

**“The Sucksess of the Baptist denomenatsion In New Brunswick”: The Structure of Baptist Triumphalism in “The Memoirs of the Rev. Jarvis Ring, Baptist Minister”**

PHILIP G.A. GRIFFIN-ALLWOOD

---

By 1861, Baptists were the largest Protestant denomination in New Brunswick.<sup>1</sup> For the Reverend Jarvis Ring this numerical strength was a sign of “the Sucksess Of the Baptist denomenatsion In New Brunswick.”<sup>2</sup> Ring was one of the first converts to the Regular Baptists in New Brunswick and he, for a brief period following his baptism, served as an itinerant preacher. He was an active Regular Baptist layman serving on a number of denominational committees. Following his retirement he became a home missionary, serving as an agent for the Union Society. This led to his ordination and to pastoral service in New Brunswick and Nova Scotia.

Beginning in 1860, at eighty years of age, Jarvis Ring began to write his “Memoirs” of “the Rise Of the Baptist Cause.” The “Memoirs” were addressed to his children and intended to inspire them to continue, under God’s leadership, the Baptist triumph. It was a description of “an Age of Grat Events” in which “the light of Gods word is Braking forth in All parts of the word-.”<sup>3</sup> Its readers were encouraged to “labour for the Exsperance of the power of Religion in your Soles.”<sup>4</sup>

In writing his memoirs Ring described the threefold structure of Baptist triumphalism. It was marked by a Whitefieldian revivalism, expressed in an Edwardean evangelical Calvinist theology, and sustained by institutional structures that nurtured both the theology and revivalism.

***Whitefieldian Revivalism***

The revivalism of the Great Awakening, 1740-1765, divided into two types, the ordered revivalism of Jonathan Edwards and the enthusiastic conversionism of George Whitefield. Whitefieldian sermon delivery contained an emotional element, which was considered essential for successful preaching. The essential elements of the religious experience were “irresistible oration” and emotional response by the congregation. The success of Whitefieldian revivalism was marked by passionate conversion, accomplished in an emotive setting. Worship consisted of “*praying, and exhorting and singing Psalms, at the same Time, in the same House of Worship*” at services that lasted until midnight and beyond.<sup>5</sup> Jarvis Ring was born into a home and community in which Whitefieldian revivalism had profound influence.

Zebedee Ring, Jarvis’ father, and Hannah Estabrooks, his mother, the daughter of Elijah Estabrooks, the senior, were among the approximately 7,000 immigrants to Old Nova Scotia beginning in 1759. They were part of a group settled under the leadership of James Simonds in the Maugerville region of the St. John River.<sup>6</sup> Jarvis, their sixth child, was born in 1780.<sup>7</sup>

Zebedee Ring was listed among the rebels in the settlement.<sup>8</sup> The Maugerville rebels, under the leadership of Jonathan Eddy, unsuccessfully attacked Fort Cumberland in 1776 at the beginning of the American Revolution! War of Independence. Following their failure, the disillusioned rebels found the answer to their cultural liminality in the revival, led by Henry Alline, then affecting the Planter communities in Old Nova Scotia. On their arrival the settlers had organized one of the few Standing Order Congregationalist churches in Nova Scotia. Under Alline’s influence the church was reorganized as Separate Congregationalist. The covenant of the new church made explicit reference to the failed rebellion.<sup>9</sup>

The story of the Allinite revival, or Reformation as Ring preferred to call revivals,<sup>10</sup> was told in the community and shaped religious expectations. Ring noted that

I have heard My Parranc talk so much About him. I thought Sum times I Could Remember him, But the truth of that I !eve. his preaching was Suckseful In the Conversions of Many: My parrance Among the Rest, Mr. Elizah Estabrook, who Becom A preacher, Zebulon Esty, Esq., A Leding man, Mr. Samuel Hartt, who preched aconclely [occasionally].<sup>11</sup>

Alline affected Ring's parents for ". . . the Gospel he [Alline] preached Reached thair harts and Brought them to the foot of the Saviour. thair thay Received, after a deep Strugel, a hart of flesh for a hart Of Stone-"<sup>12</sup>

Following the Allinite revival a worshipping congregation met in the home of two of "Mr. Allins Convarts,"<sup>13</sup> Archelaus and Jerusha Newcomb Hammond. Together they led the meetings with the assistance of Elijah Estabrooks and others.<sup>14</sup> Their congregation appears to have been a Lower Sheffield branch of the Maugerville New Light Church. As a congregation they received visits from Sampson Colbart, the elder of the Saint John section of the Shelburne Baptist Church,<sup>15</sup> from the Manning brothers, Edward and James, Allinite preachers from the Annapolis Valley of Nova Scotia,<sup>16</sup> and from the Methodists William Black, John Black, John Mann, and Abraham Bishop.<sup>17</sup>

When the opening fires of the Second Great Awakening began, a Whitefieldian revival occurred in Lower Sheffield. From September to March 1793 "30 or 40 ware Convarted." Meetings were held day and night for "thair was But Jette! don, But to take care of the Cattel and Keep the fiers Agoing, for it was a Cold Reff Winter."<sup>18</sup> During the revival Jarvis Ring

. . . felt A littel incoregement to luck up to God with a differot feling that I Ever had Bef or. I U Iought the Lord would convart My Sole As he had don others. But this Sune left Me And I Becom More doughtful of it then Befor. I was so Miserabel that My Parrance wanted to Send for Doctor Seelley, But I would Not consent to that. (I was then in My 13 Year and large for A Boy of that Age and Almost A Man Among Men.)<sup>19</sup>

After a period of agitated turmoil and pressure to convert, Ring finally experienced that which he desired.

I New I was in Mr . E. Estabrooks house. it was crowded, full of pepel. thare was several came Ought and prased God. others crying for Marcy. I Remember in the After Noon thare was sum Bred and Milk Brought to me. I felt Rether composed. I thinck I tuck Sum. I was Setting on a Chist. I fell a serten feling com into My Mind such as I Never had felt Before. If I went to hell it should Be in Asking God to convert my sole. with this feling I went on my Knees By the Chest. the holy Spirrit of Christ then delevered My Sole. I was sune

amongst the Rest [of the) happy Soles with [as] loud A Voise as anney of them, with a sole filled with thankes and praise to My Redemer for his Redeming Marcey. In the forgivenss of My Sins I went hom, A Number with Me.<sup>20</sup>

Thus Ring joined the Whitefieldian revivalist community in Lower Sheffield. Services were continually held and Ring observed of one meeting that “the fier had Not Gon ought. The flame Sune Rose. we was All talking and prasing the Lord All Over the hous.”<sup>21</sup>

Shortly after Ring’s conversion, the Lower Sheffield congregation split into traditional revivalist and New Dispensationalist camps. The Hammonds with John Lune led the latter meetings in which they spoke in the “urmone tung.”<sup>22</sup> The Hammonds and Lunt were recognized as apostles and prophet and were expected to heal the sick and raise the dead. Incidents justified by the religious fervour included restraining a ship’s carpenter who wanted to leave their meeting, Lunt’s prophesising that there would be no winter,<sup>23</sup> and, finally, “liturgical sex,” which led to Hammond and Lunt’s arrest. The last activity led to the collapse of the movement.<sup>24</sup>

The Hammond Delusion, as Ring following revivalist nomenclature called it, led to care about conduct of worship by the orthodox Lower Sheffield congregation. But they still maintained Whitefieldian revivalism. Although a fear of excessive revivalism remained in the the community, the revivalist preachers James and Edward Marming were welcomed shortly afterwards with an accompanying “refermatsion.” The community also received visits by Methodists preachers.<sup>25</sup>

Ring enjoyed a brief period as revivalist preacher in 1801. Describing meetings in the Woodstock and Wakefield region Ring wrote,

. . . I continued holding metings threw the Nabourhood for two weeks. thair was a Number came ought, as it was then colled, and professed Con- vertsion and prased the *Lord* with All U1air Might. such metings in those Would Be colled Delutsion to the Gratest Exstent.<sup>26</sup>

Ring conducted his services in the Whitefieldian manner. At one of his meetings he noted that “A Grate Number Assembled. Thair was But littel for me to due, plenty of prechers, Male & Female.”<sup>27</sup>

Whitefieldian revivalism remained the normative expression of

revivalism for Ring. After his retirement as a tanner in 1844, he was licensed to preach and went on missionary tours for the Home Mission Board. As a preacher his expectation was that worship would be emotional and include congregational participation.<sup>28</sup> While he was serving the Bethel in Saint John “. . . the Metings was So Arraigned to Give A Number Of the Bretheren and Sisters to take A Part, which thay did. It Added Much to the Sucksess of the cause of Christ.”<sup>29</sup>

The last international revival which Ring experienced was the Union Prayer Meeting Revival, about which the comment above was made. Wherever he encountered it, he greeted it favorably, especially when it gave opportunity for women to participate?<sup>30</sup>

was at One Of those Prayer Metings, above mentsioned, when the Vesterey was well filled. 11 of the Sisters tuck a Part. Sum Spoke, others Prayed . . . Sister J.T. Smith Stud up, thow febel in Bodey, But strong in faith, with hir Sole filled with the love Of *GOD*. told what the blesed *SAVOUR* had don for hir in language that would Melt A hart Of Stone and turn it into a hart Of flesh. the whole meting felt what She said was of *GOD*, for it came from the hart . . . My Daughters Coy & Smith was with me and spoke at this meting. thay was Also with Me at a number Of the Above Named Metings. I concluded that this Meting was A deth Blow to All those that did not Believe that Females Should take A Part In Prayer metings, But Be silent. –*Lord* forgiv.<sup>31</sup>

By 1840 Whitefieldian revivalism had become a distinctive mark of New Brunswick Baptist life. But some Nova Scotia Baptists also appeared to have adopted the more ordered worship of Edwardean revivalism. Ring’s son-in-law commented on Nova Scotia preachers,

. . . but the Novascotia Baptist preachers. in my oppinion have left the word of God, and to a considerable extent are serving tables. for it appears to me there is rather more of the politician then there is of the Christian minister – whilst the Attorney General is exhibited as their god – Jo How is handled very much like their d\_l.<sup>32</sup>

Ring gives at least one indication of holding similar opinions about the generation of Nova Scotia Baptist leadership who succeeded the Mannings and other early preachers. Visiting the Wolfville Baptist church in 1846 he commented, “on the Sabeth I Attended meting. Mr. Prier preched . . . the

congregation was not large. I Should thinck 400 Altogether. his preaching threw the day was Good, Nothing speshal. the Church, I should think, was in a dark state."<sup>33</sup>

John Pryor was an evangelical Calvinist, who was one of the professors at Acadia College. Despite his confirmed evangelical credentials his conduct of worship did not meet with Ring's approval.<sup>34</sup>

### ***Evangelical Calvinism***

While Ring's revivalist expectations were Whitefieldian, his theological position was Edwardean evangelical Calvinist. While Whitefieldian revivalism was full of ardor, Jonathan Edwards was an advocate of order. While conversion for Edwards could be emotive, the proof of conversion was a disciplined Christian life.<sup>35</sup>

Edwards articulated his view of ordered revivalism in *An Humble Inquiry into the Rules of the Word of God Concerning the Qualifications Requisite to a Complete Standing and Full Communion in the Visible Christian Church*, published in 1749. His experience of revival and his theology, which were developed in the Enlightenment context, led to his description of the capacity of individuals to respond, not to grace itself, but to the moral impulses arising from grace. He expressed his theology in a practical manner in the new covenant that he presented to the Northampton Church. In it the focus of church attention was shifted from the sacraments to the moral life lived as a response to religious experience.<sup>36</sup>

Theology derived from John Calvin was based on the assumption of direct correlation between the will of God and the state of an individual. Faith was considered to be created by the Holy Spirit in response to the preaching of the Word, without any participation on the part of the hearer. Using the concept of "Idea," Edwards postulated an intermediate stage between the action of God and the individual. God acted upon the moral capacity, from which human response arose. Although interaction with the divine will was impossible, the individual did have a response capacity with respect to the moral capacity.<sup>37</sup> For Edwards, the "Gracious Affections arise from the mind being enlightened rightly and spiritually to apprehend divine things."<sup>38</sup>

Joseph Conforti has detailed the transformation, between the first and second Great Awakenings, of Jonathan Edward's form of revivalism into consistent Calvinism, also known as evangelical Calvinism.<sup>39</sup> Evangelical Calvinism was spread among Separate Baptists and Separate

Congregationalists, as the denominations formed during the Great Awakening were known, by use of Articles of Faith and Practice which were evangelical condensations of the Westminster Confession of Faith.<sup>40</sup> Following the New Dispensationalist trouble the Lower Sheffield congregation sought a more ordered form of church life under the leadership of Elijah Estabrooks, the son. The Methodists considered the congregation to be a class meeting and Estabrooks was examined to be a "lokel precher Amongst them." At the examination "the Grate leding Question was a fol from Grase; that a person Might Be Convarted and foil away and Gow to hell."

Mr. Estabrooks Answerred in a firm Manner, "Brother Black, I Believe that every Sole that has Ben Borne Again Will Never Gow to hell." Mr. Estey, Mr. turner, Mr. Newcomb, and Others Spock Right ought Loud, "Nether due I, Nether due 1." and so thay went On tel thair was quite an Interruption.<sup>41</sup>

With this declaration of Calvinism, receipt of Methodist preaching ended. In 1799 the Rev. Joseph Crandall, the Regular Baptist minister of the recently formed Church in Sackville and Salisbury,<sup>42</sup> conducted a Reformation in this area and up and down the river. After Crandall preached "Abought Baptisom And that By Immertsion, And None But Belevers, and Being formed into A Church," discussion took place about the nature of church. After a lengthy "Conference Meting," the Lower Sheffield congregation, including Ring, was formed into the Waterborough Baptist Church.<sup>43</sup>

The new church adopted the Baptist Association of Nova Scotia and New Brunswick's uniform Articles of Faith and Practice. They were a Maritime Baptist modification of Ebenezer Frothingham's Articles of Faith and Practice. When the Association became closed communion in 1809, the church adopted another Evangelical Calvinist Articles of Faith and Practice, ones originally drafted by Isaac Backus.<sup>44</sup>

Ring would remain a member of churches accepting the latter confessional position throughout his life. He would remain an Evangelical Calvinist asserting that "Sinners [were] Saved By free and Soveran Grace."<sup>45</sup> Commenting on the provision of new living quarters for his family in Saint John following the Fredericton Fire of 1825, he declared "provedance had made this provishon for us."<sup>46</sup> Commenting further he wrote,

This Sircomstance, take it all together, Gave Me deper Vew of Gods delings With A Christian then I Ever had Before. I See planielly that God Could Give Riches And take it Away When he plesed. O how Smaul All that this World could Give In Comparison to treasuers lade Up in haven whoir No fier Could Consume. Altho I thought All That I had don for The past 25 years Met The Aprovel of My havenly Father in Substanc, Yet My Mind was depely Impresed With thoughtes that he demanded of me More Then I had don And That He would make me senseabel of it Before he had don with Me in This world . . .<sup>47</sup>

Echos of Edward's description in the *Religious Affections* of God acting on the mind are found throughout the Ring "Memoirs." A constant theme is "how trew it is that God has the controul of the minds Of his sarvents."<sup>48</sup>

### ***Institutional Structures***

Much of the Ring "Memoir" is a description of the organization of structures which sustained Whitefieldian revivalism and evangelical Calvinism. These structures were signs for Ring of Baptist success. The primary structure was the chapel or meetinghouse. From his involvement in 1814 in the founding of the Fredericton Baptist Church,<sup>49</sup> wherever Ring went, he became involved in the construction or renovation of chapels.<sup>50</sup>

Auxiliary to the chapels was support of settled ministry. For Ring settled ministry was essential for preservation of true religion. Commenting on his brother-in-law's presence in Sussex Ring noted, "Br. Samuel Hartt had a church In that place, free will Baptist [actually Free Christian Baptist]. he was on A Visit while I was thair & Baptised. this made it more plane to me that the Church wanted an Ordaned minister."<sup>51</sup> Coupled with this concern was desire for adequate support of ministers by churches. For example, he blames William Elder's defection to the Church of England on "ill tretement And Poverty" by the Bridgetown Baptist Church.<sup>52</sup> Ring believed that the denomination could not prosper without properly supported ministers.

To help sustain this view of ministerial care of churches, Ring was a supporter of Home Mission, in retirement becoming a home missionary.<sup>53</sup> As a result he was ordained in 1847 serving churches in Spring- field, New Brunswick, and Bridgetown and Port George in Nova



Scotia.<sup>54</sup> When he retired from pastoral service he became the City Missionary in Saint John.<sup>55</sup>

Ring was also a supporter of Foreign Mission. He was the New Brunswick Foreign Mission Society representative at the sailing of Richard Burpe to Burma in 1846.<sup>56</sup> After its formation he supported the Union Society, the coordinated fund-raising agency for Domestic Missions, Foreign Missions, the Education Society, Superannuated Ministers and Families of Deceased Ministers, and Circulation of Scriptures in Heathen Lands.<sup>57</sup> Support of the Bible Association,<sup>58</sup> Sabbath Schools,<sup>59</sup> and the temperance movement<sup>60</sup> were also considered by Ring to be significant parts of church life.

Associations, the Regular Baptist transcongregational grouping, were considered to be places where “much beseness [was] to be don.” While Ring was supportive of associations, he noted that “thair is many Important Subjectes comes under thair Notis that is But imperfectually Settelled.”<sup>61</sup> Ring found specific missionary societies more effective.

For Ring the symbol of Baptist success in New Brunswick was the Fredericton Seminary. It opened in 1836 as the New Brunswick counterpart to Horton Academy in Nova Scotia which opened in 1829. He served on the local committee that oversaw construction of the school and its opening.<sup>62</sup> For Ring,

the Semenarey at Fredericton and the colleg with the Academy at Woolvill, Nova Scotia, has a don marvilous work for the Baptist Cause. it has advanced it in various Wais. It has Given the Reson [risen] and Rising Generatsions A Nobel Impulse and thirst for Edecatsion. such as thay Never had Before. *God* has Blessed those Instutsions By Converting a Goodly Number Of the Pupels, which has went thair to Be Edecated, has Ben colled Of *God* to Preach the Gospel. A number Of them Air Now in Both Provinces Pasters Of Churches And Air Exseptabel Ministers Of the New testament. And we Pray that thay May Be Abudentlay Sucksesful in the Saving Of the Soles Of those to whom thay Preach Christ, And Christ Only.

A large Number Of School teachers has went from those instutsions. thay air Scatered All Over Both Provinces. the Most, If Not All Of them air Of the Right stamp, air Sucksesful, and have the confedance Of the Pepel. thair chase Conduct and Upright walk And life has Ganed for them A high Standing in the world.<sup>63</sup>

***Unique Baptist Identity***

The Ring “Memoirs” present a description of Baptist triumphalism in New Brunswick. It was a shared triumph with Nova Scotia, with the exception that Whitefieldian revivalism appears to have been stronger in New Brunswick. This was due to the competition given to Regular Baptists by the Free Christian Baptists who maintained a Free Gospel Whitefieldian revivalism.<sup>64</sup> To this day the threefold structure of Regular Baptist triumphalism remains in New Brunswick.<sup>65</sup> Many today would echo Ring’s conclusion to his 1861 summary of the events which he described in his “Memoir.”

All this has had a Glorious Affect to Advance the Baptist intrest. they have Arrived to that Point at the midel of the 19 Centery that thair Ministers and la[y]men Can take the Pulpet or Platform and Aquit them Selves with credit and honer Equel to Anny other Denomatsion Of Christions. Who Amongst us, when lukiing At those Circomstances as thay Evedently have taken Place, would Not Say what What a wonderful work has our havenly *Fother* don for us Baptist and Is still carring on his Glorious work and will Carrey it on tel the whole Earth Shall Be filled with his Glory. Amen & Amen.<sup>66</sup>

***Endnotes***

1. According to the 1860-1861 census Baptists made up 57,730; Roman Catholics, 85,238; Presbyterians, 36,632; Methodists, 25,637; and Episcopalians, 42,776 (E.M. Saunders, *History of the Baptists of the Maritime Provinces* [Halifax: Press of John Burgoyne, 1902], p. 468). The Baptist total likely included both Regular and Free Baptists. The 1870-71 census listed the Regular Baptists at 42,730 and Free Baptists at 27,866.
2. “The Memoirs of the Reverend Jarvis Ring, Baptist Minister,” Allwood Family Papers, Baptist Collection, Vaughan Memorial Library, Acadia University, Wolfville, NS, p. 201.
3. “Ring Memoirs,” p. 2.
4. “Ring Memoirs,” p. 2.

5. George Whitefield, "The Grand Itinerant," in *Religious Enthusiasm and the Great Awakening*, ed. David S. Lovejoy (Englewood Cliffs, NJ: Prentice-Hall, 1969), pp. 31-32; James Davenport, "Confession and Retractions," in *The Great Awakening: Event and Exegesis*, ed. Darrett B. Rutman (Huntington, NY: Robert E. Krieger Publishing Company, 1977), pp. 65-69; and Anonymous, "New England and the French Prophets," in *Religious Enthusiasm*, pp. 64-65. Whitefieldian revivalism has been designated by William McLoughlin as evangelical Arminianism and by George Rawlyk as neo-Whitefieldian (William G. McLoughlin, *Revivals, Awakenings, and Reform: An Essay on Religion and Social Change in America, 1607-1977* [Chicago and London: University of Chicago, 1978], p. 113; and G.A. Rawlyk, *Ravished by the Spirit: Religious Revivals, Baptists, and Henry Alline* [Montreal: McGill-Queen's University Press, 1984], pp. 8-12, 73-85).
6. The Planter migration has received considerable attention in recent years. The pioneer work is Esther Clarke Wright, *Planters and Pioneers, Nova Scotia, 1749 to 1775* (Wolfville, NS: E.C. Wright, 1978). Two significant Planter Conferences have been held at Acadia University.
7. "Ring Memoirs," p. 4.
8. "The Maugerville Settlement," *Collections of the New Brunswick Historical Society* I (1894), p. 11.
9. "The Maugerville Settlement," p. 124. Henry Alline (1748-1784) was the inspirational, charismatic preacher of the Nova Scotia Great Awakening, 1776-1784 (see J. M. Bumsted, *Henry Alline* [Toronto: University of Toronto, 1971]). Alline preached in Maugerville, and in the lower St. John River Valley region in general, in 1779, 1780, 1782. A New Light Congregationalist Church was organized in Maugerville in 1779 (see James Beverley and Barry Moody, eds., *The Life and Journal of the Rev. Henry Alline* [Hantsport, NS: Lancelot Press, 1982], pp. 100-103, 107-109, 111-128, 193-194).
10. Reformation was the term used to describe a religious event identified by the participants as a movement of the Holy Spirit. Its opposite was a Delusion, which was perceived as the activity of the Devil.

11. "Ring Memoirs," p. 8. Elijah Estabrooks was the son of Elijah and Mary Hacket Estabrooks (Wright, *Planters and Pioneers*, p. 111). Rev. Elijah (1756-1825) was minister of the Waterborough Baptist Church 1800-1825 (Saunders, *History of the Baptists of the Maritime Provinces*, p. 482). Zebulon Estey was the son of Richard and Ruth Estey (Wright, p. 116). Samuel Hartt was the son of Jonathan and Mercy Hawkes Hartt (Wright, *Planters and Pioneers*, p. 152). These three were all young men at the time of the Allinrite Revival and were the children of pre-Loyalist settlers. Their conversions no doubt played a role in the establishment of an indigenous identity within the new community.
12. "Ring Memoirs," p. 5.
13. "Ring Memoirs," p. 9.
14. "Ring Memoirs," p. 9. The Hammonds moved to the Saint John River in 1780 (Saunders, *History of the Baptists of the Maritime Provinces*, p. 484). He and his wife were members of the Horton, now Wolfville, Baptist Church, which had been founded in 1778 (Wolfville United Baptist Church Covenant Book).
15. The Shelburne (Nova Scotia) Baptist Church (a predominantly black congregation) had been founded under the leadership of the Reverend David George in 1784. Colbart had been sent around 1790 by George to the St. John River to minister to the blacks there. He went with the Clarkson expedition to Sierra Leone in 1792, dying on the voyage (David Benedict, *A General History of the Baptist Denominations in America* [Boston: Lincoln & Edmands, 1813], 1:292; see also Grant Gordon, *From Slavery to Freedom: The Life of David George, Pioneer Black Baptist Minister* [Hantsport, NS: Acadia Divinity College and the Baptist Historical Committee, 1992]).
16. Edward Manning (d. 1851) was one of the founding patriarchs of the Regular Baptist denomination in the Maritimes. James Manning (d. 1818) was another patriarch, pastor of the Lower Granville Baptist Church 1798-1818 (John Mocket Cramp. "The Baptists of Nova Scotia," a collated and indexed manuscript, Baptist Collection, Vaughan Memorial Library, Acadia University, Wolfville, NS, pp. 55-63, 138-141, 333-342).

17. William Black (1760-1834) became the first Methodist Bishop of Nova Scotia in 1789. John Black was a lay preacher from Charlottetown, Prince Edward Island. John Mann (d. 1817), a Loyalist, settled in the Newport Township in Nova Scotia. Abraham Bishop served the St. John River Valley from 1791 to 1792 (E. Arthur Betts, *Bishop Black and His Preachers* [Sackville, NB: Tribune Press, 1976], pp. 50, 129, 148).
18. "Ring Memoirs," pp. 12-13.
19. "Ring Memoirs," p. 15.
20. "Ring Memoirs," p. 17.
21. "Ring Memoirs," p. 18.
22. John Lunt was a loyalist who had received a land grant in Queen's County.
23. "Ring Memoirs," pp. 18-25.
24. See D.G. Bell, *Newlight Baptist Journals of James Manning and James Innis* (Saint John: Acadia Divinity College and Baptist Historical Committee of the United Baptist Convention of the Atlantic Provinces, 1984), pp. 80-84. Although the two were charged with rape offenses, the victims probable willing participation in the sexual act led to acquittal.
25. "Ring Memoirs," pp. 25-28.
26. "Ring Memoirs," pp. 38-42.
27. "Ring Memoirs," p. 42.
28. "Ring Memoirs," pp. 100-112.
29. "Ring Memoirs," p. 170.
30. "Ring Memoirs," pp. 163-164, 197. See James Edwin Orr, "Canadian Awakening, 1857," unpublished manuscript.

31. "Ring Memoirs," p. 197. Ring may have been responding to critics of Phoebe Palmer's preaching that inaugurated the Union Prayer Meeting revival in the Maritimes.
32. Letter from Asa Coy to Mary Ann Coy, July 13, 1845. Another description of the difference between the Whitefieldian revivalist expectations in New Brunswick and Edwardian revivalism is found in the following excerpt: ". . . I do not like the people at all. they are very formal. I have been here over two months and have only made the acquaintance of one person in the Baptist Church. you may go in and out Sabbath after Sabbath and no person will seek to make your acquaintance. their Prayer meetings are all a matter of form. you go in and take your seat and keep it till the meeting is over if you can keep awake, well and good, if not sleep on. there is nothing to disturb you. it would suit some of our folks very well that are so much afraid of excitement. they would not be pained by listening to the sisters for they are very quiet. I would give one of our little prayer meetings for all the meetings I have attended since I have been here . . ." (C. T. [Mrs. T.R.] Estey to Asa Coy, December 25, 1859, from East Cambridge, Massachusetts).
33. "Ring Memoirs," p. 96.
34. Saunders, *History of the Baptists of the Maritime Provinces*, p. 497; and Philip G.A. [Griffin-]Allwood, "First Baptist Church, Halifax: Its Origin and Early Years" (M.Div. thesis, Acadia Divinity College, 1978).
35. See Jonathan Edwards, *A Faithful Narrative Of the Surprising Work of God* . . .; in C. C. Goen, *Jonathan Edwards: The Great Awakening*, *The Works of Jonathan Edwards* (New Haven and London: Yale University, 1972), 4:149-212.
36. See Jonathan Edwards, *Some Thoughts Concerning the Present Revival of Religion*; in Goen, *Jonathan Edwards*, 4:291-530; and Patricia J. Tracey, *Jonathan Edwards: Pastor Religion and Society in Eighteenth-Century Northampton* (New York: Hill and Wang, 1980), p. 154. The covenant is quoted in Edwards' letter to Thomas Prince of Boston (Goen, *Jonathan Edwards*, 4:550-554).
37. See John Calvin, *Institutes of the Christian Religion*, 2 vols., ed. John T. McNeill and trans. Ford Lewis Battles (Philadelphia: Westminster, 1960), Book 3; and John Calvin, "Sununary of Doctrine concerning the Ministry

of the Word and the Sacraments,” in *Calvin: Theological Treatises*, ed. and trans. J.K.S. Reid (Philadelphia: Westminster, 1954), pp. 170-177. See also Jonathan Edwards, *Religious Affections*, Works of Jonathan Edwards, ed. John E. Smith (New Haven: Yale University, 1959), vol. 2; and *Freedom of the Will*, Works of Jonathan Edwards, ed. Paul Ramsay (New Haven: Yale University, 1957), vol. 1.

38. Part III, Section IV of the *The Religious Affections*.
39. Joseph A. Conforti, *Samuel Hopkins and the New Divinity Movement: Calvinism, the Congregational Ministry, and Reform in New England Between the Great Awakenings* (Grand Rapids: Christian University, 1981); and Mcloughlin, *Revivals, Awakenings, and Reform*, p. 69.
40. See Philip G.A. Griffin-Allwood, “The Canadianization of Baptists: From Denominations to Denomination, 1760-1912” (Ph.D. dissertation, Southern Baptist Theological Seminary, 1986), pp. 22-48, 62-98.
41. “Ring Memoirs,” pp. 28-29. Turner is possibly Thomas Tumey. He and Benjamin Newcombe signed the Waterborough Church covenant. The class meeting, the basic division of the local Methodist Society, met weekly under the leadership of a lay person for “fellowship in Christian experience” (*The New International Dictionary of the Christian Church*, rev. ed. [Grand Rapids, MI: Zondervan, 1978], p.231). This would be a lay preacher examination council.
42. Joseph Crandall (d. 1858) was pastor of the Sackville (New Brunswick) Church in 1799. He described the events on the St. John River in a memoir that he wrote in the 1850s (J.M. Bumsted, “Autobiography of Joseph Crandall,” *Acadiensis* [1973]: 79-96).
43. “Ring Memoirs,” pp. 30-38. During a Conference Meeting a congregation discussed matters concerning its business and spiritual life.
44. See Philip G.A. Griffin-Allwood, “Is Confessing an Evangelical Consensus A Hindrance to Pluralism?: An Atlantic Baptist Case Study,” *Proceedings of the Canadian Theological Society* (1990).
45. “Ring Memoirs,” p. 6.
46. “Ring Memoirs,” p. 65.

47. "Ring Memoirs," p. 66.
48. "Ring Memoirs," p. 143.
49. "Ring Memoirs," pp. 57-63.
50. In Sussex, "Ring Memoirs," pp. 100-101; in Centrelea, "Ring Memoirs," pp. 130-131; and in Port George, "Ring Memoirs," p. 138.
51. Samuel Hartt (1799-1867), ordained in 1831, came from a Regular Baptist background. He united adherents of the continuing Allinite tradition in New Brunswick, the Free Christian Baptists, gaining fame as an evangelist (Saunders, *History of the Baptists of the Maritime Provinces*, pp. 416-418). Around 1802, a group holding Allinite views had separated from the Calvinist Baptist Church in Sussex under the leadership of Thomas Ansley. They were formally organized as a church in 1833 by Samuel Hartt and Henry Cronkhite, taking the name Free Christian Baptist in 1847 (David Bell, "From Newlight to Arminian Baptist in New Brunswick 1776-1832" [Unpublished paper, May 1981], pp. 41-42; and Cramp, "The Baptists of Nova Scotia," pp. 240-241). Ring repeats a common error of mistaking the Free Christian Baptists for Freewill Baptists. He should have known the difference for he signed an 1847 petition for government recognition of the denomination.
52. "Ring Memoirs," pp. 181-189.
53. "Ring Memoirs," pp. 100.
54. "Ring Memoirs," pp. 109-140.
55. "Ring Memoirs," pp. 144-146.
56. "Ring Memoirs," pp. 93-95.
57. The Union Society movement began in 1842 in Nova Scotia as an effort to combine the fund-raising endeavors for Home Mission, Foreign Mission, Ministerial Education, the Infirm Minister's Fund, the Education Society, and the Bible Cause. The association considered itself to be a general society and branch societies were formed in local churches (Cramp, "The Baptists of Nova Scotia," pp. 276-280). The New Brunswick Association joined the movement in 1845 when a General Union for



the province was formed. Treasurer for the General Union was Solomon Herset, secretary was J.T. Smith and Directors were S. Gerow, N.S. DeMill, A. McL. Seely, T.S. Harding, W.B. Kinnear, J. Ring, and G.A. Garrison (I.E. Bill, *Fifty Years with the Baptist Ministers and Churches from the Maritime Provinces in Canada* [St. John, NB: Barnes and Company, 1880], p. 590). The Union Society structure was integrated into the Baptist Convention of Nova Scotia, New Brunswick, and Prince Edward Island's structure when it was formed in 1846.

58. "Ring Memoirs," p. 210.
59. "Ring Memoirs," pp. 29, 117, 119, 138, 145, 169, 191.
60. "Ring Memoirs," pp. 118, 119, 132, 159.
61. "Ring Memoirs," p. 170.
62. "Ring Memoirs," pp. 75-80. See Allison A. Trites, "The New Brunswick Baptist Seminary 1833-1895," in *Repent and Believe: The Baptist Experience of Maritime Canada*, ed. Barry M. Moody (Hantsport: Lancelot Press, 1980), pp. 105, 175.
63. "Ring Memoirs," pp. 179-180.
64. See D.G. Bell, "The Allinite Tradition and the New Brunswick Free Christian Baptists 1830-1875," in *An Abiding Conviction: Maritime Baptists and Their World*, ed. Robert S. Wilson (Saint John: Acadia Divinity College and Baptist Historical Committee of the United Baptist Convention of the Atlantic Provinces, 1988), pp. 55-82; and Philip G.A. Griffin-Allwood, "'To Hear a Free Gospel': The Christian Connexion in Canada," *Canadian Society of Church History Papers* (1988).
65. See Rawlyk, *Ravished by the Spirit*, pp. 151- 172; and James S. Murray, ed., *"Through Him Who Strengthens Me": Selected Shorter Writings and Sermons of Swart Eldon Murray* (Saint John: Acadia Divinity College and Baptist Historical Committee of the United Baptist Convention of the Atlantic Provinces, 1989).
66. "Ring Memoirs," p. 181.

