

**MINUTES**

OF THE

**NEW-BRUNSWICK**

**BAPTIST ASSOCIATION,**

HELD AT

**WATERBURY,**

25. The Messengers of the several Churches having taken their seats, **the 18th JULY**

**1829.**

- 34. Voted that **Brother Thomas Baker**, of Saint John, take a seat with us at this Association.
- 35. Met at  $\frac{1}{2}$  past 2 o'clock, agreeably to appointment. After Prayer by the Moderator.
- 36. Read the letters from the several Churches.

**SAINT JOHN:**

The following were the names of the present state of our Churches. The names of Ordained Ministers are in small caps. The names of Elders are in italics. The names of Deacons, whose names are marked with a star, are those of Churches from which we had no information at the session, and designated thus (D). Such as have no Pastor, by a dash.

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MINUTES

**MINUTES, &c.**

**WEDNESDAY, JULY 8, 1829.**

1st. Elder **WILLIAM SEARS**, of **Dorchester**, who was appointed to preach the Introductory Sermon, and Elder **JAMES WALLACE**, of **Hillsborough**, who was appointed in case of failure, not having arrived, it was the prevailing wish of the Association that Elder **JOSEPH CRANDALL**, of **Salisbury**, should preach the Introductory Sermon, which he accordingly did, at 10 o'clock in the morning, from **Hebrews vi. 17, 18**, "Wherein God willing more abundantly," &c. &c.—The Sermon throughout was truly appropriate, and at the close a Collection was taken for the *Baptist Domestic Missionary Society of New-Brunswick*, amounting to **£9 8 3**.

2d. The Messengers of the several Churches having taken their seats, chose:

- Elder **JOHN MARSTERS**, *Moderator*,
- Brother **JAMES HOLMAN**, *Clerk*,
- Brother **THOMAS BLACK**, *Assistant Clerk*.

3d. Voted that Brother **HENRY BLAKSLEE**, of **Saint John**, take a seat with us at this Association.—Adjourned until  $\frac{1}{2}$  past 2 o'clock.

4th. Met at  $\frac{1}{2}$  past 2 o'clock, agreeably to appointment After Prayer by the Moderator,

5th. Read the Letters from the several Churches.



N. B.—The following Table exhibits the present state of our Churches. The names of Ordained Ministers are in **SMALL CAPITALS**: those of Licensed Ministers in *Italics*. Ministers, whose names are thus marked (\*) were not present. Churches from which we had no information at this Session, are designated thus (†). Such as have no Pastor, by a dash —.

**ACCOUNT**

**CHURCH**

Fredericton,

Canning, . . .

Saint John, . . .

†Prince William,

†1st Wakefield,

Norton,

†Nashwalk,

Salisbury, . . .

†Sackville,

Miramichi,

†Madamkissway,

†Douglas,

†Oromocto,

†Saint George,

†Hillsborough,

†2d Wakefield,

†Woodstock,

New Canaan,

†Hopewell,

Cardigan, . . .

Springfield, . . .

Saint Martins,

†1st Hampton,

ACCOUNT OF THE CHURCHES.		Added.	Removed	Dismissed by letters of commendation.	Excluded	Died	Total Number of Members.
CHURCHES.	MESSENGERS.	By Baptism	By Letter	Restored			
Frederickton, . . .	DAVID HARRIS, Jarvis Ring, Amasa Coy, Aaron Hartt, W. S. Estey, Samuel Curry, JOHN MARSTERS, BENJAMIN COY, David Curry, William Allerton, Thomas Turney, John Estabrooks, Joseph Hoben, John Curry, Jarvis Estabrooks, FRED. W. MILES, Saint John, . . .	2	3	1			57
Canning, . . . . .	Thomas Turney, John Estabrooks, Joseph Hoben, John Curry, Jarvis Estabrooks, FRED. W. MILES, Joshua Bunting, James Holman,	1		1			126
Prince William, . .	_____						46
1st Wakefield, . . .	_____						28
Norton, . . . . .	FRANCIS PICKLE, David Jones,						37
†Nashwalk, . . . . .	_____						31
Salisbury, . . . . .	JOSEPH CRANTAL,			3	2		90
†Sackville, . . . . .	_____						60
Miramichi, . . . . .	JAMES TOZER,	2			7	9	80
†Madamkaway, . . .	_____						23
†Douglas, . . . . .	_____						18
†Oromocto, . . . . .	_____						27
†Saint George, . . .	_____						14
†Hillsborough, . . .	_____						65
†2d Wakefield, . . .	_____						12
†Woodstock, . . . . .	_____						15
New Canaan, . . . . .	_____						46
†Hopewell, . . . . .	_____				2		67
Cardigan, . . . . .	_____						41
Springfield, . . . . .	James E. Davis, Peter Spragg, Jesse Gillis,	1	8		3		43
Saint Martins, . . .	David Crandal, David Vaughan, Thomas Black,	2	23				119
†1st Hampton, . . . .	_____						16

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ACCOUNT OF THE CHURCHES.

CHURCHES.	MESSENGERS.	Added.			Removed of commendation.	Excluded by letters	Died	Total Number of Members.		
		Restored	By Letter	By Baptism						
2d Hampton, . . .	{ Ammon Fowler, William Grant, BENJAMIN COY,			1		3	38			
Wickham, . . .	{ E. Briggs, J. C. Skinner,						25			
Sussex Vale, . . .	TITUS STONE, . . .			1			15			
Dorchester, . . .				4			21			
Rushagaunish, . .	{ Israel Smith, Thomas Boulton, Frederick Phillips }			8		3	31			
†Buctouche, . . .							23			
Moncton, . . .	{ Thomas Prince, John Horsman, }	4		27			61			
Ludlow, (Miramichi)	Robert Wasson, . .						22			
		3	9	103	23	19	19	13	14	14

N. B.—The last named Church was added this Session.

6th. Read Letters from the Fredericton and Saint John Female Mite Societies; also from the Salisbury, Rushagaunish, and Canning Missionary Societies, enclosing Subscriptions for the year.\*

7th. Voted that the following Brethren be appointed a Committee to inspect the Circular Letter prepared by Elder DAVID HARRIS—viz. Brethren J. CRANDAL, F. W. MILES, J. MARSTERS, B. COY, and TITUS STONE.

8th. Voted, that the Domestic Missionary business be taken up to-morrow morning.

9th. Voted, that the Missionary Board continue, as appointed at the last Association.

10th. Adjourned till 10 o'clock to-morrow morning.

\* The sums received by the Treasurer from the Female Mite and Missionary Societies, are duly acknowledged. See account at the close of the Minutes.

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At 6 o'clock in the evening, Brother **BILL** preached an appropriate discourse from "Preach the Word."

THURSDAY, JULY 9.

Prayer Meeting at 5 o'clock in the morning.

At 10 o'clock, Brother **F. W. MILES** preached from Psalm 8th, and 4th verse—"Lord, what is man, that thou art mindful of him?" Collection at the close, for Missionary purposes, amounted to £4 8 4.

11th. After Singing, and Prayer by the Moderator, attended to business.

12th. Voted, to accept the Circular Letter, prepared by Elder **DAVID HARRIS**.

13th. Voted, that Brother **JAMES HOLMAN** be requested to draw up the Corresponding Letter, as Brother **GILBERT SPURR**, who was appointed at the last Association to that duty, has not attended to it.

14th. Voted, that Correspondence be continued with Sister Associations in the State of Maine and Nova-Scotia, though from the former neither Messengers nor Minutes were received.

15th. Appointed Brother **F. W. MILES**, Messenger to Sister Associations in the State of Maine, and that Ten Pounds be given him to defray his travelling expences.

16th. Appointed Brother **FRANCIS PICKLE**, Messenger to Sister Association in Nova-Scotia, and that Four Pounds Five Shillings be given him to defray his expences; and Brother **TITUS STONE**, in case of failure.

17th. Voted, that the Association be held the third Monday after the 20th of June, next year, at Norton.

18th. Voted, that Elder **JOSEPH CRANDAL** preach the Introductory Sermon; and Brother **J. MARSTERS**, in case of failure. That Brother **MILES** write the Cir-

Total Number of Members.	Died	Excluded	Dismissed by letters of commendation
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19th. Voted, that Brethren CRANDAL, HARRIS, MARS-TERS, and MILES, be a Committee to prepare Rules for conducting the business of the Associations.

20th. That this Association gratefully acknowledge the exertions of the Female Mite Societies throughout the Province.

21st. That Brother MILES and HOLMAN superintend the printing of the Minutes, and the number of copies to be printed to be left to their discretion.

22d. Voted, that a Day of Fasting and Prayer be continued as heretofore; as also the Monthly Missionary Prayer Meetings.

23d. That this Association, deeply impressed with gratitude to God, for the blessings we enjoy in a preached Gospel, would most earnestly request the Churches to unite in systematic exertion for its extension throughout the Province, and the world at large.

24th. That this Association views with regret the want of information from many of the Churches; that in order to see and enquire into their state, the Missionary Board be requested to appoint a proper person to visit them, and set in order things that are wanting, and to endeavour to bring them into an active, united, and zealous co-operation with the other Churches, for the welfare and promotion of the cause of the REDEEMER.

25th. That this Association gratefully acknowledges the very kind and hospitable manner the Ministers and Messengers of the several Churches have been entertained at Waterbury, during the present Session.

Voted, that the Association be held the third Monday after the 20th of June, next year, at Norton.

18th. Voted, that Elder JOSEPH CRANDAL preside in introductory harmony; and Brother J. MARSERS, in case of absence. That Brother SMITH write the Cr-

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## CIRCULAR LETTER.

THE NEW-BRUNSWICK BAPTIST ASSOCIATION, convened at Waterbury, in the Parish of Canning, July 8th, 1829, send Christian Salutation to the respective Churches they represent :

DEARLY BELOVED IN THE LORD :

Through the tender mercies of our ever bountiful Father, we are once more permitted to assemble together, for the purpose of expressing our ardent gratitude and unfeigned thanksgiving to Him for the many mercies and blessings which we have enjoyed during the last year, and uniting our endeavours for the advancement of the Redeemer's kingdom in this Province, and the promotion of his glory among our fellow-beings. And being firmly persuaded that nothing will so effectually accomplish these objects as a clear and scriptural exhibition of the *Glorious Gospel of the Blessed God*, we have selected this as the most suitable subject for our ANNUAL ADDRESS.

The word GOSPEL signifies Good News, and is applied in the Holy Scriptures to every part of the revealed will of JEHOVAH, respecting the salvation of his Church. It is a revelation of love and mercy from the King of kings to his rebellious subjects ; and, " if we were called upon to give a brief and general description of it, we might say, it is the joyful proclamation from heaven of the redemption of sinners of the human race by Jesus Christ, accomplished in such a manner as to redound to the glory of all the perfections of Jehovah. We might represent it as a dispensation of Grace, proceeding from the free unmerited love of God in Christ Jesus, *whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time, his righteousness ; that he might be just and the justifier of him who believeth in Jesus,* Rom. iii. 25, 26. As a dispensation of happiness, bestowing upon lost perishing sinners, peace, joy and salvation. And a dispensation of holiness, delivering them who believe from the power of sin, purifying their affections, and restoring them to the image of God, lost by the fall. This is clearly pointed out by Paul—When writing to Titus, he says, *For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present evil world ;*" Tit. ii. 11, 12. In a word, the Gospel comprehends every thing which is revealed in the Holy Scriptures respecting the perfections and persons of the adorable Trinity, the different offices they sustain in the economy of redemption, and the sanctification of the Church of God, which he purchased with his own blood.

I. It gives us a most exalted view of the Divine perfections. We behold indeed some traces of them in the wonderful works of our

great Creator. The pure, spotless and magnificent heavens—the sun, moon and stars, which he ordained—and the beautiful prospects which our world, even in its fallen state, presents to our view: all proclaim the majesty and power, the holiness and purity of Jehovah; whilst the revolving seasons, the regular succession of day and night, and the unchanging order of his works, make manifest the unchangeableness of his love. But these delightful attributes of the Deity are much more illustriously displayed in the glorious Gospel of the blessed God; and therefore this forms the most exalted and favourite theme even of the adoration of Angels, who sing, *Glory to God in the highest, on earth peace, good will towards men*; and who are filled with such admiration and astonishment in contemplating the Divine perfections as they are displayed in the wonderful scheme of redemption, that they cease not crying one to another, with the most profound reverence and deepest humility, *Holy, holy, holy, is the Lord of Hosts! the whole earth is full of thy Glory*. Such too is the effect produced on the mind of the true Christian by the contemplation of the attributes of God, as they harmonize in the salvation of sinners. His sovereignty excites submission; his power and justice promote fear; his holiness, humility and purity; his goodness, a ground of hope; his love excites joy; the obscurity of his providence requires patience; his faithfulness excites our confidence.

II. The Trinity of Persons in the Godhead. It is a fundamental axiom of all true Religion, founded upon the unerring standard of Truth, *that the Lord our God is our Lord*. But, though this doctrine is inviolably maintained by the inspired penmen, they are no less careful to assert a plurality of persons in the Godhead. *There are Three that bear record in heaven, the Father, the Word, and the Spirit, and these Three are One*. In the general doxology of the Apostles, *the Grace of our Lord Jesus Christ, and the Love of God the Father, and the Communion of the Holy Ghost be with you all*, the same important truth is plainly expressed. And our blessed Lord in his last commission to his disciples, commanded them to *baptize in the name of the Father, and of the Son, and of the Holy Ghost*. “Now if the Son of God were not God the Son, if the Spirit of God were not God the Spirit, the administration of Baptism in their name would be an act of the highest profaneness and idolatry.” If therefore a distinct personality, ageancy, and divine perfection, be in scripture ascribed to the Father, to the Son, and to the Holy Spirit, as they certainly are; the glorious doctrine of a Trinity of Persons in the unity of the divine nature, is unanswerably proved. And it is a doctrine of the utmost importance to the Church of God: It is the ground of all their hopes: It is the foundation on which the noble edifice of Christianity is erected: And the fountain which affords the streams of grace and consolation to the Church militant on earth, and rivers of pleasure for evermore to the Church triumphant in Heaven. But the importance of this truth will more fully appear if we consider, in the

III. place—*The Economy of Redemption or Salvation*. But who is sufficient for these things? What pen of Angel or Archangel can

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unfold it? Here the overwhelming blaze of all Jehovah's attributes and perfections in his Trinity of persons, bursts upon the astonished view, and compels us to exclaim, "*Oh the depth of the riches, both of the wisdom and knowledge of God; his ways are past finding out!*" But before we give the outline (for we must be brief) of this glorious Economy, it will tend to illustrate the manifold wisdom, the boundless compassion of our Triune God, if we just glance at man in his primeval state of innocence and purity, and man in his present sinful, wretched, miserable condition. Man, an animal the most noble, a piece of workmanship the most exquisite, a creature capable of the most exalted conceptions and destined for the most wonderful displays of Deity, was the last of all Jehovah's works. In the image of his Creator was he formed; adorned with every grace and virtue and perfection that humanity could admit: perfectly pure, perfectly wise, perfectly happy—his soul illuminated with emanations of Divine light—the eyes of his understanding, not yet blinded by sin, were continually feasting upon the uncreated glories, beauties, and perfections of his Creator. His will was a transcript of the Deity's, and he delighted in communion with the Father of lights. Such was our federal head; but such he continued not. Psl. XLIX. 12. & Eccles. xvii. 29.—The covenant of works, the fulfilment of which would have kept him and all mankind in this most delightful state, our first parent broke. And then, alas! *how did the gold become dim, how was the most fine gold changed—the crown indeed fell from his head.* By the breach of this covenant, he ruined himself and all his posterity. The whole universe was now deranged. All nature felt the shock. Sin, misery, and anarchy, with all their progeny, were introduced into the works of God. Adam then became what man now is, a rebel, a traitor, a hell-deserving wretch—his heart containing the seeds of every crime that blackens the annals of humanity. Such is the present awful, miserable, wretched condition of man. When we seriously reflect upon this—when we think upon the magnitude, the number, the baneful malignity and dismally tremendous consequences of sin; nothing sounds so delightfully in our ears, nor awakens in our hearts such melodious strains of adoring gratitude as "*The Economy of Redemption.*"

Let us, therefore, contemplate this wonderful Economy, in its rise, progress, and consummation. Whence is it? What is the source whence it emanates? Did it spring from the wisdom, from the power, or from the will of man? No, Brethren, salvation is not, either wholly, or in any sense whatever, of any creature. Psl. cxv. 1. XLIX. 7. & Rom. ix. 16. It is altogether exclusively of Jehovah. The self-existent, the uncreated Three, Father, Son, Holy Ghost, in covenant, are the glorious source. Before the existence of men or angels; when Jehovah in his Trinity of Persons was ineffably happy, in the enjoyment of his own perfections and eternally independent glories; even from everlasting, he *immutably determined* to create an innumerable multitude of human beings, and to raise from among them untold millions to enjoy in his presence the fullness of joy forever. The Divine Father, by an act of his sovereign love, chose in

his Son, whomsoever he would. He wrote their names in the Lamb's book of life—the Lamb slain from before the foundation of the world. *He blessed them with all spiritual blessing in Christ Jesus.* Ephes. i. 3. 4. In these acts of Divine sovereignty and love, the Son and Holy Ghost concurred. And in foresight of the awful fall of Adam, and of the consequent ruin, sin, and misery of all his posterity, the Triune Jehovah entered into covenant engagements, confirmed by oath, to deliver by their power, wisdom, and grace, all the chosen, and to bring them into a state of blessedness infinitely superior to that enjoyed under the first covenant. But this plan, so glorious in itself, and so replete with happiness to the objects of Jehovah's love, must be executed, so as that all the Divine perfections will harmonize, and all the attributes of Deity appear untarnished; yea, shine forth the most transcendantly, before men and angels. In order to this, the sacred Three assumed distinct offices, to perform which they bound themselves by oath. God the Father, as we hinted above, chose the Church in Christ, and gave her for his bride, his spouse, his body, his members. God the Son, the second person in the ever adorable Trinity, accepted the gift of the Divine Father. Although in the boundlessness of his foreknowledge, he saw the dreadful state of ruin, guilt, and degradation to which mankind would sink by the fall—although he saw the unutterable sufferings and afflictions to which he would be subjected on account of his people—although he saw that he would, at an after period, have to leave the glories, the happiness of heaven, to assume into union with himself the nature of sinners, to veil Divinity in humanity. Yet, even in foresight of all this, so great was his love to his people, that he became their surety. He engaged in the everlasting covenant for every individual of his Elect. He engaged to become their kinsman Redeemer, to become flesh, to fulfil the law which they had violated, to pay the debt they had contracted, to work out and bring in an everlasting righteousness, a glorious robe without spot or wrinkle for a covering to their naked souls, to open, by the shedding of his own most precious blood, a fountain in which they would be washed from all their guilt, stains and pollution; in a word, to be and do whatever would be necessary for their eternal salvation. Accordingly, in the fulness of time our most glorious Christ appeared in our sinful, ruined, wretched world, to accomplish his covenant engagements. *He took upon him the form of a servant, and became obedient unto death, even the death of the cross. By this one sacrifice of himself he has forever perfected them who are sanctified,* and has completely put away the sin, yea the countless millions of sins of which his chosen are or will be guilty. It was at that crisis of tremendous importance—when our elder Brother, our Surety, hung upon Calvary's summit—when the flaming sword of divine justice smote the Shepherd that the Sheep might go free—it was then He exclaimed, *It is finished.* Hallelujah. That the scriptures might be fulfilled, He must be laid in the grave; He must combat the last enemy in his own territories.—Listen what triumphant language is that! *I will ransom them from the power of the grave. Oh grave I will be thy destruction—Oh Death I will be thy*

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*plague, Hos. xiii. 14.* This promise has been fulfilled. Death has lost its sting, and the king of terrors has become the messenger of peace. The grave then received a long perfume. On the third day he arose for our justification. He ascended up on high, and took possession of his mediatorial throne, where he is now superintending the concerns of his blood-bought family, and where he must reign till he has gathered in his chosen and made his enemies his footstool. He has entered in within the vail as our forerunner, priest, and advocate to intercede for us and plead our cause; and having received of the Father the promise of the Holy Ghost, He sheds him down abundantly upon his people.

This brings us to contemplate briefly the office and work of God the Holy Ghost, the third person in the adorable Trinity. He is equally concerned in the glorious economy of Redemption. God the Father chose: God the Son engaged to redeem: God the Holy Ghost undertook to apply this redemption to every elect sinner, at the time appointed in the everlasting covenant. Sent by the Father and the Son, the divine Spirit commences his glorious work in the vessels of mercy, *By convincing them of sin and misery, enlightening their minds in the knowledge of Christ and renewing their wills, he doth persuade and enable them to embrace Jesus Christ, freely offered to them in the Gospel.* This mighty work is called a new creation. They are created anew in Christ Jesus to good works. From this period they begin to live a new life, a life of faith, a life of holy obedience, *walking in the ordinances and commandments of the Lord blameless.* The Holy Spirit delivers them from the love, the power, the dominion of sin, and introduces them into the glorious liberty of the children of God, and into that blessed and happy state of eternal communion with a Triune JEHOVAH, to which they were destined before the foundation of the world. He sets them apart as his temples. He dwells in them, and becomes their guide and their comforter. He takes of the things of Jesus and unfolds them to their souls. He discovers to them the beauties, the glories, the perfections, the excellencies of Immanuel, and enables them *by beholding as in a glass the glory of God, to grow up into the same image from glory to glory,* showing that they have been with Jesus by their *whole* life and conduct. And when their souls, thus prepared, leave their houses of clay, they are raised by the Holy Trinity to the heavens, to be *for ever with the Lord.* There, perfectly free from sin, they rest undisturbed, in the bosom of eternal love. But here we must leave them, for *eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what God hath laid up for them that love him.* To this state of ineffable bliss, the Holy Ghost conducts every soul whom the Father chose, and the Son Redeemed. Not one is wanting of all the blood bought through; and when the last redeemed vessel of mercy is brought home, then comes the end; the trumpet sounds; the dead arise; this mortal puts on immortality, and is re-united to its glorified partner. There while eternal ages roll along, the ransomed Church of God will still be increasing in happiness and bliss! Then will the Son deliver up his mediatorial kingdom to the Father, and God will be all in all. *Even so come Lord Jesus, come quickly!*

*Archdeacon James*

**CORRESPONDING LETTER.**

*«««««»»»»»*  
**The NEW-BRUNSWICK BAPTIST Association to Sister Associations with whom they correspond.**

**DEAR BRETHREN :**

With pleasure we address you on this return of our Association; and though in the administration of Divine Providence we have been disappointed in not having the pleasure of an interview with your Messengers from the United States; yet we no less feel a cordial interest in the wide extension of our dear Redeemer's kingdom. From our inmost souls we pray the Lord to bless abundantly your work and labour of love, in preaching and teaching the things concerning the kingdom of God.

With many of our churches, the state of religion is low, and the cause of God in a languishing condition. They are hanging their harps upon the willows: yet we trust exertions will be used to endeavour, under the blessing of God, to invigorate these little hills of Zion scattered up and down in this wilderness country. The great cause of depression in all, or most of the churches where the state of Religion is thus low, arises principally from the want of a close and intimate union to Christ, evidenced by a correct and holy deportment in life, and a constant looking to Jesus as the bright example and pattern of all believers. But there is also here, as well as with you, a manifest want of vigorous and systematic exertion on the part of Churches, in assisting towards supporting a constant or periodical supply of Ministerial labour.

But we trust the day is not far distant when the Churches will be aroused to a sense of duty in this respect, and the result will be the more extensive circulation of divine truth, the building up, confirming in the faith, and comforting the Churches.

We have had a most delightful Session this year. Much harmony, peace and love, have prevailed in all our consultations. Our preaching seasons, and seasons of prayer, have been marked with evident tokens of the Divine presence.

May the great Head of the Church ever bless you, and crown all your labours with success.

**JOHN MARSTERS, Moderator.**  
**JAMES HOLMAN, Clerk.**  
**THOMAS BLACK, Assistant Clerk.**

*Statement of Monies received by the Treasurer at the Association*—From the following Churches for Minute Money: Fredericton Church, £1; St. John, £1 11s. 10d; Rushagornish, £1 8 4; Salisbury, 10s.; Moncton, 10s.; Norton, 5s.; New Canaan, 15s. 11½d.; Hopewell, £1 1 3; Dorchester, 19s. 9d.; Oromocto, £1 3s. 9½d.; 1st Hampton, £1 10 5; 2d Hampton, 6s.; St. Martins, £1 1 10½; Springfield, 15s. 2d.; Miramichi, £1; Wickham, 8s. 1½d.; Sussex Vale, 5s.; Fredericton Female Mite Society, £3 0 6; Waterbury do. Missionary do., £3 3s. 9d.; Salisbury Female Missionary Society, £1 18 4; Rushagornish do. do. £3 12 9.—Two Collections at the Association, £14 6 7.