

MINUTES
OF THE
HALDIMAND
Regular Baptist Association,

AT THEIR
FORTY-SECOND ANNIVERSARY,

HELD
AT WHITBY, SIXTH CONCESSION,

ON FRIDAY AND SATURDAY, JUNE 22 & 23, 1860,

TOGETHER WITH THE

CIRCULAR LETTER

AND

CONSTITUTION AND BY-LAWS.

REV. H. LOYD, MODERATOR.

BROTHER SHRIMPTON, CLERK.

TORONTO, C. W. :
CANADIAN BAPTIST OFFICE, 39 KING STREET WEST.

1860.

MINUTES.

MORNING SESSION.

The 42nd Anniversary of the Haldimand Regular Baptist Association, was held with the Church, Whitby, 6th Concession, on Friday and Saturday, June 22nd and 23rd, 1860.

The Introductory Sermon was preached by the Rev. H. Lloyd, from Ex. xxiii, 30.

Rev. H. Lloyd, chosen Moderator. Brother Shrimpton, Clerk.

The Constitution and By-Laws were then read.

Deacon Doolittle, Revs. Anderson, Wait, and Deacons Craig and Holman, were appointed as a Prudential Committee.

Committee on Circular Letter,—Revs. Morris, Wait, and Reddick. Elders Lacy, Elliot, and Morris, were appointed as the Committee on Resolutions.

Prudential Committee reported in part, as follows:—That we adjourn till 2½ P. M.

That the Rev. Joel Reddick preach at 4½, and the Rev. Mr. Elliot at 7½.

The Report of the Committee was adopted, and the Association adjourned till 2½ P. M. The Rev. E. Scott closed with prayer.

The Prudential Committee report as follows:—

To meet for business at 9. The Rev. Mr. Henderson to preach to-morrow at 10½. Business and prayer meeting in the afternoon. On Sabbath morning, Elder Cameron to preach. Collection for Convention in the afternoon. Mr. Lacy to preach in the morning, and Mr. Scott in the evening. Collection for Institute, Sabbath afternoon.—Adopted.

AFTERNOON SESSION.

Brother Hulbert opened with prayer.

Reading of Letters from Churches.

On motion, a Committee of five was appointed, consisting of Revs. Wait, Reddick, Lacy, Cameron, and Morris, on the Letters from the 1st Markham Church.

The West Line of Brock, and the Cramahe Second Church, applied for admission to the Association.

Elders Anderson and Hulbert, and Brother Randall, were appointed a Committee on the above applications.

On recommendation of the Committee on the Brock and Second Cramahe Church, the right hand of fellowship was extended by the Moderator.

The Rev. Thomas Henderson, of Kingston, and the Rev. E. J. Scott, of Allegany Association of New York, were received as visitors.

The Committee on the 1st Markam Church Letters, report as follows: That they confess themselves unable to glean any facts from the letters relative to the condition of the Church, and suggest that the letters be returned to the parties from whom they came.

The Circular letter was adopted, and inserted in the minutes.

Rev. Joel Reddick preached from Psalm viii. 4.

Association adjourned till 7½.

Brother Hammett closed with prayer.

In the evening, Elder Elliot preached a sermon from 142nd Psalm, 4th verse; and Brother Morris presented the claims of the Grand Ligne Mission. Collection, \$6.61.

Adjourned till Saturday morning.

SATURDAY MORNING.

Opened with prayer by Deacon Craig.

Minutes of preceding day read, and after corrections, approved.

The following resolution was proposed and adopted:—

That, if the facts presented to Committee concerning the Brock and Eldon Church were satisfactory, they should be received.

An amendment to receive the Churches, and suspend Art. VII. of the Constitution, was proposed and adopted. The right hand of fellowship was extended to the above Church by the Moderator.

The following resolutions were adopted:—

THE CHURCH IN CRAMAHE.

(1.) *Resolved*, That we sympathise deeply with our friends at Cramahe, and recommend that Brother Reddick visit the Churches of the Association for the purpose of raising funds for the liquidation of the debt on the Cramahe Church.

REV. J. HOLMAN.

(2.) *Resolved*, That since our last meeting it having pleased the Master to remove from us the Rev. J. Holman, for twenty-five years a preacher of

Christ, and for many years a respected and beloved minister in this Association. *Resolved*, that we tender to the Church in this place, and the family of our late Brother, our respectful and sincere sympathy.

REGISTER.

(3.) *Resolved*, That this Association approves of the plan proposed to print the minutes of all the Associations together with the Register, and pledges the funds raised for the printing of minutes for that purpose.

The Rev. Mr. Henderson preached a sermon from Matthew iv. 34-38.

THE CANADIAN BAPTIST.

(4.) *Resolved*, That we regard with pleasure the improvement in our denominational organ, the *Canadian Baptist*, and pledge to it our continued and earnest support.

Adjourned till 2½. Closing prayer by Brother R. Gold.

SATURDAY AFTERNOON.

Opened with prayer by Brother Shrimpton.

UNIVERSITY COLLEGE.

(5.) *Resolved*, That we regard with strong disapprobation, the attempt of the Wesleyan Conference, to divert the public funds of University College, and believing that the endowment of Sectarian Institutions of learning is contrary to the teaching of the New Testament, we pledge ourselves to oppose said attempt by every legitimate means.

CANADIAN INSTITUTE.

(6.) *Resolved*, That we learn with pleasure and gratitude that the Institute will be opened on the 4th of next month; we record our confidence in the brethren appointed to superintend it, and will seek in our measure to uphold it as an efficient denominational institution.

GENERAL CONVENTION.

(7.) *Resolved*, That we cordially approve of the proposal to hold a General Convention in some central place in which the representatives of the Baptist denomination in these Provinces, can assemble for friendly intercourse, and the consideration of objects of general interest, and that the place of meeting be Toronto, subject to approval.

MISSIONARY CONVENTION.

(8.) *Resolved*, That in view of the wide destitution in our country, we most cordially commend the object contemplated by our Missionary

Convention; and we would urge the Churches comprising this Association to make the Missionary Convention the subject of earnest prayer, and larger contributions—that those Churches which have formed auxiliary societies, should canvass their fields thoroughly, and that those which have not yet formed auxiliaries, should speedily do so.

Rev. Mr. Cameron was appointed to preach the annual sermon. Rev. Mr. Anderson, alternate.

Rev. Mr. Lacy was appointed to write the Circular Letter. Rev. D. Wait, alternate.

A Committee, consisting of Brothers Cameron, Stewart, Reddick, Lacy, and McIntyre, were appointed to investigate the irregularities of the Church at Fenelon Falls.

Brother C. Shrimpton was appointed to superintend the printing of the minutes.

A vote of thanks was passed to the friends at 6th Concession, Whitby, for their kindness and hospitality; and to the Moderator for his services; after which, on motion, the Association adjourned to meet with the Baptist Church at Sterling, on the fourth Friday of June, 1861, at 10½ A. M. Prayer by Elder Lacy.

The services were continued, on the Sabbath. Prayer-meeting from 9 to 10½ A. M., led by Brother Reddick. Sermon in the morning by Elder Cameron, from Psalm lxxxix. 15 and 16. Collection for Missionary Convention, \$14. In the afternoon, by Elder Lacy, 1st Epistle of John, Chap. iii. 2. Collection for Canadian Literary Institute, \$10. In the evening, sermon by Rev. E. J. Scott. John iii. 14 and 15.

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CIRCULAR LETTER

TO THE CHURCHES OF THE HALDIMAND ASSOCIATION.

BELOVED BRETHREN,—

By the good hand of our God upon us, we have being permitted to see the close of another year, and address you in the usual manner. The last has been a year long to be remembered by not a few in various parts of the world. During that period multitudes have been turned from darkness to light, and from the power of Satan unto God. Different countries have been visited with gracious revivals. Ireland has been remarkably so; and at the present time, various parts of Scotland are similarly blessed.

The intelligence constantly received from many lands, respecting the progress of the truth; is truly cheering. It is such as is well calculated to make the christian's heart glad, and stir him up to more devoted zeal and activity in connection with the cause of his Lord and Master—a cause infinitely more glorious than any other in the world: to be employed in promoting which, is to be favoured with an honour far transcending any other that can be enjoyed under the sun.

Now the important question recurs, what can we, as churches, do, towards contributing to the realization of a state of things, such as has been referred to? We can instrumentally, do much to attain so desirable an end. We do not forget, that it is when the Spirit of God is poured out, the cause of Christ prospers—saints are revived and sinners converted to God. At the same time we remember, that it is when christians are in the path of duty—up and doing, taking hold of Jehovah's strength, the blessings of redeeming grace come down like rain on the mown grass and like showers that water the earth. Then Christ sees His seed—sees of the travail of His soul and is satisfied; and thus the pleasures of the Lord prospers in His hand.

That as churches we may be useful in promoting the cause of our Redeemer, *individual christian effort is indispensably necessary*. This necessity will at once appear evident, if we only remember, that the whole is made up of parts, and that the action of the latter is indispensable to that of the former. Indeed the one cannot take place without the other, *every* Christian then must be a workman, *every* follower of the Saviour must be at his post. While more is required of some than of others, yet something is required of *everyone*. God requires of us according to the talents He has given us. Now to this duty, binding alike upon every disciple of Christ, permit us with all earnestness, to direct your most serious attention.

We are constitutionally framed to work, consequently, when we give way to sloth and inactivity, a sensation of languour and uneasiness follows, which must be very unfavourable to the health and vigour of the whole system. The spiritual health of the soul depends much on the measure of attention we give to, and the manner in which we exercise ourselves in those

things which have for their aim, the advancement of Messiah's Kingdom in the world. Effort, then, is necessary, both for the prosperity of our own soul in the divine life, and also for the diffusion of the knowledge of the gospel among our fellow-men. Now is not the conclusion natural and legitimate, that the Christian who least exerts himself to promote the cause of Christ, is the man who is blessed with the least measure of spiritual enjoyment? Is not this conclusion confirmed both by the testimony of Scripture, and that of christian experience?

When we join a church we are too apt to neglect our responsibilities, and thus to a great extent, lose sight of our individuality in it, and consequently, of the necessity of individual christian effort in order to its prosperity. The human body, already referred to, is composed of many members, and each member supplies its place and performs its function, in that system of all others the most wonderful. In order to the attainment of the end contemplated—its health and vigour—it is necessary that each individual member perform the function assigned it by the Great Creator. But suppose that one member is out of order, and consequently does not perform its function, it then follows, that the whole system is affected on account of the spirit of sympathy and intercommunity which subsists between all the parts, so when one suffers, all suffer; and one stands still, the rest are affected, consequently health is impaired.

So with respect to the spiritual. The mystical body of Christ is composed of such as are quickened by the grace of God, and it is designated the Church. It has many members, and each individual member, as the eye, the ear, or the hand, must perform the function assigned it by the Great Head of the Church, in order to the realization of the health and vigour of the whole body. But suppose that one member is out of order—utterly inactive, would not such a state of things seriously affect that body? Would not such a member prove a dead drag upon its movements? What an obstruction to its progress? What a hindrance to its prosperity? Who, then, does not see the absolute necessity of individual christian effort, in order to the revival of religion amongst us.

Let us briefly enforce this. In doing so it may not be out of place to refer to heathen idolatry. "They helped *every one* his neighbour, and *every one* said to his brother be of good courage." Here was a people whose conduct afforded a most striking exhibition of individual effort. Here was a sinking cause; but were they to give it up in despair? Were they to be discouraged? By no means. To work they betook themselves. Was it in a careless manner, indifferent as to whether they should realise ultimate success. So far from that being the case, they all, (*each one*), applied themselves to work with all zeal and earnestness—individual effort characterize them. "They helped *every one* his neighbour." Their efforts no doubt were crowned with success. Soon idolatry flourished. Idolaters may well put many christians to shame. If the cause of the former had been good, their zeal was admirable, might not christians then learn a lesson from the conduct of these devotees of superstition? Seeing their cause is good why not be characterized with similar zeal and effort? Will anything arouse us, the professed followers of Christ, to activity in promoting the cause of truth in the world?

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Refer again to Nehemiah, under whom the Jews rebuilt the walls of Jerusalem. We are told that the people "returned all of them to the wall, every one unto his work." "Every one." No idler. No bystander. No indifferent person. Every one went and set his hand to the work. They were thoroughly convinced that individual exertion was indispensable. So each man "repaired over against his house," consequently the wall was soon built. And this object was speedily accomplished, since "the people had a mind to work." Yes they had a heart to work. They were in earnest. They set their heart upon attaining that end and nothing deterred them from its realization.

Now, is it to be otherwise with christians? Are they to be indifferent to their duty to build the wall of the spiritual Jerusalem? Are they to remain unconcerned, while "Jerusalem lieth waste and the gates thereof are burnt with fire?" Shall we not be fired with the same spirit that moved the noble hearted Nehemiah; when to his people he gave utterance to the following language "Come and let us build up the wall of Jerusalem, that we be no more a reproach." Let us in like manner, betake ourselves, with more energy than ever, to the work of building the wall of Jerusalem, that we be no more reproached as a defenceless people. Let us show, by our devotedness to, and activity in the service of our God, our high appreciation of the honour conferred upon us by our God, in employing us, unworthy creatures, in promoting His kingdom in the world. Let nothing deter us from our duty, and then we may expect that the God of heaven shall prosper us. Let us be "always abounding in the work of the Lord, for as much as we know, that our labours in the Lord shall not be in vain." Let us, each one, work and pray, "until the Spirit be poured upon us from on high," and then "the wilderness and the solitary place shall be glad and the desert rejoice and blossom as the rose;" and thus Zion's "wilderness shall become as Eden and her desert as the garden of the Lord."

CONSTITUTION.

ARTICLE I.—This Association shall be called the “Haldimand Regular Baptist Association.”

ART. II.—This Association shall be composed of such Churches only, as embrace, in substance, the following doctrines:—The being and unity of God; the existence of three equal persons in the Godhead; Divine Inspiration of the Old and New Testaments, as the complete and infallible rule of faith and practice; the depravity and just condemnation of all mankind by the fall of our first parents; election of grace, according to the foreknowledge of God; the proper divinity of our Lord Jesus Christ; the all-sufficiency of His atonement, through which believers are justified freely by Grace; the necessity of the influence of the Holy Spirit in regeneration; perseverance of the saints; believers' baptism by immersion only; the Lord's Supper, a privilege peculiar to baptized believers regularly admitted into fellowship in our churches; the resurrection of the body and general judgment; the final happiness of the saints, and misery of the wicked, alike interminable; the obligations of every intelligent creature to love God supremely—to believe what God says, and to practise what God commands; and the religious observance of the first day of the week.

ART. III.—The objects of this Association shall be to promote, by correspondence and personal intercourse, unity of faith and practice, fellowship, cordiality of feeling, and union of effort in promoting the interest of the churches, and the furtherance of the cause of Christ throughout the world.

ART. IV.—This Association shall recognize the power and independence of the churches, and in no case exercise any authority or jurisdiction over them. Nevertheless, it shall have power to drop from its connection any church which, in the opinion of the Association, may have essentially departed from the faith, either in principle or practice, and to exclude from a seat in its meetings any minister or delegate who is manifestly corrupt either in theory or practice; and facts in either case may be ascertained in any way, not inconsistent with the rules of the Gospel.

ART. V.—The meetings of this Association shall be held annually, on the fourth Friday in June, at 10 o'clock, A. M., by their representatives, which are not to exceed five from each church, at such place as the Association shall appoint.

ART. VI.—The churches composing this Association are required to send letters to all its meetings, addressed to the Association, expressing the names of their Messengers, the state of the churches, with their alterations and present numbers.

ART. VII.—Churches shall be received into this Association by letter, setting forth their desire to be admitted, their faith, order, and willingness

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to conform to the rules of this Association ; and on satisfaction and reception, the Moderator shall give the Messenger the right hand of fellowship.

ART. VIII.—Any church connected with this Association that shall neglect to make an annual report at its meetings, for two successive years, shall be visited by a Committee of this Association to inquire into the cause ; and if the same neglect be repeated the third year, they shall be dropped from the Minutes.

BY-LAWS.

1st. Immediately after the delivery of the Introductory Sermon, it shall be the duty of the Minister that preaches, to call the Association to order for the election of Moderator, after which the Moderator shall preside, and a Clerk shall be chosen.

2d. After the choice of a Moderator and Clerk, a Prudential Committee of five shall be chosen to arrange the business of the Association.

3d. The letters of the Churches shall be read, then the other business, as it may be presented.

4th. Visiting brethren may next be invited to a seat, and may debate on all subjects, but vote on none.

5th. Every speaker shall rise and address the Moderator, and shall have the liberty of moving or seconding any motion, or of speaking on any subject regularly laid before the body, without any interruption, except he depart from the subject, or some explanation be necessary to a right understanding of it.

6th. The Moderator shall have the same right to speak as any other member, provided the chair be filled.

7th. No subject shall be discussed until seconded ; if not seconded it shall be considered as lost.

8th. No one shall speak more than twice on the same subject, without special leave from the Moderator.

9th. All personal reflections shall be particularly avoided in the deliberations of this body.

10th. In time of session, all private conversation shall be dispensed with and undivided attention given to the business of the Association.

11th. Meetings shall ever be opened and closed with prayer,

12th. All questions of order shall be decided by the Moderator.

13th. These By-Laws shall be read distinctly from the chair immediately after the election of the Officers of each Session.

14th. A Corresponding Secretary shall be appointed once in four years, whose duty it shall be to receive and preserve its papers.

15th. Any of the articles or By-Laws, [excepting Article second of the Constitution,] may be altered at any meeting of the Association by the vote of two-thirds of the members.

TABLE OF STATISTICS.

Churches, Clerks, and Post Offices.	Messengers.	Baptized.	Ad by Let.	Experte- nc.	Restored.	Died.	Dis. by Let.	Excluded.	Dropped.	Total.
CLAREMONT: Joseph Wixon jr., Claremont.	Breth. Astridge, Gold, and Wixon	26	2	2	1	1	4	...	...	76
CRAMAHE: David Reddick, Colborne.	Rev. J. Reddick, Breth. Avery and Wixon	6	1	...	...	1	2	...	...	77
2nd CRAMAHE: H. A. Phinn, Castleton.	Brethren Brentnall and Pomeroy .....	..	1	...	...	...	...	...	...	32
GWILLIMBURY: W. H. Woodgate, Gwillimbury.	Rev. D. J. Hammett ..	4	1	...	...	...	...	...	...	32
HALDIMAND: Platt Hinman, Haldimand.	Rev. W. Lacey, Dea. Bradley, Breth. Hinman, Holman, and Kellogg..	4	...	1	4	37	8	...	...	153
MARKHAM: W. Ratcliffe, Almira.	Rev. D. J. Hammett ..	...	...	...	...	...	...	...	...	...
PETERBORO: James Miller, Peterboro.	Rev. J. Cameron, Deas. McDonald and Hutchin- son	1	5	2	..	1	2	1	..	55
PORT HOPE: Morice Hay, Port Hope.	Rev. C. Elliot, Deacons Craig and Hay, Breth. Randall and Watson ..	2	4	...	...	...	8	...	...	66
1st RAWDON: P. White, Sterling.	Breth. Mack and Hub- bell	2	2	...	...	1	5	4	...	29
2nd RAWDON: Thomas Butler, Sterling.	Breth. Butler and Sine.	...	...	...	...	...	...	...	...	...
REACH: W. Hulburt, Reach.	Rev. W. Hulburt and Dea. A. Browning ....	...	...	...	...	1	6	3	...	26
TORONTO (Bond Street): John McIntosh, Toronto.	Rev. Dr. Fyfe, Rev. J. Morris, Breth. Lailey, George, Girvin, McIntosh	21	7	5	0	3	23	32	8	252
TORONTO (Coloured): R. Thomas, Toronto.	J. O. Bonner	2	1	1	6	2	4	6	9	101
UXBRIDGE: E. Lavin, Uxbridge.	Rev. A. Anderson, Dea. Smith, and Bro. Lavin .	..	4	5	...	...	...	...	...	25
WEST LINE OF BROCK: David Reekie, Pefferlow.	Rev. D. Wright, Breth. Reekie and Torrance ..	3	3	...	...	...	...	...	...	15
WHITBY (6th Con.): Joseph Holman, Columbus.	Deas. S. Holman and E. Doolittle, and Breth. S. Hubbell & Jos. Holman	3	4	..	2	1	2	...	...	26
WHITBY (Town): Thomas Martin, Whitby.	Thos. Martin and Chas. Shrimpton .....	..	...	...	...	...	...	...	...	18
		74	35	15	10	15	82	28	24	983