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THIRD

ANNUAL REPORT

OF THE

Canada Baptist Union,

PRESENTED

A GENERAL MEETING HELD AT PARIS, CANADA WEST,

June 24th and 25th, 1846.

TOGETHER WITH

SERMON PREACHED ON THE OCCASION,

By REV. GEORGE SILVER,

OF BEAMSVILLE.

PERIODICAL, No. 3.

Montreal:

PRINTED AT THE REGISTER OFFICE,

BY ROLLO CAMPBELL.

1846.

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II. That in this Union church has within its ecclesiastical discipline, re all the laws of Christ

III. That the fol Union;—

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2. To promote uni cause of Christ in gen and in particular. E colleges,—to secure

3. To obtain accura Churches, Societies, I cine, and the world s

4. To prepare for cl of the Union, and the

IV. That this Union Churches,—that t Union is a Represents tial to appoint, as R to its Pastor.

V. That if an Assoc the Union, the same pr separately as wish to b every such Associ of its Representatives.

CONSTITUTION.

OF THE

Canada Baptist Union.

I. That Baptist Ministers, Churches, and Associations, that apply for admission, do constitute the Baptist Union of this Province.

II. That in this Union it is fully recognised that every separate church has within itself the power and authority to exercise all ecclesiastical discipline, rule, and government, and to put into execution all the laws of Christ necessary to its own edification.

III. That the following are the objects contemplated by this Union:—

1. To extend brotherly love and union amongst those Baptist Ministers and Churches who agree in the sentiments denominated Evangelical.

2. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular. Especially to watch over our religious rights and privileges,—to secure their permanence and promote their extension.

3. To obtain accurate statistical information relative to the Baptist Churches, Societies, Institutions, Colleges, &c., throughout this Province, and the world at large.

4. To prepare for circulation an Annual Report of the proceedings of the Union, and the state of the Denomination.

IV. That this Union acts by the Ministers and Representatives of the Churches,—that the Pastor of every Church connected with the Union is a Representative *ex officio*,—and that every Church is entitled to appoint, as Representatives, two of its Members in addition to its Pastor.

V. That if an Association of Baptist Churches connects itself with the Union, the same privilege shall be enjoyed by such of the Churches separately as wish to belong to the Union as in the former case, and every such Association shall be entitled to appoint two brethren as its Representatives.

VI. That an Annual Meeting be held at such time and place as the Executive Committee shall from time to time appoint, at which the Chairman, Treasurer, Secretaries, and Committee shall be elected for the ensuing year.

VII. That every Baptist Church or Association, and every proved Baptist Minister in the Province, making application for admission into this Union, shall be received forthwith, unless informed to the contrary by the Committee.

VIII. That on account of the importance of correct statistical information, every Association connected with the Union is expected to forward annually its Minutes or other account of its state; and every Church connected with the Union, otherwise than through an Association, is requested to furnish some annual communication.

IX. That the omission of such communication for two successive years, after notice from the Secretary, shall be taken as a withdrawal from the Union.

X. That Annual and General Meetings of the Union are constituted by the Ministers and the Representatives of the United Churches and Associations alone, but that one or more Public Meetings may be held for the declaration of such of its transactions as may be deemed of public interest.

XI. That on account of the inevitable expenses of the Union, every Church connected with it is justly expected to contribute annually its funds, either immediately or through the Association to which such Church belongs.

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MINUTES OF THE THIRD ANNUAL MEETING OF THE CANADA BAPTIST UNION.

At the Baptist Chapel, Paris, on the 24th June, 1846, at 10 A. M., at the Third Annual Meeting of the Canada Baptist Union, met the following Ministers and Delegates:—

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| J. Girdwood, representing the Montreal Church, and the Montreal Association. | Rev. Israel Marsh, Whitby Church. |
| N. Bosworth, and Mr. D. Buchanan, representing the Paris Church. | Rev. Geo. Silver and Rev. W. H. Landon, representing the Eastern Association. |
| George Silver, Beamsville Church. | Mr. Wm. Hall, Toronto Church. |
| | Rev. J. Winterbotham, Brantford Church. |

Visitors.

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| Rev. Mr. Beardsall, Blenheim, | } Brantford. | |
| Rev. Thomas Carryer, | | |
| Mr. Wm. Moyle, | | |
| Mr. W. N. Carnaby, | | } Paris, |
| Mr. George Winsor, | | |
| Rev. Joseph Clutton, Dundas. | | |

The Rev. Mr. Bosworth was appointed Chairman of the Meeting, and the business was commenced with prayer by Rev. Mr. Clutton. Letters were received from the following Churches:—

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|-------------------------|------------|
| Yonge Street. | Pickering. |
| Smithtown (Peterboro'). | Paris. |
| Whitby. | |

The Report was read for the information of those present. General Committees were appointed, and at half-past 4, the Meeting was adjourned to 9 o'clock Thursday evening. Sermon in the evening by Mr. Silver. The Meeting was again at 9, A. M., according to adjournment. The business was opened with prayer by Mr. Marsh. In addition to those present yesterday, there appeared as Delegates:—

- Mr. Duncan Bell, London Church.

Visitors.

- Mr. Gurney, Brantford Township.

Letters.

- Ottawa Baptist Association.

A stock letter was received after the close of the Session.

The Report was read by Mr. Girdwood, the Secretary. The Treasurer's Account was also read.

Moved by Mr. CANNABY, seconded by Mr. CARRYER.

That the Report now read be adopted, printed, and circulated at the expense of the Union, and under the direction of the Executive Committee.

The Letters from the Churches were then read.

Moved by Mr. WINTENBOTHAM, seconded by Mr. HALL,
Resolved,

1. That the Secretary again write to the Corresponding Secretary of the Anti-State Church Society and Baptist Union of England, pressing the wishes of the Canada Baptist Union to form with a better acquaintance, and carry out more frequent communication the great objects we all and each have in view relating to the violation and spread of perfect religious freedom throughout the world.

2. That the Secretary be instructed respectfully to solicit from the Anti-State Church Society a donation of their excellent Tracts for distribution in Canada.

3. That our Secretary, in the name of the Canada Baptist Union beg the Committee of the Baptist Union of England to favour with a donation of their Annual Report for last year, that we place a copy in the hands of a few of our Ministers in each District of this Province, for the purpose of disseminating sound knowledge amongst our Pastors respecting the objects they contemplate in by the union existing in England, and of shewing to the ministers brethren here that they and we have the same objects in view.

4. That intercommunications be opened with the Baptists of Nova Scotia and New Brunswick forthwith, to draw us nearer to each other, and to facilitate the spread of our denominational principles in British America.

Moved by Mr. BUCHAN, and seconded by Mr. GIRDWOOD.

That the Rev. Mr. Silver be respectfully requested to furnish a copy of the Sermon preached by him on the evening of the 24th inst. for publication at the expense of the Union.

Moved by Mr. LANDON, seconded by Mr. CLUTTON.

That the Executive Committee be instructed to take steps to submit some well digested plan to the Legislature for the due enregistrement of Births, Marriages, and Deaths, applicable to the wants of the whole Province, and to use their best efforts to effect its passage into a law.

Moved by Mr. LANDON, seconded by Mr. CARRYER.

That the following be the Office-bearers, &c., for the ensuing year:—

Rev. J. M. CRAMP, A.M., Chairman.

JAMES THOMSON, sen., Treasurer.

Rev. F. BOSWORTH, A.M. } Secretaries.

Rev. J. GIRDWOOD, } Secretaries.

Western District.

Duncan Bell, Sec., London.
Mr. Burtch, Woodstock.

Rev. D. Sinclair, Lobo.
Rev. E. Topping, Woodstock.

Simcoe District.

Rev. A. Slaght, Sec., Townsend.
Rev. J. Goble, do.

Rev. P. Steinhoff, Simcoe.

Moved by Mr. LANDON, seconded by Mr. CARRER.

That Mr. Clutton be requested to act as Corresponding Secretary for Dundas (Flamboro' West) and surrounding country; and he select a Committee suitable to the District.

KING'S COLLEGE.

Moved by Mr. BUCHAN, seconded by Mr. LANDON.

1. *Resolved*.—That this Union deeply regrets the necessity for renewing its protest against the continuance of the injustice perpetrated under the present Charter of King's College, Toronto.

2. *Resolved*.—That we cannot avoid recording our dissatisfaction with those in power on account of the shuffling manner in which they have endeavoured to rid themselves of the responsibility of carrying a measure in Parliament, for the equitable settlement of an important question.

3. *Resolved*.—That so far from there being any diminution of desire on the part of the country for the reform of the affairs of the University in the manner advocated by this Union and other Bodies holding similar views, we are satisfied that the longer the settlement is delayed, the wider becomes the conviction of its necessity, and the deeper the determination to accept nothing at the hands of the Legislature but a measure of the most liberal description.

4. *Resolved*.—That the Executive Committee is earnestly requested to devise some plan by which the opinions of our Body on this question shall be brought to bear upon the Legislature at its next session, with a force in some degree proportionate to our numbers.

CLERGY RESERVES.

Moved by Mr. BUCHAN, seconded by Mr. WINTERBOTHAM.

Resolved.—That this Meeting approves of the action of the Executive Committee on the Clergy Reserve question, and congratulates the country on the defeat of the late attempt of the Episcopalians to obtain possession of a portion of the lands; and entreats the Executive Committee to exercise if possible increased vigilance in this matter;—and if any renewed attempt shall be made by any party to obtain possession of a portion of the Reserves, to commence a course of energetic agitation, in order, by every legitimate means, to remove the bone of contention, and have the whole Clergy Reserve Lands applied to some general beneficial purpose apart from the support of any religious sect, and so do away with even the appearance of a Church or Churches, and the endowment from the public funds of any denomination whatever.

McLair, Lobo.
Widdow, Woodstock
Simcoe.

Moved by Mr. SILVER, seconded by Mr. CLUTTON.
Resolved.—That we highly approve of the course pursued by the Executive Committee in reference to the Militia and Penitentiary bills, in obtaining the striking out of the objectional clauses; and we earnestly solicit the Committee for the ensuing year to maintain the same vigilance.

Mr. CARRIER.
Corresponding Secretary
of the country; and

Moved by Mr. GIRDWOOD, and seconded by Mr. WINTERBOTHAM.
The Rev. Newton Bosworth, F. R. A. S., be solicited to deliver the next Annual Sermon.
The place and time of the next Annual Meeting to be left to the Executive Committee.

Mr. LANDON.
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Moved by Mr. CARNABY, and seconded by Mr. HALL.
The Executive Committee be instructed to send a brief statement of the objects of the Union, and a short Address to the Deacons of the various Churches, pointing out the necessity of making stated contributions, to defray the expenses incurred.

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Moved by Mr. LANDON, seconded by Mr. GIRDWOOD.
This Union cannot but record its deep and increasing abhorrence of Slavery in all its forms, and will hold itself pledged at all times to bear an honest, but unflinching, testimony against that pernicious institution, so long as one of its cruel fetters remain upon any of our fellow-creatures.

Moved.—That, it being of great importance to the interests of the Union to have the Executive Committee well informed, the Local Committees are hereby requested to send, at least, an occasional letter respecting the state of affairs in their respective Districts.

Moved.—That the thanks of the Union be presented to the Rev. Newton Bosworth for their kindness and hospitality towards the Delegates, and that the Rev. Mr. Bosworth be requested to convey this expression of thanks to the Church and Congregation.

Moved.—That our thanks are hereby presented to the Chairman for his efficient services during the Sessions of the Union.

Moved.—That this Meeting do now adjourn, to meet at such place as the Executive Committee shall appoint.

WINTERBOTHAM.
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Moved by Mr. GIRDWOOD, seconded by Mr. HALL.
Mr. Girdwood was requested to close the deeply interesting and important business of the Annual Meeting, by engaging

W. H. Landon
Bosworth, F. R. A. S.

THIRD REPORT

*Of the Executive Committee of the Canada Baptist Union
presented at the third Annual Meeting of the body, held at
Paris, C. W., June 25, 1846.*

In presenting their third Annual Report, your Committee while they feel themselves fully competent to give an account of the proceedings of the Union during the past year, are constrained to acknowledge their inability to obtain, and therefore to make public, such full and correct statistical information respecting the Baptist denomination throughout the Province as they could have wished. They beg to state that this deficiency in their Report is owing not so much to any diminution of zeal on their part, as to the want of that co-operation which they had hoped would have been gladly rendered by Churches, Associations, and Corresponding Committees of the denomination at large. No statistical returns have been forwarded to your Committee throughout the past year. No communication has been received from the Secretaries of any of the Corresponding Committees. The sources of information have therefore been closed, and one design which the Union has in view, has been frustrated. Although this is sufficiently discouraging, your Committee do not despond of ultimate success. The number of churches composing the Union at the last Annual Meeting was twenty-eight, it is now thirty, while the interest felt in the body, and the influence exerted by it, are constantly on the increase.

Our duty, however, is not so much to find fault with others or even to dwell at length upon the prospects of the Union, as to give an account of our stewardship since appointed to the responsibilities of office. It became our duty after the Annual Meeting of last year to put into execution many plans and resolutions decided upon on that occasion. To show in what manner these duties have been performed is now incumbent upon us. This we proceed to do.

According to the first resolution of the last Annual Meeting your Committee published the Report then received from Cramp's Sermon, Mr. Fyfe's Address, and other documents in the *Register*: 150 copies of which were printed extra, and these, a copy was sent to every Member of the Provincial Parliament. In addition to this, the Report was printed in pamphlet form and circulated throughout the Province. Your Committee feel assured that the distribution of that Report has tended much to advance the cause of truth and union.

In compliance with the third and eighteenth resolutions of the last meeting, your Committee, through the Secretary, opened a correspondence with the Baptist Union and the State Church Association in the mother country. From both bodies no answer has yet been received.

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Respecting the fourth resolution, a Sub-committee was formed. The Report of that Sub-committee, which was received and ordered to be acted upon, was as follows:—"That unless petitions were prepared to be submitted to the Provincial Government it is, in their opinion, useless to present any more petitions to the Legislature, and therefore recommend the Committee to present the subject before the next Annual Meeting of the Union, requesting them to instruct the next Executive Committee to take steps to prepare and submit a well-digested plan applicable to the whole Province." The ninth resolution, your Committee beg to state that in their opinion no practical mode of proving the genuineness of testimonials brought from Great Britain by ministers can be devised.

Your Committee have further to report, that the duties imposed on them by the tenth, eleventh, thirteenth, and fourteenth resolutions of the Annual Meeting of June last, have been duly discharged. The several petitions therein ordered were presented.

Those to the Legislative Assembly were presented by the Secretary, those to the Council by the Hon. J. Morris. It was much pleasure to your Committee to state that these petitions were read at length in both Houses, and circulated in the *Register* as widely as possible; nor can they refrain from exhorting their constituents and the friends of religious liberty at large, on the defeat of those measures affecting both the *Energy Reserves* and *King's College*, which would, had they been successful, have legalized the domination of a religious party within the Province, furnished increasingly accumulating resources for the propagation of what we believe to be a false and stifled, while in the very struggle for vigorous liberty, that freedom to think and act in religious matters, which is demanded by the strong temptations which an endowed and unchristianized church ever presents, untrammelled by the prohibitive influence such a church ever seeks to exert, though in subordination to the dictates of conscience and the commands of God, which is the birthright, and ought to be the glory, of all.

Your duties than those more especially defined by the resolutions of last meeting have occupied the attention of your Committee, and have, by them, been successfully discharged. We therefore proceed to give an account.

In writing to the Anti-State Church Association, the Secretaries requested, on behalf of the Union, a grant of their *Tracts*, which are admirably adapted for circulation in this Province. Should this application be successful, the members of the Union will be furnished with some for circulation. In compliance with the request of the Committee the Secretaries have also requested the local Committees to petition against a partition of the *Energy Reserves*, and have furnished them with a petition which they are to frame their own.

In connection with the Militia Bill having, while before the House, some objectionable clauses in it with reference to exemptions, your

Committee felt it their duty to communicate with Attorney General Draper on the subject. Their efforts, they are to say, have not been without success.

During the passing of the Penitentiary Bill, your Committee also pointed out to the above-mentioned gentleman, the merits of both bills, the impropriety and injustice of confining religious instruction of the convicts to clergymen of the Episcopalian and Roman Catholic persuasions. Your Committee are happy to have it in their power to say, that the Bill in question was altered in accordance with their request, though the obnoxious clause was overlooked and unnoticed by the Members of the House, the mover himself made the alteration required.

As it has seemed to your Committee extremely desirable that some communication should be opened with the brethren in Nova Scotia and New Brunswick, and as our brother Crawford purposed travelling in that direction during the summer, it was resolved that our brother should represent the Union at the next Annual Meetings of the Associations of Nova Scotia and New Brunswick. Letters expressing the desirableness of such an interchange of kindly feelings and offices as may be deemed fitting have been prepared and sent to Mr. Crawford. It gives us great pleasure to say that from the intelligence recently received from Halifax, our brethren in the sister provinces are ready and eager to enter into communication with us.

The following language is used by the Editor of the *Christian Messenger*, the organ of the Baptists in the East—“We shall rejoice in the opportunity which will be afforded of furthering a union, greatly to be desired, between our Canadian brethren and ourselves.” Such an union your Committee feel to be peculiarly desirable, and if they have been in any manner instrumental in bringing about its speedy accomplishment, “they rejoice, and will rejoice.”

In bringing this report of their labours to a close, your Committee would beg leave to make a few observations.

It is absolutely necessary, in their opinion, to the efficiency of the Union, that each member of it should strive to aid its operations, that each church take up a collection in support of its funds, and that every Corresponding Committee should with assiduity and promptness perform the duties attached to it as such. It is but little that is asked, but that little will effect much. Let the brethren, let the churches, let the Committees, feeling their responsibilities, arise to the discharge of their duties, stimulate each other in their efforts, and entreat the favour of the Most High on our labours, and God, our God, will bless us, and cause his face to shine upon us.

They would further urge upon all the friends of the Union the duty of explaining its objects, and increasing its influence as far as they may be able. The spirit of the age demands advance upon former efforts. The wants of our churches

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ward. Coming events, now throwing their shadows
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 asingly intimate co-operation. The prayer of Christ that
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 ot not, about to obtain such an answer as it has never yet
 ved. Amidst these elements of hope, these inducements
 ited action, ought the Baptists of this Province to be in
 rent to the claims of our Society, or to busy themselves
 usively with the concerns of their own immediate neigh
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 nor will they, so long as they remain true to their prin
 ciples, and act as those who having but one Lord, one faith,
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most earnestly do your Committee, in laying down their
 desire that your efforts, being directed by increasing
 om and sustained by augmented zeal, may prove propor
 ably successful in advancing the cause of saving truth,
 nting the bonds of fraternal affection, resisting all en
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 ition of union, based on scriptural principles and fostered
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 Spirit of Grace, having dispelled whatever is selfish and
 ure, shall shed its benign and tranquillising influence on all

ADA BAPTIST UNION in account with JAMES THOMSON.

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17.	To paid postage from Paris	£0 1 4
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	... Cash Hope Church	0 5 0
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24.	... Balance due Treasurer	0 1 1½
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A SERMON,

PREACHED BEFORE THE CANADA BAPTIST UNION,
AT PARIS, CANADA WEST, ON 24TH JUNE, 1846.
BY REV. GEORGE SILVER, OF BEAMSVILLE.

—
“ But none of these things move me.”—Acts xx. 24.
—

THAT fixedness of principle and purpose is essentially necessary to the success of any great moral enterprise will, I think, be readily admitted by all without a moment's reflection. Who can take a view of the great moral events which have transpired in our world, without at once perceiving that the principal elements combined, in the commencement, progress, and accomplishment, were firmness of principle, united with unshakeness of purpose? If we turn and take a view of the mighty revolutions which have shaken kingdoms to their centre, and levelled thrones in the dust, we shall see that they have been commenced and carried on only by those who, having determined upon the course they would pursue, have, with unshaken resolution of mind, and constancy of effort, carried out their plans to their full accomplishment. To such minds difficulty and danger present no discouragement: they are like the mighty river across whose course some obstruction has been thrown, which may recoil back for a moment, as if to summon all its strength, and then, coming on with tenfold force, sweeps away at once the barrier, and rolls on its peaceful way in all the majesty of unconquerable power. There is something like Omnipotence about the man who can resolve calmly and carry out his purposes with unshaken determination. On the other hand, fickleness of purpose is sufficient to paralyze every effort which might be made for the accomplishing of an object, however easy the task in itself, and however worthy the object to be attained. Instability of character prevent an individual from accomplishing anything to purpose in any department of life. “ Unstable as water, thou shalt not excel,” is a truth that the experience of every one has corroborated: and it has been a thousand

times illustrated by persons who have fallen under our own observation. If it be all-important that a person possess decision of character, in order to carry out with success the common plans of life, how much more important to possess it, in order to engage in those concerns which have reference to the higher destinies of man? True Christian character can only be possessed and maintained; will only be of genuine worth, as persons are influenced and governed by enlightened Christian principles and possess that firmness of mind, which will enable them to carry out the principles of the Gospel in active life. Thus their eye being single their whole body will be full of light. They will be as a city on a hill, which cannot be hid. The Saviour was fully aware of this, and of the lamentable consequences which would inevitably follow where there was a want of sound principle, and a destitution of stability of mind: and he has most beautifully and forcibly presented this truth to our minds in his parable of the Sower. The seed sown in stony ground having not root in itself soon withered, and never came to perfection. If we listen to the language of the Apostles recording their own sad experience in regard to those who appeared to be destitute of principle, and as destitute of anything like fixedness of purpose, we shall find that they were often called to mourn over such characters, and to press upon all the importance of possessing that stability which would enable them to pursue an undeviating course. "I marvel that you are so soon removed from him that called you." "O foolish Galatians, who hath bewitched you, that you should not obey the truth?" "Ye that run well, who did hinder you?" This is the language of the Apostle Paul in respect to such. "A double-minded man is unstable in all his ways," is the language employed by another.

But even within the circle of our own observation, many may have fallen in with many of whom it may be said, "They are ever learning, and never able to come to the knowledge of the truth." How often have those who have been engaged in advancing some worthy cause been sadly disappointed, and grievously pained, by the inconstancy of others, on whom they relied, and to whom they looked for support in the hour of need. They leaned upon what they supposed to be a staff, but, alas! they found but a broken reed, which pierced their side, filling their hearts with the keenest anguish.

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On a former occasion we had presented before us, in a precise and forcible manner, the numerous, powerful, and terrible enemies with which we had to contend, and the various difficulties we had to overcome, in the prosecution of the work in which we are engaged; and are we now prepared to say, (with the light of Scripture and experience shining upon us,)—"None of these things move us?"

In farther dwelling upon this subject, we shall endeavour in the first place, to illustrate it by reference to characters who possessed these qualities of mind in a remarkable degree, and were instrumental in the accomplishment of great and glorious things.

In the second place, point out what is requisite in order to possess fixedness of principle and decision of character. And, in the third place, show the importance of possessing these traits of character.

We shall illustrate our subject by referring to those characters who have displayed these qualities of mind in a remarkable degree, and who have been instrumental in the accomplishment of great and glorious things.

Probably there have been none since the times of the apostles who have displayed in a more extraordinary manner unshaken Christian principle, with firm determination of purpose, than those who stood at the head of the reformation. Truth bursting upon them in all its effulgence, illuminated their minds, presenting before them the difference between truth and falsehood. In calm contemplation they viewed the scene that was suddenly been presented to their astonished vision, and having embraced the truth with all the affection of the heart, they made the firm resolve to oppose the flood of error and iniquity which had been rolling over the world for centuries, whatever might be the consequences. Having formed their purpose, and taken their stand, they were as unshaken as the everlasting hills. The storm might rise in all her fury, and thunder forth her charges, but they were indignantly repelled, even as the waves of the main are thrown back and churned on the ramparts of an iron-bound coast. They leaned themselves upon the bulwarks of eternal truth, and opened upon the strongholds of error the artillery of the word, which caused the kingdom of darkness to shake its centre, demolishing in the dust the fortifications of error, and filling the world with the light of truth and superstition. With undaunted courage

they overcame every opposition, with unswerving resolution they surmounted every difficulty, until they snapped asunder the chains which bound the minds of men in the most abject and degrading slavery; and raising their voice in tones of thunder, broke the spell of superstition and waking the world from the sleep of ages, bade men think and act for himself.

Another striking illustration of our subject may be found in the characters of those who contended so nobly for civil and religious liberty in the seventeenth century. They were men of no common cast; but having reflected calmly and deeply, and having once decided upon a course they would pursue, nothing could move them from their purpose. Engaging in a struggle in which they contended for the rights of freemen, they counted no cost, they formed their purpose, and relying upon the aid of Him whose throne is founded upon justice and judgment, they commenced the conflict. Their enemies might make them the subject of their ridicule, and written upon them upon them the most reproachful epithets, yet, when they met them on the council floor, they found they possessed that immutability of purpose which the breath of man could never change; or on the battle field, that unquerable spirit which nothing could subdue but death. A king who could make the most solemn promises, and violate them as soon as made, who could commit acts of the greatest tyranny without the least scruples, might threaten to inflict upon them his hottest displeasure; but it moved not their steadfast souls. They could endure the pain of penalties that a tyrant could inflict, but they could not sacrifice the rights of man; they could submit to die as a summer's evening, but they could not surrender their principles. The work they performed was of incalculable value. Its effects were not confined simply to the British Isle, but the impulse was felt throughout the nations of Europe and the wilds of America; and the generations yet unborn will reap the blessed fruits of this memorable struggle. Had they been men of less principle and less firmness, civil and religious liberty would now be as unknown in the British Empire as it is in many of the nations of Europe.

We might point to numerous instances of individuals who possess these traits of character to a very remarkable degree. Howard exhibited them in a very striking manner. Follow him in all his wanderings for the alleviation of the African slave, and fixed Christian principles never forsook his soul, but, by fighting up the prisoner in his generous kindness, more imperishable. Who can think of associating principle, and the noblest formed by Christians, the through the will of William King, and of conflict written upon them through his once that for there is no other observed to be prominent combined with they display a led to the front to a few of the subject to a close manner of mind principles which could not be taken. The storn imaginable fortunes in the millions for centuries of the v temptation more form; still, purity, he couldness and of a dunge

swerving resolution, for the alleviation of human wretchedness, and you will
 as if they snatched and fixed Christian principle written upon every act. He
 of men in the was never for a moment turned from the high^{er} purpose of
 and raising the his soul, but, like the sun, pursued an unvarying course,
 of superstition lighting up the gloom of the dungeon, and cheering the
 ages, bade man prisoner in his cell. By his noble acts of self-denial and
 generous kindness he has reared to himself a monument
 subject may more imperishable than pillars of brass.

tended so not Who can think of the names of Fuller and Carey with-
 teenth century out associating with them the idea of the highest Christian
 having reflected principle, and the greatest decision of character? They
 decided upon deemed the noble purpose of converting the heathen; and
 move them from having formed that purpose in the spirit of primitive
 e in which the Christians, they immediately set about its execution, and
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justice and judgment William Knibb, who has but lately fallen upon the
 Their endeavours field of conflict, covered with glory, and with his name
 dicule, and his written upon the hearts of a grateful people, was a strik-
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 and they possessed him through his active and useful life, but must perceive
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field, that un There is no one familiar with the Scriptures, but must
 ue but death have observed that the characters therein delineated pre-
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 ommit acts of combined with the firmest determination of purpose.

, might threaten They display all the majesty and strength of the oak,
 but it moved led to the fruitfulness of the vine. We shall only re-
 ure the pains fer to a few of those characters, and bring this part of our
 they could not subject to a close. Joseph is one who in a very extraor-
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 rmed was ofness of mind. Actuated by those pure and noble
 confined simple principles which should ever influence a child of God, he
 s felt through would not be turned from the course which truth pointed

merica; and The storm of passion might rage around him with
 d fruits of the unimaginable fury, but his soul was as unmoved as the
 n of less pro spect in the midst of the ocean, which has braved the
 erty would storms for centuries, lifting its head proudly above the
 Empire as the ing of the waves, and bidding defiance to all their

instances of temptation might appear before him in its most seduc-
 of character form; still, with his eye fixed upon the God of infi-
 exhibited the purity, he could exclaim, "how can I do this great
 a all his want wretchedness and sin against God?" The gloom and dark-
 of a dungeon are illuminated and cheered by the

light that beamed upon his steadfast and upright soul. Amidst all the changes through which he had to pass in his eventful life, nothing changed, nothing altered him; he is still the man of unswerving principle and unalterable resolution. Who has read the history of Daniel, the man greatly beloved of the Lord, and has not been delighted with the true nobleness of soul which he at all times manifested? The first view that we have of him, we behold him discovering the highest regard for the law of God, and this at a very early period of life. He firmly refused the dainty provisions of the king at a time and under circumstances which rendered the temptation peculiarly strong. He made it his fixed purpose never to act from convenience, or according to circumstances, but from established principle. Through the whole of his long and useful life every act of a religious character was performed with such exactness and regularity, that showed plainly that the service of his Maker had become a part of his very existence. His enemies were so fully aware of this, that they perceived that the only way by which they could accomplish his destruction was, to throw some thing between him and the service which he rendered to his God. But when his enemies had so far succeeded to throw across his path the most formidable barrier which human power could construct, he pursued the even tenor of his way, though death stood before him as the consequence of his constancy.

No one more clearly illustrated the language which we have chosen as the foundation of our discourse, than he who gave it utterance. From the moment he submitted to the King of Zion, till he ended his earthly career, he never was deterred by any difficulty from prosecuting the cause in which he had enlisted; nor was he intimidated by any danger so as to abate the ardour of that zeal which he was pre-eminent.

Wherever we see him, and however engaged, we behold at once the fixed purpose of his soul, and that every action was performed with direct reference to the object he had in view; and the success that attended his labours answered to his character.

II. We shall endeavour to point out what is necessary in order to possess fixedness of principle and purpose.

1. It is necessary that the mind be fully enlightened, and the principles of the Gospel deeply impressed upon the heart. No person can maintain a consistent and

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 so fully aware every man his neighbour, saying, Know the Lord; for
 way by which they shall all know me, from the least of them unto the
 o throw some greatest of them, saith the Lord." The promise of Jeho-
 e rendered to is, "I will give you pastors, who shall feed you with
 r succeeded knowledge and understanding." If this, then, be the co-
 dable barrier tant under which we live, who can expect to fulfil the
 rsued the eve- obligations of the same, unless the law of God be written,
 re him as the upon tables of stone, "but in the fleshly tables of the
 age which w- ed it all-important that those who watched over the
 ource, than h- ould be able to feed them with knowledge and
 t he submitte- nderstanding, it must be of the very first im-
 thly career, b- istance that the followers of the Redeemer, although
 prosecuting th- ildren in malice, should be men in understanding; and
 he intimidat- uly as this is the case that they will be enabled to
 of that zeal f- llow the Lamb whithersoever he goeth; for if they
 not believe on him of whom they have not heard, nei-
 gaged, we b- can they steadily obey him whose requirements they
 and that eve- not thoroughly understand. The Apostles had no
 ce to the obj- idea of men acting to the glory of God than as their
 ded his labor- ings were illuminated by the truth; and thus we find
 not only labouring to instil the belief of the Gospel
 the hearts of men, but, after they had professed to
 to the knowledge of the truth, exhorting them to
 the word of God dwell in them richly, to add to
 faith virtue, and to virtue knowledge, that they
 be filled with the knowledge of His will in all wis-
 and spiritual understanding, that they might be able

to walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." If the Psalmist could say, "My heart is fixed, my heart is fixed," he could also say, "Thy statutes have been my song in the house of my pilgrimage." "O how I love thy law! it is my meditation all the day." If the Apostles pursued an unvarying course, it was because they could most boldly affirm, "we have not followed cunningly devised fables, but that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life." There was nothing of uncertainty with them; all was clear as the sun shining in his strength.

2. It is essentially necessary to think deeply and reflect calmly. Knowledge, like food, can only be of use as it is digested; and if this be not the case, instead of its giving strength and animation, it will be but a weight upon its energies. To see things clearly, and understand them fully, they must be revolved in the mind and viewed under different shades of light; and in order to act steadily and with firmness, we must thus reason things, and arrive at our conclusions by regular steps of reasoning. The man who jumps at conclusions will be likely to hold to them for any length of time. The man who has reflected calmly upon a subject, until he is able to grasp and view it in all its bearings and importance, that will be able to act promptly and with decision. The Saviour was fully aware of this, and nothing more clearly illustrate the importance of reflection, in order to a steady and consistent course of life, than the language which he has employed in reference to this subject. "For which of you, intending to build a tower, shall not down first and counteth the cost, whether he has sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it shall begin to mock him, saying, this man began to build and was not able to finish."

3. Close and intimate fellowship with God will give us the power to stand firm, and give firmness to our principles. "Evil communications corrupt good manners," is a maxim that has long received the universal consent of mankind. No one can long associate with the wicked without being contaminated with their vices. On the other hand, he who associates with the godly, must, in a greater degree

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ag, being from the knowledge of the heart is fixed by statutes in the age." "O how day." If it was because it was not followed from the beginning seen with our hands as nothing the sun shining deeply and only be of the case, ins will be but a clearly, and ved in the m ht; and in must thus regular steps elusions will h of time. a subject, un rings and imp and with dec and nothing reflection, i life, than the ice to this sub d a tower, s whether he has hath laid the at behold it build and w

agree, be influenced by their example. Accordingly, the man has very forcibly remarked, "He who walks with wise men shall increase in wisdom, but a companion of fools shall be destroyed." If intercourse with men produce such effects upon the character, much more intercourse with Jehovah. Uninterrupted fellowship with the Father of Lights, with whom there is no variableness, neither shadow of turning—who is of purer eyes than to behold iniquity—and is not man that he should repent, nor the son of man that he should repent,—but the same yesterday, to-day, and for ever,—fellowship with Him will have a tendency to impart to the Christian a measure of that glorious character, and make him "steadfast, immovable, and always abounding in the work of the Lord."

We cannot refer to a single instance in Scripture of an individual possessing great integrity of soul, and decidedness of character, who was not noted for his communion with the Eternal. That which gave to the faithful witnesses of old such stability and power was, that they had been in the hand that moved the world. What gave to the men who contended for civil and religious liberty in the eighteenth century such coolness of judgment and immovability of purpose as made them to be terrible to their enemies wherever they encountered them? It must be attributed in a great measure to their communion with the Unseen, and the contemplation of his glorious and incomprehensible character. And most beautifully has the heart of their character been delineated by one who was so well qualified for the task. Speaking of them, he says, "to know him, to serve him, to enjoy Him, was to them the great end of existence. Instead of catching occasional glimpses of the Deity through an obscure medium, they aspired to gaze full on the intolerable brightness and to commune with Him face to face." This was the glory of the name of "fellowship with the Father and the Son Jesus Christ." It is not that which often merely passes under the name of prayer that will elevate the soul, and give stability to character; but the deep and pure communion of the heart, the pouring out of the soul into the bosom of our heavenly Father, the mingling of kindred

We shall endeavour to point out the importance of acting, as it regards Christianity in general, and especially the object which we have in view.

1. Because the duties of religion will be attended with punctuality. The man whose religion is simply religion of feeling and excitement, will attend to the duties enjoined on him with great irregularity. He will act according to the warmth of his feelings: when excited to a certain degree, no one will be more zealous, and, perhaps, more exact in observing the duties prescribed by religion; but as the heat of passion cools, the power is impelled to action ceases, and Christian duties are neglected, or performed very irregularly. Acting from principle, feeling will never be the criterion, but the will of God. The person thus acting will not bend to circumstances, but make circumstances bend to him. The only question will be, does God require the performance of the service? This being decided, obedience to the requirement will follow as certainly as that a heavy body thrown in the air will fall to the earth. Thus "the path of the just is as the shining light, that shineth more and more unto the perfect day."

2. It will give strength and influence to character. There are many that appear to have no fixed principle as regards religious matters, but receive the colour of their character from the society in which they change, fall, like animals tinged with the colour of the objects which they last came in contact. Such persons cannot be said to possess character, and certainly they can lay no claim to influence. Not so with the man of principle who has seriously and deeply reflected upon what he has embraced, knows what he believes, and why he believes it, and is able to give a reason of the hope that is in him to every one that asketh him. He, like the mighty wind, propelled by a powerful force, moves on unaffected by any little circumstances. The man whose religion is founded on principle and firmness of purpose, will much resemble some exotic plants which may appear to flourish like the palm tree on the spot where they are, but on being removed to another clime, droop, wither, and die. But this is not the religion of the Bible; it bears transplanting to any soil; it will flourish in any clime, "from Greenland's icy mountains" to the sunny plains of Hindostan. The man who makes it his ruling aim to act from principle, like the precious stone will have stamped upon him an intrinsic value that will him go where he will, associate with whom he may, will be made to see, to feel, to acknowledge his worth.

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3. It is important, because it will enable us to pursue
upright and consistent course in all our connections in
the world.

Unlike the blazing meteor which dazzles all by its
glare for a moment, then leaves all in deeper gloom, we,
like the sun, shall ever pursue the same course, shed
abundantly the same light, and diffuse the same warmth. The
more we search, nay more, the world, will ever know where to find
us.

Every act will be marked with Christian integrity,
so that an ungodly world will be constrained to acknow-
ledge the power of the truth.

We shall ever be ready to render honour to whom
honour and custom is due; but while we render, to the
civil magistrate that which he has a right to claim at our
hands, we shall not, on any account, nor for any consider-
ation, sacrifice the right of the meanest subject.

It would cause the streams of benevolence to flow
in a steady and uninterrupted course.

Christian munificence too often resembles the mountain
torrent, instead of the gradual and constant flow of the
river, supplied from a living fountain. At present, ex-
traordinary efforts often have to be made, and we may
justly say that every means is resorted to, and every
resource employed, in order to draw from the church that
abundance of grace which should have flowed spontaneously. Act-
ing as we have described would entirely change such a
state of things; then every one would lay by him in store
for every good cause, according as God had prospered
it, and it would not be done by necessity, but of a ready
will, as unto the Lord and not to man. Then would
the stream of Christian beneficence flow on like the
Jordan, a many river, causing the wilderness and the solitary
place to rejoice, and the desert to blossom as the rose,
refreshing every heart, and thrilling the bosoms of an-
gels with the purest delight. Then the work of evange-
lism in the world would not proceed at the slow rate that
it has for ages, but in some measure with the rapidity
marked it when the disciples went every where
preaching the word: "for the people would have a mind
to hear."

Acting in this manner would have the tendency to
promote peace and harmony in the churches. Difficulties

will be found often to arise from not thoroughly understanding the principles of the Gospel; let these be well understood, and those storms would never arise which often darken the prospects of Zion, and shut out the cheering rays of the Sun of Righteousness. Personal feelings would not then occupy the place that at present it is often permitted to hold; but following the example of Him who pleased not himself, Christians would strive to please one another for their edification. They would earnestly endeavour to walk by the same rule, and to mind the same things, striving together to keep the unity of the Spirit in the bond of peace.

Things of minor importance would never be allowed to occasion turmoil, because each would be able to view things according to their relative importance, and act accordingly. Then would be fulfilled the promise of the King of Zion: "I will make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise."

Finally, let us go forth in the spirit of Him who, looking upon difficulties which would have appalled others, could say, "None of these things move me," and success is certain. From our enemies we have nothing to fear; let them be convinced that we are acting from a sordid motive, and that we are never to be diverted from our purpose till we obtain the object we have in view, and one shall be able to chase a thousand, and two to slay ten thousand to flight. We must keep constant before us, that dereliction of principle, or any vacillation of purpose, will most materially injure our cause. There be no division in Reuben; but, by strengthening the bonds of Christian union, carrying out fully the principles of primitive Christianity, and occupying the places of the field, we shall be enabled to look for the morning, fair as the moon, clear as the sun, and as able as an army with banners. From the aspect of things be assured, my beloved brethren, that the time is not distant when we shall joyfully hail the dawn of a bright day; for "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord binds up the breach of his people, and healeth the stroke of his wound."