## MINUTES

OF THE

Nova-Scotia

# BAPTIST ASSOCIATION,

HELD AT

Clements, N. S.

JUNE 23d, and 24th,

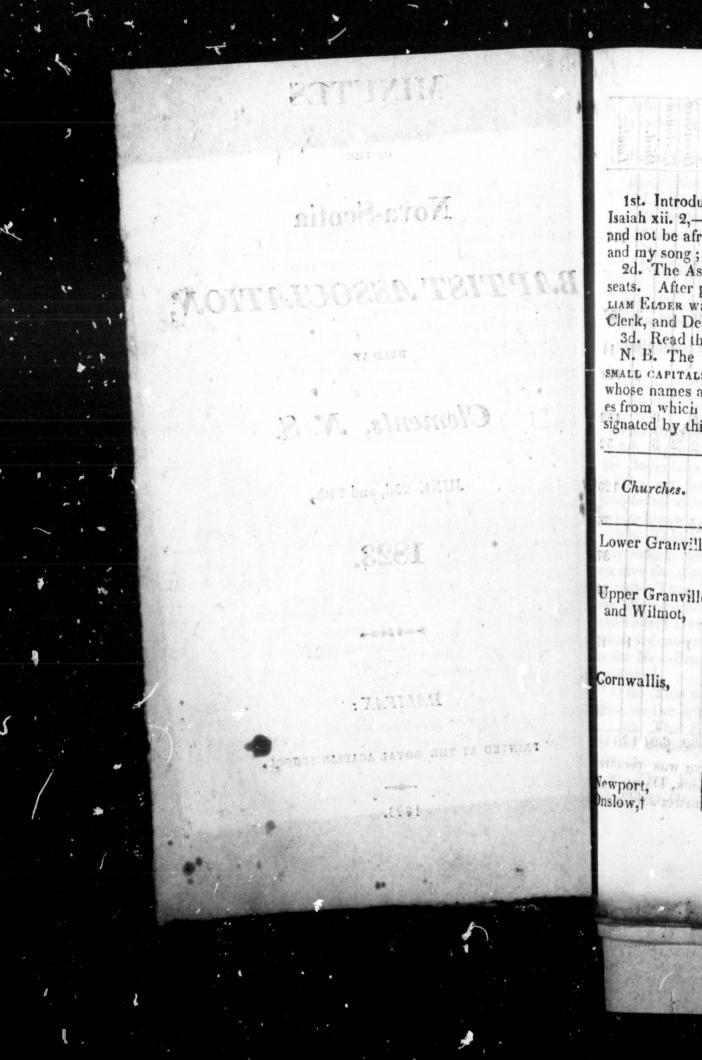
1823,

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HALIFAX :

PRINTED AT THE ROYAL ACADIAN SCHOOL

1823



### Minutes, Sc.

MONDAY, June 23d, 1823.

1st. Introductory Sermon by Elder David Nutter, from Isaiah xii. 2,—" Behold, Cod is may salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation."

2d. The Associated Ministers and Messengers took their seats. After prayer by Elder WILLIAM ELDER, Elder WILLIAM ELDER was chosen Moderator, Elder ROBERT DAVIES, Clerk, and Deacon WILLIAM CHIPMAN, Assistant Clerk.

3d. Read the Letters from the several Churches. And A. N. B. The names of Ordained Ministers are printed in SMALL CAPITALS; of Licensed Preachers in Italics. Ministers whose names are thus marked, (\*) were not present. Churches from which we had no information at this Session are designated by this mark (†).

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Churches.	Elders and Messengers.	Hadded. Dismissed Exchaded Died.
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Upper Granvil and Wilmot,	Lilas Morse, William Bent, John Sanders,	2 1 3 1 68
Cornwallis,	George Troop, Edward Manning, Homes Chipman, William Cogswell,	Raged block
Newport, Onslow,	William Chipman, Levi Woodworth, Daniel Sanford, George Dimock, James Munro,*	1 3 163

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Amherst,	SAMUEL M'CULLA,*	ou.	1	13		14
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WestChester,						31
Windsor,	DAVID NUTTER,	16	3		1	38
	James Burgess,	1	1		1,7	
Annapolis,	WILLIAM ELDER,	1	1	1	1	1
20 1 2 1 2	Thomas Spurr,	1	1	1	1	13
1	Major Chipman,	1	1	-	1	
	John Whitman,		1	.li	100	44
Ragged Islands	JOHN CRAGE,*		1	1	1	
Hammond's	GEORGE RICHARDSON, -		1	1	1	28
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4th. A Letter from Elder Harris Harding was received and read: whereupon Elders Joseph Dimock, David Nutter and Thomas Ansley were appoined to answer said letter.

5th. Tha

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wer said letter.

5th. That the Circular Letter, prepared by Elder Ebward Manning, be received.

From Corresponding Associations received as follows:

Associations. Lincoln, Bodenham, Cumberland, Eastern Maine, New-Brunswick	Messengers. Adam Wilson, Elder Isaac Case,	Minutes, Minutes, Minutes, Minutes,
New-Brunswick,	Elder - James.	minutes,

6th. That the Corresponding Letter, prepared by Elder Joseph Dimock, be received.

Adjourned till 10 o'clock to-morrow morning.

TUESDAY, JUNE 24th, 1823.

7th. Prayer Meeting at half-past five o'clock.

8th. Agreeably to appointment, Elder Isaac Case, from the Bodenham Association, preached from Psalms xlii. 1!— "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God."

9th. That Elder DAVID NUTTER be our Messenger to Corresponding Associations in the United States; and that he

receive the usual sum, viz: £10.

16th. That Elder Thomas Ansley be our Messenger to the New-Brunswick Association, and that he receive 40s. and Elders David Nutter, David Habris, and Pater Cranpall, volunteered their services gratuitously as Messengers to the New-Brunswick Association, of which this Association approved.

11th. That our Association be holden at Cornwallis next

year, on the first Monday after the 20th of June.

12th. That Elder Joseph Dimock be appointed to preach the Introductory Sermon; in case of failure, Elder, George Dimock.

13. That Elder WILLIAM ELDER write the Circular Letter; Elder David Harris the Corresponding Letter.

day of thanksgiving.

15th. That the first day of January be observed as a day

of fasting and praying for the spread of the Gospel.

16th. That the same Committee for Missionary exertions be continued, viz. Elders Edward Manning and David Harris, and Brethren Homes Chipman and William Chipman; and that Elder Theodore S. Harding be added to the above number.

17th. That Brother WILLIAM COGSWELL be our Treasurer.
18th. That Elder George Dimock superintend the print-

ing of the Minutes-500 copies to be printed.

19th. That our Churches be requested to observe the evening of the first Monday in every month, as a time of united and special prayer for the advancement of the cause

of God both in Heathen and Christian Lands.

20th. That a vote of thanks be inserted in the Minutes to the Mite Societies, and others who have aided in the Missionary cause; particularly to the Mite Societies in Chester, Lunenburg, Windsor, Margaret's Bay, Antigonish and Annapolis:—Also, that it be recommended to all the Churches in this connection to imitate such laudable examples; and to each Minister to use his endeavours to advance this good work.

21st. From statements made by those who were employed as Missionaries during the past year, it appeared that the benefits resulting from their labours had increasingly been owned and blessed of God, and afforded ground of much en-

couragement.

BURTON in behalf of the Baptist Church at Halifax to preach the Gospel of Jesus Christ, is a proper License, and that Elder William Elder, Moderator, sign the same.

23d. Voted, that thanks be given to the Church and Congregation at Clements, for their kindness and hospitality du-

ring the present Session.

24th. That 25s. per week be allowed to Missionaries the present year, and all expenses paid:—the Missionaries find their own horse, and account for all monies received in aid of the Mission cause.

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25th. The Society employed as Missionaries in the course of the past year,

Elder Notter, on Eastern Circuit, 14 weeks, £ s. d. Elder Davies, 7 each, at 35s. per week, 24 10 0 Elder J. Dimock, on Western Circuit 4 weeks, 35s.

He accounts for money received, 7 0 0

£31 10 0

The following sums were received in aid of Missions this Session, viz:-

From Chester, by Elder Joseph Dimock,

Lunenburg, by Elder Davies,

Windsor, by Brother Burges,

Annapolis, by Elder W. Elder,

Margaret's Bay, 25s.

Antigonish, £1 1 10 by Elder Davies,

Collection at this Session,—Contribution,

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26th. That 500 copies of our Articles and Covenant be printed, and that Elders John Burton, George Dimock and George Richardson revise said articles:—the expenses of printing the same is recommended to be paid by the several Churches.

The Session was particularly crowned by the Divine Presence: the Lord's Ministers present appeared deeply interested in the cause of God, and much solemnity on the minds of the numerous and crowded assembly. Saints were comforted, and the attention of sinners much called up to the consideration of eternal realities.

council shall stand, and he will do all his pleasure; "that his rules in the kingdom of Providence." His kingdom rules over all: "so that nothing can transpire in the moral word

Toderator. , Clerk.

### Circular Letter.

The Ministers and Messengers composing the Nova-Scotia-Baptist Association, met at Clements, June 23d and 24th, 1823, to the Churches which they represent, send Christian salutation .-

DEARLY BELOVED BRETHREN,

THROUH the unbounded goodness of God, we are spared while many of our fellow-creatures and fellow-christians have been hurried into eternity. We are happy to inform you, that our Association has been marked with special symptoms of Divine presence and approbation. And as we are increasing as a body, our souls are delighted with, and established in all those sacred truths that enter into the essence of the Gospel system, we feel in our associated capacities holy desires in our souls, that you should, as Churches of Jesus Christ, be likewise intimately acquainted, truly delighted with, and firmly established in those Godlike sentments and doctrines with ourselves.

1stly, We would call your attention to the doctrine of the Trinity, that is to say; We believe there are three Divine Personalities in the Sacred Godhead, viz. The Father, the Word, and the Holy Ghost; the same in essence, equal in power and glory. Brethren, we beseech you that ye allow no sopaistry to entangle your minds, so as to adopt a system of false reasoning about this sublime mystery; so as to shake your minds and entangle you in a vain system of speculation that the word of God does not warrant; but believe the doctrine as an established fact upon the authority of God.

-2dly, That God is an absolute Sovereign; that " he reigns in the armies of heaven, and among the inhabitants of the earth;" and that " none car stay his hand, or say unto him, what doest thou?"-That, "known unto God are all his works from the beginning," that " he works all things according to the councils of his own blessed will;" that " his council shall stand, and he will do all his pleasure;" that he rules in the kingdom of Providence-" His kingdom ruleta over all:" so that acthing can transpire in the moral world

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4thly, Th is all of Go covenant ma ditions were, fashion of a them,-ascend for them; an less mercy! teachers com es, to deceive quick unders preach a salv ed by peor, f importance y ed at above, timents will a misery are in not known.

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without his order or permission: that the very wrath of man shall praise him, and the remainder he will restrain. We recommend to your careful perusal the sacred Scriptures, that ye may be complete in all the will of God. That when Satan or his emissaries try to lead your minds from those cardinal points, that ye may be enabled to repel those false insinuations by a holy familiarity with, and an apt and evangelical use of the word of the Lord.—That ye may say with propriety, "Get thee behind me Satan, for thou savourest not the things that be of God, but the things that be of man.

3dly, That your minds may be properly instructed, and fully established in the doctrine of the total degravity of human nature; that is to say, that the soul of man by the fall is totally ruined, all its faculties depraved, so that he hash lost the moral image of God, and that he is God's enemy—" the carnal mind is enmity with God," &c.

4thly, That his recovery is wholly of God: the plan is all of God; and it is an eternal plan: that in the covenant made with the Mediator, the tremendous conditions were, that he should become incarnate, -- be found in fashion of a man for his people, suffer for them, rise for them,-ascend into heaven for them,-and ever live to intercede for them; and that as he lives, they shall live also. O matchless mercy! O distinguishing grace! We pray that when teachers come among you, with feigned words and fair speeches, to deceive the hearts of the simple, that ye may be of quick understanding to detect their sophistry: when they preach a salvation suspended upon conditions, to be performed by poor, frail, and ruined creatures. Brethren, the more importance you attach to the doctrines of the cross, as hinted at above, the more the evil of such God-dishonouring sentiments will appear. We must tell you, " destruction and misery are in their ways, and the way of peace they have not known.

sight; that it is by grace: that the souls of God's people are justified by the imputed righteousness of our Lord Jesus Christ, apprehended by faith, and sweetly appropriated to

the renewed soul, by which they are as completely justified as if they never had sinned: read Psalms 32, 1, 2; Romans chap: 4 and 5; Gal. 3; Isa. 53; and 63; 10; and thousands of other texts in the Holy Bible. Though it is the imputed righteousness of our Lord Jesus Christ that entitles us to all the privileges of the sons of God here, and in the glorious mansions above, it is the office work of the Holy Spirit, to enable them to partake of those inestimable blessings, by effectual calling, regeneration, and the sanctification of their hearts, and their eternal glorification above.

Brethren, we are fully aware that the enemies of the sacred doctrines of the gospel say, that they lead to licentiousness; this must be the language of ignorance or slander; in either case much pity should be shewn. We are likewise aware that too much cause has been given to such gainsayers to impeach the doctrine of grace by the unscriptural walk of some professors. We therefore feel it to be our duty to warn you against some of the evils that you are exposed to, which give occasion for those slanders.

- t. We would warn you against a spirit of forgetfulness: we beseech you to meditate much upon God and his blessed word: without this blessed exercise, ye cannot continue sted-fast and namovable, always abounding in the work of the Lord.
- 2. We would warn you against the neglect of secret prayer:—unless ye maintain secret communion with God ye cannot grow in grace.
- 3. We would warn you against the neglect of family worship and family government; follow the example of pious Joshua, and particularly that of Abraham: this would guide his house who would, with his, serve the Lord. We know that those families that are brought up without family religion and good government, cannot be brought up in the nurture and admonition of the Lord. Eli's house was a fearful example of the neglect of family government:—" His children did evil, and he restrained them not." And so are many families in our day; and that among too many professors.

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of religion. "O tell it not in Gath; publish it not in the streets of Askelon, lest the daughters of the uncircumcised triumph," Let family worship be attended to, not occasionally, but statedly: let neither business, nor company, nor an unpleasant frame of spirit prevent. "In due time ye shall seap, if ye faint not." Teach your children the good and the right way of the Lord; and while they are under your care and controul, bring them as often as possible to the house of the Lord, that acy may hear the gospel which you approve of, viz. the gospel of the grace of God. It is a grievous sight to regular ministers, and all consistent Christians to see the head of the family going statedly to the place of worship, and the children wandering, to gratify a vain carriosity, to the different places of worship; or, even to other townships, not unfrequently to hear some impostor. The only way to prevent the evil is to begin in time to serve God aright, and keep fast hold of a strict but merciful family government.

forsaking the assembling of yourselves together, as the manner of some is. Be sure to attend all the prayer-meetings instituted by the church, whether weekly or monthly, &c. and that not as spectators, but as prayerful characters. Be strictly consciencious in attending the conference, or church meetings. When any absent themselves through worldly mindedness or indifference, there is a seat vacant that none else can fill,—there is a wound given to the brethven that none else can heal,—there is a stumbling-block cast in the way of God's people, that none but the delinquent can take up,—there is a detraction from the declarative glory of God that none else can restore.

We beseech you, dear Brethren, to be very careful to sanctify the Sabbath. Include not in sloth on the morning of this body day. Be much in secret meditation and prayer: pray much for the church, for the minister, and for a world lying in wickedness. If ye have much love for the church, ye will pray much for its prosperity. If ye have much love for your minister, ye will pray frequently and fervently for his success in the gospel, and feel much affection towards him,

which would prevent you from adding grief to his sortow, and would also prevent you from laying stumbling-blocks in the way of poor perishing sinners; and having such a disposition, you would warmly pray for their salvation. We often feel disturbed with coolness and a shyness towards our friends; but too often it is because our hearts are not right with God; we cannot feel hard against the worst character in the world, if we bear him on our hearts at a throne of grace. We may detest the crime; but a praying heart will pity the criminal.

7thly, Another evil we would warn you against is hastily contracting debts, without duly considering how those debts are to be liquidated; christians should owe no man any thing, that is, as much as possible avoid running into debt, and endeavour to pay every man his just due. Want of punctuality in professors of religion, tends to bring the religion of Jesus into contempt. Professional characters, merchants, mechanics, and even labourers have thrown blame on the blessed followers of the holy Lamb of God, for want of punctuality in paying their honest debts.

Brethren, it wounds our feelings to name it, but the general good requires it: we warn you against a withholding from the gospel labourer more than is meet, which certainly tends to poverty in the end,

We address the churches—Let every church (It devolves upon the Deacons) take an estimate of the property belonging to the church, and those that are friendly and would willingly aid in the support of the ministry; and then make an estimate of the probable sum that would be necessary to make him comfortable and his family, not to roll in luxury, nor pine in want and wretchedness, but so as to be comfortable and decent: so as you may not be ashamed of him in the pulpit, nor his house and family, nor he of you. Let there be a mutual agreement among you, how much he is to get,—when to be paid; whether quarterly, half-yearly, or annually: let it be stipulated what modes of payment, how much in specie, how much in produce, and what kinds of produce; and be sure not to impose upon the man of God, to

reduce him every individual thirty miles: number of fit themselves, when he is not the minister of the blesses. Christ he ear and it is ore should live be and we thin right among rate.

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Dear Breth dress you; or addressing out flesh. We est of God. We cite mingled ments general difficulty is grave know it is at least in me God, and unstewardship.

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Shall the doctor, the lawyer, the merchant, the various mechanics, the day-labourer &c. all be paid, and the minister of the sanctuary not? or shall they all be paid first, and with the best commodities; and the minister, though in need more than any, or as much as any of them, be put off till the last, while he must be first and incessant in his painful ministerial labours! and sometimes lose what is his just due to the wounding of his pious soul, and material injury of his affectionate family as dear to him as the blood of his veins?

Dear Brethren, our hearts are pained while we thus address you; our eyes overflow with tears; we know we are addressing our Brethren: bone of our bone, and flesh of our flesh. We esteem you the purchase of the blood of the Son of God. We are confident that our communications will excite mingled emotions in your souls: you are of our sentiments generally: you know what we say is right; but the difficulty is great, and you hardly know how to remedy it: we know it is hard to be remedied; but it can be remedied, at least in measure. Let us consider we are stewards for God, and under an awful responsibility how we act in our stewardship.

Very loving Brethren, we would promise a few thoughts that might help you, and greatly help and ease the minds of your dear suffering, and hitherto much afflicted, ministers.

As things are, ye cannot feel towards your ministers as if ye did your duty: nor they to you as if they had their just dues. You owe them, pay them as well as ye can, and as soon as ye can; and let them know you mean to confess to them: shew friendship: promise amendment; and be sure to fulfil your engagements. They are men, though men of God; and their station, their acquaintance with human nature prevents their being deceived long at a time in a general point of view. If you make promises and do not perform, and form excuses that are vain, they will discover it, and this will add to their exceeding great afflictions.

Dear Brethren, we would close this lengthy Epistle by observing to you that at this period of time, when such great things are transpiring in the world, there are various claims upon your liberality; let each have a due place: remember Missionary Societies, and Bible Societies. "The poor ye have always with you, and ye can do them good whenever ye list." The fatherless and the widow, ye remember what James says, help all these in reason. But do not forget your ministers; let them not be overlooked: do what you can; cast into the treasury of God; and God will bless you: God will not leave you to suffer materially for doing your duty in supporting the sacred ministry.

And now, Brethren, with much love and affectionate solicitude for your present and eternal welfare, we commend you to God, &c.

The Nova-23d and respondin

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## Corresponding Letter.

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The Nova-Scotia Baptist Association, met at Clements, June 23d and 24th, 1823, sendeth Christian salutation unto corresponding Associations.

DEARLY BELOVED BRETHRES,

THROUGH the distinguishing grace of our Heavenly Father, we are convened to deliberate on the affairs of the Redeemer's kingdom; which is an everlasting kingdom; which is est blished and prospered according to the immutable councils of Jehovah, and shall prosper until the stone cut out of the mountain shall become a great mountain, and fill the whole earth.

We rejoice that we have this precious season of mutual converse and taking sweet council together; to unite our feeble efforts to seek the peace and prosperity of Zion: our satisfaction is not a little increased by the continuation of the information they bring us: and we wish a continuation of the same.

It is generally a mourning time in our Zion, on account of backslidings and lukewarmness among professors, and abounding iniquity in the land: yet have we not been left without some drops of mercy, as you will see by our minutes. One of our Brethren of the New-Brunswick Association writes to his brother: "I expect to baptize twelve next Lard's Day; I have baptized more than two hundred since the work began, and it is the most solemn work I ever saw in my life."

May the good Spirit of our God be poured out on all Churches and Associations until the earth is filled with the glory of the God of heaven.

The returns of our Missionaries are encouraging to perseverance; but our limited means confine our exertions, and would much discourage us were it not that the cause is God's; and if there be first a willing mind, it is accepted according to what a man hath, and not what he hath not.

May he that worketh all things according to the council of his will by means that pleases him, make our feeble attempts work wonders in his great name in conquering the rebellions of the human heart, and the advancing of the kingdom of glorious Christ throughout the world. Amen.

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It is observed a mourning time in our Zion, on account of schallings and lukewarmhess school professors, and remaine minutes in the limit, wet have we not been left allow some drops of mercy, as you will see by our minutes, no of our Bretheen of the New-Bronswick Association ries to his brother: "I expect to be prize twelve next lord's Day; I have baptized more thank we beneficed sin otherwark icean, and it is the most solamn work lever says in my life."