

MINUTES

OF THE

NEW-BRUNSWICK

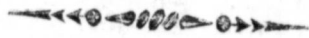
BAPTIST ASSOCIATION,

HELD AT

SAINT GEORGE, N. B.

JULY 8th and 9th,

1833.



SAINT JOHN:

PRINTED BY DONALD A. CAMERON, AT THE OFFICE OF THE WEEKLY
OBSERVER, WEST SIDE OF THE MARKET-SQUARE.

—0—

1833.

MINUTES, &c.

ST. GEORGE, MONDAY, JULY 8, 1833.

1st. Introductory Sermon, by Elder JOHN MASTERS, from Ephesians 1. 3,—“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”

2d. The Messengers having taken their seats, chose

Elder JOSEPH CRANDALL, *Moderator.*

” THOMAS MAGEE, *Clerk.*

Bro. EBENEZER PACKARD, *Assistant Clerk.*

3d. Voted, That any Minister or Brother, who may be in good standing where they reside, not belonging to this Association, take a seat with us.

4th. Read the Letters from the several Churches.

ACCOUNT OF THE CHURCHES.

N. B.—In the following Statement, the names of Ordained Ministers are in SMALL CAPITALS; Licenced Preachers in *Italics*; those marked thus (*) were not present. Churches which have no stated Pastor, are distinguished by a —. From Churches thus marked (†) no information was received this Session.

ACCOUNT

CHURCHES.

Frederickton,.....
Canning,.....
St. John,.....
Prince William,....
* 1st Wakefield,....
Norton,.....
Nashwalk,.....
Salisbury,.....
Sackville,.....
* Miramichi,.....
* Madamkieway,....
* Douglas,.....
* Oromocto,.....
Saint George,.....
* Hillsborough,....
* 2d Wakefield,....
* Woodstock,.....
* New Canaan,.....
* Hopewell,.....
Cardigan,.....
Springfield,.....
† St. Martin's,....
1st Hampton,.....
2d Hampton,.....
† Wickham,.....
Sussex Vale,.....
† Dorchester,....
† Rushagornish,....
† Buctouche,.....
† Monckton,.....
Ludlow and
Blissfield,
Miramichi,.....
King's Clear,.....
St. David's,.....

ACCOUNT OF THE CHURCHES.

| CHURCHES. | MESSENGERS. | ADDED. | | | | | Total number of Members. | |
|--------------------------------|--|-----------|-------------|-------------|---------------------------------------|---------------|--------------------------|-------|
| | | Restored, | By Letters, | By Baptism, | Dismissed by letters of commendation, | Discontinued, | | |
| Frederickton,..... | { Deacon Jarvis Ring, Ebenezer Packard, Richard Burpe, David Strickland, } | | 2 | 15 | 5 | 1 | 68 | |
| Canning,..... | Charles Estabrooks, | | | 2 | | 1 | 159 | |
| St. John,..... | { FREDERICK W. MILES, Joshua Bunting, } | | 3 | | 5 | 1 | 137 | |
| Prince William,..... | { LOTHORP HAMMOND, } <i>Let-</i> THOMAS SAUNDERS, } <i>ter.</i> | 2 | 2 | 24 | | | 98 | |
| * 1st Wakefield,..... | _____ | | | | | | 28 | |
| Norton,..... | { SAMUEL BANCROFT, By Letter. } | | 1 | | 2 | 1 | 22 | |
| Nashwalk,..... | By Letter. } | | | 2 | 2 | | 19 | |
| Salisbury,..... | { JOSEPH CRANDALL, Henry Steeves, } | | | | | 1 | 74 | |
| Sackville,..... | { ROBERT DAVIES, Agreen Kingley, } | 6 | 2 | | 8 | | 85 | |
| * Miramichi,..... | JAMES TOZER, | | | | | | 63 | |
| * Madamkiaway,..... | _____ | | | | | | 23 | |
| * Douglas,..... | _____ | | | | | | 18 | |
| * Oromocto,..... | _____ | | | | | | 27 | |
| Saint George,..... | { SAMUEL ROBINSON, Philo Seely, James Davidson, Thomas Justisson, Reuben Brockway, Thomas Baily, Joseph Catherine, WILLIAM SEARS, } | 9 | 75 | | | 1 | 153 | |
| * Hillsborough,..... | _____ | | | | | | 74 | |
| * 2d Wakefield,..... | _____ | | | | | | 12 | |
| * Woodstock,..... | _____ | | | | | | 15 | |
| * New Canaan,..... | CHARLES LEWIS, | | 1 | | 3 | 1 | 2 | 46 |
| * Hopewell,..... | _____ | | | | | | | 70 |
| Cardigan,..... | { DAVID MICHAEL, by Letter, } | | 3 | | 10 | 1 | | 42 |
| Springfield,..... | Letter, | | | | | 2 | 1 | 41 |
| † St. Martin's,..... | _____ | | | | | | | 119 |
| 1st Hampton,..... | JAMES BLAKENEY, | 1 | 4 | 10 | | | 1 | 51 |
| 2d Hampton,..... | DAVID CRANDALL, | 1 | | 1 | | 4 | 1 | 45 |
| † Wickham,..... | _____ | | | | | | | 30 |
| Sussex Vale,..... | TITUS STONE, | | | | | | | 27 |
| † Dorchester,..... | _____ | | | | | | | 34 |
| † Rushagornish,..... | _____ | | | | | | | 23 |
| † Buctouche,..... | _____ | | | | | | | 23 |
| † Monckton,..... | _____ | | | | | | | 23 |
| Ludlow and Blissfield,..... | { THOMAS MAGEE, | 1 | | 1 | | | | 41 |
| Miramichi,..... | _____ | | | | | | | 38 |
| King's Clear,..... | Aaron Hartt, | | | 22 | | | | 16 |
| St. David's,..... | _____ | | | 1 | | 1 | | |
| | | 11 | 23 | 156 | 2 | 31 | 13 | 9,172 |

JULY 8, 1833.

TERS, from Ephe-
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Clerk.

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is Session.

Adjourned for one hour.

Met according to adjournment.

5th. Voted, That the Circular Letter be accepted.

6th. Voted, That the Corresponding Letter be discontinued.

7th. Voted, That Bro. F. W. MILES be our Messenger to our Sister Association in Nova-Scotia, and that the sum of £3 be given him to defray his expenses.

8th. Voted, That the Correspondence be renewed with our Sister Associations in the State of Maine, and that Bro. SAMUEL ROBINSON be appointed our Messenger, and that the sum of £10 be given him to defray his expenses.

9th. Voted, That the Association be held at St. John, on the third Monday after the 20th of June, 1834.

10th. Voted, That Bro. SAMUEL ROBINSON preach the Introductory Sermon, and in case of failure, Bro. JOSEPH CRANDALL supply his place.

11th. Voted, That Bro. F. W. MILES write the Circular Letter for next year.

12th. Voted, That Bro. F. W. MILES superintend the printing of the Minutes, and that One Thousand copies, including the Articles of the Association, be struck off.

13th. Voted, That a Day of Humiliation, Fasting and Prayer, be observed on the 1st day of January, 1834;—and that the Monthly Missionary Prayer Meetings be continued.

14th. Voted, That the request of the Nova Scotia Association, to have the Magazine printed in an enlarged form, be complied with.

After Prayer by the Moderator, adjourned until to-morrow morning, 10 o'clock.

Sermon in the evening by Bro. BOND, from Luke xv. chap. 10th verse.

•••••
Tuesday, July 9.

Preaching at 9 o'clock in the morning by Bro. NUTTER, from Romans viii. chap. 1st verse;—after which, resumed business.

15th. Voted, That the General Meeting be held at Sussex Vale, on the second Saturday in September.

16th. Voted, That there be a Committee of seven persons appointed, to consider the propriety of continuing the Mission Board, as now established, and that it consist of the following persons, viz. :—Brethren Ring, Robinson, Hartt, J. Crandall, Masters, Nutter, and Miles.

Adjourned for one hour.

Met according to adjournment; when the Committee above named, made the following Report. viz. :—

17th. Resolved, That the Missionary Board remain as it is for the ensuing year.—That the Association recommend to the Board at St. John, such Missionaries as they deem proper.—That the

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18th. Voted,
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W. B. Kinnear, Esq
John M. Wilmet, Es
Archibald Hammond,
William Estey,
Joel Everett,
Aaron Hartt,
Jarvis Ring,
William Wilmet, } F
J. T. Smith, }
W. H. Needham, }
Philo Seely, } St. C
Edward Seely, }
Holland Bridges, ... S
John Estabrooks, ... G
Joseph Pickles, ... 1st
David Faulkner, ... 2d
Thomas Prince, ... Pet
George Black, ... Doic

Association pledge themselves to use every effort for the increase of the Missionary fund.

18th. Voted, That the Report be accepted, and that Bro's. J. Crandall and Wallace, be recommended to the Missionary Board for a Mission of eight weeks on the Bay Chaleur; Bro. D. Crandall and Blakeney, for one of eight weeks on the River St. John and its branches, as far as Kent; Bro. Magee, a Mission of eight weeks in the County of Charlotte; Bro. Stone, one of eight weeks in Shediac, Buctouche and Richibucto; and Bro. Saunders, one of two months.

19th. Voted, That the great deficiency of Ministers in this Province, to supply the destitute Churches, calls aloud upon us, as a Denomination, to pray importunately to the great Lord of the Harvest, to send forth labourers into his harvest.

20th. Voted, That the destitute situation of many parts of this Province, demands an increased exertion in all our Churches to send among them faithful Ambassadors of Christ.

21st. Voted, That we earnestly recommend the cause of Temperance to our Churches.

22d. Voted, That we highly approve of Sabbath School Institutions, and most earnestly recommend to the Churches in this Association, that they do all in their power to encourage them where they now exist, and to establish them where there are none; and that each Church be requested to give a statement in their next annual Epistle, of their origin and progress.

23d. Voted, That the Association, deeply impressed with the importance of having a suitable Seminary in this Province, under the direction of the Baptist Denomination, immediately adopt some plan for the accomplishment of this most desirable object.

24th. Voted, That all the Ministers of this Body, together with the following persons, constitute a General Committee to promote the above object in those places where they reside:—

| | | |
|----------------------------------|-----------------|--|
| W. B. Kinnear, Esq. | } St. John, | Charles Miles, ... Mangerville. |
| John M. Wilmet, Esq. | | Samuel Estabrooks, } Wakefield, |
| Archibald Hammond, | } King's Clear. | Benjamin Churchill, |
| William Estey, | | William Mills, |
| Joel Everett, | } Fredericton, | John J. Donald, Esq. ... Blackville, } |
| Aaron Hartt, | | Nathaniel Moores, ... Blissfield, } |
| Jarvis Ring, | | Charles Tozer, ... North Esk, } |
| William Wilmet, | | [Miramichi, |
| J. T. Smith, | | Amos Dow, ... Woodstock, |
| W. H. Needham, | | Thomas Worden, ... Rockabeck, |
| Philo Seely, | } St. George, | James Garcelon, ... St. David's, |
| Edward Seely, | | George Gilmore, ... St. George, |
| Holland Bridges, ... Sheffield, | | Holland Estey, } Kent, |
| John Estabrooks, ... Gage Town, | | Samuel Estey, } |
| Joseph Pickles, ... 1st Hampton, | | Zedekiah Hawkins, ... Penfield, |
| David Faulkner, ... 2d Hampton, | | James Moran, Esq. } St. Martin's, |
| Thomas Prince, ... Peticodiac, | | George Brown, } |
| George Black, ... Dorchester, | | |

25th. Voted, That the following persons form a Special Committee for the purpose of preparing a Prospectus, and making such immediate arrangements as circumstances render necessary :—

Rev. F. W. Miles, ... St. John,
Wm. B. Kinnear, Esq. do.
John M. Wilmot, Esq. do.
Rev. Joseph Crandall, ... Salisbury,

Rev. John Masters, ... Canning,
Rev. Sam. Robinson, ... St. George,
Wm. H. Needham, Esq. Fredericton.

26th. Voted, That there be a Meeting of the General Committee at St. John, on the Wednesday previous to the General Meeting at Sussex Vale.

27th. Voted, That the Association now close, and that the third Monday after the 29th June, 1834, they again meet for business.

CIRCULAR LETTER.

THE NEW-BRUNSWICK BAPTIST ASSOCIATION, to the Churches of which it is composed, sendeth Christian Salutation.

DEAR BRETHREN :

At the close of another Anniversary, we deem it our duty to address you, not we trust, in mere compliance with the formality of a custom, but as an expression of the affectionate interest we take in your present and eternal welfare, esteeming you as the chosen of God, and precious.

It is with feelings of the deepest sensibility we sympathise with many of our Churches in beholding their low and depressed state, while we rejoice with others, in those displays of Divine grace and mercy that has been manifested to them within the past year.

We would now enquire into some of the leading causes, why the LORD seems to hide his face from some of our Churches, knowing that he doth not willingly afflict the children of men, and suggest the adoption of such means, as we trust, under the Divine blessing, may lead us again out of *the wilderness leaning on our beloved*.

In order to this, we would take a slight survey of what we would term *the Evangelical part of the world*. It appears to us to be the most momentous and interesting period of time, that has occurred since the Apostolic age.

The mighty influence that is given by the *Omnipotent Spirit* to the hearts of God's people, calling forth their best energies to extend the *Redeemer's Kingdom* to the uttermost boundaries of the earth; thus *realizing* those delightful prophecies, when the *Heathen shall be given to the Son for his inheritance, and the uttermost parts of the earth for his dominion*; now we behold *multitudes blessed in him, and soon all nations shall call him blessed*.

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It would exceed the limits assigned us, to enumerate all that our Brethren are now doing in *Bible, Missionary, Tract* and other benevolent societies, both in England, the Continent of Europe, the East and West Indies, Africa, &c. &c. Nor are our Brethren in the United States far behind in their exertions to Evangelize the world. They have sent a noble band of veterans to the East, who have carried the standard of the Cross, from which an efulgent light is now shining on the dark Burmese. Nor are they unmindful of their Aborigines at home, nor of those wilderness parts of their country, where, by their Domestic Missions, they are sending the glad tidings of the Gospel. Our Brethren, also, in Nova-Scotia, are awaking from their slumbers, uniting with the host of God's elect and marching forward to the *Valley of Decision*.

Beloved, are we not far in the rear? The Lord hides his face from us, because of our supineness and lukewarmness; although our attention in our last Minutes, was called to the subject of Domestic Missions, yet what efforts have we made to send the Gospel to the destitute parts of our Province. If only one penny per week were given by the members composing our Churches, there would be four Missionaries continually employed, who, as a flame of fire, with hearts burning with love to CHRIST and the souls of men, would carry the sacred flame to those parts of our country which are sitting in the valley and shadow of death, and we should soon hear of the healing beams of the Sun of Righteousness having arisen upon them. We would not insinuate as though all our Churches are guilty of this neglect; some of them have been forward in this matter from the beginning; and lately, in the County of Charlotte, where the Spirit of the Lord is now pouring out, a Missionary spirit is raised, a number of Societies formed, and the friends there are cheerfully coming up to the help of the Lord against the mighty.

Another, and we would say principle cause of the Spiritual leanness of many of our Churches, we deem to be the want of an *efficient Ministry* for the supply of vacant Churches. How few are our numbers you will perceive by referring to your Minutes; and of that number, how few receive a sufficient support, so as to give themselves wholly to their work, *that their profiting may appear unto all*.

It appears to be the opinion of some, that it is not agreeable to the language of the New Testament, that the Minister of CHRIST should receive support, or at most, that it should be very limited indeed; they will observe, that PAUL worked with his own hands, and that he went forth taking nothing from the Gentiles. This subject, we confess, is painful to enter upon, but shall we, from false delicacy, decline calling your attention to an imperative duty? We will, in the fear of God, consider this subject a little.

All must admit that under the Mosaic dispensation, *those who ministered at the Altar, lived by the Altar*. There is indeed this difference, the specific manner in which the Priests and Le-

vites were to be supported, was pointed out; whereas, under the Gospel, as being a more spiritual dispensation, it is left to that holy principle of love and justice which should govern the people of God. It is argued that CHRIST laboured with his hands; but from the time he commenced his public Ministry, he cast himself upon the liberality of his hearers, and even women ministered unto him of their substance, while his whole time was taken up in that important Mission he came from Heaven to accomplish.

When he sent forth his Disciples to preach the Gospel, he also cast them upon the liberality of the people, ordaining it as a principle or standing maxim of his Kingdom, *that the Labourer is worthy of his hire.*

When the Spirit descended upon them at Pentecost, and the Church had all things in common, after a short period the Apostles finding that the serving of tables diverted their attention from their more important labour, appointed Deacons to distribute the offerings of the richer brethren, that they might give themselves wholly to prayer and the ministry of the word. PAUL, when writing to TIMOTHY, describing the character and duties of the christian pastor, directs him to give himself wholly to these things; yea, to study to show himself approved, a workman that needeth not to be ashamed, &c. No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath called him to be a soldier.—True, PAUL on certain occasions, worked with his own hands, that he might not injure his usefulness in the infant cause of Christianity. He did not take wages of the Gentiles—as our Missionaries in Asia take no wages from the people among whom they labour, that the Gospel may not be hindered; yet PAUL took wages from other Churches, that he might not give occasion to them at Corinth, though he shows them he had authority to be supported by them;—and these things are written for our instruction.

We might reason upon the principle of natural religion, and show that common justice demands that those who labour for the people should be supported by them. Surely the Minister of CHRIST, whose aim is the glory of God and the good of souls, will not take the oversight of the flock for filthy lucre's sake, he will not require nor expect the lordly wages of the mere hireling!!

It appears to have been a fear with some, that our Ministers would become rich, and then they would become proud and injure their usefulness; and they have concluded to keep them poor, and the LORD would keep them humble. It would be well if some of this same fear possessed the hearts of those that thus reason! But has it not been in the general on the other extreme? have not many of them been kept so poor as almost to destroy their usefulness? and have not some of them been compelled to leave our Province, and go to where they can be and are supported? and are not others almost ready to follow their example? Surely it was never intended that the humble and faithful Ministers of CHRIST should be reduced to the rank of paupers!!

You want your Ministers to unfold the Holy Scriptures, so

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as to feed the *flock of God, purchased with his own blood, and give to each a portion in due season.* You want them also to be able to defend the Truth against its numerous adversaries. We observed the extraordinary exertions that are now making by the people of God for enlightening the world. Satan, the grand adversary, sees this, and knowing that his time is short, he, in concert with the rest of the fallen spirits, is using his malignant influence to hinder as much as possible those benevolent designs that are now going forward, from taking effect. He is pressing into his service erroneous men of talents, who form predatory designs upon the flock of CHRIST, and having assumed the Ministerial office, intrude themselves upon the Churches, where they, by cunning craftiness and subtle insinuations, beguile unstable souls, draw them away from the truth of the Gospel, and the simplicity that is in CHRIST. They lead them into vile, pernicious, and destructive heresies; teaching them to deny the doctrine of the Holy Trinity, the *Personality, Divinity*, and some even the *Humanness* of the LORD JESUS CHRIST, his Atonement, Righteousness, Redemption, and Salvation, the *Deity and Personality* of the Holy Spirit, and his glorious work in the souls of men, the doctrine of original sin and human depravity, which makes way for the display of Divine Sovereignty, and the right of JEHOUAH to choose his people, the freeness of that Grace that brings Salvation to the lost and guilty without money and without price, the security of the sheep for whom CHRIST the great Shepherd laid down his life, with most of the other sublime doctrines which constitute the blessed Gospel of the blessed God.

And can you reasonably expect your Ministers to make full proof of their Ministry, to bring out of their Master's treasury things new and old, and to put to silence the ignorance of foolish men, if they are not in circumstances to give themselves wholly to these things.

And now, Brethren, permit us affectionately to propose to you the means which should be adopted, that these evils we complain of may be happily removed, and that the LORD may again lift up the light of his countenance upon us.

And in the first place, do not these things call upon us to *humble ourselves under the mighty hand of God*, that he may exalt us in due time; let us come unto him with weeping and supplication, confessing our sins; let us as his children ask him to give us his Holy Spirit, to work repentance in our hearts that needeth not to be repented of; let us see that we bring forth fruits meet for repentance; let us aim at practical religion; let us cultivate personal holiness.

Remember Brethren, we are not our own, but bought with a price. O what a price! For what would we barter the rock of our salvation? Shall we not then strive to glorify him with our bodies, our spirits, and our substance, which are his. Let not the plea be made by our brethren who are rather low in worldly circumstances,—we cannot afford to subscribe to the different be-

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nevolent institutions. Well, if you cannot subscribe to all, you may to some, surely to one at least; but the plea is vain, when we can afford ourselves, our wives and daughters, useless and expensive ornaments of dress. But what shall we say to those who are rolling in wealth, and who profess to be followers of him, who, though he was rich, for their sakes became poor, that they through his poverty may be made rich,—and yet refuse to contribute of their substance, or use their exertions in the cause of CHRIST. Surely the professions of such persons is vain, even though they were to speak with the tongues of Angels.

Let the Churches then, and friends of Religion, enter into regular and systematic measures for the support of those benevolent institutions, and of the Gospel among themselves, even though at present they may be destitute of Pastors; let them encourage the rising gifts of the Churches, and pray to the Lord of the Harvest, that he will send forth more labourers into his vineyard; thus in the use of these means, we shall soon see our Churches *looking forth as the morning, fair as the Moon, clear as the Sun, and terrible as an army with banners.*

MONEY COLLECTED AT THE ASSOCIATION.

| | | | | | |
|--|----|----|-----|----|----|
| Public Collection,..... | £7 | 8 | 3½ | | |
| Minute Money from the Church at | | | | | |
| Fredericton,..... | £0 | 0 | 0 | | |
| King's Clear,..... | 0 | 10 | 0 | | |
| New Canaan,..... | 0 | 7 | 6 | | |
| Springfield,..... | 0 | 3 | 2 | | |
| Norton,..... | 0 | 5 | 9 | | |
| St. George,..... | 0 | 0 | 0 | | |
| Hillsborough,..... | 0 | 13 | 7 | | |
| 1st Hampton,..... | 0 | 8 | 0 | | |
| Monckton,..... | 0 | 6 | 0 | | |
| 2d Hampton,..... | 0 | 5 | 0 | | |
| Salisbury,..... | 0 | 10 | 0 | | |
| Sackville,..... | 0 | 10 | 0 | | |
| | | 3 | 19 | 0 | |
| It appears that some Messengers have paid, but the hurry at that season was such, that the Clerk did not obtain the names. | | | 1 | 10 | 11 |
| | | | £12 | 18 | 2½ |

FAITH, I

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Article 1. We be-
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 Deut. 6. 4; John 4
 Exod. 34. 6, 7; He-
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 Mat. 28. 19; 2 Cor.
 3. That the Holy
 are the Word of God
 faith and practice:
 4. That God, who
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 whatsoever comes to
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 9. 17—23; Acts 2. 22
 5. In the beginning
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 1. 3; Dan. 4. 35.
 6. That God made
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 7. Man being left to
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A DECLARATION

OF THE

FAITH, PRACTICE, AND COVENANT

OF THE

CHURCHES OF CHRIST,

COMPOSING THE

NEW-BRUNSWICK BAPTIST ASSOCIATION.

Article 1. We believe that there is but one only living and true God, who is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth: Deut. 6. 4; John 4. 24; Psal. 90. 2; Jer. 10. 10; Isai. 6. 3; Exod. 34. 6, 7; Heb. 1. 3. 1—4.

2. That there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, who are but one God, the same in substance, equal in power and glory: 1 John 5. 7; Acts 5. 3, 4; Mat. 28. 19; 2 Cor. 13. 14.

3. That the Holy Scriptures of the Old and New Testaments, are the Word of God, in which he hath given us our only rule of faith and practice: Acts 20. 32; 2 Tim. 3. 15—17.

4. That God, who is infinite in knowledge, perfectly views all things from the beginning to the end, and hath foreordained that whatsoever comes to pass, either by his order or permission, shall work for the eternal glory of his great name: Acts 15. 18; Rom. 9. 17—23; Acts 2. 23; Psal. 76. 10.

5. In the beginning God created the heavens and the earth, the sea and all that in them are; and he upholds and governs all things by the word of his power: Gen. 1.; Exod. 20. 11; Heb. 1. 3; Dan. 4. 35.

6. That God made man in his own image, in knowledge, righteousness, and true holiness; and made with him a covenant of life, the condition of which was perfect obedience: Gen. 1. 26, 27; Gen. 2. 16, 17; Gal. 3. 10.

7. Man being left to himself, soon fell from that happy and glorious estate, in which he was made, by eating the forbidden fruit, by which he brought himself and all his posterity into a state of death: Gen. 3. 6; Rom. 5. 12—19; Eccl. 7. 29.

8. Man being thus dead, his help and recovery are wholly in and from God: Hos. 13. 9; Eph. 2. 8; John 6. 44.

9. We believe that God the Father hath chosen a great multitude of the human family, which no man can number, of all nations, and kindreds, and people, and tongues, and gave them to his Son in the covenant of his grace, that he might redeem them from

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all iniquity, and purify unto himself a peculiar people, zealous of good works, which is the only foundation of salvation for lost and helpless sinners, And thereby the ministers of the Lord are encouraged to preach the gospel to every rational creature, because, the purposes of God, and the infinite value of Christ's atonement, secures the increase and establishment of Christ's kingdom, so that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever: Rom. 8. 29, 30; Eph. 1. 4, 5; John 6. 37—39; Rev. 7. 9; Tit. 2. 14; 2 Tim. 2. 19; Mat. 13. 33; Rev. 11. 15.

10. Jesus, the eternal Son of God, hath come, and taken on him our nature, and in that nature hath yielded a perfect obedience to the law which we have transgressed, and suffered death for our sins, and hath brought in a complete and everlasting righteousness, and hath risen and ascended to the right hand of God, and ever liveth to make intercession for us: John 1. 14; 1 Tim. 3. 16; Isai. 42. 21; Mat. 5. 17; 1 Cor. 15. 3; Heb. 10. 5—10; Dan. 9. 24; Heb. 7. 25.

11. The Holy Ghost, and he only can and doth make particular application of the benefits of the atonement made by Christ to every elect soul: John 3. 5—8; John 16. 7—15.

12. The Spirit of God applies the benefits of this atonement, by convincing us of our sinful, lost, and miserable condition; and then discovering the glorious Saviour, as he is exhibited in the gospel, in his suitableness and sufficiency, and enabling us to embrace him with our whole souls, by which he is made unto us wisdom, righteousness, sanctification and redemption: John 16. 8; 1 Cor. 1. 30.

13. The life of religion consists in the knowledge of God, and conformity with him in the inward man, which necessarily produceth an external conformity to his commands, and brings us to live in obedience to his holy will in all our ways, and in our several places and relations: John 17. 3; Mat. 23. 26; Eph. 2. 10.

14. True believers being united to Jesus Christ, shall never perish, but live and reign with him for ever. They have communion with God, and by his Spirit they are united with each other, and have communion one with another, whereby they are made partakers of each other's gifts and graces: John 3. 15, 16, and 10. 28; Rom. 8. 17; 1 John 1. 3; Rom. 1. 11; Phil. 1. 6.

15. We believe that the first day of the week, commonly called the Lord's day, is the Christian Sabbath: Mat. 28. 1—6; John 20. 19; Rev. 1. 10; Heb. 4. 8—10.

16. That God hath appointed the ordinance of civil government for defending the poor as well as the rich, in their civil rights, without infringing upon the consciences of any, or attempting to dictate or govern in the worship of the eternal God, which belongs only to Jesus Christ the great law-giver and head of his Church: Rom. 13. 1—4; 1 Pet. 2. 13—15; Isai. 33. 20—22; Eph. 1. 22.

17. We believe that there will be a general resurrection both of the just and unjust, and that God hath appointed a day in which

he will judge the reward every man shall receive according to his works: 1 Cor. 4. 5; 2 Cor. 5. 10; 1 Tim. 4. 1; Rev. 14. 13; Acts 17. 31; Mat. 16. 27.

Concerning a

1. We believe a number of saints in communion, voluntarily dying together, for the glory and praise of God, to show forth the efficacy of his grace, and for the edification: 1 Pet. 4. 10.

2. That Baptism, in the name of Christ, to be continued, is requisite to the admission into the communion of ordinances and privileges: 1 Pet. 3. 21; Acts 22. 16; Rom. 6. 4; 1 Cor. 12. 13.

3. Since none but the elect are saved, therefore to oppose against all such who are not united with Christ: 1 Cor. 10. 21.

4. A Church hath authority to ordain those Officers, viz. Bishops or Elders, who walk conformably to the principles of their membership, and are diligent and profitable ministers of Christ: Acts 14. 23; Acts 15.

5. A bishop or elder, who is in controversy in the church, having superior gifts, should be allowed to improve the same, and ought to be subject to the Lord, while he is in that place it is to lead in the ordinances of the church, teaching, warning, and from house to house: Acts 20. 17, 18, 19, 20; Acts 21. 17.

6. The deacon's office is to have the oversight of the church, and to minister at the Lord's table: Acts 6. 3.

he will judge the world in righteousness, by Jesus Christ, and will reward every man according to his works; when the wicked shall be sent away into everlasting punishment, and the righteous received into life eternal: Job 19. 25—27; Rom. 8. 11; 1 Cor. 15. 12—14; Acts 17. 31; Rev. 20. 11, 12; John 5. 28, 29; Rom. 2. 16; Mat. 16. 27, and 25. 46.

PART THE SECOND.

Concerning a visible Church of Christ, and its Discipline.

1. We believe that a particular visible Church of Christ, is a number of saints and people, by mutual acquaintance and communion, voluntarily and understandingly covenanting and embodying together, for upholding and promoting the worship and service of God, to show forth his declarative glory, and for their own edification: 1 Pet. 2. 5; 1 Cor. 1. 2; Acts 2. 42 47.

2. That Baptism and the Lord's Supper are ordinances of Christ, to be continued until his second coming, and that the former is requisite to the latter, that is to say, that those are to be admitted into the communion of the church, and to partake of all its ordinances and privileges, who upon profession of their faith have been baptized by immersion, in the name of the Father, and of the Son, and of the Holy Ghost: Mat. 28. 19, 20; 1 Cor. 11. 23—26; Acts 2. 41, 42, and 9. 18—26, and 8. 12, 36—39; Mat. 3. 6—16; Rom. 6. 4; Col. 2. 12; John 3. 23, and 1. 9, 10.

3. Since none but true believers can rightly partake of the ordinances, therefore the door of the church should be carefully kept against all such who cannot give scriptural evidence of their union with Christ: 1 Cor. 11. 27—29; Mat. 7. 6, 15—20; 1 Pet. 2. 5.

4. A Church thus gathered, hath power to choose, and by elders to ordain those Officers that Christ hath appointed in his Church, viz. Bishops or Elders, and Deacons: and also to depose such officers who walk contrary to the rules of the Gospel; and to discipline their members, though in some such cases it may be convenient and profitable to request the advice of neighbouring churches of Christ: Acts 1. 21—26, and 6. 3—6; Mat. 18. 15—18; Acts 15.

5. A bishop or elder hath no more power to decide any case or controversy in the church, than any private brother; yet they, having superior gifts for teaching and ruling, ought to exercise and improve the same for the benefit of the church; and the church ought to be subjected to the gifts bestowed on the minister from the Lord, while he is rightly administering in his place, whose place it is to lead in the actings of the church, and to administer the ordinances of the gospel, and devote himself to the work of teaching, warning, rebuking and exhorting the people publicly, and from house to house: Mat. 20. 25—29; 1 Pet. 5. 3; Mat. 28. 19, 20; Acts 20. 20, 28, 31.

6. The deacon's office or work is to take care of the poor, and to have the oversight of the temporal affairs of the church, and to minister at the Lord's table: Acts 6. 1—5.

7. Every believer is commanded to be faithful to improve every gift and talent which is bestowed on him ; in order to which, there shall be such a gospel freedom that the church may know to every particular gift is, that it may be improved in its proper place, and to its right end, viz. the glory of God and the good of his people ; and the church ought to be subject to such improvements : 1 Peter 4. 10, 11, and 5. 5 ; 1 Tim. 4. 14 ; 1 Cor. 12 and 14 chapters.

8. That there is a mutual obligation between minister and people. One to administer in things religious and spiritual, according to the gifts God has given. The church to communicate of their temporal or worldly substance for his comfort and support, and that by an equality, as nearly as can be ascertained, that one may not be burthened and another eased. But this is not to be effected by force or compulsion, or by the sword of civil power ; but is to be a free-will offering agreeably to the scripture of truth. And every member deficient in this matter ought to be disciplined by gospel rule, as for any other breach of covenant, or neglect of performing christian duty : 2 Cor. 8. 12—14 ; Luke 10. 7 ; Rom. 15. 27 ; 1 Cor. 9.

THE COVENANT.

We do now, in the presence of the great, all-seeing and most glorious God, and before angels and men, give up ourselves to the Lord JESUVAH, Father, Son, and Holy Ghost, and acknowledge him this day to be our God, our Father, our Saviour, and our Leader, and receive Him as our portion for ever.

We give up ourselves to the Lord Jesus Christ, and engage to adhere to him as the head of his people in the covenant of grace, and rely on him as our Prophet, Priest, and King, to bring us to eternal blessedness.

We acknowledge our everlasting and indispensable obligations to glorify God, by living a holy, righteous, and godly life, in this present world, in all our several places and relations ; and we engage, by the assistance of the Divine Spirit, to improve our time, strength, talents, and advantages to his glory and the good of our fellow-men ; promising, by divine help, to walk in our houses as becomes those professing godliness, and to maintain the worship of God in our families, and to train up those under our care in the ways of religion and virtue.

We also give up ourselves to one another in covenant, promising to conduct ourselves towards each other as brethren in Christ, watching over one another in the love of God, (*reproving, rebuking, and admonishing one another for good as occasion may require ; and if we at any time know that any of the members of the church are guilty of immoral conduct, that we will not expose them by tattling it to others, but will faithfully labour with them, according to the direction of our Lord : Mat. 18. 15—17 ; that sin may be put away from among us, and that iniquity may not be harboured in the church,*) and to watch not only against the most

gross evils, but are not convenient ; gender strife ; dments ; tattling elsewhere, and v day, and whatso cording to the g munion together and discipline of by the Spirit of C ther and more gl kingdom : apply the pardon of our pare and strength ing in us that wh Christ, to whom

