

# MINUTES

OF THE

## GRAND RIVER (NORTH) ASSOCIATION

OF REGULAR

## BAPTIST CHURCHES.

AT THEIR

### FOURTH

### ANNUAL MEETING,

HELD, WITH THE

### REGULAR BAPTIST CHURCH,

### IN DRUMBO,

On Friday and Saturday, June 22nd and 23rd, 1860;

WITH THE CIRCULAR LETTER.

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REV. THOS. L. DAVIDSON, M. A. | MODERATOR. | REV. W. A. CALDWELL, | CLERK.

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DUNDAS:

PRINTED BY JAMES SOMERVILLE, "TRUE BANNER" OFFICE

1860.

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# MINUTES.

DRUMBO, Friday, June 22nd, 1860.

I. The fourth annual meeting of the Grand River (North) Association was held with the Regular Baptist Church in Drumbo, on Friday and Saturday, June 22nd and 23rd, 1860.

The congregation came together a little before 11 o'clock, when the opening sermon was preached by the Rev. Thos. L. Davidson, M. A., of St. George, from Matthew XVI Chap., 18 and 19 Verses; "And I say also unto thee that thou art Peter, &c. &c. &c."

After sermon, the preacher of the morning was elected Moderator and Rev. Wm. A. Caldwell, Clerk.

II. The Constitution and By-Laws were then called for by the Moderator, but (a copy not being forthcoming at the moment,) the reading was necessarily deferred till a later period of the day.

III. A Prudential Committee was elected, the following brethren being said committee, viz: Revs. George Patton, and Elijah Clarke, with Deacons, Wm. Winter, — Chatterton, and C. Smith.

IV. A committee was elected to hear and examine the circular letter, consisting of Rev. R. A. Fyfe, D. D., Rev. Wm. Hewson, M. A., and Rev. Jas. Cooper.

V. A committee on resolutions, consisting of Deacons Read Baker, and G. Chittenden, with Revs. Wm. A. Caldwell, Jas. Cooper & — Currie.

VI. The letters from the churches were then called for and proceeded with until

VII. The Prudential Committee reported in part, that 1st. Rev. Jas. Cooper preach in the chapel then occupied by the Association, at 4 o'clock, and 2nd. That a platform Missionary Meeting be held in the same place in the evening in aid of the Baptist Missionary Convention for Canada West.

VIII. Adjourned for dinner at half-past twelve o'clock—Prayer.

## AFTERNOON SESSION.

IX. Resumed the reading of the letters at 2 o'clock p. m.

X. Reading of the letters interrupted by the reading of the Constitution and By-laws.

XI. Reading of letters from churches already in Association, concluded.

XII. The church at Wilmot complained of the church at East Zorra for receiving a member known by them to have been excluded from the former church and were referred to Article No. 9 of the Constitution, advising such to call a council of sister churches if they could not otherwise settle the difficulty.

XIII. Letters were read respectively from the churches of South East-hope and Howick requesting admission to our Association, which was joyfully granted.

XIV. The Rev Messrs. Snyder and Hulbert, pastors of the two churches aforesaid came forward and received the right hand of fellowship from the Moderator.

XV. Visiting brethren and delegates from corresponding bodies were then invited to sit with the Association when the following were announced

DELEGATES.

- Rev. W. Hewson, M. A. from Niagara Association.
- " Jas. Cooper, } from Grand River South.
- " W. Haviland, }
- " H. Fitch, from Western Association.
- " Jas. Cooper from Middlesex and Elgin.

VISITORS.

- Rev. Jno. Cox, of Maryborough.
- " J. Edwards, Agent of Grand Ligne Mission.

XVI. At half-past four o'clock the Rev. Jas Cooper preached from Gen. 11 and 15th "I will put enmity between thee and the woman &c."

XVII. Committee on circular reported in favour of reading the same when it was called for and read by the author, Rev. Anthony Scott. After the reading thereof it was adopted by the Association, and ordered to be printed with the minutes.

XVIII. Prudential Committee reported further, 3rd. That a Prayer Meeting be held on Saturday morning, at 8 o'clock. 4th. That business be resumed at 9 o'clock for an hour. 5th. That Dr. Fyfe preach at 10 o'clock. 6th. That Rev. J. Edwards follow with an address on the Grand Ligne Mission. 7th. That a collection in favour thereof be taken after said address.

XIX. 6 o'clock, adjourned for an hour and a-half, prayer by brother W. Moore.

FRIDAY EVENING SESSION.

XX. Missionary meeting held in the evening commencing at 7 1/2 o'clock. Prayer by Rev. Elijah Clarke. Wm. Winter, Esq., Treasurer of Convention was called to the chair. 1st. The first resolution was moved by Brother Cull, (who supplies the pulpit at Brantford) and seconded by Rev. Dr. Fyfe, and Resolved, That this meeting sympathizes with the great struggle for liberty going on in Europe, and hails the same as a pledge that God will thereby open a door for the diffusion of His glory by means of Christian Missions. 2nd. The second resolution was moved by Rev. Wm. Hewson, M. A., and seconded by W. A. Caldwell, and Resolved, That the state of our Home Mission and the success of our agents in that field are causes of devout gratitude to God, calling loudly on this meeting to pledge itself to renewed effort in prayer and liberality to support the same. 3rd. The third resolution was moved by Rev. Thos. L. Davidson M. A., and seconded by Rev. Heman Fitch, and Resolved, That the wants of this Province—more especially the new settlements and remote townships, where the poor are struggling with the difficulties incidental to new settlers—demands the careful attention of our churches in regions possessing greater wealth and more extensive privileges of a religious nature, and loudly calls for increased liberality in sustaining the Baptist Missionary Convention of Canada West. Collection at close of meeting \$13.00.

SATURDAY MORNING SESSION.

XXI. Prayer meeting at 8 o'clock. Business commenced at 9 o'clock by appointing the following delegates to corresponding Associations. To WESTERN ASSOCIATION,—Rev. E. Clarke, and Rev. T. L. Davidson, M.A.

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To GRAND RIVER (Caldwell.

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To MIDDLESSEX AND ELGIN ASSOCIATION,—Rev. J. P. Islip, and the Rev. Geo. Patton.

To GRAND RIVER (SOUTH),—Rev. J. Winterbotham, and the Rev. W. A. Caldwell.

To NIAGARA ASSOCIATION,—Rev. J. P. Islip, and Mr. T. S. Shentone.

To DURHAM ASSOCIATION,—Rev. T. L. Davidson, Rev. Geo. Patton, and the Rev. J. Winterbotham.

XXII. The church at Fariton, (Esqueing) having warmly invited the Association, it was resolved to meet with that church in 1861.

Rev. Geo. Patton to preach the introductory sermon, Rev. Elijah Clarke alternate. Circular Letter to be written by Rev. T. L. Davidson, alternate. W. A. Caldwell.

XXIII. It being generally understood that the church at Penetangoro has lost its visibility, it was dropped from the Minutes.

XXIV. The Waterloo church having sent neither letters nor delegates, and it being reported that said church had embraced views not held by our denomination, the following brethren were appointed to visit them at convenient times in the ensuing year: Revs. R. A. Fyfe and Geo. Patton, with Rev. J. Winterbotham, and Revs. T. L. Davidson, with W. A. Caldwell.

XXV. Prudential Committee reported finally, 8th. That this (Saturday) afternoon be devoted to the remaining business of the Association. 9th. That Rev. W. Hewson preach at Wolverton, on Saturday evening, and at Drumbo Village on Sabbath morning, to be followed by Rev. J. Winterbotham, and a collection be taken for the convention. 10th. That Rev. W. Haviland preach in Drumbo at 4 1/2 p. m., on Sabbath, and that the Rev. Heman Fitch preach at the old chapel (Blenheim 1st.) at 4 1/2 o'clock p. m., on Sabbath.

XXVI. It was moved by the Rev. Jas. Cooper, and seconded by W. Winter, Esq., that this Association thinks it desirable that a General Convention be held at some convenient place to take into consideration various matters of public interest concerning the denomination and that Holdimand be the place of holding the same. Carried.

XXVII. At 10.30 a. m. Rev. Dr. Fyfe, preached from Acts xxxiv. 16. Herein do I exercise myself to have always a conscience void of offence, &c. He was followed by Rev. J. Edwards who very feelingly presented the case of the Grand Ligne Mission; a collection was then taken for the same. Amount \$16.00.

Adjourned with prayer till two o'clock.

SATURDAY AFTERNOON SESSION.—2 o'clock.

Prayer by Dr. Fyfe.

XXVIII. Discussion in reference to calling a general Convention, was brought up by the moderator and concluded in favour thereof. See minute No. 26.

XXIX. The following resolutions were then put Seriatim and carried with very few remarks.

I. Moved by the Rev. Wm. A. Caldwell, seconded by the Rev. James Cooper, That this association hail with gratitude to God the success which has so far attended the Canadian Literary Institute and looks forward to its speedy opening under the auspices of Dr. Fyfe and the faculty connected with him, as a pledge that the youth of our denomination both male and female, as well as our aspirants to lives of ministerial labor, will have that careful, literary, moral, scientific, religious and theological training which

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Davidson, M. A.

the times imperatively demand while they regret that it labours at present under considerable embarrassment, and pledge themselves to give for themselves and families,—at least, one shilling each for each and every member thereof within the current year, to aid in relieving it of said debt.

II. Resolved that the traffic in slaves is an evil we deeply deplore;—that it is calculated to bring down the judgments of God upon those nations implicated therein,—and that it is the duty of every friend of humanity to testify against it.

III. Moved by the Rev. Mr. Hulbert, seconded by the Rev. Mr. Clarke, and resolved, That the Association hereby expresses its general approval of the publications of the American Baptist publication Society and recommends to its friends the support thereof, by purchasing such denominational works as they may require from (our esteemed and respected Brother Mr. Wm. Cook) the agent of that Society who travels in our midst.

IV. Moved by the Rev. Mr. Ford, and seconded by the Rev. Mr. Currie, That we deeply regret the evils of intemperance as the source of much poverty, sorrow, desolation and death, and that we deem it to be the duty of every lover of humanity to testify against it by giving his own example of total abstinence from intoxicating drinks and pressing on our legislature the necessity of passing a prohibitory liquor law at its earliest meeting.

V. Moved by the Rev. Jas. Cooper, seconded by the Rev. Dr. Fyfe, and resolved, That this Association heartily approves of the portion of the clergy reserves act viz. 18th Vic. Cap. 2 which declares it to be "*desirable to remove all semblance of connection between church and state,*" and hopes that the time may soon come when the principle involved in the declaration will be acted on in all its integrity:—that, in the opinion of this association, the grants made by the legislature from year to year, to sectarian bodies, are in direct opposition to the principle that there should be no connection between church and state:—that while this association would willingly aid every endeavour *honestly made*, to infuse a wise economy into the administration of all public funds, whether appropriated to educational or other purposes—it cannot sympathize with the attack recently made by the Methodist Conference and a section of Presbyterians on the National University, because it is evident that the main object of the instigators was,—not simply the improvement of the institution in its scholastic and financial administration,—but, to obtain for the support of the Sectarian Colleges at Cobourg and Kingston, some share of the University endowment.

That this association rejoices in the failure of the attempt thus made to divert a portion of the University funds from their legitimate object and turn such funds into sectarian channels, but regrets, nevertheless to learn that the attacking parties have so far succeeded in the main object of their application to the legislature as to obtain out of the general appropriation for education, additions to the sums which they have hitherto received, thus not only continuing but increasing the evil caused by keeping a church or churches in any measure dependant on the state. That this association sees no prospect of this evil being confined to its present limits while such grants continue to be made in any shape whatever, to any sect for any purpose; for having found the legislature to yield to importunity on one occasion, the craving for state support will be increased and the demands enlarged;

That the only protection against such universal demands is to be found in the denial of any legislative assistance to any sectarian or denominational institution, thus carrying out in its integrity the expressed wish of the legislature when it determined to abolish in Canada all semblance of connection between church and state;

That in the opinion of the Association, the strength of the legislature, not only for the support of the universal part of the grants, but also for the abolition of all existing grants for sectarian purposes;

That therefore in the spirit of these resolutions

Resolved, That the Association hereby expresses its general approval of the publications of the American Baptist publication Society and recommends to its friends the support thereof, by purchasing such denominational works as they may require from (our esteemed and respected Brother Mr. Wm. Cook) the agent of that Society who travels in our midst.

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That in the opinion of this association an attempt ought to be made to bring the strength of parties holding these opinions to bear on the legislature, not only for the purpose of preventing any appropriation of any part of the university endowment to a sect, but to obtain the abrogation of all existing grants to Sectarian Colleges or for other sectarian or denominational purposes;

That therefore a petition to parliament be prepared embodying the spirit of these resolutions and that

Rev. Thomas Leslie Davidson, M. A. and Rev. Wm. A. Caldwell, be a committee to draft such petition and take charge of the same both as respects its circulation for signature and its presentation to parliament.

V. Moved by Rev. J. Winterbotham, seconded by Deacon Winter, That this Association hereby records its conviction of the increasing excellence of the Canadian Baptist and its confidence in the abilities and zeal of its editors while it wishes at the same time to impress on the members of our churches, and friends generally of the Baptist cause, the duty of supporting it, as the organ of the people, and not as the instrument of a hierarchy to be used for the purpose of smothering free discussion.

VI. Resolved, That having heard the statements and appeals of our brother Rev. J. Edwards in support of the Swiss Grand Ligne Mission C. E. we now cordially recommend the agent and his cause, to the co operation and liberality of our churches, and pledge ourselves to aid the enterprise by our prayers and contributions.

XXX. Resolved that we do now adjourn to meet with the church in Farnham, Esqueving, on the fourth Friday in June 1861 at 10 o'clock, A. M. Prayer and benediction by Rev. Wm. A. Caldwell.

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## TABLE OF STATISTICS.

Number of Churches, 26. Ordained Ministers present, 12. Churches dropped, 1. Clear decrease of membership by deaths, exclusions, and removals, 34.

CHURCHES, CLERGS, AND THEIR POST OFFICE ADDRESS.	MINISTERS AND MESSENGERS.	Baptised.	Added.	Restit.	Dismissed.	Excluded.	Died.	Total.
<b>ACTON :</b> T. J. Warden, Acton.	Rev. W. P. Hazelton, Jerh. Warden, Deacon Wm. Warden. ....	1	2	1	2	1		36
<b>ANCASTER :</b> Silvester Misener, Jerseyville, Ancaster.	Rev. Elijah Clarke, Dea- con Isaac Drake, William Cook.....	4	2		4	4		144
<b>BEVERLY :</b> John Westover, Westover, Beverly.	Brethern Robertson and McIntosh.....				1	1		54
<b>BLENHHEIM :</b> John Maynard, Drumbo.	Rev. G. Patton, Deacon J. Maynard, J. Herbert, R. Montgomery, W. C. Patton. Deacon W. Winter, W.	1	1		2	4	1	197
<b>BRANTFORD :</b> John P. Sutton, Brantford.	Moyle, Thos. S. Shenstone, Thos. Cull, Matthew White- ham, Erastus Benedict. . .	35	4	5	20	54	2	286
<b>CHELTENHAM :</b> Joseph Mountain, Cheltenham, Peel.	No delegates.....	2	2				1	23
<b>DRUMBO :</b> George N. Currie, Wolverton.	Rev. G. Patton, Rev. D. Currey, Deacon J. Dickie, G. N. Currey, A. Currey.				4	8	5	86
<b>DUNDAS :</b> Thomas Sheldrick, Dundas.	Rev. Wm. A. Caldwell. Deacons, Read Baker, and James Freed.....	2	3			2		47
<b>FARLTON :</b> Robert Atkinson, Hornby, Esqueping.	Rev. J. Winterbotham...	27	1					68



12. Churches  
Exclusions, and

Dismissed.	Excluded.	Died.	Total.
2	1		36
4	4		144
1	1		54
2	4	1	197
20	54	2	286
		1	23
8	5	1	86
			47
2			
			68

CHURCHES, CLERKS, AND THEIR POST OFFICE ADDRESS.	MINISTERS AND MESSENGERS	Baptized.	Added by Letter	Restored.	Dismissed.	Excluded.	Died.	Total.
FLAMBORO' EAST.	Wm. Forsyth (Lic) Juno							
Loammi Sutton.	Maddaugh, James Win							
Strabane.	grove. ....	6			1			27
GEORGETOWN :	No delegates. ....							
R. F. Bessey,								
Georgetown.								
Esquesing.		1	1			4		15
GUELPH :	Rev. J. Clarke. ....				4	12		25
Howick :	Rev. W. Hulbert. ....							
Matthew Bathomy.								
Howick.								41
HILLSBURGH :	Deacon John Rott and							
George Penschaw,	Jesse Smith. ....	3	1			1	2	51
Hillsburgh.								
1st ONONDAGA :	Rev. J. Islip. Brethren							
No Clerk's name	Simpson and Butler. ....	16	3			2		35
to the letter.								
2nd ONONDAGA :	Rev. J. Islip. ....	3	5	1			1	51
No Clerk's name								
to the letter.								
PEEL :	Rev. John Lawson Dea-							
Richard Travis.	con Zebbs. ....		1				2	26
Glen Allen, Peel.								
Wellington Co.								
PARIS :	Brethren Buchan, Chitt-							
Thomas N. Dqsworth.	enden, Brown, and the							
Paris.	Rev. A. Scott. ....	6	2	1	2	1	1	53
St. GEORGE :	Rev. Thomas L. David-							
Benjamin Bell,	son. Deacons C. C. Smith.							
St. George,	Aaron Patton, Benjamin							
Dumfries	Bell. ....	3	6	2	7	1	4	97
UNION CHURCH :	Wm. W. Moore, (Lic)							
Abraham VanSickle,	Deacons E. Chatterton.							
St. George,	Peter Wilson, N. Lee							
Dumfries	Perry Manning. ....	1			1	1	2	91
BERLIN (GERMAN) . . .	Henry Boedecker. ....	1	1	1	5	6		62
SOUTH EASTHOPE :	Rev. H. Snyder. Dea-							
(German) Church.	con Leonhard Wilkers, G.							
WILMOT (German)	Kalbfeich. ....					1	9	31
George Weber.	Rev. H. Snyder, D.							
Wilmot	Weber, George Rofe. ....	3			40	3	1	47
WOOLWICH :	Rev. H. Snyder. ....	3	4		27	1		28
(German) Church.								
ZORRA : (East)	Deacon J Osborne, John							
T. W. Vandecar,	Gregory. ....							
South Zorra.								
WATERLOO,	No letter. Number re-							
Wm. Tilt.	ported last year. ....							50
Blair.								
Total . . . . .		120	43	11	131	107	17	1601

## CIRCULAR LETTER,

To the Churches of the Grand River Association (North) convened with the Church of Drumbo, June 22nd, and 23rd, 1860. By the Rev. Anthony Scott, of Paris.

DEAR BRETHREN,—

We propose in this Circular Letter to call your attention to the dignity of the Ministerial Office. The only apology we have to offer for calling your attention to this subject at this time is our deep and growing conviction of its importance, its intimate connection with our advancement as a Denomination and what is far greater than denominational prosperity the progress of the Redeemer's kingdom in the world. We are quite sure you will agree with us in saying, that as a general rule the character of our churches will be determined by the character of our ministers. If our ministers are of a high order intellectually, morally, and spiritually, our churches will partake of the same character, and vice versa. No one will deny but that the ministry is a potent instrument for good or for evil, in accelerating or retarding the cause of Christ among men. We have no desire to elevate the Ministerial Office for the mere sake of the distinction to be gained for its members. This has been done too often already. Notions of false dignity are as common as they are pernicious. If we are at all desirous for distinction we should seek to be distinguished for our devotedness to Christ, our spirituality of mind, our purity of heart, and our consistency of conduct. If this be our aim (though we may feel ourselves to be very humble) we shall stand high in the estimation both of God and man. The minister is to be an example to the flock over which the Holy Ghost has made him the overseer, and it is all important that he should duly ponder and sincerely consider the exhortation of the Apostle, "Take heed therefore unto yourselves." With Paul we should be deeply solicitous in every movement through life to magnify our office.

If there be dignity in our profession it is right that it should be known in order that we may endeavor to sustain it as we should, and that others may be led to appreciate it as they should. The fact that it is right for us to consider this subject becomes more striking when we reflect upon the evil that is likely to arise from its neglect. The man who is insensible to the dignity of his own position will invariably act accordingly and thus bring disgrace at once upon himself and his profession. No man can act up to the claims of his calling unless he knows what those claims are. How important then that we should clearly understand the claims of our calling. A right conception of the vast importance of the Christian Ministry is essential to any great revival of religion. The true minister of Jesus Christ is the divinely appointed instrument of grace, the ambassador of reconciliation, the messenger of the Lord of Hosts, the steward of the mysteries of God, the watchman upon the walls of Zion, the herald of God's message, the leader of God's army, and the shepherd of Christ's flock. When an individual is appointed by a dignified body to represent its interests or wishes, his office partakes of the dignity of the body that constituted it. The Gospel Ministry is appointed by God to represent his interests, his wishes, to make known his will, to preach his word. The Office of the Ministry is stamped with the dignity of the Eternal himself. He is the representative of no mean and obscure province in some remote corner of the earth. He is the representative of a world, yea of an eternal world. The ambassador of the skies holds his commission from no crowned

head which will one day be crowned with the glory of the Monarch of the universe. Beginning and without end. The earthly monarch who represents Jehovah will be eternally doing wonders. His potentate is esteemed and appointed him, what is the King of kings in position as far superior in powers and potentate

And while we hold the mercy of the Lord in our hearts, known to others, and entrusted to him, we of the Office of the Ministry less do we believe in calling for a mess of professed ministers of the ministry in the hand it has done much not but at the judgment high-handed impiety. To acquire it have disloyalty to Christ, any other calling may do this and meet God cunning and our to call us to preach he do so; then we are uncharacter can release released from it when calling us by his grace the honor of being lauded world. Into what sin ministers of his Gospel what seraph has he men, to men alone is loved the world the believeth in him should men alone that this brethren, to be humble

And if the ministry agree with us in saying know their for their and are over you in the sake," is the injunction me, and he that re Saviour. It is the duty respectfully, attentively divinely appointed men the God who sent the minister so far as he to the voice of God, them to repentance, spoken to them from earth from God.

head which will one day be laid low in the dust of death; from no government which time will at last destroy. He receives it directly from the Monarch of the universe whose kingdom is from everlasting without beginning and without end. If it is esteemed an honor to represent an earthly monarch whose breath is in his nostrils, what honor is it to represent Jehovah who is excellent in working, fearful in praises, continually doing wonders? If he who holds his commission from an earthly potentate is esteemed in proportion to the dignity of the authority that appointed him, what honor shall we accord to him who holds his commission from the King of kings and the Lord of lords? We must assign him a position as far superior to any other on earth as God is superior to earthly powers and potentates.

And while we hold it to be the duty of every man who has obtained mercy of the Lord in the forgiveness of his sins, to make that blessed fact known to others, and by every means in his power improve the talents entrusted to him, we as firmly hold that no man has a right to take the Office of the Ministry upon himself unless God has called him to it. Much less do we believe that any man thus called has the right to leave his calling for a mess of pottage. It is this kind of conduct on the part of the professed ministers of Christ, that has tended in no small degree to lower the ministry in the estimation of unconverted men, while on the other hand it has done much to retard the progress of our churches. We doubt not but at the judgment day many will have to give an account of this high-handed impiety. We envy not the wealth of those men who in order to acquire it have abandoned their calling, thus proclaiming their disloyalty to Christ, and leading men to conclude that the ministry like any other calling may be assumed or resigned at pleasure. Rather than do this and meet God's fiery indignation, let our right hand forget its cunning and our tongue cleave to the roof of our mouth. If God has called us to preach his Gospel and endowed us with a measure of ability to do so, then we are under obligation to preach and nothing of a mercenary character can release us from our obligations. Nor should we seek to be released from it when we consider the honor which Christ has put upon us, calling us by his grace, putting us into the ministry. Think brethren of the honor of being laborers together with God in the work of saving a lost world. Into what sublime companionship has the Almighty brought the ministers of his Gospel? What angel enjoys this God-like distinction? To what seraph has he granted this privilege? We answer to no one. To men, to men *alone* is the nobler task assigned, to proclaim "that God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." It is upon men alone that this transcendent dignity is conferred. It becomes us brethren, to be humble and yet to be dignified.

And if the ministry is invested with such dignity, we are sure you will agree with us in saying, it is incumbent upon all men to remember it, and know them for their work's sake. "Know them which labor among you and are over you in the Lord and esteem them very highly for their work's sake," is the injunction of the Apostle. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me," said the Saviour. It is the duty of every man to listen to the ministers of Christ respectfully, attentively, and prayerfully, bearing in mind that they are divinely appointed messengers, and that whosoever neglects them neglects the God who sent them. All men should remember that the voice of the minister so far as he speaks the truth of God's word to them is equivalent to the voice of God, and that when he faithfully instructs them, or calls them to repentance, faith and obedience, it is as though God himself had spoken to them from heaven. The messenger is a man, but the message is from God.

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In connection with this we would add that it is the duty of all who enjoy the privileges of the ministry to sustain them in their work. "The laborer" says God "is worthy of his hire." His support is to be given him not as a gratuity but as his just due. The same God calls them to the ministry, and requires them to be faithful in it, also calls you to sustain them, and if you do not meet the obligation, and that fully and promptly you are defrauding them and disobeying God, and by thus throwing discouragements in the way of the Christian Ministry you are guilty of a most dreadful and enormous sin. It is a fearful thing to stand in the way of God's purposes. When God calls his ministers to the honorable and glorious work of uniting with him in the conversion of the world, he calls you to sustain them in it. If you by neglecting your duty, prevent them from doing their's, the call of God is made of none effect, his will is set at nought, his plans of operation are thwarted, and his declarative glory is consequently diminished. He works *by* means, not *without* them. His Spirit does not go before the word, but it is promised to accompany it. How great then is the guilt of those who hinder the Gospel by refusing to sustain its heralds? What must be the result of this contest with one's Maker?

In conclusion let us add it is not only your duty to sustain the ministry by your means but also by your prayers for them at the throne of grace. If it is a sin to keep back the former; if it is wrong to withhold the less it is wrong to withhold the greater. If an inspired apostle said "brethren pray for us" much more truly and emphatically may those who make no claim to inspiration say "brethren pray for us." "We speak as unto wise men, judge ye what we say."