

ADDRESS
FROM THE NEW BRUNSWICK GENERAL CONFERENCE OF
"FREE CHRISTIAN BAPTISTS,"
IN SESSION AT STUDBOLM, Oct. 15th, 1849.
TO THEIR BRETHREN COMPOSING THE CHURCHES OF THAT NAME THROUGHOUT THE
PROVINCE.

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DEARLY BELOVED,—Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father: to whom be glory for ever and ever, amen. (Gal. i. 3, 4, 5.) We do not forget former days; we cherish the remembrance of those seasons many of us formerly enjoyed together—the unity of the spirit in the bond of peace (Eph. iv. 3.) in which we dwelt. We remember—it is only as yesterday—we were all dead in trespasses and sins, wherein in times past we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. (ch. ii. 1, 2.) But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, quickened us together with Christ, and we have set together in heavenly places in him, (ver. 4, 5, 6,) and thus we have together been made joyful in the Lord. We would not, brethren, be negligent to put you always in remembrance of these things, (2 Peter, i: 12,) calling to mind our former carnages in the Lord. Many of you were begotten in Christ Jesus by some of us through the gospel. (1 Cor. iv. 15.) This causes our care towards you to abound, and we watch for your souls as they that must give account. (Heb. xiii: 17.) We think we can appeal to Heaven—now we live, if ye stand fast in the Lord. (1 Thes. iii: 8.) But we are not ignorant of the devices of Satan, (2 Cor. ii: 11,) neither would we be slow to charge and admonish you to beware of him, who is transformed into an angel of light, (ch. xi: 14.) For we fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ; (ver. 3.) For this cause we address you.

We regret to hear of anything being introduced among us, which would mor or check that unity of the spirit—that charity, or love, which is the bond of perfectness. (Col. iii: 14.) We are sorry to know that some of our brethren have fellowship with an institution which we believe is not of God. And we should be loath in our duty to ourselves and you, and chargeable before the Most High, if we did not speak on the subject in a manner not to be misunderstood. We do most solemnly believe, as we shall answer at the bar of God, where every secret work will be tried, that the introduction of Orange Societies into our Province should be regretted by every lover of good order and peace; and we appeal to you, brethren, if their evil consequences are not known from the party spirit which they have engendered—the riots which have followed—the blood that has been shed—and the unprepared souls which have been hurried into eternity. O, brethren, is not their spirit opposed to his gospel who has said, "if my kingdom were of this world, then would my servants fight?" (John xviii: 36,) and is not their declared object the accomplishment of that which God has declared shall be accomplished by very different means. (2 Thes. ii: 8.)

When we look at the history of the Church of God, since the days of our Divine Lord, we find its true spirituality has only been retained among those who have suffered for Jesus' sake; and the only true defence of his Church has been his truth. Human organizations to defend divine institutions have ever subverted from the simplicity that is in Christ, and thus one fabric after another has been reared, confounding for a season Truth and Error, until they have destroyed what they were designed to sustain. This we believe to be the nature and character of Orange Societies; and the fellowship of any of our brethren with them is to us a source of sorrow and regret. While we thus address you, dear brethren, far be it from us to reproach you, or revile any others. Fidelity is a duty we owe to you, and to the world, and we cannot discharge that duty without declaring our solemn convictions. It is evident to us that the system you seek to destroy was established, and has been, until the present, perpetuated by human power. In the institution of which we speak the same means is employed to overthrow that system, and defend the true household of faith. (Gnl. vi: 10.) Whereas the Lord saith, Not by might, nor by power, but by my spirit, saith the Lord of hosts. (Zuch. iv: 6.) And again: I will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen, but I will save them, by the Lord their God. (Hos. i: 7.) We confess then, dear brethren, that inasmuch as any of you have identified yourselves with Orange Societies, we are wounded and pained. You must thereby have fellowship to a certain degree with some who oppose our holy religion, and utterly condemn that profession which we have solemnly and conscientiously witnessed before angels and men. We now ask you—we entreat you as brethren to come out from among them and be ye separate; (2 Cor. vi: 7.) Take heed to the admonition of the apostle; it is good to do nothing whereby thy brother stumbleth, (Rom. xiv, 21;) nor yet to put a stumbling block or occasion to fall in thy brother's way; (verse 13.) We ask you then brethren in the spirit of the apostle, to suffer your charity towards us to abound, that the unity of the spirit, in the bond of peace may be preserved. As Christians we most possess the spirit of Jesus; we must follow his example, keeping in mind that he came not to destroy men's lives, but to save them; (Luke ix. 56.) Though we are called upon to war or good warfare, (1 Tim. i: 18) to fight the good fight of faith, (chap. vi: 12) yet we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; (Cor. x: 3, 4.) O then FIGHT ONLY under the captain of your salvation, (Heb. ii: 10,) rally round the standard of our Immanuel; let your loins be girded about with truth; have on the breastplate of righteousness—your feet shod with the preparation of the gospel of peace; take the shield of faith, and helmet of salvation, and let your sword be the sword of the Spirit, which is the Word of God. (Eph. vi: 14, 17.) With this you will destroy more error, and establish more truth, than all the bloodshed of centuries, while to our Jerusalem will be extended peace like a river, and the glory of the Gentiles like a flowing stream. (Isaiah lxvi: 13.) In conclusion, brethren, earnestly desiring and laboring for your welfare, we commend you to God, and to the word of his grace, (Acts xx: 32,) and to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. (Jude xxiv: 25.)