

MINUTES

of the

Nova Scotia

BAPTIST ASSOCIATION,

HELD AT

Cornwallis, N. S.

JUNE 23d, and 24th,

1824.

HALIFAX:

PRINTED FOR THE BAPTIST ASSOCIATION.

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W. J. B. B. B.

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Minutes, &c.

MONDAY June 24d, 1824

1st Introductory Sermon by Elder Joseph Dimock, from Eph. 1. 21. "For he hath put all things under his feet" &c.
 2nd. The Associated Ministers and Messengers took their Seats.
 3rd. Read the letters from the several Churches. closed by prayer.
 Intermission one hour. At 3 o'clock met for business, Prayer by Elder Richardson.

NB. The names of ordained Ministers are printed in small Capitals; of Licenced 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. §

Churches.	Elders and Messengers.	Add.	Dismissed.	Excluded.	Died.	Total.
Lower Granville,	DAVID HARRIS,	2			1	35
	James Delap,					
Upper Granville,	THOMAS ANSLEY,	4	3	1		60
	Silas Morse,					
	George Troop,					
Cornwallis.	EDWARD MANNING,					
	Homes Chipman,					
	William Chipman,					
	Walter Reed,					
	William Cogswell,	65				221
	Daniel Sandford,					
	Jeremiah Porter,					
Newport,	GEORGE DIMOCK,					
	James Stephens,		24			54
	Timothy Dimock					
Clements,	ISRAEL POTTER,*					
	Daniel Chute,					
	John Chute,	3	17	5		98
	Andrew Chute,					
Onslow,	JAMES MUNROE.					48

Churches	Elders and Messengers.	Added.	Dismissed.	Excluded.	Died.	Total.
Halifax	JOHN BURTON, ⁺ Richard Preston,	1	3	1		307
Amherst, Nictau,	Charles Tupper, THOMAS H. CHIPMAN, William Bishop, by letter 1.	11	2	2		128
Chester,	Isaac Whitman, JOSEPH DIMOCK, John Bezantson Licentiate,	11		4	1	159
Lunenburg, Digby Neck, Horton,	Leonard Gilderd, ROBERT DAVIS, THEODORE S. HANDING, Ezra Rider, Daniel Lockhart, Lenan Fitch,	13		3		35 120
River Philip, Windsor, Annapolis,	CHARLES TUPPER, Joseph Davison, WILLIAM ELDER, Thomas Spurr, Major Chipman,	26				34 40
Hammonds Plains, Chute's Cove Rawdon,	GEORGE RICHARDSON, James Melvin, William Elder, Richard Mc Lellan, James Sanford by letter 1	15				9 24
2nd Church Clements,	DAVID HARRIS,				1	27
		147	50	20	6	1545

NB. The three last mentioned Churches were received the present Session by letter 9.

4th-That the Circular Letter prepared by Elder William Elder, be received.

From Corresponding Associations received as follows.

Association.	Messengers,	Minutes.
Lincoln, and,	Samuel Fogg,	Minutes.
Eastern Maine,	} Silas Sterns, Cha. Miller,	Minutes.
Lowdenham,		Minutes.
Umbagog,		
New-Brunswick,		

5th-That the Corresponding Letter, prepared by Elder David [Name], be received.

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Adjourned till 10 o'clock to-morrow morning.
 Prayer by Elder Theodore S Harding.
 Preaching by Brother Bezanson, at 6 o'clock.

Tuesday June 22, 1824.

6th. Prayer Meeting at 5 O'clock,
 Met at 10 o'clock Sermon by Elder James Munroe from Romans
 3. 26. To declare at this time his Righteousness. &c- Several
 exhortations with much animation, Prayers by Elder Theodore
 S Harding. Intermission half an hour. Met at 3 o'clock Prayer
 by brother David Harris, and proceeded to business.

7th. That Elder Thomas Ansley be our Messenger to the Sister
 Associations in the state of Maine in case of failure of Elder David
 Harris

8th. That our Association be held at Amherst the first Monday
 after the 20th. of June 1825.

9th. That Elder, Theodore Harding preach the introductory
 Sermon, in case of failure of Elder James Munroe.

10th. That Elder Charles Tupper write the Circular letter nex
 year.

11th. That Elder James Munroe write the Corresponding letter.

12th. That the 25 Dec. be observed as a Day of thanksgiving,
 and the 1st Day of the new year be observed by Fasting and
 Prayer

13th. That the same Committee for Missionary exertions be con-
 tinued, and that William Cogswell Treasurer be continued one of
 the committee.

14th that Elder Richardson superintend the printing of 600 Co-
 pies of our Minutes.

15th. That our Churches be requested to observe the evening of
 the 1st. Monday in every Month as a time of united prayer for
 the advancement of the cause of God in Heathen, and Christian
 lands.

16th. That a Vote of thanks be inserted in our Minutes to the
 Mite Societies, and others who have aided in the Missionary cause
 particularly.

17th. That Elder James Munroe be annexed to the Committee
 for Missionary purposes.

18th. That the Missionaries employed by the Committee keep
 a written Journal, to be read at our next Association.

19th. That the Journals of the Missionaries be read after the
 preaching the Introductory Sermon, and before receiving the
 Collection for Missionary purposes.

Disc.	Total.
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20th, That a vote of thanks be given the Church and Congregation' and other benevolent characters, who have entertained the members of the Association; and others who have attended at this Session' for such kindness the Association proposes speaking to the King, the King in Zion, that he who rewards for a cup of cold water given to a Disciple, may amply reward them in the resurrection of the Just.

21st. That the Messenger to the United States receive 40 Dollars, to be paid out of our Treasury. That the Messenger to New-Brunswick receive 10 Dollars.

22nd. That each Church in this Association have two collections annually; for the support of Missionary exertions:—that our Missionaries receive 30 shillings per week and all expences borne.

Moderator, William Elder.
Clerk, Edward Manning.
Assis. Clerk, George Richardson.

Circular Letter.

The Ministers and Messengers of the *Nova-Scotia* Baptist Association, held at Cornwallis on the 21 and 22 days of June 1824, to the Churches which they represent, wish grace mercy and peace from God the Father and the Lord Jesus Christ, who is our hope.

DEARLY BELOVED BROTHERS,

The kind providence of God our heavenly Father, has again indulged us with an opportunity of seeing each others faces, and joining together in the worship of God (in which glorious employment we hope to be associated in a better world) of hearing of your welfare and your woe, and of conferring together on the best means of promoting the interest of that kingdom whose foundations are righteousness and truth, and whose inseparable attendants are quietness and assurance forever. Since our last meeting together, thousands of our fellow mortals have been called from a state of probation, to the Judgement seat of Him who decides the eternal destinies of men according to the unerring

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rules of his holy word. We would also wish to bear upon our own minds, and to impress upon yours, that the scenes of time are fast closing upon us, and that it will soon be said to each of us, "Give an account of thy stewardship for thou mayest be no longer steward" Under a view of this does it not become us to say, "Whatsoever thy hand findeth to do, do it with all thy might for there is no device, nor wisdom, nor knowledge, in the grave to which we haste. on former occasions we have endeavoured to draw your attention to those parts of doctrine, discipline and practise which appeared most conducive to your welfare, and the glory of our common Lord; on the present occasion we would wish to impress upon your minds, and our own the obligation we are under to "hold forth the word of life, to our fellow men; this is a duty we find the apostle Paul urges upon his Philippian brethren in his epistle to that church 2nd ch. 16 v. The appellation there given in the gospel is very instructive- It supposes mankind to be dead in sin; and under condemnation; and it intimates, that, the gospel brings to us the glad tidings of life, and salvation; and that where it is received into the heart in faith and love, it becomes a well of living water purifying the heart, and springing up to everlasting life. - That we may be enabled "to hold forth the word of life" to others, it is absolutely necessary that it should dwell in our own hearts richly in all wisdom; - That this may be the case my dear brethren, let us make the word of God our daily study, and let us meditate upon it with much Prayer and attention! Let us also endeavour to understand and embrace it in all its parts and bearings, so that while we rest our hopes of eternal life solely upon the finished work of our incarnate Lord, we may also see the propriety necessity, and beauty of Christ-like tempers, words and works; and give them their proper place in the Christian system: and always consider that a principal end of Christ's death was to 'purify unto himself a peculiar people zealous of good works;' Thus we shall be secured from the danger of rending the seamless garment of Christ, and contending for one part of divine truth at the expence of another.

When his salvation reigns within,
And grace subdues the power of sin;
Thus shall we best proclaim abroad,
The honours of our Saviour God.

The believer is called to move in different circles; in each of these

he has opportunities of holding forth the word of life.

Are we placed by the Providence of God, at head of a family? let us endeavour "to walk within our house in a perfect way." Let there be an altar erected in each of our houses, where the morning and evening sacrifice of confession, petition, praise and thanksgiving, may be regularly offered up. Let us also endeavour to shew by our example, that we esteem religion, above our chiefest joy. Let us also endeavour to instruct our children in the doctrines, ordinances, and precepts of the gospel, and thus "bring them up in the nurture and admonition of the Lord." We should also restrain them from those sins to which human nature is prone, and incite them to those duties which God has enjoined in his word. Especially we should enforce upon them the propriety and necessity of attending and supporting the worship of God. Christianity is a public blessing calculated to make all men wise unto salvation "having this promise of the life that now is, as well as that which is to come," laying the only permanent foundation for making men useful and happy, as individuals, families or nations. It is therefore the duty and privilege of all men who believe it to be from heaven to seek after its blessings, to obey its precepts, and to contribute to its support, and we cannot too early train up a child in this way in which he should go, if we would wish him when old not to depart from it. The want of this leads to sabbath breaking, and a contempt of the word and ordinance of God, which so lamentably prevail in our land:—Let us then dear brethren if we wish to see our children useful members of civil society and of the church of God, and especially if we wish them to find mercy of God in that day "when he shall judge the world in righteousness" let us "hold forth the word of life" in our families. There are some instances in scripture of pious parents having wicked children; but in several of those instances we can trace this in part at least to misconduct in the parents; Eli was undoubtedly a pious man: yet it is said "his sons made themselves vile and he restrained them not":—His feeble remonstrances were not at all proportioned to the enormity of their crimes, nor calculated to put a stop to them. David was also in his general character a man of exalted piety; yet the example he set in some instances, and his indulgence to his children had a fatal effect upon some of his family. How distressing is the reflection that our misconduct should not only lead to the temporal and eternal misery of our children, but that it should also further tend to corrupt others and to bring a reproach

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It is sometimes objected that we cannot convert our own children, and that some who have had no religious privileges are brought to bow to the Saviour, while others who have enjoyed them remain impenitent: It is no doubt true, that where Paul plants and Apollos waters, it is God who gives the increase, but have we not much greater reason to expect an increase, where planting and watering have been duly attended to, than where the seed time has been suffered to pass without either.

There are some instances where parents have had an uncommon anxiety for the eternal welfare of their children, and where they have diligently used the means that God has given them. Let us then "always abound in this work of the Lord knowing that our labour shall not be in vain in the Lord."

In the next circle to which we are called, let our light shine. Is the church of the living God the pillar and ground of the truth have we the lamp of profession and the oil of grace and truth in our vessels with our lamps? let us be careful to keep them well trimmed, and not slumber or sleep, but imitate the forerunner of our Lord who was a burning and a shining light. That we may be enabled to hold forth the word of life here; let us repair to him in whom all fulness dwells, that we may receive of his fulness grace for grace; may glorify God by our professed subjection to his will; edify our brethren and go on from strength to strength, till every one of us shall in Zion appear before God.

But we have also a place to fill in civil society; and it is of great importance that our lamps should here give a bright and steady light, so that others "should be led to glorify our Father who is in heaven". Many eyes will be fixed upon the disciple of Jesus who professes not to be of this world, even as his master was not of this world: much will be expected from him, and but little allowance will be made for those frailties inseparable from human nature in its fallen state; and though it is vain to expect that all men should speak well of us, yet there is such a thing as by well doing to put to silence the ignorance of foolish men, so that he who is of the contrary part shall have no evil thing to say of us. When the believer is thus enabled to conduct, God will make his enemies be at peace with him, and he will have a good report of them that are without: "He will adorn the doctrine of God his saviour" and shew to all around him, that the gospel which he believes is indeed "a doctrine according to godliness."

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or a nation, but the power of God unto salvation, to every one that believes: But to enable us thus to walk, it is necessary that we should have a life of faith on the son of God:—keep our hearts with much diligence; and practise self denial in all things; remembering that it ought to be the business of our lives “to glorify God in our bodies and spirits which are his.” How did the light of Daniel thus shine among men who were unacquainted with his God, and his religion; Such were his integrity and uprightness that his enemies were constrained to confess they could find no occasion to condemn him, except concerning “the law of his God.”

Yet he did not obtain this reputation by a sinful compliance with the customs of those around him; No he would rather give up all his honours and be cast into the lion's den, than to omit the worship of Israel's God: Though Jerusalem lay in heaps, he would according to the divine command open his windows, and stretch forth his hands towards God's holy place: Though Zion had been carried away captive, and her God seemed to have forgotten her, still he would stay himself upon his God and trust in the name of the Lord: How much was God glorified by his resolute adherence to him, and by the great deliverance granted to this servant of the Lord: And who can tell how many of these poor idolaters might be “turned from idolatry to serve the living and true God”: and thus be made “stars in his crown rejoicing in the day of the Lord”. Let it then never be said of any of us dear brethren, that such a one is covetous or intemperate, or unmindful of his engagements, or given to levity or foolish talking or jesting, remembering that such things like the flies in the apothecaries ointment, cause our good to be evil spoken of, but let us by “doing justly;—loving mercy;—and walking humbly with God” commend ourselves to every man's conscience in his sight, and thus endeavour to glorify him in our bodies and spirits which are his”.

But there is a still larger circle in which we are required to hold forth the word of life; when our exalted Redeemer was about to ascend to the throne of his glory, he gave commandment to his disciples to “go teach all nations,” and thus committed to his churches a precious deposit—the word, of life—to be disseminated among all people; and transmitted down to the latest generations as the richest blessing, (next to the gift of the Saviour) ever bestowed upon the human family. Various means have been used for this purpose: Bible Societies, Tract Societies and schools for the instruction of the rising generation; are noble institutions

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well calculated to glorify God, and to do great good to men; and ought to be encouraged as we have opportunity; but we would especially wish to impress upon your minds our obligations to send a preached gospel to the destitute parts of our own Province.

Owing to our situation as a new country there are many settlements where there is no public worship of God kept on the sabbath, nor any person to remind his fellow men of their danger and misery; while living in a state of alienation from God, or to point them to 'the Lamb of God who taketh away the sin of the world.'

There are also several infant churches of our denomination, placed in different parts of the province, which have no pastors to break for them the bread of life, and 'feed them with knowledge and understanding,' and which have fightings without as well as fears within. How cheering to them is the sight of one who brings 'the gospel of peace; who says unto Zion, thy God reigneth: who comforts the hearts, and encourages the hands of them 'who were ready to halt'—These churches also afford suitable stands for preaching the gospel to others; and thus endeavouring by the foolishness of preaching to save them who shall believe.

It is now some years since we engaged in this good work; but of late the cause has languished, and we have declined in our exertions: Brethren this ought not to be so: Ought not our progress to be like 'the shining light, which shineth more and more unto the perfect day'.

No doubt the change of times has made it more difficult to collect funds for this purpose; but can the withholding our mites from the Lord's cause materially improve our circumstances; is there not reason to fear that withholding more than is meet will tend to poverty both temporally and spiritually. Are not 'the gold and silver the Lord's, let us them bring them into his treasury and see if he will not pour us out a blessing.' May we not hope that the exertions of those congregations and individuals, who have hitherto taken an active part in this work of faith will be continued and increased, and that those who have stood idle all the day, may hear the Lord's voice inviting them to this good work, and promising them a reward of grace, ten a hundred fold for all that is expended with a view to his glory and the advancement of his cause.

To enforce our counsels we shall only add three motives
1st. The glory of God. This is the ultimate and principal end of our

led by the Saviour in all his works. For this were all things created (Rev 4th. 11) For this purpose also were men redeemed: Thus says the Saviour, "I have glorified thee on earth; I have finished the work which thou gavest me to do." John (17. 4) And the whole multitude of the redeemed shall be "to the praise of the glory of his grace." (Eph 1. 6) What more powerful motive can be addressed to the heart of the believer than this, "that God may be glorified in all things through Jesus Christ?" The gospel in an especial manner displays the perfections of God; Father Son and Spirit:—And when we 'hold forth the word of life,' we display the perfections of God to his creatures, that he may be known, loved, served and glorified world without end, Amen.

2ndly. In 'holding forth the word of life' by word, and example; we promote the best interest of men: Next to the glory of God, this was the object in view in the gift of the Saviour, and of the gospel. Man had revolted from God, and thus became guilty, and miserable. The gospel is the means of bringing him back to God, to holiness, to happiness. "Her ways are ways of pleasantness; her paths are paths of peace." In imparting the gospel to others then, we obey its benevolent spirit, we imitate the example of the Saviour, and we do good to men.

3rdly. It is the best means of promoting our own happiness in time, and eternity. salvation is "by grace, through faith, and that not of ourselves it is the gift of God; yet God has graciously connected our duty and happiness together; so that while consulting the glory of God, and the good of men, we are in the most effectual manner promoting our best interests; Our Saviour while doing and suffering his Father's will here on earth, was animated by a prospect of "the joy that was set before him" Moses also had respect to the recompence of reward" Let us then dear brethren, while we are "looking for the mercy of God through our Lord Jesus Christ unto eternal life" be careful to improve the talents he has bestowed upon us to the glory of his name, and the good of his cause. so shall we enjoy the testimony of an approving conscience while here: and when summoned to give account of our stewardship, shall have the happiness of hearing from the mouth of our Judge those cheering words, "Well done good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things, enter thou into the Joy of thy Lord." And now may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you

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Corresponding Letter.

The Nova Scotia Baptist Association, met at Cornwallis, June 23d and 24th, 1824, sendeth Christian salutation unto corresponding Associations.

Dearly Beloved Brethren,

"Grace be to you and peace from God our Father, and from our Lord Jesus Christ"

"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessing in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace where in he hath made us accepted in the Beloved: In whom we have redemption through his blood, the forgiveness of sin, according to the riches of his grace;"

We rejoice at such a declaration made to characters who were once strangers and foreigners, but now are fellow citizens with the saints, and the honourable household of God.

Although mountains and seas separate us now, which admits of our meeting but once a year; yet the time will soon come, when Christ Jesus will say, you shall eat and drink with me at my table, in my kingdom; sitting on thrones judging the twelve tribes of Israel.

We have found by happy experience, the blessings that have followed our associations which have for their object the discussion of the affairs of the Redeemer's Kingdom which is established in righteousness, according to the determinate council and fore knowledge of God.

We rejoice dear brethren in the privilege of meeting with your Messengers who are the glory of Christ: Men who have hazarded their lives for the cause of God: Men best calculated to do good: Men of our own company, Men who inform us by their administrations and minutes of the true state and prosperity of the Zion of the Lord of hosts, which is now making rapid progress in the world We

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pray for a continuation of your correspondence. You will learn by our Minutes that the Spirit from on high is poured out on some of our Churches, and our Missionaries are owned of God in the salvation of numbers of our fellow men: We bless and praise God most high for such soul reviving feasts as we have enjoyed whilst convened. We now can say thy kingdom come thy will be done, Amen.

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