

MINUTES
OF THE
Ninth Session
OF THE
AFRICAN
BAPTIST ASSOCIATION
OF
NOVA SCOTIA.

HELD AT GRANVILLE MOUNTAIN,

ON

Saturday, Monday, Tuesday and Wednesday,

September 20th, 22d, 23d and 24th, 1862.

ALSO

THE CIRCULAR LETTER, &c.

HALIFAX:

PRINTED BY W. CUNNABELL.

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GRANVILLE MOUNTAIN, SEPTEMBER 20th, 1862.

The Association met pursuant to adjournment. After singing, prayer by Rev. H. Jackson; Rev. J. Thomas read the 90th Psalm, and lectured on the same. The Meeting being thus opened, the brethren from the various Churches proceeded to speak of their sorrows and joys, during the past year. Great liberty was given, and truly our hearts were made glad.

SUNDAY, 21st.—Met at 10 o'clock, A. M. Prayers by the brethren were offered up to God, for His assistance during our Convention. 11 o'clock, A. M. after singing, prayer by the Rev. B. Smithers; Rev. H. Jackson preached from 42d chap. Isaiah, latter clause of the 11th verse—"Let the inhabitants of the rock sing, let them shout from the top of the mountains;" followed by the Revs. J. Thomas, B. Smithers, J. W. Hood. Prayer by Brother Ervin. Preaching at 3 o'clock, P. M. by the Rev. B. Smithers, from the Book of Daniel, 3d chap. 24th and 25th verses, followed by the Revs. H. Jackson, J. Thomas, J. W. Hood. Preaching at 7 o'clock, by Rev. J. Thomas, from 1st Kings, 2d chap. latter clause of 2d verse—"Shew thyself a man;" followed by Revs. Jackson, Smithers, Hood and several of the Brethren.

MONDAY, 22d.—Ministers and Delegates met at 9 o'clock, A. M. After singing and prayer, Rev. B. Smithers was chosen Moderator; Rev. H. Jackson Secretary, Rev. J. Thomas Treasurer. The following Committee was appointed on Questions in Letters:—Rev. H. Jackson, J. Johnston, D. Taylor, E. Dixon, S. Chandler. Adjourned for a few minutes. Met agreeably to adjournment at 11 o'clock, A. M. Rev. H. Jackson preached the introductory sermon, from Isaiah, 55th chap. 11th verse—"So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it;" followed by Revs. J. Thomas, H. Achilles.

Afternoon Session.—Prayer by Brother Hawkins. Moved by Rev. J. Thomas, seconded by Rev. B. Smithers, That the Rev. J. W. Hood take a seat in counsel with us; also that he be appointed assistant secretary. Home Mission being next brought forward, the destitution of the various Churches in

our connection was warmly discussed, and some warm and touching appeals made that our Association would adopt some plan which would enable the Ministers to visit the Churches in our connection.

Moved by the Rev. J. Thomas, seconded by the Rev. H. Jackson, That an Agent from each Church be appointed to collect monies for to defray Missionary expenses.

The following Committee was appointed:—T. Wright, E. Dixon, D. Taylor, S. Chandler.

Moved by Rev. James Thomas, seconded by Rev. Henry Jackson, That each Church use every effort to have the Lord's Supper administered monthly; which was discussed and adopted.

Moved by Rev. J. Thomas, seconded by Rev. B. Smithers, That each Church collect what they can, and forward it by Delegates to next Association,—the proceeds of which to erect a Monument over the grave of the late Rev. Richard Preston; adopted, and the following Brethren appointed a Committee: Revs. H. Jackson, J. Thomas, B. Smithers, and Brethren A. Clements, J. Ervin, S. Chandler and P. Butler.

Moved by Rev. J. Thomas, seconded by Rev. H. Jackson, That we commence reading the Letters from the Churches. The Letters being read, from which the Statistics were found.

State of the Churches. Increase and Decrease.

	Baptized.	Received.	Excluded.	Removed.	Dece.	Total.
1st. Preston	11	3	2	0	4	84
2d. Preston	15	0	0	0	0	82
Dartmouth	1	0	0	0	0	9
Halifax	0	0	0	4	4	85
Beach Hill	0	0	0	0	1	6
Campbell Road	0	0	0	0	0	7
Hammond Plains	1	1	2	0	0	26
Horton	0	0	0	0	0	25
Corwallis	0	0	0	0	1	28
Granville Mountain	0	0	1	0	0	45
Bear River	0	2	1	0	0	20
Digby Joggins	0	0	0	0	0	16
Weymouth	2	0	0	0	0	23
Yarmouth	0	3	3	0	0	35
Liverpool	0	0	0	0	0	17

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A request was made from four different Churches for the Association to be held with them in 1863; the subject being warmly contested. Moved by Rev. H. Jackson, seconded by P. J. Hawkins; That it be held at Yarmouth Church, on the third Saturday of September, 1863—adopted.

Voted that the Rev. J. Thomas write the Circular Letter.

Resolved that Rev. Benson Smithers preach the Introductory Sermon, Rev. James Thomas his alternate.

Voted that Revs. J. Thomas and B. Smithers, and Brother J. R. Thomas superintend the printing of the Minutes.

Adjourned to meet at 7 P. M. Preaching by Brother E. Jackson, Licentiate, from Galatians, 6th chapter, 14th verse; followed by Brother Munro, Licentiate, Rev. J. Thomas and several of the Brethren.

TUESDAY, 23d.—11 o'clock, A. M. Preaching by Brother Munro, from Philippians, 1st chapter, 23d and 24th verses; after which Brother Peter Butler was ordained Deacon; Rev. Benson Smithers read part of the 6th chapter of Acts, and 3d chapter 1st Timothy; Ordination Prayer by the Rev. H. Jackson; Right Hand of Fellowship and Charge to the Candidate by the Rev. James Thomas.

4 o'clock, P. M.—Preaching by the Rev. J. W. Hood, from 49th chap. Isaiah, 24th and 25th verses; after which several of the Brethren spoke.

Our meeting closed by joining hand in hand—an emblem of our union with each other; and the Doxology was sung; Rev. H. Jackson offered up a prayer to Almighty God, and the Benediction being pronounced, we parted to meet the next evening at Inglewood.

WEDNESDAY, 24th, at half past 6 o'clock, P. M.—Preaching by the Rev. J. Thomas, from Matthew, 11th chapter, 4th and 5th verses; followed by Revs. Jackson, B. Smithers, J. G. Smith, J. W. Hood, E. Jackson. Our meeting broke up about 11 o'clock, and our Brethren separated, to meet with the Yarmouth Church, at Salmon River, on the third Saturday of September, 1863.

Ministers, Licentiates, Deacons, Counsellors, &c.

1st Church, Preston—Rev James Thomas; Licentiates, J Collins, T Saunders, G Brown; Deacons, J Slaugther, D

Brown ; Counsellors, P Williams, J Thompson ; Door keeper, J Brooks ; Clerk, J Evins
 2d Church, Preston—Rev B Smithers ; Licentiate, G Neal ; Deacons, J Smith sen'r, P Craney, C Glasgow, S Williams, J Smith junior
 Dartmouth—Rev James Thomas ; Deacons, J Gerry, C Roan
 Halifax—Rev J Thomas ; Licentiates, N Goffican, H Bailey ; Deacons, A Dixon, W Barratt, P Brown ; Counsellors, D Gross, T Connix, J Simons ; Door keepers, J Barnes, J Sprigs ; Clerk, J R Thomas
 Beach Hill—Rev J Thomas ; Licentiates, H Bailey, Bro Tyson
 Campbell Road—Rev J Thomas ; Deacon, A Dixon
 Hammond Plains—Rev J Thomas ; Licentiate, T Jones ; Deacons, D Wiley, G David ; Clerk, D Goffican ; Door keepers, A Johnston, E Emerson
 Horton—Rev J Thomas ; Deacon, D Doalman
 Cornwallis—Rev J Thomas ; Deacons, D Taylor, P Butler ; Counsellors, T Hill, C Landsey
 Granville Mountain—Deacons, C Jackson, A Clements, E Dixon
 Bear River—Rev H Jackson ; Deacons, P J Hawkins, J Johnston ; Licentiate, J Ervin
 Digby Joggins—Rev H Jackson ; Deacon, J Francis ; Licentiate, J Wilmot
 Weymouth—Rev H Jackson ; Counsellors, J Lankford, P Woodard ; Clerk, J Pleasant
 Yarmouth—Licentiate, E Jackson ; Deacon, S Chandler ; Counsellors, D Dize, G Dize
 Liverpool—Deacon, J Fells ; Counsellors, J Wade, R Eley.

Money Received.

1st Preston	£0 15 0	Cornwallis	0 9 9
2d Preston	0 17 6	Granville Mountain	0 10 8
Dartmouth	0 6 3	Bear River	0 8 3
Halifax	1 0 0	Digby Joggins	0 0 0
Beach Hill	0 6 2	Weymouth	0 6 9
Campbell Road	0 0 0	Yarmouth	0 5 6
Hammond Plains	0 12 7	Liverpool	0 0 0
Horton	0 10 0		£6 8 5

CIRCULAR LETTER

Dearlly Beloved Brethren—

As I have been reappointed to address you by letter, at first I hardly knew where to begin or what to say that would be profitable to my own soul and to yours. But my attention has been arrested and my soul has been meditating on two particulars, and while I thus meditate, I will by the good Lord's assistance, write unto you, trusting it will be a benefit to all.

FIRST—The union between Christ and Believers.

SECONDLY—Imperfect attainments.

First then—There is an union between Christ and believers that every metaphor falls short of. No relation so near as He. The friend may prove false, the brother betray the brother, parents cast off the relation, and husband and wife be separated. Three strong figures hold forth this union, that of the tree and his branches, the head and his members, and eating the flesh and drinking the blood of the Son of God. Now, what we eat and drink mixes with the mass of blood, and is so intimately assimilated with the fluids, that no power can separate it again. So when by faith I receive the Son of God, and eat his flesh and drink his blood, my soul partakes of the divine nature, till every power is holy, every affection heavenly, and till the life of Christ is made manifest in my body. After this union, the soul and Christ cannot be separated; death may send the soul out of the body, but cannot send Christ out of the soul. And hereupon follows a commonness of interest. Christ renews the will, sanctifies the affections, enlightens the understanding, and claims the whole soul for his temple. Yea, more, he showers down his mercies, numbers his crosses, weighs his afflictions, wherewith he himself is also afflicted, and bears his sorrows. And all of Christ is the soul's; his righteousness, his love, his joy, his

pardon, his mercy, kindness and compassion; his protection; direction and conduct; his favour, his power and sympathy; his light and glory, his crown and throne; his felicity and his eternity and life. Thus the soul lives in Christ, and he in the soul. Their life is divinely interwoven. You in me, and I in you. Hence, because he lives, they shall live also. Husband and wife must lose their relation by death; the branches may be cut off from the root, and the head, that sympathises with all, may lose some of its members; but he that is joined to the Lord, is one spirit, and a spirit can never be divided. This mysterious union is bliss begun on earth, and heavenly felicity tasted below, and shall be the eternal admiration of angels, the envy of devils and damned spirits and the wonder of the higher house. AMEN.

Secondly—Imperfect Attainments.—How pitiful are our highest attainments in this imperfect state. But, Oh! how beautiful it is for the child of grace, to grow daily in grace, and in the knowledge of God, to rise step by step, till at length complete in him who is the pattern of perfection. Let it be my continual struggle, then, that my grace, like the shining light, may shine more and more until the perfect day of glory. I can never get so near to God, but there still remains, and through eternity will remain, a distance to be destroyed by approaching yet more near. Mine attainments can never be so high, but there remains something attainable, which I have not yet attained. Not as though I had already attained either, were already perfect, but I follow after, if I may apprehend that for which also I am apprehended of Christ Jesus. If this was the confession of the great Apostle, what must I say, who am but just setting my head through the shadows of the night and peeping into the dawning of divine things? Hence let me press vigorously towards perfection, and not be contented with one beam of his glory, seeing he is willing to reveal it all. Let me daily be drawing more near to him, till Enoch-like, I walk with God, and have my conversation in heaven. Let me daily sit at wisdom's door, and stand at the gate of Paradise, that since as yet I cannot enter in, I may send in my faith to view the fields, the land

of my Beloved, and returning, bring me the substance of the excellencies hoped for, the evidence of the glorious things not seen. Let me walk in the mount of God with him whose form is like the Son of God. Let the desire of my soul be to thy name, and the remembrance of thee. Let an uninterrupted communication be broken up between the fountain of life and my soul, that I may bear no more the reproach of barrenness. And from that river of life that springs from the throne of God, and of the Lamb, let me daily drink that I may thirst no more after the vanities of time. Let me live quite above the world, above its pleasures, and above its pains, disdain its flatteries, and despise its frowns. Let grace grow from one degree unto another, till at last, O! desirable perfection, it grow to glory. Let me hold thee, and not let thee go, till thou bless me, in perfecting my attainments, and crowning my happiness with the full fruition, unclouded vision, and uninterrupted communion with Jehovah and the Lamb for evermore.

Finally, Brethren, be strong in the grace given whereunto you are made a partaker of his Divine nature, through the death and resurrection of our Lord Jesus Christ. Amen.

JAMES THOMAS: