

lecture that a Baptist Association in New Brunswick had passed a resolution, that the Baptist denomination is the only church of Christ. He called on Mr. T. at the time to name the Association referred to; also to give us the place where, and the time when this resolution was passed. We thought we were pretty well posted up in Baptist history and Baptist principles; but were altogether ignorant of this wicked transaction on the part of said Association. Mr. T. is bound as a Christian and as a gentleman to make his statement good or acknowledge that he has said what he cannot prove. Thus far he has done neither. Notwithstanding all his hard labor to make himself appear honorable and truthful in this matter, he has very signally failed. The intelligent public will very readily see that if he could refute the charge he would have done so, and silenced forever the cavilling of the Baptists. But instead of bringing himself right on this subject he has poured out a good deal of vituperation on the devoted heads of the Baptists—excepting a few favored names, who write condemnation on what he calls "close communion." Mr. Tuttle says, "Mr. Mosher feels very keenly a remark I (he) made that the Baptists do not recognize other denominations as true evangelical churches." I am not aware that he ever made this statement; had he said nothing worse than this, not a word would ever have appeared from me in the way of condemnation of his lecture. * * * * *

Mr. T. wants us to clear ourselves of the stigma of "close communion." I reply we have no "close communion," in his sense of the word: we believe in no "close communion" but "close communion" with our Everliving Head. As far as I know we are on the ground of all other evangelical denominations, perhaps the Methodist excepted, viz., that Baptism should precede Communion. Mr. Tuttle should know this and not try to prejudice the ignorant against the true disciples of Christ. He has charged me with stating that "special services" held at Lake George were the "works of the Devil." I plead not guilty to this charge, unless he means by "special services" the lecture referred to and the *affusion ceremony*, for I am quite sure and I want the world to know it that his Satanic Majesty had a great deal to do with it.

Yours in the defence of the gospel,
C. MOSHER.

Lake George, King's Co., N. S.,
June 21st, 1878.

The Christian Messenger.

Halifax, N. S., July 3, 1878.

N. S. CENTRAL ASSOCIATION.

As our Associations are only co-operative and advisory in their character, and not church courts or legislative assemblies, there is but little of formality and technicalities about them. Although they have no power to control the actions of the churches, yet they exert a powerful influence over the membership of them, in many respects, by inspiring in them a desire to be found active in promoting the cause of Christ around their own borders and in the regions beyond. Perhaps there is no feature more conspicuous in the brethren assembled on these occasions than their combination of union with free and independent thought on all matters brought before the body. There may sometimes be two or three who combine with a determination to carry their point, and continue to bring it up time after time, although passed upon and rejected. These are, however, very unusual cases, and but rarely interfere with the entire cordiality which ordinarily prevails. Attempts have sometimes been made to introduce changes so as to increase the length of time given to the subjects which properly belong to the Association, but without much effect, the only way that this can be done is found to be by preparation being made by the members themselves at the time. It is unfortunate that sometimes there is a portion of the valuable time expended less profitably than it might be if a little consideration were given and planned for beforehand. An effort was made last year to effect this by naming Committees beforehand who might direct their attention to the several subjects to be reported upon and come with information and mature thought all ready upon them. Unfortunately, of the nine last year appointed chairmen of said Committees, four were absent this year, and the plan was therefore only partially successful. The routine of the Association is necessarily very simple and needs but

the apostolic injunction connected with bearing rule in the person of the Moderator—"he that ruleth (let it be) with diligence"—to make the machinery move on pleasantly and accomplish what is intended by the discussions and communications of the brethren.

It was thought better at the Central Association at Canard last week, that, as the people were much scattered and many of them went some distance to their temporary or permanent homes, that there should be but two sittings each day, the afternoon one being continued somewhat later than usual.

One of the letters to the Association was from the Western Association, commending the church formed at Lower Aylesford by a separation of the church formerly under the pastorate of Rev. Dr. Tupper, then on both sides of the line dividing Kings and Annapolis Counties. The Lower Aylesford church being in King's County it would be more convenient for them to unite with the Central Association.

It was a touching sight to see the Moderator giving the right hand of fellowship to his aged brother, Rev. Dr. Tupper, on behalf of that church, and so receiving the church into fellowship.

The Circular from the Foreign Mission Board respecting Rev. W. B. Boggs and his return to India, being read, a Committee was appointed to report upon it, consisting of the following brethren:—

Rev. J. W. Manning, Rev. S. March, Rev. J. L. Read, Brethren J. W. Bars, S. Selden, C. Roscoe, Prof. D. F. Higgins.

At a subsequent sitting, said Committee reported as follows. We insert the report in full so that the churches may be informed, and govern themselves accordingly.

REPORT OF SPECIAL COMMITTEE.

Your Committee beg leave to report that having carefully considered the Circular addressed by the Foreign Mission Board "to the Baptist Churches of the Maritime Provinces," dated June 12th inst., and also the letter from the Secretary of the Foreign Mission Board to the Moderator of this Association; submitting the question of the re-appointment of Rev. W. B. Boggs to the vote of this body, they hereby recommend the passing of the following resolution:—viz.

Resolved, at last session of the Convention held at Wolfville, N. S., in August, 1877, it was recommended that brother and sister Boggs remain in this country another year—and that the Foreign Mission Board be recommended to make arrangements to secure for the coming year the services of bro. Boggs in connection with the home work of Foreign Missions:

And whereas the Board accepted such recommendation and acted thereupon:

And whereas Bro. Boggs has recently renewed his application to the said Board for re-appointment to the Foreign field, and the Board has referred the matter to the consideration of the Churches represented in the body:

And whereas the said churches have not, as such, given any expression of opinion upon this question:

Therefore resolved, that the subject matter of this Circular and Letter be referred to the several churches of this Association, and that each church be requested to take immediate action, and send a copy of the resolution passed, to the Secretary of the Foreign Mission Board at least three weeks previous to the meeting of the Convention at Fredericton.

Respectfully submitted,
S. MARCH, Chairman.

This report was discussed very fully and freely by Revs. S. March, S. Welton, W. B. Boggs, J. Murray, E. M. Keirstead, W. H. Warren, J. W. Manning, S. B. Kempton, I. Wallace, J. Brown, G. N. Ballentine, W. Spencer, A. Cohoon and Bro. H. Lovitt. All spoke most frankly. Some thought the health of Bro. Boggs would be likely to break down again, as before, but all were desirous of his going out if his health could be guaranteed and funds provided.

The Temperance Report occupied too much time. We doubt if the cause was greatly served by the debate as a whole. The Report recommended that the total abstinence pledge be made essential to a reception of members into the churches. This was subsequently modified, the last paragraph to read as follows:—

"Your Committee firmly believing that the principles of our holy religion and the spirit of our covenant are violated by every indulgence in the use of intoxicating drinks as a beverage, do urge upon the churches the adoption of active measures to remove this reproach, wherever it exists, from us as a denomination; and we further recommend that Baptist churches consider it imperative that its members do abstain from the use and sale of intoxicating drinks."

The Report on Departed Brethren, read by Rev. Dr. Tupper, made the following touching allusion to the former pastor of the Canard Church.

"Rev. Abraham S. Hunt, A. M., was born in St. John, N. B., where he was baptized by Rev. C. Tupper in the spring of the year 1840. He was educated at Acadia College, Wolfville, and graduated in 1844; and was ordained at Dartmouth, Nov. 10, 1844. He accepted a call from the 1st Cornwallis Church in 1845, to labor as co-pastor with Rev. Edward Manning, which he did to the close of the life of that truly venerable servant of Christ, Jan. 12th, 1851. From that time he was sole pastor till some time in 1867. Through his arduous labors in that extensive field his health failed and he accepted a call from the church in Dartmouth. In 1869 he was appointed Superintendent of Education. He, however, generously continued to discharge the pastoral duties faithfully and beneficially without any remuneration to the close of his valuable life, namely Oct. 13th, 1877, at the age of 62 years.

Bro. Hunt was endowed with an amiable disposition, good abilities, sterling piety, and fervent zeal in His Master's cause.

His respectful and courteous treatment of the senior pastor with whom he was connected some years reflects great credit on his memory. By the Divine blessing he labored very usefully, both in Cornwallis and Dartmouth. "The memory of the just is blessed."

Previous to this being put to the Association one of the brethren asked permission to call attention to a few facts respecting the session of the Nova Scotia Baptist Association held in the Canard Church in the year 1832.

First he gave a list of 23 ministering brethren who were then present, but who had all been removed to the better land. There were present on that occasion Revs. Edward Manning, David Harris, George Dimock, Israel Potter, James Munro, Maynard Parker, T. S. Harding, Peter Crandall, Samuel McCully, Richard McLearn, Wm. Elder, Richard Cunningham, George Richardson, Harris Harding, Wm. Burton, Wm. Chipman, John Burton, Obadiah Saunders, (Lic.), Ebenezer Stronach, (Lic.), Hezekiah Hull, Samuel Bancroft, John Doyle, and T. H. Porter, (Lic.) A truly noble band! They labored and we enjoy the fruits of their labors. He also mentioned the names

but who had gone to their everlasting rest. Here they are: Holmes Chipman, Walter Reid, Wm. Cogswell, D. Cutten, A. Newcomb, C. Shaffner, S. Taylor, Simon Fitch, Silas Morse, Geo. Troop, Major Chipman, Joseph Hall, Elisha Cutten, Z. Chipman, A. Parker, A. McPhail, A. Skinner, John Gates, T. Christopher, John Whitman, J. W. Nutting, such men are worthy of being held in affectionate remembrance, and could we have seen them in council we would all our lives cherish the recollection of such a scene; but they are gone across the river, and are entered into the Jerusalem above. "Part of the host have crossed the flood and part are crossing now." A few of those present on that occasion remain with us and are still laboring on in the same cause. Their names are to us as household words, Revs. Nathaniel Vidito, I. E. Bill, Jas. Stevens, Chas. Tupper, E. A. Crawley, and Henry Saunders. Would we have that body speak to us to-day? Let us listen! Here are a few of the things they said

"The establishment of a Seminary in Horton promises beneficial results, several of our young brethren are now receiving education which we trust will tend by the divine blessing to increase their usefulness in the cause of God." This is an extract from the Corresponding Letter sent to Corresponding Associations, &c., and signed by the Moderator and Clerks.

The First Cornwallis Church in its letter to the Association in 1832 said:

The Brethren of this church express their gratitude that the Great Shepherd of his people still condescends to feed and cherish them; and although not a great many additions have been made to the church, their conference seasons are fraught with peculiar blessings.—They rejoice in the happy revival that has taken place in Horton, and Yarmouth, recommend the interest of the Infant Institution there to the prayers of their Brethren.

The Nictaux Church Letter shows that a successful work had been effected in promoting Temperance. The Temperance Society consisted of nearly eight hundred members. It says "no less than seventeen retailing liquor shops within the compass of their operations have ceased to vend ardent spirits and whole communities are recovering from the moral desolation of former intemperance."

It was subsequently moved that these

remembrance be appended to the Report on Departed Brethren.

In that year the N. S. Auxilliary Home and Foreign Missionary Society was formed.

The following Minute shews that the 1st Cornwallis Church was alive to what was passing in relation to missionaries in the distant East:

On the suggestion of the first Cornwallis Church, it was Resolved, that the thanks of this Association be presented to His Excellency Sir Archibald Campbell, Lieut. Governor of the Province of New Brunswick, for his benevolent, humane and Christian conduct to the Baptist Missionaries, and other Christian captives in Burmah, at the time he commanded the British Forces during the war with the Burmese, and that Mr. Edmund A. Crawley be appointed to address His Excellency on the subject.

On the presentation of the Report on Education there were some excellent speeches on the present aspect of our Educational Institutions, by Revs. Isa. Wallace, Dr. Sawyer, D. Freeman, J. W. Manning, E. W. Kelly, Dr. Tupper, S. McC. Black, W. H. Warren, Prof. Tufts, Rev. S. B. Kempton, and Rev. A. Cohoon. The principal feature in these discussions was as to the value of the Theological Department and the importance of it, but not at the expense of the Arts course which had always been regarded as essentially a part of ministerial training.

The Association adjourned at 1 o'clock on Tuesday, to meet next year at Berwick.

Having a desire to spend Association Sunday at Wolfville we were kindly taken there on Saturday evening by the Pastor and Moderator. We embraced the opportunity of paying a visit to the well-regulated and well-taught Sabbath School, under the superintendence of J. W. Bars, Esq. Here we found a busy scene—a number of young men and young ladies were earnestly engaged in giving their classes the lesson from the International Series. The decree concerning Cyrus and its fulfilment seemed to be well appreciated by them. The subsequent examination was however somewhat curtailed to allow of the reading of a letter just received from Mrs. Armstrong (formerly Miss Norris), in India, in reference to two native children sustained by School. It may interest other Sabbath Schools to read the letter. Although not written for publication, yet we are pleased to have the opportunity of laying it before our young readers:—

CHICAGO, May 3rd, 1878.

TO THE WOLFVILLE SABBATH SCHOOL

Dear Teachers and Pupils,—We were made very glad the other day by the news that you had undertaken the support of two heathen children in our school. Do you know what you have undertaken? To feed and clothe and educate two heathen children. The object we have in view is that knowing of Christ, they may receive Him and believe on Him with their hearts. The money you lend provides food for their bodies and for their souls. Yet we are not satisfied. Have you ever seen a poor dead body from which the living soul had fled? Would food do it any more good, or could it enjoy it any longer? No more can a dead soul be nourished till the spirit of God has brought life to it. If we are to labor and to pray and the blessed Spirit shall be given, they must pray that these two souls may be saved by the grace of God from the death of sin, and that when they see of Jesus, their hearts may understand and accept His love.

I think you will want to know their names and what kind of children they are. I will tell you first about the little girl—because she has been longest with us. Her father was a very wicked man and when his mother died, he took this little child and Kimeidy to see who would buy her as he could not be troubled with her. She was then scarcely four years old. We would not buy her but we took on his signing a paper that he would never claim her again. Have you put a dress on a little kitten and how it would roll over and over and try to scratch it off? Well, that is just the way this little girl acted when we tried to put clothes on her. She would cry and scream and the moment she could she would snatch them off and run away. Then when she felt hungry which was about all the time, instead of telling any one she would wait chance and steal whatever she could find. You will say she was a very wicked little girl, she certainly was a troublesome one, but she was very good, and did only what she had seen us do. You would scarcely know her now. She likes to be dressed in, she can read and sew and sing, though she still is troublesome because she will not tell the truth and will stings sometimes although she now knows it is wrong, still we are hoping the grace of God may change her heart and make her a blessing to herself and others hereafter. What little girl in the Sabbath School is about five years

old, small and thin for her age? She will be about the size of this little girl, whose name is Lutch-emma (accented on the first syllable.)

The boy's name is Nursumhooloo (acc. on the 1st and 3rd). He is about 15 years old. He, too, is from Kimeidy, and attended our schools there. He lived once with a Christian man—a doctor—who told him about Christ, and there he got the desire to know more about books and about Christians. When our schools were opened he was among the first that came, and I soon noticed that he was different from the rest—more intelligent and more diligent. After a few months we removed him from the town school to our verandah school, when he continued to make very rapid progress and show more interest in religion than any of the others. When we were leaving Kimeidy he told us that he wanted to be a Christian and learn more in Christian schools. I told him to come to Chicacole, and if he was willing to give up his caste and eat what we gave him, I would provide for him in our school there, so that he might study the Bible and know more of Christ. Since his coming here he has asked for baptism, but we think it better for him to wait a little while. We know nothing against his character, and have reason to hope that he may prove a help to us in our mission, if God has indeed changed his heart.

He is very black for a Hindoo, not very tall, but well-made, and has an intelligent happy-looking face.

These are the two whose support you have undertaken, never cease to pray that the mission instruction they receive may bear fruit an hundred-fold to the glory of God.

With very pleasant remembrances of happy hours in your school,
Lovingly your friend,
H. M. N. ARMSTRONG.

The Methodist Conference of New Brunswick and P. E. Island commenced its session at Sackville, N. B., on Thursday last. There were about 75 delegates present.

The officers chosen were:—
Rev. Joseph Hartt, St. John, President.

Rev. C. H. Paisley, A. M., Woodstock, Secretary.
W. B. Coperthwaite, of P. E. Island Journal Secretary.

The Nova Scotia Conference was also in session at Amherst at the same time. Sixty five ministers answered the roll-call on Thursday. The following were present:—

Rev. James Taylor, President.

Rev. S. F. Hnestis re-elected Secretary of Conference.

Rev. J. A. Rogers re-elected Journal Secretary.

Revs. C. Jost, A. D. Morton, and E. E. England were appointed Sub-Secretaries.

Fraternal greetings were exchanged between the two Conferences and with the one sitting at Montreal.

It appears that Amherst was the home of the earliest Wesleyan preacher in the maritime provinces—William Black having, in the spring of 1775, during the period of Wesley's ministry, and 36 years after the formation of the first Wesleyan Society in England, come from Huddersfield, England, and lived with his parents within three-quarters of a mile of the present Methodist chapel. In the spring of 1779 a few of the old Methodists who had come from England to this country began to hold little meetings of about a dozen persons, and in 1781, Black, then 21 years of age, gave himself up to the work of the ministry, laboring throughout Nova Scotia, as well as in New Brunswick, P. E. Island, and the West Indies, and even having—as his biographer states, "laid the foundation of Methodism in Boston."

Public missionary and educational meetings have been held in both places.

At the Missionary meeting at Amherst it was stated that although the past year has been one of much financial depression, the encouraging announcement was made that there is an increase of \$600, in the missionary receipts over the receipts of last year. The real increase in missionary receipts is \$392, the \$600 being accounted for by the fact that a legacy of about \$200 was omitted last year. The receipts from the districts being as follows:

Halifax.....	\$6,539.02
Truro.....	687.00
Cumberland.....	468.00
Guysboro' & Cape Breton.....	343.00
Annapolis.....	978.00
Liverpool.....	777.00
Yarmouth.....	1,512.00
Total.....	\$11,307.92.

We are not informed as to where this amount is expended whether in any of the districts in which it is raised or elsewhere.

In one of the sittings the question of character was taken up, with closed