

MINUTES
OF THE
NEW-BRUNSWICK
BAPTIST ASSOCIATION,

HELD AT

NORTON, N. B.

JULY 12th AND 13th,

1824.

SAINT JOHN:

PRINTED BY HENRY CHUBB, MARKET-SQUARE.

1824.

MINUTES, &c.

MONDAY, JULY 12, 1824.

INTRODUCTORY Sermon by Elder JOSEPH CRANDALL, from 1st Timothy, 3d chap. 15th verse, last clause—"Which is the church of the living God, the pillar and ground of the truth."

Chose Elder JOSEPH CRANDALL, *Moderator*; Elder CHARLES MILLER, *Clerk*; and Brother Henry Blakslee, *Assistant Clerk*.

Adjourned till 3 o'clock.

Met pursuant to adjournment.

Read the Letters from the several Churches.

N. B. The Names of Ordained Ministers are in SMALL CAPITALS. Licenced Preachers in *italics*. The Ministers' Names with this mark * were not present. Churches which have no stated Pastors are distinguished by a dash ———. From Churches thus marked † no information was received this session.

Frederickton
Waterbury

Saint John

Prince Wil
Wakefield

Norton

Nashwalk
Salisbury

Sackville

Miramichi

Madamkesw
Saint Mary
Oromocto

Saint George
Hillsborough

2d Wakefield

Woodstock

New Canaan

Hopewell

Four o'
Elder S
verse.

Account of the Churches.

| Churches. | Elders and Messengers. | Added..... | Dismissed | Excluded | Died..... | Total..... |
|---------------------|---|------------|-----------|----------|-----------|------------|
| Frederickton | | | 30 | | 1 | 15 |
| Waterbury | ELIJAH ESTABROOKS, } David Currie, } | | | | | 26 |
| Saint John..... | CHARLES MILLER, } Henry Blakslee, } | 46 | 2 | 1 | 1 | 106 |
| Prince William..... | L. HAMMOND,*† | | | | | 42 |
| Wakefield | RICHARD SCOTT,*† } Gilbert Spurr,* } | | | | | 32 |
| Norton | Francis Pickle, } Enoch Groom, } Henry Rupert, } | 3 | 1 | 2 | | 32 |
| Nashwalk | Lot Mercer, } Jesse Raymond, } David Jones, } | | | | | 48 |
| Salisbury | JOSEPH CRANDALL, } David Crandall, } Henry Steves, } | 1 | | 7 | 4 | 135 |
| Sackville | William Colpitts, } Charles Lewis, } JOSEPH CRANDALL, } William Allan, } | 9 | 4 | 4 | | 151 |
| Miramichi | William Sears, } Nathaniel Purrinton, } DAVID JAMES, } James Tozer, } | 5 | | 4 | 1 | 58 |
| Madamkesway | John Woodworth, }† | | | | | 27 |
| Saint Mary | SAMUEL DENSMORE, | 4 | | | | 45 |
| Oromocto | Bening Foster, }† | 5 | 1 | | 1 | 23 |
| Saint George |† | | | | | 13 |
| Hillsborough | James Wallace, } Joseph Steves, } Henry Steves, } | | | 4 | | 77 |
| 2d Wakefield,..... |† | | | | | 13 |
| Woodstock,..... | Thomas Magee, }† | | | | | 15 |
| New Canaan..... | <i>Churches added since last Association.</i> | | | | | |
| Hopewell | Daniel Perry, } NATHAN CLEVELAND, } Paul Robertson, } | | | | | 50 |
| | | | | | | 41 |
| | | 73 | 36 | 22 | 8 | 949 |

Four o'clock—adjourned to six o'clock.

Elder SAMUEL FOG, Preached from Matthew, 6th chap. 33d verse.

Tuesday—Prayer Meeting at 6 o'clock, A. M.—Sermon at 10 o'clock, by Elder SAMUEL DENSMORE, from Colossians 1st chap. 28th verse.

Received communications from Sister Associations, to-wit:—

| <i>Associations.</i> | <i>Messengers.</i> |
|--|--------------------------------|
| Eastern Maine, } Elder SAMUEL FOG, <i>Minutes.</i> | |
| Lincoln,..... } „ | SILAS STEARNS, <i>Minutes.</i> |
| Cumberland,..... } „ | EDWARD MANNING. |
| Nova-Scotia,..... } „ | |

Read and accepted the Circular Letter prepared by Elder RICHARD SCOTT.

Read and accepted the Corresponding Letter prepared by Elder CHARLES MILLER.

Read the Letters from the Mite Societies.

Appointed Elder JOSEPH CRANDALL, Messenger to Sister Associations in the State of Maine, and in case of failure Elder SAMUEL DENSMORE; Elder ELIJAH ESTABROOKS, Messenger to the Nova-Scotia Association, and in case of failure Elder NATHAN CLEVELAND, for the next year. The sum of eight pounds to be given to the former, and two pounds to the latter, to bear their expences.

Appointed Brother SAMUEL DENSMORE, to Preach the Introductory Sermon at our next Session—in case of failure Brother CHARLES MILLER.

Voted, that the next Association be held at Waterbury, on the third Monday after the 20th June, 1825.

That Elder CHARLES MILLER write the Circular, and Elder DAVID JAMES the Corresponding Letters, for the next year.

That Elder CHARLES MILLER superintend the printing of the Minutes, and that 500 copies be printed.

That the Missionary Committee for the next year stand as follows:—Elder CHARLES MILLER, and Brethren J. M. Wilmot, T. Pettingell, J. Holman, J. Bunting, and J. Kinsman, St. John; Elder E. ESTABROOKS, Waterbury; Deacon F. Pickle, Norton; Deacon B. Foster, Oromocto; W. Wilmot, and Jarvis Ring, Fredericton; Elder S. DENSMORE, St. Mary; Elder D. JAMES, Miramichi; Elder J. CRANDALL, Salisbury; Elder L. HAMMOND, Prince William.

Voted, that the Missionaries for the next year, keep a Journal of their Labours, &c. and forward the same to the Committee, and that the same be read immediately after the Introductory Sermon is preached next Session.

That the sum of Six Dollars per week be given to Missionaries having families, and Four to those who have no families, for the present year, together with their expences paid.

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

That, in conjunction with the Churches of the Saints in *Europe and America*, a Missionary Prayer Meeting be held in all our Churches on the *first Monday evening* of every month.

That the thanks of the Association be presented to the *Female Mite Societies* in St. John and Norton, for their very handsome contributions towards the Funds for Missions—and to the worthy Secretaries, Miss W. A. Blakslee, and Mrs. Fritch, for their unwearied exertions in collecting said contributions.

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

At the close of the Association a few appropriate Exhortations were given, and all concluded by Prayer by Brother John Masters. From the commencement of the Session to the end of it, tokens of the Divine Presence were enjoyed, and our souls were much comforted; and on parting from each other, many of us could say, "it was good for us to be here."

* * * It is hoped that the Churches from whom no information has been received this year, will be more attentive for the time to come.—*Editor's note.*

Circular Letter.

*The Elders and Messengers of the NEW-BRUNSWICK BAPTIST ASSOCIATION,
assembled at Norton, to the various Churches which they represent.*

DEAR BRETHREN,—

IN our annual epistles, as well as in our stated discourses, we would endeavour to unfold to you the truths of Christianity in their native simplicity and benevolent designs, as admirably adapted to display the glory of God and promote the salvation of man; to produce every principle of moral purity, and every spring of divine joy.—We would attempt to illustrate the indispensable necessity, beautiful harmony, various operations, and salutary effects of the christian graces, assimilating the human soul to the image of the Deity, and uniting us to God in bonds the most delightful and lasting We would aim to explain the precepts of our Holy Religion and enforce them by

every weighty motive of duty, gratitude, and interest. We hope and pray that the Divine Spirit will accompany our labours with a blessing. Have we been to *some* of you the saviour of life unto life? O! that we were rendered thus useful to you *all*! Our hearts desire and prayer to God for you is, that you might be saved; yes, we greatly long after you all in the bowels of Jesus Christ; for what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at his coming?

From the ideas we frame of the Parent and Governor of the universe, we are led to conclude that he never operates without design. Whatever the ends of his operations are, they must correspond with his supreme excellencies, for he cannot deny himself or act a part repugnant to his moral character. His designs being in unison with his perfections, must be the best, all things considered, that could be proposed. However mysterious in some instances to finite minds, they are good in his sight. If good in his sight, and adapted to display his glory, it cannot be indifferent to him whether they are accomplished or not; he must necessarily will their accomplishment. Infinite wisdom can easily apply means suited to their accomplishment, and omnipotent power as easily render those means effectual. Hence we infer that his counsel shall stand, and that he will do all his pleasure. But though the purposes of God, being founded in his infinite excellencies, are as unchangeable as his nature, and like his boundless knowledge and sovereign dominion, extend to all his creatures, with all their circumstances; yet being known only to himself, they cannot be the rule of our conduct, or the foundation of our hope. His revealed word, the declaration of his mercy to miserable sinners, is the ground of our faith, the motive of our repentance, the source of our holiness and most animated obedience. By the law we are taught our duty and convinced of our apostasy from God; by the Gospel we are encouraged to return to God and our duty; we are made partakers of the divine nature. How thankful should we be, therefore, for the Holy Scriptures! Without *these* unerring oracles we could have formed no *just* ideas, if any at all, of the divine perfections and government; we must have been totally ignorant of the way of salvation, and of the glory of God in the face of Jesus Christ; and, consequently, of our own highest dignity, purest happiness, and noblest end. But if the Scriptures are the medium of our divine knowledge, the source of our holiness, and the foundation of our eternal hopes: if they are the only rule by which we can judge of our true character, and shall be acquitted or condemned before the judgment seat of Christ; how necessary is it for us to be

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satisfied of their truth, acquainted with their contents, and to form the whole of our temper and conduct on their real and exalted principles.—Having thoroughly considered the evidences by which their truth is supported; having viewed the astonishing events they relate, the holy commandments they enjoin, the sublime mysteries they reveal, the heavenly tidings they publish, the purity, harmony, and simplicity they exhibit, together with the light and joy they impart, you will have no more room to doubt whether they are the word of God, than you have room to doubt whether the heavens and the earth are the works of God. Being convinced that they are the word of God, you will unavoidably infer their sufficiency to answer all the purposes for which they were designed; that they are able to make you wise unto salvation. To suppose the contrary, is to contradict their plain dictates and to insult their Divine Author. Deeply impressed with this thought, you will cordially believe their truths, imbibe consolation from their promises, and cheerfully obey their precepts: you will see the propriety of rejecting all human inventions in matters of faith and practice, and of recurring to the law and to the testimony for the authority of every thing that claims the honor of a divine rite: you will be convinced of the necessity of being equally attentive to every part of God's word: to its precepts as well as promises, to its reproofs as well as doctrines: you will by a divine blessing on these means, be guarded against all extremes and errors, be firm in your faith, steady in your disposition, and uniform in your conduct. Search the Scriptures DAILY, comparing Scripture with Scripture, the Old with the New Testament, and consider every passage in its immediate connection with the design of the inspired penman. Implore the aids of the Divine Spirit, always remembering that spiritual things are spiritually discerned. By these means you will acquire a habit of thinking for yourselves,—you will see the beauty, feel the force, and exemplify the spirit of genuine Religion. It is worthy of observation, that the Holy Spirit, whose office it is to illuminate, comfort, and sanctify the human soul, attends Scriptural instructions for these very ends.—His secret operations always correspond with his revealed will, and the former are best known by the latter. Without a devout and impartial attention to the plain instructions of this infallible guide, you are liable to be left in a maze of perplexing errors; instead of advancing with growing satisfaction in the delightful paths of truth, you are in danger of mistaking the shadow for the substance, the form for the power of godliness, the wild sallies of natural affections for the lovely fruits of the Divine Spirit. But by a due attention to the Sacred Writings, you will not only

adhere to the system of doctrines you have already embraced, but also feel more forcibly its beneficial and practical tendency.—You will clearly discern that a mere assent to the most excellent truths, if not productive of real holiness, can never unite your hearts to God, make you good members of society, or conduce to the noble ends of your being.—The truths of christianity in the head, however zealously defended, without the amiable spirit of Christ in the heart, are like a body without a soul, not only useless, but also inexpressibly odious.—Let it be your concern therefore, not only to know but also to feel and to practise the whole of religion; ever remembering, that whatever knowledge or gifts you may possess, if without *charity*, you are worse than nothing in his sight, who is the best judge of true excellence.—Daily cherish repentance towards God, faith in our Lord Jesus Christ, love to God and man, and all those amiable dispositions which at once felicitate and adorn the mind, are the best evidences of the divine favour, and constant springs of diffusive benevolence. Or to use the incomparable language of Scripture, “Giving diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” For these ends, conscientiously regard all the means of grace; and be not satisfied with any of the public or private institutions of religion without the presence of your God and Father. Hear the word preached with devout dispositions, and with a view to profit. Pray without ceasing. In every thing give thanks. Watch against all enemies. Abstain from all *appearance* of evil. Frequently contemplate on all the works, perfections, and dispensations of God, the person, offices, example, and the whole mediation of Christ, the operations of the Holy Spirit, and the workings of your own minds, the brevity, frailty, and end of human life, the interesting realities before you, death, judgment, and eternity. Deeply impressed with these important things, perform the duties of your respective stations in the closet, family, church, and the world. Move on regularly in your appointed spheres, and let your light so shine before men, that they may see your good works, and by the lustre of your holy example, be engaged to glorify your Father who is in Heaven. Thus will you resemble, please, and enjoy the Author of your Being, answer the purposes of your election, redemption, and eternal salvation, be divinely happy in your own souls, increasing blessings to your