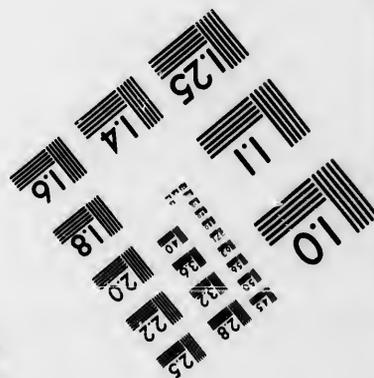
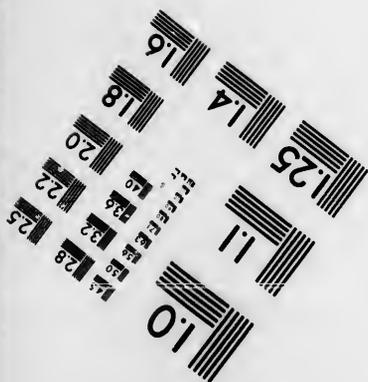
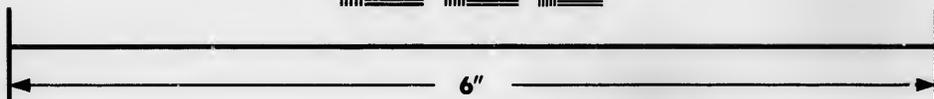
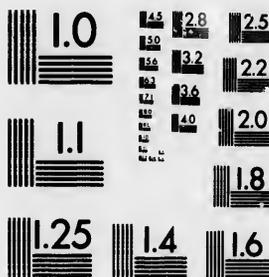


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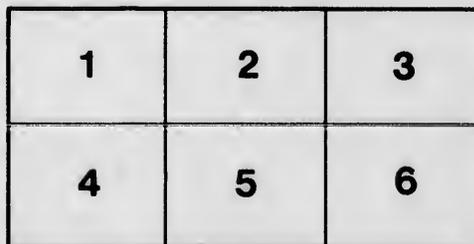
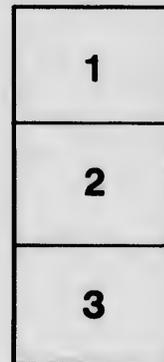
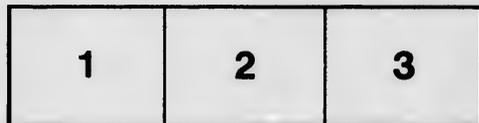
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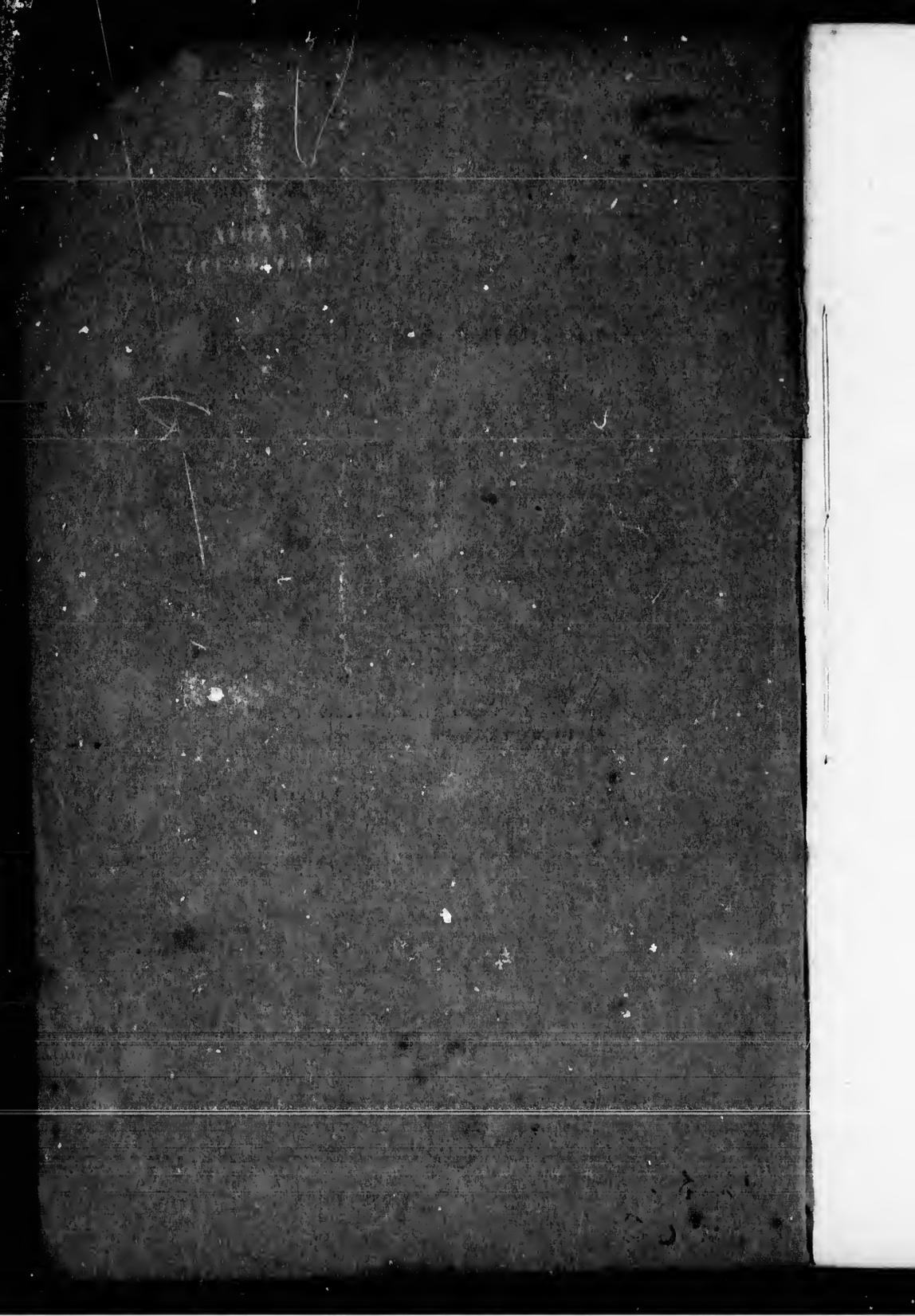
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Contending for the Faith:

A SERMON,

BY REV. S. W. DEBLOIS, A. M.

PREACHED BEFORE THE NOVA SCOTIA CENTRAL BAPTIST ASSOCIATION
AT CHESTER, ON MONDAY, JUNE 20, 1864.

FIFTY YEARS AFTER THE COMMENCEMENT OF MISSIONARY
OPERATIONS OF THE BAPTIST CHURCHES IN THESE
PROVINCES.

TOGETHER WITH

THE MINUTES OF THE ASSOCIATION

Held at Chester in the year 1814,

AND

THE CIRCULAR LETTER, PREPARED BY

The Rev. Edward Manning.

Published by Special Request.

HALIFAX, N. S.
"CHRISTIAN MESSENGER" OFFICE.
1864.

PRICE 6 CENTS.

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Preface.

The following Sermon was preached before the Nova Scotia Central Baptist Association. The reference made in it to the Associational gathering at the same place FIFTY YEAR'S AGO suggested the propriety of publishing a few other items, in addition to the sermon which the Association had requested for publication in the *Christian Messenger*. As it could appear there only in fragmentary form, it was deemed more appropriate that it should also appear as a pamphlet, which might be preserved for a memorial of the Jubilee of Missionary operations of the Baptists of these Provinces. As the movement then begun was probably the result of the preliminary exercises which took place on that occasion, many would be deeply interested to learn what those exercises were. We have nothing further to inform us on this point than the Minutes of the Association for the year 1814. It will doubtless gratify many of the members of the churches in Nova Scotia and New Brunswick to possess a copy of these, we therefore reprint them together with the Circular Letter written for that occasion by the Rev. Edward Manning. They are highly suggestive, and, taken in connection with the labors and results of succeeding years, calculated to encourage and strengthen the Christian laborer.

We commend the whole to the attentive consideration of the *two hundred and seventy-one churches* that have derived their existence, under God's providence and grace, in a great measure, to the small beginning made in 1814, and we invite *the twenty-five thousand members* who now compose those churches to join with us in acknowledgment of the goodness and mercy of God, so that when, as of old, it is said, "The Lord hath done great things for them," we may all exclaim with gratitude, "The Lord hath done great things for us, whereof we are glad!"

THE PUBLISHER.

SERMON.

“That ye should earnestly contend for the faith which was once delivered to the saints.”—JUDE 3.

The Gospel is a message of peace. Such were the predictions that it should be; “How beautiful upon the mountains are the feet of him that bringeth good tidings, that published peace.” It was said of its founder, “He shall not strive, nor cry, neither shall any man hear his voice in the streets.” The angels, who announced his advent proclaimed, “Glory to God in the highest, and on earth peace.” He himself, when He taught, pronounced his blessings on the meek, the mourners, the persecuted. He taught us to forgive our enemies, to suffer wrong. The Apostle tells us that the wisdom that cometh from above, is first pure, then peaceable, gentle, and easy to be entreated, that the servant of God must not strive, but be gentle with all men.

Yet, side by side with these declarations, are others of a far different character. The second Psalm is a description of Messiah's reign. How vivid the picture of the conflict! How it rings with the sound of war, and with what exultation is raised, the shout of victory! So our Lord himself tells us, “Think not that I am come to send peace on earth, I came not to send peace but a sword.” So the record of the early labors of the Apostles. What tumults were caused by their preaching at Jerusalem, Damascus, Philippi, Ephesus, and other cities. They were called men that turned the world upside down, troublers of the people, perverters of the ancient ways. So God's people have been a fruitful cause of commotion ever since. Trace the history of the Church, from that time to the present. Does it not seem as if its normal condition was one of strife and conflict. When this has ceased, has it not too often been replaced by dead orthodoxy, dull stagnation, or the blinding delusions of superstition and error?

Now, we can all understand that there is no real discrepancy between the avowed objects of christianity, and the incidental results of its teaching. Many can bear witness to-day to a present peace which the gospel has produced in their heart. Communities have been formed in which peace reigns. Men have learned by its sacred influences, to love one another, as God for Christ's sake hath loved us, and it still points with unerring finger to the time when all shall see eye to eye, when all hearts shall be united, and strife shall be known no more. But in the mean-time the conflict must rage. Holiness and sin, light and darkness, truth and error, are so opposed that one cannot live, save by the extinction of the other. There can be no truce, no compromise, and in every country, in every city, in every village, the contest must go on. We have no way of preaching, no method of presenting truth by which wicked men can receive it into their hearts and remain wicked. As the word received produces strife in the soul, which can never end, save by submission of the whole heart to God, so in the outward world wherever truth is presented faithfully, firmly, although ever so kindly and courteously, opposers will be found, who in some way or other war against its influence. Therefore it is that the Gospel is a message of peace and also of war, therefore it is that we are called upon to be followers of the meek and lowly Jesus; and good soldiers of the cross. Therefore the Apostle in the text, although he prays that mercy, peace, and love may be multiplied to them also, manfully exhorts them "earnestly to contend for the faith once delivered to the saints." In this blessed strife we all have a share. In this glorious contention, no christian ought willingly to be deprived of his part. In this battle we are called upon to take to ourselves the whole armor of God.

In considering the words of this passage, we are first presented with the object for which we are so earnestly to strive. The Apostle calls it "the faith once delivered to the saints." The word "faith" is here used to denote the system of christian doctrines, the gospel, the christian religion. It is used in the same sense in Acts vi. 7; "and a great company of the priests were obedient to the faith," i. e. embraced the gospel. He had opened "the door of faith unto the Gentiles,"—access for the gospel, Titus iii. 15: "Greet them that love us in the faith:" that is, in

the gospel, as christians, and a number of other passages which might be quoted in confirmation of this use of the word.

The gospel is a free gift from a merciful God, to a lost and guilty race. It exhibits the only method of salvation, and requires the reception of its truths into the heart to make that salvation effectual. Thus viewed, it must be considered a most sacred deposit. Lofty claims are often set up by pseudo-christian communities, that they are the depositaries and the only depositaries of God's will. They have the keys and the orders, the communication of the Spirit, and are the Apostolic succession. We make no such claims, but we do claim that every child of God redeemed from the power of sin, and walking in the light, has entrusted to him as a sacred deposit the living oracles of salvation, freely to communicate to others, and thus to make known the mercy of God.

This system we are to hold in its entirety. We are not at liberty to select that portion which is most congenial to us, and reject another. The doctrinal, the preceptive and the emotional parts are indeed so interwoven one with another, that they cannot really be separated; yet attempts are often made to disjoin one from the other. Certain doctrines, distasteful to the fastidious, repugnant to worldly men, and humbling to human pride, if held at all, are held very loosely, if preached are preached, with many guards and palliations,—not brought out with the distinctness and plainness they require. So with regard to the preceptive part. We are not at liberty to choose some commands and reject others; to make a distinction not authorized by God's word between essentials and non-essentials, but rather to adopt the language of him who said, "I esteem *all thy* precepts concerning *all things* to be right;" remembering the words of warning with which the canon of Revelation closes, "If any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the holy city and from the things which are written in this Book." Neither are we called upon to hold a faith with additions, such as the Church of Rome has made, and other churches have in some degree attempted to make. Their tendency is to make the word of God of none effect by their traditions. More importance in such a mixture is often attached to the human than the Divine. The expression "*once*

delivered," may be rendered in this and some other passages, "once for all" and, so rendered, gives additional force to the position we maintain. The doctrine of development as it is called has had a most pernicious effect on the Churches of the mother country. The truths of the Bible are regarded as germs of truth, rather than the full statement of all that is to be believed, and, thus considered, every man is at liberty to develop for himself a system of doctrines in accordance with his own wishes and desires. The old Pauline theology it is urged was well suited for the times in which it was written, but the progress of civilization, the advancement in knowledge of all kinds, the vast additions made to the range of human thought, as they have made imperative a reconstruction of all our systems of Science, so in the domain of Religion, the old truths which our fathers believed, demand a reconstruction, an enlarged view; require to be developed with the march of intellect, and the advancing spirit of the age. Now all this is very plausible, but it is not true. The great founder of our faith never left it, or any part of it, to be changed, enlarged, diminished or altered in accordance with the shifting caprices of the human mind, or the whims and fancies of unregenerate men. While in many things we may be in advance of our forefathers, in religion we stand upon the same ground. Forms of expression may be altered, new modes of delivering truth may be advantageously adopted, new discoveries in Geographical or Etymological research may shed some light on passages of Scripture hitherto obscure, but with regard to the truth itself, we stand upon the same unaltered basis, God's truth, as God's Son, "the same yesterday, to-day, and forever." There is great force in the following sentences from the pen of a man who certainly cannot be considered strait-laced or bigotted. "All Divine truth is recorded in certain books, it is equally open to all who in any age can read those books, nor can all the discoveries of all the philosophers in the world add a single verse to any of these books, a christian of the fifth century with a Bible is on a par with a christian of the 19th century with a Bible, candor and natural acuteness being of course supposed equal. It matters not at all that the compass, printing-press, gunpowder, steam, gas, electricity, and a thousand other inventions which were unknown

“ in the fifth century, are familiar to the nineteenth. None of these “ discoveries and inventions have the smallest bearing on the “ question,” Whether man is justified by faith alone ; or, Whether “ the invocation of saints is an orthodox practice.” (Lord Macaulay’s Review of Ranke’s History of the Popes.)

This system thus unchanged we are to hold in its practical bearing. A system of opinions merely is not worth contending about, if these opinions have no effect on the heart or conduct. A child may be taught parrot-like to repeat his creed and catechism, (and these are not without their use,) yet he has no conception of their meaning. He may go further, and as he advances in life, attach certain ideas to the formularies which have been instilled into his mind. He may become very zealous indeed after his fashion in maintaining their truth. His life also may be moral, and upright in view of the world, yet is it a system of faith that only forms such characters as these ? Is it such a system of faith that we are contending for ? Not by any means. “ With the *heart* man believeth unto righteousness.” An orthodox creed is by no means to be despised, yet with an orthodox creed, a man may go down to hell unreconciled to God. True faith is an operative assent to the Divine testimony. The system which aims at the root of all sin which humbles the sinner in the dust before God, which is satisfied with nothing short of the regeneration of the soul, which not only holds but insists upon spiritual agency and develops itself in the every-day life of the man in all benevolence, zeal and sincerity, which brings before all the startling alternative of complete redemption or utter ruin. This is the truth, this is the living power for which we plead. Creeds cannot make men christians. Catechisms have no converting power. We need the Holy Spirit to breathe upon these dry bones and bid them live.

The faith, eternal results, is that for which we are to contend, and against then, once delivered to the saints, in its practical aspects, in its which we are to expect the assaults of the adversary. It is evident that the aims of such a system must be to the exclusive possession of man’s whole nature. Every one brought under its influence is released from the slavery of the world, and Satan. If the Son shall make you free ye shall be free indeed. It is simply impossible that a man should serve two masters whose

views conflict. The friendship of the world is enmity against God. The whole influence of the world, the flesh and the devil, is ever against a pure Christianity. Something of the name they will tolerate, a perverted and corrupted gospel will find helpers and admirers in unregenerate men. Even a dead orthodoxy which satisfies itself with prophesying smooth things, with dwelling on abstract metaphysical topics, may be tolerated, but the truth which saves, the living piercing discerner of the thoughts and intents of the heart, excites anger and opposition." This is a hard saying, Who can hear it?" This opposition will manifest itself in various ways, either by active relentless open hostility, by cunning craftiness, or by a passive yet determined resistance. The faith has foes which are not to be despised for strength, and whose malignity is excited and kept in action by the fierce spirit of him who yet exalted himself against God. It is true that the days of persecution in our own land have ceased. This form of hostility, whether it be the open crushing tyranny, or the petty galling spite, is found in these times and in many places to be a mistake, producing oftentimes the very results it aimed to counteract; but the foes are none the less deadly because the mode of attack is altered. The truth itself is resisted in the very outset by the heart of man. Were all other opposition to cease, we should find the ruling power ready to meet us there. And while our assaults are thus directed against the heart, there also the enemy prepares and plants his engines of defence. In this conflict the author of all evil is the prime mover. "We wrestle" says the Apostle, "not against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The pleasures of the world, its pursuits, anxieties, honors,—these case men's souls in triple adamant against the demands of God. Not only so, but many of the tendencies of the present age must be met and grappled with as foes; the restlessness, the gain-seeking, the tendency to display, the multiplication of all kinds of literature, sensation newspapers, novels, and poems; the arena of political action; the desire for excitement of all kinds, even in religion itself,—the craving after stimulus; the mind and body wearied, and jaded, ever seeking something startling to rouse it

from its torpor. And above all the war spirit, which some once thought forever quelled, of late years developing itself again with fierce activity. All these, to some extent peculiar to the present time, are foes, mighty against the Gospel of salvation. But not only so. Man must have a religion of some kind. Many reasons might be named to account for this desire. In ancient times it was and now in Pagan, Mahomedan or Popish countries it is deemed sufficient to supply this craving with some monstrous form of superstition which satisfies the great majority; but where the mind is enlightened, the taste cultivated, and, above all, where the truth is preached, the enemy is wiser. The refined intellect is disgusted with the monstrosities of superstition, and desires something of a more rational character; and the demand is well supplied. Doctrines which are called reasonable are preached. Openly to oppose the Bible might be too rash and hasty, but its foundation truths are quietly put aside. The atonement, the Divinity of Christ, the necessity of regeneration, the power of the Holy Spirit, are denied, and some system of error, gratifying to man's pride adapted to leave him in sin while professing to make him better, is presented and gladly received.

Thus we have the various delusive systems of Unitarianism, Universalism, Rationalism and many others. The mode of attack is changed, but the enemy is none the less deadly. Of late years attacks on Inspiration have been multiplied, and one most striking peculiarity of these attacks is that they come from the sworn defenders of the faith—"wounded in the house of His friends." Error, false doctrine, attacks against Christianity are to be expected from open enemies. Celsus might compare the miracles of Christ with the work of magicians, it was not to be wondered at;—Celsus was a pagan, zealous for the old idolatry. Voltaire might cry, "Crush the wretch." Voltaire was a bold, bitter, blaspheming infidel. The mischief resulting from such attacks is great and baleful; but, less baleful, less mischievous, than we may anticipate when one of the Bishops of England's Church is found assailing the Book of God. When men wearing her garb and deriving their support from her revenues are seen to be denouncing her most important tenets, denying the authority of Revelation, sneering at the doctrines of the Cross. "For it was

not an enemy that reproached me, then I could have borne it, neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was thou, a man, mine equal, my guide and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

The opposition then which the friends of truth have to encounter in the present day is peculiar, differing from that of previous ages, and requiring never-ceasing diligence, constant watchfulness, and all the resources which the Church can bring to bear against the great Adversary. He seems to know his time is short. His malignity and cunning, his Protean aspects, are adapted, if possible, to deceive the very elect; and were it not that God yet reigneth we might well cry, We are undone.

This brings us to consider in the third place the manner in which we are to contend for the faith. For to God's people it is given instrumentally to fight. It is very evident considering the legitimate effects of religion on the soul, the manner of the conflict on our part must be peculiar. We are to contend with other, for their own benefit, *to win the victory by winning the foe*, and while we defy him who is the instigator of the hostility, yet we are to save with compassion those who are his deluded servants. Having escaped ourselves from his snares we are called upon to open the blind eyes, to point out the wicked devices, and even in the very face of the great adversary, to obtain the victory rather by causing the hostility to cease, than by opposing it with bitterness.

It is very evident that the undying attachment, the uncompromising adherence to truth of which we have already spoken must be one of the first requisites. Mercenary soldiers may sometimes fight well, but the patriot who feels that his country is to be saved, the warrior who is battling in behalf of the home and the family whom he loves as his own soul, the man who is contending for some great principle of right dear to his heart, these are the ones whose spirit almost ensures the victory. These fight with all the heart. From these every blow must tell. Such men for the time seem to be inspired. They go to the conflict with that energy and determination, which is satisfied with nothing short of victory

or death. So with the christian. He must feel that every doctrine, every precept of Jesus is as dear to him as his own soul, that he cannot give up one without dishonor. The expediency which sacrifices principle should have no place in his theology.

Thus believing he can give no countenance to error. He cannot as He loves His master give 'God speed' to those who are endeavoring to subvert His authority, to lower the estimation of His character, or to modify His laws. No considerations of courtesy or kindness can avail. "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you let him be accursed." It might seem sometimes as if the modifying of some rigid tenet, the relaxing of the scriptural observance of some rite would have a tendency to produce union and thereby gain an accession of strength to the cause, but the true christian dare not go beyond, or beside what he conceives to be the word of His Master. With a "Thus it is written" and with nothing less does he feel safe.

We are thus to contend manfully, we are also to contend earnestly. In this respect we can often learn a profitable lesson from our foes. *They* are in earnest. However devilish may be their object, their spirit is intense and often rebukes the languid, half-hearted efforts we make to advance the cause of God. The children of this world are wiser in their generation than the children of light. We must give ourselves to the matter. When the people had a mind to work then the work went on and that which had been delayed for years was completed in fifty-two days. Let our lives be subordinated to the conflict, "This one thing I do" says the Apostle Paul. Whether at Rome or at Ephesus, whether preaching or fleeing from his pursuers, whether arguing with opposers or tent-making at Corinth, whether in the temple at Jerusalem or in prison at Rome, all his powers, all his efforts were concentrated upon this one point, that Christ might be glorified in the conversion of souls.

Do we recognize this principle? Are our hopes and desires all with Jesus in this great conflict? and do we so regulate our lives, our affections and purposes, that they all may have a bearing on the end to be attained?

In the word of God we are directed as to the way in which the

conflict is to be managed on our part. We are to put on the whole armor of God. The greaves of truth, the breastplate of righteousness, the sandals of the preparation of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer. By faith in the results to be accomplished, by fighting as if we meant to have the victory, by persuading men with tears to be reconciled to God, and, by using all the means so abundantly placed within our reach, to win souls to God. So viewed, ministers are not to fight the Lord's battles alone. Alone to wrestle, alone to pray, "They are but the leaders of a mighty host, not one of whom even the most apparently insignificant but has his place and duty in the great conflict. Holy women labored in the gospel with Paul. Children cried Hosanna before their Lord. Converted servants were useful in the work. Every soul enlightened in the apostolic age was himself a means of converting others.

When we labor most earnestly we labor most successfully. There is something enkindling in the very look and tone of an earnest man. Something contagious in the atmosphere he breathes. When we labor most earnestly we labor most wisely. We have spoken of the peculiar tendencies of the present day. It is well sometimes to meet argument with argument to be well skilled in the various devices and subterfuges by which men seek to elude the truth, and to be able to cope with the disastrous influences of semi-infidelity and false doctrine, with which we may be thrown in contact; but, after all, that man who has a deep thorough conviction of the truth of what he proclaims, is better off than, if without this, he were well versed in all the learning of the schools. The truths themselves are weighty and important; they teach men how to live, and how to die; but, when to this is added the deep sympathy, the glowing tenderness, the burning zeal of a heart which lives in the consciousness of an ever present Saviour, and with the cry of the Apostle, "Woe is me if I preach not the gospel," ringing in his ears, we cannot but feel that he who is thus earnest will be successful by the blessing of God.

But again it was said by Louis XIV that the last piece of gold wins the fight. Preachers must be sustained; missionaries

sent forth, Bibles and good books printed, schools and colleges established, and all these things require money, but who can doubt the issue. The silver and the gold belong to God and the cattle on a thousand hills. He has placed means in the hands of his people as His stewards, not merely for themselves to use and enjoy, but to sustain the machinery, great and small, by which to a large extent the war is carried on. Upon those then who can give, (and, Who cannot give?) rests the responsibility not only of contending themselves, in a somewhat limited sphere, but also of helping those who stand in the forefront of the battle, of aiding by their means and their sympathies those benevolent agencies which have been founded for the purpose of bringing the contest to a successful issue.

And lastly, we contend earnestly for the faith by making every effort in humble dependence upon God. "Not by might, nor by power, but by my Spirit saith the Lord of Hosts. Without this all else is vain, Paul may plant and Apollos water, but God alone giveth the increase. Without God's Spirit our operations languish our efforts are misdirected. Many are weak and sickly among us, and many sleep, but when the living fire from God's own altar is brought, when in answer to earnest longing agonizing prayer, the Spirit comes either in the still small voice, or the rushing mighty wind, God's people can lift up the standard of victory and triumph in his name.

I am privileged my friends to address you to day on a most interesting and solemn occasion. My own personal feelings in reference to this place and people are too deep for utterance in this house. Over ten years ago the hands of the presbytery were here laid upon my head. Here, in connection with this people, I enjoyed much of the presence of God and witnessed scenes never to be forgotten. Ten years are comparatively a short period, but I miss many faces here to-day, some to whom as occupying official position in the Church I never looked for counsel and sympathy in vain, others, members, in the relation of whose ripe experience, I often found delight, and others to whose first tearful trembling utterances I listened as they spake of the new-born hope within their souls. We shall meet again, but it will be before the great white throne. I have been privileged to renew with others in

this place the memory of the past and recall with them the former days.

But there are other reasons which make this meeting a most interesting one—*Fifty years ago this very week* there was an Association in Chester, Father Thomas Ainsley then preached in this house the Introductory Sermon from the very words from which I have attempted to address you. I hold in my hands the Minutes of that Association comprising then the three province of Nova Scotia, New Brunswick, and Prince Edward Island. Few delegates were here, and few ordained ministers, but the Mannings were here, Theodore Harding, The Dimocks, the Crandall's and others, mighty men of God. Of the members of that Association nearly all have passed away except William Chipman and George Dimock and it may be one or two more. The Fathers where are they? and the prophets do they live for ever? But blessed be God their works do follow them.

We keep Jubilee to day, a few weeks ago we had some delightful meetings at Wolfville. To day we hold the fiftieth Anniversary of both our Foreign and Home Missionary operations as will appear by the following resolutions from the Minutes of the Association held at Chester, in June, 1814.

9. A contribution was made for the poor heathen to be sent to the Treasurer of the Auxiliary Bible Society, Halifax, and forwarded by that Society. Amount received £8 13s.

11. A request was also made by the Church in Chester, that some of our ministering brethren might be sent to visit the inhabitants on the shore, to the eastward of Chester, to preach the Gospel of Jesus Christ to them, being destitute of that invaluable blessing.

Voted,—That Brethren Joseph Crandall and Samuel Bancroft visit said inhabitants, and that each of them receive five shillings per day during three months, to be paid out of the surplus of the collection for printing the Minutes of the Association, and should that not be sufficient, the members of this Association stand pledged to make it up and most earnestly pray the Lord of the harvest may go with them and make them useful.

There is no previous record of any action on behalf of either Foreign or Home Missions. So this may reasonably be considered as the first step in both branches of christian effort.

At one of those meetings David Crandall stood up in that gallery, and, saying it was time to do something for the destitute, threw down a doubloon upon the clerk's table. Let our collection for Missions to-day be a thank-offering indeed. What hath God wrought! *Then* our people were a feeble band. In all three provinces we numbered but 1494. *Now* we number over 25,000 communicants. Then we had but *nine* ordained ministers in the denomination now there are *one hundred and fifty*. God has indeed made our principles to take root, and caused them to grow. Let us thank Him and take courage, and, as we lay our offerings upon his altar, let the language of our hearts be, not unto us, not unto us; but unto thy great and holy name be the praise; for thy mercy and thy truth's sake.

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MINUTES
OF THE
NOVA-SCOTIA AND NEW-BRUNSWICK
ASSOCIATION,
Held at the Baptist Meeting House, in
Chester, June 27th, and 28th, 1814.

Saint John : Printed by Henry Chubb and Co., 1814.

MINUTES, &c.

Monday, June 27.

1st. At ten o'clock, A. M. brother Thomas Ansley delivered the introductory sermon, from the last part of the 3d verse of the Epistle of Jude, "Earnestly contend for the faith which was once delivered unto the saints." God's special presence was manifestly present.

2d. After prayer by brother Joseph Crandel, chose brother Edward Manning, Moderator, and brother William Chipman, Clerk.

3d. Read the letters from the several churches, and took the following account of members added, dismissed, excluded, or who have died the year past ; and the present number in each church.

N. B. The names of ordained ministers are in SMALL CAPITALS, licensed preachers in *Italic*. The ministers with this (*) were not present; churches marked (†) we had no information from this session ; vacant churches distinguished by a ———.

Churches.	Elders and Messengers.	Added.	Dismissed.		Died.	Total.
			Excluded.			
Sissiboo, 1st Baptist church in the Township of Digby, N. S.	*Enoch Towner,					58
Lower Granville, N. S.	JAMES MANNING,		5			40
Upper Granville, N. S.	THOMAS ANSLEY,					
	<i>Silas Morse,</i>					
	William Bent,					
	<i>Samuel Bancroft,</i>					
	John Whitman,					
	William Bishop,			3		104
Cornwallis, N. S.	EDWARD MANNING, ..					
	Homes Chipman, ...					
	William Chipman, ..	3				68
Horton, N. S. (+)	THEODORE S. HARDING,					220
Newport, N. S.	George Dimock, and					
	James Anthony,		5	8	2	73
Onslow, N. S.	NATHANIEL CLEVELAND,					30
2d Baptist church Digby, N. S.	PETER CRANDAL,	1	5	1		66
Amherst, N. S.	_____ ,					16
Sackville, N. B.	<i>David Harris,</i>					50
Salisbury, N. B.	JOSEPH CRANDAL,	1	25	1		88
Waterborough, N. B.	_____ ,					103
Prince William, N.B. (+)	_____ ,					61
Wakefield, N. B. (+)	_____ ,					24
Clements, N. S.	_____ ,	4	2	7	1	83
Malifax, N. S.	*John Burton,					
	James Munro,	10			1	40
Nictau, N. S.	*Thomas H. Chipman,					
	Joseph Morton,					
	Caleb Shaftner,					
	James Taylor,	12		2	1	121
Chester, N. S.	JOSEPH DIMOCK,					
	Anthony Vaughan, ..					
	Peter Gurcom,					
	John Smith,	61		2	1	121
	_____ ,					30
Springfield, N. B.	EDMUND J. REIS,	25				52
Saint John, N. B.	_____ ,	4				60
New Canaan, N. B.	James Falkenham, ..					
Lunenburg, N. S.	<i>Ferdinand Hoobly,</i> ..	8		1		27
Madamkisway, N. B.	_____ ,			3		22
St. Mary's, N. B.	_____ ,				1	17
St. Martin's, N. B.	William Bradshaw, ..	4			3	15
Fredericton, N. B.	_____ ,					15
		133	12	56	12	1494

4th. The Baptist church in Fredericton, by their request, was admitted into the Association.

5th. Read and accepted the Circular Letter.

6th. Adjourned till to-morrow morning, at half past ten o'clock, to meet at this place. The moderator concluded by prayer.

Tuesday, June 28.

7th. Met according to adjournment. Brother Edmund J. Reis delivered a sermon, from Prov. 13th chap. 15th verse, "A good understanding giveth favor, but the way of transgressors is hard."

8th. A contribution was made for the poor Heathen, to be sent to the Treasurer of the Auxilliary Bible Society at Halifax, and forwarded by that society. Amount received £8 13.

9th. Voted to hold our next annual meeting in Cornwallis, on the first Monday after the 20th of June next.

10th. A question was proposed by the church of Christ, in Chester, whether a Gospel Minister would be justified by the word of God, in the view of the members of this Association, in baptizing a person with whom he was satisfied as to his belief, &c. provided the church over which he was placed, was not satisfied. Voted in the negative; except he were travelling remote from his particular charge, where no church is organized.

11th. A request was also made by the church in Chester, that some of our ministering brethren might be sent to visit the inhabitants on the shore to the eastward of Chester, to preach the Gospel of Jesus Christ to them, being destitute of that invaluable blessing. Voted, that brethren Joseph Crandal and Samuel Bancroft visit said inhabitants, and that each of them receive five shillings per day, during three months, to be paid out of the surplus of the collection for printing the minutes of this Association; and should that not be sufficient, the members of this Association stand pledged to make it up, and most earnestly pray that the Lord of the harvest may go with them and make them useful.

12th. A request being made by the church in Amherst, that the Association would afford such advice as they should deem most expedient, respecting the ordination of Mr. M'Colla, who labored amongst them in word and doctrine. Voted, that the church be advised unitedly to assemble together with Mr. M'Colla, and confer together more particularly respecting his soundness of sentiment, &c. &c. and when fully in the belief of his good qualifications as a Gospel Minister, that they call advice from sister churches; and that brother Edward Manning, by a letter to said church, express the purport of the above advice.

13th. A request being made by the church in Sackville, for assistance in the ordination of brother David Harris, at said place, or if that should not be expedient, to authorize brother Harris at the Association, to take charge of them as their pastor. Voted, that a letter be written to said church, advising them to call an advisory council to confer with and assist them in removing any difficulty that may exist in the church, and that brother Joseph Crandal be notified to attend, at the time, and said council to assist him in the ordination of brother Harris, if judged by them expedient. Brother Ansley to write the above mentioned letter.

	Total.
	58
	40
	104
	68
	220
2	73
	30
1	66
	16
	50
1	88
	103
	61
	24
1	83
1	40
1	121
1	121
	30
	52
	60
	27
	22
1	17
3	15
	15
12	1494

14th. Appointed brother Homes Chipman, Treasurer, brother David Harris having removed from his former residence.

15th. Appointed brother Joseph Dimock, to preach the introductory sermon the ensuing year, in case of failure, brother Joseph Crandal.

16th. Appointed brother Joseph Dimock to prepare the Circular Letter the ensuing year, in case of failure, brother Joseph Crandal.

17th. Voted, that the first Tuesday in November next, be observed as a day of Thanksgiving, and the first day of January as a day of Fasting and Prayer, by the churches of this Association.

18th. Voted, if any church neglect attending to the rules and regulations of this Association for three succeeding sessions, that on the third, they be excluded from the privileges, and their names left out of the records of the Association.

19th. Appointed brother Edmund J. Reis to superintend printing the Minutes ; five hundred copies to be printed.

Concluding Prayer by the Moderator.

CIRCULAR LETTER.

The MINISTERS and MESSENGERS composing the NOVA-SCOTIA and NEW-BRUNSWICK ASSOCIATION to the several Churches they represent.

DEARLY BELOVED BRETHERN IN THE LORD,

As it is our duty to use every laudable means in our power to stir up your pure minds by way of remembrance, we your unworthy Brethren, think it meet to send you a few thoughts for your consideration, and we hope for your benefit. We congratulate you on the happy news of the cessation of hostilities on the Continent of Europe, and on the prospect that the long wished for blessing *Peace* will again be restored to the inhabitants of the earth ; likewise, on the almost universal benevolence, manifested in the formation of so many institutions for the benevolent and noble purpose of christianizing the world that lieth in wickedness. The Missionary Societies, and the success that has attended them, and the large field that presents, particularly in the East, for the spread of the glorious gospel of the Grace of God, are subjects which cannot fail to engage your hearts at the throne of grace, for the ingathering of God's ancient people the Jews together with the fulness of the Gentiles.

We think that the institution of the British and Foreign Bible Society, is the most benevolent institution ever formed

by man. Its motive is so pure, its object so great, and the plan so well calculated (under God) to accomplish the great event of general illumination, that it must attract your attention; and we wish it may excite a spirit of benevolence in the heart of every lover of the Lord Jesus to contribute freely in aid of this Godlike institution. "When one considers the present situation of the great bulk of mankind, whose heart does not burn within him, to contribute something towards Evangelizing the nations? The inhabitants of the world are said to amount, at this time, to about 731 millions; of whom 420 millions are said to be Pagans, 130 millions Mahometans, 100 millions Catholics, 44 millions Protestants, 30 millions of the Greek and Armenian Churches; and 7 millions Jews. The Rev. Mr. Carey, late of Leicester old England, but now a missionary in India says much more, Mr. Guthrie, much more still."

But when we consider that more than one half of this immense population are Pagans, nearly one fourth Mahometans, and about one eighth Roman Catholics, and the small number of Protestants in comparison with the whole, you will not hesitate a moment, in concluding with us, that this is a favorable time to show our zeal for God, in diffusing the light of Divine Revelation to the many millions destitute of it, through the medium of the Bible Society; as this is the very object the Society has in view by translating the Scriptures into the various languages of the earth; it has actually translated them into fifty different languages, and is proceeding as fast as means are afforded to send the Bible to every nation under heaven. So that all the poor, benighted Heathens, Mahometans, Roman Catholics, Jews, and miserably deceived (professed) Protestants may all have the word of eternal life in their own language; and it is a rule with the society that the scriptures are to be sent without note or comment, that the poor and the ignorant who may be blessed with this invaluable donation may not be puzzled with the distinguishing tenets of any sectaries whatever, but read the language of heaven without any mixture of the doctrines of men.

Dear Brethren, we have given you a few hints of what is transpiring in the kingdom of Providence, particularly respecting our own highly favored Nation and the blessings bestowed upon it, that it should be honored with such a society as the British and Foreign Bible Society. But we feel desirous to

express to you something of the sentiments of gratitude we feel to the Lord for his goodness to us on every account: that he has granted to us the privilege of meeting so many of our Brethren again in Association; that there existed such a degree of love and union among the Ministers and Messengers of the Churches; that, while there is great lamentation among some branches of the Zion of the Lord of Hosts in these regions of the earth, there is glorious news communicated from some others; particularly, in this town (Chester) the Lord has displayed his infinite love and goodness of late in comforting the heart of his dear servant, brother Dimock and his people, bringing home his backsliding ones; and a goodly number of precious souls, within a few months, have been brought into Immanuel's fold.

Brethren we realize, notwithstanding the goodness God to us as a Nation, that iniquity abounds and the love of many waxes cold.

Your privileges are great both civil and sacred. Much is said in the word of the Lord about subjection to the civil authority. "The powers that be are ordained of God."

Examine; your religious privileges are great. The constitution under which you live secures religious liberty to all British subjects. You have your Bibles and can worship God according to the dictates of your own consciences, and there is none to make you afraid; you choose your own Ministers of religion, and they are supported without compulsion. You build your own places of worship and have the means of doing so upon your own plans, without the interference of the sword of civil power. You live in a healthy climate; you witness nothing of the calamities of war; indeed you know but little of its effects.

Dear Brethren we think the Lord calls you to improve these privileges for the benefit of many. Our obligations to our God are great. He gives us fruitful seasons, filling our hearts with food and gladness. In short he gives us all things richly to enjoy. But the revelation of mercy he has made in the Gospel lays us under infinite obligations to be for the Lord; and by professing the name of the blessed Lord before the world we have laid ourselves under very great obligations to live devoted to him, and to improve our time and talents to his honour and glory. Our graces should be in lively exercise, and all our influence with men and our intercourse with society, should

directly or indirectly tend to the promotion of the Redeemer's declarative glory among the children of men.

Considering the above statement of the inhabitants of the globe, and the great necessity of property to enable the Bible Society and its various auxiliaries to prosecute their laudable design, you will we trust remember it is clear, that, where God gives property, it should not be withheld when his cause calls for it. And brethren we cannot but observe to you, that while there is so much practical inideliity abounding in the land, it becomes every lover of the Lord Jesus to show themselves on the Lord's side. O brethren let closets be frequented; be sure to keep up family worship; let not business, company, or any thing else prevent the worship of God in your houses. For if this be the case, what is the consequence? Your children may be literally said to be brought up for the Devil; be careful, so to conduct, that the children of God may not be grieved. Form no connexions, attend to no pursuits which will cast a stumbling block in their way; but be careful to maintain the public worship of God with those who are zealous in his cause. You profess to be redeemed, not only from the different veils of Heathenism, Mahometanism, Judaism, Popery, &c. but also from many of the absurdities existing among Protestant communities; and to be the most evangelical communion in the Christian world. And shall it be told in Gath, or published in the streets of Askelon, that many of those whose errors you renounce, are more moral than many who have (professedly) been baptized into the blessed Jesus, whose doctrine, precepts, and worship are so holy and whose disciples are designed to be so? Surely no; this ought not to be; but while you renounce your works of righteousness as a ground of your acceptance with God, you ought to be careful to maintain good works as a test of your love, and so walk in all the commandments and ordinances of the Lord blameless. Hoping that God will stir you to more diligence in the use of the means of Grace, we commend you to God and the word of his Grace, which is able to build you up, and establish you in every good word and work, and give you an inheritance among them that are sanctified.

Signed in behalf of the Association,

EDWARD MANNING, Moderator.
WILLIAM CHIPMAN, Clerk.

