

MINUTES
OF THE
NEW BRUNSWICK
BAPTIST ASSOCIATION.

HELD AT
HILLSBOROUGH, N. B.

JULY 10TH AND 11TH,

1826.

SAINT JOHN :

**PRINTED BY J. T. YOUNGHUSBAND, CORNER OF PRINCE WIL-
LIAM AND CHURCH STREETS.**

1826.

MIN

MOND

- 1st. Introductory Session
Isaiah 22, 24. -- "And the
of his father's House."
missionary purposes, amount
- 2d. The Delegates co
ken their seats, chose Eld
der Charles Tupper, Cler
ent Clerk.
- 3d. Read the Letters
- 4th. Read the Letters

N. B. In the following
Ministers are in **SMALL CAPITALS**
in *italics*. Ministers who
not present. Churches fro
his Session are designated
to Pastor, by a dash —

<i>Churches.</i>	<i>Elders</i>
Frederickton,.....	DAVID
Waterbury,.....	JOHN M David C Thomas Jarvis
Saint John,.....	CHARL Henry John L
Prince William,	* LOTH
Wakefield,	* GILB * RICH
Norton,.....	FRANCI Enoch C David J
Washwalk,.....	---

MINUTES. &c.

MONDAY, July 10, 1826.

1st. Introductory Sermon by Elder John Masters, from Isaiah 22, 24.—"And they shall hang upon him all the glory of his father's House." A collection was then taken for Missionary purposes, amounting to £17 3 6½.

2d. The Delegates composing the Association having taken their seats, chose Elder Joseph Crandall, *Moderator*, Elder Charles Tupper, *Clerk*, and Elder William Sears, *Assistant Clerk*.

3d. Read the Letters from the Female Mite Societies.

4th. Read the Letters from the several Churches.

N. B. In the following Table, the names of Ordained Ministers are in SMALL CAPITALS; those of Licensed Preachers, in *italics*. Ministers whose names are thus marked, (*) were not present. Churches from which we had no information at this Session are designated by this mark, (+); such as have no Pastor, by a dash —

Churches.	Elders and Messengers.	Added....	Dismissed.	Excluded	Died.	Total.
Frederickton,.....	DAVID HARRIS,.....	6	14	1	1	55
Waterbury,.....	JOHN MASTERS, David Currey, Thomas Currey, Jarvis Estabrooks, } CHARLES TUPPER, Henry Blakslee, } John Landers, } * LOTHROP HAMMOND, * GILBERT SPURR, } * RICHARD SCOTT, } FRANCIS PICKLE, } Enoch Groom, } David Jones, }	1	2	1	1	84
Saint John,.....	.....	16	7	5	1	121
Prince William, St Wakefield,	.....					42
.....	.....					11
Norton,.....	.....	8	1	1		34
Washwalk,.....	.....	2		1		23

Churches.	Elders and Messengers.	Added.....	Dismissed.....	Excluded	Died.....	Total....
Salisbury,.....	JOSEPH CRANDALL, Jas. Blakeney, Jun. M. Wortman, Jun. Henry Steeves, Joseph Blakeney, John Marney,	1			2	127
Sackville,.....	_____, WILLIAM SEARS, James Lawrence, Mariner Lamb,	1		9	1	141
Miramichi,.....	*DAVID JAMES, JAMES TOZER,	49	2	2		103
† Madamkesway,	_____,.....					23
† Douglas,.....	_____,.....					26
† Oromocto,.....	_____,.....					23
St. George,.....	_____,.....	1				14
Hillsborough,....	_____, Jas. Wallace, Jun. Henry Steeves, David Steeves, Elijah Milton,			2	2	70
† 2d Wakefield,..	_____, Thomas Magee,					12
† Woodstock,....	_____,.....					14
New Canaan,....	_____, Daniel Perry,	1				52
Hopewell,.....	N. CLEVELAND, William Fillmore, Robert Randall, Nicholas Pearson, Solomon Pearson,			2	1	61
Cardigan,.....	_____,.....	17				45
Bellisle,.....	_____, Wm. B. Sptagg,	10	1	1		37
† St. Martin's,....	_____,.....					35
1st Hampton,....	_____, Joseph Pickle,	3	2	4		19
2d Hampton,....	_____, Amon Fowler, Jesse Tabor,				1	36
Wickham,.....	CHARLES LEWIS,....	29				29
		145	31	27	8	1237

N. B. The last Church was received this Session.

5th Adjourned till h
 6th. Met pursuant to
 Allen.
 7th. Read and accep
 Elder Joseph Crandall.
 8th. Read and accep
 pared by Elder John Ma
 9th. Read the Missio
 10th. Appointed Eld
 ters, J. Crandall, F. Pick
 Blakslee, a Committee to
 to report to the Associati
 11th. Adjourned till
 Elder David Harris pre
 115, 12, 'The Lord hat
 us.'

TUES

Prayer-meeting at 5 o'clock
 12th. Met pursuant to
 Johnson.
 13th. Read and appro
 Missionary concerns, as fo
 1st. They recommend
 standing Board, to transact
 viz. Elders J. Crandall, C
 Sears, J. Masters, and Bre
 J. M. Wilmot; and that 3
 2d. That the Board me
 sionaries, and also agree on
 3d. That the Missiona
 journal of every day's labour
 and to render it to the Bo
 these journals at the next A
 4th. That the Board sh
 shall be allowed to the Miss
 give each of them an order o
 satisfactory Report.
 5th. That it be earnestly
 the connexion to form an A
 der to replenish the funds o
 6th. That the Missionar
 tions to collect money in aid
 14th. Received communi
 cations, viz.

5th Adjourned till half past 4 o'clock, P. M.

6th. Met pursuant to adjournment. Prayer by Elder W. Allen.

7th. Read and accepted the Circular Letter, prepared by Elder Joseph Crandall.

8th. Read and accepted the Corresponding Letter, prepared by Elder John Masters.

9th. Read the Missionary Reports.

10th. Appointed Elders W. Allen, W. Johnson, J. Masters, J. Crandall, F. Pickle, C. Tupper, and Brother Henry Blakslee, a Committee to consult on Missionary concerns, and to report to the Association the result of their deliberations.

11th. Adjourned till 9 o'clock to-morrow morning.

Elder David Harris preached, after adjournment, from Psalm 115, 12, 'The Lord hath been mindful of us; he will bless us.'

TUESDAY, July 11.

Prayer-meeting at 5 o'clock in the morning.

12th. Met pursuant to adjournment. Prayer by Elder W. Johnson.

13th. Read and approved the Report of the Committee on Missionary concerns, as follows:—

1st. They recommend to the Association to appoint a standing Board, to transact business, consisting of 9 Members, viz. Elders J. Crandall, C. Tupper, F. Pickle, D. Harris, W. Sears, J. Masters, and Brethren H. Blakslee, J. Holman and J. M. Wilmot; and that 3 of them constitute a *quorum*.

2d. That the Board meet immediately, and appoint Missionaries, and also agree on a time and place to meet again.

3d. That the Missionaries be required to keep an exact journal of every day's labour, during the time of their Mission, and to render it to the Board; and that the Board present these journals at the next Association.

4th. That the Board shall have power to determine what shall be allowed to the Missionaries for their labour, and shall give each of them an order on the Treasurer, on receiving a satisfactory Report.

5th. That it be earnestly recommended to each Church in the connexion to form an Auxiliary Missionary Society, in order to replenish the funds of this Missionary Board.

6th. That the Missionaries be desired to use their exertions to collect money in aid of the funds.

14th. Received communications from corresponding Associations, viz.

Excluded	Died...	Total...
		2 127
9	1	141
2		103
		23
		26
		23
		14
2		70
		12
		14
52		
1		61
		45
1		37
		35
4		19
1		36
		29
27	8	1237

Associations.	Messengers.	Minutes.
Lincoln, } Eastern Maine, } Bowdoinham, } Cumberland, } Nova Scotia,.....	Elder William Allen, " David Nutter, " Thomas Ansley,	Minutes. Do. Do.

Associations.	Minutes.	Number of Churches.	Ordained Ministers.	Licentiate.	Vacant Churches.	Added.	Dismissed.	Excluded.	Died.	Total.
Lincoln,....	1825	54	30	1	26	184	77	73	29	3128
East. Maine,	1825	26	16	5	13	195	73	13	10	1597
Bowdoinham	1825	52	41	1	20	497	61	59	32	3331
Cumberland,	1825	30	19	4	14	274	45	13	25	2171
Nova Scotia,	1826	24	13	2	11	125	12	10	27	1616
New Brunswick,	1826	25	12	1	15	145	31	27	8	1237
		| 211	| 131	| 14	| 99	| 1420	| 299	| 194	| 131	| 13080

Total nett increase of Members in the six Associations, 1062.

15th. Appointed Elder David Harris, Messenger to sister Associations in the State of Maine: in case of failure, Elder David James; and Elder John Masters, to Nova Scotia; in case of failure, Elder David Harris. The sum of £10 to be given to the former, and £3 to the latter, to bear their expenses.

16th. Voted, That the next Association be held at King's Clear, near Fredericton, on the 3d Monday after the 20th of June, 1827.

17th. That Elder Charles Tupper preach the Introductory Sermon; in case of failure, Elder Joseph Crandall.

18th. That Elder Charles Tupper prepare the Circular, and Elder William Sears, the Corresponding Letter.

19th. That Elder Charles Tupper superintend the printing of the Minutes; and that 1000 copies be printed.

20th. That the Churches be requested to send for their Minutes, to the person who superintends the printing of them.

21st. That it be recommended to the Churches to observe the first day of January next, as a day of *fasting and prayer*; and also, the evening of the first Monday in every Month, as a time of *special prayer* for the advancement of the Redeemer's Kingdom,

22d. That the I requested to draw up Magazine, and have i cient encouragement Work, under such a expedient.

23d. That the th the Female Mite Soc ton, for their continu encouraging to find Se ing in so good a cause

24th. That the co sented, by the Moder Hillsborough, for thei during the present Ses

The business of the was preached by Elder "God be merciful to shine upon us; (Selah earth, thy saving heal

The whole Session being transacted with Divine Presence being

N. B. A General for the purpose of spir tion, prayer, &c. to co tember next, at 10 o'c others, who may find i

THE MISSIONARY I 1826, and made the fol

1st. Chose Elder J ther James Holman, Se

2d. Voted, That the der on the Treasurer, to

fulfilled his Mission to t

3d. That Missionar lowed \$6 per week, an penses be borne.

4th. That ordained sionaries.

5th. Appointed Eld sionary eight weeks, viz.

at Long Reach, and two ters four weeks at Grand weeks in Prince Edward

22d. That the Missionary Board be authorised and requested to draw up a Prospectus of a Religious Periodical Magazine, and have it printed and circulated; and, if sufficient encouragement be obtained to proceed to publish the Work, under such a Title, and such regulations, as they judge expedient.

23d. That the thanks of this Association be presented to the *Female Mite Societies* in Saint John, Norton, and Hampton, for their continued support, as it is peculiarly pleasing and encouraging to find Societies and individuals steadily persevering in so good a cause.

24th. That the cordial thanks of the Association be presented, by the *Moderator*, to the Church and Congregation at Hillsborough, for their kindness, hospitality, and attention, during the present Session.

The business of the Association being concluded, a Sermon was preached by Elder Charles Tupper, from Psalm 67, 1, 2, "*God be merciful to us, and bless us, and cause his face to shine upon us; (Selah.) That thy way may be known upon earth, thy saving health among all nations.*"

The whole Session was remarkably pleasant, the business being transacted with great harmony, and the tokens of the Divine Presence being gracious and abundant.

N. B. A General Meeting is to be held at Waterbury, for the purpose of spiritual edification, by *preaching, exhortation, prayer, &c.* to commence on the second Saturday in September next, at 10 o'clock, A. M. Ministering Brethren and others, who may find it convenient, are desired to attend.

THE MISSIONARY BOARD met at Hillsborough, July 11, 1826, and made the following arrangements:—

1st. Chose Elder Joseph Crandall, *Chairman*, and Brother James Holman, *Secretary*.

2d. *Voted*, That the Secretary be directed to give an order on the Treasurer, to each Missionary, when he shall have fulfilled his Mission to the satisfaction of the Board.

3d. That Missionaries who have families to support, be allowed \$6 per week, and single men \$5; and that their expenses be borne.

4th. That ordained Ministers only be employed as Missionaries.

5th. Appointed Elder Francis Pickle to labor as a Missionary eight weeks, viz. four weeks at New Jerusalem, two at Long Reach, and two at Grand Lake; Elder John Masters four weeks at Grand Lake; Elder Joseph Crandall eight weeks in Prince Edward Island; Elder William Sears four

Minutes.

Minutes.

Do.

Do.

	Total.	Died.
29	3128	
10	1597	
32	3331	
25	2171	
27	1616	
8	1237	

131 | 13080

Associations,

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Introductory

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weeks at Shediac, Richibucto, and Buctouche; Elder Lothrop Hammond three weeks at Lake George and adjacent settlements; and Elder William Johnson four weeks at St. George and St. Patrick's.

6th. *Voted*, That the Board meet in St. John, at the Vestry of the Baptist Meeting House, on the second Wednesday in January next, at 6 o'clock in the evening.

CIRCULAR LETTER.

The Elders and Messengers of the New Brunswick Baptist Association, convened at Hillsborough.

DEARLY BELOVED BRETHREN,

Being greatly concerned for the prosperity of our Lord's Kingdom in the world, we cheerfully embrace the present opportunity to address you.

Through the tender care of our indulgent Father, we have been permitted to enjoy another Anniversary. We trust our souls have been refreshed while we have sat together in this heavenly place. We feel it to be our duty to discharge a debt of gratitude we owe to you, our Brethren in Christ, in addressing you by this our Annual Epistle; in which your Ministers and servants in the Lord for Jesus sake, call your attention to the following subjects, viz.—*A firm and settled belief of the pure doctrine, and a regard to the righteous commands of God, as they are revealed to us in the Oracles of divine truth.* Without these you cannot grow in grace, nor be honored of God, to advance his declarative glory on earth.

The Bible contains the first principles, and the foundation of true religion; therefore it should be, by prayer, carefully examined, and well understood. It embodies a copious fund of evangelic truth; and, when its parts are harmoniously united, makes the most complete body of doctrine we can possibly have, and reveals that path of holy practice which none of the Princes of this world could find out, for had they known it, they would not have crucified the Lord of glory. Here is the field wherein lies hid the *pearl of great price*. Whoever finds this treasure is rich indeed, and in possession of that which is more precious than fine gold, yea, than the golden wedge of Ophir.

Beloved, the Scripture is the grand storehouse of Christian knowledge; and the Holy Spirit, as a Divine Interpreter, brings out of this sacred repository things new and old.—Though abused by some, it never fails to influence the heart and life of those on whose minds the Spirit operates. Thus

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the idea of God's sovereignty excites submission; his power and justice promote fear; his holiness, humility and purity, his goodness affords a ground of hope; his love is the cause of joy; the obscurity of his Providence requires patience; his faithfulness induces a fixed and firm confidence. Thus from the Fountain of truth flows the pure Water of Life, to comfort the weary pilgrims in this world of sorrow.

BELOVED, it is not only our duty to believe the truth, but also to live a life of faith on the Son of God. From that source will naturally flow a life of holy obedience, or practical godliness, without which we cannot contend earnestly for the faith once delivered to the saints. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; (1st Tim. 4. 1.) and having a form of godliness, but denying the power thereof: from such," it is added, "turn away," 2d Tim. 3. 5." Dear Brethren, our hearts are pained when we reflect on the manner in which many treat the glorious Gospel of the blessed God, defaming its holy doctrine, and treating with shameful neglect its delightful precepts.—*Query*.—Why do these things exist?—We answer, on account of the deep rooted enmity in the hearts of unregenerate men, who will not be reconciled to God; or as we have it in 2d Cor. 4. 4. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them."—But, O beloved, what floods of holy joy flow from Christ the Fountain, when faith, as an eye to see, and as a hand to convey to us the blessings contained in the great mystery of godliness, brings a transport of holy admiration, and the holy soul feasts upon that great foundation truth, the Personality and Deity of the Son of God. That he is a Person and a Divine Person, distinct from the Father and the Spirit, none need to doubt; for as his Father is a Person, and he is declared to be the express Image of his Person, he must be a Person too. His being with God as the word, John 1, 1.—His being set up from everlasting, a Mediator, Psalm 2, 6; Prov. 8, 23.—His being sent in the fulness of time to be the Saviour of his people, all shew him to be distinct from the Father, whose Son he is, and by whom he was sent, Rom. 8, 3, Gal. 4, 4.—His ascension to Heaven, and session at the right hand of God, shew him to be a Person that ascended and did sit down: "The Lord said unto my Lord, sit thou at my right hand," Psalm 110, 1.—His judging the world at the last day, with all the circumstances thereof, proves him to be a Divine Person, and distinct from the Father and the Spirit; for, as for the Father, he judgeth no man, but hath committed all judgment unto the Son, John 5, 22.

ELECTION.—This word is fraught with mystery; but faith can lead the tried and tempted child of God to draw from its deep resources strength and wisdom; to cast the anchor of his soul within the veil, when he looks at that eternal, sovereign, unconditional, particular, and immutable act of God, whereby he freely selected, from amongst all mankind, sinners of every nation under Heaven, to be the trophies of his rich Grace, and redeemed and everlastingly saved them by our Lord Jesus Christ, Ephes. 1, 4, 2; Thes. 2, 13.—*Query.*—Why is Election so much spoken against? Answer,—Partly owing to the ignorance, and partly to the enmity of man against the government of God. The wicked Jews attempted to plunge Christ down a steep precipice for only hinting at this doctrine, in bringing to view God's distinguishing Providence.—Pride, self-righteousness, envy, and malice, have much to say against Election, founded, not on the impropriety of the thing, but on their dislike to it.—Pride, which loves to be high, says, it lays man too low. Self-righteousness, which aspires to be something, says, it makes nothing of man, in that it makes not him choose God, but God him,—Envy, which neither aims at true happiness, nor can bear to see others happy, calls it a partial doctrine. And now, Brethren, as the world abounds with these characters, why need we wonder that Election is every where spoken against.

The imputation of Adam's sin to his posterity, and the corruption of human nature thereby, is a doctrine clearly brought to view in the Bible; two things may be observed on Adam's sin, with respect to his posterity, viz. the imputation of the guilt to them, and the corruption of nature derived to them from it.—The imputation of Adam's sin is clearly expressed in Romans 5, 19. "For as by one man's disobedience many were made sinners." See also Rom, 5, 15; 1st Cor. 15, 22.

The corruption of human nature, and that there is such a corruption and depravity of mankind, is further shewn by our Lord, Matt. 15, 19, and St. Paul, Rom. 3, 11 and 12, and in Gen. 6, 5.—Reason also steps in and confirms this leading truth. If a tree is corrupt, the fruit of course must be corrupt. If the root of mankind be unholy, the branches must be so too. Likewise, experience testifies the truth of this; for no man was ever born into the world without sin; no one is exempt from this contagion and defilement of nature. The charge is general, "There is none that doeth good, no, not one." Of all the millions of mankind, that have proceeded from Adam by ordinary generation, not one has been found without sin. The names by which this corruption of nature is expressed in scripture language give a just description of it.—The Apostle Paul, speaking of it with respect to himself, calls it *sin that dwells in him*, Rom. 7, 17. It is not what comes and goes

occasionally, or inhabitant, and a ing leprosy in the house was pulled *law in the member* because it consists is an aggregate of it. It is called a poison of the old man. It is as old as flesh, because it is and corrupt, and is ed *lust or concupis* consists of branches *flesh, the lust of* now, Brethren, what so formidable an habit again, born of the ourselves whether have tasted that the armour of God, the devil. 1st. Let the which will be an enemy of mind. 2d. See of God be cultivated ballast in a ship, with time. 4th. Trust 5th. Live a life of a strong shield, where the wicked. 6th. In your Head, and his cation before the God the Spirit, which is with the preparation The Gospel contains there is one which, import, and design; system of religion presents the doctrine of free Christ. This decides religion of Jesus; but himself has provided tures; even the right condescending Saviour His obedience to the authority, and exact mance of all holy duties; all this is a

occasionally, or is only a visitor now and then; but is an inhabitant, and a very troublesome one. It is like the spreading leprosy in the house which could not be cleansed until the house was pulled down. It is called *the law of sin*, and *a law in the members*.—Sometimes it is called *the body of sin*, because it consists of parts and members, as a body does. It is an aggregate or an assemblage of sins, and includes all in it. It is called *the old man*, because it is the effect of the poison of the old serpent, and it is nearly as old as the first man. It is as old as every man in whom it is.—It is called *flesh*, because it is propagated by the flesh, which is carnal and corrupt, and is opposed to the Spirit of God.—It is named *lust* or *concupiscence*, which is the mother of all sin, and consists of branches, called *worldly lusts*, *the lust of the flesh*, *the lust of the eye*, and *the pride of life*. And now, Brethren, who among us is able to go to war against so formidable an host? None but those who have been born again, born of the incorruptible seed. O may we all examine ourselves whether we be in the faith; and, if so be that we have tasted that the Lord is gracious, let us put on the whole armour of God, that we may stand against the wiles of the devil. 1st. Let the fear of God rule and govern the heart, which will be an effectual bar against a carnal and secure state of mind. 2d. See that love to the character and government of God be cultivated daily. 3d. Humility in the heart, like ballast in a ship, will keep it from upsetting in a boisterous time. 4th. Trust in God at all times, even in the darkest.—5th. Live a life of faith, even that of the Son of God, which is a strong shield, whereby you may quench all the fiery darts of the wicked. 6th. Put on the helmet of salvation. Let Christ be your Head, and his Righteousness the ground of your justification before the God of infinite purity. 7th. Take the sword of the Spirit, which is the word of God; and let your feet be shod with the preparation of the Gospel of peace.

The Gospel contains many great and sublime truths: but there is one which, beyond all others, discovers its nature, its import, and design; which makes it to differ from every other system of religion professed or known in the world. We mean the doctrine of free justification through the righteousness of Christ. This decidedly turns the balance in favour of the religion of Jesus; because it is a righteousness which God himself has provided, without any co-operation from his creatures; even the righteousness of that most exalted, yet most condescending Saviour, who is God and man in one Christ.—His obedience to the moral law, in professed submission to its authority, and exact conformity to its precepts; his performance of all holy duties, and his exercise of all heavenly graces; all this is a most essential part of his merit. This is

of higher dignity, and greater value, than the whole world, and all the righteousness in it. The Divine law is hereby more honoured than it could have been by the uninterrupted obedience of Adam and all his posterity. God's Justice, Holiness and Truth receive greater glory from these unparalleled acts of duty than from all the services of angels and men. This Divine righteousness is worthy to be the joy, the never-ceasing boast of his people, and is sufficient, infinitely sufficient to save, even the most vile, the most base, the most desperately ruined sinners. On this article Saint Chrysostom has a pertinent observation, that if a Jew should ask, how can the world be saved by the well doing of one, or by the obedience of Christ? you may be able to reply, on his own principles; How could the world be condemned by the evil-doings of one, or by the disobedience of Adam?

Brethren, we must not omit to recommend *prayer* as a powerful means which the Lord has appointed. Christians must pray without ceasing, and in every thing give thanks. Heads of families should walk in their houses in imitation of Abraham, who was called *the Friend of God*. Then the sacrifice of prayer and praise will ascend from the family altar. The object of prayer is not a creature: God only is the object,—my prayer, (says David,) shall be unto the God of my life.

God, in his three Persons, should be addressed with reverence and humility. Prayer should be introduced by supplication and petition for all things agreeable to the Divine will.—Prayer should be made for all men,—for the King, and all in authority. Our enemies should be prayed for, and their salvation greatly desired. Beloved, while we watch and pray, we must walk in all the commandments and ordinances of the Lord blameless; taking the holy Scriptures for our guide, that our faith may not stand in the wisdom of men, but in the power of God. Remember, beloved Brethren, we are bought with a price, and faithful is he that hath called us out of darkness into his marvellous light.—Let us then arise, and glorify God in our bodies and spirits which are his: always keeping in mind how he loved us and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. O Beloved, stand fast in the Lord.—Think much on his suffering and death.—That blessed and Holy One knew no sin, yet he became sin for us. Can we look into this great mystery of godliness, without feeling emotions of gratitude?—Can we hope that we are personally interested in the atonement made by the loving, lovely Saviour, without a cheerful submission to his Government?—How did the sword of justice pierce his righteous soul, so that he felt a death in his soul, though not of his soul. The sorrows of hell compassed him about. But while

his mangled body suffering soul was Father, no more to be marred by vari- alive. Yes, the I of his glory.

O Beloved, let at the right hand make intercession light of his counter of heart; so shall mercy flows from to pardon and clea we be, if found at the blood of the L

In order that w ourselves whether and conversation i ther we can say th Son of God, who h Happy is the peopl of the Saviour as t his, then is he the v and we the member our Lord, and we Father, and we hi nourished by his Gospel by shewing nearer we approach rious will he appear cover our native vil our own righteous "the Lord our Righ him we can do nothi we can do all thing and shadow of death comfort us. We ca delight, and find h his promise, "Lo I the sacred pages, his scend to the baptis and receive the sym or when bowing at t dren, the heavenly admonish us; his ju trine will instruct us, The practice of his ed who love not his

his mangled body was, by Joseph, wrapped in fine linen, his suffering soul was delivered unto the hands of his heavenly Father, no more to suffer: and his body, though it was greatly marred by various wounds inflicted by wicked men, is now alive. Yes, the Lord has risen indeed, and sits on the throne of his glory.

O Beloved, let us rejoice that we have such an high Priest at the right hand of the Majesty on high, who ever liveth to make intercession for us. Let it stimulate us to walk in the light of his countenance, cleaving unto him with full purpose of heart; so shall we be his disciples.—What a fountain of mercy flows from beneath the throne of God and the Lamb, to pardon and cleanse the whole Church,! How happy shall we be, if found among those whose robes are made white in the blood of the Lamb!

In order that we may not be disappointed, let us examine ourselves whether we be in the faith, whether our daily walk and conversation is such as becometh the Gospel; and whether we can say that the life we now live is by the faith of the Son of God, who hath loved us, and given himself for us.—Happy is the people that is in such a case. Let us make use of the Saviour as the Father's gift.—If Christ be ours, and we his, then is he the vine and we the branches; he is the Head, and we the members; he our King, and we his subjects; he our Lord, and we his obedient servants:—he our heavenly Father, and we his loving children, born of his Spirit, and nourished by his grace. We shall prove the truth of the Gospel by shewing its effects in our hearts and lives. The nearer we approach to him by faith, the more lovely and glorious will he appear to our souls; and the plainer shall we discover our native vileness and pollution; so shall we renounce our own righteousness, as filthy rags, and embrace him, as "the Lord our Righteousness." We shall know that without him we can do nothing; and that through Christ strengthening us we can do all things. Yea, we can walk through the valley and shadow of death, and fear no evil, his rod and staff will comfort us. We can run in all the duties of the cross with delight, and find him with us in all our way, according to his promise, "Lo I am with you always." When we peruse the sacred pages, his Spirit will enlighten us.—When we descend to the baptismal waters, or sit at his sacramental table, and receive the symbols of his broken body and precious blood, or when bowing at the family altar, surrounded by our children, the heavenly Jesus will be with us. His counsels will admonish us; his judgments will fill us with holy fear, his doctrine will instruct us, and his promises comfort and encourage us. The practice of his commands will separate us from the wicked who love not his law.

Finally, Brethren, let all who love the Lord be encouraged to lift up their heads, the weak as well as the strong, for he will perform all the good pleasure of his will, and it is not his will that one of his little ones should perish. And now, beloved, it is the earnest prayer of your pastors, that you may prosper in the truth, and be as a City set on a hill—as the light of the world; as the salt of the earth. Brethren, pray for us; that utterance may be given us, and that we may fully preach the Gospel of Christ, and be in actual readiness to meet the Lord at his coming; that Pastors and their respective Flocks may mingle in that glorious song of “Worthy is the Lamb that was slain.”

CORRESPONDING LETTER.

The New Brunswick Association, to Sister Associations with whom they correspond, wish every blessing in Christ Jesus.

Beloved Brethren,

Through the abounding mercy of God, we have been indulged with the privilege of holding another Anniversary of our Association. Sitting together in the House of God, the presence of your Messengers, and the receipt of your Minutes have, by the blessing of the Lord, contributed much to our present felicity. We earnestly solicit their continuance, and feel to reciprocate your affectionate regard to us, thus manifested, by sending, in turn, our Messengers, and Minutes, to assist you in council, if required, and to cheer your hearts with the pleasing intelligence that the Lord is still appearing in his glory, and, in several places during the last year, has manifested his grace in the salvation of sinners; so that a pleasing number have been added to his Church, of such as we trust shall be eternally saved. Miramichi, where, during the last summer, Divine ire seemed to be poured out, and, for a season, threatened the total annihilation of its inhabitants, the last winter God has been graciously pleased to turn his hand upon these little ones, and pluck many precious souls as brands from the eternal burning. Also in several of the other Churches composing this body, it may be said of this and of that man, they were born there; and the Highest himself is evidently establishing and enlarging his Zion in this Province. We therefore feel it a duty which we owe to God, and to our Brethren, to acknowledge, with unfeigned humility, gratitude, and holy joy, the manifestations of Divine goodness to this portion of his heritage. While we are called to mourn the departure of our long enjoyed and much beloved Brother, Elder Elijah Eastabrooks, whom it pleased the Lord, in autumn of

the last season, to
Church, we rejoice
Vineyard, so that
within the limits of
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the last season, to remove from his militant, to his triumphant Church, we rejoice that he is raising up more labourers in his Vineyard, so that three Ordinations have been attended to, within the limits of this Association since our last Session.— Thus, while the God of Zion is mercifully manifesting himself in the fulfilment of his gracious promises, as well as in his adorable Sovereignty, does not the question naturally arise—And what is the effect produced?—Are we not deficient in a Spirit of heavenly love, holy zeal, and activity for the enlargement of the Redeemer's Kingdom? Are we not deficient in a spirit of self-denial and private devotedness to God? Might we not expect to see greater things were but our engagedness running more on a parallel with our profession?

Dear Brethren, pray for us, that the good work of God may be more extensively revived among us, that it may increase and spread, till all our Churches shall be blessed with the copious effusions of the Holy Spirit, now Churches be formed, and the Redeemer's Kingdom be greatly enlarged; till the knowledge of God shall fill the Earth.

Our Session has been truly edifying and pleasant; christian fellowship enjoyed, the Spirit of God evidently manifested at our prayer meetings, and the whole of the exercises uncommonly spiritual. Wishing much of the presence of God to rest on your Churches, and to attend you in all your movements, we subscribe ourselves your Brethren in Christ Jesus.

Signed in behalf of the Association,

JOSEPH CRANDALL, *Moderator.*

CHARLES TUPPER, *Clerk,*

WILLIAM SEARS, *Assist. Clerk.*

Dr. The Baptist Missionary Society, in Account Cur't. with JOHN M. WILMOT, Cr.

	1825	1826	1825	1826
Sept. To paid Rev. Charles Millar for visiting the Associations in the State of Maine, U. S.	£	s	d	July 1825
1826 To paid Rev. John Marsters, for Missionary labour performed in Loch Lomond, and the New Ireland Settlements	10			July 1826
To paid Rev. John Masters, for travelling expenses, incurred during the performance of his Missionary labour	6			
To paid Henry Chubb for printing 700 copies of Minutes for 1825		10		
To paid Rev. L. Hammond, for Missionary labour performed at Lake Lomond, St. George, &c.	10	4	10	
To Balance due		103	1	
			5	
	£134	1	5	
By Balance due at this date	£	s	d	July 1825
Salisbury Church Minute Money	88	3	1	July 1826
Hopewell do.	1	19	2	
St. Martin's do.	1	0	6	
New Canaan do.	5			
Hillsboro' do.	13			
Wickham do.	116		3	
Waterbury do.	15			
Frederickton do.	2			
Norton do.	19		5	
Bellisle do.	1		4	
1st Hampton do.	13		2	
2d do.	10		6	
St. George's do.	10			
Sackville do.	6			
St. John do.	12			
Second Hampton Female Mite Society	1	13	1	
Saint John do.	1	14		
Norton do.	9			
Collection at Hillsborough	3	9	6	
	17	3	3	
	£134	1	5	

Aug. 12, To balance in Treasurer's hands to date, £103 1 5

JOHN M. WILMOT, Treasurer.

St. John, N. B. 12th August, 1826.

Errors Excepted.