

**MINUTES**

OF THE

NOVA-SCOTIA AND NEW-BRUNSWICK

**ASSOCIATION,**

HELD AT THE

BAPTIST MEETING HOUSE,

IN

**CORNWALLIS,**

JUNE 26th, and 27th,

1815.



SAINT JOHN:

PRINTED BY HENRY CHUBB,

1815.

PRINTED BY

NOVA SCOTIA AND NEW BRUNSWICK

ASSOCIATION

BAPTIST MEETING HOUSE

COMMISSIONERS

1813

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PRINTED BY HENRY CHURCH

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Dallow, do.  
Digby Neck, do.

# MINUTES, &c.

MONDAY, JUNE 26.

1<sup>st</sup>. AT ten o'clock, A. M. brother JOSEPH DIMOCK, delivered the introductory sermon from the Epistle general of John, 4<sup>th</sup> chap. 9<sup>th</sup> verse, "In this was manifested the love of God toward us, because that God sent his only begotten son into the world, that we might live through him" The assembly was uncommonly large, and the Lord evidently in the midst.

2<sup>d</sup>. Chose brother JOSEPH DIMOCK, Moderator, and brother EDMUND J. REIS, Clerk. After Prayer by the Moderator, read the letters from the several churches, and took the following account of Members added, dismissed, excluded or 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 names with this mark (\*) were not present; churches marked (+) we had no information from this session; vacant churches distinguished by a —

Churches.	Ministers and Messengers.	Added.	Dismissed.	Excluded.	Died.	Total.
Silliboo, N. S.	John Rope,					57
Lower Granville, do.	JAMES MANNING,					40
Upper Granville, do.	THOMAS ANSLEY,					
	Silas Morse,		1	6		94
	William Bent,					
Cornwallis, do.	EDWARD MANNING,					
	Lebens Harris,					
	Walter Read,	6			1	72
	Holmes Chipman,					
	William Chipman,					
Horton, do. (+)	THEODORE S. HARDING,					220
Newport, do.						
	George Dimock,					
	James Stevens,	1		4		71
	John Stamford,					
	James Anthony,					
Dallow, do.	NATHANIEL CLEVELAND,					30
Digby Neck, do.	PETER CRANDAL, (*)		8	2		48



Added.	Dismissed.	Excluded.	Died.	Total.
4		1	2	58
				83
	4	11		68
				49
8		1	1	91
2		3		120
8		2		68
1				87
2				17
36	13	30	4	1807

great city, and preach unto it the preaching that I bid thee." We experienced this morning a refreshing time from the presence of the Lord. A liberal contribution was collected for sending a Missionary to the eastward of Halifax, amounting to £29:13. Proceeded to the business of the Association.

9th. In answer to the Newport church, voted that brother JOSEPH DIMOCK should supply them on the third Lord's Day in September; brother EDWARD MANNING third Lord's Day in August; brother NATHANIEL CLEVELAND third Lord's Day in November, and brother THOMAS ANSLEY third Lord's Day in February.

10th. In answer to the church of Chester, voted that the Baptist catechism should be procured, and recommended to the churches in connection, to be used by their members in the education of their children.

11th. To the request of the same church—what should be the conduct of a church towards such members as absent themselves from church ordinances; but in other respects live a moral life? Voted, that it is recommended such members should be treated with great tenderness, visited, admonished, and prayed for and with; but if such measures prove ineffectual, after suitable forbearance, they shall be dealt with as guilty of a breach of the covenant, that is to say, that they be excluded from the fellowship of the Gospel.

12th. In answer to the request of the church of St. John, that a code of discipline might be adopted and recommended to the churches in connection? Voted, that a committee should be appointed to draw up a code of discipline, for which the following brethren were chosen, Joseph Dimock, Edward Manning, William Chipman, Joseph Crandal and Thomas Ansley.

13th. Voted that the Association should be held next year at Nictau, near Annapolis, N. S. on the first Wednesday after the 20th of June—Monday not being considered so convenient.

14th. Voted brother Joseph Crandal to preach the introductory Sermon—in case of failure brother David Ferris.

15. Voted brother Edward Manning to write the circular Letter—in case of failure brother Thomas Ansley.

16th. Voted brother Thomas H. Chipman, to write the corresponding Letter—in case of failure brother Joseph Dimock.

17th. Voted that brother David Ferris, and Nathaniel Cleveland, be our Messengers to the Bowdwinham, Lincoln and Cumberland Associations; and that, should only one go, he shall receive thirty dollars for travelling expences—and in case both go, each shall receive twenty dollars.

18th. Voted that the Association is considered as a Missionary Society, and with them is left the whole management of the Mission business.

19th. Voted that brother Joseph Crandal, and brother James Monroe to be our Missionaries to the Eastward of Halifax, and that each of them, while engaged in Missionary labour, shall receive one dollar per day.

20th. Voted that brother Holmes Chipman, the treasurer of the Association, is authorized to pay to each of the above named Missionaries, the sum of forty dollars out of the fund.

21st. Voted that Elder Theodore S. Harding, and the Horton church, to which he is a Pastor, are no longer in our connection.

22d. Voted that Six Hundred copies of the Minutes of the Association be printed in St. John, N. B. and that brother Edmund J. Reis, superintend the printing.

The business was concluded by an address from the Moderator to the throne of Grace. It is with satisfaction we have it in our power to say, that our Meeting has been agreeable, and we trust useful. The greatest harmony and love prevailed among the brethren.

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## CIRCULAR LETTER.

*The MINISTERS and MESSENGERS of the Nova-Scotia and New-Brunswick BAPTIST ASSOCIATION, met at Cornwallis, N. S. to the Churches they represent, wishing Grace, Mercy, and peace may be multiplied from God the Father, through our Lord and Saviour Jesus Christ.*

DEAR BRETHREN,

Being permitted by Divine favor to meet together once more, our souls are gladdened with your countenances from different parts; we here, by your Representatives, see the tribes of our spiritual Israel, and are led to cry "*How goodly are thy tents O Jacob, and thy Tabernacles O Israel. As the valleys spread and as the gardens by the River side, as the trees of Lign Alloes are they, and as Cedar trees by the Water.*"

Feeling in our souls a desire for your prosperity and for the enlargement of a Redeemer's Kingdom, we would address you; and from the abundance of our hearts pour forth a few of our thoughts on a subject that strikes our minds with weight.

The subject is the duty of parents and guardians to the youthful part of their families; we can but hint at so copious a subject in this short address. The following considerations in connection with many more, are of weight to draw from us this address to you, on this important subject:—

First, the relation we bear, the affection we feel, and the duty we owe to you when sent as Ministers to represent you in Association, to consult what is for the Glory of God and the upholding of a Redeemer's Kingdom on Earth.—Secondly, the important situation the Children and youthful part of your families, by the Providence of God, are placed in, as it respects the rising and following generations as under God. Much, yea, very much depends instrumentally on their upbringing. Impressions made in early life are generally most lasting and most conspicuous in civil, domestic, and Religious Life.—And lastly, more than all the rest, the solemn commands of God, binding and obliging us to those duties we owe to those under our care and charge.

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that have walked in them, we are to learn our duty and the call of God in this respect.

The total or partial neglect in this respect, may arise from different sources—such as want of investigating the subject—want of some of the means; or, lastly a fear that children will lay too much stress upon a religious education, and take such acquirements for gracious qualifications. The first objectors, we wish by this address to point to the word of God, to shew the importance thereof;—to the second, we would say, improve the means you have, pray for, and use endeavors for obtaining other means:—to the last, we would say, your fear appear to us groundless; although there is a kind of instruction that build people up in self-righteousness; but we cannot be alarmed at the danger of Godly instruction, which is like a sharp sword to cut them off from their own doings—perhaps that sentence, Eph. 6. 4. contains as much of our duty in that respect, as could be expressed in so many words, “*And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord;*” plainly intimating that our childrens minds stand in as much need of nutriment from proper instruction, as the Body does from daily food. The object of those hints, are to direct our dear Brethren unto, and assist them in the discharge of this duty which they owe to those, God hath committed to their charge; the first we would name is prayer for them and with them—when you cannot hope to benefit them by instruction, you may hope, by the prayer, of Faith to pull down blessings on them. We have great encouragement from God’s promises when we cry, that he will answer, Let it rest deep on our spirit, that we are under an awful responsibility on their account and then we shall seize the earliest opportunity to impress their minds with the same. Abraham prayed for Ishmael—Noah made an altar to the name of the Lord—Job was an eminent example of daily family religion, and God’s answer was a remarkable and is a special encouragement to go and do likewise. We know not what Providence or occurrences are at the door, but well know our children need religion in life and death and none but God can bestow it upon them.

As to the time when to begin instruction it is not easy to fix, as some are capable of receiving instruction much sooner than others;

thers ; but that religious instruction should mingle with the earliest and first impressions is clear, then our tears and prayers should be accompanied with reasonable information, exhortation and admonition. Lay before them the sinfulness and guilt of their state by nature, before a holy God of the penalty due to their sin—of the remedy which is provided in the Gospel, the atonement made for our sins by the death of the Saviour. And instead of telling them if they are good, learn their prayers and constantly repeat them like a good child of God, they shall go to Heaven—we say instead of this, tell them that they are sinners, and cannot think or do any good except it is given them from above—that nothing short of an application of the atoning blood of the Lamb slain on Calvary can ever prepare their souls for Heaven ; to trust our self-righteousness is natural to all ages, and conditions of men ; therefore it is much safer by the sword of God's word to cut it off than to build it up, and to discover that the fruits of Holiness and virtue spring from a purer root than grows in nature's garden, even from the grace of God in a renewed heart which will produce the fruits of righteousness and support them in immortal bloom in the midst of every rising storm—and as their capacities enlarge, endeavor to treasure up in their memory and understanding a system of truth, which however ignorant of the spirituality of at the present, if ever they are brought by regenerating grace to the saving knowledge of the truth, it will be an excellent mean to balance their judgment, with solid truths when their zeal and love is flaming ; it enables the understanding and affections to keep pace with each other and may be a happy bulwark against error and delusion.

The Baptist catechism we think contains a brief summary of the Christian Religion, calculated to be an excellent help to parents and guardians in the instructing of children ; we do not wish by this to supercede the scriptures which are a perfect rule of faith and obedience, but by it to lead to a greater veneration for the scriptures, and a child of common capacity may soon commit it to memory. Many leisure hours might be appropriated to this work ; but any one who would make any proficiency in this work must attend to it at stated times and pursue it conscientiously. That part of the Lord's Day, which is not taken up in public, family, or secret Worship, might be taken up in imparting religious in-

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struction to our children, together with other stated and occasional opportunities which might be the greatest use and most lasting blessing. We would not wish for any to be confined to a set form or stinted method of instructing; but make such remarks, explanations, and enlargements as may seem proper, in connexion with all other means; and as the best of all, as soon as your children can read intelligibly, put the Holy Scriptures into their hands, especially such parts as are the most easy to understand, nor fear the terrible effect which some represent of the Scripture being made so familiar to youths as to breed contempt. It was not the consequence of the blessed Books being put into the hands of Timothy, who Paul says had known them from a child; indeed those fears appear to favor more of Popery than of Christianity in its simplicity.

Dear Brethren, we wish you to weigh and try the subject at large by the infallible standard of eternal truth—a few extracts we will make with remarks on the same:—The first from Genesis, 15, 17, 19, “and the Lord said shall I hide from Abraham that thing which I do—for I know, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.” Here we note, Brethren, that the piety and family religion of Abraham bring him into the council chamber of the most high. According to the saying of the Holy Ghost, “the secrets of the Lord is with them that fear him,” and again, “the Lord God will do nothing; but he reveals his secrets to his servants the prophets.” Thus God’s secret designs against Sodom and Gomorah must not be executed until Abraham is led in to the secret and made acquainted with God’s design and brings forward all the reasons he may offer against it, and is made fully sensible of the righteousness of the awful dispensation of Jehovah toward those impenitent sinners; because he will command his household after him. Thus while he taught the word and way of the Lord he bound with authority those precepts he taught—if after all his councils and admonitions Ishmael is a mocker, he and his mother, at the command of God, must leave his house, for he is jealous of God’s honour and Isaac’s education in the fear of the Lord. Eli’s good advice or gentle admonition to his sons without standing with authority what God had commanded, proved fruitless.

Another scripture much to the purpose, we name Deut. 4, 9. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons, and thy sons sons, verse 10, that they may teach them their children;" And these words which I command thee this day shall be in thy heart; thou shalt teach them diligently to thy children and shall talk of them when thou fittest in thine house and when thou walkest by the way, and when thou liest down and risest up;" the same is repeated, ch. 11, v. 19. These places and their connections shows the importance and nature of the duty; that for the sake of the coming generations, our own heart may be first filled with the subject, and kept with all diligence, and from a heartfelt sense of the worth of religion and the souls of our children, we are solemnly bound to engage in the glorious work.

Dear Brethren, doth not God in effect say to you, as Pharaoh's daughter to Moses' Mother "take this Child and nurse him for me." Twelve stones were taken out of Jordan at the command of God and set in Gilgal, to commemorate to posterity the wonderful road by which the chosen tribes were brought to possess the promised Land.

Dear Brethren, we might plead not only the command of God and the example of Abraham, but likewise Noah, Job, David, Solomon, and a cloud of witnesses both Ancient and Modern. But we, one more argument, wish to improve on the subject, viz. your own experience—how many of you while you read these lines can bless God for committing the charge of your tender years to such faithful vigils who cared for your souls salvation, who wept, who counselled, prayed and sought by every means to open to your view the wonderful way of salvation, through the blood of the Lamb. Some others of you have seen already the blessed fruit of the Gospel in some of your offspring. Many others perhaps shall rise up and call you blessed, when your head is under the clods of the valley. You are called upon by love to God, his cause and church, as well as the souls of your children to dedicate your all to God, your gifts to his glory

And now we recommend you to God and to the word of his grace, who is able to keep you from falling and to present you before

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To God the Father, God the Son, and God the Holy Ghost be ascribed all possible glory, world without end. Amen.

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## CORRESPONDING LETTER.

*The Nova-Scotia and New-Brunswick BAPTIST ASSOCIATION, convened at Cornwallis, June 26 and 27, 1815—To the Elders and Messengers of our Sister Associations, sendeth Christian salutation.*

DEARLY BELOVED BRETHREN,

We rejoice that hostilities have ceased between the nations to which we respectively belong; which was the only cause of our discontinuing our correspondence with you, during the unhappy contest in which so many precious lives have been lost. That the gracious Lord hath caused the devouring sword to be sheathed; and restored the blessings of Peace to our American continent, which will admit of our resuming our agreeable, and we trust, profitable correspondence. Dear Brethren, it is matter of great joy to us, that the gracious Lord hath put it into the hearts of so many of all orders of society in Great-Britain, and the other nations of Europe, to form so many Benevolent Societies, viz:—Missionary Bible Society, &c. &c. &c. And that the dire calamities of war in Europe and elsewhere do not in the least, (upon the large scale) impede the progress of those Benevolent Institutions: But that all things that transpire in the Kingdom of Divine Providence, manifestly tend to open the door very wide for the word of our Lord to be published to all nations under Heaven, in their own tongues, wherein they were born. We likewise rejoice to find that our American Brethren shew themselves remarkably spirited in forming so many societies for the advancement of the Redeemer's Kingdom, and the strenuous exertions they are daily making; together with the united efforts of their Brethren, in other parts of the world promise under God to introduce the latter day's Glory. Their zeal in the end, will we doubt not, give the American Brethren a distinguished rank among the host of nations.

We

We were made glad by the arrival and agreeable communications of your Messengers and Minutes. We sympathize with you on account of the losses you have sustained in the removal by death of so many of the valuable Ministers from your Associations below, to the great Association above. But Brethren, we rejoice notwithstanding the loss of those valuable brethren, that the Lord is raising up more faithful brethren to unfurl the sacred banner of Imanuel, and win many souls to the Lord from the bondage of sin and satan, and bring them into the glorious liberty of the sons of God.

We are happy to announce to you that our present Meeting was solemn and glorious, and that some additions have been made to some of our churches as may be seen by our minutes.

We intreat that you may strive together with us in our prayers for us, for the Israel of God, and for the whole world that lieth in wickedness—that we all may be enabled to pray as our blessed Lord taught his Disciples to pray in substance; but particularly that short petition, “thy kingdom come;” Amen—so pray your unworthy Brethren in Christ.

*Signed in behalf of the Association.*

JOSEPH DIMOCK, Moderator.

EDMUND J. REIS, Clerk.