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REPORT
of the
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Baptist Association.
1896,
also
MINUTES
of the
N. B. Southern, B. Y. P. U.
Convention.

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Baptist Association

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HAMPTON VILLAGE, July 11th, '96.

The Seventh Annual Session of the New Brunswick Southern Baptist Association met today at 10 a. m., with the Hampton Village Baptist church, the retiring moderator, Rev Geo. Howard, in the chair. After an enjoyable and profitable hour of devotional service, the roll of delegates was called and responded to as follows:

- BRUSSELS ST., ST. JOHN, { Rev. G. M. W. Carey, D.D.,
W. M. Allwood,
N. B. Cottle,
James S. May,
T. H. Hall.
- CARLETON, { Rev. G. W. Schurman,
Mrs G. W. Schurman,
J. W. Peters,
Mrs. J. W. Peters.
- CARDWELL, { Rev. E. C. Corey,
Mrs. E. C. Corey.
- GERMAIN ST., ST. JOHN, { Rev. G. O. Gates,
Rev. S. McC. Black,
J. H. Harding,
Mrs. Lois Duval.
- GREENWICH HILL, { C. Pitt,
J. McBay,
C. Wallace.
- HAMPTON VILLAGE, { Rev. G. Howard,
Samuel E. Frost,
Sylvester Morrell.
- HILLSDALE HAMMOND, { Rev. R. M. Bynon,
Miss Jessie Tabor,
W. Fowler,
Spurgeon Smith,
Herbert Baird,
Weldon Pickles.

KARS—Nevin Vanwart,
 LAKE VIEW—Rev. T. W. Kierstead.
 LEDGE DUFFERIN—John Webber,
 LEINSTER ST., ST. JOHN, { Rev. E. E. Daley,
 { Mr. and Mrs. Davidson,
 { T L Hay,
 { Mrs John Masters.
 MAIN ST., ST. JOHN, { Rev. J. A. Gordon,
 { Peter Gordon,
 { Lillian Roberts,
 { Edson Wilson,
 { John Chamberlair.
 MUSQUASH, { Rev. J. D. Wetmore,
 { David Thompson,
 { C. F. Clinch,
 { Oscar Hanson,
 SMITHTOWN, { N. D Bonnie,
 { Henry Belyea.
 SPRINGFIELD 1ST, { Rev. S D. Ervine,
 { Geo. Edgar,
 { Wm Perkins.
 SPRINGFIELD 2ND, { Wm. Kierstead,
 { A Leonard.
 ST. GEORGE 1ST, { Rev. A. H. Lavers,
 { Miss Kelman.
 { Rev. W. J. Thompson,
 { J. S. Titus,
 ST. MARTINS, 1ST, { A. W. Fownes,
 { M Kelly,
 { J. P. Masters.
 ST. MARTINS 2ND, { I. B. Howard,
 { James Floyd.
 ST. STEPHEN,—E. Hughes.
 COLLINA, { Jacob Kierstead,
 { Wm. A. Kierstead.
 SUSSEX, { Rev. J. B. Champion,
 { E. Buchanan,
 { Gladys Keith,
 { Ml. W. H. White,
 { Mrs. W. H. White.
 TABERNACLE, { Rev. E. K. Ganong,
 { W. H. Morell,
 { MIs. C. W. Morell,
 { James Brown.
 UPHAM, { Judson Beetle,
 { John Beetle.

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The following officers were then appointed:

MODERATOR—Rev. A. H. Lavers.

VICE DO—Rev. E. E. Daley.

SECRETARY—Rev. J. B. Champion.

ASSIST. SECRETARY—Rev. G. W. Schurman.

TREASURER—Deacon S. E. Frost.

The Committee of Arrangements was appointed as follows: Revs. G. Howard, G. O. Gates, S. D. Ervine, and Deacon S. E. Frost.

Rev. G. O. Gates was added to the Committee on Education. Rev. S. D. Ervine to Committee on Home Missions. Rev. G. W. Schurman to Committee on Den. Literature. Revs. W. J. Thompson and E. C. Corey to Committee on Temperance.

On motion Revs. J. A. Gordon, G. W. Schurman, W. J. Thompson were appointed a committee to read the church letters to the Association. The remainder of the forenoon was occupied in the reading of these letters, closed with prayer by Rev. S. D. Ervine.

Saturday Afternoon.

The moderator called on quite a number to offer special prayer for God's blessing upon and presence in the meetings. The good feeling among the brethren and the manifest power of the Holy Spirit in all the lessons showed the wisdom of this course, and God's willingness to answer prayer.

In taking up the routine work of the Association, Rev. S. McC. Black and Rev. E. C. Corey were appointed a committee on questions in church letters. The report of the Committee of Arrangements was received as follows for the Sabbath services: Hampton Village Baptist church, early morning prayer meeting led by Deacon Cottle. 11 a. m., Associational sermon by Rev. G. W. Schurman. 3 p. m., sermon by Rev. A. H. Lavers. 7 p. m. sermon by Rev. A. B. McDonald.

St. Martins--Rev. T. W. Kierstead; Carleton--Rev. W. J. Thompson; Norton--Rev. S. D. Ervine; Hampton Village, Presbyterian--Rev. E. C. Corey; Hampton Station, Methodist--Rev. E. K. Ganong.

On motion Rev. W. E. McIntyre, Prof. Wortman, Prof. S. J. Case, Rev. Mr. Young (Methodist clergyman) were invited to a seat in the Association.

Rev. G. O. Gates, in giving a verbal report on obituaries, said while some esteemed and beloved laymen had been called away by death, the ministerial ranks had been left intact and at the suggestion of the moderator, he led in prayer recognizing God's dealing with us in this matter.

Rev. S. McC. Black read the following report on Denominational literature :

REPORT

on Denominational Literature.

The subject with which this report is to deal is one in connection with which a great many trueisms have been uttered from year to year and a great many excellent remarks have been made in this and in other of our Associations. The matter is doubtless of sufficient importance to justify the repetition of the statement that it is a matter of great moment what kind of literature is admitted to our Baptist homes and read by the members of our families. From many publishing houses and from countless newspaper offices a constant and mighty stream of literature, good, bad and indifferent, is poured forth upon the World. Much of this, of various character and quality, is seeking admission to our homes, and unless great care be exercised, by those, whose duty it is to be guardians in this matter, the bad is quite as likely to obtain admittance as the good. Good literature with its instructive, edifying and refining influences is among our choicest blessings. One which should be jealously conserved, thankfully and wisely used. It makes for the upbuilding of manhood and womanhood, intelligent, strong and pure. Bad literature is demoralizing and in its worst forms unspeakably evil. It is one of the most subtle evils against which we have to contend. The poison of asps is in it, frequently hidden under a bait as sweet as the droppings of the honeycomb. Christian parents are under the highest obligations to exercise intelligent care that the literature which finds entrance to their homes and into the minds of

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their children may be wholesome, such as shall awaken aspirations to noble and virtuous living, not such as shall plant and nourish in the youthful mind the seeds of folly, vice and crime. Pastors, and all who, by reason of leading position or superior intelligence, are fitted to do so, should seek to give parents as much aid as is possible in this matter and assist in promoting the circulation of good and wholesome literature in the community.

As to the literature especially adapted to the cultivation of sound doctrine and the upbuilding of Baptists in their holy faith, your Committee, as a matter of first and supreme importance command the reading and study of the Holy Scriptures, and especially of the New Testament. MORE BIBLE, especially more New Testament is the great need. Let it be expounded in our pulpits, taught and memorized in our Sunday Schools, and our homes. There is perhaps too much preaching and teaching ABOUT the Bible and too little preaching and teaching of the Bible itself.

It is highly desirable that Baptists should be intelligent in regard to their history and in regard to the doctrines held by us as a people. The B. Y. P. U., your committee is glad to know, is in many instances doing a valuable work in this respect. Let such work be encouraged. Every Baptist home should have one (or more) Baptist History. There are several; Cramp's, Armitage's, Newman's may be mentioned, also especially Vedder's short history, which; every Baptist can afford to own and find time to read true Baptist doctrines, and principally the American Baptist Publishing Society have issued many valuable books in cheap forms, setting forth the Baptist position. So that no Baptist has an excuse for not knowing a good deal about the history of his denomination, the work of the men who have been prominent in it and the principles for which, as a Baptist, he is supposed to stand.

In connection with this subject the literature of the Sunday School is highly important. In the matter of lesson helps for teachers and scholars the best are the cheapest, and the needs of Baptist Sunday Schools in this respect, your committee believe, are very satisfactorily met by the helps supplied by the American Baptist Publishing Society.

The work of the Baptist Book Room, Halifax, which supplies these helps, S. S. books and other denominational, and general religious literature, is commended to the churches of this Association. The work which the Book Room is doing is highly important and is being efficiently carried on.

Your committee believes that one of the most important factors in supplying the needs of our churches and our homes in the matter of denominational literature is a good denominational newspaper. Whether the Messenger and Visitor meets the needs and demands of our people in this respect it is not for the writer of this report, considering his relations to the paper, to pronounce his opinion. Your committee, however, would say that constant and strenuous efforts are being put forth on the part of the publishers and the editor of the Messenger and Visitor in order to make it as helpful and as effective in its mission as possible. In this they have much encouragement to believe that their efforts meet with a large measure of appreciation. Your committee would, therefore, commend the paper to the Baptist families of this Association, believing that it is for their highest interest that the paper should be taken in every home and that no one who is not a constant reader of it can be as intelligent respecting our work and our interests as a denomination as every Maritime Baptist should be.

Your committee believe that colportage work, if efficiently provided for and conducted would be a valuable adjunct in introducing good literature in the more sparsely settled parts of the country and also in promoting Evangelistic work. It is hoped that either through the Book Room or by other means provision may be made for the prosecution of colportage work.

S. MCC. BLACK,
Chairman.

In speaking to the report, Rev. G. O. Gates in his usual forcible and pleasing way, warmly commended the report, and impressed among other things the need of having the Bible itself read and taught in preference to talk ABOUT the Bible.

Deacon Cottle protested against the prevalent

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reading of goody, goody religious novels that took away the appetite for Bible reading.

Rev. W. E. McIntyre spoke of the need of placing good Baptist histories in the Sunday Schools.

Brothers Elliott and Hall spoke of the benefit they had derived from, and the interest they had taken in, the fragmentary history of our pioneer Baptists as published in the Messenger and Visitor, which paper they, with other speakers, heartily commended.

Rev. J. H. Hughes referred, in view of the change of attitude of other denominations toward Baptists, to the need of sound instruction in Baptist doctrine and history as a preventative from being "swallowed down" by other denominations.

Rev. J. A. Gordon said "if others swallowed a true Baptist, their experience would be like that of the whale's with Jonah. The best safe-guard against loss to ourselves is a warm, healthy, Spiritual condition in the churches."

Rev S. McC. Black thanked the speakers for their kind words of commendation of the report and of the Messenger and Visitor, spoke of his pleasure and willingness, as editor of the paper, to publish the histories referred to, and expressed the hope that more of the kind would be forth coming. He was very glad to know that Rev. W. E. McIntyre was writing a history of Baptist authors.

The report was then adopted by the Association.

The following report on Temperance was read by Rev. E. C. Corey.

TO THE CHURCHES REPRESENTED IN ASSOCIATION AT
HAMPTON:

The Committee on Temperance beg leave to report, That the outlook for the temperance cause is not as encouraging as we would desire.

As the report from the Grand Division and Grand Lodge, of this province, show a falling off in the membership of both orders, and the efforts in the recent Dominion election made by the temperance party to secure to the House of Commons, the return of candidates pledged to prohibition did not receive that hearty support that the merits of the cause, and the responsibilities of our high profession led us to hope. Notwithstanding its many apparent discouragement

ments, your committee are of the opinion that there is a growing sentiment in favor of prohibition and that the introduction of temperance text books in our common school is a move in the right direction and augers a brighter day for the prohibition movement in the near future. Your committee would urge upon the churches the necessity of a more decided stand coupled with a deeper interest in this good cause.

E. C. COREY,
Chairman.

The report after being spoken to by Brothers Kelly and Elliot was adopted.

On motion the Clerk and Rev J. H. Hughes were appointed a committee to print the minutes in the present form, contributions and pledges to cover the expense of the same were they received from the churches.

On motion a committee of Revs. G. O. Gates and J. A. Gordon were appointed to report on the matter of the financial statements of the churches to the Association.

Adjourned with prayer by Bro. John Harding.

Saturday Evening.

At this service good music was furnished by the choir. Rev. A. H. Lavers read Isaiah 53. Rev. S. D. Ervine led in prayer. Rev. R. M. Bynon preached from 2 Peter 2, 4. The sermon faithfully presented the warnings of God to the unrepentant, (1) God spared not the angels that sinned; (2) spared not the old world; (3) spared not the old branch; (4) spared not His own son.

Rev. S. D. Ervine led the social service which was a lively one of deep interest, over 70 taking part and one young man expressing a desire to be saved.

Sabbath Services.

Early morning prayer meeting led by Deacon Cottle. In this service much of God's power was manifested; many were moved to tears in prayer, and while soul stirring testimony of God's goodness

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was uttered. No one in the meeting could reasonably doubt that God is heard of those who enquire of Him.

Eleven o'clock service opened with doxology; invocation, Rev. Milton Addison; reading of Scriptures, Rev. J. B. Champion; prayer, Rev. G. W. Springer. After the offering had been taken and an Anthem sung by the choir, the Moderator made sympathetic reference to the illness in the home of Rev. W. C. Goucher, who had been appointed to preach the Association sermon. The alternate, Rev. G. W. Schurman, though having only a day's notice that he would be expected to preach the associational sermon, presented a timely and instructive discourse from Acts 2: 47, and I Cor. 3: 6, 7, of which the following is intended to be and outline:

The purpose of an associational sermon is to stimulate the delegates in church work and enterprise; this is perhaps impossible with some church members, as they are no good whether home or away, but the churches are not apt to choose such as their representatives at associations. Each of the Scripture selections form part of the narrative of the N. T. church movement. The first, the Pentecostal movement; the second, the Reformation movement, which Paul spent 1½ years in preaching foundation doctrine, which among other things explained the relation between the workers, Paul and Apollis, and their works, planting and watering, this leading to the relationship to God, which determined this, so the theme born out of it is, **GOD IN THE WORK OF REDEMPTION.**

I. God's method in the work. The result of that method was "He added unto the church daily such as were being saved," thinking about His method leads to the observation that His workers are in danger of taking one or two extremes, dependance on the instrument alone, or dependance on God and oblivious of the instrument. The latter is more frequently the mistake. The pastor's doctrine in that case is, Nothing is too hard for God to do, so let Him do it; the church practice is sure to correspond, and a do nothing church the result.

When the text says, "the Lord added" it does not mean that it was done irrespective of agency, any more than when we say Flewelling & Co. cut a

million feet of lumber, there is no intention to assert that the proprietors did the manual labor. The Corinthian difficulty arose out of this error, some liked the orator, some wanted the philosopher; they forgot the instrumental relationship of each preacher to God. The fact is unquestionable God's method of work is through instruments—men. No case to the contrary ever known.

II. What kind of men God works through? We must consistently depend on the narrative for this information, the DISTINCTIVE characteristic is not NATIVE ABILITY, though needed, for many have this, but are not thereby the men God works through; not CULTURE, though that brings all the native force in man in training for work. It is the baptism of the Holy Spirit, "being full of the Holy Spirit." All the Apostles and Christian workers have differed very much in native ability, culture, training and occupation, but as history confirms, this distinctive characteristic of being "Spirit filled" is the one that gave power where mere intellectual ability would have failed in the great work of advancing God's Kingdom in the world. There is repeated reference to this Spirit given characteristic, in speaking of the N. T. workers. The Lord, while he is in practice, recognized the good of training, yet in final direction instructs the Disciples to tarry at Jerusalem for that which was cardinal and indispensable, this power from on high. Without that not only would native ability be no good but native weaknesses would not be overcome, as in Peter's case; without that, culture would be useless in determining what truths to preach and how to preach them. Ministers preach geology and history, &c, when only cultured. While not undervaluing native ability and culture, yet of all the successful Evangelists of the day only one, perhaps, could be named that has more than a common share of these qualities. Yet, let us remember as we go home, that while the instrument determines to a large extent the kind and quality of service, yet the power of the Holy Spirit must be recognized in association with the instrument it uses.

III. Briefly notice the order of time in God's work, "added to the church DAILY," 3,000 saved at the start, but the work does not stop. The receiving of 50 one Sunday and not another convert or baptism

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for 3 or 4 years is neither Pentecostal, Scriptural nor God's plan. The belief that God can only save souls in the winter, that He is a winter God, means that God's attitude changes. John saw the door open, which shall not be shut till the end of the age; the windows of Heaven are not shut 9 months in the year. A man with a family of 10 unsaved ones objected to the time for holding special meetings, "for we must not hurry God." God saying "prove Me now," the deacon says "don't hurry," but his belief underwent a reformation when next night he saw his wife and two children led to Christ. God's set time is now. Students in preaching, during vacation, believe that, or there would not be such good work done in leading persons to Christ. God uses the man, however, meagre his attainments, who expects the Holy Spirit to work with him and through him DAILY. This brings with it a great responsibility. God's plan never presents or postpones salvation. Do we? "Today, harden not your hearts." "After so long a time" means, if anything at all, that they might have turned before.

Sunday School Session.

Opened with prayer by Deacon Cottle. After the school had read the lesson from II Samuel, 5: 1-12, addresses were delivered by E Hughes on Interest in S. S. Work, and what was being done in St. Stephen in this work; by J. B. Champion, on Opportunities in the Work, and by J. S. Titus, on Progress of the Work in St. Martins.

3 O'clock Preaching Service.

Invocation by the Moderator; reading of Scriptures by Pastor Schurman; prayer by Pastor Corey; sermon by Rev A H Lavers from the text, Matt. 8: 11, 12. The following brief abstract does very scant justice to this discourse which was enjoyed by all present:

The people in the East have a tradition of a strange bird, whose shadow resting on a human head, foretells a crown to that individual. May the Heavenly Dove

that descended upon the Christ, enshadow us, that the Crown of Life and Glory may be ours. The occasion of the words was in the zenith of Christ's popularity after the sermon on the Mount. A multitude had gathered, the centurion's request had been made; the Lord's answer had brought out that memorable protest from the centurion who exhibited such faith as had not been found in Israel. In commenting upon it our Lord gives the graphic forecast of the coming of the sons of faith in the coming ages from every land; and also the obverse side, descriptive of the lost. This is like a reversable picture in a European art gallery, one side presenting bewitching beauty, the other, repulsive horror.

First consider the pleasant side, many, notwithstanding all Christ has done, believe that the majority will be lost, and a small minority saved,

"Broad is the way that leads to death,
And thousands walk together there,
But wisdom shows a narrow path,
With here and there a traveller."

But, Christ says, MANY shall come, that is multitudes, millions, since none of the words are non-essential; note the force of SHALL, no perhaps about it. What encouragement for S. School workers, for all Christian workers, the work is not in vain, they SHALL come.

Where shall they come from? (1) Geographical interpretation, the world over, and from all ages, so far there has been a literal fulfilment; there is encouragement in that too for missionary work. (2) Moral interpretation, the world wide, human brotherhood in Christ meeting in Heaven and reclining the weary head on the sympathetic breast. Heaven shown to be sympathy and rest after toil and trouble. Illustration from the Cotter's Saturday Night, the meeting around the home hearth after the week's toil, and the union around the family altar, Heaven not only a place of feasting. Illustration, the husband who unnecessarily left a pleasant home, in exchange for the hard fare of a seaman's life; one trip cured him, and the pleasant scene at the home afterwards, on his return, re-union with family and union with the church. Heaven a place of Holy companionship, to whom our loved ones go, as they pass away. A Hindoo child, when dying, told her parents

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not to cry for her; she was going to see Mrs. Judson, but correcting herself, said she must see Jesus first.

Heaven, a kingdom, not a place of disorder and confusion. In the centre that one crowned head, surrounded by "all those that love his appearing.

Looking at the reverse side of the text, that refers to the lost, embracing not only Jews, but all who have heard as much and more than they. The rebellious, stubborn refusers must be cast out. May none of us ever know the depth of woe expressed by the words of the Lord concerning such, -Cast into outer darkness.

Sunday Evening Service.

Invocation by Rev. E. C. Corey; reading of Scriptures by the Moderator; prayer by Rev. G. W. Springer. The Moderator made reference to the fact that 38 years ago the preacher, of the evening, was ordained in this church, and one of the brethren (Pastor Springer) laid hands on him in the ordination service, was on the platform with him tonight. Rev. A. B. McDonald then spoke from Luke 13:24. No reporter on earth could reproduce the sermon, the power and sympathetic tenderness cannot be impressed in cold type. A short and very imperfect outline is as follows:

When the question was asked, Are there many that will be saved? our Lord replied the legitimate thing is not to ask questions, but to strive to enter in at the strait gate. In view of the fact of the Lord's faithfulness, we do always better not to ask such questions, but spend our time in seeking the salvation of the lost. The soul of the smallest boy here is worth as much as Paul's. Oh! these wandering boys, God save them.

STRIVE TO ENTER IN BY ACCOMMODATING YOURSELF TO THE GATE. It would be folly to try to drive the horse and buggy into the church. Don't strive with the gate and then go off to find some other gate; better let God strip you of every encumbrance that prevents you from getting in. True, there are many denominations and much false charity, the geography and census definition of Christians is not Christ's, the fact deplored that we can get into the churches without

regeneration, the legerdemain regeneration by a few drops of water helps this, the church gate not the "strait gate." MANY PUTTING OFF THE ENTERING IN because of false notion that it is easy to enter in any time; that a lie; it will be striving anytime. You try how hard it is to fall in love with any particular person. Can you by will power fall in love with Christ? YOU MUST FORGET THE MATERIAL CONCEPTION OF THE GATE, which is Christ, who made himself so by being the sufferer. The gate is always put in the foreground, open,

Some gleanings from the testimonies in the social after-service led by Rev. E. C. Corey :

"I never attended an association when Heaven seemed so near and the people of God so moved by the Spirit." "This has been a good day for Hampton, a day of Gospel feast." "If we delegates are not benefited by this association, we need never come to another for help." "I feel I am a better man for attending this association." "35 years ago Brother McDonald led me down to the baptismal waters. I wanted so much to hear him again, now my wish has been gratified." "Many years ago, it was God's blessing on Brother Springer's words, that led to my conversion." "This is my first attendance at an association, and I have been so delighted with it; I shall never be able to forget it." "I have been 60 years on this journey Heavenward." "I can commend the power that has kept me for over 50 years." "It is only 5 or 6 months since I gave my heart to Christ, but it has been such a happy time." "I wish to acknowledge the friendship of Christ and the helpfulness of these meetings." "I have attended the last seven associations, but I have felt more of the power of Christ in this than in any."

Monday.

An early morning prayer meeting, led by Deacon J. S. Titus, was much enjoyed by those present.

Morning Session

Opened with prayer. Minutes of previous sessions read and approved.

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Revs. G. M. W. Carey, D. D., and J. H. Hughes were appointed a committee on the circular letter.

Brother E. M. Sipprell, being unable to be present had forwarded the report on Sabbath Schools to the Clerk. The report, after being slightly amended, was adopted as follows:

TO THE SOUTHERN BAPTIST ASSOCIATION, HAMPTON,
N. B.,

DEAR BRETHERN,—In the absence of reliable data we are unable to give an exact statement of the number of Sabbath Schools, scholars and teachers within the limits of the Association as also of the number of conversions, increase or decrease in membership, monies raised etc., but from information we have received we are able to report an increasing interest in Sabbath School work and a larger number than usual of additions to the membership of the churches from the Sabbath Schools, as also to state that there is an improvement in the character of the teaching, and it is sincerely hoped that continued efforts will be put forth for further improvement in this direction as well as in the qualifications of the teachers. We would suggest that pastors from their pulpits call frequent attention to the importance of Sabbath School work and that they urge parents to spare no effort to increase the interest of the family in Bible Study, and by reading the Home Reading in connection with the Sabbath School lessons as well as the lesson itself and an occasional reference to points in the Sabbath Schools lesson to supplement and deepen the efforts of the teacher. In view of the fact that we stand as a people for New Testament doctrine and practice, we cannot too earnestly urge the systematic training of our children from their earliest years in Gospel, truth and our distinctive denominational principles.

Signed on behalf of the Chairman.

E. M. SIPPRELL.

In speaking to the report, Rev. W. E. McIntyre objected to the adoption of a statement, that we are too lax in Sabbath School work, systematic training and education of our children; while intending to

stimulate work in that direction it might hit another target than the one aimed at, and be used against us by unfriendly persons in other denominations. Rev. G. O. Gates agreed with the last speaker and called attention to what was being actually done in this direction. Deacon Cottle thought the lack referred to was in home training. Brother Elliott referred to the many cases of need in the matter discussed, as observed by the writer of the report, while he travelled through the country. Rev. J. A. Gordon accepted the principle, but was averse to the phraseology, since our B. Y. P. U. furnishes the only systematic training and education, that is to be found in the churches of any denomination. As a denomination we have proportionately a greater number of regular communicants than any other; as for Main St. Sabbath School it had increased 150 in numbers during the year. Brother Hall wished there had been something in the report about committing Scripture to memory, and also advanced the idea of a denominational S. S. Union. Rev. W. E. McIntyre, J. A. Gordon and Brother Elliot were added to the S. S. committee to embody some of the suggestions in the report. The report was then adopted after some slight change in phraseology.

The report on systematic beneficence was presented by Deacon J. S. Titus.

DEAR BRETHERN,—Your Committee on Systematic Beneficence wish to submit the following report:

Whereas, it is much to be regretted that our people, as a body, do not adopt a system for giving and thereby, when called upon to give, no matter how urgent the call may be, nor yet how much they feel the need of giving, have not the necessary funds on hand.

Therefore, your committee deeply feel the necessity of urging the people to adopt a system of laying aside a portion of all their income for benevolent objects as required in I Cor. 16: 2, which, reads as follows: Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. According to Old Testament times at least one-tenth was required. Now, let us figure a little, even upon one-half of the above, being only one-twentieth of the income. For instance, a person receiving \$4 per month and

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giving 5 cents out of each dollar would pay \$2.40 for the year, or a person receiving \$3.00 per week, at the same ratio, would pay \$7.80. A church of two hundred members paying \$7.80 each would amount to \$1,560.00 for the year, which would give \$800.00 for pastor's salary, \$400.00 for church expenses and repairs and \$360.00 for missions, or two hundred persons receiving six dollars per week would raise \$3,120.00 for the year, which would give \$1,500.00 for salary, \$600.00 for church expenses and repairs, and \$1,020.00 for missions. Now, dear fellow workers, you can readily see that if that system were carried into effect, though at a very low rate, it would fill our treasuries, and with the blessing of God, a greater work could be accomplished for the Lord.

Yours in Christian fellowship,

J. S. TITUS,
J. B. CHAMPION, } Com.
S. E. FROST,

Hampton, N. B., July 13, 1896.

Rev. Dr. Carey spoke in favor of weekly giving. He had long practised it and found it a good system in many respects. He mentioned the case of a working girl in his church who was giving twenty-five cents a week. The support of the Lord's work should be considered as having the first claim on our income.

Rev. G. O. Gates said the church building and the preacher are the best paying financial investments in the community, and provision for the local church work should not be regarded a benevolence to be provided for by the Lord's tenth. In view of the tremendous needs of the heathen world the tenth should go to those beyond ourselves. The report he thought did not go far enough.

Rev. E. C. Corey said the tenth in the Old Testament times was for the support of the priesthood—the ministry. The report he thought was in harmony with that idea.

Rev. W. J. Thompson thought that as a practical matter it would be a great step in advance if Christians in general should give one-tenth to religious work.

The report was then adopted.

A question was asked the Association, whether a church member having received a letter of dismissal from his church to unite with another church but not

having yet been received into the latter, has a right to vote in the former. The question, being referred to the committee on question in letters, was answered in the affirmative. This was endorsed by the Association.

On motion, reading of the church letters was then resumed till the close of the session.

Prayer by Rev. A. B. McDonald.

Monday Afternoon.

Opened with prayer by Rev. J. B. Champion.

After the reading of the minutes, the report of the Committee on Financial Statistics, and Association Report was received. **CLERKS OF CHURCHES WILL DO WELL TO NOTE CAREFULLY THE FIRST PART OF THE REPORT.**

Your committee recommend that, hereafter, the columns under the head of Property and Finance be made up to Dec. 31, preceeding the meeting of Association, instead of May 31, as heretofore, and that the Committee on Printing the Association Report, be left free to use their own judgment as to the amount of matter to be printed. On motion, the report was adopted as a whole.

Owing to illness in his home, Rev. E. E. Daley could not be present to read the circular letter, but had forwarded the same by Rev. G. W. Schurman, who presented it to the Association.

The following is an outline of the circular letter, which owing to the lack of space could not be printed in full:

The Southern Baptist Association convened, at Hampton, to the churches of the Association. Greeting.

At the close of another associational year, we are assembled in this beautiful village to do the business of ten churches. We have received a cordial welcome from pastor and people and are enjoying the hospitality of invited guests.

At our last Association it was decided that our associational letters should be a more direct reply to the letters from the churches than they have hitherto been.

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the tidings of such a heavy accession to the membership of our churches as they did last year. Last year nearly five hundred were reported baptized. This year there have been more than three hundred. These are largely from the churches outside of St John. Over half of this number has come from the Sabbath School.

The Association would like to call the attention of the churches to the social service. By the statements of the letters it is evident that not one-third of our membership is found each week in the prayer meeting. This is a matter fraught with danger to us. "Let us not forget the assembling of ourselves together."

Your Association also feels that in the coming year strenuous efforts should be put forth to increase the contributions of our churches to denominational work. We are not growing in the grace of unselfish giving. Our treasurers ought to be able to say like one of old, who said, "to their power I bear record, yea and beyond their power they were willing of themselves, praying us with much entreaty that we would receive the gift."

Your letters suggest another matter which may be a cause of gratitude or an evidence of weakness in our churches. During the last year, among over five thousand church members, there has not been a single case of discipline. This may be because God has kept our membership, or it may be that the weeding work has been neglected. The church is the bride of Christ and as such, should exercise the utmost diligence to keep herself undefiled.

It is moreover desired by your Association, that a greater interest be taken in it by the churches. The manner in which many of the letters are filled out and the difficulty of securing delegates seems to declare this. "What is worth doing is worth doing well." Let us have a full representation from each of the churches. The more brands the more fire.

The Association has to express its regret that so many of the churches are pastorless. It trusts that the time will speedily come when the stronger churches will be more able to help the weaker. But to the weak churches the words of the Lord come,

saying, Be not weary in well doing for in due season ye shall reap, if ye faint not.

There are other things to which your attention might be called, but these must be left to a future occasion. Let us, realizing that time is flying, seize the golden moments that remain. We are trusting that the coming associational year may be one of great blessing.

On motion, the letter was adopted by the Association.

The report of the Committee on Education was next taken up. Bro. T. H. Hall read the report as follows:

Your Committee on Education beg leave to make the following report:

So far as New Brunswick is concerned they have nothing very cheering to say.

The door of the Union Baptist Seminary, at St. Martins, which were closed in 1895, have not been reopened. This is to be deeply regretted. As the loss we sustain, as a denomination, by not having an institution of our own, in this province, is very great. Educational institutions do more to shape the mental, moral and religious character of a province or state than any other influence. Other denominations have within the past few years established schools which are in a more or less flourishing condition. These, in many instances, are taking students that would otherwise be in our own seminary, were it open.

Whatever mistakes we have made in educational matters in the past, we should not now, in this age of advancement, lay aside our armor and allow other institutions to take the work that our fathers years ago began so well, and labored so hard to establish. We want an Academy right here in St John or in some equally accessible centre. While we rejoice at the efficiency of our academic institutions, at Wolfville, and would urge for them a consistent and loyal patronage of all our people, nevertheless, we have the strong conviction, another academical institution for this province is a prime necessity for the achievement of the best results in our educational department.

One of the strongest factors for our advancement as a denomination is the educational training of our young men and women. To lose sight of this fact,

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and allow the work to be done by other hands, must cause the loss of much of our prestige.

Whatever may be the financial position of the St. Martin's Seminary, to-day, which position is to be deplored, it should not discourage us, or be taken as an excuse for not doing more work in this direction. We believe that at the present time or in the near future it is most desirable to establish a school for youth of Baptist families in this province, be it in ever so small or humble a way.

The institutions at Acadia have and are doing a great work for these provinces. The result of which is being manifest in science, art and literature, and in fact in all branches of higher, moral and intellectual attainments.

We are glad to learn that our institutions, at Wolfville, are in a very prosperous condition with a large attendance of students. The Seminary, under the management of the principal, Miss True, is doing most efficient work. The Academy, under Principal Oaks and his able assistant, Prof Case, has just closed a most successful year. A large class (28) of young men and women graduated from the college at the last anniversary. The closing exercises being of a very high order.

The noble gift of \$100,000 to the endowment fund of the college by Godfrey P. Payzant, of Windsor, N. S., will be good news to every lover of that university, especially to those of us who have long hoped for a return to the primitive idea cherished by the fathers in establishing, here on our own soil, a school for the prophets.

The news of the resignation of Dr. Sawyer, as President, was received with profound regret by all. A man peculiarly fitted for the position, and especially for the trying duties and responsibilities of his time.

When lately, in a public journal of a city of the neighboring Republic, Acadia was spoken of as rather an inferior college, reports were solicited from six of the principle universities of that country. All of these reports showed that the students of Acadia stood in the front rank in every instance.

When our fathers planted those institutions of learning, at Wolfville and at Fredericton, it was with a noble purpose and at great sacrifice. We, their descendants, inherit a responsibility and a trust that

we cannot ignore or allow to wane with honor to ourselves or justice to the memory of the departed.

Dr. Carey spoke in praise of the report and moved its adoption.

Prof. Wortman, of Acadia College, being present, on the invitation of the Moderator, addressed the Association. Prof. Wortman expressed his pleasure in being the representative of the College to the Association. He could heartily endorse the report. From his connection with the New Brunswick Seminary he was led to feel strong interest in the educational work in the province and to regret deeply the disasters which had overtaken St Martins Seminary. But the work which had been done in connection with that school had not been lost and we must hope for the revival of Baptist Academic work in this province. Alluding to the work in connection with the institutions at Wolfville, Prof Wortman paid a high tribute to the work of the fathers who had laid the foundations, alluding also to the important work in connection with the establishing of the common school system of N. S. and N. B. by a graduate of Acadia College. Baptists were under obligation to give their people educational advantages second to no other people in these provinces. That they would continue to do this even as they had in the past he could not doubt. Young men in the critical period of their educational careers need the direct influence of a Christian College and the indirect influence of the churches. The influence of the institutions go out into the remote sections of the country and many of our best and strongest come from these sections. The speaker spoke of the great interest that we, as a denomination, feel in having our young people educated at our own institutions. If they go to other institutions they will, many of them, become connected with other denominations. Prof Wortman spoke of the accessibility of Wolfville, its beautiful scenery, the healthy moral tone of its society and the excellent opportunities which the schools there offer to young men and women. In alluding to the resignation of Dr Savyer, Prof Wortman spoke in the highest terms of the retiring president and his work. Alluding the munificent bequest of the late Mr Payzant, the speaker reminded the Association that though the aid thus to be given was very valuable it

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being for theological instruction the College would still require, for the important work it is doing and must continue to do, the constant and generous support of the Baptist people.

On motion the report was laid on the table till after the addresses on Education in the evening meeting were delivered.

The nominating committee's report for next year's session and preparatory work, was received and adopted as follows:

PREACHER OF ASSOCIATIONAL SERMON--Rev. G. O. Gates; alternate, Rev. Geo. Howard

WRITER OF CIRCULAR LETTER--Rev. G. M. W. Carey, D. D.

COMMITTEE ON OBITUARIES--Revs J. H. Hughes, S. W. Kierstead and Bro. J. H. Harding.

ON EDUCATION--Revs. J. A. Gordon, G. R. White, S. McC. Black

ON FOREIGN MISSIONS--Revs. J. W. Manning, I. R. Skinner, E. C. Corey.

ON HOME MISSIONS--Revs. A. H. Lavers, E. E. Daley, S. D. Ervine.

ON SUNDAY SCHOOLS--R. G. Haley, Ira Kierstead, W. J. McAlary.

ON DENOMINATIONAL LITERATURE--Rev. J. W. Thompson, A. W. Fownes, J. S. Titus.

ON TEMPERANCE--Revs. R. M. Bynon, E. K. Ganong, Bro. M. Kelly.

ON SYSTEMATIC BENEFICENCE--Revs. W. C. Goucher, J. B. Champion, Bro. B. A. Stammers.

ON CHURCH MUSIC--Revs. G. O. Gates, G. W. Schurman, Bro. T. H. Hall.

The report of the Committee on Home Missions was next taken up.

Your Committee on Home Missions beg leave to report:

During the present year aid has been rendered to several of the smaller churches, chiefly in the bounds of the Eastern and Western Association. The Board is at present assisting Newcastle, Northumberland County; Buctouche, Shediac, Caledonia and German-town in the Eastern Association; Tabernacle church and Baillie in the Southern; Otnabog, Nashwaak, Doaktown, Queensbury, Canterbury, Aberdeen, Grand

Falls and St. Francis, in the Western. They also contemplate assisting other fields as rapidly as circumstances and funds will permit. Two general missionaries have been employed, Rev. J. W. S. Young throughout the year, and Bro. Irvine up to January last, when he settled with the Springfield churches. Your committee regret that, as yet, nothing has been done in behalf of the French settlers of our province, the large mass of whom still remain in a state of ignorance concerning the way of life. There are now, at Grand Linge, ten students in training for missionary service, and your committee has received information, through the Secretary of the Grand Linge Mission, that two at least of these could be obtained for evangelistic work among the French speaking population of this province, thus while God is thrusting forward the men for the work. Your committee would submit that this is a loud and clear call to his people to furnish the means for their support. Let our people prayerfully consider their duty to their French neighbors and to come to our help financially as to enable the Board to put at least these two French laborers in the province ere another year shall have passed away; that we are equal to such an undertaking none can fairly deny.

On behalf of Committee,

GEO HOWARD.

Rev. W. E. McIntyre gave some explanations as to the H. M. work during the year. The N. B. Board and Maritime Committee have worked most harmoniously. Bro McIntyre especially expressed his interest in the work of French Evangelization and the hope that it would be possible to undertake it.

Deacon Hughes, of St. Stephen, spoke of the interests of H. M. work in Charlotte County. He also made eloquent reference to the labors of the fathers, who did the pioneer work of the denomination in this province, and the debt we owe them.

Deacon Thos. L. Hay said he was not a rich man but he would be pleased to give \$100.00 for the next year for an Evangelist among the French of the province. On motion the report was then adopted.

The following motion by Dr. Carey was unanimously adopted by the Association:

Having heard of the severe affliction in the families of Pastors Goucher, Daley and Hickson

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therefore, be it resolved that this Association deeply sympathize with our dear brethern in the sad dispensation through which they are now passing; and we earnestly pray that the Loving and Almighty Father may richly sustain with sufficient grace, and grant them a happy issue and deliverance out of their present trial.

Session closed with prayer.

Evening Session.

After devotional exercises in opening, the program of the denominational platform meeting was well carried out, notwithstanding the slim attendance on account of the heavy rain.

Rev. J. A. Gordon read the following report:

TO THE SOUTHERN BAPTIST ASSOCIATION ASSEMBLED,
AT HAMPTON, JULY, 1896:

We, your Committee on Foreign Missions, beg leave to submit the following report:

The Salvation of men is the Sovereign, Supreme question which should engage the thought of every sympathetic soul. For this, the ages and dispensations exist; for this Jesus Christ came from Heaven to Earth, suffered, died and rose again, and is now interceding on High. For this the Church was constituted and commissioned, for this The Holy Spirit, as the Power from on High, was given to men.

"But ye shall receive power, after that the Holy Spirit is come upon you and ye shall witness unto me both at Jerusalem and all Judea and Samaria, and unto the uttermost part of the Earth."

The missionary effort of the individual or church is but the normal expression of the Holy Spirit in the individual soul or in the collective body.

Under ordinary circumstances the Spiritual Life may be measured by the prominence given to this question. The chief business of the church of Jesus Christ is to give the Gospel to the World. An organization, which does not practically honor the commission of Jesus Christ, has no right to claim to be the Church of Christ.

The Policy of the Lord, Saviour, Leader and Commander of his people is clearly enunciated in his com-

mission to his followers. "And Jesus came and spake unto them saying, All power is given unto me in Heaven and in Earth. Go ye therefore and teach all nations, baptising them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe whatsoever I have commanded you, and Lo, I am with you always even unto the end of the World.'

The Foreign Field to which we, as Provincial Baptists, have in the Providence of God, been called, has a population of about one million seven hundred thousand. These look to us for the Light of Life. They are our wards and for their knowledge of the Way of Salvation we are responsible before God.

Our total force in the Foreign Field consists of six families, one of which, at present, is home on furlough; three single ladies, one of whom also is home on furlough; one ordained native preacher, nineteen (19) unordained native preachers, six (6) colporters, thirteen (13) Bible women, seven churches with one hundred and seventy-eight (178) members. Fourteen (14) were added by baptism during this year.

Owing to long service and failing health there is a prospect, at no very distant day, of the return of two more families.

Two single ladies are under appointment to go. One male missionary and wife have been accepted at our last Board Meeting.

Total receipts to July 1st, '96.....\$12,527.65

Expenditure to same date..... 16,784.46

Leaving a deficit of..... 4,256.81

We hope before the year closes to reduce this deficit to at least \$2,000 00.

From many view points the case does not present a very encouraging prospect. It is ours, however, to loyally do our duty and leave the result with Him who commands us to "go"

We have come to a crisis in our history where we have to make a choice between extension and extinction, where we are to give an expression to our desire that The Almighty, Risen Christ, should, in the power of the Holy Ghost, remain with us as a people or take His flight and leave our house to us desolate.

Let us, in the presence of all the solemn issues involved, in the fear and love of God, for ourselves as churches constituting this Association, determine that

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we shall "go" and keep "going" until the Gospel shall have been proclaimed in the uttermost part of the Earth.

Yours respectfully,

J. A. GORDON,
D. V. ROBERTS.

The address on Missions was first on the program. The following is a brief summary of the different addresses of the evening. Rev. G. O. Gates in speaking of the Foreign Mission Report said:

The world is larger to us than it was to Moses or Paul, correspondingly greater as the missionary work would seem to us, it must be viewed as from the eyes of Christ on the cross, as one work. We must forget the distinction, "foreign" as applied to part of our mission work. Our duty to the heathen is not determined by geographical measurement, but by our relationship to Christ. Our view, therefore, of the work as it is today, is not primarily from the sympathetic aspect. Yet we cannot but ask, What about the millions who are passing away, before the Gospel reaches them? Jesus Christ left us under obligation to himself to carry the Gospel to these people, if he is our Saviour, he is also our Lord and Master. "Ours, therefore, not to reason, why ours, but to dare and die." Ours is not to question if the heathens are saved without the Gospel. Such a disposition of mind gives rise to the question, are we saved? The consideration, do missions pay, is not for us; nor the outlook of obstacles, but the command "go," determines our line of march. We have undertaken after prayer, the evangelization of the Telugu field, in India, and these people, if they hear the Gospel at all, they must hear it from us as we have virtually pre-empted other denominations from working there. We have a force in this field of six men with their wives, and two women, that is 286,000 persons to each missionary. Ought not greater provision to be made? Can we not send more sons and daughters to the front? May we not hope that the Spirit of Jesus Christ will possess us as we commemorate His giving up Himself in the Lord's Supper and that we may do God's will on earth as Angels do it in Heaven.

Prof. Wortman on being called to the platform spoke as follows:

God's ways are often inscrutable. Why has the

Gospel been withheld from millions and given to us with all attendant blessings? Are we, as in the case of O. T. times, God's chosen people, disciplined to become honored in the work. After all man is the grandest thing on earth and the God-man the grandest of men. We are grand like Him in proportion as we are world embracing in our sympathies. What a difference between the narrow selfish life, and the broad life reaching out; one is circumscribed by selfishness the other expands in unselfish work and in the development of soul.

The broad and progressive man must be well fitted for this noble work. The work is one and inter-related from education and training to the preaching of the Gospel to the heathen.

As Dr. Ashmore said, where we Christianize we must educate to make the work permanent and progressive; there must be schools of training just as we must have blacksmith shops in order to build the railway. So our work in the schools, academies, seminaries and colleges lie at the foundation of this great work. How far do we come up to the demand of our work in education? Our fathers have done their part and we have, today, no mean equipment. Should we not, as Baptists, turn the minds of our young people to our institutions, at Wolfville, since no place in the provinces can offer them equal inducements and advantages. Last year there were 122 students in the College, 110 in the Seminary and 88 in the Academy.

Rev. J. A. Gordon in speaking to the Report on Education said:

Education and Missions sustain intimate relationship. Missionary effort would become impossible if we neglected our work of education, for we would thus cut the very tap root of the work. When we help the root we help the branches. How is it we have the work of educational institutions on our hands? Because the time was, in these provinces, when a Baptist could secure a collegiate training only by abandoning his Baptist principles, and not being willing to do that we either had to accept a doom of ignorance or launch out in the work for ourselves.

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fluence of the Dominion on the future, education is necessary to the best development of the great material resources of our country, as well as to the highest culture of intellect, that we may bridle and harness the great forces around us.

The denominational institution of learning is preferable to the state, since the latter does not develop the moral power, so necessary to purity, permanence of power and the stamp of God's approval. The college that recognizes only intellectual power cannot give true direction to human lives. We have to make our way here and hereafter, and it is poor advice to tell the man lost in a woods to follow his nose, or to say to the seaman steer by the light on your prow. The Bible, our compass, should receive attention. Only as the demand which our educational work makes on us, is supported by the wealth and intellect of the country, with that wealth and intellect be preserved for the future good and permanent welfare of our Dominion.

Let us as a denomination take hold of the work of Education and Religious Training, for we determine by that whether or not the developed resources of our country will be for God and His cause. Support Acadia which is at the disposal of the great work God has PUT ON OUR HANDS.

After the reports on Education and Foreign Missions had been adopted, it was resolved to accept the invitation of the St. George Church to meet with them in our next annual session. Votes of thanks were passed to the Hampton Vallage church for their hospitality and entertainment, to Rev. G. W. Schurman for the Associational sermon, to the Moderator for the pleasing way he had presided, and to the choir for their excellent music.

Rev. A. H. Lavers gave a year's notice of a motion to change the time of meeting to mid-week instead of the present plan.

On motion, the Treasurer was instructed to divide equally the collections between the Convention Fund and the N. B. Home Missions. After prayer the session adjourned to meet with the 1st St. George Baptist church on second week of July next.

Treasurer's Account.

1895		
July 13	Association collections.....	\$18.07
	To Rev. J. H. Manning.....	\$8.42
	To J. S. Titus.....	8.35
	To Clerk of Association.....	1.23
	To Postage.....	7
		18.07

S. E. FROST, Treasurer.

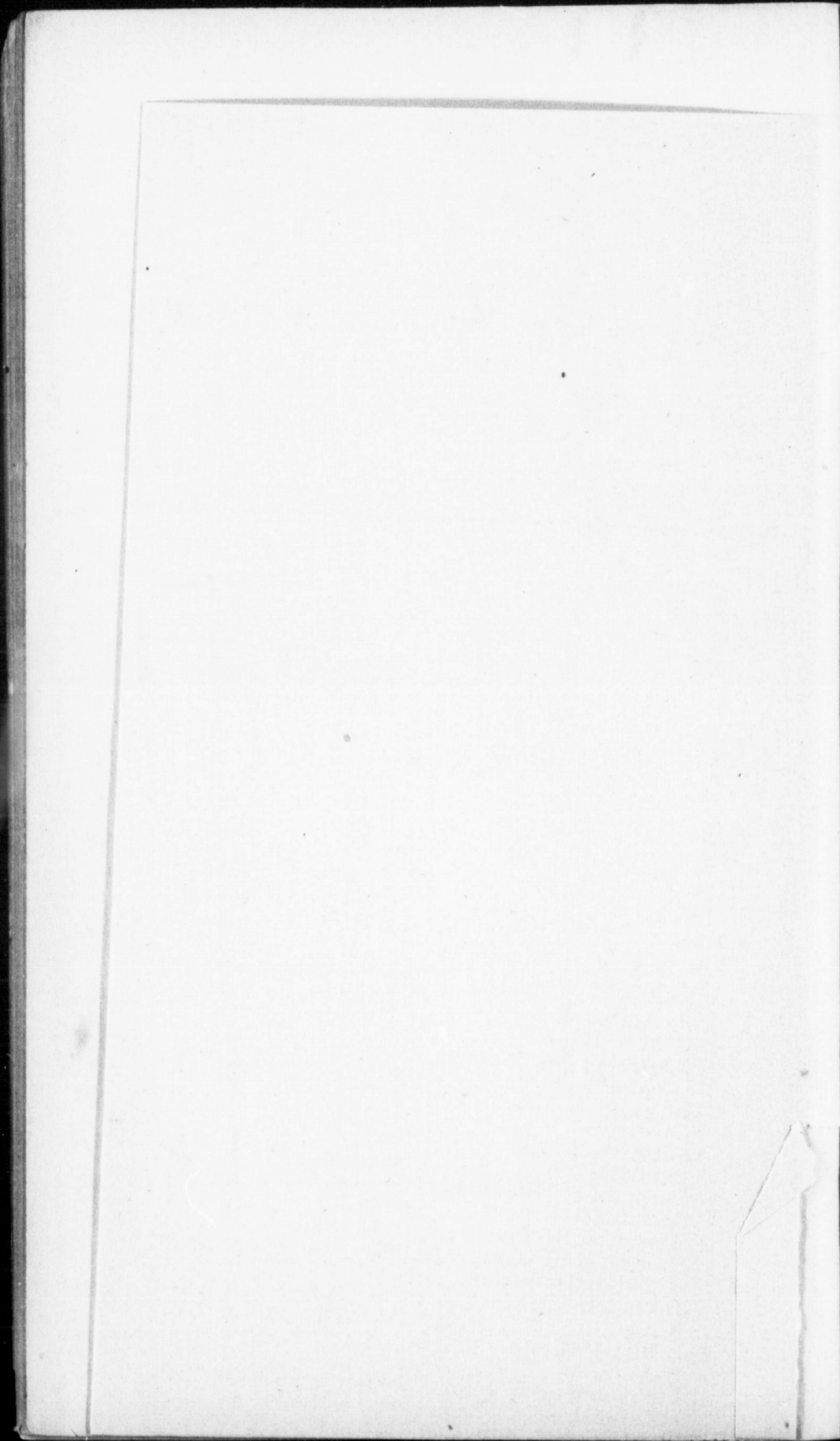
Hampton Village, N. B., Sept. 11, 1896.

The following is the list at the time of printing of paid subscriptions toward expense of this Report: German St., \$3.00; Brussels St., \$2.00; Leinster St., \$2.00; Sussex, \$2.00; Hampton Village, \$2.00; St. Martins 1st, \$2.00; St. Martins 2nd, \$1.50; J. T. H., 25c.

Pledged.

Main St., \$2.00; St. George, \$2.00; St. Stephen, \$1.50.

J. B. CHAMPION,
Clerk.



Fr

No

Statistics of the Sabbath Schools

In the Churches of the N. B. Southern Baptist Association for the Year Ending May 31, 1896

No.	CHURCH.	SUPERINTENDENT'S NAME.	No. of Schools.	No. of Scholars Enrolled.				Money expended on Schools.	Monies raised for Benevolent Objects.	No. of Sundays in Session.	No. of Scholars Baptized in Year.	
				Average Attendance.	No. of Teachers.	No. of Adults in Classes.	Volumes in Library.					
1	Baillie.....	T. A. Mann	5	150	100	12	75	10 00	—	36	—	
2	Bartlett's Mills*.....	Robert Richardson	1	27	18	2	—	—	—	—	—	
3	Bayside*.....	H. E. S. Maider	1	67	52	10	—	—	—	—	—	
4	Beaver Harbor.....	Elias Bates	1	40	32	6	15	40 00	6 37	52	1	
5	Bellisle Creek*.....	Wm. Harmer	1	40	25	4	18	—	—	—	—	
6	Bocabec*.....	Mrs. B. Hanson	1	25	20	4	15	—	—	—	—	
7	Brussell's, St., St. John.....	Ira B. Kierstead	1	235	150	29	50	160 10	22 14	—	—	
8	Cardwell.....	S. F. Morton, Jas. Talkes, Miss Mary Anderson	3	131	73	9	30	22 44	6 85	52	2	
9	Carleton.....	John McKinnon	1	169	115	21	50	56 37	—	52	1	
10	Fairville.....	Charles Baker	1	181	131	21	42	132 25	11 83	52	4	
11	Germain St., St. John.....	T. S. Simms	1	323	210	24	197	225 00	102 00	52	—	
12	Greenwich Hill.....	Collins Pitts	1	25	20	4	8	—	—	24	—	
13	Hampton Station*.....	W. Purdy	1	108	60	8	20	30 00	—	52	17	
14	Hampton Village.....	Sylvester Merrell	1	172	122	23	60	8 00	2 00	52	7	
15	Hillsdale Hammond.....	W. Fowler, J. Tabor, J. Storey, A. Pickle	4	54	40	10	20	—	—	52	—	
16	Johnston Ist.....	Thos Hetherington	1	70	50	14	35	—	7 48	26	4	
17	Kars.....	R. Merritt, Jas. Jones	2	25	15	3	7	—	—	—	—	
18	Lake View.....	B. Stackhouse	1	40	31	5	12	14 00	1 10	52	1	
19	Ledge Dufferin.....	Jas. M. Young	1	148	98	17	18	60 00	25 00	52	2	
20	Leinster St., St. John.....	R. G. Haley	1	500	390	32	125	125 00	300 00	52	—	
21	Main St., St. John.....	W. J. McAlary	1	58	38	5	10	5 00	—	78	5	
22	Musquash.....	David Thompson, I. A. Clark	2	50	39	8	18	—	—	—	—	
23	Norton*.....	Jas. Allaby	1	50	30	9	20	10 00	—	52	3	
24	.....	.....	1	50	30	9	20	10 00	—	52	2
25	Pennfield.....	S. J. Munro	1	94	63	13	25	14 00	—	52	—	
26	Rolling Dam.....	S. Murphy, N McDermott	2	18	15	3	—	11 00	—	30	—	
27	Rothsay.....	Albert Burgess	1	20	—	3	8	2 00	—	40	—	
28	Saltspings.....	J. B. Allaby	1	35	20	8	12	6 00	—	52	—	
29	Second Falls.....	Edward Stewart, David Nicholas	2	30	20	8	12	4 50	—	27	—	
30	Smithtown.....	Herbert E. Smith	2	70	55	7	30	40 55	1 00	50	21	
31	Springfield, 1st.....	David Crandall, Smith Kierstead	1	55	45	6	25	5 00	9 30	52	23	
32	Springfield, 2nd.....	Andrew Leonard	1	35	25	4	2	—	—	—	—	
33	St. Andrews, 1st**.....	C. B. Lawrence	1	50	35	6	10	15 00	—	50	—	
34	St. George, 1st.....	John Demar	1	25	20	5	—	—	—	—	—	
35	St. George, 2nd***.....	Mr Henderson	1	185	110	30	34	90 33	29 13	52	7	
36	St. Martins, 1st.....	A. W. Fownes, J. S. Titus	2	24	16	5	6	5 00	—	—	—	
37	St. Martins, 2nd.....	W. R. Floyd	1	200	200	20	50	201 18	57 00	52	23	
38	St. Stephens, Union St.....	Edward Price	1	60	40	5	14	8 00	15 00	52	—	
39	Studholm.....	Francis J. Kierstead	1	84	57	9	26	34 45	16 59	52	30	
40	Sussex.....	J. S. Trites	1	45	40	10	18	15 00	—	52	3	
41	Tabernacle.....	C. W. Morell	1	48	30	6	—	—	—	—	—	
42	Upham.....	Geo. Titus	1	—	—	—	—	—	—	—	—	
				3,852	2,850	331	1,107	7,538	\$1,455.17	\$612.24	156	



New Brunswick Southern Baptist Association.

CHURCH.	PASTOR'S NAME AND POST OFFICE ADDRESS	Year of Settlement,	CLERK'S NAME AND POST OFFICE ADDRESS.
1 Baillie.....	F. B. Seelye, De Wolfe Corner, Char. Co., N. B.	1894	M. Gertie Robinson, Baillie, Char. Co., N. B.
2 Bartlett's Mills.....	.....	.....	E. H. Bartlett, Bartlett's Mills, N. B.
3 Beaver Harbor.....	.....	.....	Elias Bates, Beaver Harbor Char Co, N. B.
4 Brussell's, St., St. John.	G.M.W. Carey, D. D., No. 24 Paddock St, St John	1893	H. S. Cosman, No. 8 Sydney St., St. John, N. B.
5 Bocabec.....	.....	.....	D. Cameron, Bocabec, Char. Co., N. B.
6 Bayside.....	.....	.....	C. B. Lawrence, Bayside, Char. Co., N. B.
7 Cardwell.....	.....	.....	Asa Sprague, Penobsquis, Kings Co., N. B.
8 Carleton.....	G. W. Schurman, No 234 Rodney St, Carleton, N B	1894	Ernest R. Gardner, No. 27 Middle St., Carleton, N. B.
9 Fairville.....	G. R. White, Fairville, N. B.....	1896	J. F. Black, Fairville, St. John, N. B.
10 Germain St., St. John	G. O. Gates, No. 55 Queen St., St John, N. B...	1896	Donaldson Hunt, No. 72 Queen St., St. John, N. B.
11 Greenwich Hill.....	S. C. Moore, Waterside, Albert Co., N. B.....	.....	Edward J. Neal, Greenwich Hill, Kings Co., N. B.
12 Hampton Station.....	.....	.....	J. J. Baizley, Hampton, Station, Kings, N. B.
13 Hampton Village.....	Geo. Howard, Hampton Village, N. B.....	1891	A. A. Mabee, Hampton Village, N. B.
14 Hillsdale Hammond....	R. M. Bynon, Lewisville, Moncton, N. B.....	1896	I. N. Faulkner, Hammond Vale, Kings, N. B.
15 Johnston Ist.....	.....	.....	Isaac T. Hetherington, Jenkins, Queens Co, N. B.
16 Kars.....	S. D. Ervine, Hatfield's Point Kings.	1896	Miles G. Jenkins, Downeyville, Kings Co., N. B.
17 Ledge Dufferin.....	I. R. Skinner, Oak Bay, N. B.....	1893	John Webber, Ledge Dufferin, N. B.
18 Lake View.....	T. W. Kierstead, Rothesay, N. B.....	.....	Joseph Stackhouse, Upper Loch Lomond, St. John, N.B.
19 Leinster St., St. John	E. E. Daley, St. John, N. B.....	1895	Amon A. Wilson, St. John, N. B.
20 Musquash.....	J. D. Wetmore, Musquash, N. B.....	1895	C. F. Clinch, Clinch's Mills, St. John Co., N. B.
21 Main St., St. John.....	J. A. Gordon, No. 223 Main St., St. John.....	1893	W. J. McAlary, No. 49 Main St., St. John.
22 Norton.....	.....	.....	J. G. Hayes, Norton Station, N. B.
23 Oak Bay.....	I. R. Skinner, Oak Bay, Char. Co., N. B.....	1893	O. B. Doten, Oak Bay, Char. Co., N. B.
24 Pennfield.....	.....	.....	A. C. Poole, Pennfield, Char. Co., N. B.
25 Peskehagan.....	.....	.....	Daniel Munson, Peskehagan, Char. Co., N. B.
26 Rolling Dam.....	I. R. Skinner, Oak Bay, Char. Co., N. B.....	1893	E. F. McLaskey, Rolling Dam, Char. Co., N. B.
27 Rothesay.....	E. K. Ganong, St. John, N. B.....	1895	Jas. S. Kierstead, Rothesay, Kings, N. B.
28 Saltsprings.....	.....	.....	Chas. S. Allaby, Saltsprings, Kings, N. B.
29 Second Falls.....	A. H. Lavers, St. George, N. B.....	1895	D. Milliken, Second Falls, Char. Co., N. B.
30 Smithtown.....	E. K. Ganong, St. John, N. B.....	1894	Henry Beyea, Hampton Station, Kings, N. B.
31 St. Andrews, 1st.....	.....	.....	G. B. Lawrence, Bayside, Char. Co., N. B.
32 St. Andrews, 2nd.....	.....	.....	Geo Herbert, St. Andrews, Char. Co., N. B.
33 Springfield, 1st.....	S. D. Ervine, Hatfield's Point, Kings.....	1896	Alfred Hatfield, Hatfield's Point, Kings, N. B.
34 Springfield, 2nd.....	" " " " " " " ".....	1896	Justus H. Gray, Springfield, Kings, N. B.
35 St. George, 1st.....	A. H. Lavers, St. George, N. B.....	1895	H. V. Demar, St. George's, N. B.
36 St. George, 2nd.....	" " " " " " " ".....	1895	Alex. Dick, St. George's, Char. Co., N. B.
37 St. Martins, 1st.....	.....	1895	J. S. Titus, St. Martins, N. B.
38 St. Martins, 2nd.....	A. H. Washburn, St. Martins, N. B.....	1895	W. R. Floyd, Fairfield, St. John Co., N. B.
39 St. Stephens, Union St.	W. C. Goucher, St. Stephen, N. B.....	1888	Chris. A. Laubman, Box No 210, St. Stephen, N. B.
40 Studholm.....	.....	.....	Wm. A. Kierstead, Snider Mountain, Kings, N. B.
41 Sussex.....	J. B. Champion, Box 42, Sussex, N. B.....	.....	J. S. Trites, Sussex, N. B.
42 Tabernacle, St. John.	E. K. Ganong, St. John, N. B.....	1894	James Brown, Westmorland Road, St. John, N. B.
43 Upham.....	.....	.....	Judson Bettle, Passekeag, N. B.
44 Willow Grove.....	Jas. S. May, Douglas Ave., St. John, N. B.....	John Davidson, Willow Grove, St. John Co., N. B.

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HAMPTON VILLAGE, JULY 10, '96.

The second annual session of the New Brunswick Southern B. Y. P. U. Convention met today at 3 p. m. with the Hampton Village Baptist Church. After a devotional meeting led by Pastor Ervine, the routine business was taken up. President Fownes in the chair. On motion, E. V. Buchanan was appointed Secretary pro tem. On motion the following committee on nominations was appointed: Revs. J. A. Gordon, E. E. Daley, W. J. Thompson. Election of officers resulted as follows, in accordance with the report of the Committee on Nominations:

President—Dr. W. F. Roberts
Vice-President—Miss Maude Masters.
Secretary-Treas.—A. H. Chipman.
Recording Sec'y—E. V. Buchanan.
Managing Committee—B. A. Stammers, J. McAlary,
Chas. Huestis, Ernest Gordon.

After the newly elected President took the chair and appropriate addresses had been given by him and the retiring President, written reports were presented from the following societies: Main St. and Leinster St.; and verbal reports from the following: Hampton, St. Martins and Sussex. It is to be regretted that reports and statistics from all the Unions were not available.

On motion, it was resolved to purchase a Minute Book. A committee, to prepare a constitution for the convention, was appointed as follows: Brothers Daley, Schurman, Dixon and Roberts. Rev. G. W. Schurman not having a paper written on the announced topic, "Should the Maritime B. Y. P. U. undertake the support of a missionary in foreign field," gave an address well opening the subject. A lively and interesting discussion followed, participated in by the following brethren: Gordon, Howard, Daley, Champion, Irvine, Thompson, Fownes, Roberts.

The subject, was on motion, laid on the table for future discussion. Session adjourned with prayer.

Evening Session.

Meeting opened with devotional exercises. The following constitution was adopted:

ARTICLE I.—Name. The name of this society shall be the Baptist Young Peoples' Union of the N. B. Southern Association.

ARTICLE II.—Object. The object of this organization shall be the unification of the Baptist Young People, their increased spirituality, their stimulation in Christian service, their edification in Scripture knowledge, their instruction in Baptist doctrine and history, and their enlistment in all missionary activity through existing denominational organizations.

ARTICLE III.—Membership. The membership of this Union shall consist of accredited delegates from the Young Peoples' Societies in Baptist churches of the N. B. S. Association, and from Baptist churches within the same limit, having no young peoples organization.

ARTICLE IV.—Representation. Representation shall be on the basis of five delegates for every Young Peoples' Society. In a church where no Young Peoples' Society exists, the church shall be entitled to five delegates. Delegates shall be admitted only on credentials certified by an officer of the Young Peoples' Society or by the Clerk of the church sending delegates.

ARTICLE V.—Officers. The officers shall be a President, one or more Vice-Presidents, a Recording Secretary, a Corresponding Secretary and Treasurer. Each of these shall perform the duties usual to their respective offices and shall be elected annually by ballot.

ARTICLE VI.—The Board of Managers shall consist of the officers of the Union and at least three additional members who shall be elected by ballot at the annual meeting. The Board of Managers shall be empowered to employ such agencies as may be necessary to extend and cultivate Baptist Young Peoples organization.

ARTICLE VII.—Meetings. This Union shall meet at such time and place as the Union and Board of Managers may appoint.

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ARTICLE VIII.—Amendments. This constitution may be amended at any annual meeting of the Union by a two-thirds vote of those present and voting. Notice thereof having been published three months previously.

The business part of the meeting being completed, the announced addresses were then delivered. Rev. J. A. Gordon gave a very helpful address on "Purpose." Rev. W. J. Thompson spoke on "Enthusiasm in Our Work," in, to say the least, a very enthusiastic way. The President called on Pastor Champion to lead the Consecration Service, which was prompt and interesting, over 50 taking part.

The collection for current expenses of the Convention amounted to \$2.59. Meeting closed with "Blest Be the Tie That Binds."

Saturday Morning Session.

After devotional exercises, led by the Vice-President, the meeting proceeded to business. On motion it was resolved that the Executive Committee be requested to furnish blanks to each of the Unions, that they may be helped to report to our annual convention. Discussion of Bro. Schurman's paper was then resumed, participated in by Bros. Schurman, Gordon, Thompson, Daley and others.

On motion of Rev. G. W. Schurman and Rev. A. H. Lavers, the following was adopted:

Resolved, whereas, the Executive of the Maritime B. Y. P. U. have asked that the various Associational Unions consider the wisdom of the Young Peoples' Societies of the Maritime Provinces undertaking to raise the salary of a missionary in India.

Therefore, resolved, that this Convention ask the local Unions to give this matter their prayerful consideration and authorize their delegates how to vote when the Union meets at Berwick.

On motion the meeting adjourned to meet on the first Friday before Association Session next year.



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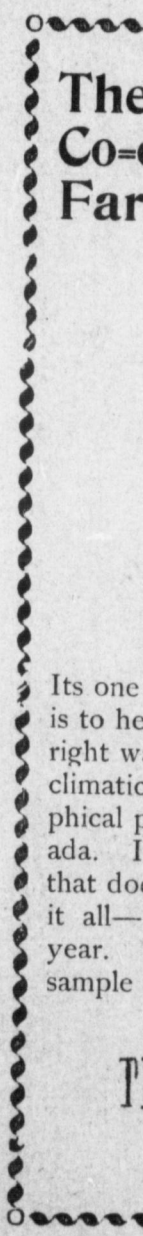
St. John, N. B.



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The Co-operative Farmer

being a preacher and promoter of agriculture, published twenty-four times a year at Sussex, N. B., under the editorial guidance of W. W. Hubbard. A strong editorial staff assists and their experience in Farming under circumstances existing in the maritime Provinces makes their writings of great assistance to the farmers of this section. - - -

Its one object—Its one purpose is to help farmers to farm in the right way; the way suited to the climatic conditions and geographical position of Maritime Canada. It is the only farm journal that does this. It doesn't know it all—it only helps. \$1.00 a year. Let us send you a free sample copy. - - - - -

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It has always been our chief aim to give our customers stylish yet serviceable clothing, at the very lowest prices, and we think in this we have been successful.

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