

After several brethren had spoken—all aiming at practical results, either for an increase of income by contributions from the churches, or an enlargement of the Endowment Fund, Dr. Pickard manifested his warm sympathy with educational progress in these provinces, and intimated the interest he had long felt in the efforts of the Baptists in sustaining Acadia College.

THE NEW PRESIDENT OF ACADIA COLLEGE.

It was very gratifying to the Convention to witness Rev. Dr. Cramp introduce his successor in the presidency of the College, the Rev. Dr. Sawyer, and welcome him to the responsibilities of the office from which he, Dr. C. had just retired.

Dr. S. expressed the great pleasure he had experienced in meeting so many of his former friends and receiving from them words of welcome and encouragement. He had glanced over the ground and had supposed he should, after an absence of several years, find that some progress had been made, but he was not prepared to find so much advancement, and so many changes for the better as he had discovered. The schools of the province had wrought great improvement. He was led to anticipate great advancement in the future. He found that the membership of the N. S. Western Association had become larger than that of the whole state of New Hampshire. He instituted several other comparisons of a similar character. He believed that a vast amount of ability existed in the body which only required developing. On Tuesday morning a resolution was presented by Rev. J. Davis, expressive of satisfaction and thankfulness at the passing of the Bill in the British Parliament for Disestablishing and Disendowing the Irish Church; which was adopted.

FOREIGN MISSIONS.

The Reports of the Secretary and Treasurer of the Foreign Missionary Board, are documents of much interest to all the churches. The following extracts therefrom will be read with much gratification:

This list (containing the names of the Native Preachers. It will appear in the Convention Minutes.) exhibits the cheering fact of the employment and sustaining of 47 native preachers or teachers, and one Bible woman, in that dark land of heathendom. Though the immediate results of the faithful labors of these zealous disciples of Christ, can not, in general, be identified, as distinguished from those produced by the efforts of their fellow laborers, yet no reasonable doubt can be entertained that, through the blessing of God, much good is being effected. As brevity is desirable—indeed full statements have not come to hand—brief notices of a few of these laborers must suffice.

Rev. Dr. E. A. Stevens, under date of Jan. 6th, 1869, says, "Moung Shan, who has been supported a year now from the funds of this Society, is a Chinese, whose station is at Pazon-doung, the Eastern suburbs of Rangoon. There are Chinese there, and more in Rangoon proper; and the distance is not too great for him to have all the Chinese of Rangoon for his special field. He understands Burmese pretty well, as well as Chinese, so that he is prepared to work with profit in both languages. He is married to a Christian girl, brought up in our Mission schools; and I trust is doing good. He has from the date of his conversion manifested a disposition to engage in this employment alone. He comes weekly, with other preachers, to report his work. My conviction is, that the funds of the Society are not misapplied on him."

In a letter dated "Rangoon, May 6th," Dr. Stevens says, "After the departure of Rev. Mr. Rose for America, in September last, Moung Pyoo, came under my superintendence. He is a worthy man, and has the esteem of all who know him. He has not had the advantages of study equal to some others; but makes good use of what he has learned."

"These two men have been endeavoring to hold up, in their different spheres, the light of the gospel."

"Since January last another man, Moung Santoon, has been taken on the list of preachers supported on these funds. He is a Burman, but baptized by a Karen preacher. His history is interesting. While a priest he heard the word from an Arracanesse preacher. The priest was convinced of the truth, and determined to forsake the priesthood; and promised the preacher that, on his return from the King's dominions, whether he was going to visit his mother, he would be baptized. He went, but on his return found the preacher had died. He applied, however, to the Karen pastor, and was baptized. He immediately began to tell what he knew of Christianity; and, taking the Burmese Scriptures in his hand, went from village to village among Burmese and Karens, and read the Book. He also put up a small school house to instruct such children as might be sent to him. After living more than a year in this way, the evidence seemed satisfactory that he was a man of the right spirit. He has therefore been encouraged to go on in his work of teaching and preaching, with the promise of aid. He resides at the village of Lingoo, on the Chinabuker river, ten days distant from Rangoon."

In the Report of the Burmah Baptist Missionary Convention, November, 1868, our American Brethren speak of the native laborers, both Burman and Karen, in terms of commendation, as generally earnest and useful. They state, however, that, in order to the extensive and permanent usefulness of their labors, they require supervision, instruction, and encouragement from Missionaries, sent from Christian lands. So long as no man possessing the mental and physical qualifications requisite for this work could be sent from these Provinces, the support of native preachers, school teachers, and Bible women, under such supervision as could be afforded by our American

Brethren, appears to have been the most prudent course that could have been adopted. Unquestionably an incalculable amount of good has been effected by these means. It is, however, cheering to be able to state, that now an esteemed Brother, Rev. William George, has felt constrained to offer himself as a Foreign Missionary; and that he has been unanimously received by all the members of the Board present—eleven in number—subject to the approval of the Convention. Should this measure be sanctioned, and means be furnished for his support, as well as that of our excellent sister now in the field, and a good staff of faithful native preachers and teachers, it may be reasonably hoped that our Foreign Mission will obtain a status much more compact and permanent; and will, with the Divine blessing—to be sought by earnest prayer—be successful in rescuing multitudes from the miseries attendant upon "abominable idolatries," and in leading them to the only Saviour of sinners, to comfort in time, and to perfect bliss in eternity."

The following is from the Treasurer's report:

TO THE BAPTIST CONVENTION OF NOVA SCOTIA, NEW BRUNSWICK, AND PRINCE EDWARD ISLAND:

Brethren,

In referring to my report of past years, I find that there is an increase of interest manifested by the Baptists of these provinces by their increased liberality in the support of native preachers and teachers in Burmah. Already we are supporting about twenty-eight Preachers, Teachers and Bible readers in the Foreign field; also our female Missionary sister Minnie DeWolf, who is prosecuting her studies with earnestness and zeal—as will be seen by the Secretary's report, preparatory to reclaiming her poor sunken and degraded sex in Burmah to Heaven and to God.

Brethren pray for our dear sister in the far off East, that she may be made abundantly useful in our glorious Master's cause.

On referring to the Minutes I find there has been an increase in the receipts of last year of about \$15, notwithstanding the Western Association has not yet reported.

There have been expended during the past year \$2,509.50. Total receipts during the year \$2,705.40. Balance in hands of Treasurer, as reported last year, \$1,847.56—together making \$4,644.05. Deducting \$2,609.50 expended—leaves a balance in hands of Treasurer of \$2,134.55. Respectfully submitted.

A. T. BAKER, Treasurer.

Halifax, August 24, 1869.

The consideration of the matters contained in these reports was resumed in the afternoon session. After addresses from Revs. Dr. Warren, Dr. Tupper, E. M. Saunders, G. F. Miles, Wm. George, and Isa Wallace, the Reports were adopted. The following resolution was also unanimously adopted:

That the Convention ratify the action of the Foreign Missionary Board in accepting the proposal of Brother Wm. George to go out to Burmah as our Foreign Missionary.

In the evening of Tuesday stirring addresses on Foreign Missions generally, and the operations of the Convention in particular were given by the following: Rev. E. M. Saunders, J. King, Rev. Dr. Tupper, Hon. J. McCully, Revs. B. Scott, James Parker, A. R. R. Crawley, Wm. George, Dr. Warren, and G. M. Grant (Church of Scotland.) A grave question arose as to whether Brother George should be sent out to a station separate from, and independent of the operations of the American Board, or to one of their stations for the present. It was deemed best under existing circumstances that the latter course should be adopted.

On Wednesday morning the state of Grand Pré Seminary having been brought before the Convention, the following resolutions were adopted:

Resolved, That the Board of Governors be instructed, that the new furniture procured for the "Grand Pré Seminary" by the Sewing Circle and friends of the seminary, and now in charge of J. S. Morse, Esq. of Wolfville, be allowed for the use of the seminary by Miss Eaton, provided that Miss Eaton give adequate security for the payment of the balance due on the same, and for the safe keeping of the same, for the use of the seminary.

Resolved, That this Convention desire to express its sympathy with Miss Eaton in the efforts she is making for the advancement of Female Education, in connection with the Grand Pré Seminary, and commend the claims of the Institution to the consideration of the Denomination, and especially of the Ladies.

STATE OF THE DENOMINATION.

Rev. Dr. Cramp, the Chairman of the Committee on the State of the Denomination presented the following Report:

The state of the Denomination, as presented in the Minutes of the Associations, appears in the following statistics:—

NOVA SCOTIA.			
W. Asso'n	58 Churches,	351 Bapt.	8342 Members.
C.	" 42 "	257 "	5478 "
E.	" 49 "	279 "	3473 "
	—149 "	—887 "	—17,293 "
NEW BRUNSWICK.			
W. Asso'n.	63	179	4396
E.	" 66	225	5077
	—131	—404	—9473
P.E.I.	" 14	81	693
	—294	—1372	—27,461

The number of baptisms is not quite as great as last year, averaging six per Church in Nova Scotia, three in New Brunswick, and six in Prince Edward Island. The clear increase is smaller than last year, being only 646, according to the numbers reported but as the statistics are

in many instances defective, the increase may be fairly estimated at 700, which is a little more than 2 1/2 per cent, on the average. In Prince Edward Island, it is 9 1/2 per cent.

Ten brethren have been ordained, viz:—

- Sept. 9, 1868. S. C. Moo e, Hammond, N. B.
- Oct. 8. " P. R. Foster, empt. Queens Co. N.S.
- " " G. Howard, Jackson Town, N. B.
- " " T. M. Muuro, Centreville, Carleton Co. N. B.
- Nov. 27. " E. C. Spinney, Mira Bay, C. B.
- Dec. 6. " J. W. Titus, Pitt St., St John, N. B.
- Jan. 14, 1869. J. D. Shaw, Temperanceville, N. B.
- May. 9. " Calvin Goodspeed, Andover, N. B.
- Aug. 1. " John Macdonald, Uizg, P. E. I.
- " 6. " I. E. Bill Judd, St. Andrews, N. B.

The formation of two new Churches is reported, viz., Wood's Harbour, N. S., and Cavendish, P. E. I.

New Meeting Houses have been opened at Melvern Square, Wilmot, N. S., Blissfield, Miramichi, N. B., and probably in other places. The records in such cases are often imperfectly preserved.

The report now presented affords matter alike for thankfulness and regret—for thankfulness, inasmuch as, though the increase is small, there is an increase; for regret, that the increase is not more evenly distributed among the Churches. In many of them there have been no additions by baptism; in many more, those additions have been few in number. Revivals, issuing in large accessions of genuine converts, are comparatively rare phenomena. Believing penitents do not "fly as a cloud;" they drop in by twos and threes. This is not a satisfactory state of things.

Admitting the sovereignty of God, in the method of his working as well as in the bestowment of his blessings, should it not be remembered that his purposes are accomplished in the use of appointed means? And are not successful results secured by gracious promises?—If then, the ministry is unfruitful, and the Church slow in progress, or perhaps declining, ought there not to be serious inquiry into the cause? Should it not be asked whether the Church is honestly doing its duty;—whether gifts are sought out and used—and opportunities improved—and material resources consecrated to God's service? Surely there is a fault somewhere,—and it is of the utmost importance that it be discovered.

There is eminent need, in these days, of devout and thoughtful reading of Scripture. Plausible errors are abroad. Men are lured, under the guise of superior goodness, in beguiling unstable souls, and fomenting distractions and divisions. We must not be ignorant of Satan's devices, nor forget that he can transform himself "into an angel of light." Nor should we be unmindful that although it is of the greatest importance that we entertain correct views of truth, orthodoxy does not consist in adherence to set phrases and stereotyped modes of thinking, but is produced by reverent submission to God's word, interpreted according to the Spirit. Spiritual religion, manifested in individual activity, is the special demand of the times.

The Committee are of opinion that the re-appointment of the first Thursday in December, as a Day of Humiliation and Thanksgiving, is called for by the present state of the churches, and that the observance of the day cannot fail under the Divine blessing, to be productive of beneficial effects.

J. M. CRAMP, Chairman.

Notes of thanks were passed to the Superintendent of Railways; the Proprietor of the *Empress*; and the P. E. I. Steam Navigation Company for favors allowed to Delegates in attending the Convention. Also to the brethren and friends in Halifax and Dartmouth for their kindness in entertaining the members of the Convention.

It was also resolved that the Convention record its appreciation of the cordiality expressed by those churches to which the ministers of the Convention were invited to preach. The Convention adjourned at the close of the Wednesday morning sitting, to meet with the Baptist church at Fredericton, N. B., at 10 o'clock, p. m., on the first Saturday after the 18th of August 1870.

The Rev. E. M. Saunders is appointed to preach the Convention Sermon, Rev. J. E. Goucher to be his alternate.

We cannot refrain from stating that the friends in both the Halifax Churches have expressed much pleasure in having the visits of brethren during the Convention.

THE HALIFAX YOUNG MEN'S CHRISTIAN ASSOCIATION.

The following is the memorial, somewhat abridged, of the Delegation of the Young Men's Christian Association to the Baptist Convention, and the Report of the Committee to whom it was referred; which Report was adopted by the Convention:

TO THE REVEREND THE PRESIDENT AND MINISTERS AND THE LAY DELEGATES OF THE CONVENTION OF THE BAPTIST CHURCHES IN SESSION AT HALIFAX.

Dear Brethren in Christ.

Impressed with the conviction that the assembling together of so many earnest and zealous members of the Church of Christ at this time, would be a very auspicious opportunity for such a purpose; the Executive Committee of the Young Men's Christian Associations in the Maritime Provinces desire to set before you briefly, the claims of these Institutions upon your sympathy, and to recommend them to your careful and earnest consideration.

They do so with the view of establishing such Associations in places where they do not at pre-

sent exist, and of enlisting yourselves and those whom you advise and influence when at home, in this good work; and they also ask your aid and co-operation in reviving and encouraging such as are apathetic and languishing, and countenancing or promoting all or any of the objects they have undertaken, or may engage in hereafter for the extension of the Redeemer's kingdom. The method and spirit in which those objects are attained may be materially improved and influenced by your hearty and continued advocacy and support.

The great tendency of young men is to seek pleasure or solace in unworthy or vicious pursuits; and notwithstanding the practical efforts of good men, the untiring labours of the Ministry and the prayers of Christians everywhere, the ratio of godless and irreligious young men appears undiminished.

To remedy this lamentable and crying evil a few excellent men some twenty-five years since proposed and initiated at London certain arrangements by which systematic and united, instead of isolated efforts could be brought to bear upon it. Young men of ascertained Christian and good moral character enrolled themselves in the cause of religion and morality, the management of the society being entrusted to those only whose faith and piety qualified them for that position.

It is a glorious thing to enlist young men under the banner of the Captain of our salvation; that they may fight the good fight of faith and rescue their fellows who are led captive by sin and Satan.

Such an undertaking is at once arduous and difficult, more especially in these days when the conventionalisms of Society, the demands of Business, the dictates of Fashion, the allurements of Vice and the prevalence of infidel opinions and principles undermine and lead astray thousands of mankind. But by the blessing of God Young Men's Christian Associations seeking the moral, intellectual and spiritual welfare of Europe, America and elsewhere, turning many from the way of perdition and from "the power of sin and Satan unto God."

According to their promulgated declaration these Associations are "Societies which have for their object the formation and development of Christian Character and Christian activity in Young Men. They seek to unite those of them, who, regarding Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their efforts for the extension of Christ's Kingdom among Young Men."

The means they employ to these ends are various, and suited to localities, conditions and circumstances, though all tending one way. The Halifax Association, now sixteen years in operation, have for a long time felt the necessity of extending the special advantages and operations of the organization to the towns and villages of the Lower Provinces, more particularly in Nova Scotia.

Thirty-three Associations have been formed; but in the Western and Shore Counties and in Cape Breton there are a large number of places which have not in any way responded to the invitations and appeals addressed to them.

It is very desirable that these places should have Associations established in them; and the executive feel confident that prayers and advocacy in that behalf will be attended with successful results.

It may be well to advert to some of the reasons why we appeal to you; and to clear up a few misapprehensions respecting the position and work of the Associations.

1. They aim at and work for the conversion and well being of all, but especially Young Men, feeling that the Saviour and the Church require all the energy, enthusiasm and activity of such disciples to sustain and carry forward Christian work and religious institutions. They are so constituted as to overcome the difficulty hitherto felt of approaching, understanding and influencing young men to follow and look up to the Great Exemplar.

2. The value of this instrumentality is shown in the success which has attended its operations, the steady progress it is making, and the power to do good in and for society which it constantly exercises.

3. Aided by the Holy Spirit, Young Men's Christian Associations are important auxiliaries in spreading the Truth, leavening the mass of society and winning souls to Christ. They are aggressive upon the kingdom of Satan; their crusade is specially against that inherent tendency of young men which is shown in the love of the world, the gratification of the flesh, the lust of the eye and the pride of life.

4. With the government, doctrines, and ceremonies of evangelical churches, Young Men's Christian Associations do not intermeddle nor interfere, being neither sectarian nor revolutionary. Seeking no antagonistic or presumptuous position as regards the special relation and prerogatives of Christ's Ambassadors, they will assist them in labours of love and humanity, knowing that "the harvest is great but the laborers are few."

5. They desire that Young Men with all saints may "comprehend and enjoy the love of Christ which passeth knowledge and be filled with all the fulness of God."

With these aspirations and details we leave this important matter in your hands praying that in this, as in your present undertaking, the Father, Son and Holy Ghost may direct and sanctify you, granting you success in your labours to promote his glory and the welfare of your fellow men.

We are dear brethren,

Yours in Christ,

The Executive Committee, Y. M. C. A.,

Wm. H. Wiswell, Chairman.

Halifax, August 23rd, 1869.

(Continued on page 278.)