

MINUTES
OF THE
THIRTY-FIFTH SESSION
OF THE
WESTERN
BAPTIST ASSOCIATION
OF NEW BRUNSWICK,
HELD AT RICHMOND, ON TUESDAY, WEDNESDAY AND
THURSDAY, JUNE 27, 28 AND 29, 1882.

Rules of Order.

ST. JOHN, N. B.:

PRINTED AT THE CHRISTIAN VISITOR OFFICE.

1882.

CONSTITUTION AND RULES OF ORDER.

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

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

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

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

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

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

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

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

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

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

Rules of Order.

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

MINUTES.

MCKENZIE CORNER, RICHMOND, }

June 27th, 1882. }

The Western N. B. Association convened according to appointment with the Bapt. Church at McKenzie Corner.

At 2 p. m. the Moderator of the past year called the meeting to order, and conducted a quite interesting christian conference, after which he called on the Association to elect another Moderator.

Rev. A. H. Hayward was chosen.

Rev. A. Chipman was appointed Sec'y; Rev. T. A. Blackadar, Assis't Sec'y; Bro. M. S. Hall was appointed Treasurer.

The following Com. on Arrangements was appointed; Bros. Howard, Edwards, Ballentine, Dea. R. Henderson.

Also the following Com. on Nominations:—Brethren T. Todd, Hughes, Harvey, H. C. Creed, W. P. Anderson.

Com. on Arrangements reported in part;—

Association open to night at 7 1/2. Preaching by Rev. T. Todd; after sermon Reading of Letters. Prayer Meeting each day at 9 a. m. Associational sermon to-morrow at 10 a. m. Report adopted.

The following Com. was chosen to Read Letters:—Brethren Ballentine, Creed, D. P. Harris.

The following is the List of Delegates:—

- CUMBERLAND BAY—
- NEW MARYLAND—
- OLIVET (African)—Rev. B. Haines.
- UPPER GACETOWN—Rev. F. S. Todd.
- MAPLE GROVE—Rev. E. A. Charlton.
- CENTREVILLE—Rev. H. Charlton, Bro. J. Sloat.
- FREDERICTON—Rev. W. H. Backwith, Bros. H. C. Creed, M. S. Hall.
- U. NEWCASTLE—Rev. D. P. Harris.
- 1ST KINGSLEAR—
- U. QUEENSBURY—Rev. J. H. Coy.
- GRAND BLAKE—
- LOWER HAINSVILLE—Rev. J. H. Coy.
- 2ND JOHNSON—Rev. J. C. Coombs.
- SPRINGFIELD—Rev. J. H. Coy.
- TEMPERANCE VALE—Rev. J. H. Coy, Bro. Israel Churchill.

MAPLE RIDGE—Rev. J. H. Coy, Dea. George Reed.
 SALMON CREEK—Rev. W. P. Anderson, Bro. John Bonnell.
 M. SIMONDS—Brethren M. Ebbitts, Isaac Titus.
 WOODSTOCK—Revs. G. N. Ballentine, B. Jewett, Brethren J. E. Drysdale,
 P. Woodworth, W. S. Saunders, C. R. Scott.
 LUDLOW—Rev. W. M. Edwards, Bro. Abel R. Pond.
 BLOOMFIELD—Rev. J. G. Harvey.
 FLORENCEVILLE—Rev. J. G. Harvey, Dea. J. H. Estey, Brethren H. Mc-
 Cain, T. H. Estey, N. Estey.
 L. WOODSTOCK—Rev. T. Todd.
 2ND CANTERBURY—Rev. T. Todd, Deacon Merrithew.
 1ST CANTERBURY—Rev. T. Todd.
 NORTHFIELD AND BEAUFORT—Rev. A. H. Hayward, H. J. Shaw.
 DOAKTOWN—Rev. W. M. Edwards, Brethren Samuel Betts, Wm. Swim.
 2ND KESWICK—Bro. George Dumphy, Sen.
 ROCKLAND—Revs. A. H. Hayward, H. J. Shaw, Brethren Jno. Lewell,
 Jno. Noble.
 WINDSOR—Rev. A. H. Hayward.
 KNOWLESVILLE AND GLASSVILLE—Rev. A. H. Hayward.
 CALVARY (African)
 JACKSONVILLE—Revs. A. Chipman, Samuel Burt, Deacon F. E. Good,
 Bro. J. E. Good.
 JACKSONTOWN—Rev. A. Chipman, Deacon B. Burt, Brethren Jno. Con-
 nolly, G. O. Watson, Fred. Estey, Wm. Tracy.
 CHIPMAN—Rev. W. P. Anderson, Wm. H. Fleming.
 NEW SALEM—Rev. W. M. Edwards.
 WAKEFIELD—Rev. J. W. S. Young, Deacon James Cook, Bro. James
 Sherwood.
 NEWCASTLE, GRAND LAKE—Rev. D. P. Harris.
 SOUTH RICHMOND—Rev. George Howard, Deacons R. Henderson, L.
 Purington.
 SHEFFIELD AND CANNING—Rev. T. A. Blackadar.
 GRAND FALLS—Rev. C. Henderson.
 ANDOVER—
 AETHURETTE—Rev. C. Henderson.
 2ND KINGSCLEAR—Calvin Curry.
 FOREST GLEN—Rev. C. Henderson.
 CARLETON—
 2ND CAMBRIDGE—
 MILL COVE—
 JEMSEG—
 MAUGERVILLE—Rev. T. A. Blackadar.
 LOWER WICKHAM—Rev. C. B. Lewis.
 LITTLE SOUTH WEST—

On motion adjourned. Prayer by Bro. _____

SECOND SESSION.

At 7½ p. m. after preaching and devotional services, business was resumed.

Prayer by Bro. Charlton. Minutes read corrected and approved. Reading of Letters proceeded with.

Com. on Arrangements again reported :—

We recommend that Rev. T. A. Blackadar, in the absence of both the appointed Preacher and his alternate, preach the Associational Sermon. That this Association commence the morning session at 10, close at 12; afternoon at 2, close at 5; evening at 7.30, close at 9.

Report adopted.

Adjourned. Prayer by Bro. Coy.

THIRD SESSION.

WEDNESDAY, 10 A. M.

After sermon, prayer by Bro. Todd.

Minutes approved.

The following report of Com. on Nominations was on motion, accepted ;—

Com. to Read Letters :—Brethren Creed, Ballentine, Harris.

Com. on Circ. Letter.—Brethren J. G. Harvey, W. P. Anderson.

Home Missions :—Brethren C. Henderson, J. H. Coy, J. Stewart, W. Swim, C. B. Lewis, Calvin Curry.

Com on For. Missions :—Brethren A. Estabrooks, F. S. Todd, J. Brown, W. H. Beckwith, B. Jewett.

Com. on New Churches :—Brethren W. M. Edwards, A. Chipman, Geo. Howard, W. P. Anderson, M. C. Creed.

Com. on Special Business :—Brethren B. N. Hughes, Geo. Howard, H. A. Charlton, T. E. Henderson, T. Todd.

Com. on Religious Literature :—Brethren T. Todd, F. E. Good, D. P. Harris, J. W. Mann.

Com. on Sabbath Schools :—Brethren M. S. Hall, B. Burt, P. Woodworth, J. Bonnell, W. S. Saunders.

Com. on Temperance.—Brethren A. H. Hayward, J. Drysdale, Merri-
thew, S. Burt, J. W. Mann.

Com. on Circular Letter reported :—

We have carefully examined the said Letter and recommend that it be read to the Association.

Adopted.

Resolved, That the matter of the price and printing of the Minutes of this Association, be deferred to the proper time, when this subject shall be discussed.

Com of Arrangements farther reported, recommending the continued reading of Letters for one hour at the opening of this Afternoon Session, after which that the Circular Letter be read; in the evening that a public Foreign Missionary meeting be held, to be addressed by Brethren A. Estabrooks, Ballentine, Todd Edwards, &c.

On motion adopted.

Com. appointed last year on certain difficulties existing in Woodstock, reported. (See Appendix "A.")

Resolved, that the Report of this Com. appointed to consider the questions connected with the Albert St. Church, together with the letters from that church and the Woodstock church be referred to the Com. on New Churches.

Revs. K. McKay, (Presbyterian), J. G. Ridly, Brethren W. Hovey, James Tabor were cordially invited to a seat with us.

Resolved, that the question asked by Bro. Ballentine respecting the relation of ordained ministers, not delegates, to the Association, also the matter mentioned by Bro. Charlton, viz., the evil of absent membership in the churches, be referred to the Com. on Special Business.

Resolved, That Rev. T. A. Blackadar be requested to furnish a copy of his admirable sermon for publication in the *Christian Visitor* and *Messenger*.

On motion adjourned. Prayer by Bro. Anderson.

FOURTH SESSION. 2 P. M.

Prayer by Bro. Harvey. Minutes approved.

After reading of Letters the Circular Letter was read by the writer, and heartily adopted, with the request that it be furnished for publication; after which its subject, that of Temperance, was briefly but spiritedly discussed by brethren Chipman, Beckwith, Saunders, Blackadar.

Adjourned. Prayer by Bro. Estabrooks.

FIFTH SESSION. 7.30 P. M.

Missionary meeting opened by devotional exercises.

Report on Foreign Missions read.—(See "B" Appendix.)

Moved and seconded, that the report be received and adopted. Discussed very earnestly by Brethren Estabrooks, Ballentine, T. Todd, Edwards, Creed, Beckwith, Brown, Blackadar, Howard, Harris, Harvey and McKay. Report adopted.

On motion, adjourned. Prayer by Bro. Hughes.

SIXTH SESSION.

THURSDAY, 10 A.M.

Prayer by Bro. Creed. Minutes approved. Reading of Letters completed.

Revs. T. Todd, A. Chipman and Bro. H. C. Creed were appointed a Committee to prepare for publication the Minutes of this Association; the Committee was also empowered to incorporate in the Minutes our Articles of Faith and Covenant, also the Record of our Association.

Committee on new churches reported.—(See "C" Appendix.) Received for discussion. Spoken to by Brethren Todd, Ballentine, Hughes, Howard, Creed, Harvey, Chipman, Blackadar, Good, Edwards, Estabrooks, Vanwart, Harris.

Report adopted.

In harmony with the adoption of this report, the following Committee was appointed:—Brethren W. H. Beckwith, B. N. Hughes, and H. C. Creed.

Committee on S. Schools reported.—(See "D" Appendix.)

Report adopted.

Bro. Edwards granted leave of absence.

The following Committee was appointed to arrange as to the place of next Association, preacher of Sermon, writer of Circular Letter, viz. Brethren Hall, Hughes, Coy, Harris, Blackadar.

Committee on Education reported.—(See "E" Appendix.) Received for discussion. Spoken to by Brethren Creed, Beckwith, Coombes, Charlton, Blackadar.

Committee on Arrangements further reported, recommending a public temperance meeting to be held this evening. Adopted.

Adjourned by prayer by Bro. Curry.

SEVENTH SESSION. 2 P.M.

Prayer by Bro. Coombes.

Resolved, That the further consideration of the Report on Education be postponed for one half hour.

Committee on place of Association &c., reported as follows:—They recommend that we comply with request of the church in Macnaquac to meet in our next session with them; that Brother Geo. Howard preach the Associational Sermon, Bro. D. P. Harris

be his alternate; that Bro. A. Chipman prepare the Circular Letter. Adopted.

Resolved, That a committee of one or more brethren be appointed for the purpose of making arrangements respecting terms of travelling to the place of Association next year.

Resolved, That Brethren Hall and Creed be the above Committee.

Committee on Special Business reported.—(See "F" Appendix.)

Moved and seconded that it be adopted.

Discussed by Brethren Creed, Harvey, Hughes, T. Todd, Estabrooks, Ballentine, Blackadar, Chipman, Titus, Jewett.

In amendment, resolved that the Middle Simonds church be hereby recommended themselves to call a council.

Treasurer's Report presented. Briefly discussed by several brethren and adopted.—(See "G" Appendix.)

Resolved, That Bro. Hopper's Bill of \$3.30 be paid out of collection taken last evening.

The consideration of the Report on Education resumed. Report adopted.

Report on Religious Literature presented.—(See "H" Appendix.)

Its adoption moved and seconded. After discussion by Brethren Howard, Ballentine, Harvey, Creed, Estabrooks, Mann, Hall, Beckwith, Coy, Henderson, T. Todd, passed.

Resolved, That the Committee to Superintend the printing and circulation of the Minutes, be requested to have them printed on as economical a plan as possible, and distribute them to the churches according to the moneys sent by the churches; also that said Committee revise the list of ordained ministers and licentiate.

EIGHTH SESSION. 7.30 P. M.

Prayer by Bro. Howard.

Minutes of last Session read and adopted.

The Committee on Home Missions presented their report. This report was spoken to by Brethren C. Henderson, the Moderator, A. H. Hayward, Estabrooks, Blackadar. *Unanimously passed*.—(See "I" Appendix.)

The Committee on Temperance presented their report. This report was spoken to by Brethren Beckwith, Coy, Kenneth, McKay (Presbyterian), and *unanimously passed*.—(See "J" Appendix.)

Resolved. That each pastor in this Association be respectfully requested to read the report of the Committee on Temperance to the church or churches on some Lord's day in connection with the regular service of the sanctuary.

Resolved. That this Association recommend the keeping of Bro. Henson on the Tobique and St. Francis field during the coming year.

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

On motion, resolved: That this Association adjourn to meet at Macnaquac on the fourth Tuesday in June at 2 o'clock P. M., 1883.

Prayer by the Moderator.

Thus ended an interesting Association.

A. H. HAYWARD, Moderator.

A. CHIPMAN, Clerk.

CIRCULAR LETTER.

Permit me Dear Brethren, in this Circular Letter, to address a few words to you concerning our relation to the Temperance Reform.

Besides the conscious inability to give the subject the treatment it well deserves, the space allotted me, and the time at my disposal forbid my offering but a few remarks.

It would seem appropriate to glance, at least, at some of the more prominent features of the enormous evil against which the advocates of Temperance are fighting, and which every christian must desire to have overthrown.

As we look upon the condition of society to-day, it would seem as if there were no other curse like intemperance; no other woe whose deadly smiting was so relentless. Viewing the evils which debase and destroy the individual and society, intemperance seems to over-top them all,—a plague the most destructive,—a foe the most defiant with which we have to meet.

What fearful results follow the use of Strong Drink! How is man prostrated under its influence! His reason is destroyed, his mind crazed, his passions excited to riot, self-control, and self-respect lost, the heart polluted, the moral sense degraded, the soul corrupted and given over to hopeless despair, and finally plunged into irrevocable ruin and eternal woe. This is enough but not all. There is a long line of attendants. There is widespread disgrace, financial, social, and moral loss, alienation of friends, wretched homes, the most sacred vows violated, parental love destroyed, and crime committed.

Add to this, the sickness and sufferings, the poverty and strife, quarrels and murders that follow, and must we not conclude that intemperance is a monster evil against which the cause of Christ, and the sufferings of humanity, demand an array of all the christian and moral force of the church and the community? Truly, "This is a pestilence that walketh in darkness; a destruction that wasteth at noonday". But why enlarge? Volumes have been written to show the fearfulness of this parent of vice.

The question of practical import, is, what is our relation as christians and as a denomination to the Temperance Reform,

which more or less successfully, has been for some time past grappling with this great evil. It cannot be doubted that intemperance comes into deadly conflict with the propagation of the gospel, and the enlargement and establishment of the Kingdom of Christ. To the follower of Jesus, this is one of the most momentous questions, What can I do for the salvation of my fellow-men? salvation in its fullest meaning. Men will never be saved by the gospel while under the influence of strong drink. Our duty is not discharged, having presented the gospel even forcibly and lovingly to a people insensible through sleep or intoxication. Our duty is first to awaken them and make them sober. Can christians do anything towards effecting this? If they cannot, who then can! Let each, for himself, answer this all-important question. In the light of scripture denunciations upon the rum-traffic, and the terrible doom pronounced upon the drunkard, and the Divine summons to wage war with such gigantic evils, as well as the calls to deeds of christian philanthropy every child of God, should unhesitatingly abstain from touching the polluting thing. The christian may not forget that his life is one of self-denial. And if drinking an occasional glass—Nay! if his silence or reticence in the matter of temperance reform, cause a brother to offend, he must desist in the one, and be outspoken in the other. This he does for Christ, for his brother, for humanity and further—that he may with clear conscience and powerful influence, the most effectively plead with his fellows to desist drinking, and lend his whole influence to aid in elevating mankind from the terrible sloughs of drunkenness and vice. The christian must abstain if he would win and save the unfortunate victim of drink, and extend his help to the crushed children, and heart-broken wives of drunkards. Nothing less than this is demanded of every loyal servant of Jesus Christ. If it call for self-denial, we reply, this was the spirit of the Master, and in denying self for the sake of others. He left us an example that we should follow in His steps. Cannot those who have devoted their heart and life to the service of Christ, do more for His cause as total abstainers, than as moderate or occasional drinkers. Let every one treat that which is a foe to Christ, as a foe to every christian.

And who would deny that the present drinking customs of society are inimical to the interests of religion. It is not enough, however, that the christian abstain. He must testify against the evil. Why should he not pledge himself to abstain, as an encouragement to the weak, as a testimony against drunkenness, and as an example to all? Why not encourage all his fellow christians

to do likewise? If the pledge be not required to save himself, it may be a help to others. Why withhold any help? But further, if success in the effort to master this great evil, is ever to be achieved, it is incumbent upon every one to do all that can be done by every available means. We need to work, not only individually, but require the social power of combination. The warfare demands the combined harmonious effort of all the good. Hence, a grave responsibility rests upon the church of Christ. This institution has existed for the purpose of saving men and women from every curse, saving them to purity and happiness, for God and heaven, and must ever wage a holy war against such a foe to man as intemperance.

And surely no one, having enlisted under the banner of the gospel, with self-denied, life-lost, for the sake of Christ and suffering humanity written on his heart, can ill afford to be silent, and blunt his tenderest moral sensibilities, or lag behind those who make no pretensions to christianity, who nevertheless feel for the loss and disgrace of their fellows to which the rum-traffic subjects them. Yet, alas! how many feel free to drink an occasional glass, among the professed followers of Him, who pleased not Himself. How few to advocate in bold and outspoken manner, the claims this cause presents!

Consider our relation to God and the people, as ambassadors for Christ in the great work of saving men from misery and death, and how can any christian hesitate to cast all his influence into the scale of right, and by no means withhold it from a cause which has manifestly blessed mankind. But what can be done? some will ask, suppose for one moment, that so far as the human eye can perceive, no great amount of good can be done, yet dare we withhold our service and influence from a course of action which we know is demanded of us as christians. Surely not! We are not, however, the prime judges of success. But something can be done. Much may be done. Not a little is required at our hands. One says we need prohibition, another that we must use moral force, and yet a third says, that it is little or no use to attempt anything, for men will drink as long as the world stands. This last objection is worthless. As well might it be said, it is useless to preach the gospel of Christ and warn men of sin, seeing that they will sin as long as the world stands.

True! we need, and must have, prohibition, in order to reach ultimate success, but it will be only a *weapon* in the hands of a people, wide awake to the necessity of carrying it out. The masses need yet to be convinced of the dire necessity of prohibition. Christian men and women need yet to be told over again

and again, they that must lead the van in the obtaining and strict enforcement of prohibition. Who would think of present parliaments enacting temperance laws unless asked, and even then except by a respectable number of constituents throughout the land. How can this be expected while so large a portion of every community takes no vital interest in the matter. And then the very best temperance law, even prohibition, must fail and become a sickly thing unless supported by the voice and service of the people—the christian people. Here we may discover our line of duty and action. As christians we are required, for the sake of the cause we serve, to abstain, and add to it our pledge as a testimony of our principles, while we advocate by every possible means, whatever will farther the temperance reform. The objection that many christians have to identification with temperance societies is groundless, but we do not in this paper presume to make even a plea in their behalf. We do suggest, however, that we already belong to an institution which can never fulfil her duty while suffering her influence to favor the drinking customs of to-day. If the influence of the church is not positive, it must be negative.

The greatest Leader in the greatest reform declared that "He that is not with is against." And what, let me ask, are the churches doing in this confessedly important work of reform. What ought they to do? Surely the utmost possible. Each christian can use his individual influence. The whole church can combine their influence, even as we are taught it for the successful promulgation of the gospel. And why not? Let the whole church become a thorough outspoken and acting temperance society. Let the churches become such. Let the whole denomination take the matter in hand. Let all the christian bodies become thus interested, and active, laboring with organized life and power, and I ask, what might not be done? Further let these extend a hand of sympathy and co-operation to the temperance people as such, and working together for a single end, might there not be such a sentiment created in the minds of the people as would demand, by their suffrages, a proper Temperance law, and have moral force enough in the communities to press every effort for the suppression of the Liquor traffic, to a triumphant issue? Advancing in this line in the name of Christ and humanity, would our cause fail or succeed? The Mighty Conqueror at our right hand would suffer no weapon formed against us to prosper, Nay! against the church heartily combining in so christlike a work of self-sacrifice, the gates of hell could not prevail. The christian church with her combination of influence, with her divinely constituted organized life, is the power that should be brought to bear

upon this work, and the standpoint from which the individual christian proceeds. How slow has been the movement to reform in any great cause for which the unflinching faith and untiring zeal of the single advocate has been extended to its utmost limit, but when a general public sentiment became awakened, how quickly has success met the conflict. And occasional Temperance sermon or lecture by the very best talent in the ministry, must fail to accomplish the desired end, if not received and heartily responded to by the people. United service in the church, and combined effort by the churches at our annual gatherings, would make enthusiasm universal and action powerful.

Why leave the temperance meeting at an Association (if indeed such a meeting can be obtained) so largely in the hands of those of whom the indifferent say it is their hobby.

We know that some are peculiarly fitted, by the circumstances, the better to advocate the cause of Foreign Missions, another Home Missions, and still another that of our Educational interests, yet the whole body is supposed to be interested in each and in all. But the high claims of Temperance the few are left to advocate and worse than this the few are left to support those claims and in many cases to give them countenance.

Is not the evil of drunkenness sufficiently apparent? Is not reform loudly enough demanded to enlist our sympathy and united enthusiastic action in this matter? We do not wish to discuss or even dictate specific means. Let the church ascertain and adopt the best means for herself. Is it not granted, however, that prohibition is necessary and no one will doubt that its being properly enforced is likewise a necessity. But let it not be forgotten that the officers of the law will not always enforce it nor will prohibition nor any temperance measure enforce itself. It remains for christian people to see to it that the masses, but especially professed christians are lifted to that high plane where their moral sense will demand the enforcement of the law. In the language of another, "What political party would exist for a day without the support of the temperance community and the allied forces of the christian church." Brethren there are many to-day who wait for some decisive action on the part of their leaders both in politics and in the church. But why is it yet difficult to obtain the outspoken advocacy of the temperance cause by so many in the church and in the ministry? Are there any yet to be found in our churches who indulge in a mistaken freedom to drink in occasional glass? Are there not many who have not yet learned to discountenance the use of alcoholic drinks, both which things may make it awkward for pastors to set their faces

boldly against it? But this is no sufficient excuse. The ministry must become a unit on this question and give forth no uncertain sound: the churches must discharge their duty as such and the different bodies of christian people meeting on one common level may surely by the force of christian influences and majorities effect a desirable reform. As regards the work of the churches in this matter who can doubt that there is an important field for cultivation in educating the children in our churches and Sunday schools in the principles of temperance. In this the church may not be content in taking an active part simply, but must lead in the work as commissioned of heaven to "train up their children in the way" of sobriety and virtue. What further impetus do we now need, than the sight of so much suffering and moral ruin as Rum creates? What more inspiration do we seek than the self-sacrificing life of Jesus who enjoined upon us also a life of consecrated self-denial.

Much depends upon the method and spirit of those who give themselves to this service.

Not many years ago a steamship with several hundred passengers on board was wrecked off the southern shore of Nova Scotia, a majority of whom suddenly sank into the sea of death. At length, when it was thought that the ship must be abandoned entirely a man was discovered in the rigging of the sunken ship. Many hearts were sympathetic and many voices instant in exclaiming "Who will go and save that man? Is there no one who will go and rescue that man?" While life hung in the balance and death was waiting for his last victim, a servant of God, honored by his countrymen for his noble daring, came to the spot and launching a boat upon the foaming sea, shouted, "Who will come with me to save that man?" The influence of the—"Who will come,"—put into action instead of "who will go,"—soon found an assistant, who with himself were instrumental in saving that jeopardized life.

And do we not behold men reeling to and fro, being lashed about on the rough sea of intemperance which every year wildly huris so many poor drunkards into an untimely grave, and into hopeless misery, besides the myriads plunged into poverty, disgrace and ruin. And are we not affected by the sight even though none of our kindred are, for the present, seen there? Are we willing only to stand by the shore of such a boiling sea to feel a little sympathy or even to cry "Who will venture out to save the exposed and suffering?" Is there one truly philanthropic heart who is not ready to launch himself out upon the shifting tide of public opinion and sympathy risking whatever loss he may

DIGEST OF LETTERS.

Andover.—Rev. Chas. Henderson, Pastor, about to resign. Hope to secure services of a young brother from Newton. Meetings and Sunday School kept up. Labors of Rev. C. Henderson much blessed during last three years.

Birch Ridge.—Rev. Chas. Henderson, Pastor. Prayer and conference meetings regularly attended.

Blissfield.—Rev. Wm. M. Edwards, Pastor. Membership about same as last year. Pastor beloved and faithful. Hope to do better next year on Convention Scheme. Sabbath School large and flourishing.

Bloomfield.—Rev. J. G. Harvey, Pastor. Hope to complete church edifice next fall, after which Convention Scheme will receive attention.

Calvary.—Rev. J. D. Eatmon preaches occasionally. Church small, but hopeful, trusting in the Lord. One converted. Hoping for better days.

1st. Cambridge.—No settled Pastor. I. A. McDonald, Licentiate, preaches occasionally. Interest in meetings sustained.

2nd. Cambridge.—Rev. A. B. McDonald, Pastor for more than sixteen years. Women's Aid Society organized twelve years ago, still vigorous. Meetings regular. Sabbath School prosperous.

1st. Canterbury.—Rev. Thos. Todd preaches every second Sabbath. For a long time divided, and all but extinct. Through labors of Bro. Todd again united on former standing, and commenced a new church edifice. Hoping for better days.

2nd. Canterbury.—Rev. T. Todd preaches every second Sabbath. Have passed through a season of discouragement, but now enjoying more of the liberty of the children of God. Bro. Todd's labors have helped us much. Congregation very large and appreciative.

Cardigan.—Rev. P. O. Rees, Pastor. Building new church. United and hopeful. Meetings regularly attended. Preaching

fortnightly. Social and prayer meetings on the alternate Sundays. Ordinances regularly observed. Hope soon to do our duty by Convention Scheme and other legitimate calls upon us.

Carleton, St. John.—Rev. E. Hickson, Pastor. Church in active and healthful sympathy with Master's work. Pastors' ill health renders three months rest absolutely necessary. Bro. I. O. Beatty removed by death. Hope to have pastor's place temporarily filled by Bro. Barss.

Carlisle.—Rev. H. J. Shaw, Pastor. Conference meetings regularly kept up. These meetings are sometimes especially comforting and encouraging. Prayer meetings and Sabbath School in healthy condition.

Chipman.—Rev. W. P. Anderson, Pastor. Much blessed of the Spirit. Several added by baptism. Enjoying union and peace. Sabbath School flourishing.

Florenceville.—Rev. J. G. Harvey, Pastor. No increase. Weekly prayer and monthly conference meetings sustained. Preaching every fourth Sunday. For Convention Scheme and Foreign Missions together we have raised one dollar per member.

Forest Glen.—No Pastor. Still holding together and reclaiming wanderers. Hope the great Shepherd will direct the steps of some ministering brother towards us.

Fredericton.—Rev. F. D. Crawley, Pastor. Year of losses rather than gains. Seven valued members removed by death, including Deacon W. S. Estey, 59 years member and 51 years Deacon. Rev. T. H. Porter, "whose praise is in all the churches" and others, among whom was our oldest sister, our oldest surviving member, baptized in 1815, by Rev. Elijah Estabrooks. House of worship destroyed by fire last March, after standing 42 years; during which time more than four hundred persons had professed conversion and been received. Hope to record next year the completion of a better and more enduring edifice. Holding our week night meetings in vestry of the Church of our kind F.C.B. brethren, and Sabbath services in City Hall. Sabbath School prosperous and alive to the work of the Master in all its branches.

Upper Gagetown.—Rev. F. S. Todd, Pastor. Not without hope of better times in store. Regular services generally well attended.

1st. Grand Lake.—Rev. J. W. Higgins, Pastor. Holding

our own. One death. Pastor continues labors until October, Church united.

2nd. Grand Lake.—Rev. J. W. Higgins, Pastor. Five removals by death. Church and Sabbath Schools doing good work. Looking for refreshing from on high.

Lower Hainsville.—Rev. J. H. Coy, Pastor. Congregations large and appreciative. Sunday School doing good work. Conference meetings sustained.

Jacksontown.—Rev. A. Chipman, Pastor. Our pastor has been with us since March. We believe him to have been sent in answer to our prayers. We feel encouraged to look to a season of great refreshing in the near future. Sabbath School in hopeful condition.

Jacksonville.—Rev. A. Chipman, Pastor. For four or five months were without a pastor. Our present pastor entered upon his duties last March. Our Sabbath School is increasing in interest and numbers. We are heartily in accord with the Convention Scheme, and are striving to approach as nearly as possible to the dollar per member standard. Two sisters, Sister James Good and Sister Lizzie Good have left us and gone to join the church triumphant. We hope to have a gracious outpouring of the Holy Spirit to record in our next letter.

Jemseg.—Rev. A. B. McDonald, Pastor. No church or Sabbath School letter from this church. Membership last year 141, this year 142.

2nd. Johnston.—Rev. John Coombes has preached occasionally of late for us. Our late Clerk removed by death. No Sabbath School.

2nd. Keswick.—Rev. Otway C. Herbert, Pastor. Three added to membership this spring. Pastor ordained last October, after having had charge of the church for twelve months. Church quietly prosperous.

1st. Kingsclear.—Rev. Peter Knight, Pastor. Conference meetings and prayer meetings sustained. No additions during past year. Pastor highly esteemed.

2nd. Kingsclear.—Rev. Calvin Currie, Pastor. Preaching every second Sunday. Convention Scheme not as yet adopted.

Knowlesville and Glassville.—Rev. A. H. Hayward, Pastor.

Preaching and conference meetings sustained. Special meetings held last winter resulting in the addition of 7 to our members.

Lytleton.—Rev. E. R. Currie, Pastor. No deaths. Hoping for blessing. Will soon be without a pastor again unless some ministering brother has his steps directed toward us.

Ludlow.—Rev. W. M. Edwards, Pastor. Have enjoyed peace and prosperity. One baptized and one received by letter. Many convicted but not yet brought out into the light. We are in much better financial condition than we were. We gratefully acknowledge the gift of \$100.00 from the Convention Board of Home Missions. We propose to carry out the Convention Scheme as much as in us lies.

Mactaquac.—Rev. B. N. Hughes, Pastor. No additions. Two Sabbath-schools. Looking to the Lord for his promised blessings.

Maple Grove.—Rev. H. A. Charlton, Pastor. Prayer and preaching and conference meetings sustained. We have, as yet, no place of worship as we are only recently organized, but have part of the lumber on the ground and expect soon to build. Our pastor is giving us one fourth of his time without charge, besides aiding us financially. We hope to assume our place soon in all good works.

Maple Ridge.—Rev. J. H. Coy, Pastor. Recently organized. Conference, prayer and preaching meetings sustained. Sabbath-school organized.

Maugerville.—Rev. T. A. Blackadar, Pastor. Almost the whole year without pastoral labor. No additions. Our pastor only recently began his labors with us. We hope for a blessing.

Mill Cove.—Rev. A. B. McDonald, Pastor. Nothing special. Striving to keep the unity of the Spirit in the bond of peace.

Newcastle, Grand Lake.—Rev. D. P. Harris, Pastor. Dea. Joseph Wasson removed by death. Our pastor remains with us another year.

Upper Newcastle and Northfield.—Rev. D. P. Harris, Pastor. nothing special to report. Many brethren leaving neighborhood to settle elsewhere. Remnant striving to trust our Heavenly Father for a blessing.

New Maryland.—Rev. P. R. Knight, Pastor. Hoping and

trusting. Membership, 26. Intend repairing meeting-house and parsonage this summer.

New Salem.—Rev. Wm. M. Edwards, Pastor. Heavy loss from brethren and sisters leaving to take up their residence in the United States. Have adopted Convention Scheme and will do our best to make it a success. Like Gideon's little army, "faint yet pursuing."

Northfield and Beaufort.—Rev. A. H. Hayward, Pastor. Last fall organized a branch of our church at Beaufort consisting of 9 members.

Olivet.—Rev. Henry Hanes, Pastor. Sabbath and week night meetings regularly attended. Our pastor has lost all by fire. We are about to start a Sabbath-school soon.

Upper Queensbury.—Rev. J. H. Coy, Pastor. Membership reduced by death and removal, from 20 to 12. Have passed through a very dark season, but now feel revived under the labor of our esteemed pastor.

South Richmond.—Rev. George Howard Pastor. Membership 23. We esteem our pastor very highly and believe him to be now sowing seed which will soon result in a bounteous harvest. We welcome the Association unto us this year.

Rockland.—Rev. A. H. Hayward, Pastor. Increase of membership, 2. Present number, 179. Bro. Hayward has spent a large portion of his time with the new church. His place in the Coldstream branch has been supplied by Bro. H. J. Shaw, this branch has had 5 additions to its numbers.

Salmon Creek.—Rev. W. P. Anderson, Pastor. Special services last December resulting in the addition, by baptism, of 13.

Sheffield and Canning.—Rev. T. A. Blackadar, Pastor. No additions. One death. Membership 25. We hope to be able before the end of the Convention year to add our quota to the Convention Scheme.

Middle Simonds.—Rev. J. W. S. Young, Pastor. Although in a low state at the beginning of the Association year, we have enjoyed a season of great refreshing. Many were baptized, ten of whom united with us.

Springfield.—Rev. J. H. Coy, Pastor. We are hoping for

glorious results from Bro. Coy's settlement on this field of five churches. Our present year's subscription is \$100.00.

Temperance Vale.—Rev. J. H. Coy, Pastor. Bro. Coy's coming to this field has restored to us the preaching of God's Word of which we had for a long time been deprived. We have been scattered. Conference and prayer meetings all neglected. We are making a strenuous effort to re-establish them. Pray for us.

Wakefield.—Rev. J. W. S. Young, Pastor. Our prayer and conference meetings are quite regularly sustained and sometimes interesting. As Bro. Young only gives us about one quarter of the time, we have resolved to secure more preaching, either in connection with Bro. Young or otherwise.

Lower Wickham.—Rev. C. B. Lewis, Pastor. Nothing special to report. Prayer and conference meetings well attended.

Windsor.—Rev. A. H. Hayward, Pastor. We have manifest evidence that God is working with us. We are united in Union Sabbath School work. We have no meeting house.

Woodstock.—Rev. G. N. Ballentine, Pastor. The year has not been without additions to our membership. Ten were baptized and inducted into the church, while others, who had experienced, a like faith, have not yet found their way clear to obey the Saviour in his ordinances. Six were received by letter, one by experience, the church of which she had been a member having lost its visibility. Three were cordially welcomed back from the Albert street organization. Our Sunday School, numbering 100, under the management of Bro. Saunders is progressing very favorably.

Lower Woodstock.—Rev. Thomas Todd, Pastor. We have good attendance both at regular service and prayer meetings. We are praying for a blessing on the labours of our pastor, and hope for a more favorable report next year.

APPENDIX.

[A.]

TO THE W. B. ASSOCIATION, CONVENED WITH THE BAPTIST CHURCH AT
MCKENZIE'S CORNER, RICHMOND.

The Committee appointed at the last meeting of the Association to visit and advise with the churches at Woodstock beg leave to report that, owing to a variety of causes, they found it, on trial, impracticable to name a time for visiting Woodstock, which would be mutually acceptable to both churches and convenient for the Committee.

They therefore requested the brethren of the two churches to fix the time and to notify the Committee; assuring at the same time each church that our best judgment and advice would be at the service of the brethren with a view to enable them to remove existing difficulties. The Committee felt that there were no reasonable grounds of hoping for favorable results from any visit to the churches if the brethren of these churches did not mutually desire our presence.

In the absence of any notice to the Com., as above, from the two churches, the Committee have not visited Woodstock. It affords us, however, deep gratification to report that we have learned by a letter recently received from the Woodstock church that preliminary steps have been taken by brethren in the two churches with a view to the restoration of christian feeling and fellowship. We cannot doubt that such an effort, prayerfully made must be attended with success.

We respectfully ask that the Committee be discharged.

Respectfully submitted,

THEODORE H. RAND.
A. T. RANDOLPH.

P. S.--Rev. E. Hickson, Chairman, being unwell, has requested the above to report.

[B.]

FOREIGN MISSIONS.

Your Committee on Foreign Missions report as follows:

The work of Foreign Missions in which the Baptists of the Maritime-Provinces are engaged, is one of the grandest which any people can undertake. When we commenced this work as an independent mission we were forewarned of its great difficulties. The predictions of the Secretary of the A. B. M. U. on this subject have been more than realized. Unexpected trials have come upon us, but we are not discouraged.

Our Board has now the undiminished confidence of our people having proved themselves good men and true to the great interests entrusted to them, and we have every reason to believe that they have the entire confidence of our missionaries on the Foreign field.

Your Committee would record with deep thankfulness the fact that Miss Hammond's health has been spared to hold the station vacated by

Rev. W. F. Armstrong, till the arrival of brother J. H. Hutchinson and wife, our new missionaries to the Telugu field.

Since the arrival of Bro. Hutchinson at Chicacole he has made a most urgent appeal to the denomination to send out another missionary family, with one or two lady missionaries.

Your Committee are of opinion that this appeal should be heeded, and immediate steps taken to effect this object as far as possible, so as to be able to supply the places which must necessarily be vacated by the failing health of our missionaries on the field.

Even now our sister Sanford, whose presence and labor is so necessary as an assistant to her husband at Bimlipatam, is with us in her own native land, Bro. Sanford, with great self-denial, after accompanying her to England having returned to his work in the Foreign field.

Notwithstanding the difficulties and discouragements referred to, your Committee feel that our prospects are bright and cheering. We are now in possession of three mission compounds, costing 26,000 Rupees and our missionaries thus relieved from the burden and care of putting up these buildings, will be enabled to labor more directly for the conversion of the heathen. It is for us to come up nobly to the work of sustaining them by our sympathies, prayers and contributions, believing that God will assuredly bless us more and more in the grand and glorious work of sending his gospel to the Telugu people of idolatrous India.

Respectfully submitted,

A. ESTABROOKS, Chairman.

(C.)

NEW CHURCHES.

Your Committee on New Churches beg to report as follows:

We have had before us, and duly considered the following documents:

(1) A letter from the Albert Street Church, Woodstock, briefly rehearsing the history of the Church since their organization in February, 1880, and renewing their application for admission into this Association.

(2) A supplementary letter from the Woodstock Church, relating the progress of matters in connection with the two Churches during the past year, with the failure of a movement toward a union of the Churches, and renewing their protest against the admission of the Albert Street Church to the Association.

(3) The report of the Committee appointed at the last meeting of the Association to visit and advise with the Churches at Woodstock.

We have also conferred with brethren acquainted with the views and feelings of the members of both Churches.

In view of all the facts before us, we respectfully recommend (1) That the reception of the Albert Street Church into the Association be deferred for the present, for the sake of harmony in our whole body, (2) That a new Committee of three judicious brethren be appointed to visit the brethren in Woodstock within the next eight weeks for the purpose of advising and assisting them toward the removal of the difficulties which now cause disunion.

W. M. EDWARDS,

A. CHIPMAN,

G. HOWARD,

HERBERT C. CREED.

[D.]

SABBATH SCHOOLS.

The right thing in the right place; of the many things we might mention, as being in the right place, none can be mentioned as having so far reaching influence for time and eternity, as the Sabbath School. By it our children are instructed in the way to be good, and to do good. Through our Lord Jesus Christ their young minds are taught to look to him for every good and perfect gift. By it the Christian Church is built up and its members augmented and thus they are early taught those right principles so necessary to make them good citizens and better christians.

To make Sabbath Schools productive of the most good it is highly necessary to have officers and teachers who are engaged heart and soul in the instruction of children and in promoting every good work. In fact it is desirable that the whole church should engage in this great work. The church being first, the Sabbath school second only as it tends to the consideration of the Word of God directly.

The church, a divine institution comprehends the Gospel of Christ. That embraces every virtue and depreciates every vice. The Sabbath school as an assistant thereto, all other institutions may follow in their place.

M. S. HALL.
B. BURT.
P. WOODWORTH.
J. BONNEL.
W. S. SAUNDERS.

[E.]

EDUCATION.

Your Committee on Education beg to report as follows:—

Our Institutions at Wolfville continue to be maintained in a high state of efficiency, affording to the youth of both sexes who seek to fit themselves for usefulness in any sphere of labor, educational advantages equal if not superior to those offered by any similar institution in these Provinces.

The College is well equipped in respect to buildings and appliances, and the Faculty of Instruction is worthy of entire confidence. Two of the Chairs are at present vacant, it is true,—that lately occupied by Dr. Schurman and the Chair of Natural Science; but the former will probably be filled before the year closes, and the work of the latter is ably carried on by an instructor whose services will be continued another year.

In the Academy there is an excellent staff of teachers, and every arrangement has been made to secure a proper discipline. Concerning the condition of the Young Ladies' Seminary, the reports are most satisfactory in every respect. The accounts of both the Academies show a small surplus. In the Theological Department, under the charge of Dr. Crawley and Dr. Walton, several young men have been pursuing a thorough course of preparation for the christian ministry.

Thus we have at Wolfville, in the very centre of these Maritime Provinces, an educational establishment of which we as a denomination may justly be proud, and to which we as individuals should be proud to

contribute. All these institutions belong to us in new Brunswick; they afford ample accommodation for all the students we can send thither, and they claim our hearty support. They need large contributions this year, without which their efficiency must be impaired. We as a Committee would urge upon the ministers and churches to bear in mind the obligations resting upon us, to sustain these institutions by contributing generously to their funds, by sending thither our sons and daughters and by remembering them in our prayers.

HERBERT C. CREED, Charman.

[F.]

SPECIAL BUSINESS.

Committee on Special Business Report:

That a communication from some of the members of the Church at Middle Simonds has been received complaining of discord in connection with the Church.

Your Committee would recommend that a delegation be sent by this Association to advise with them.

B. N. HUGHES.
A. H. CHARLETON.
GEO. HOWARD.

[H.]

RELIGIOUS LITERATURE.

We are somewhat cognizant of the importance and value of religious literature, and the necessity of possessing intelligent views of christianity, involving in it the great doctrine of Justification by faith, Regeneration by the Spirit. Also Scriptural knowledge of obedience to the commands of Christ, the weighty responsibility which presses upon Christians in relation to their duty to God and fallen humanity, final perseverance of the saints and the eternal security of all the redeemed.

Conscious that the more enlightened our people are on these fundamental truths, the more elevated and attractive will be their christian character and usefulness.

Confident that the *Christian Visitor* is a very important auxiliary in this regard, we would therefore urge the wider circulation of our Denominational organ, and the adoption of such means by the proprietors of that periodical as shall put it in advance of any other paper in the Maritime Provinces. We appreciate the improvements made recently in the appearance of the *Visitor* and in its editorial management. Let our appreciation be of a tangible character, prompt payment—extended circulation.

The furtherance of religious culture through the medium of the *Visitor* book department, as also other similar departments under the management of Baptist brethren, where Baptist literature can be obtained, afford most desirable opportunities for supplying the family and Sabbath Schools with reliable reading. These should have the preference and patronage of our people.

THOS. TODD, Charman.

[G.]

TREASURER'S REPORT.

Name of Church.	Minute Money.	Foreign Mission.	Home Mission.	Con. Fund.	Total.
Arthurette					
Birch Ridge					
Blissfield	\$1 00			\$2 00	\$2 00
Bloomfield	1 50			2 00	3 00
Cumberland Bay and Maryland	1 25			5 30	5 30
Centreville	1 50				1 25
Calvary	2 87	\$5 50			1 50
1st Canterbury	50				8 37
2nd Canterbury	1 10				50
1st Cambridge and McDonald's Corner	60				1 10
2nd Cambridge	50				60
Carleton	80	*1 00		11 00	12 00
Cardigan	1 00			10 80	12 80
Carlisle	1 00				1 00
Fredericton	1 00				1 00
Forest Glen	5 00				1 00
Florenceville					5 00
Grand Falls	1 00			5 00	5 00
1st Grand Lake					1 00
Hainesville	1 00			3 25	3 25
2nd Johnston, Queens	65				1 00
Jemseg	50	4 00			65
Jacksontown	50				4 50
Jacksonville	75				50
2nd Keswick	1 00			7 00	7 75
1st Kingsclear	1 25			25 66	26 66
2nd Kingsclear	1 00				1 25
Knowlesville	1 00				1 00
Ludlow	1 00				1 00
Lower Woodstock	50				1 00
Lower Wickham	76			2 75	3 25
Lower Newcastle		3 30			76
Macnaquac	1 00				3 30
McKenzie's Corner	1 35				1 00
Maple Ridge	1 00				1 35
Mill Cove	40			9 50	10 50
Mangerville	1 15				40
Middle Simonds, per Melburn Ebbett	50			9 75	10 90
New Salem	51			4 50	5 00
Northfield and Beaufort	1 00				51
Olivet (African)	1 00			9 00	10 00
Prince William	50		1 00		1 00
Rockland	50				1 50
Salmon Creek	2 00				50
Sheffield and Canning	2 00				2 00
Upper Gagetown	50				2 00
Upper Newcastle, Grand Lake	1 25			4 00	4 50
Wakefield	50		50		1 25
Woodstock	1 26				1 00
Windsor	2 00			5 40	6 66
Rev. J. H. Tupper	50				2 00
Collections			2 00		50
					2 80
					14 61
	\$45 95	\$14 30	\$3 50	\$109 66	\$188 02

* Per T. O'Donnell.

[K.]

HOME MISSIONS.

Mr. Moderator,—Your committee on Home Missions thank God that we can report an increasing interest in this great work. More money has been expended upon Home Missions during the two years since the work was placed in the hands of the general H. M. Board *than ever before*, with the exception of one or, perhaps two years. They have occupied during this year 47 fields, 24 in N. S., 17 in N. B. and 6 in P. E. I. \$4,800 have been appropriated, 50 missionaries have been employed, 90 weak churches have been assisted and 150 persons have been added to our churches by baptism. Thus has the Lord so blessed the work, as to encourage the H. M. Board to assume heavy responsibilities, having strong faith in the churches that they will prayerfully do their duty in furnishing them with sufficient means to meet their obligations to those whom they have engaged, which obligations have not been met to the satisfaction of some of our missionaries. We don't reflect on the Board for this, trust the churches will see where the fault lies, and have it soon removed by carrying out the Convention Scheme.

Signed in behalf of the court,

C. HENDERSON.

[J.]

TEMPERANCE.

Your committee believe that a new era has been reached in the great temperance question. Hitherto uncertainty in regard to the validity of the Scott Act, so called, has rendered that act inoperative in a great measure, thus greatly hindering the temperance reform.

But your committee now learn with great satisfaction that the said act has now received the confirmation of the highest authorities, thus giving a solid basis on which to operate. And your committee further believe the time has now come when the church of God should arise in her might and by purifying her own ranks, and by vigorous and hearty co-operation with the temperance workers of the day, help carry out the so much needed reform in this matter.

Hoping the time may soon come when entire prohibition may be reached which must be the prayer of every Christian heart.

A. H. HAYWARD.
SAMUEL BURTT.
J. E. DRYSDALE.
J. W. MANN.
DEA. MERRITHEW.

LIST OF ORDAINED MINISTERS.

Name.	Present Residence.	Date of Ordination.	Place of Ordination.
Anderson, W. P.	Chipman	Aug. 1879	Chipman.
Ballentine, G. N.	Woodstock,	Oct. 1872	Brookfield, N. S.
Beckwith, W. H.	Fredericton,	1832	
Blackadar, T. A.	Maugerville,	Sept. 1865	Parrsboro' N. S.
Burt, Samuel	Jacksonville,	May, 1872	Howard Settlement.
Charlton, H. A.	Knoxford,	1866	Greenville, N. S.
Chipman, A.	Jacksonville,	1862	River Philip, N. S.
Coombes, John	Cumberland P't,	Sept. 1870	Rehoboth, Mass.
Coy, Henry J.	Nashwaak	June, 1873	Canterbury.
Crawley, F. D.	Fredericton,	1876	Lockport.
Curey, E. R.	Lyttleton, Mir.,		
Currie, Calvin	Prince William,	June, 1878	
Eaton, J. D.	Fredericton,	1873	Carleton.
Edwards, W. M.	Blissfield, Mir.	March, 1855	Hampton.
Hains, Henry	Otnabog,	March, 1870	Otnabog.
Harris, D. F.	Newcastle, G. L.,	1864	
Harvey, J. G.	Centreville,	Feb., 1858	Springfield, Y. Co.
Hayward, A. H.	Rockland,	Sept. 1879	Rockland.
Henderson, Chas.	Andover,	Aug. 1877	Jacksontown.
Herbert, O. C.	Keswick,	July, 1881	Keswick.
Hickson, E.	Carleton, St. J.,	1862	North Esk
Higgins, J. W.	Cumberland Bay,		
Howard, Geo.	Richmond,		
Hughes, B. N.	St. Mary's, Y. Co.,	Oct. 1867	Jacksontown
Jewett, Benj.	Hartland,	Sept. 1868	Maugerville
Knight, Peter	L. L. Quinsbury,	1860	Andover.
Lewis, C. B.	L. Cambridge,	1874	New Maryland,
Manzer, W. D.	St. Mary's, Y. Co.,	1881	
Reese, P. O.	Upper Keswick,	Oct. 1867	Shediac.
Saunders, T. W.	Prince William,	July, 1868	Canning, Q. Co.
Shaw, H. J.	Hartland,	July, 1852	Prince William.
Todd, F. S.	Gagetown,	June, 1871	Limerick, Me.
Todd, Thomas	Woodstock,	Oct. 1880	Middle Simonds.
Troop, W. A.	Newcastle, G. L.,	June, 1849	Woodstock.
Tupper, J. H.	Queensbury,	March, 1855	Newcastle, G. L.
Young, J. W. S.	Simonds,	Feb. 1844	Jacksontown.
			1876 Lower Woodstock.

LICENTIATES.

Name.	Residence.	Date of License.	Church Licensing.
Ebbit, R.	Portland,		Portland.
King, M. P.	Chipman,		Chipman.
McDonald, Thos.	Debec Junction,		Richmond.
Price, G. L.	Ludlow,		Blissfield.
Stillwell, D. C.	Scotch Town,		Scotch Town.

TABLE OF

CHURCH.	Date of Organization.	Name of Pastor.	Date of Settlement.
Andover.....	1832		
*Arthurette.....	1875	C. H. Henderson.....	
*Avondale.....	1871		
Birch Ridge.....	1881	Charles Henderson.....	1881
Blissfield.....	1865	W. M. Edwards.....	1865
Bloomfield.....	1878	J. G. Harvey.....	1880
*Bright (African).....	1831		
Carleton.....	1841	E. Hickson.....	1872
1st Cambridge.....	1825		
2nd ".....	1855	A. B. McDonald.....	1866
Chipman.....	1844	W. P. Anderson.....	1879
1st Canterbury.....	1822	T. Todd.....	1882
2nd ".....	1880	".....	"
Calvary (African).....	1874		
Centreville.....	1843	H. A. Charlton.....	"
Cardigan.....	1820	P. O. Rees.....	1864
Carlisle.....	1880	H. J. Shaw.....	1881
*Dumfries and Queensbury.....	1855		
*East Florenceville.....	1880	J. W. S. Young.....	
Florenceville.....	1866	J. G. Harvey.....	1874
Forest Glen.....	1876		
Fredericton.....	1814	F. D. Crawley.....	1880
Grand Falls.....	1864		
1st Grand Lake.....		J. W. Higgins.....	"
2nd ".....		".....	1879
Hainesville, Lower.....	1866	J. H. Coy.....	
Gagetown, Upper.....	1355	F. S. Todd.....	1881
Jacksonville.....		A. Chipman.....	1882
Jacksontown.....	1833	".....	"
Jemseg.....		A. B. McDonald.....	1881
2nd Johnston.....	1853		
1st Kingsclear.....	1825	P. Knight.....	1877
2nd ".....	1829	Calvin Curry.....	1880
Knowlesville and Glassville.....	1880	A. H. Hayward.....	1889
*1st Keswick.....	1812		
2nd ".....	1861	O. C. Herbert.....	1881
Little South West.....	1845	E. R. Curry.....	1881
Ludlow.....	1856	W. M. Edwards.....	1873
Mactaquac.....	1844	B. N. Hughes.....	1880
Maple Grove.....	1881	H. A. Charlton.....	1881
Maugerville.....	1835	T. A. Blackadar.....	1882
Mill Cove.....	1950	A. F. McDonald.....	1871
Middle Simonds.....	1859	J. W. S. Young.....	1881
Maple Ridge.....	1882	J. H. Coy.....	1882
Newcastle, Grand Lake.....	1846	D. P. Harris.....	1879
New Maryland.....	1847	P. R. Knight.....	1881
Newcastle, Upper, and Northfield.....	1871	D. P. Harris.....	1879
Northfield and Beaufort.....	1880		
New Salem.....	1878	W. M. Edwards.....	1873
*New Jerusalem.....	1848		
*Nashwaak.....	1804		
*North Esk.....	1819		
Olivett (African).....	1873	Henry Hains.....	1874
*Prince William.....	1800		
Queensbury, Upper.....	1873	J. H. Coy.....	1882
Rockland.....	1833	A. H. Hayward.....	1878
Salmon Creek.....	1867	W. P. Anderson.....	1879
*Scotch Town.....			
South Richmond.....	1860	George Howard.....	1881
Springfield.....	1864	J. H. Coy.....	1882
Sheffield and Canning.....	1870	T. A. Blackadar.....	"
Temperance Vale.....	1866	J. H. Coy.....	"
Windsor.....		A. H. Hayward.....	"
Wakefield.....	1879	J. W. S. Young.....	1880
Wickham, Lower.....	1864	C. B. Lewis.....	1881
Woodstock, Lower.....		Thomas Todd.....	1882
Woodstock.....	1842	G. N. Ballentine.....	1880

* No Letter sent.

† Revised.

STATISTICS.

Clerk, and Post Office Address.	Increase.				Decrease.			Last Report.	Now Reported.
	Baptized.	By Letter.	By Experience.	Restored.	Died.	Letter.	Excluded.		
S. D. Ervin, Andover, Vic. Co.								64	64
A. Murphy, Arthurette, "								22	18
James A. Barber, Avondale, Car. Co.		2				3	4	69	22
Charles W. Lewis, Birch Ridge, Vic. Co.								22	22
Wm. Swim, Freeze's W.O., Doaktown, N. Co.								64	62
James Foster, Bloomfield, Car. Co.								62	61
G. A. Wheary, Upper Kingsclear								18	
G. W. Lyon, Carleton, St. John								208	259
Allen McDonald, McDonald's Corner	6	3	1		4	15		106	157
Francis E. Wilson, Cambridge					2		44	183	189
Wm. H. Flemming, Gaspereaux, Q. Co.					2	1		90	94
A. W. Dow, Canterbury, York Co.	4							42	42
G. F. A. Jamieson, Canterbury Station								57	57
Jacksonville, Car. Co.					3			20	20
F. G. Burt, Centreville, Carleton Co.					8			157	167
D. M. Saunders, Hampton, York Co.	16	1				1	6	26	24
B. B. Shaw, Carlisle, Carleton Co.			2				1	26	27
Charles Boyer, Upper Peel, "								86	
C. T. Hendry, Florenceville, "								38	36
J. A. Donahy, Tobique, Victoria Co.					1	1		20	20
Herbert C. Creed, Box 40, Fredericton								333	319
John H. Day, Grand Falls, Vic. Co.	2	2			7	11		10	9
George E. McLean, Cumberland Bay					1			90	98
S. Bask, The Range								193	188
A. J. Hartley, Lower Hainesville, York Co.					6				118
S. H. Estabrooks, Swan Creek				1				115	115
H. E. Burt, Jacksonville, Carleton Co.								64	58
William Kitehen, Jacksontown, "					2			128	145
C. D. Dykeman, Jemseg								141	142
A. N. Vincent, Long Creek, Johnston, Q. Co.	3				2			24	24
J. S. Dunphy, Spring Hill					4			25	22
G. A. Hammond, Kingsclear						3		65	65
Alfred Price, Knowlesville	6		1		1	1	3	30	32
E. V. Merrithew, Mouth Keswick, York Co.								52	52
Samuel Travis, Lyttleton, N. Co.	3				2	1		21	23
Alex Long, Murphy's P.O., Ludlow, N. Co.	1	1						67	67
J. F. Clark, Mactaquac								16	18
W. S. Charlton, Knoxford, Car. Co.			1					50	50
N. P. Day, Upper Sheffield								120	117
Isaac Ferris, Mill Cove								43	43
S. A. Couillard, Middle Simonds, Car. Co.					3				140
Simeon Dunlap, Maple Ridge, York Co.	10	6			3			27	26
D. J. Bailey, Newcastle, Grand Lake								7	45
A. Nobles, Smith's W.O., Rusagornish, Sun. Co.					1			16	23
A. Nightingale, Newcastle Bridge, Q. Co.							1	45	38
H. H. Lilly, Aryle							2	30	30
Jos. Dunphy, Arbro's W.O., Blissfield, N. Co.	1	4	4					48	61
I. S. Webb, New Jerusalem, Queens Co.								37	36
Luther Goadspeed, Marysville, York Co.								39	39
J. R. Hopewell, Hampstead, Queens Co.					1			20	12
Leveret Estabrooks, Lower Prince William (Dea.)								177	179
D. C. Parent, Upper Queensbury					3	5		79	90
A. W. Estabrooks, Cold Stream	5	2	2		2	5			
D. S. McGregor, Briggs' Corner	13					2			
T. E. Henderson, Debec, Carleton Co.								25	24
D. F. Reed, Springfield, York Co.					1				
Amos Thompson, "								24	25
Gardner Corey, "					1			20	21
C. J. Connolly, Windsor, Carleton Co.	1							50	53
J. Sherwood, Rosedale, "								64	62
A. P. Belyea, McDonald's Point, Q. Co.		3						20	19
Stephen Taylor, Canterbury			1			2			
C. N. Scott, Woodstock	10	6	1	3	2			103	121

ACT OF ASSEMBLY.

An Act for the Incorporation of Certain Bodies in Connection with the Eastern and Western Baptist Associations.

Passed 12th April, 1855.

WHEREAS certain persons are associated together in Churches constituting a religious community known as the Baptist Church, in connection with the Eastern and Western Baptist Associations; And whereas sundry chapels and other buildings have been erected, and land purchased or otherwise conveyed or held in trust for the use of such churches in the several Counties of this Province, or for educational or other benevolent objects in connection therewith, and inconveniences have been experienced in managing the same by Trustees, without being incorporated for that purpose:—

Be it therefore enacted by the Lieutenant Governor, Legislative Council, and Assembly, as follows:—

1. Every Board of Trustees of any Chapel or Seminary for education, and land and buildings held therewith, or held for the purpose of erecting any Chapel or Seminary thereon for the use and benefit of any Baptist Church in connection with the Eastern and Western New Brunswick Baptist Association, or in connection with any Baptist Education, or other Society, to be hereafter chosen for any such purpose, and their successors, shall be a body corporate by the name of "The Trustees of the Baptist Chapel," or other property as the case may be, in the place in which the trust property may be situate and by that name shall have perpetual succession, power to sue and be sued, a common seal renewable at pleasure, power to hold and receive real and personal estate, and improve, sell, let, or assign the same or any part thereof, or any interest in or arising out of the same, and make bye-laws, and exercise such other powers as are conferred by law for the purpose of managing the temporal affairs of the said Chapel, or other property for the benefit of the Church to which the same may belong, or the educational or other objects to which it may be devoted.

2. All Chapels or other property as aforesaid, held in trust as aforesaid in any part of the Province, shall be subject to the provisions of this Act whenever a Board of Trustees to manage the same shall be elected as hereinafter mentioned, and a conveyance thereof shall be made to the Corporation by the existing Trustees; and the said Corporation shall then hold the same for the purposes aforesaid with as good a title, legal and equitable, as such Trustees had at the time of the conveyance.

3. Every such Church, together with the congregation regularly attending and contributing to its funds by pew rents or otherwise, may annually at such time and in such manner as each Church shall prescribe by the male members present at any meeting for the purpose elect any number of Trustees, not less than three nor more than nine, from among the male members of the said Church or congregation, or both, who shall continue in office for one year, or until others are elected in their stead.

4. Every meeting of the Church, or Church and congregation, for any of the purposes aforesaid, shall act on notice to be given by the Pastor or Minister presiding over the same, or if there be none, by any Deacon thereof, of any usual meeting of the Church for worship or business.

5. Such Trustees may, on due notice, meet together and manage the temporal affairs of the Chapel for which they are elected, and the property in connection therewith, for the benefit of the Church, to which it shall belong.

6. Every Educational or other Society as aforesaid, may, at its Annual Meeting to be held at either of the said Associations, or elsewhere, on notice by post or otherwise, elect from among its members such number of Trustees as may be deemed necessary for the management of the affairs of any Seminary in connection therewith, who, together with all the ministers of the denomination accredited at such Association as additional or *ex-officio* Trustees, may transact its business on due notice to be given as aforesaid, or by a Committee to be appointed for that purpose at the same time by the said Trustees.

7. Whenever by this Act any Board of Trustees or number of persons may require to do any act, a majority of those present at the meeting shall be sufficient for the purpose.

8. The annual revenue derived from the rent of lands belonging to any such Chapel, Seminary, or Society as aforesaid, shall not exceed five hundred pounds.

A DECLARATION

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

PART I.—ARTICLES OF FAITH.

- Article 1.* We believe that there is but one only living and true God, who is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth: Deut. vi. 4; John iv. 24; Ps. xc. 2, cxlvii. 5; James i. 17; 1 Tim. i. 17; Mark x. 27; Isaiah vi. 3; Deut. xxxii. 4; Ex. xv. 11, xxxiv. 6, 7.
2. That there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—who are but one God, the same in substance, equal in power and glory: Matt xxviii. 19; John xv. 26; 1 Cor. xii. 4-6; 2 Cor. xiii. 14; Eph. ii. 18.
3. That the Holy Scriptures of the Old and New Testaments are the Word of God, in which he hath given us our only rule of faith and practice: Luke xv. 29-31; 2 Tim. iii. 15-17; 1 Thes. ii. 13; 2 Peter i. 21, iii. 2; Rom. iii. 2; Isa. viii. 16, 19, 20.
4. That God who is infinite in knowledge, and perfectly views all things from the beginning to the end, has foreordained that whatsoever comes to pass, either by His order or permission, shall work for the eternal glory of his great name: Acts xv. 18. ii. 23; Ps. lxxvi. 10, xxxiii. 11; Rom. ix. 17-23, xi. 36.
5. That in the beginning God created the heavens and the earth, the sea, and all that in them are; and He upholds and governs all things by the word of His power: Gen. i; Ex. xx. 11; Dan. iv. 35; Heb. i. 3.
6. That God made man in His own image, in knowledge, righteousness and true holiness; and made with him a covenant of life, the condition of which was perfect obedience: Gen. i. 26-27; ii. 16-17; Ecc. vii. 29; Gal. iii. 10.
7. That man being left to himself soon fell from that happy and glorious estate in which he was made, by eating the forbidden fruit, by which he brought himself and all his posterity into a state of death: Gen. iii. 6; Rom. v. 12-19.
8. That man being thus dead, his help and recovery are wholly in and from God: John vi. 44; Eph. ii. 4-5, 7-10; 1 John iv. 10.
9. That God the Father has chosen a great multitude of the human family, whom no man can number, of all nations, and kindreds, and people and tongues, and given them to His Son in the covenant of his grace, that He might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works, which is the only foundation of salvation for lost and helpless sinners; and thereby the Ministers of the Lord are encouraged to preach the Gospel to every rational creature, because the purposes of God and the infinite value of Christ's atonement, secure the increase and establishment of Christ's kingdom, so that the kingdoms of this world shall become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever: Rom. viii. 29-30; Eph. i. 4, 5, 11; John vi. 37-39; Rev. vii. 9; Titus ii. 14; Mark xvi. 15; 2 Tim. ii. 19; Isa. ix. 7; Rev. xi. 15.

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

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

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

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

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

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

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

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

PART II.—ARTICLES OF PRACTICE.

CONCERNING A VISIBLE CHURCH OF CHRIST AND ITS DISCIPLINE.

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

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

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

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

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

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

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

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

8. That there is a mutual obligation between Minister and people—one to administer in things religious and spiritual, according to the gifts God has given. The church to communicate of their temporal or worldly substance for his comfort and support, and that by an equality, as nearly as can be ascertained, that one may not be burthened and another eased. But this is not to be effected by force or compulsion, or by the sword of civil power; but it is to be a free-will offering, agreeably to the Scriptures of truth; and every member deficient in this matter ought to be disciplined by Gospel rule, as for any breach of covenant, or neglect of performing Christian duty: Luke x. 7; Rom. xv. 27; 1 Cor. ix.; Gal. vi. 6.

PART III.—COVENANT.

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

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

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