

MINUTES
OF THE
NOVA-SCOTIA AND NEW-BRUNSWICK
ASSOCIATION,

Held at the Baptist Meeting House, in
Chester, June 27th, and 28th, 1814.

Saint John: Printed by Henry Chubb and Co., 1814.

MINUTES, &c.

Monday, June 27.

1st. At ten o'clock, A. M. brother Thomas Ansley delivered the introductory sermon, from the last part of the 3d verse of the Epistle of Jude, "Earnestly contend for the faith which was once delivered unto the saints." God's special presence was manifestly present.

2d. After prayer by brother Joseph Crandel, chose brother Edward Manning, Moderator, and brother William Chipman, Clerk.

3d. Read the letters from the several churches, and took the following account of members added, dismissed, excluded, or who have died the year past; and the present number in each church.

N. B. The names of ordained ministers are in SMALL CAPITALS, licensed preachers in *Italic*. The ministers with this (*) were not present; churches marked (†) we had no information from this session; vacant churches distinguished by a ———.

4th. The Baptist church in Fredericton, by their request, was admitted into the Association

5th. Read and accepted the Circular Letter.

6th. Adjourned till to-morrow morning, at half past ten o'clock, to meet at this place. The moderator concluded by prayer.

Tuesday, June 28.

7th. Met according to adjournment. Brother Edmund J. Re's delivered a sermon, from Prov. 13th chap. 15th verse, "A good understanding giveth favor, but the way of transgressors is hard."

8th. A contribution was made for the poor Heathen, to be sent to the Treasurer of the Auxilliary Bible Society at Halifax, and forwarded by that society. Amount received £8 13.

9th. Voted to hold our next annal meeting in Cornwallis, on the first Monday after the 20th of June next.

10th. A question was proposed by the church of Christ, in Chester, whether a Gospel Minister would be justified by the word of God, in the view of the members of this Association, in baptizing a person with whom he was satisfied as to his belief, &c. provided the church over which he was placed, was not satisfied. Voted in the negative; except he were travelling remote from his particular charge, where no church is organized.

11th. A request was also made by the church in Chester, that some of our ministering brethren might be sent to visit the inhabitants on the shore to the eastward of Chester, to preach the Gospel of Jesus Christ to them, being destitute of that invaluable blessing. Voted, that brethren Joseph Crandal and Samuel Bancroft visit said inhabitants, and that each of them receive five shillings per day, during three months, to be paid out of the surplus of the collection for printing the minutes of this Association; and should that not be sufficient, the members of this Association stand pledged to make it up, and most earnestly pray that the Lord of the harvest may go with them and make them useful.

12th. A request being made by the church in Amherst, that the Association would afford such advice as they should deem most expedient, respecting the ordination of Mr. M'Colla who labored amongst them in word and doctrine. Voted, that the church be advised unitedly to assemble together with Mr. M'Colla, and confer together more particularly respecting his soundness of sentiment, &c. &c, and when fully in the belief of his good qualifications as a Gospel Minister, that they call advice from sister churches; and that brother Edward Manning, by a letter to said church, express the purport of the above advice.

13th. A request being made by the church in Sackville, for assistance in the ordination of brother David Harris, at said place, or if that should not be expedient, to authorize brother Harris at the Association, to take charge of them as their pastor. Voted, that a letter be written to said church, advising them to call an advisory council to confer with and assist them in removing any difficulty that may exist in the church, and that brother Joseph Crandal be notified to attend, at the time, and said council to assist him in the ordination of brother Harris, if judged by them expedient. Brother Ansley to write the above mentioned letter.

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14th. Appointed brother Homes Chipman, Treasurer, brother David Harris having removed from his former residence.

15th. Appointed brother Joseph Dimock, to preach the introductory sermon the ensuing year, in case of failure, brother Joseph Crandal.

16th. Appointed brother Joseph Dimock to prepare the Circular Letter the ensuing year, in case of failure, brother Joseph Crandal.

17th. Voted, that the first Tuesday in November next, be observed as a day of Thanksgiving, and the first day of January as a day of Fasting and Prayer, by the churches of this Association.

18th. Voted, if any church neglect attending to the rules and regulations of this Association for three succeeding sessions, that on the third, they be excluded from the privileges, and their names left out of the records of the Association.

19th. Appointed brother Edmund J. Reis to superintend printing the Minutes ; five hundred copies to be printed.

Concluding Prayer by the Moderator.

CIRCULAR LETTER.

The MINISTERS and MESSENGERS composing the NOVA-SCOTIA and NEW-BRUNSWICK ASSOCIATION to the several Churches they represent.

DEARLY BELOVED BRETHERN IN THE LORD,

As it is our duty to use every laudable means in our power to stir up your pure minds by way of remembrance, we your unworthy Brethren, think it meet to send you a few thoughts for your consideration, and we hope for your benefit. We congratulate you on the happy news of the cessation of hostilities on the Continent of Europe, and on the prospect that the long wished for blessing *Peace* will again be restored to the inhabitants of the earth ; likewise, on the almost universal benevolence, manifested in the formation of so many institutions for the benevolent and noble purpose of christianizing the world that lieth in wickedness. The Missionary Societies, and the success that has attended them, and the large field that presents, particularly in the East, for the spread of the glorious gospel of the Grace of God, are subjects which cannot fail to engage your hearts at the throne of grace, for the ingathering of God's ancient people the Jews together with the fulness of the Gentiles.

We think that the institution of the British and Foreign Bible Society, is the most benevolent institution ever formed

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by man. Its motive is so pure, its object so great, and the plan so well calculated (under God) to accomplish the great event of general illumination, that it must attract your attention; and we wish it may excite a spirit of benevolence in the heart of every lover of the Lord Jesus to contribute freely in aid of this Godlike institution. "When one considers the present situation of the great bulk of mankind, whose heart does not burn within him, to contribute something towards "Evangelizing the nations? The inhabitants of the world are said to amount, at this time, to about 731 millions; of whom 420 millions are said to be Pagans, 130 millions Mahometans, 100 millions Catholics, 44 millions Protestants, and 30 millions of the Greek and Armenian Churches; and 7 millions Jews. The Rev. Mr. Carey, late of Leicester old England, but now a missionary in India says much more, "Mr. Gutherie, much more still."

But when we consider that more than one half of this immense population are Pagans, nearly one fourth Mahometans, and about one eighth Roman Catholics, and the small number of Protestants in comparison with the whole, you will not hesitate a moment, in concluding with us, that this is a favorable time to show our zeal for God, in diffusing the light of Divine Revelation to the many millions destitute of it, through the medium of the Bible Society; as this is the very object the Society has in view by translating the Scriptures into the various languages of the earth; it has actually translated them into fifty different languages, and is proceeding as fast as means are afforded to send the Bible to every nation under heaven. So that all the poor, benighted Heathens, Mahometans, Roman Catholics, Jews, and miserably deceived (professed) Protestants may all have the word of eternal life in their own language; and it is a rule with the society that the scriptures are to be sent without note or comment, that the poor and the ignorant who may be blessed with this invaluable donation may not be puzzled with the distinguishing tenets of any sectaries whatever, but read the language of heaven without any mixture of the doctrines of men.

Dear Brethren, we have given you a few hints of what is transpiring in the kingdom of Providence, particularly respecting our own highly favored Nation and the blessings bestowed upon it, that it should be honored with such a society as the British and Foreign Bible Society. But we feel desirous to

express to you something of the sentiments of gratitude we feel to the Lord for his goodness to us on every account: that he has granted to us the privilege of meeting so many of our Brethren again in Association; that there existed such a degree of love and union among the Ministers and Messengers of the Churches; that, while there is great lamentation among some branches of the Zion of the Lord of Hosts in these regions of the earth, there is glorious news communicated from some others; particularly, in this town (Chester) the Lord has displayed his infinite love and goodness of late in comforting the heart of his dear servant, brother Dimock and his people, bringing home his backsliding ones; and a goodly number of precious souls, within a few months, have been brought into Immanuel's fold.

Brethren we realize, notwithstanding the goodness God to us as a Nation, that iniquity abounds and the love of many waxes cold.

Your privileges are great both civil and sacred. Much is said in the word of the Lord about subjection to the civil authority. "The powers that be are ordained of God."

Examine; your religious privileges are great. The constitution under which you live secures religious liberty to all British subjects. You have your Bibles and can worship God according to the dictates of your own consciences, and there is none to make you afraid; you choose your own Ministers of religion, and they are supported without compulsion. You build your own places of worship and have the means of doing so upon your own plans, without the interference of the sword of civil power. You live in a healthy climate; you witness nothing of the calamities of war; indeed you know but little of its effects.

Dear Brethren we think the Lord calls you to improve these privileges for the benefit of many. Our obligations to our God are great. He gives us fruitful seasons, filling our hearts with food and gladness. In short he gives us all things richly to enjoy. But the revelation of mercy he has made in the Gospel lays us under infinite obligations to be for the Lord; and by professing the name of the blessed Lord before the world we have laid ourselves under very great obligations to live devoted to him, and to improve our time and talents to his honour and glory. Our graces should be in lively exercise, and all our influence with men and our intercourse with society, should

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directly or indirectly tend to the promotion of the Redeemer's declarative glory among the children of men.

Considering the above statement of the inhabitants of the globe, and the great necessity of property to enable the Bible Society and its various auxiliaries to prosecute their laudable design, you will we trust remember it is clear, that, where God gives property, it should not be withheld when his cause calls for it. And brethren we cannot but observe to you, that while there is so much practical infidelity abounding in the land, it becomes every lover of the Lord Jesus to show themselves on the Lord's side. O brethren let closets be frequented; be sure to keep up family worship; let not business, company, or any thing else prevent the worship of God in your houses. For if this be the case, what is the consequence? Your children may be literally said to be brought up for the Devil; be careful, so to conduct, that the children of God may not be grieved. Form no connexions, attend to no pursuits which will cast a stumbling block in their way; but be careful to maintain the public worship of God with those who are zealous in his cause. You profess to be redeemed, not only from the different vails of Heathenism, Mahometanism, Judaism, Popery, &c. but also from many of the absurdities existing among Protestant communities; and to be the most evangelical communion in the Christian world. And shall it be told in Gath, or published in the streets of Askelon, that many of those whose errors you renounce, are more moral than many who have (professedly) been baptized into the blessed Jesus, whose doctrine, precepts, and worship are so holy and whose disciples are designed to be so? Surely no; this ought not to be; but while you renounce your works of righteousness as a ground of your acceptance with God, you ought to be careful to maintain good works as a test of your love, and so walk in all the commandments and ordinances of the Lord blameless. Hoping that God will stir you to more diligence in the use of the means of Grace, we commend you to God and the word of his Grace, which is able to build you up, and establish you in every good word and work, and give you an inheritance among them that are sanctified.

Signed in behalf of the Association,

EDWARD MANNING, Moderator.
WILLIAM CHIPMAN, Clerk.