

G-107 32019

SECOND  
ANNUAL REPORT  
OF THE  
Canada Baptist Union,

PRESENTED  
AT A GENERAL MEETING HELD AT BEAMSVILLE,  
*June 24th and 25th, 1845.*  
TOGETHER WITH  
SERMON PREACHED ON THE OCCASION,  
By Rev. J. M. CRAMP, A. M.  
PRESIDENT OF THE BAPTIST COLLEGE, MONTREAL.  
AND OTHER DOCUMENTS.

PERIODICAL, No. 2.

Montreal :  
PRINTED AT THE REGISTER OFFICE,  
BY ROLLO CAMPBELL.

1845.



A

Canada

AT A G

SERMON

PRESIDENT

AND

PRINTED

SECOND  
ANNUAL REPORT  
OF THE  
**Canada Baptist Union,**

PRESENTED  
AT A GENERAL MEETING HELD AT BEAMSVILLE,  
*June 24th and 25th, 1845.*

TOGETHER WITH  
**SERMON PREACHED ON THE OCCASION,**

By Rev. J. M. CRAMP, A. M.

PRESIDENT OF THE BAPTIST COLLEGE, MONTREAL.

AND OTHER DOCUMENTS.

~~~~~  
**PERIODICAL, No. 2.**  
~~~~~

**Montréal :**  
PRINTED AT THE REGISTER OFFICE,  
BY ROLLO CAMPBELL.

1845.

That Be  
admission,

That in  
Church has wi  
theological dis  
the laws of

III. That  
in:

To exten  
sters and  
evangelical.

To prom  
of Christ  
in particu  
leges,—to

To obtain  
Churches, Soc  
province, and t

To prepar  
of the Union ar

IV. That thi  
Churches,—  
Union is a Rep  
to appoint,  
Pastor.

V. That if an  
the Union, the s  
separately as wi  
every such  
Represents

VI. That an  
Executive C

# CONSTITUTION

OF THE

## Canada Baptist Union.

---

That Baptist Ministers, Churches, and Associations, that apply for admission, do constitute the Baptist Union of this Province.

That in this Union it is fully recognised, that every separate Church has within itself the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put into execution the laws of Christ necessary to its own edification.

That the following are the objects contemplated by this Union:

1. To extend brotherly love and union amongst those Baptist Ministers and Churches who agree in the sentiments denominated Evangelical.

2. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular. Especially to watch over our religious rights and privileges,—to secure their permanence and promote their extension.

3. To obtain accurate statistical information relative to the Baptist Churches, Societies, Institutions, Colleges, &c., throughout this Province, and the world at large.

4. To prepare for circulation an Annual Report of the proceedings of the Union and the state of the denomination.

That this Union acts by the Ministers and Representatives of the Churches,—that the Pastor of every Church connected with the Union is a Representative *ex officio*,—and that every Church is entitled to appoint, as Representatives, two of its Members in addition to the Pastor.

That if an Association of Baptist Churches connects itself with the Union, the same privilege shall be enjoyed by such of the Churches separately as wish to belong to the Union as in the former case, and that every such Association shall be entitled to appoint two brethren as Representatives.

That an Annual Meeting be held at such time and place as the Executive Committee shall from time to time appoint, at which a

Chairman, Treasurer, Secretaries, and Committee shall be elected the ensuing year.

VII. That every Baptist Church or Association, and every proved Baptist Minister in the Province, making application for admission into this Union, shall be received forthwith, unless informed of the contrary by the Committee.

VIII. That on account of the importance of correct statistical information, every Association connected with the Union is expected to forward annually its Minutes or other account of its state; and the President of every Church connected with the Union, otherwise than through the Association, is requested to furnish some annual communication.

IX. That the omission of such communication for two successive years, after notice from the Secretary, shall be taken as a withdrawal from the Union.

X. That Annual and General Meetings of the Union are constituted by the Ministers and the Representatives of the United Churches and Associations alone, but that one or more Public Meetings may be held for the declaration of such of its transactions as may be deemed of public interest.

XI. That on account of the inevitable expenses of the Union, every Church connected with it is justly expected to contribute annually to its funds, either immediately or through the Association to which such Church belongs.

MINUTES

At Beam  
20th day of  
of the Deno  
otherwise M  
An appro  
was d  
President of  
The Meet  
which Mr. B  
were pr

W. H. L.  
B. Vrooma  
ation.

Rev. J. M. C  
Rev. J. Girc  
Shenston, G  
W. Bright, I  
G. Silver,  
Beam, and I  
ville.  
Rev. Samuel T

Rev  
Rev  
Rev  
Den

Letters were  
Cambridge.  
Armands.  
Toronto.  
Paris.  
Kingston.  
Catherines.  
Market.

Peterboro' lette  
The Chairm  
report.

I. Moved b  
That the report  
expense of the  
Committee.

Moved by M  
that this meeti  
Committee have  
onsville.

MINUTES OF THE SECOND ANNUAL MEETING OF  
THE CANADA BAPTIST UNION.

At Beamsville, and within the Baptist Chapel there, the 25th day of June, 1845, met the Ministers and other Members of the Denomination, Delegates from the various Churches or otherwise Members of the Union.

An appropriate Sermon, preparatory to the business of the Meeting, was delivered the preceding evening by Mr. Cramp, President of the Baptist College, Montreal.

The Meeting was opened with singing and prayer. After which Mr. Bosworth took the Chair. The following Members were present:—

- |  |   |
|--|---|
| Rev. W. H. Landon, and Rev. J. Vrooman, Eastern Association. | Rev. R. A. Fyfe, Toronto.               |
| Rev. J. M. Cramp, M. A., and Rev. J. Girdwood, Montreal.     | Rev. R. A. Fyfe, Newmarket.             |
| Rev. J. M. Cramp, M. A., and Rev. J. Girdwood, Montreal.     | Rev. N. Bosworth, and D. Buchan, Paris. |
| Rev. J. M. Cramp, M. A., and Rev. J. Girdwood, Montreal.     | W. Miller, and J. D. Miller, Markham.   |
| Rev. J. M. Cramp, M. A., and Rev. J. Girdwood, Montreal.     | Rev. A. Booker, Hamilton.               |
| Rev. J. M. Cramp, M. A., and Rev. J. Girdwood, Montreal.     | Rev. J. Winterbotham, Brantford.        |
| Rev. J. M. Cramp, M. A., and Rev. J. Girdwood, Montreal.     | Rev. W. H. Landon, Tuscarora.           |
| Rev. J. M. Cramp, M. A., and Rev. J. Girdwood, Montreal.     | Rev. A. Lorimer, B. A., Kingston.       |
| Rev. J. M. Cramp, M. A., and Rev. J. Girdwood, Montreal.     |   |
| Rev. Samuel Tapscott, Hope.                                  |   |

*Visitors.*

- Rev. A. Cleghorn.  
Rev. W. Hewson.  
Rev. Thomas Carryer, lately from England.  
Dennis Wolverton, Beamsville.

Letters were received from the following churches:—

- |             |                                |
|-------------|--------------------------------|
| Ambridge.   | Yonge Street, near York Mills. |
| Armands.    | Hope.                          |
| Toronto.    | Whitby.                        |
| Paris.      | Markham.                       |
| Kingston.   | Woodstock.                     |
| Catherines. | Perth.                         |
| Newmarket.  | Brantford.                     |

Steterboro' letter was received after the close of the Session.

The Chairman called on D. BUCHAN, Esq., to read the report.

I. Moved by Mr. CRAMP, seconded by Mr. LANDON.

That the report just read be adopted and printed, and circulated at the expense of the Union, and under the direction of the Executive Committee.

Moved by Mr. FYFE, seconded by Mr. WINTERBOTHAM.

That this meeting approves of the change which the Executive Committee have made in the place of meeting from Simcoe to Beamsville.

III. Moved by Mr. GIRDWOOD, seconded by Mr. BOOKER

That this Union, having at the last annual meeting expressed cordial affection towards the Baptist Union in England, very much regrets that no communication has been made to that respected influential body assuring them of the same; and now repeats the expression, with a desire that steps may be taken by the new Committee to open an immediate correspondence with that Society.

IV. Moved by Mr. LORIMER, seconded by Mr. GIRDWOOD

That another petition be prepared by the Committee for presentation to the House of Assembly, as early as may be in the next Session, entreating the House to pass an Act for the legal registering of births, deaths, and burials in Upper Canada.

V. Moved by Mr. BUCHAN, seconded by Mr. WINTERBOTHAM

That Montreal, being the Seat of Government and the place where the only organ of the Denomination in Canada is published, be the location of the Executive Committee.

VI. Moved by Mr. BUCHAN, seconded by Mr. WINTERBOTHAM

That the following be the Office-bearers and Executive Committee for the ensuing year, with power to add to their number, viz.:

Rev. J. M. CRAMP, M. A., of Montreal; *Chairman.*

JAMES THOMSON, sen., *Treasurer.*

Rev. F. BOSWORTH, } *Secretaries.*  
Rev. J. GIRDWOOD, }

COMMITTEE.

- |                     |                    |
|---------------------|--------------------|
| Campbell, Rollo     | Muir, William      |
| Dunn, John          | Reed, Thomas B.    |
| Hamilton, Alexander | Try, John          |
| Hearle, James       | Thomson, Thomas M. |
| Kershaw John        | Wenham, Joseph     |
| Macdougall, Robert  | Wetenhall, E. F.   |
| Muir, Ebenezer      |                    |

VII. Moved by Mr. WINTERBOTHAM, seconded by Mr. BUCHAN.

That corresponding Committees be formed in different parts of the Province, in order to carry out more effectually the purposes of the Union, and that the following Committees be now appointed, with power to add to their number. Any three of each committee shall be a quorum of that committee, viz.:

Eastern Townships.

- |                                |                                |
|--------------------------------|--------------------------------|
| Rev. J. Green, Sec., Barnston. | A. Alger, Eaton.               |
| Mr. Bellows, do.               | Rev. E. Mitchell, Hatley.      |
| Rev. A. Gillies, Eaton.        | Rev. T. Merriman, South Point. |

Ottawa District.

- |                                    |                               |
|------------------------------------|-------------------------------|
| Rev. W. Fraser, Sec., Breadalbane. | Rev. J. King, Rear of Church. |
| P. Stewart, do.                    | S. Tucker, Petite Nation.     |
| H. B. Wales, St. Andrews.          | Wm. Lamb, do.                 |

Leeming  
A. Macle  
Morgan  
A. Lorim  
Haines.  
Tapscot  
Hay.  
Wilkinson,  
Geo. Silver  
Beam,  
Kitchen,  
Kilborn.  
Love, Se  
Oathcart,  
J. Winterbo  
food.  
W. H. Lar  
mean Bell, Se  
I. Elliott, (br  
A. Slaght,  
J. Goble,  
VIII. Mov  
That the Rev.  
of the Serr  
lication, at th  
IX. Move  
That it be refe  
by the test  
cessing to be n  
ained by con  
preserve the  
X. Moved b  
Whereas a mur  
iversity edu  
er Canada, a  
esty's loyal s

ed by Mr. BOOKER

meeting expressed  
England, very much  
to that respected  
and now repeats  
by the new Co  
with that Society.

by Mr. GIRDWOOD

committee for present  
be in the next Session  
al registering of birds

Mr. WINTERBOTHAM

ment and the paper  
Canada is published

Mr. WINTERBOTHAM

Executive Committee  
number, viz. :—  
al, Chairman.

*Johnstown District.*

Leeming, Sec., Kemptville.	Rev. D. M'Phail, Osgoode.
A. Maclean, Osnabruck.	Rev. Robert Boyd, Brockville.
Morgan, do.	Rev. James Cooper, Perth.

*Kingston.*

A. Lorimer, Sec.	G. Davies.
Haines.	

*Newcastle District.*

Tapscott, Sec., Port Hope.	Rev. J. Horn, Monaghan.
do.	Rev. J. Gilmour, Peterboro'.
Wilkinson, do.	Rev. J. Edwards, do.

*Niagara District.*

Geo. Silver, Sec., Beamsville.	Rev. J. B. Vrooman, Queenston.
Beam, do.	Rev. A. Cleghorn, do.
Kitchen, do.	B. Shenston, St. Catharines.
Moyle Kilborn, do.	

*Toronto District.*

Love, Sec., Toronto.	D. Maitland, Toronto.
Cathcart, do.	Rev. W. Christian, do.

*Grand River District.*

J. Winterbotham, Sec., Brantford.	W. Moyle, Brantford.
do.	T. Pilsworth, do.
W. H. Landon, Tuscarora.	Rev. N. Bosworth, Paris.

*Western District.*

Man Bell, Sec., London.	Rev. D. Sinclair, Lobo.
I. Elliott, Oxford.	

*Simcoe District.*

A. Slaght, Sec., Townsend.	Rev. P. Steinhoff, Simcoe.
J. Goble, do.	

VIII. Moved by Mr. WINTERBOTHAM, seconded by Mr. BUCHAN.

That the Rev. J. M. Cramp be respectfully requested to furnish a copy of the Sermon preached by him on the evening of the 24th, for circulation, at the expense of the Union.

IX. Moved by Mr. CRAMP, seconded by Mr. FYFE.

That it be referred to the Executive Committee to devise some plan whereby the testimonials brought to this Province by individuals professing to be members of the Baptist denomination may be closely examined by competent persons, and such information obtained as may preserve the churches from the intrusion of impostors.

X. Moved by Mr. FYFE, seconded by Mr. GIRDWOOD.

Whereas a munificent endowment has been made for the purposes of university education in that part of the Province formerly called Upper Canada, designed to be equally free for all classes of Her Majesty's loyal subjects; and whereas that endowment has been

exclusively claimed and appropriated by a sect constituting a small portion of the inhabitants of this Province, therefore, Resolved

1. That the Charter by which the Episcopalians of this Province now unjustly hold the University endowment, should be so altered, and the present management of King's College so changed, as to secure for all classes of Her Majesty's faithful subjects an equal share in the honours, emoluments, and privileges of the University; which was evidently designed to be the case when its endowment was made.

2. That the Bill presented at the last Session of the Province Parliament, although more liberal than the present Charter of the University, is yet objectionable in several respects, viz., in its general principle, which sanctions the division of the endowment for the purpose of sustaining denominational Theological Schools;—in several of its minor details, as the sectarian character of the Caput, the number in the Hebdomadal Board, the requirement of a Royal Charter, the religious test, and the mode of appointing Professors.

3. That in our estimation, the most just, and ultimately the most satisfactory settlement of the so-called University question, would be founded on the following general principle:—to confine the functions of the University exclusively to the Faculties of Arts, Sciences, Law, and Medicine, giving no support whatever to Theological Professors of any denomination, but leaving each sect to support out of its own resources its teachers in divinity.

#### XI. Moved by Mr. LANDON, seconded by Mr. BOOKER

1. That the public property, to a very large amount has been, and is annually diverted from those legitimate objects to which it is right for all classes to contribute, and devoted, without the consent of the contributors, to the support and propagation of individual or sectarian views.

2. That the Clergy Reserves, consisting of no less than one-seventh of the soil of this province, although set apart at first by Royal authority for the support of a Protestant Clergy, and left at the disposal of the Local Legislature (which for fifteen years expressed its unchangeable opinion in favor of devoting them to the general good), are nevertheless despoiled to a large extent, without the consent of the Legislature or the People, but against the oft and loudly expressed wishes of the People for the endowment of fifty-seven Rectories in connexion with the Episcopal denomination.

3. That the remainder, by an act of partial and unfair legislation has been ordered to be sold, and the avails divided among several denominations of Christians.

4. That the Episcopalian body are making immense efforts to procure to themselves a proportion of the Lands instead of the avails—a measure which, should it be unfortunately completed, we do not say might prove, for a time at least, disastrous to our hopes respecting the triumph of religious liberty and religious equality in this land, as well as unjust to such settlers as are entitled to be considered purchasers of the said lands.

5. That this Union feels bound to call on its constituents and the entire denomination to resort to every constitutional method to obtain the complete abolition of these unjust and oppressive measures; and to labour calmly, patiently, and firmly to propagate among their fellow-subjects the principles of civil liberty and religious equality.

sect constituting  
 nce, therefore, *Resolved*  
 palians of this Province,  
 nt, should be so altered  
 ollege so changed, as to  
 l subjects an equal share  
 of the University; and  
 en its endowment

**II.** Moved by Mr. LANDON, seconded by Mr. W. BRIGHT.  
 That the Rev. R. A. Fyfe be requested to prepare an address to the  
 denomination in this Province, calling upon them to exert  
 themselves in the cause of civil and religious liberty, and that it be  
 printed in the *Register* and other papers under the direction of the  
 Executive Committee.

**III.** Moved by Mr. SILVER, seconded by J. BEAM, Esquire.  
 That in the opinion of this Meeting, the appropriation of any por-  
 tion of the public revenue to the support of sectarian colleges or schools  
 is entirely opposed to the principles of equitable legislation, and ought  
 to be resisted by all friends of religious equality.

**IV.** Moved by Mr. VROOMAN, seconded by D. WOLVERTON,  
 Esquire.  
 That the Executive Committee be instructed to prepare Petitions to  
 the several branches of the Legislature, on the subjects of the preceding  
 Resolutions, to be signed by the Chairman on behalf of the Union,  
 and forwarded for presentation at an early period of the ensuing  
 Session.

**V.** Moved by Mr. LORIMER, seconded by Mr. SILVER.  
 That the Executive Committee be instructed to furnish as full a  
 financial account of the denomination in the Province as possible, to  
 be appended to the Report.

**VI.** Moved by Mr. GIRDWOOD, seconded by Mr. WINTER-  
 BOTHAM.  
 That Mr. Silver be appointed to preach the Sermon at the next  
 Anniversary.

**VII.** Moved by Mr. LANDON, seconded by Mr. BUCHAN.  
 That the Executive Committee be instructed to make arrangements  
 for holding the next Annual Meeting at Toronto, or such place west  
 of the Province as shall seem most fit at the time, and give due notice to the  
 members.

**VIII.** Moved by Mr. CRAMP, seconded by Mr. WINTER-  
 BOTHAM.

That the opposition to the measure recently brought into the  
 Parliament for an enlarged appropriation of public money to  
 support the Roman Catholic College at Maynooth, Ireland, cannot but be  
 applauded by this meeting with great satisfaction, as tending to  
 open the public mind on the subject of ecclesiastical establish-  
 ments, and to prepare for the much-to-be-desired separation of Church  
 and State.

That copies of this resolution be forwarded to the Baptist  
 Convention in England, and the Anti-State Church Association.

**IX.** Moved by Mr. LANDON, seconded by Mr. FYFE.

That this Union desires to record its utter abhorrence of slavery  
 and the slave trade, in all their forms—its indignation at the degraded  
 condition in society which persons of color hold in some countries, and  
 its sympathy with the suffering slave and his suffering friends  
 throughout the world.

XX. Moved by Mr. GIRDWOOD, seconded by Mr. BOOKER

That the thanks of the Union be presented to the kind friends of  
Beamsville for the hospitable manner in which they have received  
Delegates, and that Mr. Silver be requested to convey this expression  
of their feeling to the church and congregation.

XXI. Moved by Mr. SILVER, seconded by Mr. CRANE

That the able conduct and Christian spirit of our Chairman during  
the sessions of the Union, demand our fullest approbation and our  
thanks.

XXII. Moved by Mr. LANDON, seconded by Mr. SILVER

That this meeting be adjourned to such time and place as the  
Executive Committee shall appoint

Mr. GIRDWOOD concluded with prayer.

The utmost harmony and brotherly love prevailed throughout  
the meeting.

*The Exec  
utive Com  
mittee  
June,*

our Com  
and Annu  
ality of ec  
a more ]  
more corre  
pleted by  
deficiency  
sion on th  
usted with  
the super  
acts of the  
other info  
n Associati  
siderably l  
nal churche  
rso it cann  
ation to fu  
the Union th  
he proper of  
these circu  
it in a failu  
present occ  
olved upo  
ort, it wou  
statistical det  
reas at the  
ber of chur  
ty-eight.  
the last  
your Com  
manner th  
n complianc  
mittee had  
ched by the  
subsequentl  
believe that s  
nce was n  
plet with a  
its gener  
understand

## SECOND REPORT

*The Executive Committee of the Canada Baptist Union,  
presented at the Second Annual Meeting held at Beamsville,  
18th June, 1845.*

---

Your Committee exceedingly regret that, in presenting their Annual Report, they should be under the disagreeable necessity of commencing with an apology for not being prepared to present a more perfect document, and one whose features would be more correspondent to the importance of the objects contemplated by the institution of this Society. The reasons for this deficiency are twofold: they proceed, to some extent, from carelessness on the part of the individual member of the Committee entrusted with the preparation of the Report; but, principally, from the supineness of the churches in not following out the duty of the Union by forwarding to the Committee statistical and other information. In only one instance have the Minutes of the Association been forwarded to your Committee, and in not more than a half of the letters received from individual churches has any statistical information been given. Of course it cannot be expected that a Committee will be in a position to furnish general information, unless the members of the Union themselves supply the means, by each forwarding to the proper officer the details of its own case. As any attempt under these circumstances to give statistical information would be liable to a failure, your Committee will waive it altogether on the present occasion, especially as from the late period at which it was proposed upon another member of Committee to prepare this report, it would be impossible to overtake any arrangements for statistical details whatever. It may just be observed that, whereas at the commencement of the Union sixteen was the number of churches composing it, the number now amounts to thirty-eight.

At the last Annual Meeting certain duties were imposed upon your Committee. They will now endeavour to detail in this manner these duties have been performed.

In compliance with the first and fourth Resolutions, your Committee had the Report, and the Sermon which was preached by the Rev. F. Bosworth printed, first in the *Register*, and subsequently in the form of a pamphlet. There is reason to believe that some of the objectors to the Union, to whom notice was made in the former Report, have read the pamphlet with advantage; and, so far as your Committee are concerned, its general effects have been beneficial in spreading a better understanding of our principles. It was as extensively

circulated as possible, but a few copies of it, and also of the Sermon alone, may still be had by the friends. The circular instit of publications similar to that under consideration, will be a best way of disseminating light and knowledge among the people of this Province, on the evils of ecclesiastical encroachments and priestly domination. But your Committee would remind the members of this Society, that such a circular—if we cannot be maintained without a supply of money. Any that a small stated contribution from each church in the Province would afford a sufficient amount for the purpose.

In endeavouring to carry out the objects contemplated in the third Resolution, your Committee, at their meeting on the 10th of October last, instructed the Corresponding Secretary to refer to the English Baptist Union, in compliance with the spirit of that Resolution, and to enclose a copy of the Report on the Sermon already referred to. Your Committee have extremely an ingly to regret that this has not been done. They suggest the propriety of fresh instructions being given to their successors in office.

The next Resolution imposing any direct duties on the Committee, was that relating to King's College at Toronto. As soon as Parliament was convened, copies of the Petition which was adopted on that subject were forwarded to the honourable Adam Ferrie for presentation to the Legislative Council, and to Mr. J. H. Price, M. P. P., for presentation to the Assembly. Replies were received from these gentlemen stating their presentation in the respective Houses.

When the bills relating to the amendment of the Charter of King's College were introduced into Parliament, your Committee, as soon as possible, met for their consideration. Two Resolutions were passed and immediately forwarded to Montreal, but arrived there long after the measure had been disposed of for the Session. As the measure is one of great importance, and as it is now fairly before the public, moreover, the meeting of Committee at which it was considered was a very small one, your Committee would recommend the bills be taken into consideration by the Union itself.

We have now arrived at a very important crisis in the history of this Province. A measure is now before the people, affecting their dearest rights, which much exceeds in the liberal result of its provisions what was generally expected from the measure from whence it emanated. By proper exertions on the part of those who have been hitherto aggrieved, and their representations, that which is beneficial may be carried into effect and that to which we object may be expunged or materially modified. Every thing tends to encourage us in the measure. The delay which, by a combination of influences, was objected to by the opponents of the measure, so far from proving prejudicial, as was by many anticipated, is likely to prove entirely advantageous. Look at the measures which have lately been

s of it, and also opposed by the Ministry in Britain for the promotion of friends. The circular institutions in Ireland. Read the speeches of Sir James consideration, will beham and Sir Robert Peel, explanatory of their designs, and knowledge among say if the exclusive party here can have much prospect of ecclesiastical encroachments in their opposition to the amendment of the Charter of your Committee was College at Toronto. No! if we are only true to our—that such a circular—if we will only consent to exert ourselves with half the ply of money. Alas! that our opponents display—the day is ours.

Church in the Province, has, no doubt, been often observed how much weight the ignorant party can bring to bear on any particular measure

objects contemplated affects their interests, and how puny are the efforts of e, at their meetings who are as deeply interested on the other side. The ling Secretary to set of this simply is, that on the one hand there is thorough iance with the spirit of organization, and a sinking of all minor differences for the py of the Report accomplishment of one great object; while, on the other side, ommittee have expressed an almost total want of organization, and the indul- n done. They were of a miserable jealousy, which acts as an extinguisher ns being given on all active, general, or concentrated exertion. If our

direct duties on the operation, we flatter ourselves that we could bring an s College at Toronto of force into the field, on any necessary occasion, of copies of the Petition no denomination need be ashamed.

forwarded to the next subject, in the order of the Resolutions of last the Legislative Council, to which it is necessary for your Committee to ad- or presentation to us, the change of the place of meeting from Simcoe to om these gentlemen place. The tenth Resolution apparently made it impera- ve Houses.

ment of the Charter at Simcoe; but in the course of the year circumstances arliament, your petition occurred, in connexion with the church in that place, air consideration, in the opinion of those most conversant with the details, ediate forward it highly inexpedient that the meeting should be held he measure had. The reasons for the change will be stated verbally, and easure is one of the be for the Union to say whether the Committee have before the public with prudence or have been culpable in so palpably which it was carried from their instructions.

could recommend only other subject relates to the Resolution for peti- he Union itself. The Parliament for the establishment of a register of births unt crisis in the months. Such a Petition was prepared and forwarded, and ore the people, passed at an early period of the Session, but without any eeds in the liberal result further than favorable notices in the organs of erted from the great Methodist and Baptist denominations. It will be for the exertions on the part to determine whether they will renew their application. red, and their petition measure is very much wanted, and would not involve e carried into a difficulty in being brought into operation.

ounged or matured. Our Committee have now rendered their account of the age us in the committed to them for the past year. None can be more luences, was obvious than they are of the inefficient manner in which rom proving their duties have been fulfilled. This inefficiency, however, kely to prove that entirely proceeded from neglect. They have endea- ich have lately in some instances to work out the views of the Union



have felt themselves too far from the pole, with benefit to that channel, and constituents to do agencies. They government. In year, they have s to operate on all the haste th views in the hand and four weeks fr sure, and until, the Session. ulties, arising fr Committee to co cessors be appoin disbursements fr own to the pres committee wo er exertions on th of the Union. r Committee; g more to do it w receipts in the Tr s do not appear ed without delo romoted without what he can, a A great deal influence. A li en the whole lun on. What is ntiment or of co ) but union of denomination a mmunion, or ch matters in wh many of those j ions, which are nd (without in rces in opinion unity of imper aracter and in ich we do not ained. Whato be, "Peace palaces." Let

and to the injunction to "pray for the peace of Jerusalem," then we shall reap the benefit of the promise attached to "They shall prosper that love thee."

CANADA BAPTIST UNION in account with W. E. BUCHAN.

	Dr.
paid for Printing, per Rev. W. H. Landon.....	£1 7 8
Balance in hand .....	0 10 0
	£1 17 8

	Cr.
Cash received from Mr. M'Connell.....	£0 1 3
... .. Mr. Pillsworth.....	0 5 0
... .. Mr. Rees .....	0 5 0
... .. Mr. D. Buchan, for Paris.....	0 5 0
... .. Mr. Carryer .....	0 3 11
... .. Mr. Carnaby .....	0 1 3
... .. Mr. Burtch, for Woodstock.....	0 5 0
... .. Mr. Wilkinson .....	0 1 3
... .. Mr. Silver, for Beansville .....	0 5 0
... .. Mr. Booker .....	0 5 0
	£1 17 8

	Dr.
29. To paid R. Campbell, per Rev. F. Bosworth...	£0 10 0
4. " paid Mr. Lemon for Printing.....	0 15 0
28. " paid Postages from Brockville, Simcoe, St. Thomas, &c.....	0 5 8½
27. " paid R. Campbell for printing Report .....	3 10 0
Balance on hand .....	5 5 6½
	£10 6 3

	Cr.
By Balance ..	0 10 0
26. " Cash received from Mr. James Thomson...	0 5 0
... .. Beansville .....	0 6 10½
... .. Whitty .....	0 8 1½
... .. Peterboro' .....	0 10 0
... .. Montreal .....	0 10 0
... .. Pickering .....	1 8 9
... .. Paris .....	0 15 0
... .. Hope .....	0 6 3
... .. Bloomfield .....	0 6 3
... .. Yonge Street .....	0 5 0
... .. Toronto .....	0 10 0
... .. Peterboro', per Mr. Gilmour .....	0 15 0
Collection at Montreal, £4, less 10s. previously acknowledged .....	3 10 0
	£10 6 3

CANADA BAPTIST UNION *in account with* W. E. BUCHAN

1845.			
Feb. 26.	To paid Postage to Montreal.....	£0	1
	... .. from Toronto .....	0	0
June 22.	To Balance .....	6	3
		£6	3
	By Balance on hand .....	5	8
March 10.	" Cash from Toronto .....	0	10
June 19.	" " Whiby Church.....	0	10
		£6	8

E. E.

W. E. BUCHAN, TREASURER

the view  
 es, and  
 Annual Mee  
 sufficient  
 ublic. Ou  
 depends mor  
 upon the di  
 eathers who  
 se.

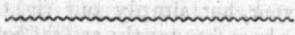
We, there  
 he movemer  
 The denomi  
 control our l  
 their sinister  
 possessed of  
 would do hor  
 power in thei  
 mas, they ha  
 the state, bu  
 property. A  
 have obtained  
 stances these  
 advances on t  
 the last Sessi  
 effort to obt  
 portion of the  
 most injuriou  
 Should they c  
 liberties woul  
 industrious s  
 man, and the  
 the noble end  
 College. Th  
 be shown eve  
 of Toronto.  
 these endowm  
 ing chart  
 public of l

with W. E. BUCHANAN

.....	£0
.....	0
.....	6
.....	£6
.....	5
.....	0
.....	0
.....	£6

### ADDRESS

To the Friends of Civil Liberty and Religious Equality in Canada.



£6

The views set forth in the resolutions on the Clergy Reserves, and the University of King's College, passed at the Annual Meeting, may not be new to you; yet we deem them of sufficient importance to be brought once more before the public. Our prosperity, both as citizens and as Christians, depends more upon the proper appreciation of old truths than upon the discovery of new ones. Indeed they are the best teachers who bring out of the treasury old things as well as new.

CHAN, TREASURER

We, therefore, earnestly invite your attention once more to the movements of those who would infringe upon our liberties. The denomination who are making the strongest efforts to control our liberties, possess great advantages for carrying out their sinister aims. They are perfectly organized—they are possessed of a oneness of aim, and a firmness of purpose, which would do honour to a better cause. They have already great power in their hands. By sacrificing everything to their selfish ends, they have obtained not only great political influence in the state, but also possession of a great amount of public property. At every Session of Parliament, heretofore, they have obtained some advantage for themselves. In some instances these advantages have been trifling, yet they were advances on the previous favours conferred on this sect. In the last Session of Parliament the Episcopalians made every effort to obtain a new favour, viz., the *sole* control of that portion of the Clergy Reserves which was most unwisely, and most injuriously for the public interests, allotted to them. Should they obtain their requests in this respect, the public liberties would be yet further endangered, and a number of industrious settlers greatly injured. They long ago seized upon, and they have in a most unrighteous manner squandered, the noble endowments of King's College, and Upper Canada College. These belong undoubtedly to the public, as might be shown even from the convictions of the Episcopalian Bishop of Toronto. He could not obtain the exclusive control of these endowments even from the bigoted George IV., until by a voting chart he made it appear that the Episcopalians were the *public* of Upper Canada. This clearly indicates what were

the Bishop's convictions on the point. If these endowments did not belong to the public, but to the Episcopalian sect, the Bishop had no occasion to stain his soul with the enormous falsehoods by which he tried to prove that there were none in Upper Canada but Episcopalians.

Hence, in requiring that the Clergy Reserves should not be so used as to interfere with any of the civil or religious institutions of the community, and that the public institutions of the country should be entirely freed from sectarian influences, we are asking no favour, but simply our right. We are aware that this right has been frequently sought before, although it has not yet been granted. This of itself is a reason why we should make an application for it. We do so now under favourable circumstances. Our claims have virtually been conceded by the Provincial Parliament, and the spirit of legislation in England is in favour of liberal measures. The measures of those who were once so exclusive, in reference to education in Ireland, must have a favourable influence on the country. It now remains for us to press our claims in an earnest and united manner, once more, upon the attention of the Provincial Parliament. We say in an earnest and united manner, for, to our misfortune and shame, the professed friends of equal rights and privileges have been lacking in righteous zeal which our cause should inspire. We have been lacking in that unity and perseverance which are essential to the accomplishment of any great object.

Allowing minor considerations, presented in most instances by our enemies to distract our attention, we have lost sight of the noble object at which we should ever aim. Our aim is secure for our country the blessings of free institutions, perfect religious equality so far as Government is concerned, of freedom to worship God according to our consciences, of freedom from being OBLIGED to give either directly or indirectly, our personal property, or the property of the State, the support of any religious system whatever.

The present appears to us a favourable time to reiterate our claims, to arouse ourselves to the full realization of the magnitude and importance of our object. Our native country, the country of our adoption, is yet young. Its institutions are only forming. All the elements are, as it were, fused, and soon will they be cast into the mould to receive their permanent impression. Let us see that the image and superscription which these institutions shall wear, will be such as our children will delight to contemplate when we shall have passed off this stage. Who can calculate the miseries or the blessings which may be made permanent to generations yet unborn, through our wise and energetic efforts, or criminal apathy, at the present time.

Let us, learning a lesson from our enemies, keep our eyes steadily fixed upon the goal at which we wish to arrive, and success will certainly attend our efforts.

If these endowments, this great matter the interests of all classes and denomi-  
 nations who love liberty in its widest and most exalted sense,  
 and with the enormous We are alike interested in being kept free from the  
 burden of a State church. We are alike interested in  
 securing for ourselves and for our sons an equal share in the  
 honours, and emoluments of the publicly endowed  
 institutions of our land. Why then should we not unitedly and  
 earnestly seek to obtain these worthy objects? As lovers of  
 religion, as lovers of our common country, we should  
 be united in this struggle, and never fold our arms till the great  
 object before us, although for perfect civil liberty and religious equality be de-  
 feated, why we should again in our favour.

Now under favour we would secure this "consummation devoutly to be  
 wished" we must let our representatives know our views and  
 the spirit of legislation. They may have heard them before, but it will be  
 necessary to stir up their minds by way of remembrance.  
 We must watch every movement of the foe, and hold ourselves in  
 readiness to petition or to take any other means which may  
 be necessary. At the next meeting of Parliament, inform our representatives  
 upon the attention that we expect from them. Let us make known our views  
 in earnest and unequivocally but boldly, in the language of men who feel on  
 the subjects, and who feel that they are in the right. Should  
 our course be pursued promptly and unitedly, we venture to  
 predict that attention will be given to our just demands.  
 We have no doubts of freedom and religious equality in Canada! dangers  
 are hovering over you, yet the times are such that, by a  
 united effort on your part, the clouds of danger may be swept  
 away from our horizon forever. The accomplishment of this is an  
 aim. Our aim is worthy of a great effort. *Will you put it forth?*

free institutions  
 Government is concerned  
 our consciences—  
 either directly or indirectly  
 of the State  
 ever.

time to reiterate  
 organization of the  
 native country.

Its institutions  
 it were, fused,  
 give their permanent  
 and superscription  
 such as our children  
 have passed off  
 the blessings which  
 yet unborn, through  
 national apathy, at

nies, keep our  
 wish to arrive,

livered at 1  
Union, at J  
Rev. J. M.  
Montreal.

So the wi  
nth Elul, in  
our enemies  
and these th  
they perceiv  
A. vi. 15, 16

the temple  
a worship  
on up thei  
the Persia  
the station fi  
may led th  
importance in  
the restore  
at when N  
no of his  
ely affect  
then down  
chemiah wa  
tained pern  
the authority  
he haste  
children, enc  
eration of  
erous meas  
on of thei  
rity and fi  
ay?"

The enterp  
ified wit  
only connec  
Ve also, as  
prise of no  
eration of  
Saviour.

## A SERMON,

Delivered at the Second Annual Meeting of the Canada Baptist Union, at Beamsville, Canada West, June 24, 1845. By the Rev. J. M. CRAMP, A. M., President of the Baptist College, Montreal.

---

"So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. And it came to pass that when our enemies heard thereof, and all the heathen that were about us, these things, they were much cast down in their own eyes, they perceived that this work was wrought of our God."—*Nehemiah* vi. 15, 16.

The temple had been rebuilt, and solemnly dedicated to the worship of God. A considerable number of Jews had taken up their residence in Jerusalem, under the sanction of the Persian monarch, but had hitherto endured much persecution from the Samaritans and others, whose deadly enmity led them to employ all the means of vexation and annoyance in their power, and to seek the extermination of the restored tribes. Their efforts had so far succeeded, that when Nehemiah instituted inquiries respecting the state of his native land, he received information which deeply affected him. "The walls of Jerusalem were broken down, and the gates thereof burned with fire." Nehemiah was a true patriot, and could not rest till he obtained permission to repair to the scene of desolation, and authority to rebuild the ruined walls. Having secured this, he hastened to the spot, assembled his desponding brethren, encouraged them to co-operate with him in the restoration of the city, and adopted such prudent and vigorous measures, that in spite of the intrigues and opposition of their enemies, "the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days."

The enterprise in which Nehemiah was engaged was justified with the peace and safety of Jerusalem, and closely connected with the prosperity of the cause of God. We also, as Christian reformers, are engaged in an enterprise of no small moment. Our professed object is the restoration of the walls of the spiritual city, the church of our Saviour. In carrying on this great work we may

derive profitable instruction from that portion of the sacred history which is now before us, and may copy, with advantage, the example of Nehemiah.

I. Let us consider THE UNDERTAKING IN WHICH WE ARE ENGAGED.

The Christian church, at the time of its establishment, was beautiful and glorious. It was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The truths of the gospel were understood and enjoyed. Spiritual happiness shined in its lustre on the community. Believers cultivated "meekness and gentleness of Christ," and "fruit of righteousness" were produced, "to the praise and glory of God." Jews and Gentiles ceased to strive, uniting in fellowship, and seeking each other's good. Full obedience to the laws of the Saviour was rendered. A simple form of government prevailed, admirably adapted to promote union and preserve purity. A spirit of enterprise invaded the whole body. In those days, men "lived as of the Lord." The church was "fair as the moon, clear as the sun, and terrible as an army with banners."

But disastrous changes soon took place, affecting the entire frame-work of Christian society, and issuing in a worse than Babylonish captivity. Corrupting influences were in operation even in apostolic times. They were partially held in check by persecution, but exerted a tenfold power when persecution ceased. Truth was supplanted by trifles, or neutralised by human tradition, and "weapons of faith" yielded to superstitious observances. Diversities of opinion were counted as heresies. Instead of argument and prayer, the apostolic "weapons of warfare," professed Christians resorted to new methods of attack and defence altogether opposed to the spirit of the gospel. Heresies were at first cursed—then cudgelled—and afterwards additional power was obtained, imprisoned, banished, or put to death. True piety fled from such scenes. Scriptural churches were rarely to be found; they were scattered abroad and driven into corners. For many centuries the city of God lay in ruins. Angels gazed and wondered, Devils triumphed. The people of the Most High, and sad, wept, and prayed, and waited, and as they mournfully watched for returning day, exclaimed, alas! in unbelief, "Arise, O Lord! how long?"

At length the morning came. After a long season

portion of the sacred writings, which were, by the labours of the Albigenses, Waldenses, and other sects, forgotten principles were gradually brought into remembrance. The sun arose again at the Reformation. Then, truth was restored to its place, spiritual worship began to re-appear, and partial attempts were made to invest Christianity of the cumbersome trammels which selfish or interested men had invented. In this great work, Reformers employed their talents and energies, according to the light which they respectively received, with great zeal and various success. By common consent, Jesus Christ himself occupies the first place. Next to him, on the continent of Europe, was Zuingli, whose spiritual light was clearer than that of the German Reformer. William Tyndall was "the apostle of England." John Calvin poured a flood of light on theology, and excelled his contemporaries as an expositor of Scripture. Luther, Latimer, Knox, and others, in Great Britain, boldly unveiled the abominations of the Papacy, set forth the evangelical doctrine, and strove to reinstate the authority of the word of God. They were not permitted to reap the full reward of their labours. The restoration of the place, affecting the papacy put an end, in most instances, both to their industry, and issuing in their lives. But the tide had set in, and no corrupting influence could stop its course. The Puritans followed the times. They reformed, and the Nonconformists succeeded the Puritans, but exerted no disentangling truth from error, and pursuing their path with a full resolve to abide by the decisions of Scripture, and Scripture only, and to admit nothing, in faith or practice, for which a divine warrant could be adduced. Instead of arguing, they professed warfare," professing attack and defence of the gospel. Here, and afterwards, isoned, banished, and scenes. Scripture they were scattered many centuries ago, and wondered at the Most High, aided, and as he, exclaimed, after a long season?

which has been done. Yet the work is but imperfectly accomplished. Additional reforms are needed in almost every direction. A large portion of Christendom is in error to the present day. Soul-destructive notions, such as baptismal regeneration and the like, are still held by the majority of those who are called Christians; child-baptism is in high repute; and certain forms are used to be endued with a kind of virtue or magical power, after the manner of heathenism. What is worse, we are endeavouring to diffuse the spirit of tyranny, to exercise lordship over the servants of God. The dangerous alliance of Church and State, which was first consummated in the reign of Constantine, and has spread

bloodshed and devastation wherever it has been established, continues to exert a mischievous influence and to impede the progress of pure Christianity. It is an enormous dead-weight on the chariot of the gospel. The final victory of the just cause cannot be achieved till it is removed out of the way.

Behold, then, the undertaking in which we are engaged. Our object is, to complete the Reformation so happily begun in the sixteenth century. The Reformers contented themselves with lopping off the great branches of the parasitic tree of superstition and tyranny. For our part, we shall not be satisfied till we have hewn down its trunk, and torn from the soil the last fibres of its roots. All our operations tend to this blessed issue. In this enterprise we are united with the servants of God of every evangelical denomination. It is cheering to know that the cause steadily advances. Truth is widely diffused. Sound views of Christian worship and church government are being propagated with great zeal, and enforced by arguments that defy refutation. Corruptions and abuses are being sparingly exposed. The efforts of the foe are carefully observed, that new attempts at encroachment may be met with firm resistance, and that all advantages gained may be fully secured. The spiritual army daily increases in numbers; and the watch-word of the host is, "The sword of the Spirit, and the power of God."

## II. We proceed to point out THE METHOD OF PROCEDURE TO BE ADOPTED.

It is essentially necessary, in seeking to promote the cause of God, that there should be a devout adherence to the divine plans, and an obedient regard to divine laws. The work of mercy, under the gospel dispensation, is to be tried on by means of the truth, faithfully dispensed by preachers and servants of the Redeemer, and applied to the heart by the Holy Spirit. We have no encouragement to expect success in any other way. All our arrangements must tend to the "manifestation of the truth." This being premised, some practical hints may be offered, illustrative of the policy which proved so successful at the period of Jewish history to which the text refers.

There must be *general observation*. Before Nehemiah began to repair the breaches in the city wall, he surveyed it in every part. "I went out by night," he says, "and viewed the gate of the valley, even before the dragon well, and the

It has been established, and to improve the port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went out to the gate of the fountain, and to the King's pool; but there was no place for the street that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned," *Isa. ii. 13—15.*

Reformers contend it is very desirable to obtain accurate and comprehensive knowledge of the state of society in the district assigned to our labours, and of existing operations both there and in other parts. We shall thus discern more clearly where our efforts are chiefly wanted, and how they may be most appropriately employed: otherwise, we may fall into the common mistake, that the most destitute places should always be first supplied; whereas it will often be found more expedient to imitate the invader, who seizes and secures the strongholds and fortified towns, knowing that when these are secured the whole country is open to him. We must beware of partial views and impulses. A good cause may be greatly damaged by rashness. First impressions are not always the best. He who puts forth all his strength in a furious onslaught may be compelled to learn the lesson of defeat, and to admit that valour requires to be restrained by prudence. Even error and sin may be sometimes indirectly assailed with great success. A skilful attack on the weakest points may open the way to the citadel, and secure an easy conquest.

**METHOD OF PROMOTING** There must be *universal employment*. All classes engaged to promote devout adherence to the rebuilding the walls of Jerusalem. The priests and to divine law a noble example, and the people willingly followed. dispensation, is Eliashib the high priest rose up with his brethren the y dispensed by priests, and they builded the sheep gate; they sanctified to the heart by and set up the doors of it." "Next unto him repaired nent to expect Azbriel the son of Harhaiah, of the goldsmiths. Next rements must be to him also repaired Hananiah the son of one of the his being premises theothecaries, and they fortified Jerusalem unto the broad illustrative of wall." "After him repaired Malchiah the goldsmith's son, a period of Jerusalem to the place of the Nethinims, and of the merchants, ever against the gate Miphkad, and to the going up of the Before Nehemiah's. And between the going up of the corner unto wall, he surveyed the sheep gate repaired the goldsmiths and the merchants." ht," he says, *Neh. iii. 1, 8, 31, 32.* In the church of Christ a similar dragon well, and course must be adopted. Every believer can do some-

thing for the good cause. The gifts of the Spirit are intended for use, not for ornament or show. "As every man hath received the gift, even so minister the same to another, as good stewards of the manifold grace of God." I Pet. iv. 10, 11; Rom. xii. 4—8. Some are qualified to preach the gospel; others, to instruct the young; others, to console the afflicted: here is wealth—it must be put into the Lord's treasury; there is genius—it must be consecrated to the cross. Jesus says to all his disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John xv. 16.

There must be *division of labour*. The work should be apportioned according to the skill and ability of the workmen. As in restoring the fortifications of Jerusalem, one party undertook to repair a tower, another was for a wall at a breach, and a third at a gate, each being engaged in the work which best suited his qualifications and resources, so it must be in the church. Next to the evil of doing nothing is that of attempting to do every thing. Wisdom lies in rightly estimating our capabilities, and taking each in its proper place. All varieties of mind may be employed in the cause of God, and no gift is bestowed in vain. "God gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "God hath set the members every one of them in the body, as it hath pleased him. The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you."—Ephes. iv. 10, 11; I Cor. xii. 18—21.

Let us not forget, however, that our zeal for reformation may require, in the first instance, a personal application. The sacred historian instructively states respecting several individuals that they repaired "over against their houses."—Neh. iii. 23, 28, 30. In vain shall we declaim against evil tempers and habits, or urge to greater activity in the work of God, if we ourselves may be justly accused of inconsistency or sloth. "Thou that teachest another, teachest thou not thyself?"

Once more. There must be *cheerful diligence*. Nehemiah informs us that "the people had a mind to work."—chapter iv. 6. That was the secret of their success. A fitful zeal is precarious, and cannot be depended on.

fts of the Spirit  
show. "As e  
minister the same  
 manifold grace of G  
Some are qualifie  
t the young; oth  
th—it must be  
genius—it must  
to all his discip  
ve chosen you,  
bring forth fruit,  
xv. 16.

The work sho  
l and ability of  
ations of Jerusa  
; another was fo  
h being engaged  
ations and resour  
to the evil of de  
ry thing. Wisa  
ies, and taking  
may be employe  
ved in vain. "A  
phets; and so  
achers, for the p  
e ministry, for  
d hath set the m  
as it hath plea  
nd, I have no n  
, I have no nee  
8—21.

ir zeal for ref  
ersonal applica  
respecting sever  
ainst their hou  
e declaim agai  
ter activity in  
justly accused  
teachest ano

l diligence. N  
a mind to wor  
their success.  
depended on.

said of Hezekiah, that "in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."—2 Chron. xxxi. 21. Persevering diligence can only be sustained by evangelical motives. If we give or act because others do the same, we shall soon faint. But if "the love of God is shed abroad in our hearts;" if we set before us the example of Christ, and consider him that endured such contradiction of sinners against himself;" if we view the state of fallen man in the light of Scripture; and if we stedfastly believe the promises of blessing and success—promises abundantly confirmed by the history of the church—our hands will be strong for labour—our hearts will be emboldened and comforted—and a sense of the divine presence and approbation will constantly animate to new exertions. "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hand be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."—Zeph. iii. 16, 17.

### III. We must now contemplate THE OPPOSITION WHICH MAY BE EXPECTED.

The cause of Christ has been opposed from the beginning. In the first years of its history, ungodly men, "breathing out threatnings and slaughter," sought to crush the rising novelty, that they might indulge their lusts and serve the devil without rebuke. When this measure failed, "cunning craftiness" was employed, to corrupt the pure and secularise the spiritual, and succeeded to a melancholy extent. Nothing but the power of the great Head of the church could have preserved her from extinction. She has been preserved, and is now undergoing reform. The work of restoration, as we have already seen, is begun. But many cling to long-standing abuses, and refuse to receive instruction; others would quash inquiry; those who cannot argue, or are so disingenuous that they will not confess themselves defeated, are not ashamed to revile; and numbers who differ among themselves on important points can unite in resisting reform.

*Open violence* characterised the opposition of ancient times. See Nehemiah iv. 7—12; Heb. xi. 36—38. We hear but little of it now, except in Italy and Austria, and some other Roman Catholic countries, where Protestant

travellers are deprived of their bibles and devotional books, and efforts to diffuse Protestant principles are visibly prevented; and in Denmark, where children are torn from their mothers, and carried off to the churches to receive what is called Christian baptism, but which their parents, being Baptists, conscientiously regard as an unchristian ceremony. In England, too, petty modes of annoyance are often resorted to by men of wealth and power, and severe privations and losses are endured in consequence; but these sufferings are not inflicted by the authority of law; they are cases of individual oppression, contrary, indeed, to the spirit of the constitution, but which, unhappily, it is very difficult to find a remedy for.

*Ridicule* is a favorite weapon. "Sanballat," says Nehemiah, "spake before his brethren and the army of Samaria, and said, 'What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heap of the rubbish which are burned?' Now Tobiah the Ammonite was by him, and he said, 'Even that which they build, if a fox go up, he shall even break down the stone wall.'"—chap. iv. 2, 3. The advocates of worldly power and patronage, accustomed to connect Christianity with human legislation, and the pomp and circumstance of authority, are unable to sympathize with the friends of apostolic simplicity. Engrossed by carnal views, they mock the servants of God, and "speak evil of those things which they know not." Ignorant as they are of divine agency, or perhaps disposed to deny it, they laugh at the expectations of the pious, mistaking faith for fanaticism, and treating spiritually minded Christians as visionaries and enthusiasts.

*Temptation* is another form of resistance to truth. It was practised on Nehemiah. "Sanballat and Geshem sent unto me saying, Come, let us meet together in some one of the villages of the plain of Ono. But they thought to do me mischief. And I sent messengers unto them saying, I am doing a great work, so that I cannot come down: why should the work cease whilst I leave it alone to come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner."—chap. vi. 2—4. If by any means, or on any pretext, they can divert us from the great object, or induce us to cease from labour, our enemies gain their ends.

Christian activity that they fear, and especially that activity which employs direct efforts for the destruction of those systems and the conversion of souls. Our energies are not expended in frivolous controversies without exception: but if we determine to be faithful to duty and conscience, we may expect that strenuous endeavours will be made to check our progress or "beguile of our reward."

When other measures fail, recourse is had to *calumny*. Will ye rebel against the king?"—Neh. ii. 19. This is an old device. Though it has been exposed again and again, it is still employed, and frequently with powerful effect, to influence the ignorant and bigoted. Others will not allow themselves to be cheated. They are willing to acknowledge that devoted loyalty to the Sovereign, in all civil matters, is perfectly compatible with the refusal to admit the spiritual authority of that Sovereign or of the hierarchy which is appointed by the Crown. They know that by the Act of Toleration, and the repeal of the Test and Corporation Acts, dissent is legalized in Great Britain, and that dissenting ministers are permitted to address the monarch on the throne, and are received on such occasions with the same ceremony as the magistracy of the first city in the realm; while in this Colony, in theory at least, all are on equal terms. And further, those who are acquainted with English history have not failed to observe, in the rebellions of 1715 and 1745, Dissenters fought in the House of Brunswick, when Episcopalians were ranged in the ranks of the Pretender.

There is another calumny which requires to be mentioned, on account of its mischievous tendencies. We refer to the fable of the Apostolic Succession. Those who have not been ordained by the imposition of Episcopal hands, the hands of such as can trace or pretend to trace their succession from the apostles, are branded as deceivers, and these ministrations are therefore without validity. In approaching this subject, it is difficult to restrain our indignation. Yet perhaps we should deal with it rather in sorrow than in anger. For is it not to be deeply deplored that men, who cannot shelter themselves under the plea of ignorance, should allow their minds to be influenced to such a degree by the spirit of party as to proscribe and condemn their brethren, whose labours have been manifestly directed to the good of souls, and whose spiritual qualifica-

tions for the ministry cannot for a moment be doubted. Who can but lament that persons assuming to be the authorised interpreters of the sacred-writings should egregiously misapprehend their meaning? How crude and imperfect must be their views of the Christian dispensation! How little can they know of the spirituality of the Kingdom of Christ!—When will men learn that it is not a human appointment, but divine preparation, that qualifies for the ministry of the gospel? “Faithful men, able to teach others,” are Christ’s ministers, whether they are acknowledged by their fellow-servants or not.\*

It may be asked, How shall we deal with the opposition? How shall we prevent its success? A few hints may be offered in reply to these questions.

*By prayer and watchfulness.* “We made our prayer unto our God, and set a watch against them,” Neh. ii. 18. Whatever means it may be wise and scriptural to adopt, prayer and watchfulness are still essentially necessary. We are too apt to forget the privilege of the church in this respect, and to act as if we doubted the efficacy of prayer. Our enemies may overmatch us by guile; their activity may create perpetual vexation; power and authority may be on their side: but if we are the servants of Christ, God is for us, and then “who can be against us?” He who has the hearts of all men in his hand, who, in answer to the prayers of David, Hezekiah, Daniel, Nehemiah, and other saints, wrought deliverances so glorious, will again work wonders on behalf of his cause when his people learn to “pray in faith, nothing wavering.”

*By perseverance.* It mattered not to Nehemiah whether his enemies adopted, or under what pretence, however plausible, they sought to hinder the prosecution of the enterprise in which he was engaged. He was not to be deterred: “I am doing a great work, so that I cannot come down.” He was not terrified: “Shall I fear to whom such a man as I flee?” Let us imitate his example. We shall lose much time and labor if we turn aside to chase every snarling cur that chooses to bark at us. Let him bark on, but let us mind our work.

\* We wish there were no *Baptist Puseyites*. Some of our brethren attach so much importance to a particular form of Ordination, that they expose themselves, and justly, to the charge of Puseyite extravagance. Let them beware of consequences. They are much more Popery than they imagine.

moment be doubted. *Union.* We have already observed that all parties  
 assuming to be the only ones entitled to rebuild the ruined walls of Jerusalem. Op-  
 l-writings should be bound more closely together, and led them  
 union? How can we concert such measures for the defence of their common  
 the Christian dispensation as tended to secure ultimate success. The nobles  
 of the spirituality cooperated with the common people; persons of all trades,  
 men learn that it is a duty and professions, offered their services; none claimed  
 ration, that qualification. Some bare burdens; others built the wall;  
 faithful men, able and party handled the weapons of war; all were in  
 , whether they were, and all united to repel it.

s or not.\* We must act in the same manner. Uniformity of  
 al with the opposition is not to be expected, but unity of effort is per-  
 cess? A few highly practicable, and much to be desired. In the defence  
 ions. Religious rights Christians of various denominations have  
 We made our prayer accustomed to act together in the Mother Country,  
 at them," Neh. iii. manifest advantage to the cause. How much more  
 scriptural to admit may those who belong to the same denomination  
 essentially necessary unite their efforts! What though there exist among  
 e of the church certain differences of opinion? Those differences, it is  
 ted the efficacy acknowledged on all hands, do not affect Christian charac-  
 us by guile; they Why should they be allowed to stand in the way of  
 on; power and united exertion for the attainment of objects in which the  
 re are the servants denomination is interested? If the union for which  
 who can be agreed head involved any compromise of principle, we would  
 en in his hand, and advocate or recommend it. But it is wholly un-  
 , Hezekiah, Dan necessary to prove that no such compromise is to be  
 eliverances so great, since it must be evident to all who take the  
 ehalf of his cause to consider the subject, that union for the accom-  
 nothing wavering ment of any given purpose, in regard to which the  
 o Nehemiah who agree, is entirely compatible with diversities of  
 er what pretence on other points, not affected by that movement.  
 er the prosecution this be universally admitted. In reference to alleged  
 ed. He was differences, agreeing as we do in all that is essential, let  
 t work, so that we bear with one another, as fellow-servants of the same  
 rified: "Show to whom only we are accountable. And let us  
 his example. We are to act as one body, for the preservation of our  
 n aside to chastise common rights and privileges, and the maintenance of  
 at us. Let his equal equality in every part of this Province. United  
 shall be too strong for our foes:—divided—they  
 laugh us to scorn"—and we shall deserve it.

Some of our brethren. In the last place, we ask you to contemplate THE  
 of Ordination, the RESULT BY WHICH OUR EFFORTS WILL BE  
 e of Puseyite ex- MINED.  
 hey are much near

the success of the Jews we recognize the faithful-

ness of God to his promises. He had said to Jerusalem, "Thou shalt be built; and to the temple, Thy foundations shall be laid." Isa. xlv. 28. The accomplishment of this word was brought about in such a way as to convince the beholders, both friends and foes, that the deliverance was not from man, but from God.

This is the ordinary method of divine operation. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted." Isa. ii. 11.

It was exemplified in the return from the Babylonian captivity. "Then said they among the heathen: The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."—Ps. cxxxvi. 1—3.

It was acknowledged in Apostolic times. The letters of the apostle Paul are full of this sentiment. That man always confessed, with the deepest humility, his dependence on divine power, and ascribed to God the glory of success. "I have planted; Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase?" 1 Cor. iii. 6—7.

Similar illustrations might be adduced from the history of the church. Ecclesiastical history is a running commentary on our text. The annals of the Reformation in the sixteenth century, and of Missionary enterprise during the last fifty years, furnish striking instances of those extraordinary interferences on behalf of the cause which baffled human calculation, confounded enemies, gladdened friends, and compelled all to say, "This is the finger of God."

We are engaged in the work to which Apostles, Martyrs, and Reformers devoted their best energies. Ultimate success is sure. Primitive Christianity must be restored. Corruption, superstition, and idol-worship, in all their various forms, whether Popish or Protestant, must be driven away like the chaff before the whirlwind. A long and lengthened conflict may precede the final victory, perhaps the freedom of the church will not be accomplished without important political changes and extensive reorganizations. Be that as it may, the Lord Jesus must reign; he has subdued all his enemies, overturned every idolatrous christian system, and "broken in pieces the oppressor." Then will the heavens sing, and the earth be glad, be-

Lord ha  
he heard  
waters  
Allel  
ix. 1—  
conclusi  
That th  
caution  
of the  
enth cen  
the tri  
ness of e  
import  
are so  
rejoice  
exercises  
grance, t  
ful enou  
of Pusey  
of the age  
are no  
places.  
That it  
and diss  
to specif  
at the  
of Scrip  
the spiritu  
on these  
ce. A s  
e, and pa  
cause of t  
That the c  
earnestness  
ed an enl  
this Pro  
at cause-  
vent piet  
cident to  
these bles  
od. "Y  
ence, and  
make Jeru



# APPENDIX.

## OTTAWA ASSOCIATION.

Formed.	Name.	Pastors.	Increase by			Decrease by	
			Baptism. Letter.	Restoration Experience.	Letter.	Exclusion. Withdrawal.	
1831	Breadalbane .. . . .	William Fraser .. . . .	10	5	2	3	1
	Montreal .. . . .	J. Girdwood .. . . .	9	9	3	7	1
	Chatham .. . . .	J. King .. . . .	2	1		1	
	Petite Nation .. . . .	.. . . .					
	St. Andrews .. . . .	.. . . .					
	Hull .. . . .	.. . . .					
	Osgoode .. . . .	D. M'Phail .. . . .					
	Laprairie .. . . .	.. . . .					
	Indian Lands .. . . .	.. . . .					
	Beckwith .. . . .	L. Halcroft .. . . .					
	Clarence .. . . .	.. . . .					
	Eaton .. . . .	A. Gillies .. . . .					
	Stanstead .. . . .	E. Mitchell .. . . .					
	Barnston .. . . .	J. Green .. . . .				2	1
	South Gower .. . . .	.. . . .					
	Stanbridge .. . . .	F. N. Jersey .. . . .	5	2		1	
	St. Armands .. . . .	F. N. Jersey .. . . .		2	1		1
	Osnabruck .. . . .	A. M'Lean .. . . .					
	Barford .. . . .	Mr. Ide .. . . .	3	2		8	
	Bolton .. . . .	.. . . .					
	Stanstead and Hatley .. . . .	E. Mitchell .. . . .	1			2	
	South Potton .. . . .	T. Merriman .. . . .					

## JOHNSTOWN ASSOCIATION.

	Augusta .. . . .	Israel Fay .. . . .	6	2	2	1	5
	Gananoque .. . . .	Robert Chatham .. . . .	3			4	
	Leeds .. . . .	P. Schofield .. . . .					
	Kitley .. . . .	Hugh Nichols .. . . .	2	5		1	3
	Farmersville .. . . .	.. . . .	2	2			
	Bastard .. . . .	C. Klutz .. . . .					1
	South Crosby .. . . .	.. . . .					
	North Crosby .. . . .	Elder Stephen .. . . .					
	Williamsburg .. . . .	Israel Fay .. . . .	16	9		1	
1844	Brockville .. . . .	Robert Boyd .. . . .	11	19			

## HALDIMAND ASSOCIATION.

	Rawdon .. . . .	W. Geary .. . . .				1	2
	Thurlow .. . . .	J. Bridget .. . . .		2			
	Sidney .. . . .	.. . . .					
	Murray .. . . .	.. . . .					
	Brighton .. . . .	J. Holman .. . . .		3		3	2
	Cramahe .. . . .	.. . . .			2	3	1
	Haldimand .. . . .	William Lacey .. . . .		2	1	5	8
	Whitby .. . . .	J. Marsh .. . . .	10	6		13	
	Reach .. . . .	W. Hurburt .. . . .	3			3	1
	Mariposa .. . . .	.. . . .					
	Markham .. . . .	.. . . .					
	Yonge Street .. . . .	James Mitchell .. . . .		3		3	
	1st Toronto (African) .. . . .	W. Christian .. . . .		6		2	
	2d Niagara (African) .. . . .	.. . . .		6	1	1	
	1st Hamilton (African) .. . . .	H. Brown .. . . .		2			
	Clarke .. . . .	.. . . .					

EASTERN ASSOCIATION.

Name.	Pastors.	Increase by			Decrease by			Total.	
		Baptism. Letter.	Restoration Experience.	Profession.	Letter.	Exclusion.	Withdrawal.		Deaths.
Amherst	George Silver	1			9	7	2	2	174
Amherstboro'		1			15	10		1	58
Catherines	W. Hewson (on probation)	1	1		4	9		1	79
North Colborne	S. H. Goss		3	1		3			58
Greenston	D. Way					5		5	33
Amherst Church	J. B. Vrooman, prea'er.								70
Brookline	J. Vanloon	7	2			3	5	2	72
Brookline			4	1		2			46
Brookline						1	9		83
Brookline	W. H. Landon	5		4					91
Brookline	A. Booker								42

GRAND RIVER ASSOCIATION.

Name.	Pastors.	Increase by			Decrease by			Total.	
		Baptism. Letter.	Restoration Experience.	Profession.	Letter.	Exclusion.	Withdrawal.		Deaths.
Amherst	W. L. Bayly	13	1	1		3	2		60
Blenheim	F. Pickle	1	5		3	2			17
Blenheim	Heman Fitch	6	9		6	3		1	76
Brookline	John Miner	8	1	1	3	3			55
Brookline	F. Pickle	1	1	3	8	2			77
Brookline			2	1		2	9	3	52
Brookline	William Smith	31	6	5	12	5			164
Brookline	S. M'Connell	1	3	3	4	3			165
Brookline	George J. Ryerse	17	1		6				69
Brookline									93
Brookline	Thomas Stillwell	13	2		4	6			54
Brookline	John Miner		2			7			68
Brookline	H. Fitch	19	4			2			21
Brookline	M. W. Hopkins	65	4		11	1		1	130
Brookline	William M'Dermand.	76	1		7	1			180
Brookline									37
Brookline		34	20	1	4	1			89
Brookline		12	8	1	3	5			36
Brookline		12	8	2	2	4			46
Brookline	J. Elliott	1	5		15	2	2		72
Brookline				2	8				47

LONG POINT ASSOCIATION.

Name.	Pastors.	Increase by			Decrease by			Total.	
		Baptism. Letter.	Restoration Experience.	Profession.	Letter.	Exclusion.	Withdrawal.		Deaths.
Amherst		5	5		9	1		1	96
Amherst		2	1						32
Amherst		1			1				26
Amherst		7	3	2	1	1			46
Amherst	Eli Highwarden	10	7	4		4		1	82
Amherst	Charles Stewart	15	6	2	2	1		4	140
Amherst	William M'Dermand	16	6	5	4	1			171
Amherst		33	3	2		1	1		71
Amherst									26
Amherst									22
Amherst	S. Baker	1	1		5				90
Amherst			3		5				80
Amherst	N. Eastwood	12	6						43
Amherst			1	3				1	62
Amherst	William Gonne	22			2				37
Amherst		3	2	7	7				70
Amherst	W. Wilkinson	26	2		2	5			72
Amherst		3	1	1	1	2			15
Amherst									193
Amherst	Thomas Mills	32	5	2	8	2			81
Amherst		16	1		7				59

BROCK AND TALBOT ASSOCIATION.

Formed.	Name.	Pastors.	Increase by					Decrease by
			Baptism.	Letter.	Restoration.	Experience.	Expulsion.	
—	1st Blenheim .. .. .							1
—	1st Zorra .. .. .	Elder Stephen.. .. .		2				
—	Townsend .. .. .							1
—	Windham .. .. .	Elder J. Goble, Elder P. Steinhoff.. .. .	1				4	3

UNASSOCIATED.

1845	Quebec							
—	Leeds, C. E.							
1845	Bytown	Wm. Dick, Missionary.						
1842	Perth	James Cooper						
—	1st Lanark	James Smith						
—	2d Lanark	Robert Dick						
1844	Kingston, (re-organized)	Alex. Lorimer	1	3	6			
1837	Hope	S. Tapscott	3					1
—	Bloomfield	Joseph Horn						
1840	Smithtown and Peterboro	John Edwards	5					3
—	Dummer							
—	Pickering	Thomas Gostick						
—	Toronto	R. A. Fyfe	4	13			5	3
—	Newmarket							
—	Brantford	J. Winterbotham.						
—	Paris	N. Bosworth						
—	Woodstock							
1845	London							
—	Lobo	D. Sinclair						
—	Port Sarnia	Mr. Watson						
1844	Berea (French)							

There are other churches in the Province, but particulars been ascertained. Imperfect as this table is, it has required time and labor to gather the materials together.

As some of the statistics are taken from the Minutes of 18 will be apparent discrepancies.

