MINUTES

OF THE

THIRTY-THIRD SESSION

OF THE

EASTERN NEW BRUNSWICK

Baptist Association,

HELD AT

SACKVILLE, WESTMORLAND CO.

Tuesday, Wednesday, and Thursday July 13, 14, 15,

1880.

ST. JOHN, N. B.:
CHRISTIAN VISITOR STEAM JOB PRESS,
99 Germain Street,
1880.

CONSTITUTION AND RULES OF ORDER OF THE

Eastern N. B. Baptist Association.

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 "Eastern 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 enlargment of the Redeemer's kingdom.

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

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

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

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

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

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

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

ARTICLE 10.—Alterations and amendments may be made in this Constitution from time to time, such as experience may dictate.

Rules of Order.

2. 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 resolution be written out and handed to the Clerk.
5. That motions which are lost be not recorded.
6. That invited members enjoy the privilege of Delegates except voting.
7. That these resolutions be read at each session.

MINUTES.

SACKVILLE, N. B., TUESDAY, July 13th, 1880.

Eastern Baptist Association convened according to appointment, with the 2nd Sackville Baptist Church, this day, at 2 P. M., in its 33rd Anniversary.

Rev. T. A. Blackadar, Moderator of last year, called the Association to order.

A very profitable season was spent in prayer, praise, and conference.

Many precious Associations of the past were called up and hopes inspired for the future.

A list of the Churches represented at this Session, and their respective delegates for 1880 having been prepared, (See Appendix A.)

On motion, the Association proceeded to the election of officers for the current year, which resulted in the appointment of

Rev. I. E. Bill, Moderator.
" A. Chipman, Clerk.
Bro. J. G. A. Belyea, Assistant Clerk.
" Dea. John Ford, Treasurer.
" Geo. W. Gunter, M. D., Asst. Treas.

These brethren having taken their places, Rev. W. T. Corey offered prayer.

The Moderator read the Rules of Order.

The Committees on Arrangements and Nominations were, on motion, appointed.

The Committee on Arrangements were Revs. G. E. Good, E. C. Corey, John Hughes, G. O. Gates, Dea. Titus Hicks.

The Committee on Nominations were Revs. T. A. Blackadar, H. Foshay, G. O. Gates, J. E. Hopper, E. H. Howe.

Invited to a seat,—Bro. J. A. Estey, Rev. G. F. Miles, Bro. Ralph Hunt, J. N. Belyea, Rev. D. McKeen, and Bro. E. Phalen.

On motion, Revs. J. E. Hopper, and W. P. Anderson,—the representatives of the Western Association, were invited to take their seats with us.

Committee on Home Missions was enlarged by the following names: Revs. E. H. Howe, J. E. Hopper, M. Gross, Bros. C. Knapp, Wm. White.

Committee on Arrangements reported in part as follows: We recommend that this Session adjourn at 5 P. M.; meet at 7 P.M. Rev. H.Foshay preach; that there be Prayer Meetingsat 6 o'clock, A. M; that the Morning Sessions commence at 9 o'clock; that the Introductory Sermon be preached Wednesday, at 10 A. M., by Rev. G. O. Gates.

Adjourned with prayer by Rev. E. C. Corey.

SECOND SESSION.

TUESDAY EVENING, July 13th.

Opened with prayer by Rev. A. Chipman.

Minutes of previous Session read and approved.

Committee to examine and read letters,—Revs. G. F. Miles, J. Hughes, G. O. Gates, Bro. J. Thompson.

Adjourned to give place to the sermon and other devotional exercises.

Business resumed.

Committee of Arrangements further reported: That the Morning Sessions close at 12; that each Afternoon Session begin at 2, and close at 5; that each Evening Session begin at 7½ and continue during pleasure of the Association; that Wednesday Morning Session previous to 10 o'clock, be occupied by reports of Committees; that the Afternoon Session be devoted to reading letters.

Committee on Circular Letter:—Rev. J. Hughes, Bro. Knapp.

Committee to Revise List of Ordained Ministers,—Revs. Hopper, Blackadar, E. C. Corey.

Committee on New Churches,—Revs. Howe, Anderson, I. E. Bill.

Committee on Obituaries reported. (See Appendix B.)

After remarks by Brethren Hopper and Belyea, adopted.

Collection taken $5.11.

Adjourned with prayer by Bro. Gunter.

THIRD SESSION.

WEDNESDAY MORNING, July 14th.

Opened with prayer by Bro. Blackadar.

Minutes read and approved. The Association appointed as Committee on Special Business,—Revs. J. Hughes, Dr. Gunter, Revs. A. Chipman, Bros. J. J. Wallace, J. S. Trites, Deas. Rufus Reid, Eliphalet Reid, Rev. G. F. Miles, Rev. D. McKeen.

The following names were added to Committee on Foreign Missions,—E. Reid, J. A. Estey, E. H. Howe, Joseph Crandall, G. O. Gates.

Rev. T. A. Blackadar granted leave of absence.

Reading of Letters proceeded with.

The following names were added to Committee on Education,—Brethren Hopper, Charles Newcomb, Nath. Peck, G. O. Gates.

On Denominational Literature,—Brethren Foshay, Wallace, Dea. Read.

On Sabbath Schools,—Brethren J. E. Hopper, G. O. Gates, J. Ford, Charles Lund, J. S. Trites, J. Thompson, J. A. Estey, Dr. Gunter.

On Temperance,—Brethren Knapp, Hetherington, Higgins, White, W. T. Corey, Hicks, Gammon.

Reading of Letters continued.

Committee on Circular Letter Reported,—Recommending that the letter be read before Association, and printed in Minutes, and CHRISTIAN VISITOR.

The hour having arrived for the Associational Sermon, in the absence of both the appointed Preacher and Alternate, Rev. G. O. Gates by request, filled the vacancy, and preached a very appropriate and excellent sermon, John 11 : 56. Theme; —"The Manifestation of Jesus."

Collection $9.00.

Committee on Arrangements further reported:

That there be a Mass Missionary Meeting this evening, and addresses be given by—the Moderator, Revs. J. E. Hopper, A. Chipman, G. O. Gates.

That Thursday be devoted to Reports of Committees, Reading Letters, and new business, as deemed expedient.

That collections be taken after the evening service for the objects of the Convention Fund.

Reading of Letters resumed.

Adjourned with prayer by Rev. J. Hughes.

FOURTH SESSION.

WEDNESDAY AFTERNOON, July 14th.

Prayer by Rev. E. Howe.

Minutes read and approved.

Reading of Letters resumed.

Resolved, That Brethren Chipman, Blackadar, and Good, be a Committee to inform this Association at an early day of the place of meeting of Association, for next year.

Account rendered by Bro. Hopper for printing.

Resolved, That the account now rendered be paid out of the collections taken during this Association.

Resolved, That the thanks of this Association be extended to the Jemseg Church for their kind invitation for this body to meet with them next year. We decline the invitation only because of the change in the boundaries of the Association, placing them in the Western Association.

Resolved that for this Association, the balance, if any, of the expenses of printing the Minutes, be paid out of the collections taken during the Sessions, and that the necessary incidental expenses of our Associations be thus met from year to year.

The following delegates were appointed to the Convention to meet in Hillsborough, August 21st: Brn. J. Ford, Dr. Gunter, J. G. A. Belyea, J. S. Trites, and J. B. McCready.

Committee on New Churches reported recommending the reception into the Association of the new Churches at Weldford, Kent County, and Lumsden, A. Co. The letters of those churches were read, and prayer on their behalf, offered by the Moderator, and the Hand of Fellowship extended by him to Representatives, Rev. J. Hughes and Dea. Beverly W. Fillmore.

Report adopted

Committee on Home Missions reported and laid on table. (See Appendix C.)

Committee on Nominations further reported, that the following be the Committees for 1882.

Home Missions, Rev. G. O. Gates, A. Chipman, Bro. J. J. Wallace, Nath. Peck.

Education, Revs. G. E. Good, W. T. Coney, Bro. Titus Hicks.

Denominational Literature, Revs. H. Foshay, E. H. Howe, Bro. J. S. Trites, jr.

Foreign Missions, Rev. J. H. Hughes, A. B. McDonald, Bro. Oliver Jones.

Sunday Schools, Revs. C. B. Welton, J. Gammon.

Temperance, Rev. T. A. Blackadar, Bros. Asael Wells, J. G. Hetherington, C. E. Knapp, J. I. Evans.

Obituaries, A. Chipman, E. C. Corey.

Preacher of Associational Sermon for 1881, J. H. Hughes, alternate, H. Foshay.

Circular Letter to be written by G. O. Gates.

Report adopted.

Adjourned with prayer by Rev G. E. Good.

FIFTH SESSION.

WEDNESDAY EVENING, July 14.

Prayer by Rev. H. Foshay.

After singing and reading of the Scriptures, addresses were delivered by the Moderator, Rev. I. E. Bill, J. E. Hopper, A. Chipman, G. O. Gates, and Bro. Alpheus Palmer.

Collection taken amounting to $11.70.

Adjourned with singing doxology and benediction by Moderator.

SIXTH SESSION.

THURSDAY MORNING, July 15.

Prayer by Rev. W. T. Corey.

Minutes read and approved.

Resolved that the Report on Home Missions be now considered.

After discussion adopted.

Committee on Sunday Schools reported. (See Appendix D.)

After a very interesting discussion, report adopted.

Resolved, that a Committee be now appointed to daw up a Constitution for a Sunday School Convention to be held in connection with this Association.

Names of Committee. Bros. Gates, Good, Knapp, Gunter, Lund, J. Crandall, J. S. Trites, J. A. Estey.

Committee on Temperance reported, and laid on table for discussion. (See Appendix E.)

Committee on Special Business reported. (See App. F.)

Report adopted in full.

The letter from 1st Sackville Church for present year was then read.

Bro. Dr. P. R. Moore was appointed Auditor.

The following resolution was heartily adopted:

We have heard with satisfaction that our esteemed brother, Rev. I. E. Bill, who has been so long identified with our Denominational work in the pastorate, the editorial chair, and all the Boards of our benevolent operations, has in course of preparation a volume entitled "Fifty Years in the Ministry." We trust he may have strength to complete his purpose, and we are assured that such a work will place in permanent form much valuable historical data, that are now, with the death of a few of our aged veterans, liable to be hopelessly lost. We therefore commend this effort to the favorable consideration of the denomination.

Report on Denominational Literature read, vigorously discussed and adopted. (See Appendix G.)

Committee on Constitution of Sunday School Convention reported. Report adopted. (See Appendix H.)

The following officers were appointed: S. C. Wilbur, President, C. Lund, Vice President, J. J. Wallace, Sec., A Anderson, Treas.

Report of Treasurer read and adopted. (See Appendix I.)

Resolved that the Treasurer of this Association be requested to pay over the funds in his possession to the Treasurers of the different Societies.

Rev. G. O. Gates granted leave of absence.

Circular Letter read and approved.

Report on Temperance taken from the table; after brief discussion adopted.

Report on Education read and adopted. (See Appendix J.) Report on Foreign Missions read and adopted. (See Appendix K.)

Resolved That the thanks of this Association be tendered to the Railway Companies for their kindness in granting reduced fares to those attending the Association.

Resolved That Rev. G. O. Gates be a Committee to arrange with the railway Authorities for travel next year.

Resolved That the hearty thanks of this Association be tendered the Baptist Church, Congregations and other friends of Sackville for their kind hospitality in entertaining the delegates and visitors in attendance.

Collection for Minutes $1.91.

The following resolution rspecting Minutes was adopted. (See Appendix L.)

Adjourned with prayer and benediction by the Moderator.

REV. I. E. BILL, Moderator.
A. CHIPMAN. } Clerks.
J. G. A BELYEA. }

CIRCULAR LETTER.

BY REV. A. CHIPMAN.

To the Churches Comprising the Eastern New Brunswick Baptist Association:

DEAR BRETHREN,—As in the case of the Associational Sermon for this year, so of the Circular Letter, our theme has been selected for us. A more important or *timely* subject could scarcely have been assigned for our consideration:

"BAPTIST POLITY AND CHURCH DISCIPLINE."

What is Baptist Polity, or what is the form of Baptist Church Government? and is it *the Scriptural* Form?

It may not be amiss to remind you that there are prevailing throughout Christendom, *three* different forms of Church Government. First, that form or system known as the *Prelatical;* according to which the governing power resides in prelates or bishops. The Romish Church, the Greek, the English, and some others are governed in this way. Second, the *Presbyterian* mode; according to which the governing power centres in Presbyteries and Synods, *e. g.* the Scotch Kirk, Lutheran, and the various Presbyterian Churches. The third principal form of Church Government, is the *Independent;* according to which the governing power vests in the members of each individual church. This, as you are supposed to be aware, is the *Baptist* Polity, also that of the Congregationalist body, and perhaps a few other smaller Denominations.

Now which of these methods is in harmony with the teachings of the New Testament, or the practice of the Apostolic churches? In other words, ought Christian churches, independently of any other guidance than that of the Holy Spirit; to interpret and execute the laws of Christ? Or should the control and management vest partially in the State, or almost exclusively in the clergy, and the churches thus be shorn of the power and liberty of self-government?

Suffice it to say on the present occasion that the custom adopted in Baptist Churches, of administering their own affairs,

no one, not even the Minister or Pastor, having a pre-eminence of authority, but each church and each individual member enjoying an equality of rights and privileges, is, we hesitate not to assert, alone in harmony with Gospel teaching, and the practice of the primitive churches, not only of New Testament times, but also of the early Christian Churches down to the time when, through unsanctified human ambition, and through the various consequent errors of doctrine and practice, the churches became corrupted.

An unbiassed and careful reading of the New Testament, transparently shows that Christ's Kingdom was not to be of this world, but was to be established by the spiritual enthronement and continuous reign of Jesus in the hearts and lives of his disciples, whether in their individual or associate capacity.

Moreover, the Apostles directed their epistles *to the churches as such*, reported their own doings or labors to the churches, and both Christ and the Apostles enjoined upon them the duty of *discipline*. The New Testament also recognizes the right and duty of the churches to elect their own officers, these consisting simply of Pastors and Deacons.

The testimony of eminent church Historians confirms this view. Says Neander: "The churches were taught to govern themselves. The brethren chose their own officers from among themselves."

Mosheim describes the primitive churches thus: "The power of enacting laws, of appointing teachers and ministers, and of determining controversies, was lodged in the people at large. Each independent church, which had a bishop or presbyter of its own, assumed to itself the form and rights of a little republic, or commonwealth.

In respect, then, to the *principles* and *form* of Church Government, Baptist Churches are—*theoretically* at least—governed after the Apostolic pattern.

But, in consequence of the frequently imperfect *administration* of their affairs, the twofold inquiry has been raised: Is not the independent system of Church Polity radically *defective?* And ought not Baptists to adopt the Presbyterian plan, or *some* other method by which our business as a Denomination might be more systematically and effectively conducted, and the discipline of our churches more efficiently carried out? This inquiry which at one time or another has doubtless entered the minds of many of the brethren, may be generally met by the familiar saying of the immortal Chillingworth: "*The Bible, and the Bible only*, is the Religion of Protestants;" and, taking the Word of God for our Directory in this matter,

it follows, as already shown, that churches controlled in part by the State or civil power, and churches governed by popes, prelates, synods, presbyteries, conferences; or managed in any other way than by their own members, are not constituted and administered on the model of the primitive churches, nor according to Gospel rule. We may therefore not expect to improve on the Divine plan, nor are we really *at liberty* to adopt any other.

The *true remedy* of our ecclesiastical defects and inefficiencies is rather to be sought, in the first place, in a more generally intelligent understanding of what independent Church Government involves and implies; in the next place, in the cultivation of a more prevailing heart-piety throughout our membership and in a more loyal adherence to New Testament precepts.

Now it is sometimes forgotten, or otherwise not understood, by our members that, while we are New Testament organizations, or *Christ's* churches, *therefore under supreme law to Him*, we are also *Societies* or *voluntary Associations*, that this is true of us as Churches, as Associational Assemblies, or a Conventional body; and that an essential principle of a voluntary organization, secular or Christian, is that *all submit to the fairly expressed decisions of the majority*. So long, therefore, as we continue our membership in a Baptist Convention, Association, or Church, it should be accepted *by us* as a rule, to which there can properly be but rare exceptions, that the minority abide by the decisions of the majority.

This rule universally and heartily followed, would of itself go far towards saving our churches from confusion and friction, our Denominational assemblies from dissension, and their measures from failure. This rule, on the other hand, *disregarded*, our church polity suffers shameful abuse, our boasted freedom or liberty becomes perverted into spiritual licentiousness, and our rightful independence prostituted to a selfish and disorderly individualism.

Brethren, it is to be feared there is among us far too much of the disposition expressed in that low carnal maxim: "Every man for himself, and God for us all."

Let us more carefully heed, in the first place, that elementary and fundamental principle already alluded to, namely, that the decisions of the majority should in all ordinary cases secure general harmony, and even unanimity of action.

Let us also rise to still *higher* conceptions of the Christian Church, namely, as being *the "body of Christ,"* of which He is therefore *the rightful supreme Head*, to whom *all* the members should *always* yield willing obedience.

Let us bear about with us the truth that the church is, or should be, collectively a "*spiritual temple*," composed of *divinely* regenerated and holy members, and thus distinguished from, and exalted above, all mere worldly organizations; let us admit that individual Christians and Christian Churches are free indeed, if Christ has made them free, yet vitally related and indissolubly bound to Christ, also *thus* to each other, and that oneness of relation and interest should secure a hearty concurrence of action.

Let us not forget that churches are instituted by Jesus Christ and placed in this world, not for any selfish gratification or personal exaltation, but for the glory of Him whose they are and whom they profess to serve; that "according to the eternal purpose which God made in Christ Jesus our Lord," even now, should be made known through the church" to the principalities and powers in the heavenly places, the manifold wisdom of God;" and that Christians individually and unitedly, should seek to walk worthily of this "high calling," by being "the light of the world and the salt of the earth," and by making known continually the Gospel of Salvation for the edification of the saints and the conversion of the world.

These conceptions and convictions thoughtfully cherished, together with a more prayerful cultivation of heart-piety, and a more consistent and affectionate loyalty to Christ, would save us from dissatisfaction with our independent polity, and from making so unhappy a spectacle of ourselves to the world and to other religious Denominations, as sometimes occurs.

To the remaining part of the subject assigned for this Circular, we can give but brief consideration. Nor is a lengthy discussion necessary, inasmuch as the general principles for conducting *Church Discipline*, have been already stated; those principles being: The Bible, our sole, and sufficient guide, Christ our Supreme Law-giver, the churches simply the executors of His Laws and Regulations in a "spirit of meekness" and harmony.

But, dear brethren, it is painfully evident that there is among us at the present day great laxity of church discipline, in respect both to private and public offences, and, on account of this looseness, there is a lamentable degree of ecclesiastical demoralization. The purity, harmony, fellowship, and power of our churches for good are thus greatly weakened.

The *first* great law for every disciple—*the law of love*—is culpably and notoriously disregarded. "A new commandment I give to you, that ye love one another; as I have loved you, that ye also love one another." As Dr. Hiscox in his Baptist Directory says, "This, if strictly obeyed, would prevent all

cause of grief, either personally to brethren, or publicly to the church. It would prevent cold indifference to each other's welfare, unfounded suspicions, causeless accusations, jealousies, animosities, bitterness, hatred, and revenge, and would cause each to love the other 'with a pure heart fervently.'"

Brethren, is it sufficient for us to be loyal to the *letter of Christ's ordinances of Baptism and the Lord's Supper?* By no means! Important as is obedience to the letter, their *spirit* or intent is vastly more important, and genuine loyalty to the spirit of those two ordinances, includes nothing less than "death" to *all* sin, and "life" to *every* Christian duty and virtue.

Yet Christ's clear and emphatic regulations in Matt. xviii: 15-19, and v: 23; prescribed for both the offending and offended party, are not by us carried out as they ought to be.

Again, the more common causes of *public* offence, such as false doctrine; disregard of authority; contention and strife; immoral conduct; disorderly walk; covetous spirit; arrogant conduct; going to law, appear to be often ignored or winked at.

What *is* accomplished or attempted in the way of corrective discipline, is not infrequently left *to the Pastor.* He must first privately investigate these difficulties, and then introduce them into the church and personally urge forward their settlement. Thus, from the lack of a leading co-operation and responsibility on the part of our church members, the Pastor's efforts prove a failure, or if successful, he receives the brunt of the blame. These things ought not so to be. Churches should co-operate with the Pastors just as actively and faithfully in the administration of Discipline, as they do in time of a gracious revival. The latter work is more agreeable to all parties, but the pruning knife is just as necessary, and its results, when properly used, not less healthful to the churches, scarcely less conducive to the conversion of sinners, and certainly glorifying to God.

Brethren, there should be more moral *backbone* in our churches, more ready and scrupulous regard to *all* of Christ's preceptive requirements, and an active determination to carry forward and carry out, from time to time, such a wholesome discipline as would defeat the Devil, and honor Christ.

In concluding this letter, let us briefly specify two offences; a lack of brotherly love, and the sin of covetousness.

We would here kindly emphasize the necessity of more carefully reading and heeding Peter's direction in his first Epistle 1st Chap. 22nd verse: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure

heart fervently." And where cold estrangements exist, where unkind suspicions, or vindictive back-bitings are indulged, let there be prompt visitation, and, if that means proves abortive, let there be earnest, united, judicious discipline undertaken and persevered in until the evil is cured—cured, if possible, by harmonious retention of the parties, otherwise by their equally harmonious exclusion, allowing no circumstances of wealth or social position to swerve the church from fidelity to Christ.

In the case of a covetous or avaricious disposition in a Church member should there be the administration of Discipline? Undoubtedly. The Scriptures are unmistakable and emphatic on this case. Paul, in his inspired Letter to the Church at Ephesus, pronounces a "covetous man" an "idolator," associates him with the "fornicator and the unclean person," and assumes that those Ephesian Christians know that such have not "an inheritance in the Kingdom of Christ and God," and in one of his Epistles to the Corinthian Church, he authoritatively exhorts to "put away" those wicked persons "from among themselves."

If, then, a member persistently refuses to contribute his proportion, towards the relief of the church's poor, or the support of the gospel at home and abroad, he should be waited upon, kindly reasoned with, and, if possible, persuaded to do his duty in the direction of Christian benevolence. If in any instance such efforts fail, exclusion should certainly follow.

As one *preventive*, however, of the necessity of such a step, let there be adopted in our churches more systematic plans and efficient agencies for eliciting benevolent contributions from *all* the members, in proportion as God prospers them. When such agencies shall have been more thoroughly carried into effect, unselfish *dispositions* will be successfully inculcated, benevolent habits will be cherished, more valuable members will be retained, more souls will be saved, more Glory to Christ will accrue, and the Christian *ministry* will be far more adequately and worthily supported much less dissatisfaction with the Pastor will occur; and when the church thus does her temporal duty towards him, the now growing, but *unhealthy*, demand for *frequent* pastoral changes will perceptibly and happily decline.

Brethren, we know of no better *additional* counsels to convey through this letter than that we betake ourselves to more careful study of the Word of God, and to more earnest prayer and faithful self-examination. We also suggest and urge the propriety on the part of the Pastors and Deacons of a frequent inspection of the church lists of names; we earnestly recommend the appointment of standing or occasional committees,

both of brethren and sisters, for the purpose of a thorough visitation of the members and their families; and, finally, we advise the holding, in all our churches, of regular business meetings at least once every three months.

Said a German writer, referring particularly to his own country: "There is a *future* for the Baptists." Let that future be, in these Maritime Provinces, and throughout this wide Dominion of our Canada, the noblest possible. Such a standard may be reached by the Grace of God, and our Christian fidelity.

APPENDIX.

[A]

Albert—
Alma 1st—
Alma 2nd—
Bayside—
Buctouche—Rev E H Howe, Chas P Ward.
Butternut Ridge—Rev J Gammon, C Alonzo Keith, Josiah Hicks.
Caledonia—
Cambridge 1st—
" 2nd—
" Lower—
Cocaigne—
Coverdale 1st—Dea Robert Mitten, Bro Rufus Fillmore.
" 2nd—
" 3rd—M Gross.
Dorchester—Rev D S Carpenter, Deacon J Bishop, C E Knapp, J Hicks, Wm. Mitten.
Dundas, St Mary's—Rev E H Howe.
Elgin 1st—Rev E C Corey.
" 2nd—Rev Ezekiel Hopper, Bros John Colpitts, Wm Wilson, Anson Wilson, Wilford Beeman.
Elgin 3rd—Rev J C Steadman, Dea John Crandall.
Fairfield—
Flatlands—
Forest Glen—Rev W W Corey, Havelock Colpitts.
Grand Lake 1st—J W Higgins.
" 2nd—J W Higgins.
Germantown—Rev John Fillmore, Henry H Tingley, Roswell Wilbur, Jas E Kennie, John Rogers.
Glenville—
Hampton—
Hampton Village—Rev J D Skinner, Bro Albert Cookson.
Hammond Vale—
Harvey 1st—Rev T A Blackadar, Dea Ezra Bishop, Bro J Newton Wells, Elisha Robinson.
" 2nd—
Hillsboro 1st—Rev C B Welton, Dea J L B Steeves and Isaiah J Steeves, Orestes Steeves, Bro Joshua Thompson, J Trueman Steeves.
Hillsboro 2nd—Rev E Hopper, Joshua Jonah, Enoch Dawson.
" 3rd—
" 4th—J W Carpenter, Fred Steeves.
Hopewell—Rev A Chipman, Capt Chas Moore, Chas Newcomb, Nathaniel Peck, A Tingley, Oscar Lockhart.
Jemseg—
Johnston 1st—J G Hetherington.
" " 2nd—
Kars—
Moncton 1st—Rev G O Gates, Deacons Jos Crandall, J J Wallace, Bro John S Trites, W W Dunham.
Moncton 2nd—Rev E H Howe, Jacob Trites.
Mill Cove—
New Canaan—Solomon Thorne.
New Horton—
Norton—Rev J D Skinner.
North River—
Petitcodiac—

Point de Bute—
Point Midgic—
Pollett River—Rev W W Corey, Jas L Gildart.
Rockport—Rev D S Carpenter, G Maxwell, B Lockhart
Sackville 1st—Rev D McKean, Dea A Anderson, R Wheaton, C Lund, J Tingley.
Sackville 2nd—Rev G E Good, Deacons E Read, Wm Ayer, Titus Hicks, J Ford, L Wheaton, H B Read, C W Richardson, M Grace, Reuben Thompson.
Salisbury 1st—Revs J H Hughes and W W Corey.
" 2nd at Petitcodiac—Rev E C Corey, David Horsman.
" 3rd—Rev W T Corey.
Salt Springs—
Springfield 1st—
" 2nd—Rev W T Corey.
Studholm—
St Martins 1st—Rev I E Bill, Geo W Gunter, William White, Geo B White.
" 2nd—
Shediac.—Rev J H Hughes, J G Wilbur, J J Evans
Sussex, Upper—Rev E C Corey, J E B McCready, Wm Stone.
Sussex—Rev Herbert Foshay.
Upham—
Wickham, Upper—Jas G A Belyea.
Wickham, Lower—
Wellington—
Willow Grove—
Valley Church—John Cameron, Michael Gross.
Weldford Station—J Hughes.
Lumsdale—
1st St Mary's Kent Co—Rev E H Howe.

Report on Obituaries.

[B]

The Committee appointed by this Association in 1879 to prepare Obituary notices of any of our ministering brethren who might die during the Associational year, beg leave to report that it is with deep regret that they have to record the death of two of our most esteemed and valued brethren.

REV. JAS. A. SMITH,

of St. Martins, fell asleep in Jesus on the 24th January last, at his own residence. This lamented servant of God was the son of the late Frank Smith, of Wilmot, N. S. He was born in 1813 and was in his 67th year when he died. In his youth and early manhood he was fascinated with the pleasures and pastimes of this world, but at the age of 26 he was brought to experience the power of redeeming love, during a gracious revival in the churches at Nictaux and Wilmot. Shortly after obtaining a good hope in the Lord Jesus he was baptized by the Rev. Nathaniel Viditoe, and became a member of the Wilmot Church. No sooner had he experienced the precious love of Christ than he resolved to consecrate the rest of his life to the service of his Almighty Saviour, and began at once to call upon his former associates to seek the salvation of their souls, and his earnest appeals, and affectionate prayers were owned and blessed of God in the conversion of many reckless youths. Subsequently he received a license from the Church of which he was a member, to preach the gospel of the grace of God, and shortly after he removed to Queen's Co., N. B., where, with great acceptance he held up the Lord Jesus as the only way of life and salvation. His evangelistic labors extended over a large part of the county, and as a result many were turned from darkness to light and brought to yield to the claims of the cross of Jesus. In 1842 the church at Wickham called him to the pastorate, and he

was duly set apart to that office according to the usages of the denomination, and many a precious refreshing did the church enjoy through his faithful labors. Subsequently he married Elizabeth J., daughter of David McDonald, who only lived a few years to share his toils and cares. She died leaving a son and a daughter, the latter of whom soon followed her mother to the mansions of glory. The son lived until nineteen years of age, and died in a distant land and was buried on a foreign shore. After spending seven or eight years at Wickham, our departed brother was called to take charge of the church at Springfield, where, with an unction from the Holy One, he proclaimed the message of mercy for several years. While at Springfield he was united in marriage with Mrs. Mary Ann Davis, daughter of the late Abraham Gunter, who still survives him, with a family of three sons and two daughters, who deplore the loss of an affectionate husband, and a kind father. In 1852 Brother Smith accepted a call to the St. Martins church where with fidelity and zeal he prosecuted the pastoral work for eight years with great success, extensive revivals attending his labors, and great numbers added to the church. From St. Martins, in 1860, he was called by the churches of Butternut Ridge and New Cannan to labor with them. In these places as in others, God wonderfully blessed his efforts to the saving of souls. He remained with these churches until 1863 when he received a call to take charge of the church at Hillsborough, and here God seemed to put the crowning glory on his ministry. A gracious revival during the first year of his ministry in this place was enjoyed, at which one hundred and fifty were baptized and added to the church, besides a large number who were received by letter and experience. He continued his pastorate at Hillsboro for four years; and then was re-called to St. Martins, where he experienced some revival blessings with the church, but not so extensive as at first, and things not being satisfactory he resigned his official position in the year 1874, and retired from pastoral work; but continued to preach the Gospel he loved, visiting the churches in various places, until last fall he engaged a part of his time with the Second Springfield Church, where he spent his last Sabbath on earth with his usual fervor proclaiming the unsearchable riches of Christ. His illness was brief; and when informed by his physician that he was near his end he said he was not afraid to die; and calling his family to his bed-side, he took his final farewell of them, and in the triumphs of faith entered into rest. For upwards of forty years Bro. Smith proclaimed the blessed words of life; and leaves a good proof of his ministry.

'Servant of God well done!'
Rest from thy loved employ:
The battle fought, the victory won!
Enter thy Master's joy.

REV. JOHN M. CURRY,

son of Dea. John Curry, of Canning, Q. Co., died at his home in Hillsborough, on Sabbath morning, the 8th of February, 1880, in the 49th year of his age. He was blessed with the advantages of early religious training; his parents being both pious God-fearing people. He says himself in his autobiography, that 'My religious privileges from earliest childhood were all that could be desired,' and when about seven years of age his young heart was filled with love for the Gospel of grace and mercy. He says in another place, 'that his convictions of sin were deep and distressing until he found peace and hope through faith in the Lord Jesus Christ.' Although brought to a saving acquaintance with the way of life when very young, he did not unite with the church until he was in his eighteenth year. He was then

enabled to tell, to the satisfaction of the church, what he had known of the peace and love of Christ. This was during an extensive work of grace in the Old Canning Church, in 1848, while the lamented W. D. Fitch was pastor. With a large number of other happy believers he received the rite of Christian baptism; and after a few years he began to preach that blessed Gospel that had given such peace and comfort to his own soul. During some of these preaching visits he was accustomed to make in different places, he says his soul was made very happy, and he believed that the Lord owned and blessed his feeble efforts to promote the cause of his precious Saviour. He received an appointment in the year 1860 from the Home Missionary Board to labor a while in Miramichi, which he did with much acceptance and much blessing; after which he was again appointed to spend some time at Salmon River and vicinity. The Lord was with him in this field and souls were converted; twenty-two were baptized and added to the church. Later on we find him at Norton laboring with much success. The church there gave him a call to be their minister; and in 1864 he was ordained as their pastor, and continued for several years to labor with varied successes. He was first united in marriage with Miss Jane Treadwell, daughter of the late Henry Treadwell, of Maugerville, with whom he lived in peace and love for nearly twenty one years, when the Master called her to the Mansions of rest; she died at Petitcodiac, leaving three sons and three daughters, to need a mother's care; two children having preceded her to the home above. But fortunately for him and the children he subsequently married. Mrs. Maria Gross, widow of the late R. A. Gross, of Hillsborough, who took a deep and lively interest in the children caring for them as if they were her own; and never wearied in doing all for him that love could suggest and means supply. May the Lord deal 'kindly with Sister Curry, as she has done with the dead.'

North River and Shediac were the scenes of his last earthly toils for the Master, except a little service rendered the church and pastor in a revival effort at Hillsboro, which was highly appreciated by the people and no doubt blessed of God. His funeral was largely attended. Rev. C. B. Welton gave an excellent sermon upon a text of Bro. C's own choosing; 2 Tim. 2: 19. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them, that are His." Bro. Curry was a man sound in the faith; a man of eminent piety, and much prayer. He was known as a good man. One of his last utterances was, 'I love my Saviour.' The memory of the just is blest.

Brethren the time is short; we too, must soon lay down the armor. But while God lets us wear it let us use it. Soon each of the faithful will hear the Master say, 'Enter into the joy of thy Lord?'

J. H. HUGHES.
Chairman.

Home Mission Report.

[C]

Your Committee on Home Missions beg leave to report as follows:

Christianity is a Missionary religion and it is as necessary to keep the subject of Missions before our churches, as any other feature of religious work.

During the past year the usual Mission fields have been occupied,

yet many destitute portions of our Province are calling loudly for help.

In November last the H. M. Board of the Convention agreed to accept the funds, trust and work of the New Brunswick H. M. Society, and expend during the year the sum of $2,200 in Home Mission work in New Brunswick. The N. B. Board of Home Missions accordingly decided to hand over its work funds, etc., to the Convention Board who have had the care and oversight of our Home Mission field since that date.

This Board has appropriated about $1700 in New Brunswick up to the present time, and are arranging to occupy other important stations.

At the annual meeting of the N. B. Baptist Home Mission Society held with the Western N. B. Baptist Association, at Chipman, the action of the New Brunswick H. M. Board was ratified and now we can say we are properly united for Mission work under one Board for the Maritime Provinces.

Your Committee is of the opinion that this is a right and prudent step. If carried out in the letter and Spirit of united and systematic effort it will secure large success to us as a people. That this work may be successfully carried out, our churches should be regularly either monthly or weekly, informed of the need, work and progress of missions. This should be followed as regularly by gifts.

Your Committee in view of the destitution and the solemn reponsibilities upon us to supply this demand, would urge upon the brethren the necessity and importance of giving a strong helping hand to this part of the Lord's work.

All of which is respectfully submitted,

E. C. Corey, Chairman of Com.

Report on Sunday Schools.

[D]

The work of the Sunday School where it is judiciously and scripturally done, is of the greatest importance in the furtherance of the growth of Christ's Kingdom. Our churches have recognized this and the majority of them have schools in active operation.

We regret however that so little attention is given to the matter of supplying full and accurate statistics. A very little effort on the part of the church clerk will now, with the aid of the blank forms supplied, enable us to give a truthful exhibit of our work.

The form of church letter provided by the Association this year hints at the formation of a Sunday School Convention. You committee are of opinion now that our Maritime Convention has assumed so much of the work heretofore done by the Associations, that it would be wise for this Association to give a larger portion of its time to Sabbath School work. We would suggest that steps be taken during this session to organize a Sunday School Convention, and we would further request that Wednesday afternoon and evening be given to said Convention. We are assured that an organization of this kind well officered and with a definite programme of work will produce interesting meetings, that their influence will be exceedingly salutary, and that it will be the means of arousing our churches to a better performance of their work among the young.

Respectfully submitted,

J. E. Hopper,
Chairman.

Report on Temperance.

[E]

Your Committee believe that Temperance, or rather total abstinence from intoxicants, has not lost any of its importance, and regret that they are unable to give the subject so litte consideration at this time.

The sustaining, by our Supreme Court, of the Canada Temperance Act, places the friends of Temperance under obligations to renew their efforts to enlist the sympathies of the people in its favor, as what is now required is moral force enough to carry the law into effect. To do this the pubtic must be stimulated from the pulpit, the platform and the press.

Renewed and continued efforts, if we would succeed must be put forth. The enemy we have to contend with will not be easily subdued. Lodged as he is behind the batteries of appetite and self interest he will fight to the last ditch. Our success can only be achieved by the united action of temperance men and much self-sacrifice on their part. On behalf of the Committee,

CHAS. KNAPP.

Report on Special Business.

[F]

The committee on Special Business submit the following report:

Whereas, The 1st Baptist Church of Sackville has for some reason had its letters suppressed for two years by this Association through one of their committees. And whereas this Assoiation did, at its Moncton session pass a resolution in direct opposition to an appeal from this church, without first investigating the case or making any inquiry into the statements set forth in the letter from the church and thereby we believe a grave error was committed and a wrong done this church,

Therefore Resolved, that this Association do now make acknowledgment of the wrong thus done, by requesting the Clerk to send a copy of this preamble and resolution to said church.

Fully recognizing the importance of not only being in accord, but retaining harmony and fellowship with all the different churches connected with this Association, especially this, the first and oldest member of the Baptist body in this Province, we do recommend that this year's Letter from said church be now read and we do hope that said church will accept this acknowledgement, and in the future, as in the long days of the past, co-operate with this body in the great work which now lies before us

J. H. HUGHES

Report on Denominational Literature.

[G]

Your committee is aware of the fact that the country is being flooded with a literature of a debasing nature, in the form of books

papers and pamphlets, at a price so low that it is obtained and read by a large majority of people, and we believe that it is destined to work inevitable ruin to our rising youth. Great care should be taken by Teachers and Superintendents of our Sunday Schools that our scholars should be supplied with a healthy and vigorous literature, embracing the principles of truth. The CHRISTIAN VISITOR, now edited by Rev. J. E. Hopper, is ably maintaining our peculiar principles and building up its readers in the faith which was once delivered unto the saints. It is lamentable that so few Baptists take it. The Sabbath Schools in connection with our denomination are growing stronger numerically each year, and let us see to it that no other literature but our own takes possession of this field. We recommend our Schools to adopt the International Lessons. They are published at the VISITOR OFFICE of a character and at a price equal to those imported. The YOUTH'S VISITOR we are glad to learn is receiving a large patronage, and we are pleased to say that it merits it. All that we need in the line of denominational literature may be obtained at the VISISOR BOOK ROOM, 99 Germain Street, St. John.

In behalf of the committee,

E. H. Howe.

[H]

Constitution of Eastern N. B. Baptist Sabbath School Convention.

ART. 1. This Convention shall be composed of delegates from the different Baptist Sabbath Schools within the bounds of this Association; the same to be members of some of the churches composing this Association; and shall meet with the Association on Wednesday afternoon and evening.

2. The objects of this Convention shall be to obtain the statistical, and such other information as may from time to time be considered for the best interest of Sabbath Schools, and also the discussion of best methods of Sabbath School work.

3. Each such S. S. within the bounds of this Association shall have the privilege of sending to this Convention one or more delegates, but not to exceed 3.

4. The officers of this Convention shall be composed of a President, Vice President, Secretary and Treasurer; the same to be elected annually by the Convention.

5. It shall be the duty of each Sabbath School to send to this Convention a letter—giving an account of its condition, its numerical strength, and whatever shall be considered of interest to the growth and development of Sabbath Schools; each Sabbath School shall also forward money for printing the Minutes and other incidental expenses.

6. Alterations and Amendments may be made in this Constitution from time to time as shall be deemed best by a two thirds vote.

Report on Education.

[J]

Your Committee would again express gratitude to God for the successful establishment of Free Schools in our Province; and for the prominent part Baptists have taken and are taking in this truly philanthropic and patriotic enterprise.

We believe there is on the whole a more just appreciation of the principles underlying our present educational system, and therefore a corresponding participation in the advantages of such instruction. Yet there is large room for improvement.

A magnificent trio of Baptist Educational Buildings now adorns College Hill, Wolfville, N. S. Acadia College, the male and female Academies, with their fair proportions and beautiful surroundings; and, which is still better, those Institutions are now equipped with a most efficient staff of instructors and managers.

The very marked yearly increase of students in attendance is at once a natural consequence of the attractions of new and commodious buildings, and of a competent corps of teachers, and a cause of grateful satisfaction to our denomination.

No Provincial lines or sectional boundaries should in our regard be attached to the Institutions at Wolfville. They are *ours* to cherish in our hearts, and to sustain by our confidence, our prayers, our beneficence, and by the patronage of our sons and daughters. Either in the direct or indirect sense we may all claim Acadia as our benign mother. As churches and as a Province we need her provident care still—never more than now, while Acadia also equally needs our affectionate and benevolent support.

In this connection we are pleased to learn that the embryo Theological Department is already doing good work for our young ministry, and is laying wise foundations for the future.

While the Supreme Lord of the harvest field will always find places and temporary or permanent employment for uneducated preachers, fired with holy love for Christ and souls; yet the necessity and the demand for an educated ministry and pastorate of our churches are louder and more imperative to-day than ever before.

All which is respectfully submitted,

A. CHIPMAN, Chairman.

Foreign Mission Report.

[K]

Your Committee on Foreign Missions regret that they have to report the failure of Mrs. Armstrong's health, rendering the return of herself and husband, with their little daughter, to their native land absolutely necessary, in the hope that health will be restored and life preserved. God grant that the hope may be speedily and fully realized. We commend them to the sympathy and prayers of our churches.

Brethren Sandford and Churchill, with their companions in labor, are encouraged in their work. Miss Hammond from this Province is rendering valuable service, and at present is left in entire charge of the Chicacole field,—weighty responsibility for a lone female. Let us send up fervent prayers to heaven in her behalf.

The return of our loved missionaries shows the necessity of a rein

forcement on our missionary staff. When our missionaries are removed from their stations by sickness or by death, how important that others should be on hand to take their places. Those who remain on the field at present are liable at any moment to break down and have to retire. We would therefore suggest to the Board the necessity for additional laborers, and to the churches the pressing need of an increase of funds to carry forward this great work to which we are so sacredly pledged. The harvest truly is great but the laborers few. Let us pray, and give as well as pray, that the Lord will send forth laborers into this mighty harvest field.

We greatly rejoice to hear that our esteemed brother Boggs and wife are enjoying excellent health, and are being greatly blessed in winning souls into the kingdom. May their way be increasingly prosperous.

All of which is respectfully submitted,

I. E. BILL, Chairman.

[L]

Whereas, The Minutes of the different Associations in the Maritime Provinces are now printed in separate pamphlets, thus costing far more than if published together; and

Whereas, All the above Associations are now contributors to the Convention Fund.

Therefore *Resolved*, That this Association request the Convention to take such measures as will bring about the printing of the Minutes of the different Associations in our Year Book.

STATISTICS OF THE CHURCHES.

CHURCHES.	Date of Organization.	PASTOR.	Date of Settlement.	CLERKS. NAME.	CLERKS. P. O. ADDRESS.	INCREASE. By Baptism.	INCREASE. By Letter.	INCREASE. Restored.	DECREASE. Dismissed.	DECREASE. Excluded.	DECREASE. Died.	Last Report.	Present Report.
*Albert,	1858	I. J. Skinner	1880	David Cleveland,	Alma, Albert Co.	18		1				44	63
Alma, 1st	1870												
Alma, 2nd	1865												
Bayside,													
Buctouche,		E. H. Howe	1879	Charles P. Ward	Buctouche	1	1			1			21
Butternut Ridge,	1836	John Gammon,	1879	S.H. Scribner,	Butternut Ridge	13	1				2		216
Caledonia,	1856	J. W. Carpenter,	1879	James Stuart,	Caledonia Albert Co.							82	82
Cambridge, 1st,	1825	John L. Shaw,	1879	J. A. McDonald.	McDonald's Cor. Q. C.	8	1			1	1	93	100
Cambridge, 2nd,	1855	A. B. McDonald,	1866	F. E. Wilson.	Cambridge,	8			1		1	165	171
Cambridge Lower	1859												
Cocaigne,													
Coverdale, 1st,				P. Jonah,	Turtle Creek,				1		1	127	125
Coverdale, 2nd,													
Coverdale, 3rd,	1858	Michael Gross	1880	Wm. Leman	Coverdale,	22		1	1		5		124
Dorchester,	1848	D. L. Carpenter,	1876	Chas. E. Knapp,	Dorchester Corner,	30						85	115
Dundas,		E. H. Howe	1879	Elijah G. Vincent,	St. Mary's, Dundas,	27	4					41	72
Elgin, 1st,	1855	E. C. Corey,	1873	James Horsman,	Elgin, Albert Co.,		1			29	3		254
*Elgin, 2nd,		Ezekiel Hopper		John C. Geldert	Elgin, A. Co				2		8		189
Elgin, 3rd,	1855	J. C. Steadman,	1873	R. A. Smith,	Elgin, Albert Co.,						4	223	219
Fairfield,													
Flatlands,													
Forest Glen,	1876	W. W. Corey	1880	R. R. Colpitts,	Forest Glen A. C.		1				1	30	30
Grand Lake, 1st,				G. E. McLean	Grand Lake,	38			1				100
Grand Lake, 2nd,	1842			S. Burke	Range, Grand Lake	30	4		2		3	154	183
Germantown,	1856	Jno. E. Fillmore	1880	R. Wilbur	Hopewell Corner	25	2	5			1	79	110
*Glenville,													
Hampton,		S. W. Kierstead,	1879	I. Smith,	Smithtown, Kings Co.	3				2		24	25
Hampton Village,	1877	J. D. Skinner,	1880	Albert A. Mabee,	Hampton Village,	1	2				1	31	33
Hammond Vale,	1855			George Tabor,	Upperton, Kings Co.							90	
Harvey, 1st,	1841	T. A. Blackadar,	1870	J. Bishop.	Harvey, A. C.	1	5		4	9	1	178	170
Harvey, 2nd,				D. Copps,	Harvey, A. C.,								
Hillsboro, 1st,	1822	C. B. Welton	1878	R. E. Steeves,	Hillsboro,	2			2	29	7	424	328
Hillsboro, 2nd,	1856	E. Hopper,	1878	Isaiah Jonah,	Dawson Settlement.								
Hillsboro, 3rd,									1		2	95	92
Hillsboro, 4th,	1857	J. W. Carpenter,	1878	John Stuart,	Rose Vale, A. C.								
Hopewell,	1818	A. Chipman,	1878	J. B. Calhoun	Hopewell, A. C.		2						
Jemseg,		A. B. McDonald,	1876	J. J. Camp	Jemseg, Q. C.	36	10			4	5	116	118
*Johnston, 1st,	1853			I. T. Hetherington	Johnston	2					4	368	405
Johnston, 2nd,	1858	G. W. Springer,	1877	I. M[illegible]								141	139
Kars.	1879	M. Lewis											
Lamsden													
Moncton, 1st													

Harvey, 1st,	1841	T. A. Blackadar,	1870	J. Bishop,	Upperton, Kings Co.							90	
Harvey, 2nd,				D. Copps,	Harvey, A. C.	1	5		4	9	1	178	170
Hillsboro, 1st,	1822	C. B. Welton	1878	R. E. Steeves,	Harvey, A. C., Hillsboro,	2			2	29	7	424	328

Hillsboro, 2nd,	1856	E. Hopper,	1878	Isaiah Jonah,	Dawson Settlement.								
Hillsboro, 3rd,									1		2	95	92
Hillsboro, 4th,	1857	J. W. Carpenter,	1878	John Stuart,	Rose Vale, A. C.		2						
Hopewell,	1818	A. Chipman,	1878	J. B. Calhoun	Hopewell, A. C.	36	10					116	118
Jemseg,		A. B. McDonald,	1878	J. J. Camp	Jemseg, Q. C.	2				4	5	368	405
*Johnston, 1st,	1853			I. T. Hetherington	Johnston						4	141	139
Johnston, 2nd,	1858	G. W. Springer,	1877	J. McIntyre									
Kars.	1879	M. Lewis	1879	B. Fillmore	Kars K. C.								
Lamsden	1828	G. O. Gates	1880	H. F. Crandall	Hopewell Corner					42	2	80	86
Moncton, 1st,		E. H. Howe	1879	D. P. Stiles	Moncton,		7						11
*Moncton, 2nd,	1850				Stiles Office	22	3		6		5	439	435
Mill Cove,	1806			A. Humphreys,						27	2		144
New Canaan,	1876	S. C. Moore,		Jas. W. Reed	New Canaan,								
New Horton,	1800				Upper New Horton	12			1		1	257	255
Norton,	1860											42	54
North River,													
*Petitcodiac,	1852												
Point DeBute,	1859												
Point Midgic,		W. W. Corey	1880	J. C. Martin									
Follett River,		D. S. Carpenter		H. B. Tower	Follet River		1		1		3	81	78
*Rockport,	1798	D. McKeen		Josiah Tingley	Rockport		1			2	3		33
*Sackville, 1st,	1847	G. E. Good,	1878	H. B. Read,	Upper Sackville	4			2	2	3	262	307
Sackville, 2nd,	1800	J. H. Hughes	1880	Jos. C. Wortman	Sackville.	47	2	3	10	5	2	187	171
Salisbury, 1st,	1862			J. W. Powell	Salisbury,	2	1				1	67	68
Salisbury, 3rd,	1847	E. C. Corey,	1879	D. Horseman	Keats P.O.				5		5	106	96
Salisbury, 2nd		S. W. Keirstead		Jas. Allsby	Intervale,				2	1		33	30
Salt Springs,	1809	W. T. Corey	1890	D. H. Crandall	Salt Springs				1	1	4		128
Springfield, 1st,	1850	W. T. Corey	1880	Geo. Kierstead	Springfield,	15					2		73
*Springfield, 2nd,					Springfield								
Studholm,	1819	I. E. Bill,	1875	G. W. Gunter M. D.	St. Martins,	69	24	2	3	8	9	205	280
St. Martins, 1st,	1841												
*St. Martins, 2nd,		J. H. Hughes	1880	I. J. Evans,	Shediac,		2			1		35	34
Shediac,	1823	E. C. Corey,	1872	W. Stone,	Penobsquis,	6	4		5	4	1	87	84
Sussex, Upper,	1871	H. Foshay	1880	J. S. Trites	Sussex,							118	123
Sussex,	1857												
Upham,	1863			Alfred McDonald,		7				2		92	97
Wickham, Upper,	1864			A. F. Belyea,	Belyea's Cove, Q. C.				1			68	67
Wickham, Lower					McDonald's Point,								
*Wellington,				W. H. Gross,		1							
Willow Grove,				Jos. C. Smith	Surrey, Hillsboro,							100	101
Valley Church,	1877				Weldford Station								7
Weldford Station	1880												

TREASURER'S REPORT.

[I]

CHURCHES.	Home Missions.	Foreign Missions.	Convent'n Scheme.	Infirm Ministers.	Minutes.	Total.
New Canaan,	3 35				40	3 75
Grand Lake 1st,					50	50
Grand Lake 2nd,					1 00	1 00
Coverdale 1st,					50	50
Butternut Ridge 1st,	11 60	11 60			1 00	24 20
Rockport,					1 20	1 20
Valley Church,	6 63				1 15	7 78
Coverdale 3rd,					60	60
Hillsborough 2nd,		1 70			44	2 14
Pollett River,					1 00	1 00
Forest Glen,					65	65
Dorchester,					2 00	2 00
St. Martin's 1st,	3 00		20 85		2 85	26 70
Upper Sussex, Petitcodiac,		1 00	9 25	1 00	1 00	12 25
2nd Salisbury, at Petitcodiac,	7 00	7 04	3 50		1 00	18 54
Weldford Station,					40	40
Moncton 2nd,					1 27	1 27
Buctouche,					60	60
St. Mary's,					1 05	1 05
Cambridge 1st,	5 28				25	5 53
Sackville 2nd,		10 00	11 20		1 99	23 10
Hampton,	1 00	1 00			50	2 50
Elgin 1st,	4 71	10 80			2 00	17 51
Springfield 2nd,	3 10	3 25			1 00	7 35
Hopewell,			7 50		70	8 20
Springfield 1st,	5 35	5 00			50	10 85
Kars, "					20	20
Johnston,					1 00	1 00
Salisbury 3rd,					70	70
Moncton 1st,			23 00		3 00	26 00
Jemseg,			7 57		50	8 07
Cambridge 2nd,		16 57			1 36	17 93
Salt Springs,		1 50			50	2 00
Salisbury 1st,					70	70
Lower Wickham,	2 50				50	3 00
Hampton Village,					50	50
Alma 1st,	5 50				50	6 00
Germantown,			8 55		45	9 00
Shediac,					50	50
Hillsborough 1st,					2 00	2 00
New Horton,					40	40
Caledonia,		4 00				4 00
Harvey 1st,	1 00	1 00	13 00			15 00
Thomas O'Donnell Esq.,		1 00				1 00
Charles Keith, Havelock,			1 00			1 00
Sussex,	5 00	5 00			1 00	11 00
Lumsdale,					50	50
Sackville 1st,					1 00	1 00
Collections Tuesday evening,			5 11			5 11
" Wed. morning,			9 00			9 00
" " evening,			11 70			11 70
Total.	65 02	80 46	131 23	1 00	40 77	318 48

LIST OF ORDAINED MINISTERS.

NAMES.	Present Residence	Date of Ordination	Place of Ordination
Beckwith, George	Havelock,	Dec 1874,	Elgin,
Bill, I E	St Martins,	Mar 1829,	Nictaux,
Blackadar, T A	Harvey,	Sept 1865,	Mill Village,
Crandall, David	Springfield,	Jan 1831,	
Chipman, A	Hopewell,	Nov 1862,	River Phillip,
Corey, W T	Havelock,	Nov 1860,	Grand Lake,
Corey, W W	Salisbury,	Jan 1863,	Keswick,
Corey, E C	Petitcodiac,	Oct 1867,	Canterbury,
Carpenter, D L	Point Midgic,	July 1868,	Bayside,
Carpenter, J W	New Horton,	Feb 1871,	Bayside,
Coombes, J	Cumberland Pt.	Sept 1870,	Rehoboth,
Fillmore, J E	Turtle Creek,	Feb 1871,	Pollett River,
Foshay, H	Sussex,	July 1877,	Lobo, Ont.
Gammon, John	Moncton,	—— 1876,	Lutes Mountain,
Gates, Geo O	"	—— 1873,	
Goldrup, J	Coverdale,	Oct 1860,	Pollett River,
Good, George E	Sackville,	—— 1878.	Sackville.
Gross, M	Hillsboro,	—— 1880,	
Herret, James	Havelock.	Aug 1849,	Havelock,
Harris, H		Aug 1864,	Cumberland Bay,
Howe, E H	Moncton,	Feb 1876,	Johnston,
Hopper, E	Dawson Setl'mt	Feb 1875,	Pollett River,
Hughes, J H	Havelock,	Jan 1854,	Baltimore,
Kierstead, S W	Hillsdale,	—— 1876,	Hillsdale,
Keith, O	Springhill,	Sept 1872,	Studholm,
Keirstead, E	Collina Corner,	Oct 1840,	Studholm,
Lewis, M		June 1873,	Albert,
McDonald, A B	Narrows,		Narrows,
McKeen, D	Sackville,	—— 1874,	
Moore, S C	Demoiselle Cr'k	—— 1869,	Hammond Vale,
Mutch, Robt	Rothesay, K C,		
Skinner, J D	Hampton,	—— 1875,	
Skinner, I J	Alma,	—— 1858,	
Smith, Solomon	Mapleton,	Mar 1871,	Alma,
Spragg, Peter	Springfield,	—— 1840,	
Springer, G W	Jemseg,	—— 1856,	
Steadman, J C	Elgin,	—— 1863,	
Washburn, A	St Martins,		
Welton, C B	Hillsboro,	April 1876,	Kentville, N S
Bleakney, D	Kinnear,	Nov 1858,	Caledonia,

LICENTIATES.

NAMES.	Church Licensing.	Date of License.	Residence.
Cleveland, D	1st Harvey,	July 1879.	Hopewell.
Belyea, J	Wickham.		Wolfville, N S.
Buckley, S			Canaan.
Dykeman, A E	Jemseg,		Jemseg,
Williams, A	3rd Salisbuy,	May 1879.	Jackson.