

## Reports Submitted at the Western N. B. Association.

[C.]

### Report of Committee on Redistribution of Churches.

Your Committee recommend that the churches allow themselves to be distributed into three Associations, instead of two as at present, and that said Associations be known as the Eastern, Western, and Southern Baptist Associations of New Brunswick.

And we recommend that the Eastern Association be composed of the churches located in Westmorland, Albert, Kent, Northumberland, and Restigouche Counties; that the Western Association embrace all the churches in Queen's, Sunbury, York, Carleton, and Victoria Counties; and that the Southern Association compose the churches in St. John, Kings, and Charlotte Counties.

This distribution will make the Eastern Association to consist of 49 churches, with a membership of 4,347; the Western of 57 churches, embracing 4202, membership; and the Southern of 41 churches and 4,106 membership, according to the present status of the Associations as reported in the last Year Book.

The churches, when regarded, as to their county relations are affiliated thus:

1st. The Eastern Association now includes all the churches in Westmorland, Albert, Kent, and Restigouche Counties, all those of Kings County except one, twelve out of the twenty churches located in Queen's County, and three of the churches in St. John County.

2nd. The Western Association includes all the churches in Sunbury, York, Carleton, Victoria, Charlotte and Northumberland Counties, nine of the twelve churches in St. John Co., eight of the twenty churches in Queen's, and one King's County church.

The lines of railroads now open and other facilities for travel that now exist as well as the relative geographical position of the churches, seems to favor such a distribution as the one now proposed, as being on the whole the most feasible and convenient.

If this report should meet the approval of both Associations it might be advisable for the churches of King's, St. John and Charlotte Counties to organize the proposed Southern Association this Autumn.

W. P. EVERETT, Chairman.

[G.]

### Report of Committee on Sabbath-Schools.

The Committee on Sabbath-schools reported that on examination of the letters of this Association they find that out of the 52 churches which have sent letters only eighteen have reported Sabbath-schools. It is very desirable that our churches should be particular in giving a full statistical report of their schools. We would also suggest to this Association the importance of spending a little more time in deliberating on this department of our denominational labor.

A well selected library is of great value to a Sabbath-school. But in this age of book making, great care should be taken in choosing the class of literature placed in the hands of pupils. Much depends on the officers in the school whether it shall be efficient or not.

The lessons should be well studied and the teachers ought to address themselves to the work with earnestness and prayer.

The schools reported are generally in good order; some very prosperous, and conversions to God are reported as a result of faith and labor of love.

REV. T. TODD, Chairman.

[F.]

### Report of Committee on Temperance.

Your Committee on Temperance present their report on this most important subject, and feel no hesitancy in saying that they regard the principles of temperance as being truly conducive to the highest good of all those upon whom and among whom they exist and operate.

We rejoice in what has been done during the past year to promote the principles of Temperance, and to save our fellow beings from degradation and ruin, brought about by the use of intoxicants, but there is much more to be accomplished before we shall see a sufficient public sentiment to float a prohibitory liquor law which will be largely successful in the destruction of that evil still among us, which has done more to people the city of the dead than fire, famine, and the sword.

We have therefore great pleasure in strongly recommending that our ministers and churches, and also all temperance friends and advocates, use every possible and laudable means and effort to bring about so desirable a result.

Respectfully submitted,

T. M. MUNRO, Chairman.

[H.]

### Report of Committee on Religious Literature.

In this day of wide-spread intelligence, when our whole people are constantly becoming more and more eager to obtain an acquaintance with all that is transpiring, and which goes to make up our social, civil, political, and religious progress, it is gratifying to know that the wise and good are fully alive to the work of providing a healthy and uncorrupting literature, which shall supply the demand for information and at the same time build up and strengthen the intellectual and moral natures of the people. Among the efforts thus put forth, the energy, purity, and enterprise of those in charge of the religious press stand pre-eminently forth, and challenge the support and sympathy of those who are interested in the development and growth of all that is elevating and ennobling to the human intellect and soul.

Our recognized denominational paper, the *Christian Visitor*, has been conducted in this spirit during the past year, presenting to the Baptists of New Brunswick especially, a medium for the interchange of opinion, the dissemination of denominational intelligence and denominational views and opinions, and the propagation of truth and general information, which should call forth the warmest expressions of praise, and elicit the most liberal support of the Baptist body.

We also have noticed with pleasure the issue, by the publisher of the *Christian Visitor*, of a youth's illustrated paper for the Home and Sabbath School, admirably adapted to the wants of our young people, and commend it, as a home production, to the favorable consideration of our S. S. Superintendents and Teachers.

There has also been recently issued and distributed a form of Bible Lessons or Sunday School Helps, which supplies, in a cheap and useful form, information upon the subjects of Sabbath School study, as arranged by the International Sunday School Committee. As this is the first enterprise of the kind of a purely Provincial character, your Committee mention it as an evidence that our denominational literature is making advances in the right direction, and that we have within ourselves the men and the means to place it before our people in acceptable and useful forms.

In addition to these publications, there are being sent out from the press of England, the United States, and Canada, the more permanent forms of literature—books relating to the growth and progress of our denominational and benevolent interests—which are worthy of endorsement by this body. To the work of publishing our denominational paper, the supplying of purely denominational works has been joined by the publisher of the *Christian Visitor*; and in this connection, in view of the action of the Convention of last year, your Committee would recommend that a Committee be appointed to confer, in concert with a like Committee from the Eastern Association, with the Convention Committee relative to the establishment of a Denominational Book Room.

Your Committee further express the hope that every effort put forth by Baptists to supply to our Churches, our Sabbath Schools, and our homes, a sound and healthy literature, either in the permanent form of books, or in the more transient form of papers, tracts, and periodicals, will receive the hearty countenance and support of the delegates to this Association and the members of the Churches represented by them.

(Signed)

GEORGE ARMSTRONG, Chairman.  
THOS. TODD.  
B. N. HUGHES.  
J. MARCH, Secretary.

[I.]

### Committees Appointed to Report at Next Association.

On Home Missions: Bro. John March, Rev. J. G. Harvey, Rev. J. E. Hopper.

On Foreign Missions: Revs. W. P. Everett, George Seely, Edward Hickson.

On Education: Rev. A. J. Stevens, Rev. B. N. Hughes, Rev. E. W. Kelly.

On Religious Literature: Bro. T. H. Rand, Rev. G. M. W. Carey, Bro. G. U. Hay.

On Sabbath Schools: Revs. J. E. Hopper, T. M. Munro, C. Henderson.

On Temperance: Rev. A. J. Wilcox, Rev. Geo. Howard, Bro. Moses S. Hall.

On Special Business: Rev. J. T. Eaton, Bro. T. H. Hall, Rev. Jas. Spencer.

On New Churches: Rev. W. J. Stewart, Bro. A. H. Hayward, Rev. S. Burr.

On Obituaries: Rev. Geo. Armstrong, Bro. J. H. Harding, Bro. J. S. May.

On Systematic Benevolence: Bro. C. F. Clinch, Bro. J. E. Masters, Rev. W. P. Everett.

[K.]

### Report of Committee on Statistics.

It has not been without considerable difficulty that I have been able to complete the duty assigned me in this department of Association work, as in very many cases the information conveyed in the letters was neither as full nor as clear as it should be to enable the compiler of the Statistics of the Churches to present a satisfactory and reliable record. This is partially accounted for by the fact that since the great fire of June, 1877, when all the blank letters were destroyed, the Churches have not been supplied with printed tabular forms by which a uniform method of presenting the facts could be secured. A number of blanks were sent out to the clerks before the meeting of the Association, by the thoughtful kindness of Rev. J. E. Hopper, publisher of the *Christian Visitor*, but the number was short and the form differed from any previously sent out. As the Association has re-adopted the form issued in 1876, and instructed the Committee on Publication to print and issue them for next year, it is to be hoped that hereafter the record will be accurately and fully made up, and a reliable statement presented of the condition and progress of the Churches from year to year.

In their proper place will be found the tables which contain all the information conveyed in the letters as regards the increase, decrease, and present membership of the Churches comprised within the Western Association, together with statistics of Sabbath Schools as far as given, the amounts contributed during the year to the several objects named, and the amounts reported as sent to the Association for Minutes, Missions, etc.

1. *Statement of Churches and Membership.*—The number of Churches in the Association was 76, to which one new Church was added during the present session, making the total number 77. Of these 51 sent letters and statistics, 1 sent a letter without any statistics, and 25 did not report to the Association at all. These last are marked in the table with an asterisk. The details of membership are thus reported:

Increase by baptism.....	325
letter.....	123
experience.....	19
restoration.....	4
.....	471
Decrease by death.....	54
letter.....	80
exclusion.....	15
.....	149
Number reported last year.....	322
.....	5,504
.....	5,826 members.
Number reported in letters as present membership.....	4,818
Number reported last year by Churches not reporting this year.....	980
.....	5,798 members.

It will be seen that there is a discrepancy of..... 28 between the two methods of making up the total membership. This may arise from want of care in preparing the figures for the letters, or from a faulty method of keeping the Church records, or from errors in former reports. To remedy the defect and secure perfect accuracy it is requisite that a proper form of record book should be kept by each Church, that uniform letter blanks be issued, that care be taken in making up the annual statement, and that every Church report to the Association each year.

2. *Statistics of Sabbath Schools.*—These are so meagre that no summing up of results can be made. As the Association has decided to revive the Sabbath School Convention, and the new letters will be provided with tables for information upon this important department of our denominational work, hereafter there will be no difficulty in giving a full and interesting report, if the Church Clerks and the Superintendents will unite in answering the questions and filling up every blank.

3. *Moneys Raised by the Churches.*—A reference to the table showing the moneys raised by the Churches during the year will be sufficient to show that the meagre details given by some of the Churches reporting, (the absence of any reference to the matter by others, and the non-reporting at all of one-third of the Churches, precludes the possibility of making a satisfactory statement of what has been done in the department of beneficence.

4. *Moneys Sent to Association, and Treasurer's Report.*—The report of moneys sent to the Association ought to agree in detail with the report of the Treasurer of the Association. That officer ought to be provided with blank forms of receipt to place in the hands of all who pay money to him on behalf of the Churches. When money is enclosed in letters, the Clerks should, upon receipt, endorse thereon the amount of money enclosed and the purposes for which it is contributed; and if the amount enclosed differs from that stated, or is not enclosed at all, such discrepancy should be noted on the letter, so that the Treasurer may at all times be held free from a suspicion of carelessness in making up his statement, or in giving him credit for amounts paid in. At the same time the Church Clerks should state in the letter by whose hand the money is sent, and take a receipt therefor on delivery. It is only by such means that perfect accuracy in these matters can be secured.

5. *Value of Church Property.*—No statement can be made upon the value of Church property, as only three Churches sent in any account. Will the Trustees of the Churches furnish the Clerks with the estimated worth of their Church buildings, lands, schools, and parsonages, so that at no distant day such an important portion of the statistics may be properly prepared and reported on?

As this report is of necessity made up after the Association has adjourned, I respectfully submit it to the consideration of our Churches; and trust that should I be again called upon to prepare the Report upon Statistics, I shall find a hearty response to the call for a full statement of facts, so that I may present a reliable summary for publication.

J. MARCH.

## The Christian Visitor.

Saint John, N. B. July 9, 1879.

P. E. I. Association.

This body, as will be seen by the Minutes, in part in another column, has just held a very interesting annual meeting at Long Creek. The church is one of the oldest on the Island and for many years has enjoyed the ministry of Rev. M. Ross. He is now quite an aged man, but retains much of the freshness of youth.

The choice for Moderator fell on Rev. E. Foshay, who, though having feeble health, yet gives valuable counsel and wise effort in all that pertains to the interests of our denomination on the Island.

The meeting on Saturday evening was devoted to the discussion of the Temperance Question, and no one could mistake the attitude of the Baptists with reference to intoxicating drinks, or the use of tobacco. A strong anti-tobacco resolution prevailed, which we shall give in our next issue.

The introductory sermon was preached Sabbath morning by Rev. J. B. Woodland, and was an eminently earnest and practical presentation of evangelical truth.

Sabbath afternoon a Sunday School mass meeting was held, and at this writing the Association bids fair to be one of great profit. The people have turned out in great numbers, and the hospitality of the brethren and friends is abundant.

The Island Baptists hold the truth, and believe in preaching it. The blessing of God has rested upon them abundantly, and with firm faith in God and themselves they march on to yet greater triumphs and richer rewards.

### The Worm at the Root.

"Sow thoughts, reap acts, sow acts, reap habits, sow habits, reap destiny." True, character, that is destiny, is largely habit become life. There is another side, however; habits are often characterless and mechanical, especially in the sphere of religious action. As Dr. Phillips puts it: "Perchance we owe to the momentum of habit that we prayed yesterday or to-day." Merely habitual action from past impulse endangers religious services as well as private devotion. What we term "the means of grace" lack power. This is emphatically true of our preaching services. Some one has pithily said: "Whereas on the Day of Pentecost one sermon converted three thousand, now three thousand sermons convert but one." This ineffectiveness is largely due to pulpit and pew running along the grooves of habit by force of past impulses. This habitual action is so pleasant and easy that the need of new power is unfelt. Meanwhile past power is lost and a standstill nearly reached. The cause and process is unnoticed. The fact that weakness and inefficiency have supervened, is soon recognized. Pulpit and pew become faithless as to public services. These are not regarded as "meaning business"—successful business. The pulpit does not expect a tithe of Pentecostal result. The pew has few hopes or fears on the subject. The services gratify a ritualistic spirit, and prevent rude, convicting alarms. Sometimes this conviction of powerlessness—conviction is too strong a word for the sight of "men as trees walking"—is manifested by invocation of the spirit in the same manner as the embogged waggons of Grecian fable called upon Jove. Revivalists and Revivals are also sought unto. The Lord and men are engaged for a six weeks' "big push," in the concealed hope that the spurt may give impulse sufficient for a year or two.

The cure of religious ineffectiveness and its concomitant, spasmodic and intermittent action, is found beside its cause. Neither church nor individual can live on the past, or progress by fits and starts. Let it be felt now and ever that present power below is present power from above; that in God we live, move and have our being, and that apart from Him nothing can be done. With this "fellowship with the Father and His Son" will come a needed conviction that labor is not in vain in the Lord. "The pulpit will expect and do great things, the church will see, fear, and be enlarged." "The forces of the Gentiles" will fill the pews, not for a restful hour of rhetorical pleasure, but with "the fear of the Lord" upon them all. The worm that prevents the growth of the plant of grace is independence of God for present help, and the consequent feeling that He is not helping us. Let's kill it.

Editorial Notes.

Let wisdom point out what is fit, And I'll no more repine."

That depends. Whose wisdom? Yours endorsed by the Lord, or the Lords, pure and simple.

We have heard several ministers say lately: "I feel that it is about time that I left my present field, as most of the people have been gathered into the church." Is there not a mistake somewhere? Are no pastors and teachers given for the perfecting of the saints, for the edifying of the body of Christ, till we all come unto the measure of the stature of the fullness of Christ?

Archbishop Lynch has written an elaborate reply to the Bishop of Toronto address to the Anglican Synod. His Grace calls Dr. Sweatman "his brother in Christ," and expresses the hope that they will work together for the advancement of the cause of religion. Judging from the tone of Bishop Sweatman's address to his Diocese which is thoroughly evangelical, "the prodigal child" has wandered too far to hear the call "Come Home."

A Prophet Elijah has arisen in the ancient English town of Chichester. He is tall and handsome, and wears a picturesque garb of sheepskin and high cowhide boots. He carries a staff and small horn and announces his meetings, which are held in the People's Park, and are very largely attended. He says he was once a landscape painter, and eight months ago he had several visions, in which he was told to call himself Elijah at all meetings, as he was the real prophet foretold and promised in Malachi, iv. 5. The verse is the whole foundation of his doctrine, which is to preach Anglo-Israelism to the English people, who, he states, are the lost tribes of Israel; and if they do not listen to him and in time return to Jerusalem, a great famine is prophesied. Not the first fellow, by any means, who has galloped away from the truth on a simple text.

The following is interesting in view of the efforts being put forth from Britain to evangelize Western Africa. The bloodless extension of British rule may prelude like Messianic conquests:

The Liberian Boundary question has been the source of no little commotion. The Republic has been laying claim to a large extent of territory which the British deny she has any right to, and the controversy has been long and menacing. England, having some forty steamships engaged in the trade of the west coast of Africa, has vast interests to protect, and promote. The river Niger alone gives her an annual business worth \$1,500,000. Her trading posts dot the whole country, and her agents are penetrating Central Africa, which now, by an understanding with Egypt, is under British domination. Liberia, with a coast line 600 miles in length, which she is too feeble to control, stands very much in the way of British interests, and it is therefore but natural that England should seek for a clear and positive definition of boundaries in order not to conflict with the Liberians, who represent the principal hold of the United States on African commerce. It became necessary that there should be a scientific frontier so as to prevent future rupture. England has accordingly disputed for a long time the right of Liberia for six miles to her northwestern boundary, and now intimates that she will also claim sixty miles of her south eastern coast, which would alienate at least one-fourth of the Liberian territory. A commission has met at Loly-mah to settle the question and it appears that the Liberians have not proved their claim to the territory in dispute—that is, to any portion of the land north of the eleventh parallel of latitude. It is also announced that the commission has dissolved, by which it may be inferred that the other points under discussion have been also given up. Britain thus acquires fresh jurisdiction over about 150 miles of the African Continent without any more violent disturbance than a war of words and from the position of affairs in Liberia proper, it may be fairly admitted that at no very distant date she will extend her sway even over the entire Republic, thus redeeming it from a state of wretchedness and internal dissensions to one which will open the door to a rapid and vigorous development, both in commerce and civilization.