rev. I. J. Skinner.

Minutes of previous meeting were read and approved.

In the absence of Bro. Barss, the substance of motion was presented in the following, viz. :

Trusting in the Providence of God that He will furnish the necessary funds to enable us to carry on the French Mission ;

*Resolved*, That we advise the Board to continue its operations in connection therewith.

Motion was carried with some hearty and hopeful remarks.

It was then moved and seconded

That the present Missionary, Rev. Mr. Normondy, be requested to withdraw his resignation, and that the Board continue the services of Mr. Normondy for the present, and that the Board be instructed to take measures with reference to enlargement of the operations of the Board in opening out new fields and new measures for the furtherance of the French Mission.

Carried.

The Secretary's Report, as a whole, was adopted.

The Treasurer's Report was adopted.

Motion laid on the table relative to the appointment of Committees and Boards.

Adjourned to meet to-morrow morning at 9 o'clock, A. M.

Prayer offered by Rev. W. G. Parker.

## SATURDAY—Morning Session

Union opened at 10 o'clock, A. M., with prayer by Rev. S. M.

Moved and seconded that the Minutes of the Union be printed with the Minutes of each Association.

Minutes of previous meeting read and approved.

It was then moved by Bro. A. P. Shand, and seconded that

*Whereas*, The contributions from our churches are not such as to meet under the control of the Home Missionary Union demands ;

*And whereas*, Our pastors and churches should more fully co-operate with the Union in order to increase its means for successful work ;

*And whereas*, It seems that the Union may be more fully sustained by an improved method, or a more complete organization for carrying on the Home Missionary work ;

Therefore resolved, That an Auxiliary Board be and is hereby appointed for each County in the fields occupied by the Union, to render assistance by forwarding information relative to the needs of the County, and by systematic effort to seek to enlarge the contributions of our churches for Home Missions. Said Auxiliary Boards to consist of the resident pastors and laymen as they may appoint.

Moved by Bro. Manning, and

Resolved, That this Union desire to express their approval of the manner in which the Board have discharged the delicate and difficult duty of ascertaining the condition of the French Mission, and the action they have taken in connexion therewith.

Voted, To locate the Executive Board during the ensuing year at Yarmouth, and that the following constitute the members of the Board:—Revds, G. E. Day, A. Cohoon, J. A. Stubbart, J. Rowe, A. H. Lavers, H. N. Parry, P. R. Foster, George Titus, Bros. A. C. Robbins, W. R. Doty, J. C. Anderson, W. A. C. Randall, James Crosby.

The following were elected and appointed

OFFICERS.

President—Bro. A. P. Shand.

Vice-Presidents—Rev. M. P. Freeman, for Eastern Association.  
“ S. B. Kempton, Central “  
“ J. H. Saunders, Eastern “  
“ J. A. Gordon, P. E. Island “

Secretaries—Revds. J. W. Bancroft and G. N. Ballentine.  
Auditor—D. R. Eaton.

Moved and seconded that this Union again express its willingness to hand over its work to the Convention when proper arrangements shall have been made by that body to receive it.

The thanks of the Union were voted to the friends of Canard.  
Voted, That the Secretary give notice of the meeting to be held with the church at Hebron, on the Friday before the third Saturday of June.

On motion, the Union adjourned, after prayer by Rev. W. G. Barker.

G. N. BALLENTINE, }  
ALBERT COLDWELL, } Secretaries.

Afternoon Session

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SIXTH ANNUAL REPORT  
OF THE  
**N. S. BAPTIST HOME MISSIONARY UNION**

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The Executive Board of the Nova Scotia Baptist Home Missionary Union respectfully present this their Sixth Annual Report.

The past year has, in the estimation of your Board, been one more than usual prosperity to the missionary interests of our denomination. To a merciful and covenant keeping God we gratefully accord all the praise. Under His gracious direction and blessing the work of home evangelization has been greatly extended and the results following have been marked and encouraging. The debt of the previous year having been entirely liquidated your Board were placed in a position in which they could give more favorable attention to the spiritual needs of destitute fields. Assistance has therefore been given to nearly double the number of gospel laborers employed during the preceding year. These laborers, selected with careful discrimination, have proved themselves worthy of the confidence reposed in them, and have given their best energies to the diffusion of gospel truth and the salvation of perishing souls.

THE GENERAL AGENCY.

It was deemed necessary by your Board to continue the work of our general missionary agency. Rev. J. H. Robbins spent about seven months of the past year in visiting the churches and missionary fields of Nova Scotia, collecting funds, improving systems of benevolence and gathering general information in reference to the condition and needs of feeble churches. He labored faithfully; and we are still reaping the benefits of his efforts in the form of larger and more regular donations than we have been accustomed to receive from contributors. In relation to his method of operation he writes in one of his quarterly reports as follows:

"Many circumstances are met to hinder regular, systematic effort in the churches, and to discourage the Agent, such as church difficulties, internal divisions and dissensions, as well as financial troubles. Under the blessing of God I have labored with a measure of success in removing or lessening such hinderances. It has always been my aim to leave churches in a better state, if possible, than that in which I found them. I have also advised and assisted churches in securing pastors or temporary supplies, and have likewise assisted some of the students in obtaining situations for the winter vacation. Although the apparent results of my efforts may not be as satisfactory as could be desired yet I have reason to believe that much good has been done."

Impaired health compelled Bro. Robbins to abandon the agency in the latter part of December, for a few months at least. He remarks:—"I found that I was experiencing physical effects detrimental to my health from the hard labor of the agency. Rest is therefore needed, especially from the exposure necessarily connected with this kind of work. For this reason I have decided to resign the agency for the present."

Careful observation and the experience of six years combine to impress more deeply than ever upon your Board the conviction that this agency is simply indispensable to the success of our Home Missionary enterprise. The question as to how this work may be carried on to the greatest advantage is worthy of mature consideration. Several churches have suggested to your Board the propriety of securing the services of active and judicious pastors, one in each of the counties of Nova Scotia and Prince Edward Island, who would be willing, without asking any remuneration for their services, to visit the churches under their supervision once or twice every year for the purpose of awakening an interest among the people in relation to Home Mission work and of collecting funds for that object. Such a scheme, if carried into operation with energy and wisdom, would certainly economize our expenditures and facilitate the progress of our work. The obvious difficulty in this plan is that pastors will hesitate in consenting to undertake extra work involving such grave responsibilities. Most of our successful pastors have already work enough on their hands to tax to the utmost their physical abilities; and it has been shown above that the work of a general missionary agent is peculiarly trying in this respect. We have every reason for believing, on the other hand, that our agents have hitherto been the most successful and profitable men in our employ, whether we regard the question of finances or the spiritual welfare of our churches. Your Board would therefore express their decided preference for the method of conducting the work of this agency which has already been adopted.

#### INFORMATION REGULARLY GIVEN.

It has been the special aim of your Board to keep our churches fully instructed in reference to the progress and requirements of our Home missionary work. The General Agent made it his chief business to visit as many places as possible for the purpose of giving the fullest information to the people with respect to our plans and prospects. In addition to this monthly reports have been published in the columns of the *Christian Messenger*, showing in detail the appointments and actions of your Board, and giving extracts from the reports of our missionaries. Circulars were also sent forth to the churches, presenting in brief a summary of our work and respective liabilities. It is thus seen that every available means have been employed for the spreading abroad of home missionary intelligence, and for the purpose of stimulating our brethren to contribute liberally and regularly to our treasury.

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## MISSIONARY WORK AND SUBSIDIES.

The continued policy of your Board has been to endeavor to secure as large results as possible from the limited means at our disposal. It has been found from observation that in cases in which regular appointments are made and the Board becomes responsible for the entire salaries of our missionaries, there is in many fields a tendency to culpable indifference with regard to the matter of raising funds towards lessening the expense of such missions. The anxiety of the conscientious laborer is often allayed by quiet assurances given after the following fashion:—"You need not trouble yourself about collecting your salary. The Board is responsible for that; and they will foot the bill." To guard against contingencies of this kind your Board have, in most cases in which financial aid has been given, named a definite amount as the limit of that assistance. Whilst this plan tends greatly to diminish the apparent amount of receipts and expenditures connected with our work, yet we think the actual results are much larger than could have been secured in any other way, inasmuch as our funds have aided a very large number of weak and dependent churches.

*Prince Edward Island.*—The churches and missionary stations on P. E. Island were never more adequately supplied with earnest gospel laborers than during the past year. Bro. J. C. Spurr spent three months in missionary effort at Cavendish, Graham's Road and Belmont. He did good work, and his preaching was much appreciated by the people. Rev. J. B. Woodland subsequently took charge of the same field, where he continues laboring with much acceptance under regular missionary appointment. Rev. P. A. Kidson, having spent about twelve weeks in completing his mission at Dundas and St. Peter's Bay, became pastor of these churches, a subsidy of \$80.00 being granted to aid in his support. Bro. E. H. Sweet spent three months in evangelistic effort in the western section of P. E. Island. A gracious revival followed during which a large number of converts were added to the church. As a result of this revival a new church was organized at Nutsford and the interests at Alberton and Cape Wolfe were much strengthened. Rev. D. H. Simpson, aided by a subsidy of \$150.00, has carried on the work in that field to the present time. Bro. W. McGregor, formerly a Methodist local preacher, received a grant of \$50.00 to enable him to spend three months in pastoral work at Montague and vicinity. Rev. E. H. Poshay afterwards took charge of that field, and received aid to the amount of \$80.00 from our treasury. It is a matter of much satisfaction to your Board that the Island has thus been so well supplied with gospel ministers, and that the expense incurred has been almost wholly borne by the churches of that province.

*Cape Breton.*—The claims of the missionary fields in Cape Breton have been carefully considered by your Board. Some of our attempts to locate missionaries on that Island have been unsuccessful. Much good work has, however, been done. Rev. W. C. Ride

continued his mission at Mira, Homeville, Little Glace Bay and adjacent settlements for about twenty-two weeks of the past year. He reports several baptisms and some spiritual growth in the churches visited by him. It was the intention of your Board to endeavor to continue his services in that province, but failing health compelled him to return to his family. Bro. J. H. Robbins spent several weeks in visiting the churches and in "strengthening the things that remain, that are ready to die." A mission of three months was performed at West Bay by Rev. M. Ross, a pledge of \$50.00 having been given through Bro. Peter Paint to aid the Board in sustaining this mission. The little church was much encouraged by the faithful ministrations of Bro. Ross. Rev. J. A. Hubbard has received an appointment to a mission of three months at Margaree and vicinity. A subsidy of \$100.00 has been voted to aid the churches at Cow Bay, Mira, Homeville and Little Glace Bay in supporting a settled pastor. Cape Breton greatly needs more liberal assistance and a larger supply of ministerial workers.

*Nova Scotia Proper.*—The churches at River John, New Annan and Tatamagouche, Pictou County, under the pastoral care of Rev. W. Crandall, have been aided by a grant of \$100.00. As they are still financially weak it has been thought advisable to make a similar grant for the current year. The little church at Acadia Mines, Colchester Co., assisted by a subsidy of \$40.00, have enjoyed the services of Rev. G. F. Miles for a part of his time during the year. A grant of \$50.00 was given to aid the churches at Amherst Shore, Centreville and Mount Pleasant in the support of Rev. E. B. Corey. The church at Parrsboro' has also been aided by a grant of \$50.00. Rev. J. F. Kempton has been doing important work in this field and in its numerous out-stations. Parrsboro' and Manchester churches have received a subsidy of \$30.00. In addition to this, Rev. A. W. Barss was appointed to a mission of three months at New Harbor, Coddle Harbor and adjacent places. Rev. J. Meadows spent three months in missionary labor among the neglected settlements lying along the coast between Eldore and St. Marys. Bro. C. H. Martell labored successfully for about nine weeks at New Glasgow and vicinity. Since that time Rev. D. Freeman has, through the aid afforded by our treasury a grant of \$228.00 continued to sustain the interest in that important station with a pioneer's enthusiasm.

The church at Dartmouth urgently pressed their claims for aid to enable them to support their pastor, Rev. J. Clark. It was decided by your Board to grant a subsidy of \$200.00 for this purpose. There is reason for hoping that in the early future this church will become one of our strongest denominational stations.

A grant of \$250.00 was voted to aid the church at Maitland, Hants Co., in sustaining a pastor. Bro. W. C. C. Aigie spent about six weeks in missionary labor on this field. The matter of choosing a pastor was left with the church; and it is to be regretted that the vacancy was not filled during the year. The subsidy is, however,

still valid, and an active minister is expected to assume the pastoral in the early future. Bro. Ralph Hunt has been assigned a mission for three months at Fall River and Waverly; and Bro. C. Haverstock has accepted a similar mission to New Ross.

After the departure of Rev. T. Trotter from Shelburne, Bro. J. Goodwin was induced to take charge of that field. Aided by a grant of \$150.00, he has labored during nine months of the year at Shelburne, Jordan River and Sand Point. The church at Annapolis has been assisted by a subsidy of \$150.00. A grant of \$100.00 was voted to help the churches at Kempt, Milford and Graywood in the support of Rev. L. M. Weeks. Having received a call from the church at Bridgewater, Bro. Weeks resigned his charge over the former churches after having labored with them about six months. Rev. E. N. Archibald received \$40.00 to aid him in giving a part of his time to the church at Lower Sable River, Shelburne Co. His reports several baptisms and some evidences of spiritual improvement. The churches at Argyle were assisted in supporting Rev. W. H. Bradshaw by a grant of \$167.38. Two new meeting-houses are in course of erection as a result of this aid. Rev. P. R. Foster stationed at Tusket, received a grant of \$58.33 in order that he might devote part of his time to the interest at Riverdale, Yarmouth Co. A subsidy of \$60.00 has been voted to the same field for the current year. Bro. L. C. Vickery spent six weeks in missionary labor at Forest Glen, Yarmouth Co. His reports are very satisfactory. To the church at East Dalhousie a grant of \$40.00 was promised to aid them in securing the regular services of Rev. E. J. Grant for a part of his time.

Rev. W. H. Richan, pastor of the church at Barrington received aid to the amount of \$33.00 to enable him to perform missionary labor at Villagedale and Barrington Head.

Your Board are glad to report that among our pastors there is a growing disposition to perform gratuitous missionary labor. An excellent example of this kind is furnished by the ministers of Annapolis Co., who have entered into an agreement to visit occasionally the neglected stations which surround them, and to report their work and forward all contributions to the Home Missionary Board. It is most desirable that this kind of work should be done much more generally by pastors who are conveniently situated, and who are adequately supported by their own churches. We are convinced that many prominent Baptist Churches would sustain no loss to themselves and would do a vast amount of good to others by allowing their Pastor to go forth occasionally on such missionary tours. In this way the Kingdom of our Redeemer would be more rapidly extended, and our Home Missionary treasury would be materially assisted.

From this outline it is obvious that a large number of our churches have been materially assisted in sustaining their pastors and a godly number of zealous missionaries have been endeavoring "to preach the gospel in the regions beyond."

## THE FRENCH MISSION.

The condition and prospects of this mission have received the best attention of your Board. In order to obtain the most satisfactory information in reference both to the condition of the field and the wishes of the people residing there, a committee consisting of Rev. J. A. Stubbert and Rev. A. Cohoon, was appointed to visit the different stations connected with this mission, and to furnish your Board with an impartial report of the results of their inquiries. The committee performed their work faithfully, and presented a clear and detailed statement of what they had learned from observation. That report will, if called for, be laid before the Union.

About the same time Bro. Normonday tendered his resignation. This brought the whole matter practically and seriously before your Board for immediate decision. Meanwhile, the French Mission was found to be considerably in debt. It was manifest that whatever might be decided as to the future, the liabilities already incurred must be promptly and honorably met. Bro. Normonday was accordingly requested to visit the churches as far as possible for the purpose of collecting necessary funds. He did so; but his efforts in this respect were only partially successful.

It is very evident to your Board that there has been serious declension in the interest manifested by our denomination towards the French Mission. As a natural result the mission itself seems to be declining in efficiency and success. These considerations compel your Board to raise a few important questions which our denomination ought at once to decide: Shall we abandon this mission? Shall we accept the resignation of Bro. Normonday and endeavor to secure the services of another missionary? Or shall we renew our engagement with Bro. Normonday and pledge ourselves to manifest more sympathy and benevolence in sustaining him? Your Board hesitate to undertake the decision of a matter in reference to which they have not yet fully ascertained what are the views held generally by our brethren.

## THE BOOK DEPARTMENT.

A number of Sunday Schools have been supplied from our depository during the year. Many missionaries and pastors have also been furnished with denominational and miscellaneous works, doctrinal pamphlets and religious tracts adapted to arouse careless believers and to stimulate inactive christians. About one thousand volumes of wholesome literature have in this way been sent abroad since our last report was given; and a much larger number of tracts have been gratuitously distributed. The amount expended for these books and tracts was \$445.42, whilst the receipts have reached the sum of \$143 02. Books remaining in hand are valued at \$200.00, and upwards of \$50.00 is due our treasury from schools which have obtained libraries from our Book Depository.

Your Board deeply regret the delay that has been occasioned in the establishment of a suitable Book Room; and it is earnestly

hoped that an agency with which the welfare of our denomination is so intimately connected will no longer be permitted to remain inoperative.

#### FINANCES.

At the close of our last fiscal year our liabilities amounted to \$1,375.15, the greater part of which debt was, however, paid before the meeting of the Union at Portaupique. At the end of the year just completed the liabilities of your Board amounted to \$926.03, or about \$440.00 less than those of the previous year. Since the Treasurer's accounts were closed a number of payments have been made, reducing the debt to about \$414 00, whilst the assets exceed \$300.00. From this statement it will be seen that the Home Mission finances are in a condition much more favorable than that of last year.

The following tables present a list of missionaries employed by the Board during the year, and of the pastors aided by subsidies from our treasury, together with all the necessary statistics :—

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MISSIONARIES AND THEIR WORK.

MISSIONARIES.	FIELDS OF LABOR.	Weeks.	Miles.	Sermons.	Other Meetings.	Visits.	Tracts Given.	Baptisms.	Collections on field.
1 J. C. Spurr	Cavendish and vicinity, P. E. I.	12	809	33	18	102	..	..	83 39
2 E. H. Sweet	Albion and Cape Wolfe, P. E. I.	13	79	79	8	263	10	65	67 72
3 W. C. Bisset	Aira, Homeville, etc., C. B.	22	1035	96	25	202	..	7	91 42
4 F. A. Kitson	Dundas and vicinity, P. E. I.	11 1/2	296	34	12	133	..	5	35 00
5 W. C. Craigie	Maitland and Noel	5 1/2	160	14	5	53	..	..	17 03
6 J. B. Woodland	Cavendish and vicinity, P. E. I.	9	2139	65	61	216	400	..	91 40
7 C. H. Martell	New Glasgow and vicinity	12	289	26	31	142	..	..	38 00
8 A. W. Bars	General Agency	96	582	39	11	255	48	..	13 59
9 J. H. Robbins	General Agency	16	2890	100	64	270	..	..	475 85
10 J. Meadows	Foklore East	16	663	40	21	125	..	..	14 62
11 Z. C. Vickery	Forest Glen	6 1/2	322	27	8	89	..	6	28 85
12 M. Normanday	French Mission	52	3325	104	88	468	1382	1	13 50
13 M. Ross	West Bay, C. B.	11 1/2	200	44	..	100	27	..	13 00
14 W. E. Hall	East Dalhousie, etc.	2	136	9	..	24	..	..	14 03
		263 1/2	13771	734	341	2532	1537	85	5984 40

CHURCHES AIDED BY SUBSIDIES.

PASTORS.	CHURCHES.	Weeks.	Miles.	Sermons.	Other Meetings.	Visits.	Tracts.	Baptisms.	Subsidy to May 31.	S. Schools organized.	Churches organized.	Remarks.
1 T. A. Higgins	Annapolis	52	141	158	576	170			\$150 00			
2 W. B. Bradshaw	Argyle and Pubnico	47	135	43	450				167 38			
3 L. M. Weeks	Kempt, Graywood, etc.	26	163	46	40	80			50 00			
4 D. W. Crandall	River John, etc.	47	500	133	1370	2000	28		100 00			
5 J. Goodwin	Shelburne and Jordan River	39	111	120	577	50			150 00			
6 W. McGregor	Montague, P. E. I.	13	48	27	2151	1000	9		40 00	2		
7 E. N. Archibald	Lower Sable River	35	100	41	210	1600			1 00 00			Returns incomplete.
8 D. H. Simpson	Alberton and vicinity, P. E. I.	35	1250	200	50	300			50 00			
9 E. B. Corey	Aunfers Shore and vicinity.	35	79	132	879	450			228 00			
10 D. Freeman	New Glasgow	11	285	20	32	152			50 00			
11 T. Troder	Shelburne	38	90	78	145				80 00			
12 H. Foshay	Montague, P. E. I.	33	42	94	130	271	650	4	30 00			Statistics embodied in Misson Report.
13 F. A. Kidson	Dundas and vicinity, P. E. I.	35							30 00			
14 A. W. Bess	Guysboro' and Manchester.	35							30 00			
15 G. F. Miles	Acadia Mines	33							50 00			
16 J. F. Kempton	Farrsboro'	26							50 00			
17 P. R. Foster	Riversdale	9	200	107	80	438			50 00			
18 W. H. Richan	Riverdale	12							53 33			
19 J. Clark	Barrington								33 00			
20 E. J. Grant	Dartmouth	9										1st quarter not expired.
	Dalhousie East											"
		570	2440	1546	1186	5731	5630	101	\$1516 71			

Rev. D. W.  
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" G. F.  
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From the statistical tables it will be seen that 14 missionaries have been employed by your Board at a cost of \$3,120.00, of which \$984.40 was collected on the fields. These missionaries spent 283½ weeks in regular service; travelled 1,2711 miles, preached 734 sermons; attended 341 other meetings, made 2,532 family visits, distributed 1867 tracts and baptized 85 converts. Subsidies, amounting to \$1588.71, have been granted in aid of 20 pastors, who have spent 576 weeks on their respective fields, travelled 2,440 miles, preached 1,546 sermons, attended 1,186 other meetings, made 5731 family visits, distributed 5,630 tracts, baptized 101 persons, and organized two Sunday Schools and one church.

With so many unmistakable evidences that the efforts of our Home Missionary Union have been greatly blessed and prospered in the past, there can be no reasonable doubt as to the future success of this important enterprise. Your Board sincerely hope that the measures already initiated with a view to more perfect combination in our denominational work, by allying Home and Foreign Missions with Education in connection with our General Convention, may be speedily carried into practical effect. "What God hath joined together let not man put asunder."

Respectfully submitted in behalf of the Executive Board,

W. H. WARREN,

Corresponding Secretary.

June 13th, 1878.

**LIABILITIES.**

Rev. D. W. Crandall*.....	\$ 25 00
W. B. Bradshaw*.....	52 38
G. F. Miles*.....	25 00
E. N. Archibald*.....	30 00
J. Goodwin*.....	85 00
A. W. Barss.....	75 87
D. Freeman.....	143 00
J. F. Kempton*.....	50 00
M. Normonday*.....	204 40
J. Meadows.....	68 33
M. Ross.....	50 00
E. B. Corey*.....	50 00
<b>Total.....</b>	<b>\$864 03</b>

Paid since the end of the financial year.

**ASSETS.**

Due for Books.....	\$ 53 08
Books on hand.....	200 00
Good subscriptions.....	50 00
French Mission premises at Tusket and Saulnierville.....	
	<u>\$303 08</u>

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 18 W. H. Richan  
 19 J. Clark  
 20 E. J. Grant  
 Barrington  
 Dartmouth  
 Dalhousie East





	Lockeport Church, per Rev. E. Whitman.....	70 00
12.	P. D. Kinney, Esq., 1st Yarmouth Church.....	1 00
	Mrs. Jos. Hutchinson, ".....	1 00
April 4.	Baptist Church, Shelburne, per Rev. J. Goodwin.....	4 00
5.	Mrs. J. K. Ryerson, 1st Yarmouth Church.....	20 00
10.	1st Cornwallis Church, per Rev. S. B. Kempton.....	8 25
	Arcadia Baptist Church, Yarmouth.....	5 30
15.	Baptist Church West Sherbrooke, Thos. A. Wilson.....	8 00
24.	Wm. Weddleton, 1st Yarmouth Church.....	5 00
	Mrs. George Sanderson, 1st Yarmouth Church.....	1 00
May 6.	Mrs. John Churchill, ".....	1 00
	Miss Bessie Robbins, Yarmouth.....	1 00
	Baptist Church, River John, collection.....	15 00
	Miss Bessie Robbins, Salem, Yarmouth.....	1 00
	Baptist Church, Forest Glen, Yarmouth Co.....	25 00
	Rev. L. C. Vickery, donation.....	3 80
	Mrs. Hannah Crosby, Yarmouth.....	1 00
11.	Baptist Church, Weymouth, per Rev. J. W. Bancroft.....	8 75
	Collection, Jeddore and vicinity, per Rev. J. Meadows.....	14 00
	Miss Maggie Haley, Salem, Yarmouth.....	1 00
14.	Mrs. M. O. Sterritt, 1st Yarmouth Church.....	5 00
	Collection, Baptist Church, Pubnico, per J. F. Larkin.....	3 40
16.	A. Killam, 1st Yarmouth Church.....	2 00
	Mrs. S. A. Smith, Yarmouth.....	1 00
	Robert Frizzle, Esq., Mabou, C. B.....	20 00
	Collection, Pubnico Church, per W. B. Bradshaw.....	13 40
	Collection, New Harbour, per Rev. A. W. Barss.....	13 50
23.	Mrs. Powell, 1st Yarmouth Church.....	2 00
	Miss Patch, ".....	1 00
	Estate of Deacon Samuel Brown.....	12 00
	W. H. Gridley, Esq., 1st Yarmouth Church.....	20 00
	Collection, Riverdale, Yarmouth Co., per Rev. P. R. Foster.....	13 00
	Rev. P. R. Foster, donation.....	5 00
	Miss Page, Temple Church, Yarmouth.....	4 00
	Collection, West Bay, C. B., per Rev. M. Ross.....	15 00
	Baptist Church, Windsor, per E. D. Shand, Esq.....	40 00
	J. A. Richardson, Yarmouth.....	1 00
	J. H. Hurlburt, Temple Church, Yarmouth.....	1 00
	Mrs. J. H. Eldrige, 1st Yarmouth.....	1 00
	Hiram Goudy, Temple Church, Yarmouth.....	2 00
	Mrs. Hannah Wyman, 1st Church, Yarmouth.....	2 00
	Balance on books, \$0.51. Books sold, \$38.00.....	38 00
	Books sold, \$31.54, \$0.60, \$13.24.....	45 34
	Cash received for books, \$2.18. do. from Temple Ch., \$15.00.....	17 18
	Rufus A. Newcomb, Sabbath School Looks.....	8 00
	Rev. W. H. Richan, ".....	14 00
	Tracts sold, \$1.77. Clementsvale Sabbath School, \$20.00.....	21 77
	Bear River Sabbath School, \$60.00, \$17.00, \$4.37.....	81 37
	Arcadia Sabbath School for tracts.....	2 00
	Rev. J. Brown, \$1.00. Do. 1.03.....	2 03
	Thomas Annis, Brooklyn, Queens Co.....	7 00
	Tusket Sabbath School, Yarmouth Co.....	17 00
	Hebron ".....	18 00
	Saint Mary's ".....	11 00
	Beaver River " books and tracts.....	13 00
	Deerfield " Yarmouth Co., \$5.40. Temple, Yar., \$50.00.....	55 40
	Collection, New Glasgow, per Rev. C. H. Martell.....	38 00
	" Maitland, Hauts, per Rev. W. C. Craig.....	17 00
	" E. H. Sweet, Cape Wolf, P. E. I.....	67 00
	PRINCE EDWARD ISLAND DEPARTMENT.	
31.	Collection, Cavendish, per Rev. J. B. Woodland.....	184 00
	" " per Rev. J. C. Sparr.....	68 00
	" Dundas, per Rev. J. A. Kidson.....	35 00
	" Clyde River Church.....	5 00
	" Charlottetown.....	3 00
	George Davis, Esq., donation.....	200 00
	Mite Missionary Collection, Charlottetown Church.....	2 00
	Collection, Summerside Church.....	10 00
	J. S. McDonald, Esq., donation.....	2 00
	Cavendish Association.....	170 00
	Balance in Island Treasury, July 1877.....	184 00
	Wolfville Baptist Church, per J. S. McDonald.....	30 00
	Hebron Church, Yarmouth, per Rev. A. Cohoon.....	30 00
	A. C. Robbins, Esq., 1st Yarmouth Church.....	150 00
	Sale of books, ".....	90 00

Examined and found correct,

JOSHUA HUESTIS, }  
P. D. KINNEY, } Auditors.

\$451



CONSTITUTION  
OF THE  
N. S. Baptist Home Missionary Union.

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1.—The consolidation of our Home Missionary organizations, both English and French, would, in the estimation of this Convention, tend to the more rapid advancement of the Redeemer's Kingdom in this Province;—the French Mission to be considered a separate Department, and all gifts, bequests, &c., made to the French Mission go to that Department.

2.—This Convention shall be called the Nova Scotia Baptist Home Missionary Union.

3.—The object of this Union shall be to promote the spread of the gospel throughout the Provinces of Nova Scotia, P. E. Island, and the Island of Newfoundland, the fostering of feeble churches, the planting of new ones, and the dissemination of denominational literature.

4.—This Union shall be composed of ordained Baptist ministers in good standing with their respective churches in the Province, and delegates appointed by the churches, each church in good standing with its respective Association sending not more than three delegates; together with the President of Acadia College, the Principal of the Theological Institute, and the Principal of Horton Academy, the same being members of Baptist Churches in good standing.

5.—The officers of the Union shall be a President, who shall be elected annually by ballot; four Vice-Presidents, one from each Association, two Secretaries, and an Auditor, all of whom shall be appointed by open vote.

6.—The Union shall annually appoint and locate an Executive Board of thirteen suitable men, seven of whom shall form a quorum; and every Baptist pastor in the Province shall have the privilege of meeting with the Board, and taking part in its deliberations, but not voting; the officers of the Society named above to be ex-officio members of the Board.

7.—The duty of this Board shall be to conduct the Missionary work of the Union, and report yearly to the same, or oftener if required.

8.—There shall be an Annual Meeting of the Union, held in each of the Nova Scotia Baptist Associations in turn, to assemble the day previous to the meeting of the Association with which it is held, at 10 o'clock, a. m.

9.—This Union shall appoint annually a Board of Directors to consist of eight from each Association composing the Union, whose duty it shall be to give advice to the Executive Board in cases of emergency, and by the written requisition of eight or more of whom, the President shall call a special meeting of the Union.

10.—No alteration of this Constitution shall be made unless by a two-thirds affirmative vote of the members present at an annual meeting.

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