

MINUTES
OF THE
TWENTY-EIGHTH SESSION
OF THE
WESTERN NEW BRUNSWICK
BAPTIST ASSOCIATION,
HELD AT CENTREVILLE, CARLETON COUNTY,
ON
TUESDAY, WEDNESDAY, AND THURSDAY,
22d, 23d, and 24th June, 1875.
WITH THE
ANNUAL REPORTS
OF THE
N. B. BAPTIST HOME MISSIONARY
AND
EDUCATION SOCIETIES.

The next Session will be held in the Germain Street Church, Saint John, N. B.,
commencing on the fourth Tuesday of June, 1876.

Minutes of Corresponding Associations, and all Documents relating to
the Western N. B. Baptist Association, and Letters of General Correspondence,
may be addressed to REV. I. E. BILL, Saint John, N. B.

SAINT JOHN, N. B.
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PRINCE WILLIAM STREET.
1875.

Constitution and Rules of Order of the Western New Brunswick Baptist Association.

ARTICLE 1.—This Association, composed only of Ministers and Delegates, who shall be members of the Churches which they represent, shall be styled "The Western N. B. Baptist Association."

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

ARTICLE 3.—The Association shall meet annually, at 2 o'clock, P. M., on the fourth Tuesday in June, at such place as they shall appoint; notice of which shall be given in the Minutes. 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 connexion, which 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.

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

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MINUTES.

Centreville, June 22, 1875.

The Western New Brunswick Baptist Association convened in the edifice of the Centreville Baptist Church, shortly after 2 o'clock, P. M. After a very spirited and interesting conference meeting, in which many brethren participated, on motion, Bro. G. M. W. Carey was appointed to preside as Chairman, *pro tem*.

The following list of delegates was presented:

- Andover—Rev. G. F. Currie.
- Avondale—Rev. J. G. Harvey and Dea. John E. McCready.
- Beckingham (Rockland)—Rev. B. Jewett, Dea. S. N. Estabrooks, Bro. Jas. Everett, and A. H. Hayward.
- Centreville—Rev. J. G. Harvey. Deacons Edward T. Wheeler and George W. Curry, Bros. Jas. Sloat and W. D. Estey.
- Douglas (African)—Bro. Vickery.
- Florenceville—Rev. Joseph Harvey and Dea. J. H. Estey.
- Fredericton—Rev. C. Spurden, D. D., and Bro. M. S. Hall.
- Gagetown, Upper—Rev. John Coombes.
- Hodgdon and Richmond—Dea. Geo. Chace and Bro. Calvin Green.
- Jacksontown—Rev. H. A. Charlton, Deacons C. Connolly and D. Alexander, and Bro. Benj. Burt.
- Jacksonville—Rev. H. A. Charlton and Deacon F. E. Good.
- Keswick, 1st—Bro. R. B. Burt.
- Keswick, 2d—Rev. B. N. Hughes, Dea. Michael Yerxa and Bro. Geo. Dunphy.
- Kingsclear, 1st—Rev. T. M. Munro.
- Kingsclear, 2d—Rev. J. Cahill and Bro. R. Holyoke.
- Ledge, St. Stephen—Rev. Henry J. Coy.
- Little South West—Rev. W. E. Vickery and Deacon David Somers.
- Macnaquack—Revs. T. M. Munro and J. H. Tupper.
- Nashwaak—Bro. Luther Goodspeed.
- Newcastle, Grand Lake—Rev. W. A. Troop.
- Newcastle, Miramichi—Rev. W. E. Vickery.
- Newcastle (Upper) and Northfield—Rev. W. A. Troop and Dea. Henry Rees.
- Oak Bay—Rev. H. J. Coy.
- Olnet (African)—Rev. Henry Haines.
- Portland—Rev. D. McClellan.
- Prince William—Rev. Joseph Cahill.
- Queensbury (Upper)—Rev. Samuel Burt, Deacon Daniel C. Parent and Wm. E. Lint.
- Richmond (South)—Rev. George Seely.

Simonds (Middle)—Deacon Elisha Shaw and Thomas T. Brooks.
Saint John, Brussels street—Rev. W. P. Everett.
 “ *Germain street*—Rev. G. M. W. Carey and Dea. E. H. Duval.
 “ *Leinster street*—Rev. J. D. Pope, Bros. Jas. E. Masters and D. J. Gillies.
 “ *Carleton*—Rev. Edward Hickson.
Woodstock—Rev. George Seely.
Woodstock (African)—Rev. J. D. Eatman and Dea. George Wilson.

On motion, the Association proceeded to elect the officers for the present session, with the following result :—

REV. GEORGE SEELY, *Moderator* ;
 “ W. P. EVERETT, *Secretary* ;
 “ J. D. POPE, *Asst. Secretary* ;
 BRO. J. E. MASTERS, *Esq., Treasurer* ;
 REV. G. M. W. CAREY, *Asst. Treasurer*.

The *Committee of Arrangements* was appointed, consisting of Revs. J. G. Harvey, T. M. Munro and G. Howard, and the deacons of Centreville Church, who after a few minutes conference reported, recommending that the evening session open at 7 o'clock, and that a sermon be preached by Rev. D. McClellan.

On motion, adjourned after prayer by Rev. John Coombes.

Evening Session.

The Association met pursuant to adjournment, and after the usual opening services, conducted by Revs. B. N. Hughes and J. H. Tupper, a discourse was delivered by Rev. D. McClellan. Text—1 Cor. 3 : 11. Theme—The Christian's Foundation.

After the delivery of the sermon, the business of the Association was resumed

The Minutes of the afternoon session were read and confirmed.

The following brethren were appointed a Committee on Nominations : Revs. Edward Hickson, B. N. Hughes, C. Spurden, D. D., and Deacon E. H. Duval.

On motion, all members of regular Baptist Churches present were invited to a participation in our deliberations.

The invitation was subsequently accepted by Rev. Thos. Todd, of the Eastern N. B. Association, and Deacon Daniel Foster, of Fort Fairfield, Maine.

The Committee on Nominations reported in part, raising the following Committees:—

On Reading the Church Letters—Revs. J. G. Harvey, T. M. Munro and I. E. Bill, jr.

On Circular Letter—Revs. Dr. Spurden, D. McClellan and John Coombes.

The reading of Letters was then resumed and continued.

The Committee of Arrangements reported, recommending—

That we meet to-morrow morning at 8½ o'clock for prayer, resume business at 10 o'clock, and that the Associational Sermon be preached by Brother Pope, at 11 o'clock.

Adjourned, after prayer by Rev. Henry J. Coy.

SECOND DAY.

Wednesday, June 23, 1875.

The Association convened at 9½ o'clock.

Prayer was offered by Rev. J. Cahill.

The Moderator read the Rules of Order.

The Committee on Arrangements reported the following recommendations:—

That the sessions of this Association commence and close as follows, viz:

On Tuesday, open at 2 o'clock, p. m., and adjourn at 4 and 9 o'clock, p. m.

On Wednesday, Prayer-meeting at 9 a. m. Business to commence at 9½ o'clock; Sermon at 11; adjournment at 12. Afternoon session to commence at 2 o'clock. Reception of the Reports of the Committees and reading of the Circular Letter to be part of the business to be transacted. The evening session to be commenced at 7 o'clock, and to be devoted to a Public Missionary Meeting, to be addressed by Rev. Messrs. B. N. Hughes, G. F. Currie, Geo. Rigby, J. D. Pope, and G. M. W. Carey. A collection for Missions to be taken on the occasion.

On Thursday morning the session to be opened at 9 a. m., and to be devoted to the transaction of Miscellaneous Business. The afternoon session to commence at 2 o'clock, and the business of miscellaneous character to be continued.

J. G. HARVEY, *Chairman.*

On motion, the above Report was adopted.

The reading of the Church Letters was then resumed and continued.

The Committee on Nominations submitted the following Report, recommending that the brethren therein named constitute the Committees, thus : —

Foreign Missions—Revs. J. D. Pope, W. P. Everett, Deacon M. Yerxa, Bro. J. Slood, and Rev. G. F. Currie.

Home Missions—Revs. T. M. Munro, G. H. Coy, W. A. Troop, P. O. Reece, Bro. Jas. E. Masters, Deas. E. T. Wheeler, and David Somers.

Education—Revs. G. M. W. Carey, H. A. Charlton, John Coombes, Dea. E. H. Duval, and Bro. L. Goodspeed.

Sunday Schools—Bro. M. S. Hall, Revs. B. N. Hughes, George Howard, J. D. Pope, Bros. D. J. Gillies, John E. McCready, A. H. Hayward, and Deacon D. Alexander.

Temperance—Revs. Joseph Cahill, W. E. Vickery, S. Burt, J. D. Eatman, Bro. Benj. Burt, and George Chase.

Religious Literature—Revs. D. McClellan, W. P. Everett, I. E. Bill, jun., Dea. H. Estey, S. N. Estabrooks, and W. D. Estey.

Applications from New Churches—Rev. H. A. Charlton and R. Holyoke.

Obituaries—Rev. Geo. Rigby, Bros. Jas. Everett and Calvin Green.

Special Business—Revs. T. Todd, Dr. Spurden, Geo. Seely, W. M. Edwards, and Dea. D. C. Parent.

Printing and Circulating Minutes—Revs. W. P. Everett, J. D. Pope, and Bro. John March.

The hour having arrived for the preaching of the annual sermon, the ordinary business of the Association was suspended, and after the usual appropriate opening exercises, consisting of singing, and prayer by Rev. Dr. Spurden, and reading of Scriptures and hymn by Rev. Mr. Noble, pastor of the Free Baptist Church of Centreville, the Rev. J. D. Pope proceeded to deliver an able and impressive discourse from I Tim. 1: 11, "The glorious gospel of the blessed God." The sermon was listened to with unflagging interest, and at its conclusion the following resolution was moved and carried : —

That the Rev. J. D. Pope be requested to publish the discourse in the *Christian Visitor*.

After prayer by Rev. John Coombes, the meeting was adjourned.

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Afternoon Session.

The Association re-assembled according to notice.

Prayer was offered by Rev. G. Howard.

The Rules of Order were read as required.

The Record of the morning session was also presented and approved.

On motion, the following brethren were appointed a Committee to arrange for the next session of the Association: Dea. E. H. Duval, Bros. J. E. Masters, D. J. Gillies, Revs. J. D. Pope and G. M. W. Carey.

The Committee on the Circular Letter presented the following Report, which was adopted:

We have examined the Circular Letter prepared by Rev. W. P. Everett, and recommend that it be read before the Association.

C. SPURDEN, *Chairman.*

The Letter was then read by the writer, and after some discussion, on motion it was adopted, and ordered to be printed in the Minutes and *Christian Visitor*.

A report from Bro. John March, one of the Committee on publishing the Minutes of the last year, was read, and it appearing that Bro. M. had incurred an expense of \$2.70 in forwarding the blank forms of Letters to the respective Churches of this Association, on motion, it was voted to take a collection to repay the amount. The collection was then taken, and the requisite amount was raised.

Voted, that the collection to be taken at the meeting this evening be equally divided between Home and Foreign Missions.

On motion, it was resolved, that all ministers, members of this Association, and who may attend the sessions of sister Associations in the Maritime Provinces, be recognized as delegates from this body.

On motion, the following brethren were elected as delegates to the Convention to be held in Hillsburg, N. S., next August: Bros. Michael Yerxa, E. H. Duval, D. J. Gillies, M. S. Hall, and Jas. E. Masters.

Adjourned after prayer by Rev. G. Rigby.

Evening Session.

According to previous notice, a public missionary meeting was held, the Moderator presiding.

The meeting was opened with singing, and reading of the Scriptures by Rev. G. F. Currie, and prayer by Rev. B. N. Hughes.

The minutes of the last session were read and confirmed.

The Rules of Order were read by the Moderator.

The Committee on Home Missions submitted the following Report, which, on motion, was received and laid on the table for discussion :—

Your Committee on Home Missions beg leave to report that we have abundant reason to rejoice in the prosperity and success which have attended the efforts put forth to disseminate light and truth throughout the Province, and to give the Gospel to destitute communities and churches.

We should thank the Great Head of the Church for what has been done to establish the "glorious gospel of the blessed God" in those sections of the Province where sympathies and aid of the Board of Home Missions have been solicited, and we should be encouraged still to labour in more faith and holy zeal in answering the claims of the *broad* commission of Christ, "Go ye into all the world and preach the Gospel to every creature."

From a great number of places *even* in the Home field, notwithstanding what has been done, we hear the Macedonian cry, "Come over and help us." Now in order to send help in giving the Gospel of Christ to those destitute places, your Committee would urge it as a duty and privilege upon our denomination to pray more earnestly to raise up faithful labourers, and to aid them in preparing for their life-work; and when prepared to enter the vineyard of the Lord, use every possible means to retain them amongst us.

And also your Committee would beg to endorse the action of the Home Mission Board at its last meeting relative to the non-advisability of union with the Nova Scotia Board respecting the Home Mission work.

T. M. MUNRO, *Chairman.*

The Committee on Foreign Missions submitted the following Report, which was received and laid on the table for discussion.

The obligations of Christians to engage in and prosecute the work of Foreign Missions, are manifold and imperative. First and chief is the command of Jesus, "Go ye into all the world, and preach the Gospel to every creature." This command, given in the first instance, to the apostles and their immediate associates, is evidently binding on the disciples of Christ in all time, for one of the great purposes of

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the institutions of the Christian religion, is the propagation of the faith and knowledge of Christ till he come again without sin unto salvation.

Besides, we have the bond of a common nature with our fellow men of all nations. We are partakers of like passions; we are subject to the same sorrows; we are moved by the same sympathies. Hence, in the universal diffusion of the Christian faith and knowledge, we are simply acting out the promptings of the Christian life.

Your Committee, therefore, offer the following resolutions:

1. That in leading our denomination to enter upon the work of missions in the foreign field at this time, we accept the providence of God in the matter as a special call to all the members of our churches to engage in the prosecution of this enterprise by earnest prayer and liberal contributions, assuredly gathering that, as we abound in it, our labor shall not be in vain in the Lord.
2. That, while the particular location or field of our work is being selected, and the missionaries are preparing for it, we urge the importance of special prayer for divine guidance to the laborers abroad, and for harmony of feeling and action among those at home.
3. That we earnestly recommend to all the churches of this Association the adoption of thorough, systematic measures in raising funds, by regular collections in each church, by the formation of Women's Missionary Aid Societies, and the enlistment of the children of the Sabbath Schools in the work.
4. That, as a growing and permanent interest in the cause of missions is largely dependent on a knowledge of its condition and progress, we recommend that the pastors frequently preach on the subject; that our Sabbath Schools supply their libraries with books on missions, especially biographies of distinguished missionaries; and we urge the members of our churches to furnish themselves with regular missionary intelligence.

J. D. POPE,
W. P. EVERETT,
G. F. CURRIE,
M. YERXA,
JAMES SLOOT.

Addresses on missionary topics were then delivered by Revs. Messrs. Currie, Hughes, McClellan, Carey and Rigby.

The Report on Foreign Missions was then taken from the table and adopted.

A collection, amounting to \$15.11, was then taken, after which the benediction was pronounced and the meeting adjourned.

THIRD DAY.

Morning Session, Thursday, June 24, 1875.

The Association was called to order by the Moderator, who, after prayer offered by Rev. S. Burt, read the Rules of Order. The Record of the proceedings of last session was read and approved.

The Report of the Committee on Religious Literature was presented, and after remarks made by Messrs. Everett, Charlton, Todd, and B. N. Hughes, it was adopted: —

Your Committee beg leave to report that the necessity of a wide dissemination of Baptist Literature is daily becoming greater. The increase of secular education is rapidly cultivating a taste for reading in the minds of the young. This desire must be met on the religious as well as on the secular side; and if unprovided for by ourselves, it certainly will be by others. On this account your committee would urge the need of special attention to Sabbath School Libraries, not only with the view of enlarging them, but also to seek to make them representative of the denominational tenets.

Your Committee hail with much pleasure the commencement of a Colportage of denominational literature. They are much gratified with the measure of success already obtained by Brother Mutch, and trust he may become very useful in this greatly needed work.

Approving the way in which the denominational paper, the *Christian Visitor*, has been conducted during the past, your committee would urge the churches to support it liberally, and in order to this, to adopt, as far as possible, the prepayment system, as that is the only financial basis upon which any paper can be sustained.

DAVID MCCLELLAN,
W. P. EVERETT,
I. E. BILL, JR.,
W. D. ESTEY.

The propriety of making a change in the Articles of Faith was presented to the Association, and on motion, it was resolved, that a Committee be appointed to revise the Articles of Faith and Covenant, as far as verbal inaccuracies are concerned. The following brethren were appointed as that Committee: Revs. E. Hickson, G. M. W. Carey, and Bro. J. E. Masters.

The Committee on Arrangements for the next annual session submitted the following Report, which, on motion, was adopted: —

The Committee appointed to arrange for the meeting of the Western Association next year, beg leave to propose that the Association meet with the Baptist Church, Germain street, St. John.

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That the Associational Sermon be preached by Rev. J. G. Harvey,
and Rev. T. M. Munro be the alternate.

That Rev. Geo. Seely be appointed to write the Circular Letter.

E. H. DUVAL,
J. D. POPE,
G. M. W. CAREY,
D. J. GILLIES,
D. McCLELLAN,
J. E. MASTERS.

The Committee on Sunday Schools presented the following Report, which was adopted : —

Your Committee respectfully submit that, judging from reports received from the different schools, and our personal observation, there is every reason for encouragement. And your Committee are of the opinion that the young connected with our denomination are in a *better* position for Bible instruction than ever before. Yet your Committee acknowledge that while the Sabbath Schools are so prosperous, there remains much to be done, and would strongly urge that the older members of the Churches interest themselves in this very necessary part of the Church work. And for the more effectual carrying on of Sabbath School instruction, would suggest that not only books, but papers, such as "The Family Friend," "Friendly Visitor," "Infant's Magazine," "Child's Paper," etc., be taken for the schools.

Your Committee suggest that we heartily endorse the Sunday School Union of the Maritime Provinces, and recommend that delegates from the different Sabbath Schools in this Association be sent to attend the Convention to be held in St. John this summer.

M. S. HALL, *Chairman.*

The Committee on Education reported as follows : —

Your Committee on Education beg leave to report :

1. That we rejoice in the benefits of Education now provided for the youth of our Province, and we would re-affirm our adherence to the principle of free unsectarian Common Schools—a principle just and equitable, inflicting real injury on none and providing mental training and discipline for all alike.

2. Your Committee firmly believe in Ministerial Education, for if the Common Schools are free to all, the rising generation will be in a goodly degree cultivated, and the man who preaches to educated people must be a workman needing not to be ashamed, rightly dividing the truth, and bringing from the treasury of God's word and works things both new and old.

3. Your Committee in view of the greatness of the harvest, both in the Home and Foreign field, would impress upon the Churches to look out among their number young men of grace and gifts, and urge them to prepare for the arduous work of preaching the Gospel, and raise funds and provide such aid as may be required for the successful prosecution of their studies.

4. Your Committee would urge young men looking forward to the ministry of the Gospel to avail themselves of the advantages now af-

forded by our Schools and Academies, and Acadia College, an Institution which has a noble record, and is now in a flourishing condition.

G. M. W. CAREY,
E. H. DUVAL,
H. A. CHARLTON,
JOHN COOMBES,
LUTHER GOODSPEED.

The following Report of the Committee on Special Business was submitted and adopted : —

Your Committee beg to report that papers having been presented to us for our consideration, we would recommend the Woodstock African Church to call a Council from the neighboring Baptist Churches, to which Council the Church may present a statement of their trouble. We also recommend that Bro. Haines' request for aid be placed before the Home Mission Board.

THOS. TODD, *Chairman.*

The following Report of Committee on Temperance was submitted and adopted : —

We are taught not only in God's law but also by the law governing our physical organisms, that in all things we should be temperate. Experience and science have taught us that excess in eating, drinking, sleeping, sluggishness, or, on the other extreme, over exertion of the energies, bring down upon the offenders or transgressors the penalty of those laws which govern our constitution : Hence enlightened humanity realizing the disastrous results accruing from their violation, earnestly advocate moderation. Now if those who do not fear, nor obey God, thus feel obligated to heed a requirement of our natures, how much more binding the obligation is upon us, who, in addition to the above incentive, know that it is a direct command of that God we fear, and profess to obey.

We believe, viewing the irresistible appetite acquired by many in what is called the moderate use of intoxicating drink, that *entire abstinence* is the only sure ground of moderation for both church and state. "Touch not, taste not, handle not," should be the watchword of every follower of Jesus. We believe that much of the moral degradation caused to-day by drink is chargeable to the professed Church of God. Has the Church done what she could in this moral reform? Have our members universally or generally discountenanced the gambling saloon and dram-shop? Have we done what God has required, and what suffering humanity have sighed for? We answer we have not : and never can we sincerely pray "Thy will be done," until we put forth every effort to suppress intemperance.

We would not appoint to the temperance movement the duty of the Church, nor allow the former to supersede the latter ; but we believe that the Church is very remiss in duty to God and humanity if she does not collectively and individually adhere to, and advocate by all legitimate means, total abstinence from all strong drink. Deprive a man of the intoxicating bowl and you place him in a position to receive and appreciate the word of life, whereas upon the benumbed

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conscience and stupified intellect of the inebriate you may pour the Gospel of Christ in vain.

We believe that a stringent prohibitory liquor law would be efficient in restoring sobriety and peace to our country. Therefore our sympathies, as a body, are in unison with the praiseworthy efforts made by temperance bodies in that direction. We pray that God will hasten the time when this moral, social and religious destroyer will no longer be countenanced by secular laws, since it is clearly condemned by the laws of God, law as binding upon law makers as law-keepers.

JOSEPH CAHILL, *Chairman.*

On motion, voted to take the Report on Home Missions from the table for discussion at the opening of next session.

Voted, that the Association suspend business at 4 o'clock, P. M., to permit the N. B. Baptist Education Society to hold a meeting.

Adjourned, after prayer by Rev. H. Charlton.

Afternoon Session.

The session was opened in due form.

Prayer by Rev. I. E. Bill, jr.

The Minutes of morning session were read and approved.

The Report on Home Missions was taken from the table, and after being discussed by Messrs. Todd, Coombes, Pope, Duval, Everett, and others, was adopted.

The following resolution, moved by Rev. E. Hickson, was adopted :—

Resolved, That the Corresponding Secretary of the N. B. Baptist Home Missionary Society be requested to furnish Rev. W. P. Everett, Clerk of this Association and Committee for publishing the Minutes, with his Annual Report for publication in the Minutes, for 1875, and that the Treasurer of the Board also present his Account duly audited.

The following resolutions were also carried :—

1st. *Resolved*, That the most hearty thanks of this Association be tendered to the Church and friends of Centreville, who have so kindly entertained this Association.

2d. *Resolved*, That the thanks of this Association be forwarded by the Secretary to the Railroad and Steamboat Companies, who have so generously issued to Delegates tickets at a reduction of fares.

The Association now suspended business in order to allow the Education Society an opportunity to hold a session.

At about 5 o'clock the Association resumed business.

The letter from the Chipman Church having arrived, was read.

The following resolution passed at the meeting of the Education Society was, on motion, adopted by this Association, with the proviso that the N. B. Eastern Association concur therein.

Resolved, That the accounts of Rev. C. Goodspeed be referred to Brethren A. W. Masters, Henry Vaughan and T. P. Davies, as a Committee to examine and audit, and if they find these accounts correct and just, they are hereby authorized to pay the same by an order on the Treasurer.

On motion, adjourned after prayer by the Moderator.

Thus closed one of the most delightful and harmonious Annual Sessions ever held by the Western Association.

GEO. SEELY, *Moderator*.

W. P. EVERETT, *Clerk*.

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CIRCULAR LETTER.

AMUSEMENTS.

To the Churches composing the Western New Brunswick Baptist Association :

DEAR BRETHREN—The subject of the present address was assigned by the Association at its last session as a topic of sufficient importance for your consideration and property; for it must be admitted that, directly or indirectly, the subject of AMUSEMENTS affects every community

On the one hand, it may be safely affirmed that a large proportion of the dissipation and wickedness prevailing in christendom results from improper amusements, or from the abuse of what may be termed innocent diversions; and, on the other hand, it may be confidently alleged that not a few of the ills of life, including bodily diseases and obliquities of temper and morals, originate in a want of proper amusements.

It is evident that there is now a general tendency among professing christians, including our own denomination, to look leniently, if not favorably, upon many amusements now in vogue, which, in former years, were strenuously condemned and discountenanced by the mass of Baptist Churches. And many of our most devoted and zealous co-religionists are still in accord with the strict views and practices held by our forefathers.

We regret that the ordinary limits of a Circular Letter will not permit the full discussion of our subject.

But we ask you to consider, first—Whether it is proper for christians, under any circumstances, to indulge in amusements, or to approve of them?

This is a question which, in the past, has received a decided answer in the negative from some religious sects in Christendom. Notably among them were the Quakers and the Puritans in both Old and New England. The former were decidedly opposed not only to all amusements, but even to music and any variety in style of dress; the latter endeavored to quench all mirthful feelings and desire for recreation in their children, and hoped thus to render the youth sober and sedate as age. But they failed in the attempt, because they set themselves in array against a divinely implanted principle of nature. For man has been so constituted, that he will and must have a certain measure of animal exhilaration. And even among the lower animals this element seems to obtain, so that not only their young, but even the more mature, engage in gambols which betoken an inherent love of play and amusement.

But in man, especially, mirthfulness seems to be an inherent faculty, and a part of his mental character. Nature teaches the infant to smile and laugh before it can talk, and to perform ludicrous and enjoyable antics before it acquires an intelligent and independent use of its limbs. The love of excitement appears to be so ingrained in our nature that it has been regarded as an appetite, and the capability of being amused and deriving enjoyment from it may be acknowledged as "the law and the license for a reasonable indulgence." For, to use the language employed by one of the most accomplished and severe logicians of our age in another connection: "No original and essential inherent principle of the human mind, any more than any organ of the human body is, in itself, either mischievous or useless. The maxim that nature does nothing in vain, is not more true in the material than in the moral world."

Hence we infer that regarding the love of amusement as a kind of natural appetite, like our other appetites, it is not sinful, unless indulged unlawfully or to excess.

But what is a lawful and proper indulgence in this matter? We answer, when we employ amusements to accomplish their legitimate end. For every thing is only really right and truly good which accomplishes its end. That end may be subordinate or ultimate; that is to say, when one aims at accomplishing a certain end, he does not make the attempt to secure it, merely for its own sake, but as a means to reach a further and more important end. The first end reached we call *subordinate* to the last end desired to be accomplished, which we call the *ultimate* end. For instance, a man prepares to build regular stone walls on a certain lot of land; he finishes them, but it was only as a subordinate end in providing a suitable foundation for the erection of a stately mansion, which was the ultimate end he had in view in building the walls.

Now the legitimate end of amusement is of a subordinate character. It is to furnish the recreation or relaxation which the human mind and body require in order to the maintenance of physical, mental, and spiritual vigor. For when the Creator implanted in humanity an appetite for amusement, it was to meet a necessity of our nature, and to provide relief for our infirmities. "For he knoweth our frame. He remembereth that we are dust."

He knew that the exhausted physical frame, and the jaded, fretted mind, would frequently require to have their waste repaired and their vigor renewed. And so he provided rest and recreation.

To furnish the requisite rest, we perceive God during every diurnal rotation of our planet, spreading out the curtains of darkness over the world, and employing the "magic of night as she moves from land to land, and touches all with her opiate wand;" and thus he "giveth his beloved sleep." In addition to sleep, which consumes on an average about one-third of human life, God has ordained his Sabbaths—one-seventh of our time—as seasons for spiritual repose and physical refreshment.

But the necessities of our being demand not only rest from labor, but a re-creative stimulus; so God has provided for the mind in its wakeful hours something which, in its influence, is to the mind jaded by mental effort and anxiety, what sleep is to the weary body; and that is recreation.

The ground meaning of the word recreation might be more manifest if we were to call it *re-creation*, and the result of all our proper amusement would be a full realization of the meaning of the word so expressed. Then might we claim that our amusements were really sacred as an ordinance of God, and we could engage in them with holy zest and pious complacency. We should regard it as a matter of religious duty, rather than as a matter of taste and carnal enjoyment, to secure proper recreation for ourselves and our children.

And why should not christians, encouraged by that divine mandate, "Thou shalt rejoice in every good thing which the Lord thy God hath given unto thee," indulge in all innocent amusements, not simply for the reason they are enjoyable, but because they are divinely appointed means for recruiting the wasted energies of body, soul, and spirit, so that every man may present himself a living sacrifice unto God daily,—an acceptable and reasonable service. As in eating and drinking, which are means to refresh the body, we may glorify God as commanded, why shall we not be competent to glorify Him in the

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amusements which have for their aim and end the re-creation and invigoration of our persons which are, when consecrated, temples of God,—habitations of the Divine Spirit? It was, no doubt, such a view that the Apostle John entertained, of whom there is a tradition narrated by Cassian. The story is good enough, and sufficiently plausible to be true; and if true, in no wise derogatory to the character of him who was so Christ-like. It is said that the Apostle, amusing himself one day with a tame partridge on his hand, was asked by a huntsman, "How such a man as he could spend his time in so unprofitable a manner?" to whom John replied, "Why dost thou not carry thy bow always bent?" "Because," answered the huntsman, "if it were always bent, I fear it would lose its spring, and become useless." "Be not surprised then," replied the Apostle, "that I should sometimes remit a little of my close attention of spirit to enjoy a little recreation, that I may afterwards employ myself more fervently in Divine contemplation."

Thus recognizing the fact so patent to every thoughtful reader, that there are within our grasp many innocent physical exercises and rational diversions, which, if judiciously used, tend to produce a wholesome influence on physical health, and, in consequence, affect favorably our tempers, and therefore our happiness, and consequently increase our power to work and enlarge our means of christian usefulness, let us not, dear brethren, be among those who vehemently decry all means of recreation. Doing thus, we not only stultify ourselves, but expose ourselves to the just opprobrium of those who declare that christians frequently array themselves in opposition to the laws of nature and of reason.

Let us also remember that, in all the kingdoms of nature, the Divine Father has opened to his children perennial and almost infinite sources of exhilaration and amusement.

And turning from the laws written on the tablet of human nature, and from the volume of nature external to man, to the book of Divine Revelation, we find that Jehovah permitted his ancient and chosen people to enjoy much innocent recreation; and it is worthy of note, that their public amusements seem to have been controlled and regulated by Divine enactment, and were connected with the ecclesiastical festivals of the Hebrews.

There were many days, and even weeks, in the year, in which all labor was suspended, and the nation was encouraged to make merry before the Lord. And as Archbishop Whately has somewhere remarked, "When the Mosaic code was abolished, the Lord and his Apostles did not substitute in its place any other *system of rules*" for the regulation of worship, or family and national duties; but "they laid down christian *principles*; they sought to implant christian *dispositions*."

Bearing this statement in mind, we may proceed to consider, *secondly*—How we are to distinguish between amusements proper and improper.

In attempting to make the distinction, perhaps none of us can draw the exact line of demarcation which shall determine infallibly what is right and what is wrong, but we may approximate much nearer the truth than is generally supposed.

We can do this by laying down great principles, remitting to individuals the duty of applying them for themselves, guided by the teachings and spirit of God's word, and by an enlightened christian conscience.

1. All amusements which really serve as a recreation, strengthening the body, while they relax the mind of the fatigued worker, are, as already intimated, allowable and beneficial. They should be, in character and amount, of such a nature as to send us back to our work better qualified to perform it.

Under the head of amusements of this character, we would recommend a moderate indulgence in athletic sports, which, carried on amidst the inspiring scenes of nature, and where the pure atmosphere may be breathed, help to develop a sound physical organization, without which it is impossible to develop a sound spiritual nature. In this view of the case, one cannot but admire the famous games of ancient Greece. They were characterized by a spirit of manliness, and promoted the full development of the human body in all symmetry, agility, and strength. So far as we know, such sports have never resulted in demoralization, unless accompanied by betting and other practices repugnant to morals and good taste.

We have reason to rejoice that in these latter days, it is permitted to females also to enjoy their share of these invigorating pastimes; and there is reason to hope that, by exchanging the crochet needle for the croquet mallet, the tatting hook for the oar, and the ball room for the skating pond, the mothers of the next generation may be at least greatly improved in physique and the powers of endurance, and in true womanliness.

We should also patronize all exhibitions of pure art, of refined sculpture and painting, concerts of music which do not offend a pure christian taste, exhibitions of mechanical skill, museums and collections of objects of nature, menageries of rare animals that have not the demoralizing *circus* as an attendant, and agricultural shows or fairs, without the *horse-race* appendage.

We would also recommend heartily for the children at home, the old-fashioned innocent amusements with which we are all familiar, and in addition, some of those literary diversions, an ingenious device of modern days to sharpen the wits and intellect of the youth. Let there also be good books, entertaining and instructive; and if they contain pictures, let them be really artistic in finish, and never rude and uncouth. Especially have the pictures in your family Bibles such as are true to nature and fact, as well as acceptable to refined taste.

Frequently encourage vivacity in conversation, and frown not on wit and humor, unless they be coarse. All these things, trifles though they seem to be, serve the purpose of healthy recreation, and help to make the home an earthly Paradise.

But let us now proceed to speak of *amusements to be avoided*.

On general principles, we may say, first of all, that every amusement is to be condemned in which there is anything positively sinful. Any place of amusement which fosters profanity, or tends to contaminate the mind and soul, or unfit it for pure and holy thought, should be shunned as you would a pest house.

Such is the *theatre*, which no christian may hesitate to call the devil's church. The surroundings and general character of the performances in such places are such as to lead men and women and youth not only away from God and religious duty, but away from morality into the depths of impurity, corruption, and debauchery. Evil, only evil, and that continually, seems to be the influence it exerts on the masses of its habitual patrons.

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To a considerable extent, we are obliged also to class *modern dancing* with the theatre. What it and the theatre might possibly become under a more strict surveillance and discipline, and a change of circumstances, we do not know. Perhaps they might become all that their advocates claim, though we gravely doubt it. But assuredly of all pastimes in which our youth engage, we know of none more fraught with danger to morals, health, and true refinement, than the promiscuous dance, which is the main and attractive feature of the chamber of revelry.

There the youth of both sexes cultivate a love of display, imbibe a spirit of extravagance, encourage immodesty in dress and manners, and indulge publicly in gross familiarities with each other, such as would not be tolerated in private by any who had regard to reputation for chastity and refined propriety. Surely no discreet and pious mother could desire to subject the feelings of a young and sensitively modest daughter to such an ordeal as the modern dance demands, in which all the better feelings of her nature may be outraged by the improper familiarities of those of the opposite sex, and which are incident to the dance, and thus perhaps the influence of the virtuous teachings of home will be sapped, if not utterly destroyed. Nor is the noxious effect confined to the youth of the gentler sex. An amusement, then, which so tends to stimulate and foster the sinful propensities of nature must necessarily prove injurious.

Gambling is also to be placed on the list of diversions to be avoided. It is generally acknowledged to be criminal; and even those who approve the theatre and the ball-room, offer no plea for the gambling saloon. In several countries it is declared to be illegal, and as a den of vice is suppressed by the strong arm of the law.

And here we may remark that even in respect to the simple games of chance which many of us may regard as innocent, and perhaps are countenanced in our homes, there is a danger that they may lead on to gambling. We should, therefore, never permit our children, even in the simplest game, to play for the mercenary end of gain at the expense of another's loss.

They may, alas! imbibe too soon, and cherish too fondly and persistently, the spirit of gambling when they enter upon business life, and perceive that a large proportion of the commercial business of our day carried on by men most prominent in the marts of trade, partakes largely of the nature of gambling.

Such are some of the principal and glaringly objectionable species of amusements; but others there are, which, if engaged in, exert an evil influence, but space will not permit any extended reference to them; and still other amusements there are, unobjectionable in themselves, which may be rendered a source of injury by excess and abuse.

Among the first, we may allude briefly to *novel-reading*, which often tends to unfit the readers for the real work of life, and leads them to regard the everyday, common duties, as uninteresting and unimportant. Of the latter class, we may say, generally, that it is our duty to give up any amusement whatever when we discover it so powerfully engaging our attention as to unfit us for our proper business, and tempt us to neglect it.

Much more should we feel the imperative necessity of abstaining from any amusement if we ascertain that it tends to destroy spirituality in us, and prevents us giving earnest consideration to serious topics. We greatly fear that this is the case with many of the amusements in which christians now engage

with an intemperate zeal, and which leads them too frequently to neglect the house of prayer and the secret communion with God for the skating rink and social evening party. Lovers of pleasure more than of God, they soon lose their spirituality, and become not only blanks in the Church but blots on its fair name.

Lastly, we would say that amusements should be condemned whose tendency is to lead those who indulge in them into godless society, for the Divine injunction is, "Enter not into the way of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away." The daughter of the patriarch Jacob disregarded the will of God in this direction, and consorting with the ungodly, brought dishonor on herself and family, and the stain of human blood on her brothers' hands and souls.

And now, dear brethren, we must close by affectionately urging you to be very cautious in this matter of diversions, that your conduct grieves neither your God nor your brethren, nor exercises a deleterious influence on your fellows. Let us do nothing that we cannot at any time as fervently ask God's blessing to rest upon it as we would on our food. If we cannot do this, we had better abstain from such a diversion. Let us also be slow to censure too harshly those who differ from us on this subject; for it sometimes happens that more evil is done by growing angry in our condemnation of others folly than in committing the folly itself. We may do well to remember that ten thousand faults in our neighbor are of less consequence to us than one of the smallest in ourselves.

May the Lord lead us to contend earnestly against the hydra-headed vices that stalk through the land bedizened with all the specious names of pleasure, and yet may He keep us tender-hearted and loving toward the erring and sinful, so that we may be the true followers of him who o'er sinners wept, and for the guilty died!

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LIST OF ORDAINED MINISTERS CONNECTED WITH THE W. N. B. B. ASSOCIATION.

NAMES.	Post Office Address.	Date of Ordination.	Place of Ordination.
Bill, I. E. sen.,	Saint John,	March 1829	Nictaux, N. S.
Bill, I. E. jun.,	Caribou, Me.,	August 1869	Saint Andrews.
Boggs, W. B., A. M.	Bangkok, Siam,	Sept. 1865	Sydney, C. B.
Burt, Samuel	Jacksonville,	May 1872	Howard Settlement.
Cahill, Joseph	Bristol, Y. C.,	Feb. 1875	Kingsclear.
Campbell, G. R.	Eel River,	July 1857	Howard Settlement.
Carey, G. M. W., A. M.	Saint John,	July 1856	St. Catherines, Ont.
Charlton, H. A.	Jacksontown,	March 1855	Greenville, N. S.
Clarke, Chas. F.	Pennfield,	Nov. 1871	Saint James.
Coombes, John	Upper Gagetown,	Sept. 1870	Rehoboth, Mass.
Coy, Henry J.	Oak Bay,	June 1873	Canterbury.
T. W. Crawley,	St. Andrews,		
Currie, G. F., A. B.	Andover,	July 1874	Andover.
Eatman, J. D.	L. Hainesville,	June 1873	Carleton, St. John.
Edwards, W. M.	Blissfield,	March 1855	Hampton.
Estabrooks, G.	Simonds,	July 1847	Upper Gagetown.
Everett, W. P., A. M.	Saint John,	April 1856	East Abington, Mass.
Harvey, J. G.	Centreville,	Feb. 1858	Springfield, Y. C.
Hickson, Edw., A. M.	Carleton, St. John,	July 1862	North Esk.
Howard, George	Jacksonville,		1869 Jacksontown.
Hughes, B. N.	St. Marys, Y. C.,	Oct. 1858	Marysville.
Jewett, Benj.	Hartland,	Sept. 1860	Andover.
Knight, Peter R.	New Maryland,		1874 New Maryland.
Manzer, W. D.	St. Marys, Y. C.,	Sept. 1867	Shediac.
McClellan, D.	Portland, St. John,		1869 Lymm, England.
Munro, T. M.	Macnaquack,		Florenceville.
Pope, J. D., A. B.	Saint John,	August 1859	Edmeston, N. Y.
Porter, T. H.	Fredericton,	Nov. 1861	Brookfield, C. C., N. S.
Reece, P. O.	Keswick,	October 1858	Canterbury.
Rideout, W. C.	St. David,	Sept. 1849	Nova Scotia.
Rigby, George	Fredericton,	March 1842	Kingsclear.
Saunders, T. M.	Prince William,	July 1832	Prince William.
Seely, George	Woodstock,	August 1854	Carleton, Saint John.
Spencer, James	Saint John,	May 1853	Chester, N. S.
Spurden, C., D. D.	Fredericton,	April 1841	England.
Tozer, James	Ludlow,	March 1826	North Esk.
Troop, W. A.	Newcastle, G. L.,	June 1855	Newcastle, G. L.
Tupper, J. H.	Queensbury,	March 1844	Jacksontown.
Vickery, W. E.	Newcastle, Mir.,	June 1874	Upper Keswick.
Walker, James	Mascareen,	January 1834	

LIST OF LICENTIATE MINISTERS CONNECTED WITH THE ASSOCIATION.

NAME.	Church Licensing.	Date of License.	Residence, or Field of Labor.
Annis, William	Carleton, St. John,		England, G. B.
Beddow, William	Brussels-st., St. John,		Saint John.
Davies, T. P.	Germain-st., St. John,		Willow Grove.
Duval, Edmund H.	Jacksonville,		Acadia Col., N. S. [Ch.
Good, Geo. E., A. B.	Leinster-st., St. John,		Hodgdon and Richmond
Goodwin, Joshua			Acadia College, N. S.
Henderson, Chas.	Fredericton,		Newton Theo. Sem., N.Y.
Kelly, E. W.	do.		Willow Grove.
Kierstead, E.M., A.B.	Portland,		
May, James S.			
Parent, S. W.	Ludlow,		York County Mission.
Price, G. L.	Scotch Town,		
Stillwell, D. C.			
Young, J. W. S.			

STATISTICS OF THE CHURCHES.

Churches marked thus * sent no letter. The returns of those marked thus † are taken from last year's Minutes.

CHURCHES.	PASTORS.		Date of Settlement	CLERKS.		INCREASE.		DECREASE.		Non-resident Members	Resident mbrs. of other Chs.
	Date of Organization	Name.		P. O. ADDRESS.	By Baptism.	By Letter.	Restored.	Dismissed.	Excluded.			Died.
Andover,	1832	G. F. Currie,	1874	A. C. Hammond,	5	2	23	16	2	5	
Avondale,	1871	J. G. Harvey,	1873	Jas. A. Barter,	..	..	30	30	5	..	..
Beckagumic,	1832	{ B. Jewett,	1874	A. H. Hayward,	..	..	85	87	26	..	..
† Blackville,	18 0	{ D. Outhouse,	..	..	..	..	41	41	..	..	..
Blissfield,	1865	W. M. Edwards,	1860	Wm. Swin,	..	..	105	105	..	..	..
† Bocabec,	..	..	..	..	..	..	82	82	..	..	..
† Canning & Sheffield	1800	..	..	..	..	..	40	40	..	..	..
† Canterbury,	1822	..	..	..	..	..	12	18	..	..	..
Cardigan,	1820	No Pastor,	..	B Richards,	..	..	95	97	86	7	3
Centreville,	1843	J. G. Harvey,	1874	W. D. Estey,	..	..	2	2	..	..	..
Chipman,	1844	No Pastor,	..	W. H. Fleming,	2	1	39	42	12	4	..
Douglas (African),	1831	..	..	Geo. A. Wheary,	2	..	19	17	..	..	..
† Dumfries & Queens-	1855	..	..	..	..	..	16	16	..	..	..
Florenceville, [bury,	1866	J. G. Harvey,	..	T. H. Estey,	..	..	18	19	3	..	..
Fredericton,	1814	{ C. Spurdin, D.D.,	..	..	..	..	..	..	..	..	..
Gagetown, Upper	1855	{ T. H. Porter,	1870	C. L. Hartt,	7	9	246	238	80	..	..
† Grand Falls,	1843	J. Coombes,	1875	S. H. Estabrooks,	..	..	118	114	..	..	..
† Hainesville,	1866	..	..	..	..	..	9	9	..	..	..
Hodgdon & Richmond	1843	Chas. Henderson,	1875	L. Sypher,	..	..	35	35	..	..	..
† Howard Settlement	..	..	..	..	..	..	40	41	..	..	..
Jacksontown,	1838	H. A. Charlton,	1872	John Estey,	..	..	52	52	5	..	..
							92	100	8	..	..

Portland,	1842	D. McClellan,	1874	A. S. Spragg,	Indiantown, St. John,	2	1	4	488	441	64	2	
Prince William,	1800	Jos. Cahill,	1875	Leverett Estabrooks,	L. Prince William,	4	..	..	2	57	6	4
Queensbury, Upper	1873	Samuel Burr,	1873	Wm. E. Lint,	Upper Queensbury,	7	2	..	2	12	..	..
Richmond, South	1860	George Seely,	1874	T. E. Henderson,	Debec, Carl Co.,	..	..	..	..	25	6	..
*Richmond, 8d,	1870	..	..	..	..	..	..	..	..	11	..	..
Rolling Dam,	1869	W. C. Rideout,	..	James McRae,	Dyer's W. O., St.	..	1	..	..	17	..	..
*Salmon Creek,	1867	..	..	..	[Patrick,	..	..	..	..	18	..	..
*Scotch Town,	1855	..	..	..	..	..	..	..	..	45	..	..
Simonds, Middle	1859	..	..	Frank C. Shaw,	Middle Simonds,	..	..	..	..	20	..	..
*Southampton,	1860	..	..	..	..	..	..	1	29	30	9	..
*Springfield, Y. C.,	1864	..	..	..	..	..	..	..	..	33	..	..
*St. Andrews, B'side,	1838	..	..	R. H. Hitchings,	St. Andrews, Bayside,	..	..	..	..	33	..	..
*St. Andrews, 2d,	1865	Thos. W. Crawley,	..	J. R. Bradford,	St. Andrews,	..	..	..	61	61	..	..
*St. George, 1st,	1806	..	..	James A. Moran,	St. George,	..	..	..	..	52	..	..
*St. George, 2d,	1843	..	..	..	..	..	..	..	112	112	..	..
*St. George, 2d Falls	1851	..	..	..	..	..	..	..	..	80	..	..
St. James,	1832	W. C. Rideout,	..	..	..	..	..	..	..	46	..	..
St. John, Brussels st.,	1850	W. P. Everett,	1872	Thomas Mann,	Baillie, St. James,	1	1	..	18	24	..	..
" Germain st.,	1810	G. M. W. Carey,	1865	R. Chipman Skinner,	St. John, N. B.,	2	4	3	515	520	..	..
" Leinster st.,	1860	J. D. Pope,	1873	J. H. Allen,	"	17	4	..	4	326	312	10	
" Pitt st.,	1866	Jas. Spencer,	1874	M. Harrison,	"	16	8	5	221	202	..	..
Carleton,	1841	Edw. Hickson,	1872	George W. Lyon,	Carleton, St. John,	..	1	2	1	52	64	10	
St. Stephen,	1870	J. W. Manning,	1872	Hugh Stevenson,	St. Stephen,	22	3	1	206	185	25	20	
*Temperance Vale,	1866	..	..	..	..	7	5	4	83	76	..	..
*Tower Hill,	1871	..	..	..	..	..	..	..	18	18	..	..
Woodstock,	1842	George Seely,	1874	C. N. Scott,	Woodstock,	..	..	..	22	22	..	..
*Woodstock, Lower	1845	..	..	..	..	9	5	1	97	151	25	..
Woodstock (African),	1874	J. D. Eatman,	..	George Wilson,	Jacksonville,	..	..	..	57	57	..	..
Zion's Ch., Carleton,	1873	..	..	Albert Hayes,	Carleton, St. John,	5	3	1	13	6	..	..
Total,	..	72 Churches,	..	..	..	2	2	..	14	9	..	..
						149	62	6	50	15	51	4999	4958

RECEIVED OF CHURCH DEPARTMENT

TREASURER'S REPORT OF MONIES RECEIVED AT ASSOCIATION.

CHURCHES.	Minutes.	Union Society.	Foreign Missions.	Ministerial Education.	Infirm Ministers.	Home Missions.	TOTAL.
Andover,	\$0 50						\$0 50
Avondale,	1 00						1 00
Beckaguimic, Rockland,	1 00						1 00
Blissfield, Duaktown,	1 00		\$3 00			\$4 00	8 00
Cardigan,	50						50
Centreville,	1 00						1 00
Chipman,	1 00			3 00	0 25	18 75	23 00
Douglas (African), Macnqk.	1 75						1 75
Florenceville,	1 00						1 00
Fredericton,	60						60
Hodgdon and Richmond,		\$9 05					9 05
Jacksontown,	1 00	11 61					12 61
Jacksonville,	70						70
Keswick, 1st,	1 00						1 00
Keswick, 2d,	1 00					12 15	13 15
Kingsclear, 1st,	1 00						1 00
Kingsclear, 2d,	1 00						1 00
Ledge, St. Stephen,	1 00						1 00
Little South West,	1 00					50	1 50
Ludlow,	50						50
Maenaquack,	1 00						1 00
Maugerville,		11 25	80				93 25
Nashwaak,	1 00						1 00
Newcastle, Grand Lake,	1 00						1 00
Newcastle, Miramichi,	75						75
New Salem,	50			50		1 00	2 00
Oak Bay,	1 00						1 00
Otnabog (African),	1 25						1 25
Portland,	3 00						3 00
Prince William,	1 50						1 50
Richmond, South	50						50
Rushagornish,	1 00					25	1 25
Simonds, Middle	75						75
St. John, Brussels street,	5 00						5 00
do. Germain street,	5 00				1 00	1 00	7 00
do. Pitt street,	1 00						1 00
St. Stephen,	U.S. cy.			U.S. cy.			U.S. cy.
Woodstock,	1 50			10 15			11 65
Woodstock, Lower (color'd)	1 08						1 08
Woodstock (African),	40						40
Zion's Church, Carleton,	50						50
Rev. J. H. Tupper,	50			1 00			1 50
Rev. Gideon Estabrooks,						1 00	1 00
Carried forward,	\$47 78	\$31 91	\$15 45	4 00	1 25	\$38 65	\$139 04

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TREASURER'S REPORT—(Continued.)

CHURCHES.	Minutes.	Union Society.	Foreign Missions.	Ministerial Education.	Infirm Ministers.	Home Missions.	TOTAL.
<i>Brought forward,</i>	\$47 78	\$31 91	\$15 45	4 00	1 25	\$38 65 U.S.cy. 78	\$139 04
Col., Tuesday ev'ng., 22d,						4 56	5 34
Col., Wednesday mor., 23d						8 03	8 03
Col., " ev'ng., 23d			7 56			7 55	15 11
Discount U. S. currency, .	\$47 78 23	\$31 91	\$23 01 1 53	4 00	1 25	\$59 57 3	\$167 52 1 79
Total,	\$47 55	\$31 91	\$21 48	4 00	1 25	\$59 54	\$165 78

MONIES RAISED BY THE CHURCHES, AS REPORTED IN THEIR LETTERS.

CHURCHES.	Missions.	Education.	Preaching.	Church Building.	Parsonage.	Poor.	Current Expenses.	Other Purposes.	Sunday Schools.	Totals.
Andover	\$14 00		\$172 47							\$186 47
Avondale			50 00				\$5 00	\$5 00		100 00
Beekmantown			200 00							200 00
Beekmantown			30 00							30 00
Cardigan			200 00							200 00
Centerville			100 00							100 00
Florenceville	91 64	\$40 00	1013 00		\$124 55	\$88 40	220 07	117 84		1670 45
Fredrickton			100 00							100 00
Gagetown, Upper			200 00							200 00
Hodgdon and Richmond,	82 81	125 00	200 00					5 00		860 81
Jacksonville			60 00	\$10 00						200 00
Keswick, 2d			39 00							70 00
Kingsessing, 2d			250 00				10 00			950 00
Leige, St. Stephen,			142 00							153 00
Ludlow			240 00	9 00	30 00			42 00		238 00
Meadowbank			60 00							108 00
Newcastle, Grand Lake,			150 00							167 00
New Salem,			1000 00	60 00			440 00	10 00		2400 00
Olivet (African),	260 00		220 00			60 00		35 00		575 00
Portland, William,	26 70		100 00							125 70
Richmond, South			55 00							85 00
Saint James,	929 00	110 00	1430 00	220 00	125 50	118 28	856 70	40 00		7750 00
Saint John, Brussels street,	325 00	50 00	1500 00	4550 00	290 50	175 00	1000 00			4388 81
do, Germain street,	876 00	42 00	1200 00	72 58	1889 50	94 48	675 00	4 00		5 00
do, Leinster street,	0 00		600 00	100 00			815 43			1084 72
do, Pitt street,	86 20		700 00			11 08	150 00			861 68
do, Carleton,			10 00				18 75			28 75
Saint Stephen,										
Woodstock,	8 22									8 22
Zion's Church, Carleton,										23 75

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A DECLARATION

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

ARTICLE 1. We believe that there is but one only living and true God, who is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth: Deut. vi. 4; John iv. 24; Ps. xc. 2, cxlvii. 5; James i. 17; 1 Tim. i. 17; Mark x. 27; Isaiah vi. 3; Deut. xxxii. 4; Ex. xv. 11, xxxiv. 6, 7.

2. That there are three persons in the Godhead—the Father, the Son, and the Holy Ghost—who are but one God, the same in substance, equal in power and glory: Matt. xxviii. 19; John xv. 26; 1 Cor. xii. 4-6; 2 Cor. xiii. 14; Eph. ii. 18.

3. That the Holy Scriptures of the Old and New Testaments are the Word of God, in which He hath given us our only rule of faith and practice: Luke xv. 29-31; 2 Tim. iii. 15-17; 1 Thess. ii. 13; 2 Peter i. 21, iii. 2; Rom. iii. 2; Isa. viii. 16, 19, 20.

4. That God, who is infinite in knowledge, and perfectly views all things from the beginning to the end, has foreordained that whatsoever comes to pass, either by his order or permission, shall work for the eternal glory of his great name: Acts xv. 18, ii. 23; Ps. lxxvi. 10, xxxiii. 11; Rom. ix. 17-23, xi. 36.

5. That in the beginning God created the heavens and the earth, the sea, and all that in them are; and he upholds and governs all things by the word of his power: Gen. i.; Ex. xx. 11; Dan. iv. 35; Heb. i. 3.

6. That God made man in his own image, in knowledge, righteousness and true holiness; and made with him a covenant of life, the condition of which was perfect obedience: Gen. i. 26, 27; ii. 16, 17; Ecc. vii. 29; Gal. iii. 10.

7. That man being left to himself soon fell from that happy and glorious estate in which he was made, by eating the forbidden fruit, by which he brought himself and all his posterity into a state of death: Gen. iii. 6; Rom. v. 12-19.

8. That man being thus dead, his help and recovery are wholly in and from God: John vi. 44; Eph. ii. 4, 5, 7-10; 1 John iv. 10.

9. That God the Father has chosen a great multitude of the human family, whom no man can number, of all nations, and kindreds, and people, and tongues, and given them to his Son in the covenant of his grace, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works, which is the only foundation of salvation for lost and helpless sinners; and thereby the Ministers of the Lord are encouraged to preach the Gospel to every rational creature, because the purposes of God, and the infinite value of Christ's atonement, secure the increase and establishment of Christ's kingdom, so that the kingdoms of this world shall become the kingdom of our Lord and of his Christ; and He shall reign for ever and ever. Rom. viii. 29, 30; Eph. i. 4, 5, 11; John vi. 37-39; Rev. vii. 9; Titus ii. 14; Mark xvi. 15; 2 Tim. ii. 19; Isa. ix. 7; Rev. xi. 15.

10. That Jesus, the eternal Son of God, hath come, and taken on him our nature, and in that nature hath yielded a perfect obedience to the

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

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

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

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

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

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

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

17. That there will be a general resurrection, both of the just and the unjust; and that God hath appointed a day in which he will judge the world in righteousness, by Jesus Christ, and will reward every man according to his works; when the wicked will be sent away into everlasting punishment, and the righteous received into life eternal: John v. 28, 29; Acts xvii. 31, xxiv. 15; Rom. ii. 15; Matt. xvi. 29, and 25-46.

PART THE SECOND.

Concerning a Visible Church of Christ, and its Discipline.

1. We believe that a particular visible Church of Christ is a number of baptized believers, by mutual acquaintance and communion voluntarily and understandingly covenanting and uniting together, for upholding and promoting the worship and service of God, to shew forth his glory, and for their own edification: 1 Peter, ii. 5; Acts, ii. 42, ix. 31; Hebrews, x. 25; Eph. iv. 15, 16.

2. That Baptism and the Lord's Supper are ordinances of Christ to be continued until his second coming, and that the former is requisite to the latter—that is to say, that those are to be admitted into the communion of the Church, and to partake of all its ordinances and privileges, who upon profession of their faith have been baptized, in the name of the Father, and of the Son, and of the Holy Ghost: Matt. xxviii. 19, 29; 1 Cor. xi. 23-26; Acts ii. 41, 42, and ix. 18-26; and viii. 12, 35-39; Matt. iii. 6-16; Rom. vi. 4; Col. ii. 12; Gal. iii. 27; Matt. xxvi. 26-28; Acts xx. 11 1 Cor. x. 16.

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

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

5. That a Bishop or Elder hath no more power to decide any case or controversy in the Church than any private brother, yet he, having superior gifts for teaching and ruling, ought to exercise and improve the same for the benefit of the Church; and the Church ought to be subjected to the gifts bestowed on the Minister from the Lord, while he is rightly administering in his place; whose place it is to lead in the actings of the Church, and to administer the ordinances of the Gospel, and devote himself to the work of teaching, warning, rebuking, and exhorting the people publicly, and from house to house: Matt. xx. 25-29; 1 Peter v. 3; Acts xx. 20-23, 31; Heb. xiii. 17; 1 The.s. v. 12, 13.

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

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

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

COVENANT.

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

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

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

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APPENDIX.

NEW BRUNSWICK BAPTIST HOME MISSIONARY SOCIETY.

OFFICERS FOR 1875-76.

President.

REV. J. D. POPE.

Vice-Presidents.

HON. A. McL. SEELY,
HON. JOHN FERRIS, M. P.,
C. HARPER,
D. V. ROBERTS,
WM. VAUGHAN,

C. F. CLINCH,
WM. SWIM, M. P. P.,
A. F. RANDOLPH,
J. H. MORAN,
H. C. STUBBS.

Corresponding Secretary.

JOHN F. MARSTERS.

Assistant Secretary.

E. H. DUVAL.

Recording Secretary.

JAMES E. MASTERS.

Treasurer.

JOHN H. HARDING.

Auditor.

HON. A. McL. SEELY.

Executive Committee.

HENRY VAUGHAN,
T. P. DAVIES,
J. J. BOSTWICK,
JONATHAN TITUS,
R. CHIPMAN SKINNER,
C. D. EVERETT,
REUBEN G. LUNT,
JAMES S. MAY,
L. L. SHARPE,
A. W. MASTERS,
GORHAM D. STEEVES,
D. J. GILLIES,

E. H. DUVAL,
WILLIAM SWIM,
MOSES LAWRENCE,
T. H. HALL,
GILBERT WHITE,
S. F. MATHEWS,
WM. ALLWOOD,
J. D. PURDY,
E. ELLIOTT,
JOHN MARCH,
J. H. ALLEN,
WILLIAM LEWIS.

Of this Board, all Ministers connected with the two Associations, are members, *ex officio*.

REPORT OF THE NEW BRUNSWICK BAPTIST HOME MISSIONARY SOCIETY, FOR 1874-75.

The Board of Home Missions present the Annual Report of their labors, with mingled feelings of thankfulness and regret. Thankfulness, that they have been permitted to assist to some extent, in carrying on the work of the Lord, by supplying the ministry of the gospel to many sections of our Province, that would otherwise have been destitute; but regret, at their inability to do more than has been done, for want of requisite means.

The year, however, has been, by no means, an inactive one. As was stated in last year's Report, the Board have employed as General Missionary Agent, the Rev. Thomas Todd, for the greater part of the year; whose labours—though not so successful in respect to pecuniary matters, as he or the Board could have wished—have, we trust, been highly useful in stirring up the zeal of the churches—in awakening new life in some sections where religion was in a languishing state, and in rendering valuable assistance to several brethren who were engaged laboriously in extensive revival services. After spending ten months under the direction of this Board, Brother Todd entered upon pastoral labor with the Baptist Church in Moncton. Brother Todd's detailed Report, was, from time to time, given in the columns of the *Christian Visitor*.

As Brother Todd's services could be no longer retained, we trust that the Pastors and Churches will endeavour to carry on the work contemplated by the Union Societies, which will make the employment of a General Agent unnecessary, and vigorously co-operate with the Society in the work of evangelization, till the gospel of the Lord Jesus, and the ordinances of his house, are clearly understood and joyfully received in every part of our land.

During the Summer vacation of Acadia College, several of the students engaged in ministerial work, under the auspices of the Board; and we have been highly gratified by the expressions of satisfaction received from many quarters, with the earnest and acceptable labour of our young brethren. The details of their labours will be given in the Reports of the several Mission Stations.

Brother G. F. Currie went to labor at the Grand Falls and Tobique; Brother Black, at St. George, Brother Kelley, at Dorchester, and Bro. DeWolf, at Sussex; but as these brethren were entirely supported by the churches with which they were engaged, the records of their labours do not come within the limits of this Report.

ST ANDREWS.

Brother Wm. J. Stewart, of Acadia College, labored with acceptance here for a short time. The church now enjoys the services of its old pastor, the Rev. Thos. W. Crawley, whose labors, we trust, will be a blessing to the people of his charge, and to the inhabitants of the town generally. The Baptist cause has always labored under serious difficulties in this place, and continues to do so to the present time. Whoever labors in this locality, will need the sympathy and prayers of the friends of the Redeemer's cause. There are a few faithful brethren and sisters who labor earnestly in the gospel, but the prevailing spiritual atmosphere is very unfavorable to christian progress. The Society continues to give such aid to this interest as its means allow.

HAMMOND.

This church, and adjacent districts, were supplied by Brother Edwin H. Howe, during his vacation. It was peculiarly gratifying to find how well our brother was received, and his efforts supported, in this his place of nativity. He is reported as having laboured faithfully and diligently, and with as great an amount of success as could be expected during so brief a period. He reports having

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travelled 144 miles, made 154 religious visits to families, attended 18 prayer and conference meetings, and preached 31 sermons.

Since the return of Brother Howe to Wolfville, the Church has been visited by several ministering brethren, but it has not enjoyed a settled pastorate.

SHEDIAC.

Brother G. E. Good, of Acadia College, employed eleven weeks of his time during vacation at this station. He transmitted a very gratifying report of his visit; having been treated with great kindness by the church and congregation, and cheered very much by the constant and large attendance, as well as by the numerous attended and interesting Sabbath school.

Brother Good, before leaving, established a promising Woman's Aid Society for Foreign Missions.

Brother A. W. Barss laboured for seven months with this church, extending his visits to Port Elgin, Shemogue, Buctouche, and other Missionary fields. During the winter season, our brother's labours were greatly impeded by the almost impassable state of the roads. He preached 79 sermons, travelled 1,325 miles, held 20 conference and prayer meetings, made 417 religious visits, baptized 1, administered the Lord's Supper 4 times, and distributed 76 religious tracts.

LUTE'S MOUNTAIN.

The Rev. W. A. Crandall has laboured at this station, also at Irish Town, Dundas, and several adjacent places during the year. Our brother reports that there are at some of these stations very favorable indications. He has travelled 1,100 miles, preached 184 sermons, attended 73 conference and prayer meetings, paid 313 religious visits, administered the Lord's Supper 10 times, baptized 14 candidates, and conducted 12 funeral services.

TOBIQUE RIVER SETTLEMENTS.

The Rev. G. R. Campbell, after labouring for a short time at Florenceville and Centreville, vacated the ground, those Churches having secured the pastoral services of the Rev. J. G. Harvey. Brother Campbell then spent two Sabbaths with the Church at Beckaguimic, after which he received a mission to visit the settlements up the Tobique River. He visited several interesting communities on the east and west sides of the river, and found the people everywhere anxious for the preaching of the gospel. Brother Campbell's appointment was for three months, with a view to a permanent settlement; but ill health and family affliction compelled him to return home after labouring seven weeks; in which time he travelled 394 miles, preached 30 sermons, held 11 conference and prayer-meetings, and made 69 religious visits to families. Our brother intends to complete the term of his mission when his health allows him so to do.

CUMBERLAND BAY AND RANGE, GRAND LAKE.

Brother Sydney Welton, of Acadia College, spent 14 weeks of his vacation with these churches. A detailed account of his labors has appeared in the *Christian Visitor*. His labors were highly appreciated by the people, who would gladly have retained him among them, had circumstances permitted. It is gratifying that these churches were able to have temporary help when destitute, but important positions, such as the above region, should have stated pastoral labor.

OAK BAY, LEDGE, TOWER HILL, &C.

Brother Joshua Goodwin supplied these stations, during the Wolfville vacation, for the period of eight weeks. The Baptist interest in these localities is in a depressed state from different causes, chiefly, perhaps, for want of a judi-

cious pastor to go in and out among them; there are a few faithful laborers that amidst all discouragements continue to struggle on.

Brother Goodwin's labors were somewhat interrupted by unfavorable weather and from the want of suitable arrangements being made; but he appears to have labored faithfully and acceptably. He preached 17 sermons, made 73 religious visits to families, and collected, on behalf of his mission, \$47.30.

MUSQUASH AND DIPPER HARBOR.

Brother F. D. Crawley, of Acadia College, spent seventeen weeks, including his vacation, at these places. The following is his report:—34 sermons preached, 7 prayer meetings and 1 conference meeting held, 94 religious visits made, 488 miles travelled. The expense of the mission to the Board was \$144.75, of which Brother Crawley received \$91.75 on the field; which, considering the small membership of the Churches and the sparseness of the population, was a large return from the field. Some person or persons must have contributed generously.

LUDLOW.

Rev. W. M. Edwards, who has labored at this station for a considerable time—labored here three months during the past year—when he resigned his charge. The Rev. A. Estabrooks then spent six weeks with this church. He found the cause very low, and the progress of religion seriously impeded by the prevailing intemperance of the region. He accordingly devoted himself sedulously to attack this gigantic evil; “not only,” he reports, “was liquor sold without license in private houses, but peddled about the streets, and carried from house to house by unprincipled vendors.” Brother Estabrooks held several temperance meetings, and secured about seventy signatures to the total abstinence pledge. During the six weeks’ residence at Ludlow your missionary preached 16 sermons, conducted six conference and prayer meetings, established a Bible-class and Sabbath-school library. Regular pastoral labor is much required in this section of the country.

NEWCASTLE, MIRAMICHI.

This field being destitute of ministerial labor, Brother Michael Gross, of Hillsborough, licentiate, went, under the auspices of the Board, and labored there about five weeks. Ill-health somewhat interfered with our brother's labor, but he preached 17 sermons, attended two social meetings, and visited and prayed with a good many aged and sick people.

The Rev. G. W. Springer was engaged by the Board as general missionary and evangelist, which work he has performed with great advantage to the pastors and churches that he visited, and destitute localities where he labored. Our brother gave verbal reports at the meetings of the Board, but in the absence of any written report, no details can here be given.

MINISTERIAL EDUCATION FUND.

Perhaps the union of benevolence and wisdom was never more clearly exemplified than in the provision made by our churches to assist young men who, being the subjects of renewing grace, desire to consecrate themselves and the talents with which God has endowed them to the highest work that mortals can engage in. When our Lord surveyed the world lying in the arms of the wicked one, He charged his disciples to pray the Lord of the harvest to send forth laborers into the harvest: the offering of such a prayer supposes the co-ordinate duty of encouraging young men whose hearts may be stirred to engage in the sacred work; and where the means of such men are limited, no money can be better employed than in enabling them to acquire that knowledge that will qualify them to perform their work efficiently. Happily, it is well under-

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stood in our churches that no natural endowments can be a substitute for divine grace; and no human learning can stand in the place of the teachings of the Holy Spirit; but when gracious young men can be favored with the fruits of the rich experience and valuable acquirements of those who possess an extensive knowledge of biblical literature and other branches, that will qualify them to be critical expositors and able preachers of the Word of God, it becomes the duty of the churches to supply such aid. During the year, \$237.50 have been granted to the students at Wolfville—this being \$50 more than the grants of last year—which has been a valuable assistance to them, and without which aid some of them must have discontinued their studies. This fund is commended to the liberality of our churches.

AGED AND INFIRM MINISTERS' AND WIDOWS' FUND.

\$108—thirty-two dollars in advance of last year's grant—have been supplied from this fund to our aged brethren and widows of deceased ministers during the past year. The assistance thus rendered has been in many cases deeply needed, and it has afforded your Board very great pleasure to be your almoners to those members of the household of faith who have such strong claims to our christian sympathies, and whose lives have been given to the service of the churches.

SABBATH SCHOOL FUND.

From this fund, carefully selected christian literature finds its way into many districts that are often deprived of the ordinary means of grace; the general intelligence of our youth is by this means greatly promoted. Aid from this fund is only given to those who make an effort to help themselves. The Board, as an invariable rule, requires that those seeking assistance shall raise, at least, an equal sum to that which is granted. \$74 have been granted during the year.

COLPORTAGE.

This very important branch of Christian labor has often occupied the attention of the Board, but the difficulty of finding a suitable man, and the probable heavy pecuniary responsibility connected with such a work, have proved impediments in the way. Lately, the Rev. Robert Mutch expressed his willingness to engage in this work, providing a sufficient guarantee for support could be supplied, though he felt pretty confident that the work could be carried on without a probability of much assistance being needed. Your Board had no funds at their disposal for this work, but a number of brethren came forward and assumed the necessary responsibility. With this assurance our brother entered upon the work, and so far with encouraging success.

Your Board have considered with deep interest the proposition to place the subject of Home Missions under the care of the Convention.

They fully recognize the importance of cherishing the deepest christian sympathy and good feeling, not only among the Baptists of the Maritime Provinces, but with the whole Baptist brotherhood, and indeed with genuine believers in the Lord Jesus wherever they may be located. They therefore do most cordially unite with their brethren in these weighty and important objects which are under the charge of the Convention, and if it should appear that the Home Missionary work also could be more efficiently carried on under its direction, they would most cheerfully acquiesce in placing it in the hands of that body; but in the first place your Board believe the Foreign Missions—now largely expanding, and furnishing matter for grave and anxious consideration—together with the increasing importance of our educational operations, furnish sufficient work for the Convention satisfactorily to perform; and, secondly, your Board feel convinced that, from the very nature of the work, Home Missions can be carried on more satisfactorily by each Province separately.

If the Convention should take charge of the Home Mission work, there must still be an Executive Board located somewhere. Should such Board be established in this Province, say in Moncton, or Woodstock, or St. John, or Fredericton, we believe that very few of its members could be in a position to understand the spiritual necessities of remote settlements, or the wants of the poorer churches of the different parts of Prince Edward Island and Nova Scotia; and they would feel it to be a serious responsibility to legislate for localities of which they knew so little; and if the Board were located at Halifax, or Charlottetown, or Windsor, or Yarmouth, the difficulties, as far as concerns New Brunswick, would be as great. Dissatisfaction would spring up in places that felt themselves to be neglected, and we should soon be glad to go back to the original plan of committing the work, in each Province, into the hands of brethren who would, necessarily, be more thoroughly acquainted with the peculiar necessities of the districts requiring special help in maintaining the worship of God.

The proposition for a grand union of the Provinces for carrying on this work has many attractive aspects, but the practical difficulties attending it induced your Board, on the 7th of June, to pass unanimously the following resolution:

"Whereas, The subject of a union of this Province with Nova Scotia in Home Missionary work was brought before the Convention in Portland in 1874, and left over for further consideration:

"Resolved, That it is the opinion of this Board that Home Missionary operations can be more effectively and satisfactorily carried on by each Province separately than by the proposed union, inasmuch as each Province must be in a better position to understand the spiritual necessities of their respective localities, than a General Board located in any one of the Provinces."

Which resolution was endorsed unanimously at a full meeting of the Western Association at Centreville, on the 24th of the same month.

In concluding their Report, the Board would urge the churches to an increasing christian liberality. The work before us is large and of the highest import. Many sections of our Province are calling upon us for assistance—weak churches that desire to maintain the ordinances and Word of God among them, are crying for help. May we feel our responsibility, and understand our privilege of being workers together with God in the salvation of the family of man, and while faithfully laboring may we humbly and earnestly seek his blessing who alone can crown our efforts with success.

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The N. B. Baptist Home Missionary Society in Account with
G. M. Steeves, Treasurer.

1874.		Dr.	1875.		Dr.	
		To paid as follows:—			To paid as follows:—	
June 29.		Rev. W. A. Crandall, H. M.,	\$25 00	Jan 21.	Rev. J. Walker, I. M.,	\$20 00
		Acadina College, G. E.,	52 50		H. J. Foshay, M. E.,	25 00
		Little South West, S. S.,	5 00		Rev. A. W. Barss, H. M.,	25 00
		Newcastle, S. S.,	5 00		J. Goodwin, M. E.,	37 50
July 20.		Zion Church, S. S.,	5 00		W. J. Stewart, M. E.,	37 50
		Gordonville, S. S.,	5 00		W. J. Stewart, H. M.,	34 25
		Rev. W. M. Edwards, H. M.,	12 00	Feb. 12.	Rev. W. A. Crandall, H. M.,	25 00
		Rev. S. Bancroft, I. M.,	15 00		Rev. T. Crawley, H. M.,	25 00
Aug. 8.		Mrs. McInnis, I. M.,	5 00	20.	Barnes & Co., M. F.,	49 98
		Tobique, S. S.,	5 00	Mar. 3.	Mrs. McInnis, I. M.,	5 00
14.		3d Elgin Church, S. S.,	10 00	4.	Rev. S. Bancroft, I. M.,	8 00
20.		Rev. S. Burt, H. M.,	20 00		Rev. A. W. Barss, H. M.,	23 00
29.		Barnes & Co., M. F.,	40 57	11.	Zion Church, S. S.,	4 00
Sept. 7.		Rev. Thos. Todd, U. F.,	107 45	April 20.	Rev. A. W. Barss, H. M.,	12 50
		Rev. A. Estabrooks, H. M.,	40 00		St. Andrews, S. S.,	8 00
		Ludlow, S. S.,	7 00		Rev. G. W. Springer, H. M.,	75 00
		Baltimore, S. S.,	5 00	May 4.	Rev. Thos. Todd, H. M.,	109 75
8.		James S. May, H. M.,	20 00		J. Goodwin, M. E.,	74 92
18.		S. Welton, H. M.,	51 50	7.	E. Howe, M. E.,	25 00
20.		G. R. Campbell, H. M.,	50 00		H. J. Foshay, M. E.,	25 00
		S. Welton, H. M.,	14 65	14.	Rev. W. A. Crandall, H. M.,	25 00
		J. Goodwin, H. M.,	25 20		Rev. R. Much, S. S.,	10 00
Nov. 4.		Rev. W. A. Crandall, H. M.,	12 50		Rev. A. W. Barss, H. M.,	12 50
5.		Mrs. Robinson, I. M.,	20 00	22.	Mrs. McInnis, I. M.,	5 00
21.		G. E. Good, H. M.,	26 00	June 8.	Rev. J. R. Strang, I. M.,	10 00
Dec. 8.		Mrs. McInnis, I. M.,	10 00		Rev. G. W. Springer, H. M.,	36 70
		Rev. Thos. Todd, U. F.,	111 00	9.	Rev. A. W. Barss, H. M.,	12 50
26.		F. D. Crawley, H. M.,	53 00		M. Gross, H. M.,	12 00
		E. Howe, H. M.,	41 00	19.	F. D. Crawley, M. E.,	10 00
1875.					Rev. T. Crawley, H. M.,	25 00
Jan. 12.		Mrs. Pulcifer, I. M.,	10 00	July 10.	Treas. Foreign Missions,	68 47
18.		Zion Church, S. S.,	5 00		Balance on hand,	314 73
21.		F. D. Crawley, M. E.,	15 00			
		E. Howe, M. E.,	25 00			
		G. E. Good, H. M.,	32 00			
						\$2,117 77

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June 22.	By balance,			
26.	" cash from Fredericton Church,			\$505 50
July 4	" do. Eastern Association,			61 60
19.	" do. Western Association,	.....			208 52
Aug. 9.	" do. Leinster Street Church,	.....			355 15
18.	" do. Rev. Thos. Todd,	.....			100 05
Sept. 7.	" do. do.	.....			81 05
	" do. 2d Sackville Church,	.....			30 95
11.	" do. Quarterly Meeting, St. Martins,	.....			4 60
	" do. J. H. Moran, Esq.,	.....			18 62
Oct 15.	" do. Rev. Thos. Todd,	.....			20 00
17.	" do. Brussels Street Church,	.....			79 43
Nov. 6.	" do. the late John Starratt,	.....			110 30
Dec. 7.	" do. per Rev. Thos. Todd,	.....			1 00
1875.					60 08
May 4.	" do. do.	.....		
June 9.	" do. Collection at Fairfield,	.....			164 51
July 9.	" do. Germain Street Church,	.....			4 25
10.	" do. Brussels Street Church,	.....			100 00
5.	" do. per Rev. G. M. W. Carey, from meeeting of Association held at Centreville,	.....			91 01
7.	" do. Portland Church,			144 25
	" do. Jerusalem Church,			25 00
				7 00
					\$2,117 77

By balance on hand,

\$314 78

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Balance on hand belongs to various objects as follows.

Home Missions,	\$168 60
Superannuated Ministers,	167 82
Minutes,	51 98
Sabbath Schools,	118 49
General Education,	2 45
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	\$509 88
Less Ministerial Education, overdrawn,	189 15
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	\$314 78

G. M. STEEVES, TREASURER.

I have examined the above Account, accompanied with vouchers for the debit side, and find the same correct and satisfactory.

A McL SEELY, AUDITOR.

Saint John, N. B., 10th July, 1875.

ADDENDA.

The letter from the Lower Hainsville Church, containing one dollar for Minutes, was received too late to present the statistics, &c., in the regular table. The following is the report of that Church:—Organized A. D. 1866; no pastor; Church clerk, Chas. Haines, Lower Hainsville. No changes in membership during the year; total present membership, 44. 1 meeting house, valued at \$200. The Sabbath School has an average attendance of 12 scholars and 3 teachers, and takes 20 papers monthly, but has no library. They have expended \$20 for preaching during the year.

The following statistics from Salmon Creek Church have also been received: Organized 1867; Jacob Langley, Church Clerk, Brigg's Corner, Chipman; received by baptism, 19; by letter, 2; died, 1; whole present membership, 62. 1 meeting-house, with seating capacity for 200—value, \$500. The Sabbath School has 4 teachers, 40 scholars, and has had 24 sessions during the year.

THE NEW BRUNSWICK BAPTIST EDUCATION SOCIETY.

FOUNDED A. D. 1836.

OFFICERS FOR 1875-76.

President—A. F. Randolph, Esquire.

Vice-Presidents— { Rev. C. Spurden, D. D.
Hon. A. McL. Seely.

Treasurer—R. G. Lunt, Esquire.

Secretary—James A. Estey.

Board of Directors—C. L. Hartt, A. D. Yerxa, W. S. Estey, C. F. Clinch, C. D. Everett, Wm. Vaughan, R. T. Babbitt, J. R. Bradford, J. T. Toole, James Titus, A. W. Masters, C. E. Burnham, C. G. Berryman, G. M. Steeves, John Fisher, John H. Harding, Henry Vaughan, H. C. Stubbs, D. V. Roberts, Gilbert V. White, R. H. Phillips, James H. Moran, and Hon. Judge Steadman.

Trustees of the Seminary—Rev. C. Spurden, D. D., Z. G. Gabel, Henry Vaughan, A. F. Randolph, and John H. Harding, Esquires.

Thirty-Ninth Anniversary of the New Brunswick Baptist Education Society.

MINUTES

Of the Meeting of the Baptist Education Society, held in connection with the Western New Brunswick Baptist Association, at Centreville, on Thursday, June 24th, 1875.

At 4 o'clock, P. M., the Western Baptist Association adjourned to give place to a meeting of the N. B. Baptist Education Society. In the absence of the President, Rev. C. Spurden, D. D., was called to take the chair.

On motion—Rev. Edward Hickson was appointed Secretary, *pro tem*.

Brother Luther Goodspeed made a statement with regard to a balance due his brother, Rev. Calvin Goodspeed, asking payment of the same.

On motion—The following Resolution passed unanimously:

Resolved, That the accounts of Rev. C. Goodspeed be referred to Brethren A. W. Masters, Henry Vaughan, and T. P. Davies, as a Committee to examine and audit; and if they find these accounts correct and just, they are hereby authorized to pay the same, by an order on the Treasurer.

A communication was read from R. G. Lunt, Esquire, Treasurer of the Baptist Education Society, showing that he had deposited \$300 in the Bank of New Brunswick, at 5 per cent. interest, on 60 days' call, being one year's interest on \$5,000 debentures, on account of sale of the Baptist Seminary.

Adjourned.

EDWARD HICKSON,
Secretary, pro tem.

DENOMINATIONAL CALENDAR.

The next Session of the BAPTIST CONVENTION of the Maritime Provinces will be held at Hillsburg, Annapolis County, N. S., on Saturday, 21st August, 1875.

N. B. ASSOCIATIONS.

THE WESTERN ASSOCIATION will hold its next Session on Tuesday, 27th June, 1876, with the Germain street Church, of Saint John, N. B.

THE EASTERN ASSOCIATION will meet with the 1st Hillsboro' Church, Albert County, on Tuesday, 11th July, 1876. Associational sermon to be preached by Rev. E. C. Corey; Circular Letter by Rev. ———.

N. S. ASSOCIATIONS.

THE WESTERN ASSOCIATION will hold its next Anniversary with the Temple Church, Yarmouth, the 3d Saturday in June, 1876. The Rev. J. Clark is appointed to preach the Associational sermon, and Rev. G. O. Gates to write the Circular Letter.

THE CENTRAL ASSOCIATION will hold its next Annual Session with the Hantsport Church, on the Saturday following the 20th June, 1876.

THE EASTERN ASSOCIATION will be held at River Hebert, on the second Saturday in July, 1876.

THE P. E. ISLAND BAPTIST ASSOCIATION holds its next Session July 1876.

HOME MISSION SOCIETIES.

THE N. B. BAPTIST HOME MISSION SOCIETY will hold its next Anniversary Meeting with the Western N. B. Association in Saint John, June 1876.

Monthly meetings of the Home Mission Board are held in Saint John on the 1st Monday evening of each month.

THE NOVA SCOTIA HOME MISSIONARY UNION will hold its next Annual Meeting in connection with the N. S. Western Association, June 1876.

THE NEW BRUNSWICK BAPTIST SABBATH SCHOOL CONVENTION will hold its next Annual Meeting in Moncton, Tuesday, 12th October, 1875.