

# MINUTES

OF THE

FIFTY-FIRST ANNIVERSARY

OF THE

## Galdimand Association,

HELD IN THE SECOND CRAMAHE CHURCH,

On Thursday, Friday and Saturday, June 24th 25th & 26th, 1869,

TOGETHER WITH THE

*Constitution, By-Laws, and Statistical Tables,*

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REV. R. McCLELLAND, MODERATOR:

REV. M. GOLD, AND BRO. S. A. DYKE, CLERKS.

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TORONTO:

CANADIAN BAPTIST OFFICE, KING STREET WEST.

1869.

## MINUTES.

### FIRST DAY—AFTERNOON SESSION.

The Fifty-first Anniversary of the Haldimand Association of Regular Baptist Churches was held in the Second Cramahe Church, on the last Thursday, Friday and Saturday of June, 1869. The Rev. Dr. Caldicott being absent, the Annual Sermon was preached by his alternate, Rev. J. Dempsey, from Acts ix: 34. The Association was then called to order, when the Rev. R. McClelland was chosen Moderator, and the Rev. M. Gold, Clerk, with Bro. Dyke his assistant.

The Constitution and By-Laws were then read, from the chair.

The following Committees were then appointed:—On Arrangements, Brethren G. Winn, J. Richards, A. Brentnill and J. Finn; on Circular Letter, Revs. Lacey and Wait; on Resolutions, Revs. Dempsey, King and Cameron; on Business, Revs. King, Dempsey and Lacey.

Committee on Business reported in part as follows:—That the Third By-Law be suspended, and Rev. J. McLaurin speak for a half hour in behalf of Foreign Missions; Rev. T. Henderson, a quarter of an hour for Church Edifice Society; and Rev. H. Lloyd, a quarter of an hour in behalf of the *Canadian Baptist*. Report adopted.

Elders McLaurin, Henderson and Lloyd addressed the Association in accordance with the above report.

Collections were taken up for Foreign Missions, \$14.85; for Church Edifice Society, \$4.17.

The second part of the Business Committee's report was then presented and adopted.

A portion of the church letters were then read.

Association adjourned at 6 o'clock, to meet next morning, at the hour of 9 o'clock.

Prayer by the Clerk.

### SECOND DAY—MORNING SESSION.

Met according to appointment, at 9 o'clock; held a prayer-meeting till 10. Elder Wait presiding.

Rev. Dr. Fyfe then preached from Philip. iii: 13 and 14.

The remainder of the church letters were then read. After which visiting brethren were invited to a seat in the Association,

and the following reported themselves:—Dr. Fyfe, delegate from Grand River South, and in behalf of the Canadian Literary Institute; Elder Henderson, Church Edifice Society; Elder Lloyd, *Canadian Baptist*; Elder McLaurin, Foreign Missions; Elder Wright from Lindsay, and Elder Tapscott of Port Hope.

The third report of the Business Committee was then presented and adopted.

After prayer, the Association adjourned to meet in the afternoon, at half-past 1 o'clock.

#### AFTERNOON SESSION.

Opened with singing and prayer, conducted by Elder Tapscott.

The Committee on Circular Letter handed in their report, recommending said Letter to be read to the Association. Report adopted, and the Committee discharged. The Letter was then read by the writer.

The report of the Committee on Resolutions was then presented and adopted, and the Committee discharged.

The next Association was appointed to be held with the Claremont Church, commencing on the last Thursday in June, 1870, at the hour of 2 o'clock, p. m. Introductory Sermon, Rev. W. Stewart, B.A.; alternate, Rev. J. King; Circular Letter, Rev. J. Cameron; alternate, Rev. J. T. Dowling.

The sum of \$4 was voted to the Clerk, for his labors and expenses in preparing the Minutes for the press.

Elder Wait was appointed Corresponding Secretary of the Association. The balance of money in the hands of the Treasurer was voted to the Corresponding Secretary, for incidental expenses.

It was moved by the Clerk, and seconded by Elder Cameron, —That the Circular Letter be printed with the Minutes.—*Carried.*

The Association passed a Resolution, respectfully requesting the Editor of the *Canadian Baptist* to publish the Circular Letter in his paper.

The Clerk then introduced the case of the Woodville Chapel debt, when the following Committee was appointed:—Elders Dempsey, King, Gold and McFadyen, to consider and report on it to the Association.

The following Resolution was moved by Dr. Fyfe, and seconded by Elder Lacey, and carried unanimously:—

Whereas we live in an age in which light literature is largely circulated by papers and pamphlets, throughout the land, and whereas a large portion of this literature is unhealthy in sentiment, corrupt in morals, and infidel in its teachings;

therefore, Resolved,—That as an Association, we earnestly entreat the members of our churches to guard against the introduction of this kind of reading into their families, and respectfully request the ministers to call attention from time to time to this subject from the pulpit.

The Sabbath School question was then taken up, and speeches made by Brethren Wesbroom, Dowling, Wait and Randall.

The Committee on the Woodville Chapel case presented their report, as follows:—

(1.) That the Clerk be instructed to ascertain from Rev. J. W. Clark how much he collected towards the liquidating of the debt on said chapel.

(2.) That the Association cannot assume the responsibility of the debt, nor authorize the mortgage or sale of the church property; but it recommends the Trustees (if they can do so legally) to mortgage the property for a sum sufficient to pay the debt. Report adopted.

Dr. Fyfe was then heard in behalf of the Canadian Literary Institute. A collection was afterwards taken up in aid of the Education Society, amounting to \$17.

The Committee on Business presented their fourth report, which was adopted.

Elder McFadyen then preached from Matthew vi: 9.

After prayer, the Association adjourned, to meet next morning at 9 o'clock.

### THIRD DAY—MORNING SESSION.

The proceedings opened with a prayer-meeting, which continued from 9 till 10 o'clock. Brother Wesbroom presiding. Elder Tapscoth then preached from Third Epistle of John, 18.

The Sabbath School question was again taken up, when the following Resolutions were passed:—

1st. That we, the Superintendents and Teachers of Sabbath Schools in the Haldimand Association, do form ourselves into a Teachers' Convention.

2nd. That Brethren Craig, Moore, Boyd and Wesbroom be a Committee, with power to add to their numbers, to draft a Constitution and By-Laws, to be submitted at the next meeting of the Association at Claremont.

After prayer, the Association adjourned, to meet in the afternoon, at the hour of 2 o'clock.

### AFTERNOON SESSION.

Met at the appointed hour, and after singing and prayer, business was resumed by the Moderator bringing up for discussion the Resolutions prepared by the Committee.

## 1st. On Home Missions.

Moved by Elder McFadyen, and seconded by Brother Holman,—That recognizing, with devout gratitude to God, the measure of success which has attended the operations of our Home Missionary Convention; and perceiving the necessity of continued and increased liberality on the part of the churches, especially in view of the proposed occupation of the Red River Territory as a missionary field, this Association solemnly renews its pledges to support the Convention to the utmost extent of its ability.

## 2nd. On Foreign Missions.

Moved by Elder Gold, and seconded by Brother Holman,—That in obedience to the command of our Divine Lord, we regard it as our bounden duty to participate in the great work of evangelizing the world; and as the Baptists of Canada now have one Missionary in the foreign field, and another about to leave for the same destination, we recommend our Foreign Missionary Society to the sympathy, prayers and financial support of the churches of the Association.

3rd. On the *Canadian Baptist*.

Moved by Elder Lacey, and seconded by the Clerk,—That in view of the great losses hitherto annually sustained by the proprietor of our denominational organ, we cordially approve the course recently adopted by Brother Lloyd, in stopping all papers not paid for in advance; and in order to secure the funds necessary to the improvement and enlargement of the paper, we recommend the Editor to charge for notices of every description, according to the practice of other religious journals.

## 4th. On Financial Reform.

Moved by Brother George Winn, and seconded by Elder Gold,—Whereas there is a great lack of liberality and promptitude on the part of many of our churches, in discharging their financial obligations; and whereas this is in a great measure attributable to a want of system in giving; therefore we most earnestly recommend the general adoption of the apostolic plan of weekly offerings, each member subscribing according to his or her ability, and paying the same by weekly instalments.

## 5th. On Church Representation at the Association.

Moved by Elder Lacey, and seconded by Deacon George Brentnill,—That this Association records its deep sense of the importance of a full attendance of delegates from the churches at its annual gathering, and views with much regret the growing laxity and indifference of our people in this respect.

## 6th. On Ministerial Education.

Moved by Brother Holman, and seconded by Brother Jeremiah Phinn,—That in view of the great scarcity of ministers,

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the numerous destitute churches and localities in which ministers might be placed with advantage to the cause of Christ, we cannot, without recreancy to our trust, withhold our means from the cause of Ministerial Education; and as this cause is represented by the Canadian Literary Institute, we would urge on the churches the necessity of giving it liberal support.

The above Resolutions were carried unanimously. The Clerk was requested, in behalf of the Association, to write to those churches which failed to send letters or delegates to the Association.

Also, in behalf of the Association, the Clerk was instructed to tender its thanks to C. J. Brydges, Esq., General Manager of the Grand Trunk Railway, for granting free return tickets to the visitors of the Association.

Elder Lacey gave notice that he would, at the next meeting of the Association, move that Article V. of the Constitution be amended, so that the words "last Thursday in June, at 2 o'clock p. m." be struck out, and the following words substituted: "fourth Friday in June, at 10 o'clock, a. m."

The thanks of the Association were presented to the Second Cramahe Church, for their generous and hospitable entertainment of the guests attending the Sessions of the body.

After prayer, the Association adjourned, to meet with the Claremont Church, on the last Thursday in June, 1870, at the hour of 2 o'clock p. m.

ROBERT McCLELLAND,  
*Moderator.*

MATTHEW GOLD,  
*Clerk.*

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SABBATH, JUNE 24TH, FORENOON.

After introductory services, conducted by Elder McClelland, Elder Gold preached from Isaiah v: 1st to the end of the 6th verse.

AFTERNOON SERVICES, 3 O'CLOCK.

Elder Wait conducted the preliminary services, after which Elder McClelland preached from the Gospel of John xv: 9. Notwithstanding the heavy rain, the church was crowded with attentive hearers, both morning and afternoon. Elder Gold also preached in the evening, to a large congregation, in the Methodist church in Castleton. Again we are under the necessity of expressing the hope that more of the ministers and delegates next year will make arrangements to remain over the Sabbath, than remained this year.

## DIGEST OF LETTERS.

**ALEXANDER STREET, TORONTO**—The past year has been to this church one of severe trial. Their late pastor, to whom they were at one time much attached, "having transferred his interests and sympathies from the church and denomination to the Plymouth's," was asked to resign his charge, which he did on April 14th. Notwithstanding this severe blow, the church and Sabbath School are prosperous; 10 have been added by baptism and 10 by letter; are in want of a pastor.

**BELL EWART** sends no letter.

**BOBCAYGEON** sends statistics, but no letter. These show an increase of 10 by letter, baptism and experience.

**BOND STREET, TORONTO**, reports another year of prosperity; 12 have been added by baptism and 10 by letter; have contributed for religious purposes during the year \$5,000.

**BROCK** sends no letter.

**CLAREMONT**—This church is in peace and harmony; Sabbath School and pastor's Bible class in a healthy state. The Lord has answered prayer in the conversion of souls; 10 have been baptized and 2 received by experience; suffered loss by emigration to other parts of the country.

**FIRST CRAMAHE**—No letter.

**SECOND CRAMAHE** laments a want of that high tone of piety and noble self-denial which characterized the primitive church; done well financially; built a parsonage and contributed for religious purposes during the year nearly \$800.

**FENELON FALLS** is still without a pastor; keeps up a prayer-meeting; are building a chapel 45 x 30; more than \$600 already subscribed.

**HALDIMAND** regrets that it cannot report great prosperity during the year. Internal difficulties of long standing have not been removed, which are a hindrance to success. Our pastor has resigned his charge; Sabbath School prosperous.

**INNISFIL** sends only statistics, which show a decrease of membership in this little church of 13.

**FIRST KING** sends no letter.

**SECOND KING** is also without a pastor, Brother McCaul, a student of the Institute, laboring among them during the vacation; nothing more cheering to report than that the church is in the enjoyment of peace and brotherly love.

**LINDSAY** reports a year of prosperity. A religious awakening took place in the Winter, resulting in the conversion of many souls; 7 were baptized and 2 added by letter.

**MANILLA** writes despondingly of its prospects; much reduced in numbers by emigration and death; cannot support a pastor another year.

**FIRST MARKHAM**—In this church there are concord and brotherly love, but very little progress made during the year.

**SECOND MARKHAM** has been favored with a season of revival; 12 were baptized; Sabbath School and prayer-meetings well attended.

**MAJORVILLE**—The Lord has blessed this young and vigorous church abundantly; 26 have been added by baptism and 9 by letter and experience; congregations, Sabbath School and prayer-meetings everything which could be desired.

**PICKERING** reports but little progress during the year, but since securing a part of the services of Elder Moore, the prospects of the church are much brighter.

**PORT HOPE** is still in a prosperous state; 12 have been added by baptism and 2 by letter; have finished their new church and made it one of the best belonging to the denomination in the Province.

PORT PERRY—This church, in its letter, sends us glad tidings; a large number have been converted to God during the year; 24 have put on Christ by baptism; congregations large, prayer-meetings well attended.

QUEEN STREET, TORONTO writes that they are in the enjoyment of peace, but regrets that it cannot report any accessions to their number during the year.

SEYMOUR has suffered for the want of a pastor the greater part of the year. Brother Baird, from the Institute, is laboring with them during the vacation, with a fair prospect of success.

SIDNEY sends no letter.

STIRLING sends only statistics, which show a decrease in their numbers; their being without a pastor is a sufficient reason to account in great part for this.

TOLLENDAL—No letter.

UXBRIDGE—No letter.

WHITBY has made no visible progress during the year; the Sabbath School is still in a prosperous state.

### LIST OF CHURCHES, CLERKS, PASTORS AND MESSENGERS OF THE HALDIMAND BAPTIST ASSOCIATION,

JUNE 23RD, 1869.

Alexander Street, Toronto—W. H. Lailey, Toronto P. O., clerk; Rev. H. Lloyd, and Deacons Latch and Wright, messengers.

Bell Ewart—J. S. Johnson, Bell Ewart P. O., clerk.

Bobcaygeon—Robert Hunter, Bobcaygeon P. O., clerk.

Bond Street, Toronto—John Burns, Toronto P. O., clerk; brethren Westbrook and Dyke, messengers.

Brock—David Beekie, Pefferlaw P. O., clerk.

Claremont—Joseph Wixson, Claremont P. O., clerk; Rev. J. Cameron, and brother B. Palmer, messengers.

First Cramahe—John Bellamy, Colborne P. O., clerk.

Second Cramahe—J. Phinn, Castleton P. O., clerk; Rev. W. Lacey, Deacons G. Brintnell and J. Phinn, and brethren G. Winn and D. Glover, messengers.

Fenelon Falls—Henry Graham, Fenelon Falls P. O., clerk.

Gwillimbury—J. Pegg, Hartman P. O., clerk.

Haldimand—Platt Hinman, Grafton P. O., clerk; Revs. J. T. Dowling and D. Wait, and Deacons A. H. Bradley and P. Hinman, messengers.

Innisfil—Joseph Poole, Thornton P. O., clerk.

First King—Duncan Campbell, Linton P. O., clerk.

Second King—George Norman, Schomberg P. O., clerk; brother. D. McCaul, messenger.

Lindsay—Peter Fisher, Lindsay P. O., clerk; Rev. M. Gold, messenger.

Manilla—Malcolm McQuinn, Manilla P. O., clerk; Rev. A. McFadyen, messenger.

First Markham—Luton Miller, Markham P. O., clerk; Rev. R. McClelland, messenger.

Second Markham—Andrew Henderson, Ringwood P. O., clerk; Rev. R. McClelland, messenger.

Majorville—Joseph Wilson, Whitevale P. O., clerk; Rev. J. B. Moore, and brethren W. Turner and J. Wilson, messengers.

Pickering—S. S. Varden, Bangor P. O., clerk; Rev. J. B. Moore, messenger.

Port Hope—Rev. J. Dempsey, Port Hope P. O., clerk; Rev. J. Dempsey, and brethren P. R. Randall, G. Douglas and M. Hensman, messengers.

Port Perry—Israel Post, Port Perry P. O., clerk; Rev. J. King, Deacon James Holman, and brother L. Unger, messengers.



Queen Street, Toronto—Robert P. Thomas, Toronto P. O., clerk; Rev. J. Butler, messenger.

Seymour—James Mather, Menie P. O., clerk; brethren Andrew Hay and James Mather, messengers.

Sidney—Robert Ward, Halloway P. O., clerk.

Stirling—Silas Sine, Stirling P. O., clerk; brethren R. Hubble, N. Hubble, T. Sine and J. Butler, messengers.

Tollendal—William Sibbold, Tollendal P. O., clerk.

Uxbridge—A. W. Smith, Uxbridge P. O., clerk.

Whitby—John Dryden, Brooklin P. O., clerk; Rev. J. King, Deacon S. Holman, and brethren H. Doolittle and Elisha Doolittle, messengers.

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## CIRCULAR LETTER OF HALDIMAND ASSOCIATION.

### SECULAR AMUSEMENTS.

BY REV. J. KING.

*To the Churches of the Haldimand Association:*

DEAR BRETHREN,

We affectionately invite your attention to a few remarks in reply to a question frequently asked in our day, and especially by young Christians when exhorted to abstain from sinful amusements, viz: "How may we decide what amusements are sinful." It was proposed at our last annual gathering to address you this year upon a very different topic; but for various reasons that herein treated has been preferred instead. No apology for the change thus made, will, we trust, be deemed necessary, when the prevailing errors of opinion and practice among Christ's people with reference to amusements, are borne in mind.

In a world of alienation from God, it is not to be expected that habits of business, or arrangements for pleasure, will always be coincident with the letter, much less with the spirit of the Gospel. The christian will often be obliged either to dissent, or conform, to his hurt, and the injury of the cause of Christ. We submit, therefore, as a principle which cannot be controverted, that whenever any discrepancy arises between the maxims of the world and the precepts of Christ, the laws of Christ must, at all events, be obeyed; that our allegiance to him is above our obligation to gratify father, mother, or friend; above all regard for

reputation, property, or even life itself; and that no man can be a christian, who does not give to the laws of Christ a practical supremacy, when the competition lies between them and the fashion of the world. But what are the laws of Christ? This is the debatable ground; and there are few professing christians who are, in their own estimation, either disobedient or lax. Definite and prominent immoralities they avoid. But between the kingdom of Christ and the world, they seem to think there lies a middle ground, a neutral territory, over which the Saviour extends no very manifest inspection, where inclination may safely legislate, and watchfulness and prayer and self-denial be safely dispensed with. And it is here that not a few professors seem solicitous to live, and move, and have their being, fearful chiefly of being "righteous overmuch." It is over this middle ground we propose to extend the definite legislation of Christ—to many, a territory of doubts, only against the claims of duty; and of confidence, only in favor of self-indulgence.

It should be remembered that the precepts of the Gospel consist not in specific injunctions and prohibitions for every possible sin and duty, but in general principles of easy application, demanding only a moderate share of understanding, in alliance with a holy heart.

Is it demanded, then, how a christian, beset by temptation, amid various opinions and diversities of practice, shall be able, in all cases, to decide how far he may safely go, and where he must stop? We answer—Let him be willing to know his duty, and do it. Without this, he will not examine thoroughly, nor judge impartially, nor obey with promptitude his convictions. The biassed judge no man would willingly trust; but every man is a biassed judge in his own case, when he expounds the laws of Christ under the influence of a powerful reluctance to do his will.

1. We may safely affirm that those amusements should be avoided which the great body of the most devout christians have regarded as dangerous or sinful. Too much strictness is not the besetting sin of even the best; and when we perceive persons of most undoubted piety and purity of life, who read for instruction, daily, the word of God, and pray daily for the guidance of his Spirit, and wholly without intercourse or concert, concurring in the same opinion of the moral tendency of particular courses of conduct—it is impossible to believe that they are safe or innocent. Those professors who choose to take a greater latitude, may call these persons "weak brethren" if they please, and felicitate themselves on their emancipation from such "narrow-minded opinions and needless scrupulosity." But, death, the great equalizer of human extremes, never brings regret to the bosom of the most conscientious and careful, that they may have

been too strict; and seldom fails to harrow up the souls of those, with fear and remorse, who have practised the least self-denial, and lived most conformed to the world.

2. All amusements should be regarded as inexpedient and sinful, whose manifest effect is to damp the ardor, and impair the habitual vigor of piety, diverting the thoughts and turning the affections from the subject through the influence of other thoughts, interests, and associations. While the truth of this position will not be denied, the tendency of certain favorite amusements to damp devotion, and alienate the mind from religious associations, will be denied. There may not be wanting some who will insist that they can, and do maintain, in a ball-room, circus, or theatre, as devout and spiritual a frame as they do in their closets or their church. Nor have we any doubt of the entire truth of these declarations; their only defect, as facts in evidence being, that in all such cases, the tone of piety, (if it has an existence), is too low to admit of any perceptible decline; as in cases of suspended respiration, the body may pass through various temperatures of atmosphere, without any perceptible effect upon the pulsation. The ordinary avocations of life need not materially impede our growth in grace; but when uncalled by duty, and prompted only by the love of pleasure, we venture out, we never return without loss, except in those cases where piety is so low and languid that any perceptible loss is impossible.

3. Again, it is quite clear that such amusements as are the chosen and especial recreation of irreligious, vicious and eminently worldly men, are unsuitable for the Christian. The society in which he must place himself in the pursuit of such amusements, is one in which a Christian ought never to be found, until he strikes from his prayer "Lead us not into temptation," or obliterates from the Bible, as an interpretation, the declaration that "the companion of fools shall be destroyed." In secular pursuits men may be associated who are exceedingly diverse in the state of their affections; but in those amusements in the choice of which the heart dictates, how is it possible that the infidel, the libertine and the Christian shall find themselves drawn instinctively by their hearts to the same places, to participate in the same as their most favorite amusements.

4. Those things which conscience decides against immediately, and acquiesces in only as the result of the reasonings of inclination are also to be suspected and avoided. The right way in such matters is a high way, and offers itself at once to the observation of the traveller, without the need of excuses and reasonings to reconcile his conscience to walk in it. A man's judgment in matters of intellect or expediency may be improved by revision, and the last decision be the best; but he who tam-

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pers with his conscience in a case where the heart reasons, is sure to make the worse appear the better reason, and to substitute, at last, inclination for duty.

5. To some amusements we are inclined from education and habit, or are attracted to them by solid ties or interest. These should be scrutinized with a jealous eye, and a heart of unfaltering honesty. The influence of parental example and early education and habit is much more powerful than safe. It is not, of course, always wrong, but is never so infallibly right as to be implicitly relied on. The conduct and opinions of ministers is sometimes appealed to, as the opinion and conduct of good men. But if all, which some who are called ministers of Christ, approve and practice, were correct, the way to heaven could not be denominated straight or narrow. It is in this, as well as in respect to articles of faith; that the Christian should call no man master.

6. Those amusements are unsafe and sinful, concerning the lawfulness of which we stand in doubt. "Whatsoever is not of faith is sin." It is not enough that we do not certainly know a thing to be wrong, to authorise the doing of it. In cases of simple indulgence we are bound to be fully persuaded that the thing is lawful and right. No man might lawfully, as a matter of curiosity, venture into a cave abounding with serpents and vipers, merely because he certainly did not know that he should be bitten or stung to death. But the soul is more important than animal life, and the sting of sin is more dreadful than the poison of asps. This single maxim, of never entering upon courses of conduct with a wavering conscience concerning their rectitude, would sweep from the churches a host of cases of doubtful disputation. It is acting without full persuasion, and against doubts and fears, that creates almost all the lax Christian conduct in the world.

7. Once more. Amusements which are regarded by the world as inconsistent with the proprieties of the Christian profession cannot be indulged in without sin, because they give offence, and being unnecessary, it is evil to that man who eateth with offence. Those who are not themselves pious, understand, theoretically the nature and practical results of religion, and commonly their opinion on these subjects, is in close accordance with that of the most spiritual and devout. The world may allure us, and affect to think it strange that we go not with them; but if we comply, they know that we have done wrong, and despise us for our flexibility. Always they feel as if they had gained a victory when the scruples of a professor are overcome, and he is prevailed on to conform. A note of exultation is raised, a thrill of joy is felt when the Christian is beheld coming down from his holy eminence and entering the circle of pleasure.

ble sin. Some Christians have covered their undue love of pleasure under the pretext of doing good to the world by mingling with them in their *innocent* amusements. They would conciliate and win over the world to religion by letting them see how far from *superstition* a Christian can be, and how little self-denial Christianity demands. But in all such experiments the conversions take place *on the wrong side*; the adventurous Christian is converted to the world, but the concessions are never reciprocated. They are willing we should attend their balls, but the dancing Christian will not in return be able to bring them to his prayer-meeting, nor will he long attend it himself. The only way to bring the world over to Christ is, not to approximate so near to them as to justify the inference that there is no difference between saint and sinner, but to maintain a ground of such elevation and purity as shall make the difference between him that feareth God, and him that feareth him not, great and alarming.

The necessity for brevity requires us to bring this letter to a close. Less has been said doubtless on this subject than the importance of it demands; but enough, it is hoped, has been advanced to afford some safe, practical rules of discrimination between what is right and wrong, safe and dangerous in our practical Christian course.

If we associate, in our moments of relaxation with the wise and good, and shun those amusements which the spirit of the world has dictated for its own gratification. If we obey the first dictates of conscience, without equivocation and consultation with the reasonings of the heart; if we call no man master but Christ, and trust, implicitly to no example but his; if we avoid all cases of doubtful propriety and practice only what we are fully persuaded is right; if we shun those approximations to the world, for which the world itself despises us; if we do these things we shall escape, probably, both the beginning and consummation of evil, and commence and hold on a course which shall shine more and more to the perfect day.

Should any further guidance be needed we would say: Maintain habitually a devout and spiritual frame of mind, and search the Scriptures daily for direction. In respect to all that is practical the Word of God is a singularly plain book which we may all read, and cannot read habitually without definite practical knowledge. Besides which, it will so imbue the mind, form the taste and regulate the affections as to render the pleasures of sin vapid, while wisdom's ways will become pleasant, and all her paths peace.

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

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think on these things." "And the God of peace himself sanctify you wholly. And may your spirit and soul and body be preserved whole without blame unto the coming of our Lord Jesus Christ." AMEN.

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## CONSTITUTION.

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ARTICLE I.—This Association shall be called the "Haldimand Regular Baptist Association."

ARTICLE II.—This Association shall be composed of such churches only as embrace, in substance, the following doctrines:—The being and unity of God; the existence of three equal persons in the Godhead; Divine Inspiration of the Old and New Testaments, as the complete and infallible rule of faith and practice; the depravity and just condemnation of all mankind by the fall of our first parents; Election of grace according to the foreknowledge of God; the proper divinity of our Lord Jesus Christ; the all-sufficiency of His atonement through which believers are freely justified by grace; the necessity of the influence of the Holy Spirit in regeneration; perseverance of the Saints; Believers' baptism by immersion only; the Lord's Supper, a privilege peculiar to baptized believers regularly admitted into fellowship in our churches; the resurrection of the body and general judgment; the final happiness of the saints, and misery of the wicked alike interminable; the obligation of every intelligent creature to love God supremely—to believe what God says, and to practice what God commands, and the religious observance of the first day of the week.

ARTICLE III.—The object of this Association shall be to promote, by correspondence and personal intercourse, unity of faith and practice, fellowship, cordiality of feeling, and union of effort in promoting the interests of the churches, and the furtherance of the cause of Christ throughout the world.

ARTICLE IV.—This Association shall recognize the power and independence of the churches, and in no case exercise any authority or jurisdiction over them. Nevertheless, it shall have power to drop from its connection any church which, in the opinion of the Association, may have essentially departed from the faith, either in principle or practice, and to exclude from a seat in its meetings, any minister or delegate, who is manifestly corrupt either in theory or practice; and facts in either case may be ascertained in any way not inconsistent with the rules of the Gospel.

ARTICLE V.—The meetings of this Association shall be held annually, on the last Thursday in June, at 2 o'clock, p.m., by their representatives, which are not to exceed five from each church, at such places as the Association shall appoint.

ARTICLE VI.—The churches composing this Association are required to send letters to all its meetings, addressed to the Association, expressing the names of their messengers, the state of the churches, and their alterations and present numbers.

ARTICLE VII.—Churches shall be received into this Association by letter, setting forth their desire to be admitted, their faith, order, and willingness to conform to the rules of this Association; and, on satisfaction and reception, the Moderator shall give the Messenger the right hand of fellowship.

ARTICLE VIII.—Any church connected with this Association that shall neglect to make an annual report at its meetings, for two successive years, shall be visited by a Committee of this Association to inquire into the cause; and if the same neglect be repeated the third year, they shall be dropped from the Minutes.

## BY-LAWS.

- 1st. It shall be the duty of the Minister who preaches the Introductory Sermon, to call the Association to order, when a Moderator and Clerk shall be nominated and elected by vote.
- 2nd. After the choice of Moderator and Clerk, the following Committees shall be appointed, viz:—On Arrangements, on Circular Letter, on Resolutions, on Business; each to consist of three members, and the last-named Committee to be appointed by the Moderator, subject to the approval of the Association.
- 3rd. The letters of the churches shall be read, then the other business, as it may be presented.
- 4th. Visiting brethren from other Associations, and agents of denominational societies may next be invited to a seat, and may move, second, and debate on all subjects, but vote on none.
- 5th. Every speaker shall rise and address the Moderator, and shall have the liberty of moving or seconding any motion, or of speaking on any subject regularly laid before the body without any interruption, except he depart from the subject, or some explanation be necessary to a right understanding of it.
- 6th. The Moderator shall have the same right to speak as any other member, provided the chair be filled.
- 7th. No subject shall be discussed until seconded; if not seconded it shall be considered as lost.
- 8th. No one shall speak more than twice on the same subject, without special leave from the Moderator.
- 9th. All personal reflections shall be particularly avoided in the deliberations of this body.
- 10th. In the time of session, all private conversation shall be dispensed with, and undivided attention shall be given to the business of the Association.
- 11th. Meetings shall be opened and closed with prayer.
- 12th. All questions of order shall be decided by the Moderator.
- 13th. These By-Laws shall be read distinctly from the chair immediately after the election of the officers of each session.
- 14th. A Corresponding Secretary shall be elected once in four years, whose duty it shall be to receive and preserve its papers.
- 15th. Any of the Articles or By-Laws, (excepting Article second of the Constitution,) may be altered at any meeting of the Association, by the vote of two-thirds of its members.

STATISTICAL TABLE.

NAMES OF CHURCHES	Increase.			Decrease.			Total Members.	Missionary Con-vention.	Ministerial Educa-tion.	Gospel at Home.	French Mission.	Superannuated Society.	Sunday School Fund.	Minutes.	Other purposes.	Total.									
	Baptism.	By Letter.	Experience.	By Letter.	Dropped.	Death.											Exclusion.								
Alexander Street, Toronto.	10	10	3	2	5	1	110	\$ 55.00	\$ 35.00	\$ 166.00	\$ C.				\$ 120.00	\$ C.	2065 75								
Bond Street, Toronto.	2	5	3	1	5	3	22	18 80	37 80	105 60	\$ C.				3 50	\$ C.	2065 75								
Clarendon.	12	10	8	9	14	4	387	300 00	372 80	2400 00	\$ C.				152 00	\$ C.	4385 00								
2nd Cranham.	10	1	1	6	4	4	87	20 00	11 00	375 00	\$ C.				110 00	\$ C.	4385 00								
Fenelon Falls.		2	1							300 00	\$ C.				425 75	\$ C.	29 00								
Hardham.		4	1		6	7	132	25 00	10 00	832 00	\$ C.				3 00	\$ C.	855 00								
Janist.		2	1		2	1	16	22 00	3 00	23 00	\$ C.				2 00	\$ C.	133 00								
2nd Kings.		7	2		2	1	30	21 00	5 50	43 00	\$ C.				1 00	\$ C.	71 70								
1st Kings.		2	2		1	1	27	14 00	3 10	82 00	\$ C.				1 00	\$ C.	45 00								
Marilla.		1	1		1	1	4	11 00	3 00	250 00	\$ C.				5 00	\$ C.	258 10								
1st Markham.		12	1		2	1	68	14 00	150 00	150 00	\$ C.				1 00	\$ C.	361 00								
2nd Markham.		26	5		4	2	59	20 00	389 00	389 00	\$ C.				1 00	\$ C.	361 00								
Majorville.		1	4		1	1	16	20 00	206 00	206 00	\$ C.				1 00	\$ C.	159 50								
Port Hope.		1	4		8	11	23	11 00	57 25	29 25	\$ C.				75 00	\$ C.	179 50								
Queen Street, Toronto.		12	2		4	1	161	57 25	29 25	941 40	\$ C.				70 00	\$ C.	478 50								
Seymour.		24	3		1	1	61	15 00	258 00	400 00	\$ C.				30 00	\$ C.	378 50								
Striding.					4	1	6			258 00	\$ C.				50 00	\$ C.	21 00								
Whitby.		1			2	2	45	20 50	380 00	380 00	\$ C.				1 50	\$ C.	29 50								
Total Churches.	21	120	45	15	65	32	1349	766	05	469	63	5675	00	177	60	12	00	780	99	28	50	3095	57	13325	35

The following Churches, viz: Bell Ewart, Brock, 1st Cranham, Gwillimbury, King, 1st Sydney, Toftand, and Uxbridge did not send statistics; but, according to last year's report, their total numbers were 290, which, added to 1949, the number reported this year, would show the aggregate membership of the association to be 1579, deduct from this 1518, the numbers last year, and the result shows an increase during the past year of 61 members.

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### STATISTICAL TABLE OF SABBATH SCHOOLS.

NAMES OF SCHOOLS.	No. of Scholars.	Average Attendance.	Infant Classes.	Senior Classes.	Joined Ch. from School.	Books in Library.	Copies of Papers taken.	No. of Teachers.
Alexander Street, Toronto.	230	167	2	..	4	400	275	35
Bond Street, Toronto .....	392	280	2	2	4	900	300	45
Claremont .....	65	40	6	1	2	150	....	9
Cramahe, Second.....	35	20	3	2	..	140	....	7
Haldimand .....	132	80	2	11	2	300	50	16
Lindsay .....	120	80	3	6	6	300	30	11
Markham, Second .....	70	50	..	..	4	130	....	10
Majorville .....	127	80	2	8	10	225	....	12
Pickering .....	68	50	2	5	..	100	....	8
Port Hope.....	225	150	1	14	7	500	500	18
Port Perry .....	70	54	1	7	9	260	60	10
Queen Street, Toronto ....	40	25	2	5	..	590	28	7
Whitby .....	48	34	2	3	..	600	40	6
<b>Total .....</b>	<b>1622</b>	<b>1110</b>	<b>28</b>	<b>64</b>	<b>48</b>	<b>4603</b>	<b>1283</b>	<b>194</b>

TO H

ADDITIONS.  
 DECREASE.  
 AMOUNTS RAISED.

• No.  
N. B.  
form. o

# ANNUAL REPORT

TO HALDIMAND R. B. ASSOCIATION, OF CHURCH ITEMS FOR THE  
YEAR ENDING JUNE —, 186—.

No. of Teachers.  
  
35  
  
45  
  
9  
  
7  
  
16  
  
11  
  
10  
  
12  
  
8  
  
18  
  
10  
  
7  
  
6  
  
94

	NAME OF CHURCH.	NAME OF CLERK & P. O.
<b>ADDITIONS</b>	Baptism.	<b>MESSENGERS.</b>
	By Letter.	
	By Experience.	
	Restored.	
<b>DECREASE</b>	By Letter.	REV .....
	Dropped.	.....
	Death.	.....
	Exclusion.	.....
	In actual communion in last three months.	.....
	Total of Members.	.....
<b>AMOUNTS RAISED.</b>	Missionary Convention.	<b>SABBATH SCHOOL ITEMS.*</b>
	Min. Education Society.	
	For Gospel at Home.	No. of Scholars.
	French Mission.	Average Attendance.
	Superannuated Fund.	Infant Classes.
	Sabbath School Fund.	Senior Classes.
	For Minutes.	Joined Church from School.
	Other Purposes.	Books in Library.
	Church Edifice Fund.	Copies of Papers taken.
	Foreign Missions.	No. of Teachers and other <sup>s</sup> engaged.
	Total.	

\* No notice to be taken of Union Schools.  
N. B.—Churches are expected to furnish correct Reports according to the above form, or letters will be returned for correction.

