

MINUTES

OF THE

UNITED PRESBYTERIAN

OF

UPPER CANADA,

At their Meeting in Brockville,

WEDNESDAY, 15th JUNE,

1831,

AND CONTINUED BY

ADJOURNMENTS.

—\*—\*—\*—

KINGSTON:

PRINTED BY STEPHEN MILES.

1831.

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100

of the  
Brock  
ments.

The  
sermot  
the Re  
The

The  
The  
the R  
the la  
and t  
Re  
The  
vern  
appli  
that  
to li

Th  
from  
the c  
Exc  
ries,  
answ  
• A  
of t  
as s  
A

p  
abo  
C  
ged  
sha  
J  
inh  
Pr  
for

of the United Presbytery of Upper Canada, at their meeting at Brockville, Wednesday, 15th June, 1831, and continued by adjournments.

*Presbyterian Church, Brockville, 15th June, 1831.*

The United Presbytery met, according to adjournment, and, after sermon by the Rev. James George, was constituted by prayer, by the Rev. Robert McDowall, Moderator.

The Roll was called, and names marked—members present:

Ministers.	Elders and Delegates.	From
Robert McDowall,		Fredericburgh.
William Smart,	John McCrady,	Brockville.
William Bell,	James Cairns,	Peterb.
Robert Boyd,	Phineas Pehon,	Prescott.
James Harris,		York.
George Buchanan,		Beekwith.
William King,		Nelson.
Andrew Bell,		Toronto.
Robert Lyle,		Osnaburck.
Daniel W. Eastman,		Ormsby.
Peter Ferguson,		West-Williambury.
Duncan McMillan,		Caledon.
	Eliakim Cory,	Hillier.

The Rev. Andrew Bell was chosen Moderator.

The Rev. Peter Ferguson having been received by certificate, and the Rev. Duncan McMillan ordained, by the York Committee, since the last meeting of Presbytery, their names were added to the roll, and they took their seats as members of Presbytery.

Read the minutes of last meeting.

The Clerk read a letter from his Excellency the Lieutenant Governor, under date of 30th March last, in answer to the Presbytery's application for a Professorship of Divinity in King's College, stating that the Presbytery's memorial on the subject would be transmitted to his Majesty's government.

The Clerk likewise laid before the Presbytery, a communication from his Excellency, the Lieutenant Governor, enclosing a copy of the despatch of Sir George Murray, the late Secretary of State, to his Excellency, recommending the formation of a Synod and Presbyteries, and likewise a union of all the Presbyterians in the province, in answer to the Presbytery's memorial.

After much deliberation, it was referred to a committee, consisting of the Rev. Messrs. McDowall, Smart, W. Bell and Lyle, to report as soon as possible.

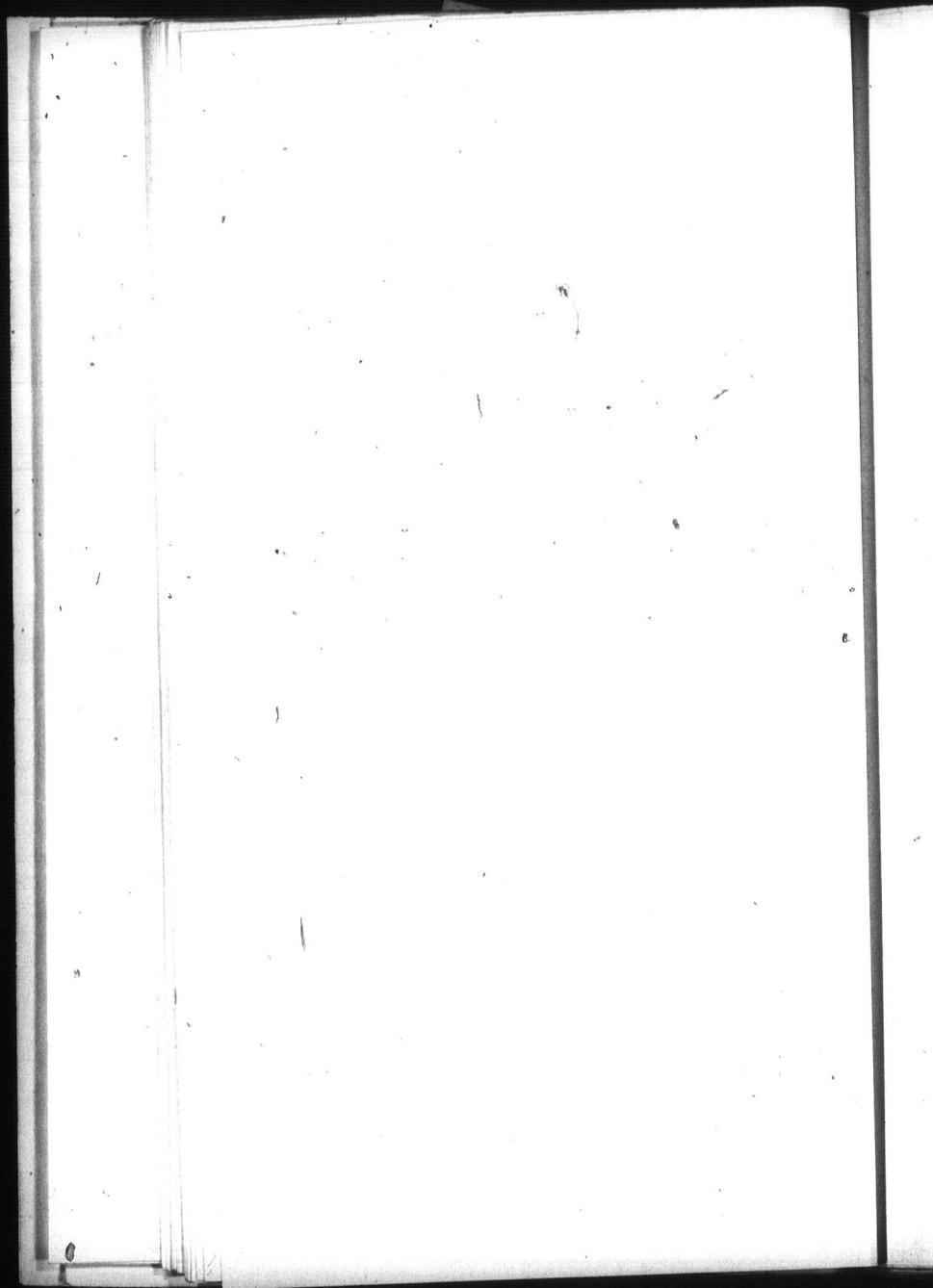
Adjourned till 8 o'clock to-morrow morning. Closed with prayer.

Thursday morning, 8 o'clock.

Presbytery met, and was opened with prayer—members present as above.

On motion, Resolved, That the rule respecting delegates be expunged, and that henceforth no delegates, who are not ordained elders, shall be admitted, except from vacant congregations.

Eliakim Cory, Esq. having been received as a *Delegate*, from the inhabitants of Pleasant Bay, (Hillier,) the members of the *United Presbytery of Upper Canada* were peculiarly gratified with the information conveyed to them by Mr. Cory, as to the state of religion



in Prince Edward county; and likewise as to the exertions of the friends of education and religion with respect to a LITERARY and THEOLOGICAL SEMINARY, to be placed under the direction of the United Presbytery.—It was, on motion,

Resolved 1st. That the Presbytery highly approve of the views and efforts of the friends of science and religion in the county of Prince Edward; and do, hereby, most earnestly recommend their object to the generous assistance of the friends of science and religion throughout the province and the United States.

Resolved 2d. That such documents, as may be necessary, be furnished to Mr. Cory, to enable him to make an appeal to the Christian public, to carry into effect the design of the friends of science and of the Redeemer's Kingdom, in the county of Prince Edward.

Resolved 3d. That the Rev. Messrs. McDowall and Smart be appointed, as a deputation, to visit the county of Prince Edward, in order to inquire into the state of religion, organize churches, and take such other steps, as may be deemed proper, with regard to the interests of christianity in that part of the province; as also to advise and adopt such measures, with respect to the literary and theological institution, as may also be thought expedient.

This deputation was also directed to visit Kingston and Bellville, to preach and make such arrangements as may be deemed necessary.

The Committee, appointed to take into consideration the despatch of Sir George Murray, respecting the affairs of the Presbyteriate Church in this province, reported and recommended,

1. That a committee be appointed to prepare a narrative of the steps taken by the ministers of the Kirk of Scotland, in preparing a union with this Presbytery, and the steps taken by the Presbytery in consequence; and that copies of the same be transmitted to his Majesty's government, and to his Excellency the Lieutenant Governor of this province.

2. That, from the increase of our numbers, as well as in accordance with the recommendation contained in Sir George Murray's despatch, it is expedient that this Presbytery be formed into a synod, and divided into two or more Presbyteries.

3. That it is highly important that the Presbytery appoint AN AGENT, immediately to proceed to London, and lay before his Majesty's government the situation of this Presbytery, and take such measures as may be conducive to the prosperity of the Presbyterian cause in this province.

The report of the committee was approved.

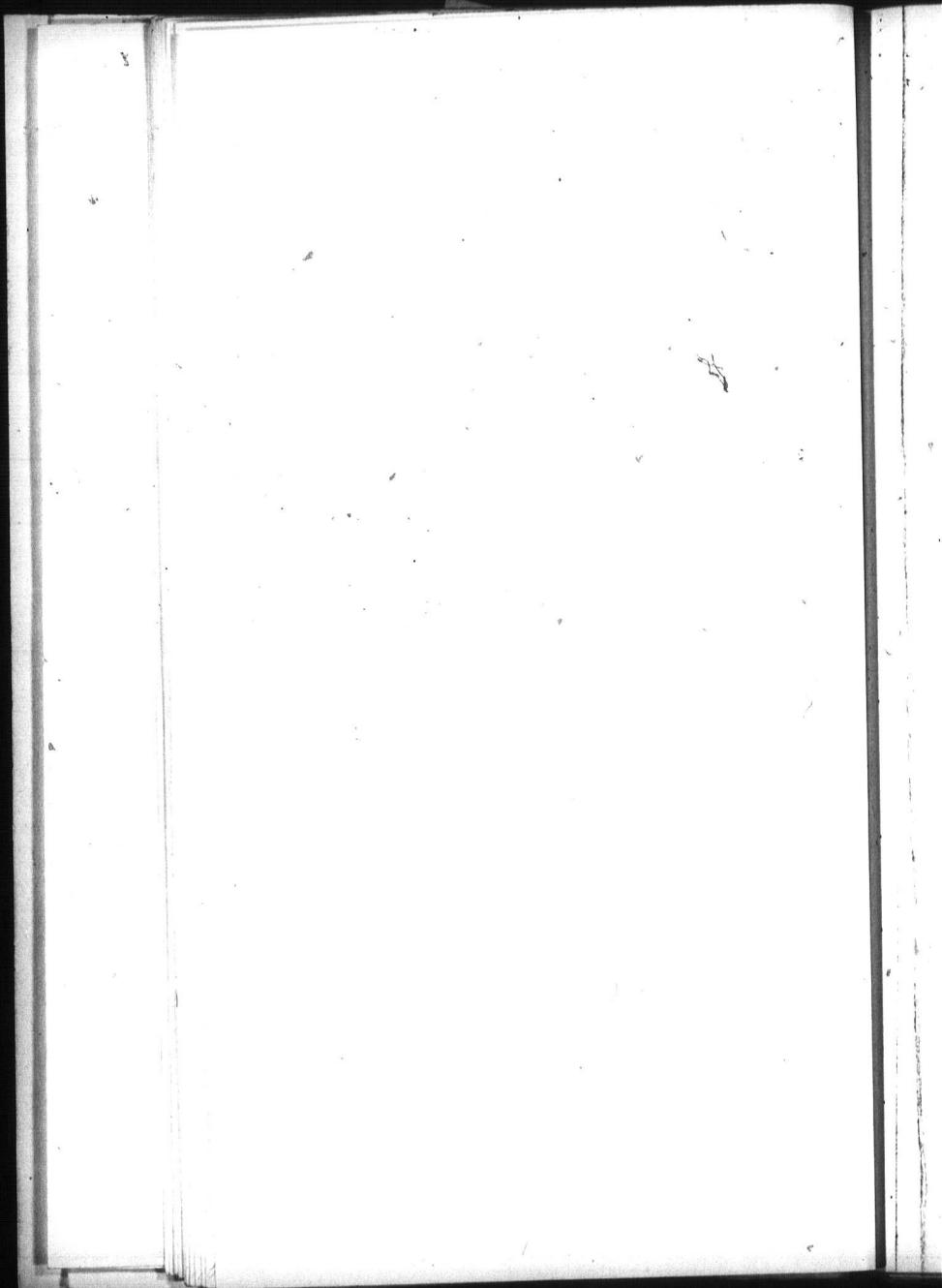
On motion, Resolved, That the Rev. Wm. King be the Presbytery's agent to London; and that his necessary expenses be defrayed.

Resolved, That the Rev. Messrs. Smart, W. Bell and Lyle, together with the Moderator, be a committee to draw up the narrative, and prepare the other documents with which it may be necessary to furnish Mr. King.

Rev. Robert McDowall took the chair *pro tempore*.

Resolved, That the Rev. Wm. Bell and the Rev. James Harris visit the vacant congregations, under the care of the Presbytery, as soon as convenient.

Resolved, That an application be made to the Legislature, for an



Act of incorporation, and that the Rev. Messrs. W. Bell, Smart and Boyd be a committee to draft a petition for that purpose.

Resolved, That the ministers be all adjourned to seek out young men of talents and piety, encourage them to come forward in the cause of religion, and employ them in those exercises best fitted to promote their own improvement and the benefit of the church, by organizing Sabbath Schools and Bible Classes, establishing prayer meetings, and employing such other means as may have a tendency to promote the interests of the Redeemer's kingdom in their immediate neighborhood.

Resolved, That each minister shall establish as many preaching stations as he finds convenient, in the distant parts of his congregation, and organize the people, who attend, into societies, as branches of the church in which he regularly labors.

Resolved, That the minutes of the Presbytery, from its commencement, be printed, with an introduction, containing the origin and early history of the Presbytery; that the Rev. Messrs. McDowall, W. Bell and Smart prepare the same for publication; and that, in September next, a collection shall be made in all our churches, to defray the expense of said printing.

Mr. James McAuley, probationer, from the Associate Reformed Presbytery of Caledonia, having presented satisfactory credentials, and expressed his desire to be connected with this Presbytery, was received as a probationer.

Mr. Thomas Johnstone, probationer, having presented satisfactory documents, was received by the Presbytery.

Mr. James Millar, having produced a certificate of license from the United Associate Presbytery of Glasgow, along with other recommendatory documents, was received by the Presbytery, as a probationer.

A call was presented from the Presbyterian congregation in Ormestown, and numerously signed, for Mr. Millar to be their pastor, and the same being sustained by the Presbytery, Mr. Millar was appointed to preach, in the evening, on trial for ordination.

Adjourned for one hour—concluded with prayer.

Thursday afternoon, 3 o'clock.

Presbytery met, and was opened with prayer—members present, as above. Rev. Robert McDowall in the chair.

James Cairns, A. M. applied to be received as a student, under the inspection of the Presbytery, with a view to the ministry; and was appointed to be examined in the languages, philosophy, &c. by Messrs. King and W. Bell.

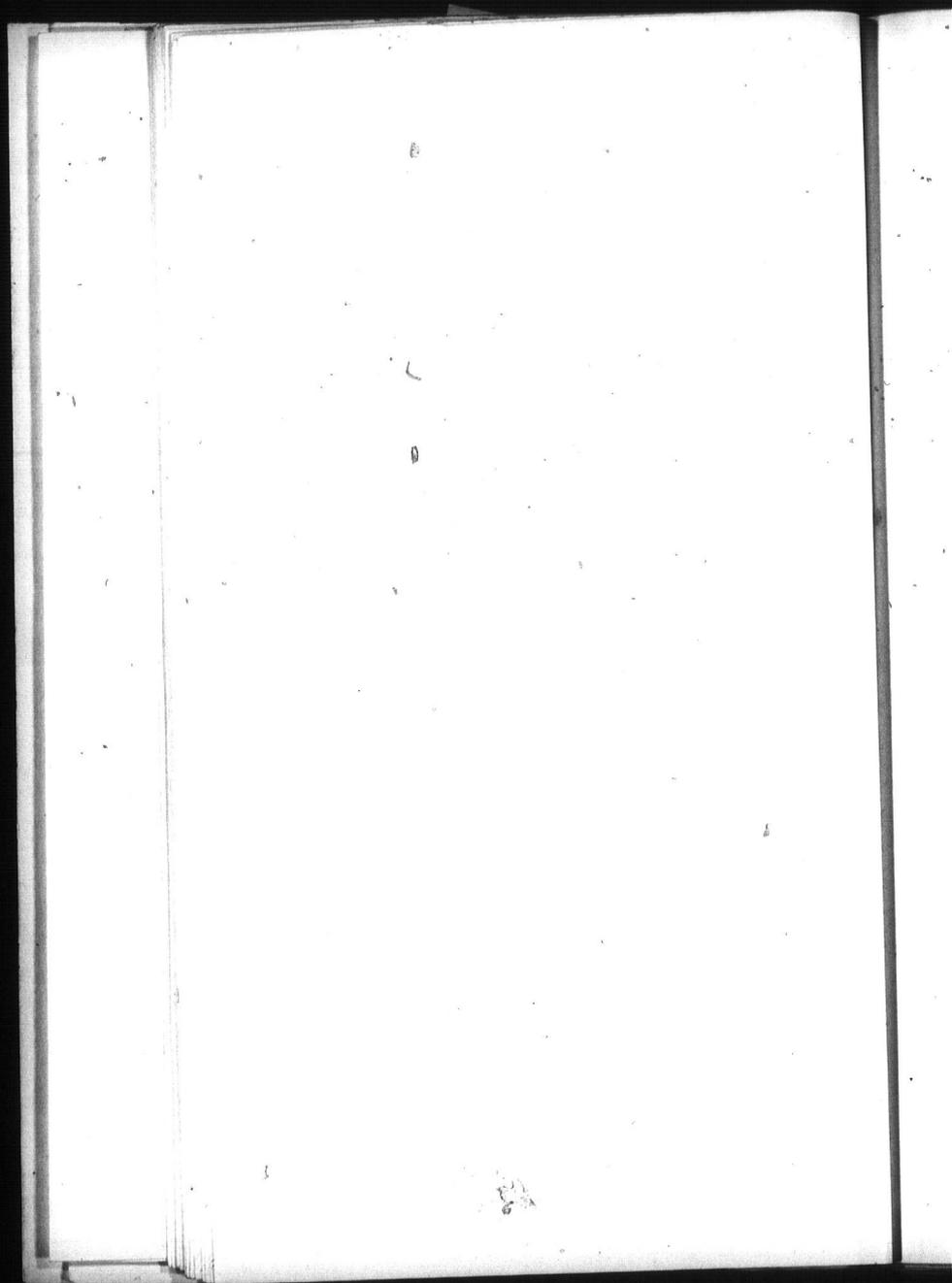
The York committee of Presbytery presented the following report, which, after some discussion, was approved, and ordered to be inserted in the minutes.

REPORT OF THE YORK COMMITTEE OF PRESBYTERY.

*The Committee of Presbytery, consisting of the ministers in the Home, Gore and Niagara Districts, report,*

That at a meeting, on the 20th of April last, at Streetsville, Toronto, they received the Rev. Peter Ferguson, who came out last fall to West Gwillimbury, as a member of the body, he having presented a certificate of his ordination, by the United Associate Presbytery of Falkirk and Stirling in May, 1830, and also a very respectable recommendation from the members of that body.

The same day, a call from the congregation in Caledon, for Mr.



Deacon McMillan, having been presented by commissioners, sustained by the committee, and accepted by Mr. McMillan, the committee heard two discourses, which he sustained them as pieces of trial for ordination, and appointed them subjects for the presbytery.

The same day, also, Mr. William King, whose case came before the Presbytery in September last, and was referred to the committee, applied to be admitted a member of the body. The committee, however, declined receiving him, and ordered for the business back to the Presbytery.

On the 23d of May, at a meeting in Toronto, the remaining parts of Mr. McMillan's trials for ordination, were heard and sustained.

On the 26th of May last, the committee met in Caledon, and ordained Mr. Duncan McMillan to the office of the holy ministry, by solemn prayer, and the laying on of hands. The Rev. James Harris commenced the services of the day, with praise and prayer; the Rev. Peter Ferguson preached the ordination sermon, from 2 Cor. 4: 7: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us;" the Rev. William King stated the circumstances which had led to the proceedings of the day, and put the questions of the formula; the Rev. William Jenkins offered up the ordination prayer, and gave the right hand of fellowship; the Rev. Daniel W. Eastman gave the charge to the newly ordained pastor; the Rev. Andrew Bell addressed the congregation; and the Rev. William Jenkins concluded the public services, with prayer, praise and the apostolic benediction.

The same day, two commissioners appeared with a petition from the congregation in Esqueness, under the inspection of the Presbytery, praying for a moderation for a call, and likewise that the Rev. Peter Ferguson might be appointed to preach two Sabbaths in Esqueness.

Mr. Ferguson was appointed to preach in Esqueness on the third and fourth Sabbaths in July—and Mr. Harris to preach and moderate a call there, on the first Tuesday in August.

Signed in the name and on the behalf of the committee,  
WILLIAM KING, *Chairman.*

Brockville, 16th June, 1831.

Adjourned till half past six. Concluded with prayer.

Thursday evening, half past six o'clock.

Presbytery met, and was opened with prayer—members present, as above.

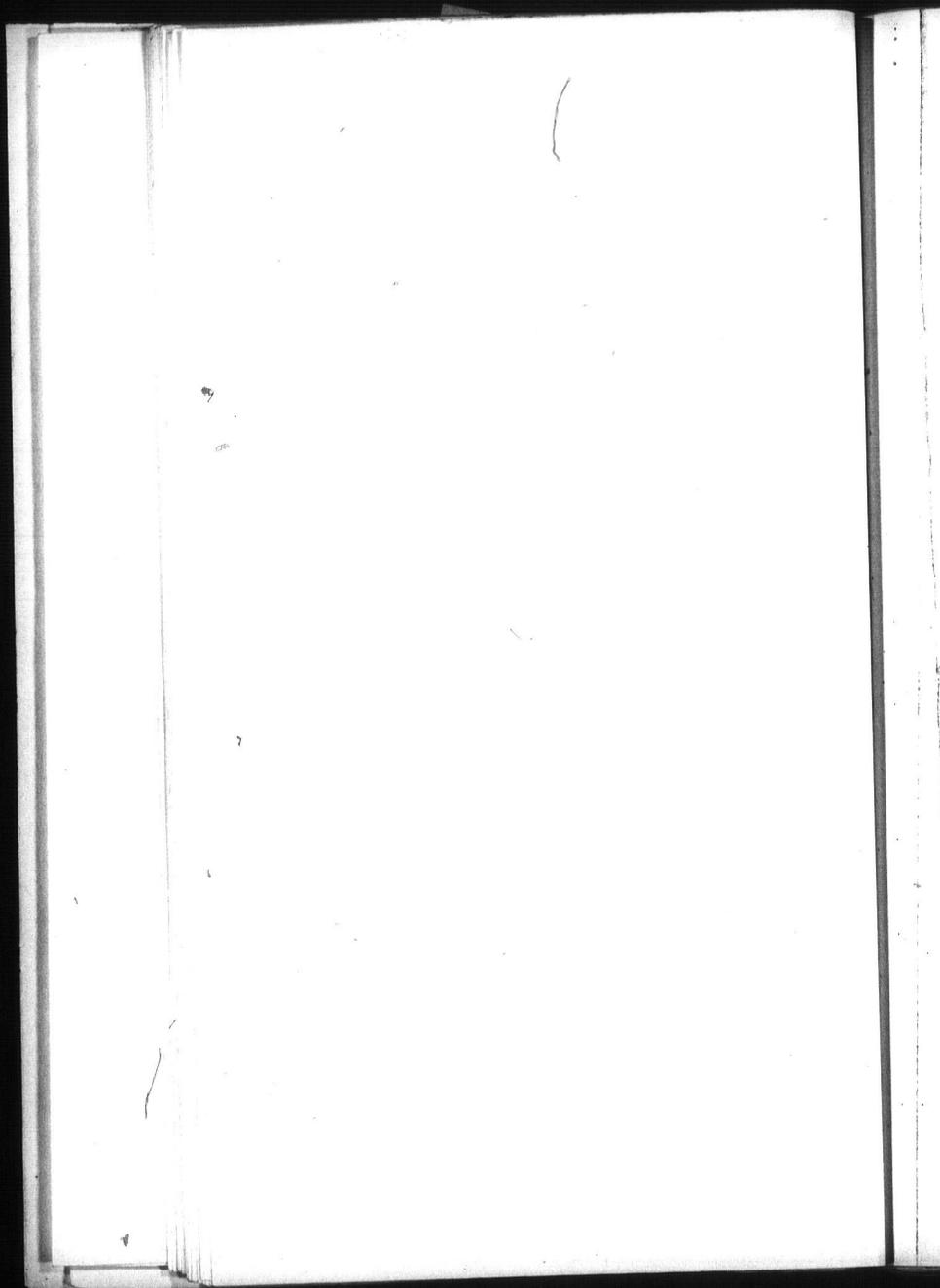
Messrs. W. Bell and King reported that they had examined James Cairns, A. M. in the Latin and Greek languages, and the different branches of philosophy, as well as to his christian experience, and his motives for desiring to enter into the ministry; and that he had acquitted himself to their entire satisfaction.

Mr. Cairns was recommended to pursue his studies.

Mr. James Millar having delivered a trial discourse, the members made their remarks on it, and sustained it as a piece of trial.

Messrs. Smart, Boyd and Lyle were appointed, as a deputation from the Presbytery, to ordain Mr. Millar, at Ormestown, as soon as convenient; and, in the mean time, to correspond with the congregation, and make the necessary arrangements.

A proposition having been made, respecting the formation of a Synod, it was agreed that the ministers meet in committee, in the morning, for discussing the matter more fully, and preparing the necessary details.



After some discussion with regard to the cause of Temperance, it was, on motion,

Resolved 1. That, in the opinion of this Presbytery, the habitual use of ardent spirits is not only useless, but hurtful and ruinous.

2. That, as ministers of the gospel, and guardians of the public morals, we consider it our duty to promote the cause of temperance both by our influence and example.

3. That, considering the formation of temperance societies as one of the principal means of promoting the cause of temperance, we pledge ourselves to use our influence in our respective congregations to form such societies,—and that we will enjoin it upon those employed as missionaries, to form temperance societies wherever practicable, within their respective fields of missionary labor.

Agreed to meet at six o'clock in the morning, and spend an hour in prayer, for the outpouring of the Holy Spirit on our churches and congregations.

Adjourned to meet in Presbytery at 9 o'clock to-morrow. Concluded with prayer.

Friday morning, 9 o'clock.

Presbytery met, and was opened with prayer. According to agreement, a meeting was held this morning for devotional exercises; and Messrs. McDowall, Eastman and McMillan led in prayer, for the gracious influences of the Holy Spirit.

The committee, on the formation of a Synod, reported progress, and after some discussion, the business was recommitted.

The Rev. Robert McDowall took the chair *pro tem*.

The accounts of the Rev. James Harris, Treasurer of the Home Missionary Society, were inspected and passed.

Appointments were made out for Messrs. McAuley and Johnstone, probationers.

On motion, Resolved, That Thursday, the 27th day of October, 1831, be observed, by all the congregations in our connection, as a day of public thanksgiving to Almighty God, for the temporal and spiritual blessings we enjoy—and likewise of prayer for a larger measure of the influences of the Holy Spirit to be poured out on us as a church and people.

The Rev. Messrs. Smart and A. Bell reported documents for Rev. Wm. King, agent to England, and likewise for E. Cory, Esq. agent for the Literary Academy, at Pleasant Bay, Hillier, which were approved, and delivered by the Presbytery.

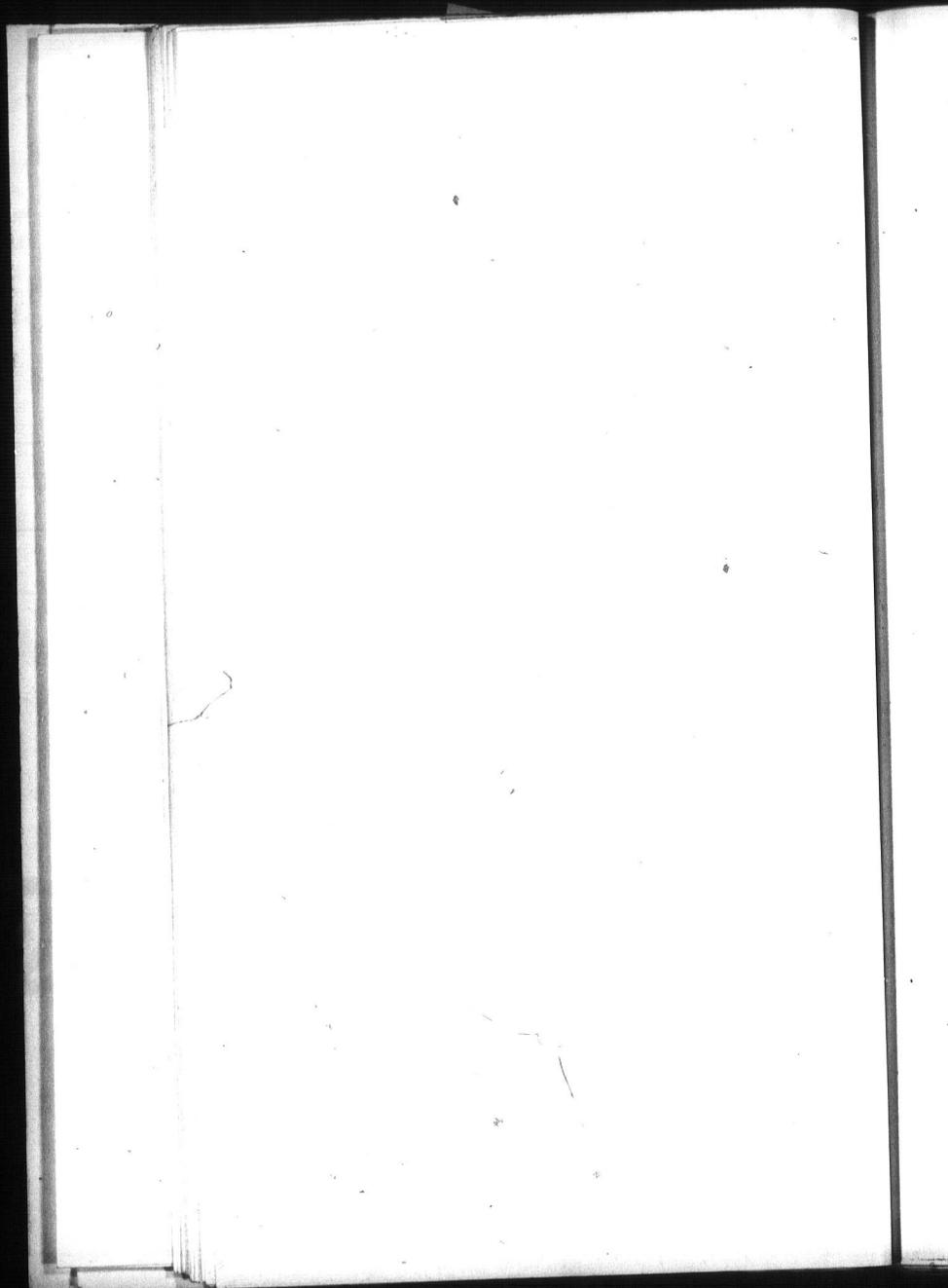
Adjourned to meet at three o'clock. Concluded with prayer.

Friday afternoon, 3 o'clock.

Presbytery met, and was opened with prayer. Communications were received from the Rev. Messrs. Jenkins, Gemmill and Brynau, assigning reasons for their absence, which were sustained.

Rev. Wm. Bell, from the committee for preparing a pastoral letter to the churches under the care of the Presbytery, reported a draft of the same, which, after some amendment, was adopted; ordered to be signed by the Moderator and Clerk, and printed in an appendix to the minutes.

Resolved, That the committee of correspondence be instructed to make a further appeal to the religious public of Great Britain and Ireland, urging the claims of Canada on their christian sympathy.



Messrs. Chalmers and A. Bell rose in their places, to the Excellency the Lieutenant Governor, whom we greet and applaud.  
Adjourned till half past six. Closed with prayer.

This evening, had past six o'clock.

At a session by the Rev. Peter Ferguson, the Presbytery met, and was opened with prayer.

The Committee on the formation of a Provincial Synod, reported certain resolutions, which were unanimously adopted, and are as follows:—

Resolved 1. That a Synod be now formed, and hereby is formed, to be known by the name of "THE UNITED SYNOD OF THE PROVINCE OF UPPER CANADA."

2. That the Synod be divided into two Presbyteries, to be called "The Presbytery of Brockville," and "The Presbytery of York," together with a "STANDING SYNODICAL COMMITTEE."

3. That the "PRESBYTERY OF BROCKVILLE" consist of the following ministers:

Robert McDowell, Fredericksburgh; William Smart, Brockville; William Bell, Perth; Robert Boyd, Prescott; George Buckle, Beckwith; John Gemmill, Banark; Robert Lyle, Osnaburck.

The first meeting to take place at Osnaburck, on the second Tuesday in February, 1832, at eleven o'clock, A. M. to be constituted by the Rev. Robert Lyle, as Moderator; and the Rev. Wm. Smart to be Clerk.

4. That the "PRESBYTERY OF YORK" consist of the following ministers:

William Jenkins, Markham; James Harris, York; William King, Nelson; Andrew Bell, Toronto; Daniel W. Eastman, Grimsby; John Bryning, Mount Pleasant; Peter Ferguson, W. Gwillimbury; Duncan McMillan, Caledon.

The first meeting to take place at York, on the third Wednesday in August, 1831, at eleven o'clock, A. M. To be constituted by the Rev. Peter Ferguson, as Moderator; and the Rev. Andrew Bell to be Clerk.

5. That the "STANDING SYNODICAL COMMITTEE" consist of the following ministers:

W. Smart, *Convenor*; R. Boyd, W. King, J. Harris.

6. That all acts of "the United Presbytery of Upper Canada," before its formation into a Synod, which were framed with a prospective view, shall be considered still to have their force in the name of the United Synod.

Ordered, That, at the next meeting of Synod, the Presbyteries report their proceedings to the Synod, and that the Clerks bring their books of record for inspection.

The Moderator and Clerk were appointed to prepare a copy of the Minutes, &c. for publication.

Ordered that 500 copies of the Minutes, &c. and 500 extra copies of the Pastoral Letter, by itself, be printed for circulation.

On motion, Resolved, That the Synod adjourn, to meet at York, on the third Tuesday in June, 1832, at six o'clock, P. M.

**ANDREW BELL,**  
*Moderator.*



APPENDIX.

PASTORAL LETTERS.

From the Ministers of the United Synod of Upper Canada, to the Congregations under their care.

CHRISTIAN FRIENDS,

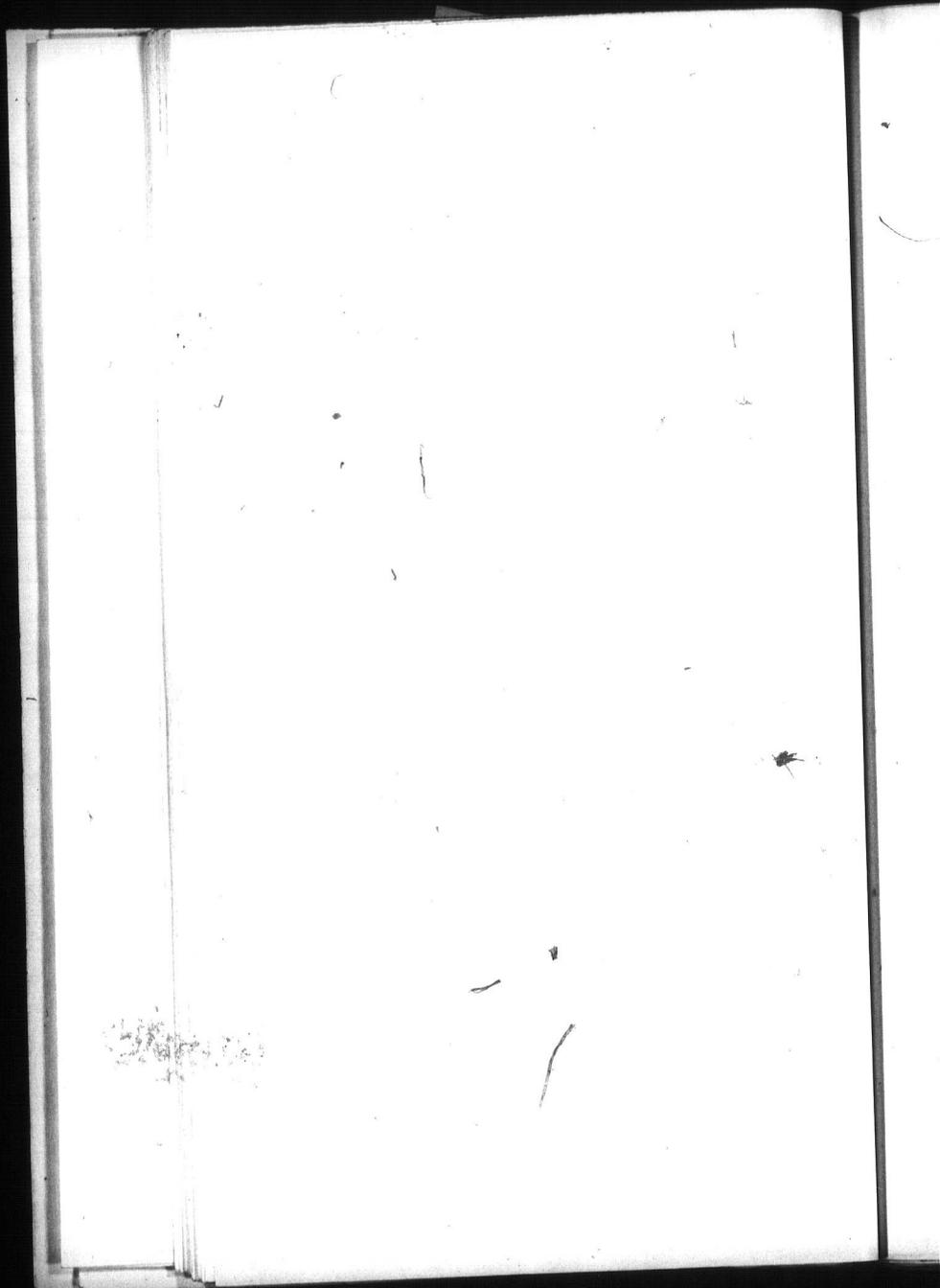
The relation in which we stand to you, renders it our duty, by every means in our power, to promote your spiritual improvement and growth in grace. These ends, however, cannot be obtained without your assistance. But, by making our exertions, we shall not only render our labors easy and pleasant, but we shall have the honor and the happiness of being fellow workers with Christ in promoting the glory of God—the extension of Christ's kingdom in the world, the salvation of sinners, and of laying a sure foundation for our own happiness.

Suffer then, dear friends, this word of exhortation. Be helpers of our faith and our joy, as, we trust, we are of yours. "Brethren, pray for us," is a petition as necessary to be presented in our days, by the ministers of religion, as in the days of the apostles. Yes, pray that He with whom is the residue of the Spirit, may help our labors for the refreshing of your souls, that they may be as watered gardens, or as fields which the Lord hath blessed. Without this, the ordinances of religion which we administer, will only be as dry breasts and a miscarrying womb—as wells without water and clouds without rain. Though Paul should plant and Apollos water, God only can give the increase.

But, while we ask your prayers, we request also your co-operation. Lend us, then, your assistance, if you wish the cause of God—of truth—and of religion, to prosper among you. Two are better than one, and a threefold cord is not quickly broken. Our cause is good, and if we are true to our own happiness, and to Christ, the captain of our salvation, the power of God, as a wall of fire, shall surround us, and no weapon formed against us shall prosper.

We have often spoken to you from the pulpit, and now address you through the press, influenced by the warmest affection for your souls. We recommend three things. 1st. The cultivation of the christian graces; 2d. The practice of christian duties; and 3d. The support of useful institutions, especially those connected with religion. If these things be in you and abound, you will neither be barren nor unfruitful in the cause of God, and of religion.

The cultivation of the christian graces is not only your duty, but your highest happiness. It is only thus you can adorn the doctrine of God your Savior, by a life and conversation becoming the gospel. It is one of your first and most important duties to make a profession of religion—to give yourselves to the Lord, and to the church, by the will of God. By choosing God as the portion of your souls—Christ as your Savior and pattern, and the Holy Spirit as your guide and comforter, you make God your Father—the angels your guards, and all good men your friends. We beseech you, then, brethren, by the mercies of God, that you present your bodies and your souls—your whole persons, as a living sacrifice, holy and acceptable to

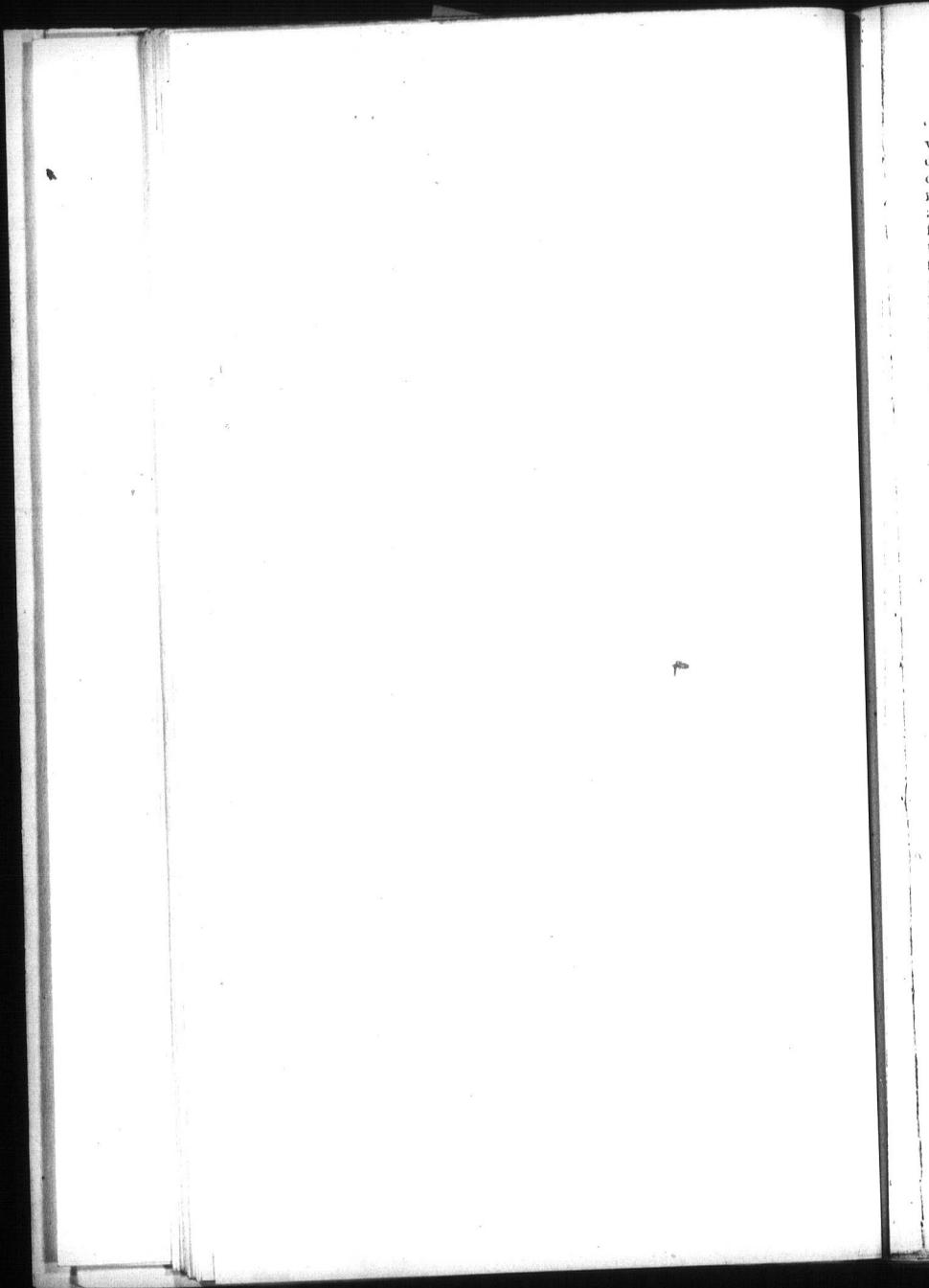


God, which is your reasonable service. But if the love is in the heart, its fruit also will be good. If we are the followers of Christ, we have a united heart. It is in us here is the Spirit of Christ, he is the source of his. None can find out the mind of God, as the st, love, joy, long suffering, gentleness, meekness, patience, forbearance, against such, there is no law. And they that are Christy, have overcome the flesh, with its affections and lusts.

The fruit of the Spirit is love. It is the foundation of all religion. The first and most important duty which God has required of us, is to love him with all our heart, and soul, and mind, and strength. But in this we are not to love only his own glory, but our happiness. He is not a hard master. He does not require us to serve him for benefit. God is love, and he delights to make his people happy. Love to God is not only our duty, but our enjoyment. This will render every religious duty, not only easy, but delightful. In the love of God there is a breadth and a breadth of heart and a depth, which pass all understanding. None but those who have experienced this enjoyment, know its sweetness, or feel its power. But those who have, will prefer the honor of Christ, and the interests of religion, to their temporal comfort, and even to life itself. It will be your meat and your drink to do the will of your father, who is in heaven. While you thus love God supremely, you will also love his children—all who bear his image. All the children of God, in some degree, resemble their Father, and they who love Him that begat, will love also those who are begotten of him. This gives evidence to the world that the same mind is in you, which was also in Christ Jesus. By this shall all men know that ye are my disciples if ye love one another.

Love to God and his people, will produce joy. A joy with which those who are strangers to communion with God, cannot intermeddle—a joy, the purest and most satisfying ever tasted by the soul of man. This too, is called a grace of the Holy Spirit. It is produced by his agency operating directly upon the heart of the believer, and by his blessing upon the ordinances of religion in which we engage. This happy feeling is called in Scripture a joy unspeakable and full of glory. It is unspeakable, i. e. cannot be expressed or described, and known only to its happy possessors; and it is full of glory, because it brings the joys of heaven into the soul, and raises it above the perishing enjoyments of time and sense. Many, from a mistaken view of religion, lay down their heads in the dust, and endeavor to banish every joy from their soul, as a sinful indulgence. But God has made it no less a duty than a privilege to rejoice in the Lord, and to be joyful in the God of our salvation. When faith is in exercise in the soul, a view of the promises of the gospel—of our union with Christ—of entering the rest which remains for the people of God, cannot fail to be attended with holy joy.

Peace is an inseparable companion of love and joy. But there is a false peace spoken of in scripture, of which you must beware. Many deceive themselves by saying to themselves, "Peace, peace," when there is no peace; for there is no peace, saith my God, to the wicked. True spiritual peace can rest on nothing short of reconciliation with God—union with Christ, and the spirit of God witnessing with our spirits, that we are the children of God. This peace was purchased for us by Christ's sufferings and death, and was bequeathed as a precious legacy to his followers when he left the world,



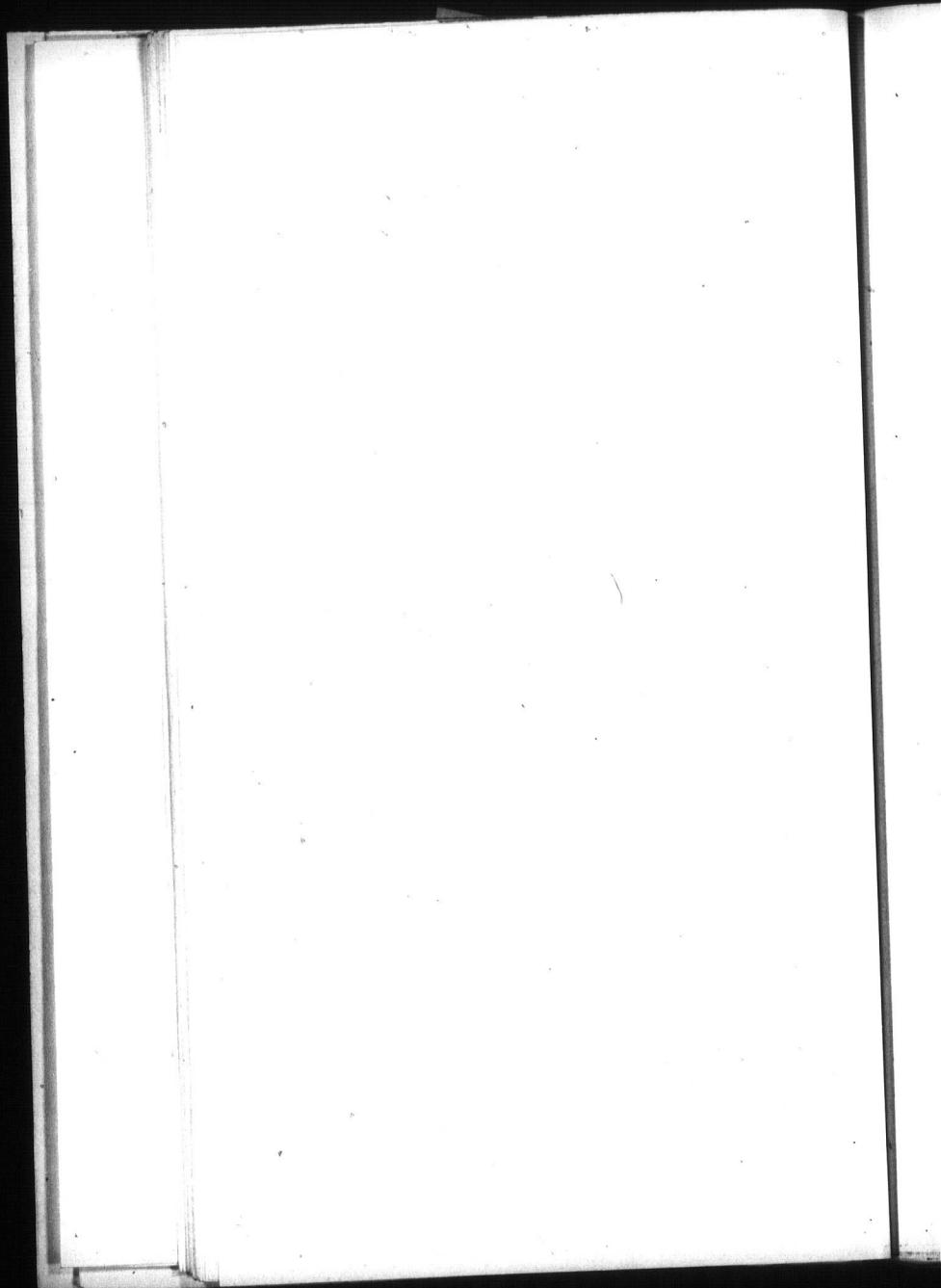
"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." Peace with the world cannot be procured on hard terms, and is oftener of short duration. But the peace of God which passeth all understanding, is not only sinless in its nature, but eternal in its duration. The mountains shall depart, and the hills be removed, but my loving kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee. Nor does the best fit and here, for peace with God produces peace of conscience, which is one of the greatest blessings we can enjoy. If we have not peace in our own minds, it is vain to expect happiness. "But if our conscience condemn us, not, then have we confidence towards God." Nor is this all. Wherever there is peace, there is mutual affection, and where there is mutual affection, there is happiness. Hence, peace with God leads his children to love one another, and thus to come to the bond of union, and an evidence of our relation to Christ. By this shall all men know that ye are my disciples, if ye love one another.

Cultivate *long-suffering*, or forbearance towards your brethren, as God does daily towards you. It was necessary to fit Christ for his office, that he should have compassion on the ignorant, and on those who are out of the way, and the more closely we resemble him, the nearer we are to perfection, as well as happiness. By patience towards, not only those who are without, but also towards your erring brethren—not resenting the injuries they may have done you, but by mild reasoning and remonstrating to bring them back to the path of duty. In all cases of private offence, let the excellent rule laid down by the author of our religion, (Matt. 18:15-20.) be strictly observed in the spirit of christian charity; rebuking one another and forgiving one another, even as God, for Christ's sake, hath forgiven you.

*Gentleness* or mildness of temper and conduct is another fruit of the Spirit. Pure religion is the wisdom which cometh from above. It is first pure, then peaceable, *gentle* and easy to be entreated. It is equally removed from mean compliance with things which are sinful and an indiscriminating opposition to others. It is open to conviction, and ever allows to others that liberty in matters of religion, which we claim for ourselves. Paul commanded not the Corinthians with harshness and authority, but besought them by the gentleness of Christ. In his own conduct towards the Thessalonians, he exemplified the same doctrine, being gentle among them, even as a nurse towards her charge. Putting on a harsh and forbidding aspect, even in the performance of duty, has often created dislike and even opposition to religion, while gentleness and kindness have overcome opposition, and conciliated even the perverse.

*Goodness* is another fruit of the Spirit, and manifests itself in acts of kindness and benevolence, and a readiness to do good to our fellow creatures, as far as may be in our power.

God is good, and does good; and if you, as christians, aim at a likeness to the moral character of God, you will endeavor to bear each other's burdens, and so fulfil the law of Christ. "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction," &c. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?"

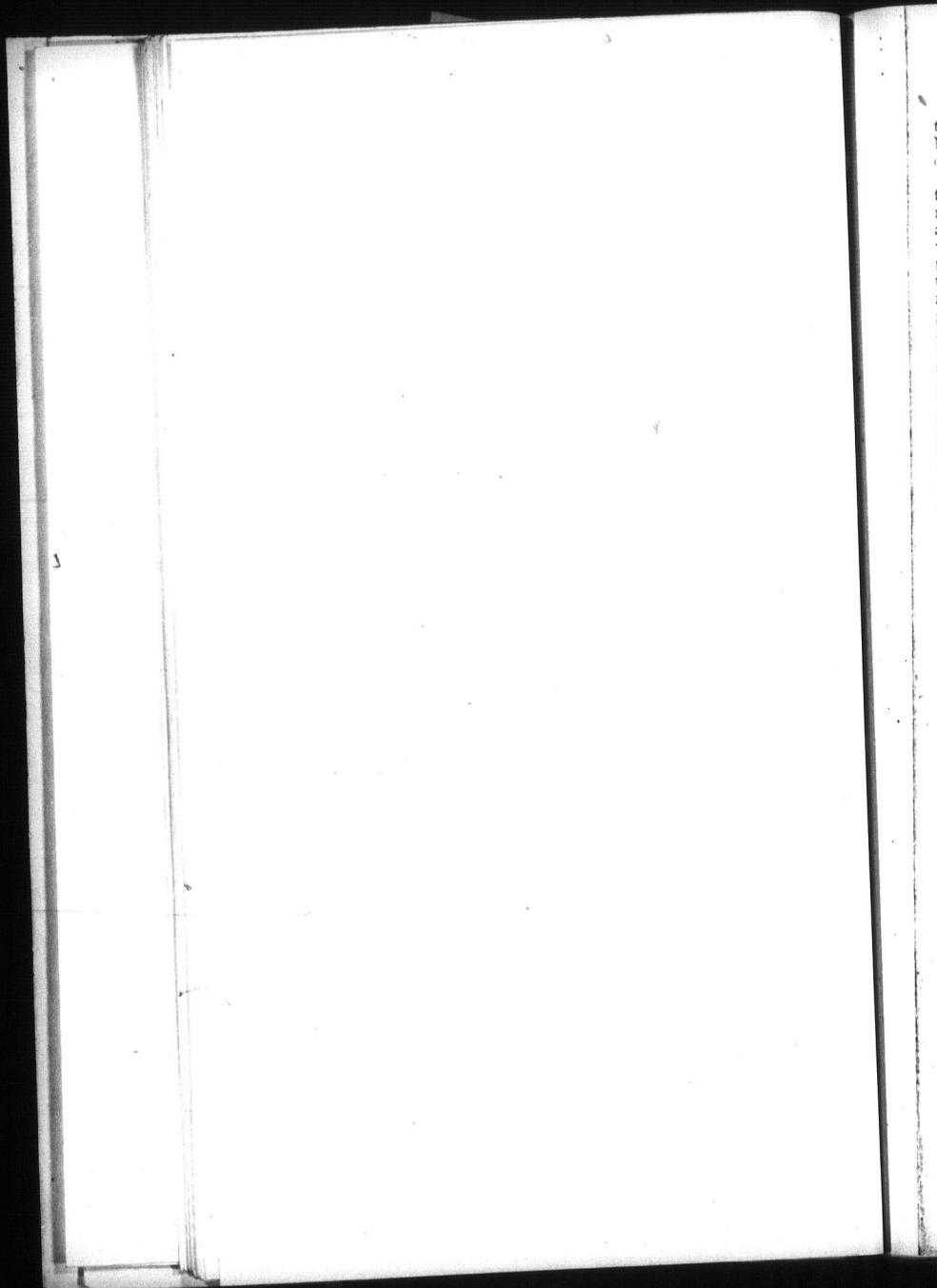


*Faith* is a grace that is essential to every man in the Christian character; for without faith, it is impossible to please God. While you manifest fidelity, love, and holiness in your doings, and your arguments with your fellow-men, and also for faith toward our Lord Jesus Christ. Let this grace be deeply impressed on your mind, that the only way in which we can be saved, is by believing in the Lord Jesus Christ. It is recommended as the only ground of acceptance with God, and the only way of salvation is hid forth in the words of the gospel, and it is a commanded duty to receive him by faith. "And thus it is a commandment, that we should believe on the name of his Son Jesus Christ." Faith, as a grace of the Spirit, is a strong confidence, dependence, or reliance of the soul on Christ for salvation, consequent upon our despairing of salvation from our own merits, and a view of Christ as the only ground of hope, and resultant from the operation of the Spirit of God on the soul. It is not of our choice, it is the gift of God. The natural mind is so full of pride, that it will not rest entirely in Christ, until it is powerfully influenced by the influences of the Spirit. As it is of the utmost importance to you, as Christians, that this grace of the Spirit should be in lively exercise, let the prayer of the apostles be yours, "Lord, increase our faith." Pray that the Spirit may empty you of all self-righteous feelings, and enable you freely to lay hold upon Christ as he is offered in the gospel, and give you the assurance of faith, by witnessing with your spirits that you are the children of God. Let the life which you now live in the flesh, be a life of faith on the Son of God, who hath given himself and died for you.

*Meekness* tends greatly to adorn our Christian profession, and to promote the happiness of those who enjoy it. It is humble and submissive to the will of God, and not easily provoked by injuries. It leads us to pray even for our enemies, and to endure wrongs from them without seeking revenge. If you receive with *meekness* the engrafted word of truth, which is able to save your soul, it will make you wise unto salvation. It will render every duty easy—every burden light. If you are assailed by gainsayers, give, notwithstanding, a reason of your hope with *meekness*. In your walk and conversation, show the work of the Spirit with *meekness* of wisdom. In the midst of injuries, put on *meekness* and long suffering. Are you called to reprove or bring back an offending member, restore such an one in the spirit of *meekness*.

*Temperance* is also a Christian grace. It requires moderation in the use of all our enjoyments, and in the discharge of all our duties. All our passions and all our desires, our whole conduct should be under the government of reason and religion. The government of the passions determines the degree of happiness or misery we are to have in this world. That we obtain the former, and avoid the latter, our Lord invites us to learn of him, who is meek and lowly in heart, that we may find rest to our souls. Temperance in eating, in drinking, in clothing—and especially in the management of our passions, distinguishes the civilized from the savage, but especially the Christian from the man of the world. Paul recommends temperance, among other virtues, to Felix as well as to the Gallatians, in the passage we have been considering. Peter also admonishes to add to faith, virtue; and to virtue, knowledge; and to knowledge, *temperance*; as an essential means of producing happiness.

Such are the Christian graces, or, to use the language of inspiration, the fruits of the Spirit. And as they are graces in their origin, so

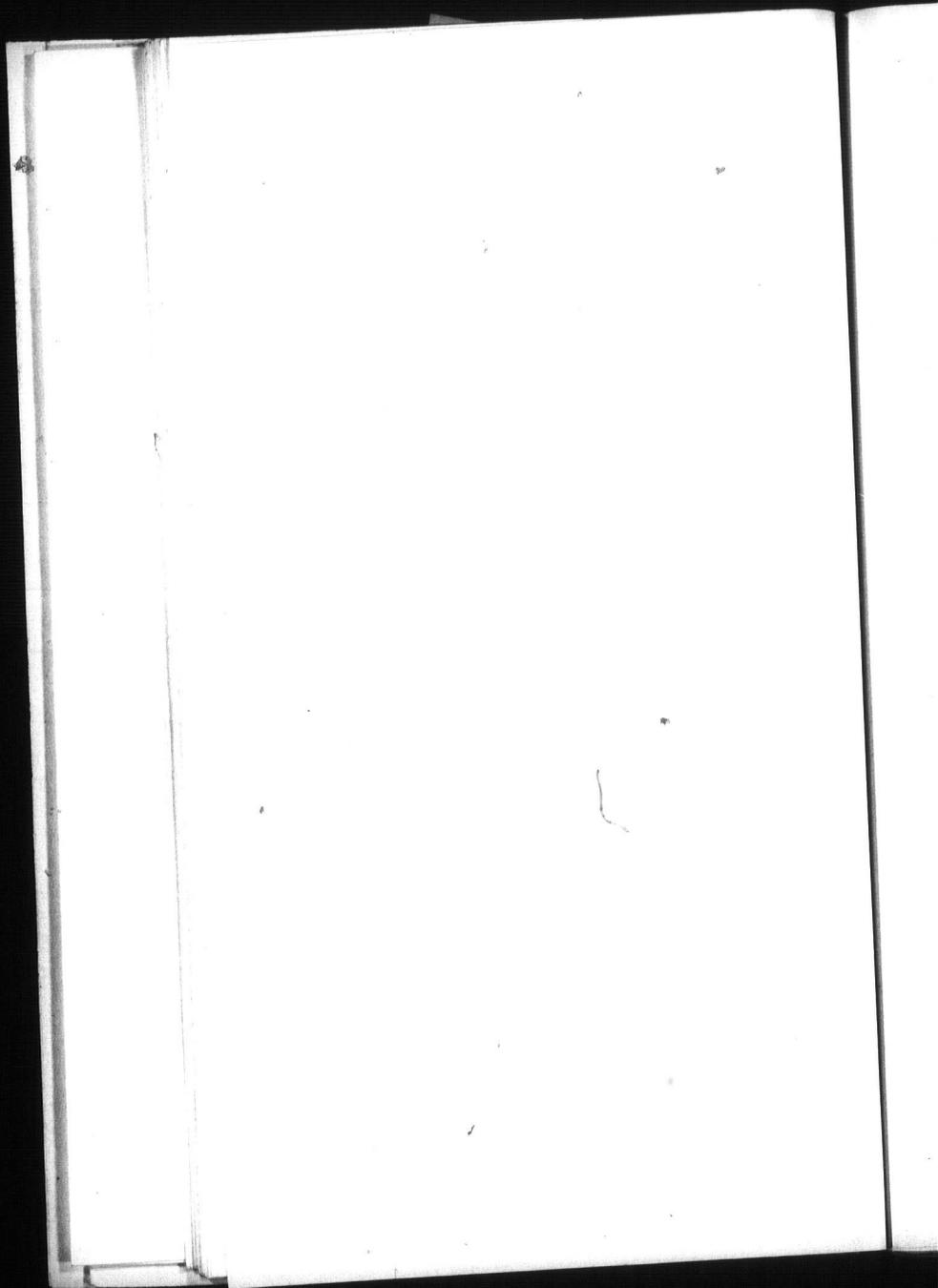


they are duties in their exercise. This view of the subject will only lessen the amount of what ought be said respecting the positive of the christian duties.

*Christian duties* may be divided into three classes. They are due to God, to our neighbor, and to ourselves. The latter showed the man, what the Lord requireth of thee; to do justly, to love mercy, and to walk humbly before thy God. To love the Lord thy God with all thy heart, and soul, and mind, and strength, is the best and most important duty of all human beings. This lies at the foundation of all acceptable service towards God, and of real happiness among men. This is the life blood—the main spring of all real religion. If this duty is performed, all the rest will be easy; but if it is neglected, all the rest will be a burden. The duty which God requires of man, is made known in his word. If the love of God be shed abroad in your heart, you will, with pleasure, take his word as the rule of your conduct. This is his *law*—the expression of his will, and the transcript of his nature. It is true, the carnal mind rises up in rebellion against it, but it is the delight of all who are partakers of the grace of Christ, and of the divine nature. The various particulars of your duty towards God, are best learned from his word, and to this we refer you as your best guide to duty and to happiness. Those who love God, will love his word, and make it their study day and night.

Those who love God, will love their fellow christians also. We have seen what is the first and great commandment of the law—the second is like to it, Thou shalt love thy neighbor as thyself. Love, when exercised in this manner, is the fulfilling of the law. So important is this duty, that Christ left it as his dying injunction, that his disciples should love one another. God himself is love—the very essence and fountain, whence all genuine affection springs; and we evidence that we are his children, just in proportion as we manifest this principle. Principles will produce a corresponding practice; for the goodness or the badness of a tree is known by its fruit. Love to our brethren will produce efforts to improve their condition, and make them happy. Under its influence, you will labor to instruct the ignorant, to bring back the wanderer—to feed the hungry, to clothe the naked—to refresh the weary, and to cheer the disconsolate. In Christ himself, the Spirit of the Lord God resting upon him, had this effect: Isa. 61:1, 2. We live in a world of sin and of misery. The victims of vice, of ignorance and of Satan, are ever before your eyes. Their misery, if not their lips, solicits your compassion. If you can relieve their bodily wants, but especially if you can enlighten their minds, and bring them to Christ, you will confer a greater blessing than if you bestowed upon them the greatest earthly riches and perishing honors. For your encouragement, we would remind you, that he that converteth a sinner from the error of his ways, shall save a soul from death, and cover a multitude of sins; and they that turn many to righteousness, shall shine as the stars for ever and ever. In your dealings with others in temporal matters, and in the ordinary intercourse of society, you will, of course, be guided by a principle of strict and impartial justice—doing to others as you would think it right they should do unto you; for this corresponds with the law, and the writings of the prophets.

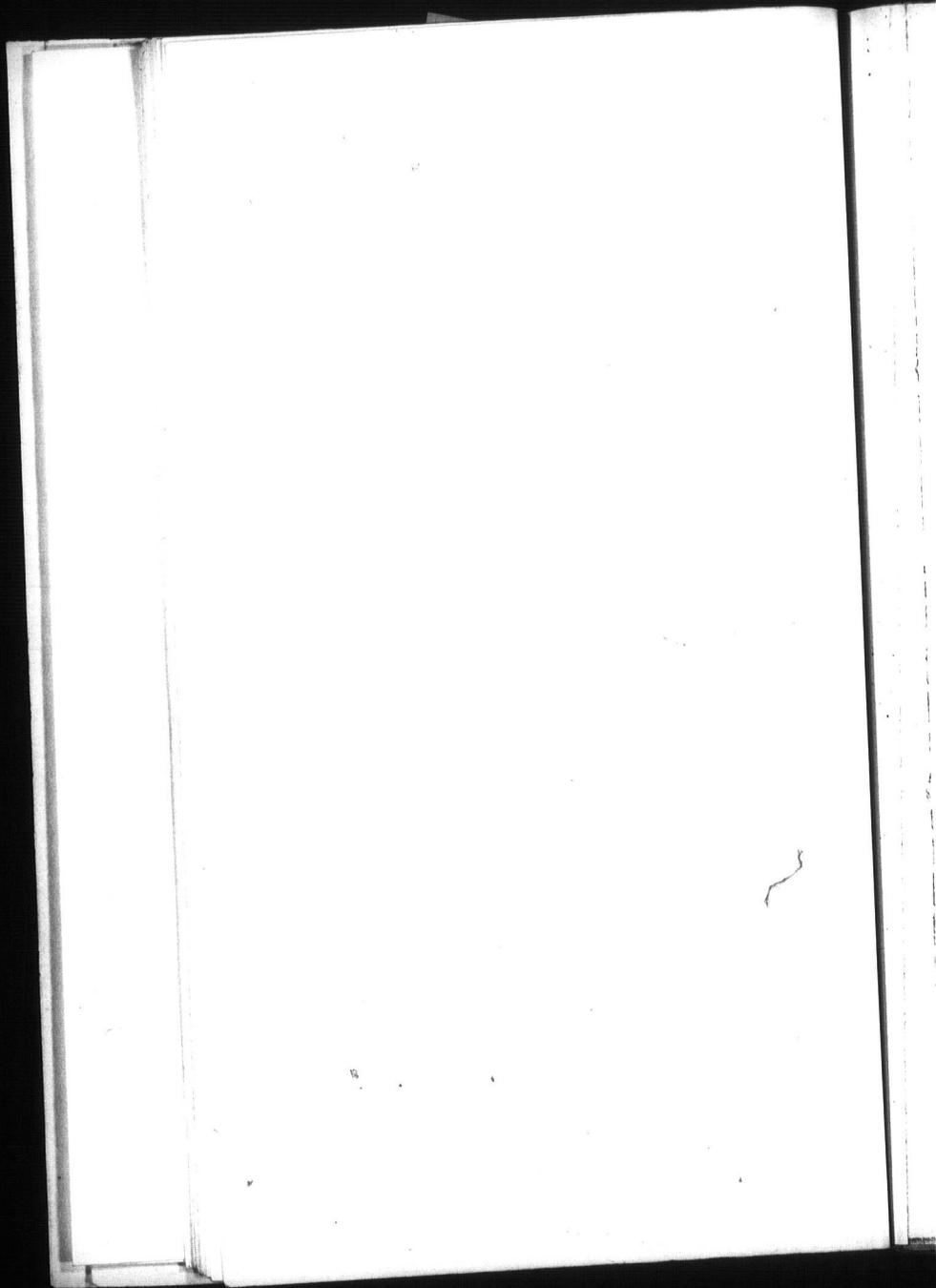
*Your duty to yourselves* requires that you should, first of all, seek the salvation of your souls; and next, the health and happiness of your bodies. You are first to seek the kingdom of God, and the right-



...shall be added thereby. He would profit you nothing, if you were to gain the whole world by the loss or ruin of your souls. They show they value themselves, as well as they possess, by the pursuit in which they engage, and the manner in which they employ their time. But the part of the world, the beginning of the world, and a good number of men, have all eyes that keep the reins of for wisdom's wars, that follow the ways, are ways of wisdom, and all her part, and peace. The way of wisdom is not, but the path of the just is like the morning light, which shineth and more into the perfect day.

We call upon you, more especially to support useful institutions, especially those connected with religion. The day in which we live is distinguished by improvement in science and the useful arts. But these, if not both your duty and your interest to give them support. That the soul be without knowledge, is not good. In the present day of light and knowledge, intelligence and research, being, but the careless and the uneducated will neglect the improvement of their mind and morals. While there is a general exertion made for the establishment of schools and seminaries of education, we trust that you will not remain inactive and uninterested spectators. A liberal and enlightened education is the best temporal inheritance that can be bestowed upon your children. It provides them the means of health, industry and happiness, of conduct and usefulness. It provides virtuous members for society, useful members for the church, and loyal subjects for the state. When education produces not these effects, there is something radically wrong, and the course ought to be altered. What we call a good education, and what we wish you to support and encourage by every means in your power, is not the flashy, fashionable education, which fills the head with vanity and the heart with evil passions, but that solid and enlightened education, which will make you happy in yourselves, and useful to others. Such an education, every wise government will encourage and support, both from duty and interest; and what is good for the state, must be good for individuals.

But while you support institutions of a literary and scientific nature, we trust you will not neglect those which are more immediately connected with religion. We feel convinced that you will attend to this duty just in proportion as you love the Savior, and are sensible of the value of your souls. To the preaching of the gospel, then, give your cordial support, and the appointed means of converting sinners, and comforting and edifying true believers. The Savior could have done all this by the ministry of angels, without human agency, but he has chosen to put the treasure in earthen vessels, that the excellency of the power may be of God, and not of us. He has left the support and the spread of the gospel to your liberality, and we be to him who withhold from the Lord's treasury what is necessary for carrying on a work so glorious and so important to the souls of men. By their fruits ye shall know them, is a divine test. Herein is my father glorified that ye bear much fruit, so shall ye be my disciples. Be constant and regular in your attendance on the means of grace. Forsake not the assembling of yourselves together as the manner of some is. Deprive not your souls of the bread and water of life, which is provided in the house of God, for your entertainment. Do not, by your absence, weaken the hands and discourage the hearts of your ministers; for they watch for your souls as



those who must give an account. The active and lively Christian has always joyed when it was said to him, *go up to the house of God.* A communion season, when provided for you in the providence of God, you will embrace with grateful hearts. For if Christ is precious to your souls, you will love the habitation of his house, and the place where his honor dwells.

Connected with the public worship of God, you will find Bible, and Tract, and Missionary societies, Sabbath Schools, Bible Classes, and other institutions of a similar nature, worthy of your attention and support—well fitted to promote the improvement of youth, and to advance the interests of true religion. Using all your means to bear upon these institutions. You are the stewards, not the proprietors of the bounties of Providence, and are accountable to God for the use you make of the talents he has put into your hands. And what you do, do it with all your might—do it without delay, for there is no work nor device in the grave, whither you are fast hastening. Let there be no delay; for your opportunities of usefulness will soon be at an end. If we are to estimate the regard to religion, and love to the Savior, of many of the professors of religion, by the amount of their contributions and exertions for the support of religious institutions, what a sad account will they have to present! What they thus withhold from the work of God, does not enrich them; and they learn from experience, what they would not learn from the word of God, that there are some who scatter, and yet increase; and others who withhold more than is meet, and it tendeth only to penury. Think of the sentence of the *rich fool and slothful servant*, who was condemned, not because he had wasted his Lord's property, but because he had turned it to no beneficial use. We shall conclude with requesting you to ask yourselves these two questions, *What have I done in time past for the honor of God, and the interest of religion? And what can I do for the time to come?* and on a serious review of the subject, remain idle in the vineyard of Christ, if you can. And now, brethren, may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ; to whom be glory for ever and ever, Amen.

ANDREW BELL, *Moderator.*  
WILLIAM SMART, *Clerk.*