

MINUTES

OF THE

NEW-BRUNSWICK

BAPTIST ASSOCIATION,

HELD AT

SAINT JOHN, N. B.

JULY 15TH AND 16TH,

1823.

SAINT JOHN:

PRINTED BY HENRY CHUBB, AT HIS OFFICE, FRONTING THE MARKET-SQUARE.

1823.

MINUTES, &c.

MONDAY, JULY 15, 1823.

1st. Introductory Sermon by Elder DUNCAN DUNBAR, from 1st Timothy, 1st chap. 3d verse—"If a man desires the office of a bishop he *desires a good work.*"

2d. Chose Elder JOSEPH CRANDALL, *Moderator*; Elder CHARLES MILLAR, *Clerk*; and Brother THOMAS MAGEE, *Assistant Clerk.*

Adjourned till 3 o'clock.

3d. Met pursuant to adjournment.

4th. Read the Letters from the several Churches.

N. B. The names of Ordained Ministers are in SMALL CAPITALS. Licensed Preachers in *italics*. The Ministers' Names with this mark * were not present. Churches who have no stated Pastors are distinguished by a dash —

Churches.

Fredericton,.....

Waterbury,.....

Saint John,.....

Prince William,.....
Wakefield,.....

Norton,.....

Nashwalk,.....
Salsbury,.....

Sackville,.....

Miramichi,.....

Madamkesway,.....
Saint Mary,.....
Oromocto,.....

Saint George,.....

Hillsborough,.....

2d Wakefield,.....
Woodstock,.....

Five o'clock,
Brother Tho
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Tuesday, Pr
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<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Added.....</i>	<i>Dismissed</i>	<i>Excluded.</i>	<i>Died.....</i>	<i>Total.....</i>
Fredericton,.....	DAVID JAMES, } Amasa Coy, }					45
Waterbury,.....	ELIJAH EASTABROOKS, } David Curry, }					26
Saint John,.....	RICHARD SCOTT, } Thomas Pettingell, }	3	3	1		64
Prince William,.....	L. HAMMOND,.....		1	1		42
Wakefield,.....	G. Spurr,* } Francis Pickle, }		11	6		32
Norton,.....	Enoch Groom, } David Jones, }					31
Nashwalk,.....	.....					48
Salsbury,.....	J. CRANDALL, } David Crandall, }	80	9	1		128
Sackville,.....	James Blakely, } J. Crandall, }					
	J. Eastabrooks, } W. Sharp, }	114				150
	J. Reed, } D. Hicks, }					
	J. Anderson, } CHARLES MILLAR, }	11		1	2	58
Miramichi,.....	Ebenezer Peckard, }					
Madamkesway,.....	.....	1	5	1	1	27
Saint Mary,.....	SAMUEL DENSMORE,*.....	12	1			41
Oromocto,.....	.....	6	1		1	21
<i>Churches added since last Association.</i>						
Saint George,.....	D. DUNBAR, } Henry Seely, }					13
Hillsborough,.....	.....				
	James Wallace, } Thomas Magee,.....					81
2d Wakefield,.....	.....					13
Woodstock,.....	.....					15
		227	31	11	4	835

Five o'clock, adjourned to seven o'clock.

Brother *Thomas Magee* Preached from Hebrews 12th chap. 1st verse and 1st clause 2d verse.

Tuesday, Prayer Meeting at 6 o'clock, A. M. Sermon at 9 o'clock, by Elder D. HARRIS, from Rev. 1st chap. 1st verse.

5th. Voted to open a correspondence with the Eastern Maine, the Bowdenham, the Cumberland, and the Lincoln Associations.

6th. Read and accepted the Circular Letter prepared by Elder C. MILLAR.

7th. Read and accepted the Corresponding Letter prepared by Elder D. DUNBAR.

Prayer by Elder CASE, and adjourned till 3 o'clock.

8th. Met pursuant to adjournment—Prayer by Brother J. CRANDALL.

9th. Appointed Elder D. DUNBAR, Messenger to the Sister Associations in the State of Maine—and Elder C. MILLAR, the Messenger to the Nova-Scotia Association, for next year. The sum of Ten Pounds to be given to the former, and Four Pound to the latter, to bear their expences.

10th. Appointed Brother JOSEPH CRANDALL to preach the Introductory Sermon for the next year—and in case of failure Brother E. EASTABROOKS.

11th. That Brother R. SCOTT write the Circular and Brother C. MILLAR the Corresponding Letter for next year.

12th. Voted that the next Association be held at Norton, on

Monday
7.

13th. That Brother R. SCOTT superintend the printing of the Minutes, and that 300 copies be printed.

14th. That the Missionary Committee for the next year stand as follows—Elder R. SCOTT, and Brethren J. M. Wilmot, T. Pettingell, J. Holman, J. Bunting, and J. Kinsman, St. John; Elder E. EASTABROOKS, Waterbury; Deacon F. Pickle, Norton; Deacon B. Foster, Oromocto; W. Wilmot, and Jarvis Ring Fredericton; Elder S. DENSMORE, St. Mary; Elder C. MILLAR, Miramichi; Elder D. DUNBAR, St. Georges; Elder J. CRANDALL, Salsbury; Elder L. HAMMOND, Prince William.

15th. Voted that the District Meeting of Ministers be held at Fredericton on the first Wednesday in March.

16th. That the thanks of the Association be presented to the Female Mite Societies in St. John and Norton, for their liberal contributions towards the funds for Missions—and to Miss W. A. Blakslee, and Mrs. Fritch, the Secretaries, for their unwearied exertions in collecting the said contributions.

17th. That it be recommended to the Churches composing this Association, to hold a day for Fasting and Prayer, in the course of the ensuing season.

18th. That the cordial thanks of the Association be presented to the Church and Congregation of St. John, for their great kindness, hospitality, and attention during the Session, and for their handsome Collection in aid of the Missions.

19th. Received
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19th. Received Communications from Corresponding Associations in the State of Maine, by the hands of Brother Elder CHASE.

The business of the Association being over, the MODERATOR preached a very impressive Discourse to a large and attentive Congregation, from Acts 20th chap. and 32d verse—and all was concluded by Prayer, by Elder C. MILLAR.

Circular Letter.

*The Elders and Messengers of the NEW-BRUNSWICK BAPTIST ASSOCIATION,
to the Churches which they have the honor to represent.*

BELOVED BRETHREN,

IMRESSED with the thought that God has set us in the Church as under him your spiritual guides, and feeling it devolving upon us to feed the flock over which the Holy Spirit has made us overseers, which God hath purchased with his own blood; we cannot but view with feelings of the most afflicting kind, the dead and dying state of many of those among whom we are called to minister in holy things. Did we not view the state alluded to, and keenly feel on account of it, the Great Shepherd might justly charge us as being guilty of the greatest carelessness, sloth, and inattention; he might address us one by one in these words, "Give an account of thy stewardship, for thou mayest be no longer steward." When we consult these words—Be thou diligent to know the state of thy flocks, and look well to thy herds—Prov. 27. 23. we recognise the divine mandate, and we feel a woe coming upon us, if we do not preremptorily attend to the voice of the Upper Shepherd. Many of yourselves, no doubt, discover that we are not generally in that flourishing state so much to be desired, and you must be possessed of a very large portion of that charity which covers a multitude of infirmities, if you do not in some degree at least reflect.—But the censure or applause of men is of no such moment with us as the testimony of a good conscience. This is a continual feast—This is an antidote to all discouragements, and these we often meet with, even from those of whom better things might have been expected. Yet we endeavour through some difficulty to muster the resolution of a very self-denied Apostle—We will very gladly spend and be spent for you, though the more abundantly we love you the less we be loved. But it is not enough to bewail our uncomfortable situation, we must do something more; we must enquire what are the causes of our present low state, and then endeavour to suggest something that may be a means of removing them.

Our blessed Lord informs us, that because iniquity shall abound the love of many shall wax old—Matt. 24. 12. When iniquity abounds in the place where Providence has cast our lot, it has too often a very pernicious effect upon us, as might be shown from the circumstance of God's ancient people being drawn away from him and from that pure and simple worship which he required of them, by means of their wicked and idolatrous neighbours. Yet we have in Scripture many instances where a contrary effect was produced. Witness Noah, Lot, Joseph, Moses, Daniel, the few names that were in Sardis, and many others we could mention, who endeavoured in the midst of abounding wickedness, to keep themselves unspotted from the world; and surely when iniquity abounds in a place we ought not to view it as an

innocent and harmless thing, and so conform to the practices of our neighbours; but be feelingly alive to the awful consequences of crossing the line or sacred boundary pointed out by God. We ought to hear a voice saying unto us—Hitherto thou mayest come, but no further.

Conforming to the world in any respect, will be followed with the most serious evils—it will in a great degree quench our love—1 John 2. 15—and so our sacrifices and services, if at all visible, will be cold and death-like, and if grace prevent not, iniquity will soon abound in ourselves and show itself in the ways after described, if not in open apostasy from the grace of the Gospel altogether. Demas hath forsaken me, *having loved this present world*—2 Tim. 4. 10. Forgetfulness, that deep-rooted plant in the field of nature will show itself.

Forgetfulness of what we once were—Poor sinners exposed to eternal perdition—to all the curses of the violated law—to all the vengeance of Almighty God—to all the stings and accusings of a guilty conscience—to all the malice and sport of cruel devils, in a word, to the worm that never dies, and to the fire that shall never be quenched. When we thus forget our black original and its native due, we are so far on the enemy's ground, and consequently so far engaged again in his service.

Forgetfulness too, of that helpless state in which we lay when under the sentence of condemnation; filled with the bitterest remorse for the past and most awful apprehensions for the future, having no strength to help or deliver ourselves, and afraid that God would not extend that upon which we had not the least claim, and which thousands of gold and silver could not purchase. We know that forgetfulness of these things is fraught with no ordinary evils.

Again, forgetfulness of that everlasting, unsolicited, and unparalleled love of God, manifested to our guilty race in the gift of his dear Son, and particularly applied and brought home to us by his spirit, if we are the characters we profess to be; will be like shutting up or damming back the streams of a fruitful river, the consequence of which is that all the living creatures in the channels below inevitably die. So the moment we cease looking to Jesus a death-like stupidity seizes us, and the moment we cease to remember our wonderful escape from all the evils of a never ending woe, the plants of grace begin to wither, and a cold bleak wintry state ensues. But there is another circumstance which is too much a subject of forgetfulness, that is, our entire dependence upon God. Brethren, let us never forget, that in him we live, move, and have our being, and that without him we can do nothing. Let us beware of espousing those views which some have formed; that if we are elected, and called, and justified, we must independently of God himself be glorified. The Apostle Paul, who knew more of God and of these glorious doctrines than we do, reasoned in a very different way. I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway—1 Cor. 9. 27. He who sits upon the circle of the earth, declares, "To this man will I look, even to him who is poor and of a contrite spirit and trembleth at my word." No man can know his election of God, but by loving and fearing him, and obeying his commandments. In this way the believing Thessalonians knew theirs—1 Thess. 1. 3. When we at any time become thus forgetful of God, we also become barren and unfruitful and we cannot see afar off, and we do not know if we have been purged from our old sins, and though we may think that our state is safe and secure, yet we have no bible precept for it, and should consequently take the alarm, lest a promise being left as of entering into his rest, we should finally come short of it.

Another evil which has long distressed the Churches of Christ, and which is of no ordinary magnitude, and must not be passed over, is a propensity to disregard or despise the sacred injunctions of our blessed Lord, particularly

those (as well as of Matthew's go and tell him say, is this prece by the distress. a societies. When brother personal from a depraved lated to widen t as might have b matter—is in ev public way, if mo more humble and their own spirit, body.

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We would now to die with you, o tended to, may ha expiring taper. V ker. O daughter a people and thy fat for he is thy Lord the first place, invi to what he has sa sweet and precious Who would not would not then gi being? A voice fi in whom I am well hear what the spir let us fixedly and speaks unto us in h prophecy. His lan daily at my gates, v for they are they w to collect on the c ment on our part o send a letter to an the house, or laid i chest; but remaine that you loved your simple question. Beloved, we would

those (as well as others of a similar description) contained in the 18th chap. of Matthew's gospel. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone, &c. How often, we say, is this precept either disregarded or despised, which is but too apparent by the distress and derangements which are to be found in several of our societies. When instead of dealing faithfully and lovingly with an offending brother personally, we, behind his back, give vent to language proceeding from a depraved heart and ungovernable disposition, which will be calculated to widen the breach ten fold, and instead of removing the difficulty, as might have been effected by one loving interview, it becomes a public matter—is in every person's mouth, and must of course be removed in a public way, if more serious difficulties result not from it. If christians were more humble and more disposed to obey their blessed Lord, and to flee from their own spirit, there would be more unanimity and love to be found in the body.

Nearly a kin to the evil which we have just now pointed out (at least in its consequences) is a disposition to wink at, and cover over things in a brother which certainly are matters of discipline. We presume that such a disposition arises from the circumstance, that the person himself is guilty. No man can with a good face reproach his brother for what he himself is less or more guilty of, and yet even this sometimes happens. We would exhort such an one to pull the mote out of his own eye, and then he will see clearly, and then let him come forward boldly, and assist his brother to cast the beam out of his eye. You know not brethren what distress may come upon us for these things. Let us either act as christians, or else cast off the profession of christianity altogether. We might point out many more causes of our present low state, but we have not room in such a letter as this, and we flatter ourselves that a word to the wise will be sufficient.

We would now, dearly beloved, for you are in our own hearts to live and to die with you, offer a few exhortations, which if received in love and attended to, may have a tendency under the blessing of God, to revive the expiring taper. We would exhort you in the words of inspiration—Hearken. O daughter and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty, for he is thy Lord and worship thou him—Ps. 45. 10, 11. We are here in the first place, invited or commanded by God to hearken—to give attention to what he has said and is still saying. All the words of his mouth are sweet and precious; they are spirit and life; they revive the fainting soul. Who would not then hear him who spoke as never man spake? Who would not then give an ear when we are invited by him who spoke us into being? A voice from the excellent glory proclaims, This is my beloved Son in whom I am well pleased, hear ye him. Let us then if we have an ear, hear what the spirit saith unto the Churches. Yea, let us incline our ear, let us fixedly and steadily attend unto all the words of wisdom. Christ speaks unto us in his blessed word. The testimony of Jesus is the spirit of prophecy. His language is, Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Search the Scriptures, for they are they which testify of me. Now, if we were to allow the dust to collect on the covers of our Bibles, we are sure, it would be no argument on our part of sincere love to him. If a friend at a distance were to send a letter to any of you, and on receiving it, you cast it to a corner of the house, or laid it carefully on the shelf, or even locked it up in your chest; but remained a stranger to its contents, would this be any argument that you loved your friend? Any of you and all of you can answer this simple question. Well, we hope you will apply it to the case in hand. Beloved, we would exhort you to search the Scriptures as for hid treasure;

be assured that the most diligent search will be amply repaid. By this means you will become perfect, thoroughly furnished for every good work. Search them daily—search them attentively—search them teachably—and search them prayerfully. Thus you will have the word of God dwelling in you richly, which by the teaching of the Spirit will build you up in the righteous ways of God.

But we would secondly exhort you to the important duty of consideration; many of us, it is too evident, live in the neglect of this commended duty. It ranks among the first of those duties which precede a thorough reformation. Moses, who understood this duty well, and exemplified it by his refusing the honors of a state, and acting as his history relates—prayed and exhorted the people of his charge to consideration. "Oh that they were wise, that they understood this, that they would consider their latter end." In order to obtain wisdom, and properly to understand this heavenly science, he sets them to consider their last days, their last end, and surely there ought to be much weight in this argument, when we recollect what has been the last end of many inconsiderate characters. We know that the sins of some men have been, and still are open before hand, going before to judgment: and some they follow after, that is, the eternal doom of some has appeared both to themselves and to others about them to be sealed; and that before their wretched spirits had taken their stand before the dread tribunal bar or judgment seat of Almighty God: Whilst others pass out of the world without these apprehensions; but their sins follow them to the bar, and like evil angels fasten upon them and drag them down to hell. Poor wretches, they did not dream of this awful end, and now they begin to consider when it is alas! too late.

God charged his ancient people with the greatest insensibility because they lived in the neglect of this as well as other duties. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider—Is. 1. 3. We would have you, brethren, to examine into the present state of your mind, and ask yourselves as in the presence of God, if you could die easily and contentedly as you now are, and if you find that you could not, (unless you be under some severe temptation) you may be assured, if the root of the matter be at all in you, you are in a very unfruitful state, and so bringing no glory to God, and doing little or no good to the generation in which you live. We would have you also to remember that the good works of some are manifest before hand, in the peace and quietness, and happiness which they experience before they bid the world farewell. It appears to themselves and to all about them, that God is with them, and they will soon be with God. Thus a reward is given them before they leave the world, for their works of faith and labours of love.

We would, dearly beloved, lastly, exhort you to abstain from every thing that might in the least degree mar your confidence at a throne of grace. Lay aside every weight and all your easily besetting sins, and run with patience your heavenly race. Forget also your own people and your father's house; and if this conduct of yours should displease them, God will be pleased with you, and that will do more than compensate for the loss of their favour. And what blessings will then be experienced. You will appear beautiful in the eyes of the King. And then will the voice be heard—Who is this who cometh up from the wilderness leaning upon her beloved? Who is she that looketh forth as the morning? Who are these who fly as a cloud, and as doves to their windows? Finally, you shall come with singing unto Zion; and everlasting joy shall be upon your head; you shall obtain gladness and joy; and sorrow and mourning shall flee away.

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The *NEW-BRUNSWICK BAPTIST ASSOCIATION* to Corresponding Associations, sendeth Christian Salutation and Love.

BELOVED BRETHREN,

IT has pleased God whom we profess to serve with our spirits, in the Gospel of his dear Son, to favour us with another anniversary season—a season which, we can truly say, has been refreshing to our souls.

It was indeed painful to read, in the Letters from some of our Churches, the lamentations of Zion, weeping in secret for the absence of her beloved—yet our grief has been mingled with gladness at the joyful tidings, that the Lord has made bare his holy arm for the salvation of many, in one or two of the little religious communities which compose this Association.

Many of our Churches, which are destitute of the preached word and ordinances, feelingly lament the want of faithful Pastors—But we rejoice to say that none have denied the Lord who bought them; and the motto still is “*one Lord, one Faith, one Baptism.*” We perceive by your Minutes and other sources of information, that God is doing wonders, by his word and spirit, among the kingdoms of men, angels going forth for the salvation of his people. We behold with admiration and delight, the day of Gospel light and mercy opening once more upon the dispersed sons of Jacob, and it may be said with propriety,

“The Heathen are hastening to welcome the time,

“The day-spring the Prophet in vision once saw—

“When the beams of Messiah shall illumine each clime,

“And the isles of the ocean shall wait for his law.”

Your Messengers and Minutes, dear Brethren, have refreshed our spirits, and we sincerely solicit a continuance of your Correspondence.

Praying for an interest in your petitions at a throne of Grace, we subscribe ourselves yours in the bonds of christian love and esteem,

JOSEPH CRANDALL, *Moderator.*

CHARLES MILLAR, *Clerk.*

THOMAS M'GEE, *Assistant Clerk.*

Baptist Missionary Society in New-Brunswick in account current with S. M. Wilmot.

Dr.	1822	July 12	To cash paid Rev. R. Scott for Missionary Services for 6 weeks, 1820 and 1822, for the Minutes, Paid Rev. D. James, for attending Association in Nova-Scotia, Rev. E. Eastbrooks, for 5 weeks Missionary Services, Rev. L. Hammond, for 3 weeks Missionary Services, Rev. C. Millar, for 4 weeks Missionary services, Paid for Printing Minutes for 1822, Balance due,	£12 0 0	1 18 11½	4 0 0	10 0 0	6 0 0	8 0 0	4 10 0	31 13 0	£78 1 11½						
	1822	July 10	By balance due to date, Miramichi Minute money, Norton Church, Wakefield, Westmoreland, Prince William, Norton, Fredericton, Miramichi, Wakefield, Waterbury, Saint George, Sackville, Collection at Saint John, Collected by Rev. L. Hammond on Missionary circuit, Female Mite Society St. John, Do. Norton,	£41 1 10	1 11 6	15 5½	14 8	1 0 0	1 1 0	1 15 6	1 6 6	1 6 6	2 4 10	10 5 0	1 14 8	9 0 0	2 16 0	£78 1 11½

J. M. WILMOT, TREASURER.

Saint John, July 17, 1823.