

MINUTES

OF THE

FIRST SESSION

OF THE

EASTERN BAPTIST ASSOCIATION,

OF NOVA SCOTIA.

HELD AT ONSLOW,

THURSDAY, MONDAY, AND TUESDAY,

19th, 21st, and 22nd, July, 1851.

HALIFAX:

PRINTED AT THE CHRISTIAN MESSENGER OFFICE.

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CONSTITUTION

OF THE

EASTERN BAPTIST ASSOCIATION,

OF NOVA SCOTIA.

ARTICLE I.

This body shall be called the Eastern Baptist Association of Nova Scotia, and shall be composed of Delegates appointed by the Churches of which they are members, together with Delegates from corresponding Associations, and such others as may by the Association be invited to sit in council.

ARTICLE II.

Each Church connected with the body may send five Delegates besides its Pastor.

ARTICLE III.

The object of this Association being the cultivation of Christian Union, the promotion of individual godliness, and, by mutual consultation, to seek in the use of scriptural measures, the extension of the Redeemer's kingdom,—it disclaims all authority over the Churches, and shall in no case interfere with their internal concerns, or their entire scriptural independency. Yet it may dissolve its connection with any Church that upon sufficient examination shall be judged by the Association to have departed essentially from Scripture principles or Baptist faith and practice.

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ARTICLE IV.

The Association shall meet at such time and place as it may appoint, and the meeting shall be opened with devotional exercises.

ARTICLE V.

The officers of the Association shall be—a Moderator, who shall preside at all the meetings, nominate all the Committees, and perform all the duties naturally connected with such an office,—a Clerk, who shall keep a record of all the business transacted, prepare the minutes for the press, and attend to their distribution,—and a Treasurer, who shall receive all the monies contributed for the purposes of the Association, and dispose of them according to its direction.

ARTICLE VI.

The Association may receive any Church, which by letter shall apply for admission, and shall give satisfactory evidence of its faith and order; and each church belonging to this body, shall send annually a letter, containing an account of its history for the year preceding, particularly of its additions and diminutions, with its number then in fellowship; also money to assist in publishing the minutes: and any church that for three successive years omits sending letters, Delegates, or money, shall be considered withdrawn from the Association, and shall be discontinued from the minutes, unless sufficient reason may appear to account for the omission, or provided it may appear desirable to make some enquiry by committee or otherwise, and report at the next meeting of the Association.

ARTICLE VII.

This Constitution may be altered or amended by a vote of two-thirds of its members at any annual meeting of the Association.

ARTICLE VIII.

The religious sentiments of this body are those expressed in the articles of the "Faith and Practice of the Baptist Churches of Nova Scotia."

RULES OF ORDER.

Rule 1.—After religious worship, the officers shall be chosen by ballot: the Moderator of the preceding year, or in his absence the Clerk, shall call the Association to order.

Rule 2.—The first letter read shall be from the Church with which the Association is assembled.

Rule 3.—No subject shall be discussed without a motion made and seconded, and no person shall speak on any subject more than twice unless by consent of the Association.

Rule 4.—When any Church is received the Moderator shall give to one of its delegates the right hand of fellowship.

Rule 5.—At the commencement of each sitting, the minutes of the preceding one shall be read and approved, and of the last sitting, before the final adjournment.

Rule 6.—Motions made and lost shall not be recorded on the minutes unless ordered by the Association.

Rule 7.—All resolutions shall be presented in writing.

Rule 8.—Each meeting for business shall be commenced and concluded with prayer.

Rule 9.—No Delegate shall leave the Association before the business is finished, without permission of the body.

Rule 10.—These rules shall be read by the Moderator at the commencement of every annual sitting of the Association.

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MINUTES.

The Eastern Association convened at Onslow, on Saturday, July 19, 1851, at 2 o'clock, P. M.

Preaching by Rev. S. T. Rand, from John iii. 16: which was followed by several interesting addresses.

On Sabbath morning the Rev. J. Francis preached from Ps. lxvii. 1-3. The Rev. Dr Cramp, without an intermission, delivered a discourse from Rom. xvi. 10. In the afternoon simultaneous services were held at Truro, North River, Onslow, and Hemlock Grove. At each of which places large congregations assembled.

MONDAY, 10 o'clock, A. M., July 21.

The Ministers and Delegates being assembled the Rev. S. T. Rand offered prayer: whereupon Rev. C. Tupper proceeded to preach the Introductory Sermon according to previous appointment, from Phil. i. 27. A collection was then taken in behalf of Domestic Missions. Rev. S. T. Rand was chosen Moderator; Rev. O. Chute, Clerk; and J. V. Tabor, Licentiate, Assistant Clerk.

The following Committees were then appointed:—

To Examine the Letters,—Revds. J. Chase, W. G. Parker, and brother A. McDonald.

To Read the Letters,—Revds. E. Clay, G. F. Miles, and J. Francis.

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The letters from the Churches were then read, from which the following table showing the state of the Churches, and also the list of Delegates and account of monies, was obtained.

STATE OF THE CHURCHES.

CHURCHES.	INCREASE.			DECREASE.			Total.
	Restored.	By Baptism.	By Letter.	Removed.	Dismissed.	Died.	
Amherst	-	20	2	-	2	1	112
Amherst Shore	-	-	1	-	-	-	11
Antigonishe	-	-	-	-	-	-	31
Bedeque	-	1	21	-	-	-	86
Charlotte Town	-	-	3	-	-	1	41
Canso	-	2	36	-	-	1	107
Canso Strait	-	-	-	-	-	-	-
East Point	-	2	12	-	-	2	93
Earl Town	-	-	3	2	1	1	49
Economy	-	-	-	-	-	-	35
Guysboro' and Manchester.	-	2	4	-	-	3	111
Goose River	-	-	4	-	-	-	26
Indian Harbour.	-	-	-	-	-	-	50
Little River.	-	-	3	-	-	1	32
Mabou	-	-	-	-	5	2	40
Macan	-	65	4	-	-	-	82
North Sydney.	-	-	-	2	4	4	120
Onslow	-	16	4	-	2	3	192
Pugwash	-	15	-	-	2	-	170
Portaupique	-	-	3	-	4	1	60
Parrsboro	-	-	1	-	-	-	28
River Philip	-	2	2	-	1	1	26
Sydney	-	-	-	-	-	-	22
First Saint Mary	-	-	-	-	-	-	19
Second Saint Mary	-	-	-	-	-	-	24
Tryon, P. E. I.	-	-	-	-	-	-	35
Tracadie	-	-	-	-	-	-	67
Tatamagouche	-	2	2	-	5	2	29
Three Rivers	-	-	-	-	-	-	44
Stewiacke	-	-	-	-	-	-	38
Wallace	-	-	-	-	-	-	48
Wallace River	-	-	-	-	-	-	32

STATE OF THE CHURCHES.

CHURCHES.	INCREASE.			DECREASE.			Total
	Restored.	By Baptist.	By Letter.	Removed.	Dismissed.	Died.	
Wallace Road			2		1		46
York and Elliot River	1	20				2	121
Churches from which no letters were received :							
Cavendish							7
Isaacs Harbour							27
Coddals Harbour							15
New Harbour							10
Mira Bay							69
Merrigomish							21
Bay of Islands							17
Advocate Harbour							15
Lot 49, P. E. I.							36
Little Forks							20
New Church :							
Upper Stewiacke and Musquodoboit							55
	11	241	21	8	73	27	14,202

LIST OF DELEGATES.

Canoe,—Rev. A. MARTELL.

Wallace,—Rev. E. CLAY, brethren E. Howard, J. Fountain, and R. Slack.

Pugwash,—Rev. W. HOBBS, brethren B. Bigelow, and A. S. McDonald.

Three Rivers,—Rev. J. SHAW.

Antigonish,—Rev. J. WHIDDEN

East Point,—Rev. J. SHAW.

Amherst,—Rev. J. FRANCIS, Deacons E. B. Cutten, A. W. Masters, T. Logan, W. Logan, M. Lowe, G. Freeman, T. Keillor, and I. Logan.

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A. W. Mars-
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Manchester and Guysborough,—Rev. H. EAGLES, Deacon H. R. Cunningham.

Stewiacke,—J. V. Tabor, Licentiate, Deacon J. Sibley, J. W. Stevens, and A. Pickings.

Charlotte Town, P. E. Island,—Revds. B. SCOTT, and S. T. RAND.

Bedeque and Saint Eleanors,—Rev. M. ROSS.

Earl Town,—Rev. D. W. C. DIMOCK, Deacons W. Cutten, and A. Conkey.

Onslow,—Rev. D. W. C. DIMOCK, Deacons D. Blair, D. Page, W. McCully, T. Soley, and J. King.

Upper Stewiacke and Musquodoboit,—Deacons N. Bentley and C. COX.

Parrsboro',—Deacons E. Taylor, and S. Thompson, Licentiate.

Tryon,—Rev. B. BOLTER.*

Tracadie,—Deacon H. R. Cunningham.

Indian Harbour,—Rev. H. EAGLES.

North Sydney,—

River Philip,—Rev. J. E. COGSWELL, Deacons T. Wethersby, and N. Johnston.

Goose River,—Rev. J. ROWE, brother H. Hunter.

Economy,—Rev. L. H. MARSHALL, and S. Thompson, Licentiate.

Mabou,—Deacon J. L. Tremain.

Canso Straits,—Rev. H. HULL.

Wallace River,—Rev. O. CHUTE, Deacons J. Higgins, W. Smith, and brother A. Higgins.

Portaupique,—Rev. L. H. MARSHALL, Deacons G. Davison, and T. Fulton.

First Saint Mary,—

Second Saint Mary,—Rev. H. EAGLES, brethren J. McKeen, and T. Nichols.

Wallace Road,—Rev. O. CHUTE, and brother A. Rushton.

York and Elliot River,—Rev. M. ROSS.

Sydney,—J. Spencer, Licentiate.

Naccan,—Rev. J. ROWE.

Leicester and Little River,—

Tatamagouche,—Brethren H. Roberts, and A. McIntosh.

The following brethren then took their seats as members of this Association:

Rev. C. Tupper, from the Western Nova Scotia Association.
Rev. Dr Cramp, and Rev. R. E. Burpe, from the Central Nova Scotia Association.

Rev. W. G. Parker, from the Eastern New Brunswick Association.

Rev. G. F. Miles, from the Western New Brunswick Association.

Rev. J. J. Woolsey, from New York.

Rev. John Chase, Financial Agent, Horton.

Brother J. Ferguson of Halifax.

Brother D. Cutten, Tatamagouche.

Deacons Read, and N. Lawrence, Second Sackville, N. B.

Deacon Fillmore, and S. Miner, Point Debuté, N. B.

Brother A. Woodworth, Stewiacke; Deacon Payzant, Falmouth; brethren T. Mahan, Portauisque; and G. Myers, Wallace River.

1851. Monies Received at the Eastern Baptist Association.

EARL TOWN :—Home Missions	£1 0 0
NORTH SYDNEY :—Home Missions	1 0 0
CHARLOTTE TOWN :—Home Missions, £1 19 6; Foreign Missions, 18s.	3 14 6
LET 49 :—Home Missions	0 11 5
SAINT PETER'S ROAD :—Home Missions, 18s. 1½d.; Foreign Missions, 5s.	1 3 1½
RIVER PHILIP :—Home Missions	0 11 4
LITTLE RIVER :—Home Missions	0 4 7½
WALLACE BAY :—Home Missions	0 12 4½
MACAN :—Home Missions, £1 2 6; Foreign Missions, £1 10;	
Annual Subscription, £1	3 12 6
JOHN WHIDDEN :—Home Missions	1 5 0
CANSEAU :—Home Missions, 13s. 7½d.; Foreign Missions, 10s.	1 3 7½
TRACADIE :—Home Missions	0 11 2½
GOOSE RIVER :—Home Missions	1 0 0
PORTAUIQUE :—Home Missions, £1 10 3½; Foreign Missions, 12s. 6d.; Annual Subscriptions, £2	4 2 9½
ECONOMY :—Home Missions, 5s. 10d.; Foreign Missions, 5s. 10d.	0 11 8
TATAMAGOUCHE :—Home Missions	0 13 1½
PARKSBORO' :—Home Missions	0 6 10½
STEWIACKE :—Ministerial Education, 12s. 4½d.; Home Missions, £1 1 6; Foreign Missions, £1 4; Infirm Ministers, 6s. 1½d.; Annual Subscriptions, £2	5 4 0
WALLACE ROAD :—Home Missions	0 9 6
ONSLOW :—Ministerial Education, 2s. 11½d.; Home Missions, £4 8 1½; Annual Subscription, £1	5 9 10
AMHERST SHORE :—Home Missions	0 2 7
GUYSBOROUGH :—Bible Cause, £2 6 1½; Home Missions, £3 11 3; Foreign Missions, £1 8; Infirm Ministers, £1 4 4; Annual Subscription, £1	9 9 8½
UPPER STEWIACKE :—Ministerial Education, £1 5; Home Missions, £2 6; Foreign Missions, 15s.	4 6 9
MAPOU AND FORT HOOD :—Ministerial Education, 7s. 6d.; Home Missions, £1 2 6; Foreign Missions, 7s. 6d.; Infirm Ministers, 7s. 6d.	2 5 0

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SHIP HARBOUR :—Home Missions 0 6 3
REV. H. HULL :—Home Missions, 2s; Infirm Ministers, 1s. 9d., 0 3 9
PEGWASH :—Home Missions, £3 15 6; Foreign Missions, 15s.; 7 8 0
Annual Subscriptions, £3, 0 10 6
MERIGOMISH :—Home Missions 1 7 84
BEDEQUE :—Home Missions
AMHERST :—Ministerial Education, £1 16 6; Home Missions, £3 6 2; Foreign Missions, £4 10 4; Infirm Ministers, 14s. 6d.; Annual Subscriptions, £3, 18 10 6
COLLECTION :—Home Missions 8 19 44
COLLECTION AT TRURO :—Foreign Mission 3 6 64
SYDNEY CHURCH :—Ministerial Education, 13s. 6d.; Home Missions, £1 0 8; Foreign Missions, 13s. 9d.; Infirm Ministers, 11s. 9d., 2 19 8

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Adjourned to meet at half-past two o'clock.

Prayer by Rev. C. Tupper.

MONDAY, half-past 2 o'clock, P. M.

Met according to adjournment. Prayer by Rev. J. Chase.

Moved by Rev. B. Scott that the Constitution and Rules of Order, prepared by the Committee of Arrangement, be presented. Rev. D. W. C. Dimock having read the same they were, with a slight amendment, unanimously adopted. (See page 3.)

The following Committees were then appointed :

To examine the Circular Letter :—Revs. H. Eagles, and W. Hobbs.

On Domestic Missions :—Revs. C. Tupper, J. Francis, H. Hull, E. Clay, J. Rowe, J. Whidden, A. Martell, W. Hobbs, J. Shaw, B. Scott, brethren G. Freeman, H. R. Cunningham, J. Ferguson, J. King, A. W. Marsters, Cumming, and Olding.

On Bible Cause :—Revs. C. Tupper, M. Ross, G. F. Miles, W. G. Parker, brethren E. D. Cutten, S. Logan, T. Soley, and J. W. Stevens.

On Christian Messenger :—Revs. Dr Cramp, H. Hull, brethren E. B. Cutten, J. V. Tabor, B. Bigelow, D. Page, and H. Hunter.

On Education :—Revs. Dr Cramp, J. Rowe, B. Scott, J. Francis, W. G. Parker, E. Clay, W. Hobbs, D. Dimock, J. Chase, J. Shaw, S. T. Rand, R. E. Burpe, brethren J. Ferguson and N. Bentley.

On Temperance :—Revds. L. H. Marshall, H. Eagles, W. Hobbs, brethren S. Thompson, Licentiate, T. Soley, T. Wetherby, C. Hunter, E. Reed, M. Lowe, M. Johnston, A. Higgins, W. McCully, A. McDonald, and J. Sibley.

On Union Society :—Revds. O. Chute, J. Whidden, H. Eagles, J. Spencer, Licentiate, brethren A. W. Marsters, D. Blair, A. Woodworth, N. Bentley, E. Howard, W. Cullen, W. Smith, H. Roberts, A. McIntosh, A. Rushton, and A. Pickings.

On Sabbath Schools :—Revds. H. Hull, D. W. C. Dimock, J. Shaw, H. Martell, brethren G. Myers, C. Coy, H. R. Cunningham, A. Woodworth, B. Douglas, J. Spencer, A. Pickings, E. Davidson, E. Howard, W. Logan, J. King, and E. Taylor.

On Foreign Missions :—Revds. J. Whidden, J. Francis, Deacon Blackmore, brethren A. S. Bleckhorn, T. Fulton, A. Conkey, A. Pickings, D. Cullen, B. Douglas, J. Mahan, J. W. Johnston, M. Lowe, G. Myers, S. Nichols, D. Page, and I. Logan.

On Special Business :—Revds. J. Francis, Dr. Cramp, W. G. Parker, S. T. Rand, H. Martell, Deacons E. B. Cullen, and J. King.

Resolved, That an Educational meeting be held on Tuesday.

Resolved, That brother A. W. Marsters be appointed the Treasurer to this Association.

Adjourned till six o'clock, P. M. Prayer by Rev. Dr. Cramp.

MONDAY, 6 o'clock, P. M.

Met according to adjournment. Prayer by Rev. J. J. Wolsey.

A meeting was then held on Domestic Missions, when interesting addresses were delivered by Revds. M. Ross, J. Shaw, B. Scott, H. Hull, E. Clay, and S. T. Rand.

The destitute state of many parts of Prince Edward Island and Cape Breton, as well as the Eastern Shore of this province, was vividly held forth, and much feeling excited in the congregation in connection with our Missionary efforts in these places, and also in reference to the Micmac Mission.

Benediction by the Moderator.

TUESDAY, 10 o'clock, A. M.

Prayer by Rev. B. Scott. Rev. G. F. Miles preached from Isa. lix. 19. Prayer by Rev. C. Thpper.

A resolution and Memorial in remembrance of the late Rev. E. Manning, was presented by Rev. Dr Cramp. (Appendix, A.)

Prayer by Rev. J. Chase.

A Resolution on the subject of Education, was then presented by Rev. Dr Cramp, and adopted. (Appendix, B.)

The Financial Agent then reported, on the finances of Acadia College.

Several addresses were then delivered showing the importance of Education, and the obligation which rested on the Baptist denomination to sustain our Professors at Horton in their efficient labours in the cause of God.

The following resolution was then moved by the Rev. D. W. C. Dimock, and passed unanimously:

Resolved,—That this Association hail with much pleasure the appearance of our esteemed brother the Rev. Dr Cramp among us, not only as a christian minister, but also in the relation he sustains to our educational interests; and while this Association knows that his labour must necessarily be arduous and self-denying, especially under the present limited number of Professors in the College, we tender to him our sympathy, and pray that the Divine blessing may attend his connection therewith, and hereby earnestly commend to the Churches which this Association represent the interests of Acadia College.

The Report on Home Missions was presented, when the Rev. C. Tupper stated the liabilities of the general missionary fund.—Report adopted. (Appendix, C.)

Association adjourned till half-past two o'clock.

TUESDAY, half-past 2 o'clock, P. M.

Met pursuant to adjournment.

Deacon Tremain moved the following resolution, which passed unanimously:

Whereas it is incumbent on this Association to liquidate a just proportion of the debt due upon the Christian Messenger contracted when under the control of the Missionary board, and at the same time to avoid any charge upon the funds of the Home Mission:

Resolved, therefore, that a subscription list be opened in order to relieve this fund.

Provided always that this resolution shall not take effect until the sum of thirteen pounds be subscribed.

Report on the Bible cause presented. Rev. J. J. Woolsey recommended the American and Foreign Bible Society, whereupon the report was adopted. (Appendix, D.)

The Report on the Christian Messenger was presented and unanimously adopted. (Appendix, E.)

Upon leave being granted a number of brethren left the Association on pressing business.

Report on Temperance presented and adopted. (Appendix, F.)

Report on Union Society presented and adopted. (Appendix, G.)

Resolved, That the following brethren be a Committee to prepare a plan for the more efficient working of Union Societies, and report next session thereon, viz.: Revds. W. Hobbs, D. W. C. Dimock, J. Rowe, J. Francis, brethren T. Soley, A. W. Marsters, and W. Rogers.

Report on Sabbath Schools was presented and adopted. (Appendix, H.)

The Moderator having vacated his seat, Rev. C. Tupper took the Chair, when interesting addresses were delivered on the Micmac Mission, and the following resolution was adopted:

Resolved,—That this Association rejoice in the success that has attended the labours of our esteemed brother Rand amongst the Aborigines of this country, and will continue to support him in the arduous work of giving them a faithful translation of the word of God in their own language.

The Moderator having resumed his seat, the Association adjourned to meet at half-past six o'clock.

Prayer by Rev. Dr Cramp.

Met pursuant to adjournment. Prayer by Rev. M. Ross.

The application of the Upper Stewiacke Church for union with this body being considered, the Church was received, and Rev. D. W. C. Dimock received the right hand of fellowship in behalf of the Church.

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Resolved,—That the Circular Letter be received and printed in the Minutes.

The Report on Special Business was presented and passed, with a slight amendment. (Appendix, I.)

Resolved,—That the Association hold its next meeting in Poughkeepsie, on the first Monday after the 10th of July, 1852,—that Rev. A. Martell preach the Introductory Sermon, and that Rev. D. W. C. Dimock be his alternate.

Resolved,—That Rev. M. Ross write the Circular Letter of the next Association.

Resolved,—That the following brethren be the Delegates to the ensuing Associations:—

To the Western New Brunswick Association, Rev. W. Hobbs, and Rev. J. Rowe be his alternate.

To the Eastern New Brunswick Association, Rev. J. Shaw, and Rev. M. Ross be his alternate.

To the Western Nova Scotia Association, Rev. O. Chute, and Rev. L. H. Marshall be his alternate.

To the Central Nova Scotia Association, Rev. J. Francis, and Rev. H. Hull be his alternate.

Resolved,—That Revs. B. Scott, S. T. Rand, J. Francis, E. Clay, and D. W. C. Dimock, be the Delegates to next Convention.

Resolved,—That the Delegates to the Association receive the amount of their expenses from the general fund of the Association.

Resolved,—That 800 copies of the Minutes of the Association be printed in the Christian Messenger office, and that £8 be paid to defray the expense.

Resolved,—That brother J. Ferguson superintend the printing, and that the Treasurer of the Association pay for the same by order from the Clerk.

Resolved,—That each Church receive Minutes according to the money paid for that object; and that when no money is sent no Minutes be received.

Resolved,—That Revs. W. Hobbs, D. W. C. Dimock, brothers L. Eaton, and A. McDonald, be a Committee of arrangement for the next year.

Resolved,—That the Domestic Missionary Board appoint their officers—that the Board be located in Guysborough,—and that the President, Treasurer, and other officers be chosen annually.

Resolved,—That brother E. B. Cullen be Auditor of accounts.

Resolved,—That the Clerk of the Association be its Corresponding Secretary.

The application of brother Vanamburgh being read, counsel was given him by the Association.

Resolved,—That this Association commend the Church in Amherst for their praiseworthy determination to employ a Missionary for the county of Cumberland, and recommend the Board of Domestic Missions to aid them in the undertaking.

Resolved,—That a vote of thanks from this Association is hereby tendered to the Church, Congregation, and community in Onslow and Truro for their extreme kindness and hospitality to the Delegates and friends attending the same.

The Association, thankful for the unbroken harmony which was manifested throughout the proceedings of the Session, was then closed. Prayer by Rev. J. Shaw,—the Doxology was sung; and the benediction pronounced by the Moderator.

OBED CHUTE, *Clerk*.

J. V. TABOR, *Assistant Clerk*.

APPENDIX.

A.

DEATH OF THE REV. EDWARD MANNING.

Whereas it hath pleased God to remove from earth to heaven, during the past year, the venerable Edward Manning, who for more than half a century laboured in the gospel with distinguished success, and who was justly endeared to the Baptists of these provinces:—

Therefore resolved, That the members of the Eastern Association, assembled at this their first meeting, regard it as a solemn duty to place on record a brief memorial of the departed servant of God:—

That they cherish a grateful remembrance of his talents, virtues, and christian graces—his vigorous intellect, and penetrating judgment—his promptitude and decision, ever guided by wisdom,

and chastened by humility—his noble and comprehensive conceptions of truth—his manly piety—his severe self-denial—his sublime devotion :

That they rejoice in the recollection that Edward Manning was a cordial, consistent, and persevering advocate of all our Educational Institutions, and of the missionary enterprise, both foreign and domestic :—

That they render thanks to the Most High for the extraordinary results which followed the labours of their revered friend. In those labours the words of prophecy were fulfilled :—“The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose”—“A little one shall become a thousand, and a small one a strong nation” :—

That while they bow with humble submission to the afflictive dispensation with which the churches have been visited, they deem it their privilege and duty to declare their unshaken reliance on the power and promises of the great Head of the Church. He will send forth other labourers into the harvest, and fill up the ranks of the spiritual army by causing many more to be “baptized for the dead.” In Him let Zion trust.

Further resolved, That the Clerk be instructed to transmit to Mrs. Manning a copy of the preceding preamble and resolution, assuring her and the surviving relatives of the deceased, that their affliction is regarded with prayerful sympathy by the members of this Association.

B.

EDUCATION.

The Committee on Education hereby report :—

That they contemplate with high satisfaction the progress of Education in every part of the world, and especially on this continent, during the last fifty years. They rejoice in the rapid increase of establishments for early instruction, and mental training and discipline, regarding them as fraught with benefits of the highest value, and conducive in an eminent degree to the advancement of the best interests of mankind. And they are grateful that in Nova Scotia the Baptist Denomination has long occupied a position, in relation to this matter, which justly entitles it to the respect of the community at large.

The Academy at Horton, they are informed, is now placed under the charge of Mr. Hart, late of Wilmot, who will take the entire management of the Institution, making suitable arrange-

ments for effective tuition, and exercising a watchful superintendence over the morals and manners of the pupils, and the provision for their personal accommodation and comfort. Mr. Hart's reputation as an able instructor is already established. The Committee have no doubt that his efforts will be entirely successful, and that parents who may entrust their children to his care will have cause to be abundantly satisfied.

For Acadia College the Committee desire to bespeak the earnest solicitude of the members of this Association. The Governors have intimated their wish to appoint a Classical Professor, as soon as the requisite funds can be provided, in order that the President may be able to give more attention to the Theological department, and thus to comply with requests and applications from candidates for the christian ministry, both in Nova Scotia and New Brunswick. They have also announced their intention to open the College for the admission of students, not being candidates for degrees, who may propose to join existing classes, and go through partial courses of instruction. Other improvements, the Committee understand, are in contemplation. The Governors and the Faculty of the College, are exceedingly anxious to adopt such plans as may appear to be best calculated to raise the character of the Institution, and to secure for it a full share in the extraordinary advancement by which the age is distinguished. The accomplishment of their desires, however, will necessarily involve considerable expense.

But the College is unendowed. It depends altogether on voluntary support. The strenuous efforts of all the Baptists in the three provinces will be required to sustain it, even on the present limited scale, and it is therefore obvious that the number of benefactors must be greatly increased before the contemplated improvements can be fully carried into effect.

Additions to the Library and the Philosophical apparatus, the Committee learn, are peculiarly desirable. The deficiency in those departments is much to be deplored.

The Committee commend these facts and considerations to the earnest attention of the churches. They regard the noble contribution for the liquidation of the debt as a prelude to enlarged and persevering liberality. The Baptists, as they believe, are able to render to Acadia College all necessary support, and to place it on a level with kindred Institutions on this continent. The ability, they trust, will be illustrated by corresponding willingness.

J. M. CRAMP,
Chairman.

C.

HOME MISSIONS.

The Committee of the Eastern Baptist Association on the subject of Home Missions, beg leave to report by suggesting the following resolutions:

1st. That this meeting desire humbly to acknowledge the goodness of Almighty God; in the extension of the Redeemer's kingdom, through the instrumentality of Domestic Missionary labours, throughout this province and Prince Edward's Island, as well as for the glad tidings that reach us from distant lands, of many being born of God's Holy Spirit. Yet have they reason to mourn over the darkness that prevails in the wide field comprising the limits of this Association.

2nd. That it is expedient to form a Domestic Missionary Board, having control over all Domestic Missionary efforts, and assuming a just proportion of any liabilities to which the late General Board were subject, and also be entitled to any share of funds in possession of that Board, or likely to accrue thereto.

3rd. That such Missionary Board when formed shall be located at Antigonish, and consist of the following brethren, viz.:

A. W. Marsters,
Hants Hunter,
George Davison,
David Page,
John Olding,
Christopher Jost,
John Whidden,
John L. Tremain,
James Spencer,
Benjamin Spencer,
John Shaw,
Benjamin Scott,
Hugh Ross,
Alexander McIntosh, jun.,

James M. Atkinson,
Henry Bennet,
William Smith,
Alexr. Conkey,
Charles Bigelow,
Hezekiah Hull,
Anthy. Martel,
Peter Andrew,
John Francis,
David Dimock,
Malcolm Ross,
George Richardson,
Peter Paint,
Richard Woodland.

4th. That it is highly important to establish a mission among the Acadian French residing within the limits of this Association, and that the Domestic Missionary Board be instructed to take means accordingly.

5th. That the appeal from the island of Cape Breton conveyed through the medium of the Christian Messenger on behalf of a mission to the Gaelic people of that island have due weight and consideration.

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CRAMP,
Chairman.

6th. That this Board recommend the appointment of a sufficient Colporteur who be directed by the Board of Missions to use his utmost endeavours to circulate the Christian Messenger.

Resolved that the following brethren be a Committee to secure the services of a competent brother as Colporteur; and to procure a suitable supply of books for that purpose:—

Rev. John Francis,	} Amherst.
Brother A. W. Marsters,	
Rev. W. Hobbs,	} Pugwash.
Brother W. Rogers,	
Rev. D. W. C. Dimock,	} Onslow.
Brother Thomas Soley,	
Rev. John Rowe,	} Mactan.
Brother J. Atkinson,	

and that it hold its annual meeting at the time and place for holding the Association, and that seven be a quorum.

JOHN L. TREMAIN,
Chairman.

D.

BIBLE CAUSE.

The Committee to whom was referred the Bible Cause, beg leave to submit the following report:

The duty of furnishing the sacred scriptures to the people of every land, in the shortest possible period, is at once so imperative and manifest, as not to fail to impress every reflecting mind. The more deeply is your Committee impressed with a sense of the great utility and importance of this noble work, as they have turned their attention to the wide and effectual doors providentially thrown open for the reception of the Light of life, and listened to the anxious cry of countless multitudes for the word of God.

Therefore resolved, that we cherish undiminished confidence in the American and Foreign Bible Society, and as large and increasing demands are now made in aid of the work of translating, printing, and circulating the Bible in heathen lands, and throughout the world, we most cheerfully commend the Society to the Churches, and to the friends of suffering humanity.

Your Committee learn with pleasure that in various parts of these Provinces the mission of the Rev. James J. Woolsey, the esteemed Agent of that excellent Institution, has been successful in the awakening of increased interest in this important object,

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so that considerable amounts have been subscribed for the fur-
 therance of this good cause, and they most sincerely desire that
 his faithful labours may still be crowned with abundant suc-
 cess:

CHARLES TUPPER,
Chairman.

E.

CHRISTIAN MESSENGER.

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 TREMAIN,
Chairman.

The Committee on the Christian Messenger beg to report as
 follows :

Baptists should befriend and honour the press. They are
 deeply indebted to it. Without its aid their efforts would be
 comparatively feeble, and the progress of the denomination
 slow. They were the first to employ the press in defence of uni-
 versal liberty of conscience, in the early part of the seventeenth
 century ; and they have ever since made good use of this mighty
 instrumentality for the diffusion of knowledge, the encourage-
 ment of free discussion, and the circulation of biblical truth.
 Lukewarmness and indifference in regard to this subject would
 be symptoms of perilous disease.

The Baptists of these Provinces will not be chargeable with
 neglect. They have their "Christian Messenger," and they will
 sustain it—effectively, liberally, and perseveringly. Deserving
 as it is of much more extensive patronage than is yet enjoyed,
 they will encourage all endeavours to enlarge the subscription
 list, and secure the success of the paper by regular payments.

All our Institutions, the Committee feel assured, are deeply in-
 debted to the *Christian Messenger*. In its columns their proceed-
 ings have been faithfully recorded, and their claims advocated
 with judgment and zeal. Religious societies are under especial
 obligations to support the religious press.

The Committee are glad to learn that the number of subscri-
 bers to the *Christian Messenger* has been considerably increased
 during the past year. But at its reduced price the list must be
 still further enlarged, in order to secure the proprietors from
 loss. There can be no difficulty in accomplishing this object.
 Every Baptist should consider himself pledged to its fulfilment.

E. B. CUTTEN,
Chairman.

F.

TEMPERANCE.

The Committee on Temperance beg leave to report:

That they have been greatly cheered and encouraged, and that there is much to cheer and encourage every friend of Temperance in viewing the great moral reform effected by Temperance Societies: they rejoice to see the great work still going on, and hope that the light which has arisen in our horizon may shine more and more until we behold its meridian glory — until every one in the length and breadth of our land will be raised and exalted from the state of degradation brought on by intemperance and your Committee do recommend that every christian, every philanthropist, and every patriot throw his whole weight, both in precept and example, into the scale of temperance.

L. H. MARSHALL,

Chairman.

G.

UNION SOCIETY.

The Committee on the Union Society beg leave to report:

That impressed with the vast importance of the objects embraced in this society they feel that there is great need of its driving energies being revived.

Your Committee would recommend that quarterly or half yearly meetings be held to promote the objects embraced in the society by the impartation of knowledge as to their importance.

That in each church in our Association active persons be appointed as officers to take oversight of this matter.

That Pastors and Delegates bring this subject immediately before their respective churches and brethren, on their return home and that immediate operations be commenced for the next year.

O. CHUTE,

Chairman.

H.

SABBATH SCHOOLS.

The Committee on the subject of Sabbath Schools beg leave to report as follows:

That they feel deeply sensible that Sabbath Schools, when properly conducted, are nurseries for cultivating and training the youth of our country in the nurture and admonition of the Lord

That during the last, as well as in previous years, a number of those who have received instruction in our Sabbath Schools have been, we trust, by the operation of the Divine Spirit, brought into union with God and his Son Jesus Christ.

Your Committee would therefore earnestly recommend the ministers and all other members of our churches to use every exertion in their power for the establishment of Sabbath Schools, in which to train up youth, who may by Divine grace become trees of the Lord's planting, destined to bloom in the garden of the Lord, where no decay is known.

And further, that Bible Classes be connected with them.

M. HULL,
Chairman.

I.

SPECIAL BUSINESS.

The Committee on Special Business report:

That they have attended to the various matters placed before them, and have now to state the results.

They recommend that the next meeting of the Association be held with the Church at Pugwash.

In reference to the request of the Church at Stewiacke respecting the ordination of a pastor, the Committee recommend that the Church exercise its independence, and adopt the scriptural course in the matter, not doubting that ministering brethren will readily attend to their request.

With regard to the Church at River John, the Committee recommend that brother Shaw be requested to visit that Church, and assist it in its present difficulty, under the direction of the Domestic Missionary Board.

The suggestion of the Church at Portauquique respecting the Articles and Covenant has been already attended to in the Constitution which has been adopted at this meeting.

Brother Vanamburgh, a member of the Church at Amherst Shore, and a Licentiate of that Church, having applied for admission to this body, the Committee beg to state that it should be distinctly understood that this is an Association of Churches, not of Ministers, and that no brethren can be members of the Association unless they are delegated by the Churches to which they belong, or are specially invited to take part in the proceedings of the body at any of its regular meetings.

J. M. CRAMP,
Chairman.

CIRCULAR LETTER.

*The Ministers and Messengers of the Eastern Baptist Association
to the Churches which they represent :*

BELoved BRETHREN:

UNDER new and peculiar circumstances, do we now address you. Until now, we were accustomed to meet annually in one Association, in one band. Happy the past! We think of it with mingled pleasure and pain. Sweet was the fellowship of spirit which was enjoyed. Good and pleasant was it to dwell together in unity; and often did we experience the blessings of that union, which was as the dew of heaven descending upon the mountains of Zion. There we met with our fathers in the Gospel, whose ardent love, whose wise counsel, whose deep sympathy, whose care of the churches, and joy in their prosperity—whose strong faith, and deep piety, were so manifest, and with whom we felt so much pleasure in meeting. But scenes are now changed; we meet in different localities, and with comparatively few of the many who were accustomed to assemble with one accord, and in one place. It cannot fail to be a cause for much thankfulness, however, that, though thus separated from so many of our brethren, it is a separation of affection, and though occupying different *spheres* of labor, it is not in hostile array—objects and interests are the same. And although each Association is independent, and will carry out its own measures, each church is independent of each sister church, and also of each Association, one great, absorbing object of each, we trust, will be the advancement of the Redeemer's kingdom in the world. Hostile feelings have not divided us; animosities and jealousies have not separated us, but the hope that we may be more extensively useful, in promoting the cause of God. This, also, we believe is the reason for our occupying different localities, and forming separate organizations.

Our position therefore, dear brethren, is a new and important one. Solemn and weighty are our responsibilities. We are united in a new organization,—shall it prove a failure? shall the responsibilities resulting from the change in our associational affairs be discharged—the duties assigned by the Providence of God be performed. Shall we lose sight of the great object which should absorb our minds, and engage our most energetic efforts—the extension of the Redeemer's kingdom? How shall this be most successfully accomplished, is a question which, as christians, and christians of churches, we should most seriously ask. Let each christian ask himself

How can I best promote the cause of Christ? Various indeed are the means which should be used, but whatever means may be used, unless there be deep piety, and practical godliness possessed and manifested by the professing people of God, there is no good reason to hope for success. *The possession and manifestation of true christian character, as a means for promoting the interests of the Redeemer's kingdom*, is the subject which we present and urge for your serious consideration, in this our first circular letter.

Christian character contains two elements, and they have evident and important bearing upon us as christians and christian churches, and they are necessary to the full development of true religion, the religion of the cross. These are the inward, the *hidden* life, and the outward, the *visible* life. The inward is unknown to the world. "The world knoweth us not." The other is that by which the world recognizes us as the people of God. "By this shall all men know that ye are my disciples." It is the effect of divine grace within—they are the light of the world." Both these are necessary to the christian character, to preserve the beauty and the symmetry of religion.

This inward, this hidden life, is the partaking of the "Divine nature," the indwelling of the spirit of Christ.

There is a manifestation of God to the christian which the world does not know, the work of the Holy Spirit in the human soul, which, without destroying its own free and unconstrained motions, does nevertheless renovate its powers.

Now we now address you, our Association, in order that it is very obvious that this inward life may be in a more or less happy state, according as the believer lives under the sanctifying influence of the Spirit of God, and if the "inner man" be strengthened "day by day" it will be through exercise. If the affections become more and more vigorous, they must be set on things which are above. In order, therefore, that the christian life be vigorous, it must be in frequent communion with the soul must dwell near the cross. The life of the christian must be an active, persevering life,—the attainment of holiness is to be one great object of pursuit. Christ gave himself that he might "redeem us from all unrighteousness." He loved and gave himself for the church, that he might sanctify and cleanse it, and to present it a glorious church, having neither spot, wrinkle, nor blemish.

Every doctrine of the Bible, all its ordinances, and all the means of grace are to be used to the accomplishment of this. To atone for our sins, to destroy its power in us, and its dominion over us, did the Redeemer appear, for this he died and for this "he poured out his soul unto death." And until the principles of the Bible, the ordinances of the gospel, and the means of grace have their proper effect on us, in assimilating us more and more to God, we shall not be very successful in reclaiming men from sin. For unless we shall have our own piety deep and ardent, we shall make but feeble attempts in the use of the appropriate means to rescue men from ruin and error. When our hearts are cold, when our piety is low and feeble, we feel but little interest in the welfare of others. It is only when we realize the immense value of the soul that we shall make any very strenuous attempts to bring men to a knowledge of the truth, or earnestly pray for their salvation. It is in proportion as we possess the mind of Christ, as our souls approximate towards his sympathetic spirit, that we shall weep over the condition of those who are careless about their own salvation; when we have the benevolence, according to our measure, of the Redeemer, no labour will be too arduous, no sacrifice too great, no self-denial too severe, so that we may "win souls" and be the means of saving them from the second death. But to be successful in this we must possess a

piety deep and ardent. Nothing will supply its place, nothing can make amends for its deficiency—talents cannot, learning cannot. A holy, humble, self-denying, persevering, and active piety is indispensable.

The first step therefore, we take in promoting the interests of the Redeemer's kingdom in the world, should be to see that our own hearts are right with God, that we ourselves are subjects of his grace, and that we are walking with God.

This piety, this consecration of ourselves to the service of God, is the religion which is inspired by the cross. "Ye are not your own," it says to us, for "ye are bought with a price, therefore glorify God in your body and spirit which are his." If we possess the religion of the cross, we shall be holy in heart, we shall hate sin, and it is at the cross we learn the evils of sin, and our obligation to holiness, there we see what sin has done, there we see what Christ has done to put it away. He bore it in his "own body on the tree." And in the contemplation of the cross of Christ our piety will receive new influence and impetus; and while we view this as the procuring medium of all the blessings of salvation, we shall find that its frequent contemplation will have a direct influence on our hearts. Here every Christian grace receives strength and effectiveness. As we meditate upon the glory of Christ, the perfection of his works, the value of his atonement, faith receives a strength that nothing can shake. Here, too, as we enter into a sympathy with our suffering Lord, as we contemplate the agony and death of the Son of God, we see an eternal infamy stamped on sin—it contains all the elements of misery, every feature of deformity, and when it exceeds sinfulness is seen, amid the sweat, the blood, and the death of Christ, there flow the tears of a cordial and unfeigned repentance. Here, too, the desires after holiness gather intensity. Here love, and joy, and hope, humility and praise, all commingle; gratitude awakes, resolution grows strong, a sense of obligation is deepened, and warmed with the religion of the cross, the Christian engages anew to live to him who "died for him." Here, too, we learn the love of God. We were a part of his rebellious subjects, and were under a righteous condemnation, but according to his mercy he saved us by the wonderful expedient, the death of his Son. To reconcile us, to save us from sin, and to bring us into a near and intimate and indissoluble relation to himself, he gave up his well beloved Son to the shameful and painful death of the cross. This was to destroy sin in us, and to save us from its dominion, and by the sanctifying influence of his Spirit on the heart an antagonist influence is raised against the works of the flesh, the natural corruptions of the human soul. Henceforward the unceasing desire should be to "apprehend that for which we are apprehended of Christ." This was what the piety of the Apostle led him to desire and pursue. From the cross were drawn those overpowering motives to holiness and consecration of himself to Christ. Here he loved to dwell—in it he gloried—by it he was crucified to the world. Under its influence he became a benefactor of his race. His piety, so deep, so active, was shaped by the cross, it was the mould which gave it form; and being moulded and influenced by it, he counted not his life dear to him, so that he might fulfil its ministry and testify to all, the grace it displayed. And this is the piety still needed, that which will give us sympathy with Christ in his sufferings, and conformity to his death. If we expect to be useful in enlarging the borders of Zion, in extending the interests of the Redeemer's kingdom in the world, we must walk with God, we must possess a piety elevated and ardent, we must live and walk by faith; the standard of our religion must be the Bible, and then shall we be unmoved by the frowns and unenticing by the vain pleasures of the world.

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But this piety, this inward and hidden life, though a necessary part is not the whole of religion.

There must be the outward life. And it is as truly the duty of the christian to strive to be blameless in life, as to be holy in heart. Religion when presented in its own proper form, shows a beautiful symmetry, and it is only when so exhibited that it can be reasonably expected to produce its proper effect upon the world. It is thus that the people of God become the "light of the world," as a "city set upon a hill," the world will take the "bright shining of a candle" will throw around the world a convincing winning influence.

Surrounded as you are by the temptations of the world, and engaged as you must necessarily be, with your various avocations in life, some too engaged in trade, where there is so much competition, great watchfulness is requisite, lest the standard of christian morals be lowered. A just weight, of just balance, and just actions are pleasing to God, and commendable to men. With great caution should the christian make his promises, and with equal promptness should he labour to fulfil them. Not in word only, not in profession alone, must his religion appear, but in deeds, in action. His word should he consider so sacred, so punctually kept that if at any time he fails to fulfil his engagements, those interested in the affair will be persuaded that an impossibility, that a difficulty insurmountable which human foresight could not anticipate, and which it could not avoid, has caused the failure.

The importance that is attached to christian example is incalculable. How pure should it be! But too often, alas, there is great reason given for the world to think lightly of religion. There is by far a great imperfection of christian character. The standard of christian morals is too low. The life of the christian, if it be what the Bible enjoins, is exerting an antagonist influence against the evil practices of the world. This the life of Christ did, he testified against the world that its evils were evil. And we are under as much obligation to take him for our example, as to believe in him as our atoning Redeemer. "I have given you my example as his own testimony, and the Apostle urges upon his brethren to follow his example as their pattern so that they might put to "silence the ignorance of foolish men."

The outward life is the only manifestation the world has of our religion. It is within is concealed from them. Man cannot look upon the heart. He can never sincerely and correct our faith, however genuine our repentance, however great the pleasure we have in religion, these cannot be seen by the world, but it looks with eagle eye upon the life, upon the actions of the professing disciple. With what solemn care and circumspection should we live in this world of sin, where the doctrine, the religion of the cross, is despised and opposed. Ineffectual will be all our attempts to press the necessity of religion upon men, if our example is that of conformity to the world.

And however fervently the minister may press the doctrines of the cross and ever lucidly he may illustrate the beauty of religion, its holiness, its blessedness, if among the members of his church are those who, under the name of the disciples of Christ, nevertheless, in their life, in their intercourse with the world, and their dealings, manifest a character opposed to the view of religion as presented from the pulpit will not his sermons be greatly hindered, and will he not in discouragement have to say, "I labour in vain, I spend my strength for naught?"

any argument by which he enforces purity of heart and life, will be met, and shrank off from the conscience of the unconverted, by looking at the professor of religion whom he has met in the gay circles of vain and sinful amusements,—whose actions he has seen, in his daily intercourse with him, and whose low and mean dealing he has seen in his business transactions.

This part of religion—this embodiment of the pure religion of the cross, should receive much more of our study, and should by us be more manifested. Religion has respect to the whole man. If it is to appear what it is evidently designed to be, its symmetry must be unbroken. It must reflect the glory of him who hath called us from darkness to light. And as it respects the whole man, so it must have respect to all his actions. It forbids any thing like over-reaching in a bargain—taking advantage of the ignorance of those with whom we deal—concealing what is known by us to be defects in what we may dispose of to others—making promises when we have no intention of fulfilling them,—and withholding what is the just due to any.—Alas! how much injury is done to the cause of Christ by the actions of some who profess to be the disciples of the meek and lowly Jesus!

Not only should the people of God set a good example, in abstaining from sinful actions! they must also engage heartily in every good work, and thus by their labouring in the cause of the Redeemer advance Zion's interests. The intoxicating cup, the Christian must not only avoid, but he must lend his influence and exertions to prevent its general use. That the Christian should abstain entirely from the use, as a beverage, of intoxicating drinks, is most obvious—that which the hardy labourer and the medical man have alike proved and pronounced injurious to health, and unnecessary for the common purposes of life; and the use of which is fraught with so much evil, let the child of God avoid,—and let him labour for the entire removal of its use from society.

The sacred Sabbath—the day of holy rest, must be revered by the Christian. And while he reverences this holy day, let him not fail to labour for the removal of its too frequent desecration. How pure should his example be in this respect—with solemn reverence, and filial obedience, let him “Remember the Sabbath day, to keep it holy.” Alas! how often this sacred day profaned!

“Day of all the week the best,
Emblem of eternal rest.”

Finally, brethren, whatsoever things are true; whatsoever things are honest; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.