

MINUTES
OF THE
THIRTIETH SESSION
OF THE
Eastern Baptist Association
OF
NOVA SCOTIA,

*Held with the Baptist Church at Advocate Harbor, Cumberland
County, Saturday, Monday and Tuesday, July 10th, 12th,
and 13th, with the Circular Letter, &c.*

HALIFAX, N. S.
"CHRISTIAN MESSENGER" OFFICE,
1880.

100

J
I
A
D
R

MINUTES.

ADVOCATE HARBOR,
Saturday Morning, July 10th, 1880.

The Nova Scotia Eastern Association assembled in its Thirtieth Annual Session at 10 o'clock, A. M.

Religious exercises were conducted by Rev. J. F. Kempton, Moderator, during which the list of delegates was prepared by the Clerk.

LIST OF DELEGATES.

Advocate Harbor,—Rev. J. F. Kempton, Deacons A. W. McLellan, Jacob Spicer, Eben Field, Brethren Capt. Wm. Knowlton, and R. W. Spicer.

Tracadie,—Brother A. W. Jordan, Licentiate.

Folly Lake,—Rev. T. B. Layton.

Upper Londonderry,—Rev. M. P. Freeman.

Great Village,—Revs. M. P. Freeman and T. B. Layton.

Wentworth,—Rev. T. B. Layton.

Amherst,—Rev. D. A. Steele, and Rev. Wm. George.

Williamsdale and Millvale,—Rev. D. McLeod.

Pugwash,—Rev. H. Bool.

Lower Economy,—Brethren Charles McLellan, and Daniel Stewart.

Parrsboro',—Rev. J. F. Kempton, Deacons Samuel Spencer, F. L. Jenks, and Brother Elijah Spencer.

West Brook,—Deacons Stephen Roscoe, J. T. Blenkhorn, and Bro. H. Mills.

Maccan,—Deacon Wm. Blenkhorn.

Goshen,—Rev. A. Freeman.

Portaupique,—Deacons George Davidson, John Robinson, Brethren Andrew Thompson and Robinson Thomson.

Truro,—Rev. J. E. Goucher.

River Hebert,—Rev. Isaac R. Skinner, and Brother John Barnes.

Isaac's Harbor,—Rev. A. Freeman.

2nd St. Mary's,—Rev. A. Freeman.

Diligent River,—Rev. J. F. Kempton, and Brother T. Bently.

Delegate from Western Association,—Rev. L. M. Weeks.

Delegates from Central Association,—Rev. Charles Tupper, D. D., and Deacon S. Selden.

Invited,—Deacon Israel Broderick, Brother Michael Atkinson, and Rev. E. M. Kierstead.

The ballot having been taken for Moderator, the Rev. J. E. Goucher was declared elected.

Revds. M. P. Freeman and Augustus Freeman were appointed Secretaries ; Bro. Robt. Spicer was appointed Treasurer, and Rev. T. B. Layton, Assistant Treasurer.

After prayer by Rev. Chas. Tupper, D. D., the following committees were appointed :—

NOMINATION AND ARRANGEMENT.—Revds. J. F. Kempton, T. B. Layton, L. M. Weeks, Brethren A. McLellan, and R. Spicer.

TO EXAMINE AND READ LETTERS.—Revds. H. Bool, D. A. Steele, and I. R. Skinner.

QUESTIONS IN LETTERS.—Revds. Charles Tupper, D. D., and Wm. George.

The letter from Advocate Harbor was then read, which was followed by the reading of letters from other churches, until the Committee on Nomination and Arrangements were prepared to report in part, which report was adopted :

Your Committee present partial report.

1st. *Time of Meeting.*—They recommend that the morning service commence at 10 o'clock and close at 12, noon. That the afternoon session commence at 2.30 o'clock, and close at 5 o'clock. That the evening session commence at 7.30.

2nd. That a prayer-meeting be held each morning from 9.15 to 10 o'clock.

3rd. They further recommend that the order of business to-day be as follows : Morning and afternoon sessions reading of letters and general business ; evening session, 1st, report of Committee on Temperance ; 2nd, addresses by Bro. R. Thompson, and others.

4th. Your Committee further recommend the following

SABBATH APPOINTMENTS.

Advocate, Baptist Church—10.30 A. M. Rev. Dr. Tupper.
2.30 P. M. Rev. John E. Goucher.
7.30 P. M. Rev. Wm. George.

Advocate, Methodist Church—10.30 A. M. Rev. D. A. Steele.
7.30 P. M. Rev. L. M. Weeks.

Spencer's Island—Rev. I. R. Skinner.

Eatonville—10.30 A. M. Rev. T. B. Layton.
3.00 P. M. A. W. Jordan, (Lic).

Apple River—10.30 A. M. Rev. Augustus Freeman.

Salem—3.00 P. M. Rev. Augustus Freeman.

Brethren R. Thompson, T. B. Layton, and H. Bool were appointed Committee on Temperance.

The session closed with prayer by Rev. A. Freeman.

Saturday—Afternoon Session.

The afternoon session was opened with prayer by Rev. L. M. Weeks.

The reading of letters was resumed.

The 261st hymn in the Psalmist was then sung, and prayer offered by Deacon Israel Broderick.

Rev. Wm. George and the Moderator of the Association were appointed Committee on Circular Letter.

The Committee on Nomination and Arrangements reported further.

The first clause of the report was received, when it was resolved that the report be referred back to the Committee for further amendment.

Committee on Circular Letter reported that they had examined the Circular Letter and recommend that it be read.

Resolved, That Brothers A. E. McKeen, Hance Mills, William Faulkner, and Chas. Whidden, be delegates from this Association to the Convention.

Resolved, that Revs. J. E. Goucher, H. Bool, and J. F. Kempton, be delegates to the next session of the Western Association and that any of the ministering brethren who may attend the next session of the Central Association be delegates from this body.

Committee on Nominations and Arrangements reported :

They recommend the appointment of the following Committees :

ON EDUCATION.—Revds. D. A. Steele, A. Freeman, Dr. Tupper, Deas. George Davidson and A. McLellan.

ON MISSIONS.—Revds. Wm. George, T. B. Layton, D. McLeod, Dea. I. Broderick, Brethren R. W. Spicer and E. Spencer.

ON DENOMINATIONAL LITERATURE.—Revds. L. M. Weeks, M. P. Freeman, Dea. John Robinson, and Bro. A. Thompson.

ON SABBATH SCHOOLS.—Revds. H. Bool, I. R. Skinner, Brethren A. W. McLellan, and J. Barnes.

They recommend that the Associational Sermon be preached by Rev. H. Bool on Monday morning, and that the reading of the Circular Letter follow. That the report of Committee on Education be presented Monday afternoon, followed by addresses by Revds. D. A. Steele, A. Freeman, and others.

That the report of Committee on Missions be presented on Monday evening, and that it be followed by addresses by Revds. W. George, H. Bool, and others on Foreign Missions ; and that the subject of Home Missions be spoken to by Rev. J. E. Goucher, A. W. Jordan, (Lic.), and others.

No request having been made for the next meeting of the Association, it was

Resolved, That the Moderator and the Secretary be directed to secure a place for the next Annual Meeting of this body.

Rev. H. Bool then presented the report of Committee on Sabbath Schools, and, after animated addresses by Brethren H. Bool, T. B. Layton, G. Davidson, I. Broderick, Dr. Tupper, W. George, M. P. Freeman, and A. Freeman, it was adopted, and the session closed with prayer by Rev. L. M. Weeks. (See App. A.)

Saturday—Evening Session.

The evening session was conducted by Rev. J. F. Kempton, in the absence of the Moderator. A hymn was sung, and prayer was offered by Rev. A. Freeman.

Bro. R. Thompson then presented report of Committee on Temperance, and, after music by the choir, delivered a very interesting address, and was followed by Rev. A. Freeman, A. W. Jordan, (Lic.), Brethren Wm. Blenkhorn, Andrew Thompson, Geo. Davidson, and A. W. McLellan. On motion, the report was adopted. (See Appendix B.)

Monday—Morning Session.

The morning session was opened with usual preliminary exercises at 10 o'clock. Prayer was offered by Rev. J. E. Goucher. After the singing of a hymn, the Annual Sermon was delivered by Rev. H. Bool, from Songs of Solomon ii. 15.

The Moderator having taken the chair, prayer was offered by Dea. S. Selden.

Moved, that Rev. E. M. Kierstead be appointed on Committee on Education.

Minutes of previous meeting were read and approved.

The Circular Letter was then read by the writer, Rev. D. A. Steele, after which the following motion was carried :

Resolved, That the Circular Letter just read be adopted by this body, and published in the Minutes and *Christian Messenger*, and that the pastors, or deacons, be requested to read the same before their respective churches as soon as possible after it is printed ;

Further Resolved, That Bro. Bool be requested to forward his Sermon to the *Christian Messenger* for publication.

The reading of letters was then resumed.

Moved and carried that the Secretaries of this Association be directed to secure the printing of 1,200 copies of the Minutes of this Association, reserving the usual number of copies for the use of the next session of the body.

The Moderator presented a letter from the Board appointed by the Convention for the management of the Ministerial Relief and Aid Fund, located in Halifax, asking the Board of the Infirm Ministers' Fund of the Association to transfer their funds to that Board when proper arrangements shall have been perfected.

By resolution, the time was extended ten minutes, as the time for adjournment had arrived.

Resolved, That the Board of the Infirm Ministers' Fund be re-appointed, and be instructed to consult with the Convention Board concerning the contemplated arrangement, and, when that arrangement is completed, to hand over their funds and other property to the said Convention Board.

BOARD OF INFIRM MINISTERS' FUND.—Revds. D. A. Steele, M. P. Freeman, J. F. Kempton, G. F. Miles, J. E. Goucher, Deacons Moses Lowe, and Wm. Read. Wm. Read, *Treasurer*.

Closed with prayer by Rev. D. A. Steele.

Monday—Afternoon Session.

The 346th hymn was sung, and prayer was offered by Rev. Wm. George.

Moved that the Treasurer of this Association be requested to pay over the monies received for the various benevolent objects to the Rev. Dr. Day, Treasurer of the Convention Fund of this Province.

Rev. Charles Tupper, D. D., presented the following resolution, which was adopted.

Whereas. From many of our churches considerable numbers are reported as "non-resident members," and it is obviously desirable that these should be directly connected with the Baptist churches within whose bounds they reside;

Therefore resolved, That the Pastors and Secretaries of the churches to which such persons belong be affectionately requested to put forth strenuous efforts, by correspondence with them and the Baptist ministers where they severally reside, to induce them to request dismissions, and to unite with the respective churches near their present residence.

Rev. D. A. Steele presented the report of the Committee on Education, and, after a motion that it be adopted, briefly addressed the meeting, and was followed by Revds. E. M. Kierstead, A. Freeman, M. P. Freeman, D. McLeod, Wm. George, Brethren S. Selden and G. Davidson. (See Appendix C.)

The reading of letters was then completed.

Moved that Bro. Selden be requested to prepare a bound volume of Minutes of Association from 1869 to date, and present his account at the next session of Association.

Leave of absence was granted to Rev. D. A. Steele at his request.

Moved that Rev. M. P. Freeman be requested to look after the church at Pictou during the year, and advise with Rev. D. Freeman in the matter.

Motion for adjournment having been carried, the session closed with prayer by Rev. E. M. Kierstead.

Monday—Evening Session.

Opened with prayer by Rev. J. F. Kempton.

Minutes of previous sessions read and approved.

Moved that the Rev. E. M. Kierstead be appointed to audit the account of the Treasurer of this Association.

The Committee on Nomination and Arrangement reported in part :

They recommend that the order of Tuesday morning session be as follows :

1st. Report of Treasurer.

2nd. Final report of Committee on Nomination and Arrangements.

3rd. Report of Committee on Denominational Literature.

Rev. Wm. George then presented report of Committee on Missions, and, after a motion to receive, in an interesting address described the system of Buddhism, and the nature and results of mission work among the Burmese. Addresses were then delivered by Revds. H. Bool, Dr. Tupper, J. E. Goucher, and A. W. Jordan, (Lic.), and the Report was adopted. (See Appendix D.)

Leave of absence was granted to Rev. Dr. Tupper, and Bro. Hans Mills.

Resolved, That the thanks of this Association be tendered to the brethren and friends of Advocate and vicinity, who have so kindly and generously entertained the delegates during this session of the body.

Prayer was offered by Bro McLeod, and a most interesting session of the Association was closed with the benediction.

Tuesday—Morning Session.

The session commenced with religious exercises.

Minutes of previous session read and approved.

Final report of Committee on Nomination and Arrangement was presented :

They recommend that the Rev. D. A. Steele preach the Associational Sermon, and that Rev. J. E. Goucher be his alternate ; and that Rev. J. J. Armstrong write the Circular Letter.

That the following be the Committees for the year ensuing :

ON MISSIONS.—Revds. M. P. Freeman, John E. Goucher, and H. Eagles.

ON EDUCATION.—Revds. D. A. Steele, J. J. Armstrong, and R. H. Bishop.

ON DENOMINATIONAL LITERATURE.—Revds. C. H. Martell, A. W. Barss, and I. R. Skinner.

ON QUESTIONS IN LETTERS.—Revds. J. F. Kempton, and T. B. Layton.

ON TEMPERANCE.—Revds. A. Freeman, G. F. Miles, and D. McLeod.

ON SABBATH SCHOOLS.—Revds. D. W. Crandall, and H. Bool.

ON NOMINATION AND ARRANGEMENT.—The Pastor of the church with which the Association shall be held, and then to be enlarged as necessary.

Report adopted.

Rev. T. B. Layton next presented report of Treasurer of Association.

Rev. L. M. Weeks presented report of Committee on Denominational Literature. On motion it was received to be passed clause by clause, and was so received, and then adopted as a whole. (See Appendix E.)

Rev. E. M. Kierstead stated that the report of Treasurer had been audited and found correct.

An account presented by Rev. J. F. Kempton for stationery, &c., was received and ordered to be paid.

Moved that the Treasurer of the Infirm Ministers' Fund be requested to supply a statement of the funds at the disposal of that Board in time to be printed in the Minutes of the Association. (See Appendix F.)

On motion, the Association adjourned to meet at 10 o'clock on the 2nd Saturday in July, 1881, at such place as may be provided by the Committee in charge of the matter, and the sessions closed with prayer by Rev. A. Freeman.

J. E. GOUCHER, *Moderator.*

M. P. FREEMAN, } *Clerks.*

A. FREEMAN, }

Statistics of the Churches in the N. S. Eastern Association, held in Advocate Harbor, July, 1880.

NAME OF CHURCH.	PASTOR'S NAME.	Date of Organization.	Year of Settlement.	CLERK, AND P. O. ADDRESS.					INCREASE.			DECREASE.			Resident Members.	Non-resident M'brs.	Total Membership.
				By Baptism.	By Letter.	Restoration.	By Statement.	Dismission.	Exclusion.	By Death.							
1 Amherst.	1810 D. A. Steele.	1867 James Moffatt, Amherst.	1867 James Moffatt, Amherst.	23	4	2		3	1	6	282	53	315				
2 Amherst (Beulah).	1878 G. F. Miles.	1878 Chas. H. Travis, Hastings, Cumberland Co.	1878 Chas. H. Travis, Hastings, Cumberland Co.	1	1						55	57	112				
3 Amherst Shore.	1843 J. J. Armstrong.	1879 Chas. D. Rockwell, Amherst Shore, Cum. Co.	1879 Chas. D. Rockwell, Amherst Shore, Cum. Co.	9				2	1	29	5	34	39				
4 Advocate Harbor.	1840 J. F. Kempton.	A. McLellan, Advocate Harbor, Cum. Co.	A. McLellan, Advocate Harbor, Cum. Co.					3			95	29	124				
5 Andgonish.	1823 J. F. Miles.	A. A. Walker, Andgonish.	A. A. Walker, Andgonish.						5		6	11	63	74			
6 Acadia Mines.	1876 G. F. Miles.	1878 Cecil C. Preston, Acadia Mines, Col. Co.	1878 Cecil C. Preston, Acadia Mines, Col. Co.					1	2	1	19	16	35	51			
7 Barney's River & Merigomish*.	1862 R. H. Bishop.	1878 Wm. Carter, Brookfield, Colchester Co.	1878 Wm. Carter, Brookfield, Colchester Co.	14	7	1		1		4	94	6	100	106			
8 Brookfield.	1846 A. W. Bars.	1878 Thos. C. Cook, Cape Canso, Guysboro'.	1878 Thos. C. Cook, Cape Canso, Guysboro'.								83	40	123	163			
9 Cape Canso.	1870 J. C. Spurr.	R. D. Rice, Cow Bay, C. B.	R. D. Rice, Cow Bay, C. B.								22	25	47	72			
10 Centerville & Mount Pleasant.	1870 J. C. Spurr.	Elias Hendsey, Crow Harbour.	Elias Hendsey, Crow Harbour.								46	11	57	68			
11 Cow Bay.	1875 J. F. Kempton.	D. H. Jenks, Diligent River.	D. H. Jenks, Diligent River.								23	1	24	25			
12 Diligent River.	1857 J. F. Miles.	D. P. Soley, Lower Economy, Col. Co.	D. P. Soley, Lower Economy, Col. Co.	25	3	1		1		1	130	11	141	152			
13 Five Islands & Lower Economy.	1828 G. F. Miles.	Ed. Wetherby, Folly Lake, Col. Co.	Ed. Wetherby, Folly Lake, Col. Co.					2	1	2	10	5	15	20			
14 Folly Lake.	1875	John M. Hunter, Goose River, Cumb. Co.	John M. Hunter, Goose River, Cumb. Co.								62	26	88	114			
15 Glenville and River Philip*.	1847 J. J. Armstrong.	John R. Sutherland, Goshen, Guysboro' Co.	John R. Sutherland, Goshen, Guysboro' Co.					3	1	4	26	14	40	54			
16 Goose River.	1862 A. Freeman.	C. Huntington, Grand Mira, C. B.	C. Huntington, Grand Mira, C. B.					8			26	14	40	54			
17 Goshen.	1859	A. Fountain, Great Village, Colchester Co.	A. Fountain, Great Village, Colchester Co.	5				1			88	45	133	178			
18 Grand Mira*.	1859	David H. Webb, Westchester W. O., Cum. Co.	David H. Webb, Westchester W. O., Cum. Co.					1	10	4	58	14	73	97			
19 Great Village.	1856 M. P. Freeman.	H. R. Cunningham, Guysboro'.	H. R. Cunningham, Guysboro'.	19				1	1	1	154	17	171	188			
20 Great Village.	1868 S. Smith.	1878 Wm. Holmes, Junr., Homeville, C. B.	1878 Wm. Holmes, Junr., Homeville, C. B.								34	7	41	48			
21 Greenville.																	
22 Guysboro and Manchester.																	
23 Hawkesbury.																	
24 Homeville.	1876 J. C. Spurr.																
25 Indian Harbor*.	1846 H. Eagles.																

108.

26 Isaac Harbor.	1840 A. Freeman	1880 Allen McMillan, Isaac's Harbor, Guysboro'.	167	25 ¹
27 Little Glouce Bay	1872 J. C. Spurr.	1878 J. E. McChens, Little Glouce Bay, C. B.	11	2
28 Little River*	1840 J. J. Armstrong	1879	1	13
29 Lower Stewiacke.	1832		1	109
30 Mabou.	1828 P. R. Foster.	1879 Wm. Frizzle, Lower Stewiacke, Col. Co.	3	2
31 Macdon.	1844 D. McKeen.	1879 B. H. Sibley, Lower Stewiacke, Col. Co.	1	75
32 Margaree.	1835 P. R. Foster.	1879 C. Edwin Atkinson, Macdon, Cumb. Co.	2	22
33 Mira Bay.	1838 J. C. Spurr.	1879 Jas. Tingley, N. E. Margaree, C. B.	3	32
34 New Annap*	1838 J. C. Spurr.	1879 A. J. Spencer, Mira Gut, C. B.	2	24
35 New Harbor.	1840 D. W. Crandall.	1877 Daniel Fields, New Annap, Col. Co.	1	32
36 North Sydney	1862	Jas. S. Nickerson, New Annap, Col. Co.	30	18
37 New Glasgow	J. W. Bancroft.	1878 A. G. Musgrave, North Sydney	12	28
38 New Richmond	1876	Howard Fullerton, New Glasgow, Pictou Co.	38	38
39 New Scotland	1800 C. H. Martell.	1878 E. Douglass, Truro	140	15
40 New West.	1808 C. H. Martell.	1878 Chas. M. Dickson, Central Onslow, Col. Co.	41	41
41 Onslow West.	1870 J. J. Armstrong	1878 Jas. R. Reid, Oxford, Cumberland Co.	1	96
42 Oxford	1860 J. F. Kempton	1876 Elijah Spencer, Parnsboro', Cumb. Co.	1	90
43 Parnsboro'***			3	13
44 Port-au-Pic	1859 G. F. Miles.	1879 Thos. D. Davidson, Port-au-Pic, Mountain	1	81
45 River John.	1827 H. Pool.	1879 Wm. Dickie, Pugwash, Cumberland Co.	3	35
46 River John.	1848 D. W. Crandall.	1877 Geo. L. Sellers, River John, Pictou Co.	2	49
47 St. Anne's	1873 L. R. Skinner.	1878 M. T. Lowe, River Hebert, Cumb. Co.	1	31
48 Sandy Point**			1	32
49 St. Mary's 1st	1842 H. Eagles	Z. H. Hewitt, Sonora, St. Mary's, Guysboro'	1	12
50 St. Mary's 2nd	1840 A. Freeman	1880 Robt. McKee, Cross Roads, St. Mary's.	49	22
51 Sydney	1846 F. A. Kidson.	1880 Chas. R. King, Sydney, C. B.	30	59
52 Telamagouche*	1848 D. W. Crandall.		15	45
53 Tracadie	1829	F. Bowden, Tracadie East, Antigonish Co.	1	117
54 Truro	1858 J. E. Goucher	1873 A. J. Walker, Truro	2	51
55 Upper Londonderry	1851 M. P. Freeman	1879 Richard McCully, DeBert River, Col. Co.	71	91
56 Upper Stewiacke	1846 R. F. Bishop.	E. N. Bentley, Upper Stewiacke, Col. Co.	3	20
57 Wentworth.	1838	Wm. Smith, Wentworth, Cumb. Co.	1	74
58 West Bay		Wm. McKenzie, Head of West Bay, C. B.	27	106
59 West Brook.		Stephen Roscoe, West Brook, Cumb. Co.	17	23
60 Westchester.	1843 S. Smith.	1880 Alex. Rushton, Westchester Lake, Cumb. Co.	34	19
61 Wallace.	1849 H. Pool.	1879 Patrick C. Woodland, Wallace Bridge, Cumb.	1	78
62 Williamsdale & Millvale	1877	Ralph W. Fildore, Williamsdale, Jackson P.O.	4	63
*No Letter.			1	4769

***No Letter.**

CIRCULAR LETTER.

The Annual Letter to the Churches.

THE CIRCULAR LETTER OF THE N. S. EASTERN ASSOCIATION, TO
THE CHURCHES OF WHICH IT IS COMPOSED.

Dear Brethren,—

The subject of our Annual Epistle is one to which we commend your prayerful attention, viz :

DEFECTION FROM CHRIST.

To any observing Christian, it must often have been a source of sorrow to see so many dropping out of the ranks of the militant host. Some who seemed destined to be specially useful, who apparently possessed not only talent, but that which sanctifies all talent, spiritual-mindedness, have soon succumbed to the adverse influences bearing upon them. Others have during a longer period, borne some fruit, when mildew has fallen upon them, and checked further productiveness. There are instances, not a few, in which members of our churches have continued in the Christian course for ten, twenty, or thirty years, and after all, have belied their profession, and stained the record of a life-time. So frequently have these instances presented themselves, that the Arminian view of "falling away," has necessarily suggested itself as being at least tinged with probability. There is, indeed, a side of truth to it. Wherein, we are led to inquire, lies the difference between the two great systems? A proportion of those received into Arminian churches "fall away," and the system recognizes the fact as a doctrine. A proportion of our own converts in like-manner "fall away," but we strenuously urge that the doctrine is not true. It is not true that a person can be regenerated more than once, but it is a melancholy fact that each body loses a large number of its converts. The Saviour declares that "if a man do not abide in Him he is cast forth as a branch and is withered." (John xv. 1-6.) It is better for us to face the truth that Jesus utters, that the branch not bearing fruit is *dead*, no matter to what church he may have been united.

Not impugning for a single instant the doctrine of the complete salvation of those regenerated by the Holy Spirit, the question still remains, what about the multitudes who have been baptized, and walk no longer with us? What becomes of those "who for a while believe, and in time of temptation fall away?"

Compelled to recognize its existence, let us ask

WHAT CONSTITUTES RELIGIOUS DEFECTION?

There may be no open departure from the ranks. Unlike the familiar illustration in which the politician actually leaves his party, the Christian may be there in presence, while his spirit is not engaged in the work of the Master. Spiritual defection includes a weakening in the grasp with which eternal realities are held. A man may gradually relax his hold, until he cannot tell whether he has a real grip of them or not. It is true, he may delude himself by the sound of certain words he utters in public or in private; but how much of his religious phraseology is "words, words, and nothing more." If once in a while, he were to ask, what do I mean by all this, there would be some hope of him. But alas! how many of our people are steadily yielding to the world in the various forms in which it presents itself to their desires! One is drawn away by pleasures such as no child of God ought to need, &c., dancing, or gambling, or is found in the company of sinners in the bar room, or at the horse race. Another is carried away by that which in its just measure is laudable and right, but which pursued to excess "drowns men in destruction and perdition." (1 Tim. vi. 9.) He may by simply over-attention to business, "choke the seed of the kingdom, so that it becomes unfruitful."

A man may cease to exist as a church member while he is an upright, industrious merchant, farmer, mechanic, or professional man. His name may remain on the roll of membership through the rest of his life, and he be in the condition of the people at Sardis: "Thou hast a name that thou livest and art dead!" (Rev. iii. 1.) This is spiritual defection, defection from the life and power of the gospel, while yet the individual may retain his place in the church.

But a clearer line of division is drawn when from any cause members forsake their brethren. Denominational defection, when one who has been brought up a Baptist, or has professed to put on Christ among us, is not so much to be deplored. When Baptists go over to other bodies, holding more lax discipline, or none at all, it is a high testimony to the purity of our principles. Our churches will always, we trust, be too hot to hold those who openly serve the Devil. Besides, it is no loss to have the unspiritual go where they belong. Judas Maccabæus, on the eve of one of his battles, sifted his army of its timid members, and with reduced bands completely routed the foe. Our tears need not be shed over these, but should be reserved for that increasing company in the borders of all our churches, who, by their follies, their perversities, or their sins, have placed themselves *nowhere*. It is a common story to any of us who have an extended experience, that charges of transgression are brought against a brother or a sister, then the following investigation, then the feelings of pride and resentment aroused, then the cavilling and quibbling of the accused party and his friends; and finally the withdrawal of fellowship. There are, no doubt, occasionally injudicious action and offensive words on the part of the church. Human

nature will assert itself in the most sacred associations. But generally, the body of Christ is loth to hear an evil report of one of its members, slow to take action, and averse to affix the penalty. As a general thing, not until every means has been tried, is the offender cast out. But once outside the fold, he broods over his disgrace, magnifies or distorts all the proceedings against him; imagines there is no friendship to him now, and throws himself into the camp of the enemy.

Take another common illustration, in which one brother has been injured by another. He refers it to the church. They adjudicate as best they can. The result is that one of the brethren is dissatisfied, declares that he cannot walk any longer with so unjust a people, and withdraws himself from their fellowship. Such a course is as illogical as it is unchristian; but it is a source of defection from which few of our churches are exempt.

Many other illustrations of this sad theme will suggest themselves. Perhaps it is unnecessary to extend them.

THE PRACTICAL EFFECT.

The advance of the Kingdom is everywhere retarded by these examples of what the Gospel seemingly fails to accomplish. In every hamlet of the land, men are questioning the power of Christianity, because of the failure of its professors to manifest any true idea of what it demands. A person who thinks at all, as he sees so many relapsing into their former state, naturally says: "I fear to unite with a church, to make a profession which I may belie in the course of a few months or years." Or, he may reason that the periodical influxes into the churches are not all they appear to be. Again, and again, he has seen the process repeated, with the same results, multitudes at such times glorying in the cross, and in the interyenying seasons by their conduct, trampling it beneath their feet. (Phil. iii. 18.)

It ought to be a standing argument for our steadfastness, that any defection on our part from the life and power of godliness may be an effective means of hindering men from entering into the kingdom of heaven.

CAN THE EVIL BE MITIGATED?

Prevented wholly, it cannot be. The "sow that was washed" must return "to her wallowing in the mire." (2 Peter ii. 20-22.) But there may be sheep going astray, and there should rise within us the desire to go after them, the blessed impulsion of love to the brethren—the feeling born of the Holy Ghost, akin to that with which the Great Master looked upon Peter (Luke xxii. 61), and sent to him the message of the Resurrection. (Mark xvi. 7.)

Let us beware of the spirit of the ancient Pharisee, which looks loftily down upon those who have fallen, those who have wandered off into the inviting fields of worldliness, or those who have simply cooled from the fervor of their first love. We, the spiritual, must not despise them, the unspiritual. We sometimes excuse ourselves

by saying that we cannot drag them along. But who draws us along—bears with us—even when we are very froward? “We cannot spend our time upon them.” But who bears patiently with us, saying, “Behold I stand at the door and knock”—waiting long days until we give Him full possession of *our* heart? Having by their conduct alienated themselves, we suppose that we are not bound to take further care of them. The exclamation, “Am I my brother’s keeper?” may not be audible, but the sentiment is imbedded in our practice.

We would appeal to you, beloved brethren and sisters, to exercise the spirit of the Master. Go to the wanderer from the fold, and beseech him to return. “Brethren, if any one among you do err from the truth, and one convert him, let him know that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” (James v. 19, 20.) This exhortation is particularly appropriate to the subject. The “sinner” of the last verse is the “erring brother” of the preceding. If we bring him into the household again, the reward will be ours which is due the traveller who chafes into life his benumbed companion. Could we not approach the brother wasting his energies upon foolish indulgence, and make a kindly suggestion? Is it impossible to gain the ear of the man of business, who is neglecting his privileges, and forgetting his vows to God and his brethren, and invite his presence and his aid? Money these brethren sometimes freely supply, but money will not purchase exemption from the conflict. There are no substitutes in this warfare. They must be invited back to their Christian duties, and warmly urged to return to the Father’s house. We are aware that much discrimination and tact are needed in thus dealing with our cooled-off brethren, but we should be encouraged by the promised aid of the Holy Spirit. We may also rest assured that we will find a response wherever a spark of grace remains. These very brethren may be awaiting our approach.

At all events, let us bear them in mind: let us ponder their miserable condition. The instincts of brotherly affection will be aroused; we will cry unto the Lord on their behalf, and the joy will be ours, the peculiar, sacred satisfaction of seeing brethren who for long years have wasted their energies, return to the Shepherd and bishop of their souls, and to their place in His fold.

Ministers of the N. S. Eastern Baptist Association.

NAME.	Place of residence.	Date of Ordination.	Place of Ordination.
Rev. D. A. Steele	Amherst.	1865	Wolfville.
" G. F. Miles	Amherst.	1846	Newcastle, N. B.
" J. J. Armstrong	Oxford.	1874	Greenville.
" J. F. Kempton	Parrsboro'	1864	Mira, C. B.
" R. H. Bishop	Brookfield, Col. Co.	1879	Upper Stewiacke.
" A. W. Barss	Canso	1855	Lunenburg.
" J. C. Spurr	Cow Bay, C. B.	1879	Cow Bay.
" A. Freeman	Isaac's Harbor	1880	Melrose, Guysboro' Co.
" M. P. Freman	Great Village.	1863	Bedeque, P. E. I.
" H. Eagles	St. Mary's.	1842	Kempton, Hants Co.
" P. R. Foster	N. E. Margaree.	1868	
" D. McKeen	Athol.	1854	River Hebert.
" D. W. Crandall	Tatamagouche.	1864	Carridock, N. B.
" J. W. Bancroft	North Sydney	1875	Windsor.
" C. H. Martell	Onslow.	1878	Onslow.
" H. Bool	Pugwash.	1869	Coatbridge, G. B.
" I. R. Skinner	River Hebert.	1876	
" F. A. Kidson	Sydney, C. B.	1867	
" J. E. Goucher	Truro.	1859	Georgetown, N. B.
" Saml. Thompson	River Philip, Cum. Co.	1852	Westbrook, Cum. Co.
" Edwin Clay, M. D.	Pugwash	1851	Pugwash.
" D. W. C. Dimock	Truro.	1841	Chester.
" T. B. Layton	Great Village.	1872	Musquash, N. B.
" F. O. Weeks	Sydney, C. B.	1876	Caledonia, Queens Co
" Obed Chute	Upper Stewiacke	1850	Wentworth.

LICENTIATES.

Arthur Chute, Upper Stewiacke.
 Ed. G. Sibley, Lower Stewiacke.
 James Morrison, Onslow.
 John Hutchinson, Parrsboro'.
 C. A. Harrington, Sydney.
 A. W. Jordan, Jeddore.
 H. B. Rushton, Westchester Lake, Cumberland Co.
 I. C. Archibald, Upper Stewiacke.
 Caleb Huntingdon, Grand Mira, C. B.
 Wm. McKenzie, West Bay, C. B.
 A. H. Deakins, Sydney.

Moneys reported by Churches, appropriated during the Year.

CHURCHES.	Home Missions.	Convention Fund.	Foreign Missions.	Ministerial Education.	Acadia College.	Infirm Ministers.	Total.
Amherst.		\$110 52			\$38 52		\$149 04
Antigonish.	\$ 7 07		\$47 45		7 05		7 05
Cape Canso.							54 52
Goose River.	2 93						2 93
Goshen.	3 00		2 50		3 00		13 50
Great Village.		5 00	*17 12				22 12
Guysboro' and Manchester.	36 00		19 00		12 00		67 00
Parrsboro'	16 00		27 00				43 00
Portaupique.		8 00					8 00
Sydney, C. B.							
Upper Londonderry.			*4 00				4 00
							\$371 16

* From Women's Missionary Aid Societies.

APPENDIX.

(A)

Report of Committee on Sabbath Schools.

Your committee beg leave to report that they rejoice in the general special interest taken in Sabbath Schools this year by the whole Protestant world.

The Sabbath School Convention of Colchester and Cumberland are making arrangements to celebrate the Centenary in unison with christians on both sides of the Atlantic. A meeting is to be held at Great Village in September.

Your committee deeply regret that the great work of Sabbath School teaching does not hold that high position in the estimation of our people that it deserves. They earnestly ask the prayers of God's people on its behalf. They also hope that this interesting period in the history of the institution will be marked as the starting point of renewed efforts on the part of our churches.

Respectfully submitted,

H. BOOL, *Chairman.*

(B)

Report of Committee on Temperance.

1. Your committee on temperance beg to report that they consider the question one of vast importance, demanding the serious consideration and unswerving support of every christian.

2. It was one of the three subjects, and second in consideration, preached by the Apostle Paul before Felix, and is, in the opinion of your committee, clearly taught and earnestly advocated in the Word of God.

3. With these facts before us, we must consider temperance as a part of our religion, and therefore should regard it as demanding a share of our time and efforts.

While we regret that intemperance is still carrying on its deadly work, we are pleased to know that the question of total abstinence is receiving from year to year more attention from the various churches as they meet in annual session for denominational business, and also in our halls of legislation. We recognize in this important work, the efforts put forth by Sons of Temperance and Good Templars, powerful agencies in advancing this glorious cause, and in the education of the public mind in reference to this question. Much good has also been effected by the Women's Christian Temperance Union, and by an organization known as the

Dominion Alliance for the total suppression of the liquor traffic, the special object of which is to centralize and mould public opinion on the subject of prohibition.

While your committee rejoice in reporting the attention thus given, and the progress made through these various instrumentalities, we regret to find many of the prominent members of our churches still stand aloof from active work in this cause, or even from enrolling their names in a temperance organization.

Your committee are pleased to know that many churches in our denomination have discontinued the use of intoxicating wine at the communion table, and would most earnestly admonish or request others to do likewise.

Respectfully submitted,

R. THOMPSON, *Chairman.*

(C)

Report of Committee on Education.

During the last decade, the Institutions of learning connected with our Denomination have been placed in a position which is gratifying to contemplate. Modern structures, well adapted for the purposes for which they are designed, have been erected, these are equipped with the latest improvements, and much has been done for the convenience of the instructors, and the comfort of the students. It must be borne in mind, however, that perfection in the equipment of our higher schools is always in the distance. No College in any country is ever considered finished. There is always abundance of room for improvement; and your committee would urge upon the people out of whose heart the College sprang, not to slack their hand in giving, so that any necessary new thing may be at once provided.

We should take a just pride in keeping our Seminaries of learning in a high state of efficiency.

The work done will bear comparison with that of older institutions in America. The governing body aim to secure a sound training, (rather than a superficial) and in this, are fully aided by the instructors in the different departments.

Your Committee would emphasize the fact that in the history of the College, the blessing of the Lord has been openly and constantly manifested in the salvation of the pupils. Not in isolated instances, but so frequently that we can point to it as a general occurrence, have the influences of heaven descended. Many have been there convinced of the absolute need of the wisdom that cometh from above, and have sought and found that which is far above every intellectual attainment. As in the past, so for the future, the Denomination must look for her pastors and teachers, and cultured men and women, to come forth from these walls.

We have at last that great desideratum, a Female Seminary. After a quarter of a century of agitation the building has at

length arisen. It has been comfortably fitted for the reception of pupils, and we can recommend the school for young women to all those who desire to give their daughters the advantages of a higher education.

Your Committee are glad to learn that in all the departments, a good degree of proficiency has been attained during the past year. There have been 70 in attendance at the College, about the same number in the Male Academy, and 60 at the Ladies' Seminary. The studies in these departments have been successfully pursued. Classes in Theology have been instructed, and the professors feel that more effort should be made to call the attention of the young men to this department?

In conclusion, your Committee would express regret that some officer of the Institutions is not present at this Association. It seems to us that, in order to keep the bond closely interwoven between the Institutions and the people, there should always be a representative at our denominational gatherings.

D. A. STEELE, *Chairman.*

(D)

Report of Committee on Missions.

Your Committee on Missions beg to report their deep sense of our responsibility as a denomination in this regard: whatever success may have crowned our efforts hitherto, it is not yet time to stay our hand. From the day of Pentecost down through the centuries, the Baptist Church has been fired by missionary enthusiasm, and she has been weak or mighty in proportion as this sacred flame has burned dimly or brightly:—in other words Christ has to a large extent committed the propagation of the Gospel to His people, and the results have ever been proportioned to their efforts. His Word does not return unto Him void.

By a remarkable chain of Providences, God has led us to occupy the land of the Teloogos, a people without God, perishing in their idolatry. He has given us as missionaries, young men and women who grew up in our homes, were led to Jesus by the influences operating in our churches, and whose missionary zeal developed in, and by means of the religious atmosphere surrounding them. The offspring and representatives of our churches, their success or failure, their joy or sorrow is ours by the tenderest of sympathies. Hence our delight that God has shown them so much honor. Even during the first years of their labor, already schools have been gathered, extensive fields of labor surveyed, the most promising points of attack noted, and some souls won to Christ.

But now the sad tidings come that our dear sister Armstrong has been prostrated by disease, and that Bro. Armstrong must accompany her home. All of the many who love these highly honored

servants of God will now pray especially that He who has been with them during these long years, will in a particular manner be with them now, and that He will care for their work while they are recruiting. Nor will you forget those that still remain in the field whose duties are now increased.

Our Home Mission work is not second in importance to any other. Each church should regard itself as set up by the Lord for the purpose of extending His Kingdom, and each disciple should consider it his especial duty to lead men to Christ both by teaching and contributing as God has prospered him.

We would urge, therefore, upon all the churches in this Association the necessity of enlarged benevolence, that our missionary efforts be not crippled. We would urge it upon each disciple that he place himself in the fullest harmony with his Lord, in this respect, and would urge it upon each pastor that he be a wise leader to his people in these matters that so immediately pertain to the salvation of men and to the glory of our Redeemer.

Respectfully submitted,
WM. GEORGE, *Chairman.*

(F)

W. M. REID in account with INFIRM MINISTERS' FUND.

1880.

CR.

June 30.	Invested in Dominion Savings' Bank.....	\$196 36
	Amount not invested.....	0 20
	Amount in Treasurer's hands.....	\$196 56

1880.

DR.

June 8.	Cash paid Mrs. James Meadows.....	\$10 00
	Postage.....	0 05
		\$10 05

W. M. READ.

Amherst, July 8, 1880.

THE EASTERN BAPTIST ASSOCIATION in account with T. M. KING,
(Trustee of Pictou Meeting House Fund).

1879.

July 7.	By balance rendered at date.....	\$572 13
1880.		
July 7.	By interest one year.....	34 32

Amount due Association at date.....	\$606 45
-------------------------------------	----------

T. M. KING, *Trustee.*

\$100.00 of the above amount was loaned during the year to the Home Missionary Union, and paid by them to the Barney's River congregation, Pictou County, to pay off the debt on their Meeting House, the Union for their security, having taken a deed of the property.

Treasurer's Account

OF MONIES FOR BENEVOLENT OBJECTS RECEIVED AT THE N. S. EASTERN BAPTIST ASSOCIATION
HELD WITH THE BAPTIST CHURCH AT ADVOCATE HARBOUR, CUMBERLAND CO.

NAMES OF CHURCHES.	Convention Fund.	Home Mission.	Foreign Mission.	French Mission.	Ministerial Education.	Minister's Infirm.	Acadia College.	Total.
Amherst.....		\$40 00	\$40 00	\$10 00	\$10 00	\$15 00	\$16 50	\$181 50
Amherst, Beulah.....		4 00						4 00
Amherst Shore.....		1 00	3 00					4 00
Advocate Harbor.....	\$38 00							38 00
Antigonish.....			10 00					10 00
Brookfield.....		3 00	3 00				3 00	9 00
Cow Bay, C. B.....	10 00	5 21	3 04	0 66	0 42	1 21	0 56	21 10
Diligent River.....	6 60							6 60
Five Islands & L. Economy.....		7 50	5 00		2 00	2 31	7 00	23 81
Goose River.....		2 00	8 00				2 00	12 00
Goshen.....	5 00							5 00
Great Village.....	18 38							18 38
Greenville.....		3 00	4 00					7 00
Lower Stewiacke.....	14 25							14 25
Margaree, C. B.....		11 28	8 90	1 95	0 85	4 17	1 85	29 00
Mira Bay, C. B.....		4 56	3 00					7 56
Oxford.....	46 80							46 80
Parrsboro' Village.....	26 45							26 45
Portauapique.....	9 15	12 30	8 83	2 51				32 79
Pugwash.....		3 55	2 52					6 07
St. Mary's 1st.....		4 00	4 00					8 00
St. Mary's 2nd.....			2 60					2 60
Sydney.....		11 80	5 25	0 20	0 25	1 75	0 75	20 00
Upper Londonderry.....	31 91							31 91
West Brook.....		0 17	6 25	2 00		1 75		16 17
Wallace.....		2 85	2 25			1 15	0 75	7 00
Westchester.....		0 60						0 60
Williamsdale and Millville.....		2 90						2 90
Isaac's Harbor.....	12 00							12 00
Indian Harbor.....	12 25							12 25
Wentworth.....	5 00							5 00
Folly Lake.....	5 00							5 00
Mabou C. B.....		12 80	9 47		0 75	0 75	8 00	31 77
Maccan.....			5 00					5 00
Hawkesbury.....		2 00	1 00	2 00				5 00
Collections.....	13 28							13 28
	\$254 02	\$140 52	\$135 11	\$19 32	\$14 27	\$28 00	\$40 41	\$381 74

NOTE.—The churches at "Homeville," "Little Glace Bay," and "Tracadie," report in their letters that they send moneys for benevolent objects, but the amounts from these churches have not been received by the Treasurer.

Audited and found correct,

E. M. KEIRSTEAD.

Sabbath School Statistics.

NAME OF SCHOOL.	NAME OF SUPERINTENDENT.				SCHOLARS.				TEACHERS.				Members of Church in S. S. & B. C.	Volumes in Library.	Expended during the year.
	Totals.		Female.	Male.	Totals.		Female.	Male.	Totals.		Female.	Male.			
	Totals.	Average attendance.			Totals.	Average attendance.			Totals.	Average attendance.					
Amherst.....	99	118	62	43	125	6	11	17	14	450	\$130 00				
Amherst Point.....										303	25 00				
Amherst Boulah.....										80					
Advocate Harbor.....	26	20	46	35	25	3	1	4	9	200	20 00				
Antigonish.....	12	11	23	17	17	2	1	3	8	44					
Acadian Mines.....	16	11	27	25	25	1	3	4	12	100					
Brookfield.....	12	13	25	40	25	4	2	6	10	100					
Cape Canso.....	20	12	32	25	25	4	2	6		40					
Cow Bay.....	8	12	20	30	30	5	3	8	12	75					
Diligent River.....	17	20	37	30	30	2	3	5	10	60	4 00				
Lower Economy.....	23	12	35	30	25	2	3	5	8	3	1 00				
Folly Lake.....	23	20	43	33	33	2	0	2	23	14					
Goose River.....	18	15	33	25	25	2	3	5	12	150	10 00				
Goshen.....	20	25	45	36	36	3	2	5	15	10	5 00				
Great Village.....	45	25	70	50	50	3	2	5	9	100	3 00				
Guysborough.....	12	15	27	20	20	3	2	5	29	80	12 00				
Isaac's Harbor.....	36	30	66	40	35	5	4	9							
Homeville.....	25	15	40	35	35	5	4	9							
Lower Stewiacke.....	8	16	24	11	11	1	1	2	20	175	4 00				
Maccan.....	50	52	102	75	75	7	4	11	14	40	3 25				
Mira Bay.....	23	32	55	46	46	2	3	5	10	150	1 50				
Margaret.....	30	40	70	35	35	3	3	6	6	200					
Onslow West.....	30	23	53	40	40	4	1	5	16	75	6 00				
Oxford.....	30	23	53	40	30	3	4	7	6	150	1 50				
Parrishore.....	15	17	32	28	28	4	1	5	20	100					
Portauque.....	15	25	40	30	30	3	4	7	6	200					
Pugwash.....	9	11	20	18	18	2	2	4	4	100					
River John.....	38	40	78	62	62	3	3	6	10	18 53					
River Robert.....	15	18	33	25	25	2	1	3	12	1 00					
St. Mary's 1st.....	6	20	26	34	34	4	1	5	28	18 53					
St. Mary's 2nd.....	37	36	73	35	35	2	2	4	12	1 00					
Sydney.....	15	16	31	30	30	3	2	5							
Tracadie.....	19	16	35	30	30	2	1	3							
Upper Londonderry.....	16	20	36	20	20	1	1	2							
Wallace.....															
Westchester Lake.....															

CONSTITUTION

OF THE

Nova Scotia Eastern Baptist Association.

ARTICLE 1st.—This body shall be called the Eastern Baptist Association of Nova Scotia, and shall consist of Delegates representing the Churches of which it is composed, each of whom shall be a member of one of those churches, together with Delegates from Corresponding Associations, not exceeding five from any one Association; and such others as may, by the Association, be invited to sit in council; none but delegates being entitled to vote, and such only as represent churches being eligible to office, or to vote for officers.

ART. 2nd.—Each church connected with the body may send five Delegates besides its Pastor.

ART. 3rd.—The object of this Association being the cultivation of Christian Union, the promotion of individual godliness, and by mutual consultation, to seek, in the use of Scriptural measures, the extension of the Redeemer's Kingdom—it disclaims all authority over churches, and shall in no case interfere with their internal concerns, or their entire scriptural independency. Yet it may dissolve its connection with any church that, upon sufficient examination, shall be judged by the Association to have departed essentially from Scripture principles or Baptist faith and practice.

ART. 4th.—This Association shall meet at such time and place as it may appoint, and the meetings shall be opened with devotional exercises.

ART. 5th.—The Officers of the Association shall be—a Moderator, who shall preside at all the meetings, nominate all the Committees not otherwise provided for, and perform all the duties naturally connected with such office; a Clerk who shall keep a record of all the business transacted, prepare the Minutes for the press, and attend to their distribution; and a Treasurer, who shall receive all the moneys contributed for the purposes of the Association, and dispose of them according to its direction. All the officers shall remain in office until their successors are chosen.

ART. 6th.—The religious sentiments of this body are those expressed in the "Articles of the Faith and Practice of the Baptist Churches in Nova Scotia."

ART. 7th.—The Association may receive any Church which, by letter, shall apply for admission, and shall give satisfactory evidence of its faith and order, in agreement with the religious sentiments of this body; and each Church belonging to this body shall send annually a letter, containing an account of its history for the year preceding, particularly of its additions and diminutions, with its number then in fellowship,—also, money to assist in publishing the Minutes. Any Church that for three successive years omits sending any Letter, Delegates, or money, shall be considered withdrawn from the Association, and shall be discontinued from the Minutes, unless sufficient reason may appear to account for the omission, or provided it may appear desirable to make some inquiry, by committee or otherwise, and report at the next meeting of the Association.

ART. 8th.—This Constitution may be altered or amended by a vote of two-thirds of the members at any annual meeting of the Association.

RULES OF ORDER.

RULE 1st.—At each annual meeting the Letters from the churches shall be handed to the clerk, who shall retire and make out a list of the delegates—the Moderator meanwhile shall conduct devotional exercises.

2nd.—From the list so prepared the Moderator shall be chosen by ballot—no brother shall be chosen two years in succession.

3rd.—The first letter read shall be from the Church with which the Association is assembled.

4th.—No subject shall be discussed without a motion first made and seconded, and no person shall speak on any subject more than twice unless by consent of the Association.

5th.—When any Church is received, the Moderator shall give to one of its delegates the right hand of fellowship.

6th.—At the commencement of each sitting the Minutes of the preceding one shall be read and approved, and of the last before the final adjournment.

7th.—Motions made and lost shall not be recorded on the Minutes except so ordered by the Association.

8th.—All resolutions shall be presented in writing.

9th.—Each meeting for business shall be commenced and concluded with prayer.

10th.—The Committee of Arrangements shall, in addition to the provision for the "order of business," provide also for the discussion of the more prominent topics, Education and Missions, by appointing one or more persons to speak upon them. Said Committee shall further recommend the place for the succeeding Association, the preacher of the Associational Sermon, and the writer of the Circular Letter.

11th.—No delegate shall leave the Association before the business is finished, without permission of the body.

12th.—These Rules shall be read by the Moderator at the commencement of each annual session of the Association.