

MINUTES

OF THE

FORTY-NINTH ANNIVERSARY

OF THE

HALDIMAND

Regular Baptist Association,

HELD WITH THE CHURCH IN HALDIMAND,

On Thursday, Friday and Saturday, June 27th, 28th and 29th, 1867,

TOGETHER WITH THE

Circular Letter, Constitution and By-Laws,

STATISTICAL TABLE, &c.

REV. J. DEMPSEY, MODERATOR.

REV. M. GOLD AND REV. J. W. CLARKE, CLERKS.

TORONTO:

CANADIAN BAPTIST OFFICE, KING STREET WEST.

1867.

MINUTES.

FIRST DAY—AFTERNOON SESSION.

The Forty-ninth Anniversary of the Haldimand Association, of Regular Baptist Churches, was held with the church in Wicklow, on the last Thursday, Friday, and Saturday, of June 1867. The Annual sermon was preached by Rev. Joseph King, of Whitby, from Col. 1: 16. At the close of the sermon, the Association was called to order, when the Rev. J. Dempsey, of Port Hope, was chosen Moderator; Rev. M. Gould, of Lindsay, Clerk; and Rev. J. W. Clark, of King, assistant Clerk. The Clerk was ordered \$4 for his trouble.

The By-Laws were then read from the chair. Brethren J. B. More, T. Sine, and P. Hinman, appointed committee of Arrangements; Elders King, Cameron, and Lacey, on Circular Letter; and Elders King, Caldicott, and Lacey, a committee on Business.

Church letters were then read.

Committee on Business, gave in a report in part, which was adopted, and business proceeded accordingly.

Visiting brethren were then invited to a seat, and the following reported themselves:—Brother Timpany, for Foreign Missions; Rev. J. Reddick, Grand River (North); Rev. Dr. Fyfe, Grand River (South), and Elgin Association, and for the Institute; Rev. Dr. Caldicott, for the Baptist; Rev. J. Finch, Missionary in Innisfil, &c.; Brethren Wright, and Carter, from Alexander-street Church; Brother Crandall, from St. George. Prayer by Dr. Caldicott. Adjourned to meet at half-past seven P.M.

EVENING SESSION.

Met according to appointment. Prayer by Bro. Timpany. Sermon by Rev. J. W. Clark, from Psalm cxxxviii. 8. Prayer by Elder Dowling. Adjourned to meet Friday morning, nine o'clock.

SECOND DAY—MORNING SESSION.

Prayer Meeting—Elder McClelland presiding. Business resumed—Minutes read and approved.

Moderator and Clerk appointed a deputation to visit Bobcaygeon Church; Elders Cameron and Clark, a deputation to visit Gwillimbury Church.—Report next Association.

The Clerk was appointed to write to the other churches, which had not reported to the Association.

Brethren McCord, McClelland, and Dowling, were constituted a committee on Applications of churches.

Committee on Circular Letter recommended it to be read to the Association. Report adopted.

The letter (subject, Pastoral Authority, writer, Rev. R. McClelland,) was read and ordered to be printed with the Minutes.

Dr. Fyfe, heard in behalf of the Institute, and a collection taken up for it, amounting to \$55.25.

Business Committee reported further, and Report was adopted. Prayer by Brother McCord. Adjourned to meet at two o'clock P.M.

AFTERNOON SESSION.

Met according to appointment. Prayer by Brother Sherman. After hearing the report of Elder Dempsey, respecting the Peterborough Church, said church was ordered to be dropped from the Association.

Committee on Application of churches handed in the following report:—Having examined applications from Seymour, Innisfil, Tollandale, Bell Ewart, Port Perry, and Alexander-street Churches, do recommend their cordial reception into the Association. Report adopted.

The letters from the five mentioned churches were read—churches received—right hand of fellowship to the delegates by Moderator. Brethren Ephraim Doolittle, Hinman, Ewan, S. Holman, and Jos. King, were appointed a committee to confer with the Trustees of the Port Hope Church, with the view of selling or leasing the Cobourg Baptist chapel; the voice of the committee to be considered as the voice of the Association.

Brother Timpany was then heard in behalf of Foreign Missions, for which a subscription was taken up in cash and pledges amounting to \$100.

Rev.'s McClelland, Dowling, Finch, and Cameron, were appointed a committee on Resolutions. Prayer by Elder Dowling. Sermon by Dr. Caldicott, from Romans v. 21. Committee on Business reported further, and report adopted. After prayer, adjourned to meet next morning half-past nine o'clock.

THIRD DAY—MORNING SESSION.

Met according to appointment. Prayer and Conference, Elder Dowling presiding. Elder Cameron then preached from Ezekiel xxxiv. 29.

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Business was again resumed. Prayer by Elder Jackson. Minutes read and approved. Committee on Resolutions handed in their report, which was received and laid on the table.

Committee on Business presented their final report, which was adopted. The report of Secretary of Evangelical Society, was presented and received. Adjourned to meet at two o'clock P.M.

AFTERNOON SESSION.

Prayer by Clerk. Minutes read and approved.

The report of the Secretary of the Evangelical Society, was then adopted. The following is the Financial statement:—Receipts \$452.19; Expenditure \$489.80; balance due to Secretary \$37.61.

A resolution was passed, urgently soliciting aid to the Evangelical Society, *at once*, from the churches which had not subscribed to its funds.

On motion, it was *Resolved*,—That the Association do meet with the church in Whitby next year. Introductory sermon, Rev. J. Cameron; alternate Rev. J. T. Dowling; Circular Letter, Rev. M. Gold.

The resolutions prepared by the committee, were then discussed and carried.

1. On closer alliance of Baptists in the Dominion of Canada.

Moved by Rev. J. Reddick, seconded by Rev. J. Stumpf,

Whereas, in the Providence of God, the Provinces of Canada, New Brunswick, and Nova Scotia, have been drawn together in a closer political union, and we hope that this will also lead to a closer alliance of the Baptists of these Provinces, therefore,

Resolved,—That we pledge ourselves to do all in our power to bring about an end so desirable.

2. On Home and Foreign Missions.

Moved by Rev. J. Cameron, and seconded by Rev. J. Finch,

Whereas, the Lord has hitherto graciously blessed the efforts of our Home Missionary Convention, and *Whereas* it has also pleased Him to call one of our Ministerial Brethren to the work of Foreign Missions, therefore,

Resolved,—That we give thanks to the Giver of all good, that He has put it into the hearts of his people to contribute liberally of their means, and in view of the great importance of the work before us, we pledge ourselves to increased liberality in the good cause.

3. On the state of the churches.

Moved by Rev. J. Dempsey, and seconded by Rev. J. King,

Whereas, the reports from various parts of the field, embraced within the bounds of this Association, do not indicate the spiritual prosperity to be desired, therefore,

Resolved,—That we deeply humble ourselves before God, that we will be more importunate in prayer for a blessing on the churches, endeavouring diligently to ascertain the causes which retard our progress, and employ every scriptural means for their removal.

4. On *Canadian Baptist*.

Moved by Bro. J. T. Dowling, seconded by Rev. R. McClelland,

Whereas, the *Canadian Baptist* is doing a good work in maintaining and promoting our principles, therefore,

Resolved,—That we heartily commend it to the sympathy and prompt support of every family, Baptist and Pædobaptist, throughout the Dominion of Canada.

5. On the Institute.

Moved by Rev. M. Gould, and seconded by P. Hinman,

Resolved,—That we acknowledge with gratitude the success which God has been pleased to vouchsafe to our Institute, and we urge upon the churches the necessity of deeper interest in everything connected with its welfare.

6. On the Superannuation Fund.

Moved by Rev. W. Lacey, seconded by Rev. S. Jackson, that we record our gratitude to Almighty God for the establishment of the Superannuated Ministers' Fund, and express our thanks to those who have labored so earnestly for the attainment of this object.

7. On the death of Professor Hankinson.

Moved by Brother More, and seconded by Brother Sherman,

Whereas, it has pleased God to remove by death from his sphere in the Institute, our beloved brother Professor Hankinson, who has labored so usefully and acceptably since its opening, therefore,

Resolved,—That we deeply deplore his loss, and tender our heartfelt sympathy to his bereaved family, praying that God would be a "father to the fatherless, and a husband to the widow in his holy habitation."

Elder Stumpf then addressed the Association in behalf of the Zurich chapel. More than \$40 were collected for it.

The Clerk was ordered on behalf of the Association, to tender its thanks to C. J. Brydges, Esq., General Manager of G. T. R., for granting free return tickets to the visitors of the Association.

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A vote of thanks was also tendered to Dr. Caldicott, for negotiating with Mr. Brydges, for the above purpose.

The thanks of the Association were presented to the Haldimand Church for their generous hospitality during the session.

Brother More was appointed a delegate to the Huron Association. After prayer, and singing the 1,068 hymn the Association adjourned to meet with the church in Whitby, County of Ontario, on the last Thursday of June 1868, at the hour of two o'clock P.M.

MATTHEW GOLD, } Clerks.
J. W. CLARK, }

J. DEMPSEY, *Moderator.*

SABBATH, JUNE 30TH, FORENOON.

After addresses to the Sabbath School, by Elders Reddick, Jackson, Stumpf, and others; preliminary services by Rev. R. McClelland, Rev. J. Reddick, preached from Eccles. ix. 4. Collection for the Convention at the close amounting to \$8. Rev. J. T. Dowling, preached same time in the Temperance Hall.

AFTERNOON, THREE O'CLOCK.

Preliminary services by Brother Sherman, sermon by Rev. J. Finch, from Philip. ix. 19. Collection at the close for the Superannuated Fund, amounting to \$5.31½.

EVENING, SEVEN O'CLOCK.

Introductory services by Rev. S. Jackson, sermon by Rev. Matthew Gold, from Deut. xxxii. 31. The congregations on Sabbath, were very large and attentive. This Association will long be remembered for its high toned spirituality and Christian liberality. More money was collected and pledged for the cause of Christ at this Association, than at any which ever preceded it. To Jehovah Jesus be the glory.

DIGEST OF LETTERS.

Alexander St., Toronto, was received into the Association at its present session—just organized; have built a chapel, a credit to the denomination; congregations good; Sabbath School increasing in numbers; in want of a pastor.

Bell Ewart was also received into the Association—this year organized, on 19th inst.; about to build a chapel.

Bobcaygeon.—No Letter.

Brock.—No Letter.

Bond St., Toronto, reports a year of great prosperity; 40 baptized; paid off debt on chapel; raised in all for the cause of Christ, \$7,583.

Claremont.—United and prosperous; baptized several; completed a new chapel; praying and striving for greater success.

Cramahe 1st.—Laments losses by death; determined to hold fast the faith and ordinances as delivered to the saints; are praying for revival.

Cramahe 2nd.—Mourns decline in spiritual condition—financial embarrassment; in want of a pastor.

Fenelon.—No letter.

Gwillimbury.—No letter.

Haldimand.—Regrets cannot report a greater degree of prosperity; have had internal difficulties; congregations increasing and attentive.

Innisfil.—Received into Association this year from Grand River North; enjoyed a season of prosperity and revival: 15 have been baptized.

King 1st.—Progress not rapid, but persevering to the end; pastor's Bible class and Sabbath School prosperous.

King 2nd.—"Unity and piety" in their midst; congregations good; Bible class well attended.

Lindsay.—Passed through a season of great trial; have baptized five during the year; two large and prosperous Sabbath schools; striving and praying for greater success.

Manilla.—Writes rather discouragingly; without continued aid from the Convention cannot support the pastor; would regret his leaving.

Markham 1st.—In union and peace, but deploras a decline of members; not as healthy and prosperous as could desire.

Markham 2nd.—Writes cheerily of its prospects; have built another chapel, and all but paid for it; hope soon to support a pastor without aid from any other church.

Majorsville.—Speaks encouragingly; congregations good; several joined the church; Sabbath school very prosperous.

Pickering.—No letter.

Port Hope.—Regrets that it cannot report a greater number of conversions; peace and harmony prevail; prayer-meetings well attended; building a chapel, to cost \$600; contributed \$1541 to the cause of Christ during the year.

Port Perry.—This little church has been organized during the year, and is one of great promise. Since recognition by council, has more than doubled its numbers.

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Queen Street.—Not witnessed a large ingathering of souls; comfort and peace abound; congregations on the Sabbath good.

Seymour.—Just been organized; in want of a minister to work a promising field.

Sidney.—Succeeded in removing a difficulty which threatened disruption; erected a parsonage; Sabbath school better attended; general prospects brighter.

Stirling.—Without a pastor; scarcely any progress made. May the Great Head of the church send a suitable laborer to this field.

Tollandale.—Just organized; though small, is vigorous and hopeful.

Uxbridge.—Good congregations; prosperous Sabbath school; paid off debt on the chapel; hope to become a self-sustaining church.

Whitby.—Progress not rapid, but steady; peace and brotherly love abound; united hand and heart, with our esteemed pastor in laboring for the Master's cause; Sabbath School flourishing.

List of Churches, Clerks, Pastors and Messengers of the Haldimand Baptist Association, June 27th, 28th and 29th, 1867.

Alexander St., Toronto.—John Carter, Toronto P. O., *Clerk*; George Wright and John Carter, *Messengers*.

Bell Ewart.—John S. Johnson, Bell Ewart P. O., *Clerk*; Rev. J. Finch, *Messenger*.

Bond St., Toronto.—John Burns, Toronto P. O., *Clerk*; Rev. T. F. Caldicott and A. T. McCord, *Messengers*.

Brock.—David Reekie, Pefferlaw P. O., *Clerk*.

Claremont.—Jos. Wixson, jr., Claremont P. O., *Clerk*; Rev. John Cameron, and Deacon Jos. Wixson, *Messengers*.

Cramahe 1st.—John Bellamy, Colborne P. O., *Clerk*; Rev. S. Jackson, J. W. Cryderman, J. McDonald, J. Winn and E. Gould, *Messengers*.

Cramahe 2nd.—J. Phinn, Castleton P. O., *Clerk*; Deacon G. Brintnal, Thos. Hill, D. D. Scott and G. Winn, *Messengers*.

Fenelon.—H. Graham, Fenelon Falls P. O., *Clerk*.

Gwillimbury.—J. Pegg, Hartman P. O., *Clerk*.

Haldimand.—C. E. Ewing, Wicklow P. O., *Clerk*; J. B. More, E. Doolittle, J. Merrill, A. H. Bradley, P. Hinman, J. Flynn, *Messengers*.

Innisfil.—Jas. Poole, Innisfil P. O., *Clerk*; Rev. J. Finch, *Messenger*.

King 1st.—Duncan Campbell, Linton P. O., *Clerk*; Rev. J. W. Clarke, *Messenger*.

King 2nd.—Geo. Norman, Schomberg P. O., *Clerk*.

Lindsay.—Peter Fisher, Lindsay P. O., *Clerk*; Rev. M. Gold, *Messenger*.

Manilla.—N. A. McLean, Manilla P. O., *Clerk*.

Markham 1st.—Luton Miller, Markham P. O., *Clerk*; Rev. R. McLelland, *Messenger*.

Markham 2nd.—Wm. Ratcliff, Hammettsholm P. O., *Clerk*; Rev. R. McLelland, *Messenger*.

Majorville.—Jos. Wilson, Whitevale P. O., *Clerk*; E. D. Sherman and Deacon G. Strachan, *Messengers*.

Port Hope.—Rev. J. Dempsey, Port Hope, *Clerk*; Rev. J. Dempsey and Wm. Barnett, *Messengers*.

Port Perry.—Israel Post, Port Perry P. O., *Clerk*; Rev. J. King, Dea. J. Holman and Israel Post, *Messengers*.

Queen St., Toronto.—R. P. Thomas, Toronto P. O., *Clerk*.

Seymour.—Andrew Hay, Seymour P. O., *Clerk*; Andrew Hay and Wm. Fry, *Messengers*.

Sidney.—Robert Ward, Halloway P. O., *Clerk*; Rev. Wm. Lacey, Dea. J. W. Turney, S. G. Faulkner, Peter Caveler and E. March, *Messengers*.

Stirling.—Silas Sine, Stirling P. O., *Clerk*; Deacons H. Smith, Sylvanus Garnsey, F. Sine, R. Hubble, J. Butter, *Messengers*.

Tollandale.—Wm. Sibbald, Tollandale P. O., (?) *Clerk*; Rev. J. Finch, *Messengers*.

Uxbridge.—Andrew W. Smith, Uxbridge P. O., *Clerk*; Rev. J. T. Dowling, and Dea. G. Huntington, *Messengers*.

Whitby.—John Dryden, Brooklin P. O., *Clerk*; Rev. J. King, Dea. Holman, S. Hubble and E. Doolittle, *Messengers*.

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CIRCULAR LETTER.

To the Regular Baptist Churches in the Haldimand Association.

DEAR BRETHREN—

At your last annual meeting, you expressed your desire for an Associational letter this year, on "Pastoral Authority." In compliance with your request, we proceed to lay before you a few thoughts on that subject, much regretting that our limited space sternly forbids everything inconsistent with the utmost brevity. Wishing to say as much as possible within our prescribed limits, must be our apology for discarding those graces of style to which you have been long accustomed, and if we be more argumentative than what is usual in Circular Letters, vague and conflicting views in regard to "Pastoral Authority" call for something definite or determinate; besides, we cannot but remember that the first, and beyond all comparison, the best letters ever written to the churches of Christ abounded in argument. It is this which gives weight to argument, whether spoken or written, and our letters to the churches should resemble those of the great Apostle to the Gentiles, at least in this particular, whose "letters they said were weighty and powerful." The first and most important question then, in connection with the subject, is this,—Is there *any* authority connected with the pastoral office. Or more definitely,—Is the pastor of a church invested with *any* authority by virtue of his office? We answer, yes, and in support of this position we submit the following reasons, not indeed as all the proof that could be advanced, but as sufficient in our judgment to convince an unbiassed mind enquiring for truth.

1st. Our first reason is founded on analogy. Christ is a king, and although his kingdom is not of this world, he has a kingdom in this world of which all true believers are the subjects; but to suppose that he delegates *no* authority to those whom his Spirit specially calls and qualifies for the extension and consolidation of his kingdom is absurd, and contrary to all our ideas of kingly rule.

2nd. We reason from the law of necessity. In every organization or association, whether large or small, from the family up to the nation, and from the convention of an hour's duration up to that which is to last for all time, there must be certain rules and laws to which the members must submit for the sake of peace, order, and even for the sake of their social existence. But the best rules and laws are valueless, unless there be some power to administer and apply them, and this undeniable, even in the most democratic of all democratic institutions. Hence there *must* be a controlling, directing power invested in some one, else confusion, disorganization, and social death will inevitably ensue. All this applies with the utmost force to the church, for she ought to be a pattern to all other organizations, in respect to good order, peace and union. She has her heaven-given laws, and her own local rules, regulating the time, place, number and order of her services, &c., and it would be more than foolish to suppose that Infinite Wisdom has invested no one with authority to apply his own laws to his own people.

The exercise, then, of that authority which necessity renders indispensable in the church, must be vested either in the pastor or the deacons, or in both unitedly. To say the least, it does not rest exclusively with the deacons. No where in God's Word are they spoken of as rulers in the church, whilst elders are. The duties of their office relate to the temporalities of the

church, and the creation of that office was subsequent to that of the office of pastor, hence the latter office, according to the New Testament, is superior to the former, by as much as the spiritual things of the church are superior to its temporal things, and hence, to speak of an inferior office possessing ruling authority to the exclusion of the higher and more important one, is supremely absurd. But let it be granted that the authority to govern the church in the application of the laws of Christ belong to pastors and deacons unitedly, then it follows that as the pastor is the chief and highest officer in the church, the chief authority is vested in him.

3rd. Our next argument for Pastoral Authority may be borrowed from universal consent. Christians of all denominations acknowledge it. It is true indeed that this consent is not absolutely universal, but it approaches it near enough to challenge our respectful consideration, and to produce the impression on the minds of dissentients that there is a strong presumption in its favor; and what renders that presumption still stronger, is the fact that the most intelligent and devoted churches gracefully concede to their pastors an exercise of authority, which in less intelligent ones would be regarded as arbitrary and tyrannical.

Indeed, the authority which a pastor *actually* exercises in the majority of cases, is measured by the intelligence and spirituality of his church, and it is only in churches ranking lowest in respect to knowledge and piety that the pastor is stripped of every vestige of authority, and reduced to the position of a "speaking brother."

4th. We reason in favor of Pastoral Authority from the appellations bestowed upon christian ministers by the Spirit of God, as we find them in his Word. They are called Bishops, Pastors, Elders, Ministers, Ambassadors, Stewards of the mysteries of God, &c., &c. But to suppose that these appellations were given whilst the authority they all imply was withheld, would be derogatory to the justice, goodness and wisdom of God.

5th. Another argument in favor of our position may be drawn from ancient and divinely sanctioned usage. In the Old Testament church they had elders and rulers, to whom was committed the exercise of authority. In the New Testament church, which is our model and pattern, there was also the exercise of authority, nor was this either under the old or new dispensation confined to inspired men, but was also entrusted in the hands of the uninspired; and it remains for those who may be opposed to our views, to show that the authority once given has been withdrawn, or that the church has so far outgrown herself, that she no longer needs what the Spirit of God saw to be needful in the primitive church.

6th. But not unnecessarily to multiply proof, our last argument in favor of Pastoral authority shall be drawn directly from the Word of God. In the Epistle to the Hebrews, 13: 7, we thus read—"Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy, and not with grief." Here rule is attributed to Zion's watchmen, and submission and obedience to them is commanded—not merely recommended, but positively and imperatively commanded. Again, in the 1st Epistle to Timothy, 5: 17, we read—"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." Here as in the previously quoted scripture, ruling is ascribed to pastors, nor is it mentioned as a matter requiring defence, but as something known and admitted by all as inseparably connected with the pastoral office. And instead of the pastor being avoided, despised or envied for the rule he bears, if he use it well, he is entitled to double honor, and the reason for this is obvious, for he exercises it not for his own personal good, but for the good of the people, and the glory of God. Again, the Apostle Paul in writing to Titus, who was the pastor of the church

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at Crete, after directing him to speak, "The things which become sound doctrine," adds, "These things speak, and exhort, and rebuke *with all authority*."—Titus 2: 15. Than this language nothing can be plainer, and we have only used the plainest. Many other scriptures teaching either directly or inferentially the same doctrine as those already cited might be quoted, but these are enough. "In the mouth of two or three witnesses shall every word be established." And Pastoral Authority is firmly established by God's Word, and placed beyond the reach of the most earnest denial. And it further appears from the same unerring Word, that the pastor does not derive his authority from man, but from the Spirit of God, hence the language of Paul to the elders of the church at Ephesus, Acts 20: 28—"Take heed, therefore, unto yourselves, and to all the flock over which the *Holy Ghost hath made you overseers*." But however forcible and unanswerable these arguments may appear to ourselves, yet there are some even amongst good men who have their objections. Let us glance for a moment at some of the strongest of these. First, then, it is objected, Pastoral Authority is liable to abuse. This is granted, but what then? What ordinance of either God or man? what good thing ever bestowed upon man by his beneficent Creator that is not liable to abuse? If this objection were allowed as valid, and extended to its logical results, it would unsettle the foundations of every existing organization in the world, and destroy all rule, family and national, and introduce such confusion as the world has never witnessed, or the human mind ever conceived. Again, it is objected that pastors, like all others, are imperfect. "Shew us the man who is infallible," say some, and we will submit to him. Pastors are indeed imperfect, and fallible as others, and he who made man knew this better than the objectors; but yet he gave them authority, and he has said to the churches—"Obey them that have the rule over you." And when God commands, it is not for his people to cavil or object, or question the wisdom of his commands, but to yield implicit obedience. Again, it is objected that whilst some pastors, on account of their experience, piety and wisdom, may be safely entrusted with rule in the church, others are totally disqualified as lacking in these essentials. How far this is true, or whether it be true at all, is not for us to judge; but if it be true then, just so far as it is so in any case, that man is disqualified for his office altogether, and instead of standing in the pulpit he should sit in the pew. But, says another, what is the pastor but a servant, and why should he rule, since it is his place to serve? This is a shameful abuse of language, and the literal application of the word "servant," to the ambassadors of Christ, has been the source of innumerable evils. It has debased the pastoral office in the eyes of those who are incapable of discriminating between different applications of the same word. It has introduced the use of other objectionable and even unscriptural phrases amongst professing christians; hence some speak freely and unblushingly of "hiring" or "dismissing" a pastor, as if he were a hireling in the most literal sense, and in too many instances it is feared the abuse of this word has led to correspondent treatment of the pastor, and all these evils together have lent their aid to render the preaching of the Gospel ineffective, and to bring religion into unmerited contempt.

The minister of Christ is a servant in no other sense than the Queen, the Governor General, the President of the United States, or any public officer whose duties, when properly discharged, conserve the public good, and subserve the public interests.

The word, applied to pastors, is used analogically, but the analogy breaks down if carried too far. For example, servants are commanded to obey their masters in all things. But carry on the analogy, and then we would have pastors obey your people in all things, which would be a complete reversion of the scriptural injunction;

It is true indeed that the Apostle Paul called himself a servant, but his sense of the word was not inimical to the exercise even of apostolic authority, nor is the intelligent and scriptural use of it now inconsistent with the fullest exercise of pastoral authority. Once more it is objected, "If authority be granted pastors to rule in the church, they will be puffed up with pride." If they only realize their responsibilities, it is more likely they will be pressed down with humility, and be often ready to cry, "Who is sufficient for these things?"

To the objector we would further say, "Who art thou that judgest another man's servant? to his own master he standeth or falleth," and if he do become proud, not *you*, but *he*, must account for his pride. Besides, what is any man to withhold on any pretence what God has already bestowed?

Other objections there may be, but if so, we leave them to fall through their own feebleness, or before the two-edged sword of the Spirit, and to languish and die under the growing intelligence of a christian people. But what authority then belongs to the pastor of a church? It belongs to him to lay down and apply the law of Christ, and to insist on its strict observance, or execution by the people. He has authority to resist the discussion of improper questions in the church, and to reject all improper communications. See 2 Tim. 2: 23. To put to silence "unruly and vain talkers." See Titus 1: 10, 11. To preserve order and promote decency in the discharge of church business, and in the observance of worship to warn, reprove, rebuke, and that sharply when need be, without borrowing leave from any. In a word, he is to *rule* in the church, and to exercise whatever authority all these things, and whatever else he is commanded in the Word of God to do on behalf of the church, necessarily imply. But the stream must not rise higher than its fountain. The pastor must not attempt the exercise of any authority unwarranted by God's Word. He must not rule for private or personal purposes, and he must not on any account "Lord it over God's heritage." His authority has many boundaries. It is spiritual in its nature, and must not be used for temporal purposes, nor its contempt visited with temporal penalties. It is local in its extent, and must be confined chiefly, if not altogether, to those who place themselves voluntarily under the pastor's charge. It must be exercised in the spirit of long-suffering, meekness and love—in the spirit of the Gospel of Christ, and he rules best whose rule is not felt at all, or felt not as a burden, but as a blessing. And lastly, it must be exercised with a view to the promotion of the best interests of the ruled, and the glory of God in the union, peace, order and prosperity of the church. For, if pastoral authority be divinely appointed, it will greatly tend to promote these desirable ends, as God ever blesses the judicious use of his own gifts. But, on the other hand, the rejection or contempt of it, will be fraught with innumerable and bitter evils. The pastor's hands will be weakened, his heart discouraged, and his labors unfruitful, until at last, despised and disheartened, he will be driven away from a sphere of labor, where, if his just authority had been regarded, he might have lived honourably and happily, and laboured with the most blessed results. The church, too, will gather her full share of the bitter fruits, in her frequent change of pastors, with all its train of attendant evils; in her dissensions, which experience and observation teach, will inevitably ensue, even in organizations composed of good men, when they have no central, controlling, directing power. In the loose life of some of her members, for when there was no king in Israel, "Every man did as seemed good in his own eyes," and when there is no pastoral rule in a church, so that every member may do as seems good to himself, there will always be some who will do very little good, and a great deal of evil. She will suffer, too, in the laxity, or it may be in the stringency and severity of her discipline, for in nothing pertaining to the church is the judicious use of pastoral authority more needful than in the proper exercise of her discipline. Sometimes the

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pastor has to urge the church forward in the discharge of this painful duty; sometimes to restrain their haste; sometimes to moderate the heat of their zeal against the offender; sometimes to excite their righteous indignation against his offence, and at all times to lay down and apply the law of Christ bearing on each particular case, and to see that the offender is dealt with in a christian spirit, and according to scriptural rule. She will suffer, too, in respect of barrenness, for none care to join a church torn by dissension. "The blessing of God which maketh rich," will be withheld, for in dishonouring his ministers, he is dishonored; in despising them, he is despised, and "They that despise him, shall be lightly esteemed." When Saul disobeyed the command respecting the destruction of the Amalekites, God said to him by the mouth of Samuel, "Thou has rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel;" and when a church refuses to hear the command, and "Obey them that have the rule over her"—If she cry for children, what answer can she expect but this—"Because thou hast rejected my word, I will also reject thee." And if her rejection be not so complete that the "candlestick is removed out of its place," it must be owing to his tender mercies, and to the mediation of Christ, who "Loved the church, and gave himself for it." But the mind recoils from the contemplation of those fearful evils—our pen refuses to record them. Zion languishing in sackcloth! Zion rejected of God! The city of our solemnities shadowed by the raven wings of death, is too sad a sight for our sorrowing eyes. But whilst we glance at this faithful, yet unfinished picture, we cannot but pray for, and pity, though we may blame those pastors who refuse to exercise the authority committed to them by the King and Head of the church, as well as the churches themselves, which refuse to "hearken and obey." But it yet remains for us to inquire a little more particularly how it is with the pastors in our own beloved denomination. Have they that place and that authority in their respective churches which is given to them in the Word of God? Are they all permitted to "speak, and exhort, and rebuke with all authority?" Are they all "esteemed very highly for their works' sake?" And have they all that obedience and submission rendered which the Scriptures demand for them? We would like to be able to answer all these questions unhesitatingly and affirmatively, but experience and observation bid us pause ere we reply. We have indeed heard pastors say they could rule their own churches. But is it not to often indirectly and by *finesse*, rather than by an open, undisguised and acknowledged authority? Brethren, may we not have wronged our pastors in this matter, and thus injured ourselves? In our zeal to shun the pretensions and arrogant demands of Popery and Prelacy for priestly authority, may we not have unconsciously rushed into the opposite extreme? Our churches are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." The Word of God is our sole rule of faith and duty. No creed, no catechism, no confession of faith ever compiled by man, ever did, or ever shall take the place of God's Word amongst Baptists. We contend earnestly for the faith once delivered to the saints, and for that faith many of our fathers, now in heaven, bled and died; and thousands of their children would cheerfully shed their last drop of blood, rather than yield one jot or tittle of the truth. We observe the ordinances of Christ as they have been delivered to us in his Word, and by his Spirit. In our colleges, in our pulpits, and in our pews, we have men; aye, and "honourable women not a few," who "adorn the doctrine of our Lord and Saviour Jesus Christ," and who would be an ornament to any christian denomination, and yet, alas! our prosperity—that prosperity which we might reasonably expect, tarrieth. "Is there not a cause?" And might not that cause be the very evil we now drag to light, and hold up before your eyes? Let us then examine this matter in the light of God's Word, with all that earnestness and prayerfulness which the im-

portance of the matter demands, and if we find even the shadow of this evil, either amongst ourselves, or any of our sister churches, let us give "neither sleep to our eyes, nor slumber to our eyelids," until the last root be plucked up, and the last leaf on the tree be withered and dead—that we may not only be a pure, but a peaceable and prosperous church. "A glorious church, not having spot or wrinkle, or any such thing;" but "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "And now, brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified;" and "Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever."—Amen.

Written for, and by order, of the Association.

ROBERT McCLELLAND.

CONSTITUTION.

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

ARTICLE 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 obligation of every intelligent creature to love God supremely—to believe what God says, and to practice what God commands; and the religious observance of the first day of the week.

ARTICLE III.—The object 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 interests of the Churches, and the furtherance of the cause of Christ throughout the world.

ARTICLE 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.

ARTICLE V.—The meetings of this Association shall be held annually, on the last Thursday in June, at 2 o'clock, P. M., by their representatives, which are not to exceed five from each Church, at such places as the Association shall appoint.

ARTICLE 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.

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ARTICLE VII.—Churches shall be received into this Association by letter, setting forth their desire to be admitted, their faith, order, and willingness to conform to the rules of this Association; and, on satisfaction and reception, the Moderator shall give the Messenger the right hand of fellowship.

ARTICLE 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. It shall be the duty of the Minister who preaches the Introductory Sermon to call the Association to order, when a Moderator and Clerk shall be nominated and elected by vote.

2nd. After the choice of Moderator and Clerk, the following Committees shall be appointed, viz: On Arrangements, on Circular Letter, on Resolutions, on Business—each to consist of three members, and the last-named committee to be appointed by the Moderator, subject to the approval of the Association.

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

4th. Visiting brethren from other Associations, and agents of denominational societies may next be invited to a seat, and may move, second, and 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 the time of session, all private conversation shall be dispensed with, and undivided attention shall be given to the business of the Association.

11th. Meetings shall 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 elected 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.

STATISTICAL TABLE.

NAMES OF CHURCHES.	Baptism		By Letter.		Expertece.		Restored.		By Letter.		Dropped.		Death.		Exclusion		Total Members.		Missionary Convention.		Ministerial Education Society.		For the Gospel at home.		French Mission.		Superand Society.		Sabbath School.		For the Minutes.		Other Purposes.		Total.			
	1	6	3	2	3	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2			
Alexander St., Toronto	1	6	3	2	3	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2			
Bell Ewart	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15		
Bond St., Toronto	40	25	3	3	3	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2		
Claremont	6	35	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2		
Cramahc 1st.	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Cramahc 2nd	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Halldmand	15	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
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King 1st	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
King 2nd	3	2	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Llndsey	5	1	1	2	4	1	2	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Manilla	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
MarKham 1st	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
MarKham 2nd	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Majorville	2	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Port Hope	1	2	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Port Perry	3	5	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	
Queen St., Toronto.	3	2	1	4	1	4	1	4	1	4	1	4	1	4	1	4	1	4	1	4	1	4	1	4	1	4	1	4	1	4	1	4	1	4	1	4	1	4
Seymour	3	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9
Sidney	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Stirling	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Tollanale	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Uxbridge	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Whitly	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Total Churches 24.	96	46	19	8	102	22	8	13	144	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2

STATISTICAL TABLE.

Total Churches 24. 96 46 19 8 102 22 8 13 1442 3605 35 395 45 5761 18 266 21 1865 00 332 59 31 70 4950 92 514296 40

STATISTICAL TABLE.

NAMES OF SCHOOLS.

	Number of Scholars	Average Attendance	Infant Classes	Senior Classes	Joined Church from School	Books in the Library	Copies of Papers taken	Number Teachers
Alexander St., Toronto	84	...	..	..	..	300	...	13
Bond St., Toronto	384	254	..	..	26	1000	257	34
Claremont	64	36	1	7	..	120	45	8
Cramate 2nd	46	25	2	3	..	175	...	..
Haldimand	125	100	2	3	1	400	50	20
King 1st	53	35	1	5	1	155	14	7
Lindsay	87	66	4	6	..	312	30	11
Markham 2nd	43	35	..	..	..	60	17	7
Majorville	94	50	2	5	..	110	...	7
Port Hope	220	145	3	16	1	300	150	22
Queen St., Toronto	30	20	1	4	..	426	20	5
Sidney	40	30	..	5	..	200	...	8
Uxbridge	70	40	2	4	..	332	25	6
Whitby	55	32	2	3	2	460	60	6
Grand Total	1395	868	20	61	31	4350	668	163

Note.—No notice is taken of Union Schools in the above report, as they may be reported by other religious bodies also.

ANNUAL REPORT.

TO HALDIMAND R. B. ASSOCIATION OF CHURCH ITEMS FOR THE
YEAR ENDING JUNE 2—, 186—.

	NAME OF CHURCH.	NAME OF CLERK & P. O.
ADDITIONS.	Baptism.	MESSENGERS.
	By Letter.	
	By Experience.	
	Restored.	
DECREASE.	By Letter.	REV
	Dropped.	.....
	Death.	.....
	Exclusion.	.....
	In actual communion in last three months.	.....
	Total of Members.	.....
AMOUNTS RAISED.	Missionary Convention.	SABBATH SCHOOL ITEMS.*
	Min. Education Society.	No. of Scholars.
	For Gospel at Home.	Average Attendance.
	French Mission.	Infant Classes.
	Superannuated Fund.	Senior Classes.
	Sabbath School Fund.	Joined Church from School.
	For Minutes.	Books in Library.
	Other Purposes.	Copies of Paper taken.
	TOTAL.	No. of Teachers and others engaged.

* No notice to be taken of Union Schools.
N. B.—Churches are expected to furnish correct Reports according to the above form, or letters will be returned for correction.