

MINUTES

OF THE

NOVA-SCOTIA AND NEW-BRUNSWICK

BAPTIST ASSOCIATION,

HELD AT

SACKVILLE, N. B.

JUNE, 21st, 22d, 23d,

1820.

SAINT JOHN:

PRINTED BY HENRY CHUBB, PRINCE WILLIAM-STREET.

MINUTES

NEW BRUNSWICK

BAPTIST ASSOCIATION

MINUTES, &c.

SACKVILLE, N. B.

WEDNESDAY, JUNE 21st, 1829.

1st. Introductory Sermon by ELDER E. MANNING, from Psalm 89th, 14th, and first clause of the 15th verse.

2. The Associated Ministers and Messengers took their seats; and the Messengers from Sister Associations were informed that they were considered as a part of this Council.—They took their seats with us—We prayed—then chose ELDER J. MUNRO, Moderator, ELDER C. TUPPER, Clerk, and ELDER D. HARRIS, Assistant Clerk.

3. Read the Letters from the several Churches, and took the following account of Members added, dismissed, excluded and 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 *Italics*. The Ministers names with this * mark, were not present; Churches marked thus † we have had no information from this session; vacant Churches are distinguished by a —

Church

Lower Granville
Upper Granville
Cornwallis, N. S.

Newport, N. S.
Onslow, N. S.

Clements, N. S.
Halifax, N. S. †
Amherst, N. S.

Nictau, N. S.
Chester, N. S.

Lunenburg, N.
St. John, N. B.
Sackville, N. B.

Salisbury, N. B. †
Waterborough, N.

Prince William,
Wakefield, N. B. †
Madamkewey, N.
Sissiboo, N. S. †

Fredericton, N. B.
St. Mary's, N. B.
St. Martin's, N. B.

Horton, N. S.
River Philip, and
West Chester, S

Digby Neck, N. S.
Norton, N. B.

Windsor, N. S.

Miramichi, N. B.

N. B.—The two l

| Churches. | Elders and Messengers, | Added | Dismissed | Excluded | Died | Total |
|--------------------------|------------------------|-------|-----------|----------|------|-------|
| Lower Granville, N. S. | | | | | | 40 |
| Upper Granville, N. S. | THOMAS ANSLEY, | 22 | | | 2 | 89 |
| Cornwallis, N. S. | EDWARD MANNING, | 8 | | 1 | 3 | 124 |
| Newport, N. S. | Homes Chipman, | | | | | 67 |
| Onslow, N. S. | JAMES MUNRO, | | 2 | 3 | | |
| Clements, N. S.† | David Page, | | | 5 | 2 | 43 |
| Halifax, N. S. † | JOHN BURTON,* | | | | | 68 |
| Amherst, N. S. | Thomas S. Black, | | | 1 | | 300 |
| | Samuel Freeman, | | | | | 18 |
| Nictau, N. S. | T. H. CHIPMAN,* | 10 | | | | 114 |
| Chester, N. S. | JOSEPH DUMOCK, | 66 | | | | 176 |
| Lunenburg, N. S. | Peter Eisenhau, | | | | | |
| St. John, N. B. | ROBERT DAVIS, | 4 | 4 | 1 | 2 | 32 |
| Sackville, N. B. | RICHARD SCOTT,* | 6 | | | 1 | 61 |
| | Joshua Reed, | | | | | |
| | Benjamin Reed, | | | | | |
| | John Patterson, | | 1 | 1 | | 43 |
| Salisbury, N. B.† | JOSEPH CRANDAL,* | | | | | 84 |
| Waterborough, N. B. | E. EASTERBROOKS,* | | | | | |
| | David Curry, | | | | | 26 |
| Prince William, N. B.† | L. HAMMOND,* | | | | | 60 |
| Wakefield, N. B.† | | | | | | 24 |
| Madamkeway, N. B.† | | | | | | 23 |
| Sissiboo, N. S.† | ENOCH TOWNER,* | | | | | 30 |
| Fredericton, N. B. | F. S. HARDING,* | 9 | 1 | | | 26 |
| St. Mary's, N. B. | | | | | | 18 |
| St. Martin's, N. B. | | | | | | 54 |
| Horton, N. S. | David Harris, | 27 | | | | 12 |
| River Philip, and } N.S. | CHARLES TUPPER, | 12 | | 6 | | 57 |
| West Chester, } | William Weatherbe, | | | | | |
| | Timothy Weatherbe, | | | | | |
| Digby Neck, N. S. | PETER CRANDAL,* | 7 | | 1 | 1 | 41 |
| Norton, N. B. | | | | | | 120 |
| | Francis Pickle, | 12 | | | | 18 |
| | Henry Rupert, | | | | | |
| Windsor, N. S. | DAVID NETTER, | | | | | 19 |
| | Allan Young, | | | | | |
| Miramichi, N. B. | TIMOTHY ROBERTSON, | | | | | 10 |
| | CHARLES MILNAR, | | | | | |
| | James Foyer, | | | | | |

N. B.—The two last named Churches were added at this Session.

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4th. Voted, that the Clerk write a letter to the Church at Springfield, informing them that the Association gladly received a letter from them, which excited a hope that they would soon be influenced and enabled, by grace, to revive discipline, and go forward with us; and that he exhort them thereunto.

5th. Read and accepted the Circular Letter, prepared by Elder T. H. CHIPMAN.

6th. Read the Corresponding Letter from Bowdoinham Association, Messenger, Elder MUNRO; from Lincoln Association, Messenger, Elder DEXTER; and from Cumberland Association, Messenger, Elder PALMER; also, a letter from the Eastern Maine Association.

7th. Voted to open a correspondence with the Eastern Maine Association.

8th. Voted that Brother M'CULLEY, and the Messengers from the Amherst Church, meet with the Elders and Messengers, at the Meeting House, at 5 o'clock to-morrow morning, to take into consideration the request to ordain Brother M'CULLEY.

9th. Voted to appoint Brethren HOMES CHIPMAN, THOMAS S. BLACK, and ALLAN YOUNG, a Committee to receive the money for the Minutes, and also that, for Missionary purposes, and make returns to the Association.

Adjourned till 5 o'clock to-morrow morning, Prayer by Elder MORSE.



THURSDAY, JUNE 22.

Met at 5 o'clock. After prayer examined the Candidate, relative to his Christian experience, call to the Ministry, doctrinal views, good report, &c. Being satisfied on these points, we concluded to proceed to ordain him.—Arranged the duties of the day.

10th. Read and accepted the Corresponding Letter, prepared by Elder C. TUPPER.

At 10 o'clock, Elder MORSE preached a Sermon, at the Ordination of Brother M'CULLEY, from 2 Tim. 2nd chap. 2d verse. Elder J. DIMOCK asked the usual questions. Elder E. MANNING put up the ordaining prayer. Elder J. MUNRO gave the charge; and Elder N. CLEVELAND the Right Hand of Fellowship.—A solemn and refreshing season; we trust, to be had in long remembrance.

11th. Voted that Elders T. ANBLEY, W. ELDER and brother M. Chipman, be appointed a Committee, to visit the Church in Lower Granville, to examine into their state, advise and assist them with regard to discipline, &c.

12th. Voted that the Association be holden at Onslow, N. S. on the first Wednesday after the 20th of June next.

13th. Voted that Elder J. DIMOCK be our Messenger to Sister Associations; and that he receive \$10 for his services and expences.

14th. Voted to recommend to our Churches to observe the 25th day of December next, as a day of thanksgiving to the Lord for all his mercies; and the 1st day of January, as a day of fasting and prayer; also, the first Monday in every Month, at evening, as a season of special prayer for the success of the Gospel.

15th. Voted to superintend the

16th. Voted

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T. S. HARDING,
and J. RING, in

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15th. Voted to request Elder RICHARD SCOTT, now of St. John, to superintend the printing of the Minutes—700 copies to be printed.

16th. Voted that Elders E. MANNING, D. HARRIS, and brethren H. CHIPMAN and W. CHIPMAN be our committee, to superintend Missionary concerns in Nova-Scotia; also, Elders R. SCOTT, E. EASTERBROOKS, T. S. HARDING, and brethren T. PETTINGELL, W. WILMOT, J. DRAKE and J. RING, in New-Brunswick.

17th. Voted that Elder J. BURTON preach the Introductory Sermon next year; in case of failure, Elder C. TUPPER; also, that Elder J. MUNRO prepare the Circular, and Elder D. NUTTER the Corresponding Letter.

18th. Read a letter, from the Church at Miramichie which came to hand to day, requesting the Ordination of brethren T. ROBERTSON and C. MILLAR. After agreeing to attend to this request to-morrow morning, at 5 o'clock, we adjourned till that time.

FRIDAY, JUNE 23.

Met according to adjournment. On examination, the Candidates gave satisfactory evidence of their call and qualifications for the Ministry.—Arranged the duties of the day.

At 10 o'clock, brethren TIMOTHY ROBERTSON and CHARLES MILLAR were solemnly set apart to the work of the Ministry. Elder S. M^c CULLEY delivered the Ordination Sermon, from 2 Tim. 2d Chap. 14th verse. Elder E. MANNING asked the necessary questions. Elder D. HARRIS offered up the consecrating prayer. Elder T. ANSLEY gave the charge; Elder D. NUTTER, The right hand of fellowship; and Elder S. DEXTER made the concluding prayer.

Read the Letters from the Female Mite Societies. We rejoice in the continuance of their laudable exertions for the spread of the gospel among the destitute.

Heard Elder MUNRO's Missionary Journal, with satisfaction.

The following sums were received, for Missionary purposes.

| | |
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| Collection at Windsor. | |
| Onslow, | £2 4 6 |
| St. Martin's, | 1 10 0 |
| Sac'ville, viz. at the Association, | 0 13 3½ |
| do. in a second collection. | 8 9 0 |
| Female Mite Society at Chester, | 2 1 6 |
| St. John, | 6 13 6 |
| Norton | 15 3 7 |
| River Philip. | 8 6 6 |
| A Female friend at Amherst, | 1 2 6½ |
| Money received by Elder MUNRO, on his Missionary | 0 5 0 |
| Tour last season, | |
| do. by Elder TUPPER, on do. | 10 0 11½ |
| | 2 15 1½ |
| | £54 5 6 |

N. B. Missionary appointments were not made; but will be, by the Committees.

Note. Deacon T. PITTINGELL, of St. John, N. B. is appointed Agent for the reception and circulation of the American Baptist Magazine,

CIRCULAR LETTER.

The Elders and Messengers of the Nova-Scotia and New-Brunswick Baptist Association, convened at Sackville, N. B. June 21st 22d, and 23d 1820, to the Churches they represent, greeting.

DEAR BRETHREN IN THE LORD.

AS the Lord hath favored us with the privilege of meeting again in Association, and the season being made very refreshing to our souls, on account of what the Lord is, and what he hath done, and is doing in our world, and particularly in some of our Churches, as you will learn by the Minutes; and as we feel a special solicitude for your welfare, we have unspeakable pleasure in addressing you in another Circular, particularly upon the nature and necessity of Communion with the blessed God.

“COMMUNION Spiritual, or Divine, is that delightful fellowship and intercourse which a believer enjoys with God. It is founded upon union with him, and consists in a communication of divine graces from him, and a return of devout affection to him. The believer holds Communion with God in his works, in his word, and in his ordinances. There can be no Communion without likeness, nor without Christ, as the mediator. Some distinguish Communion with God from the sense and feeling of it; that is, that we may hold Communion with him without raptures of joy; and that a saint may, even under desertion, have Communion with God as really, though not so feelingly, as at any other time. This Communion cannot be interrupted by any local mutations. It is far superior to all outward services and ordinances whatever. It concerns the whole soul; all the affections, faculties, and motions of it being under its influence. It is only imperfect in this life, and will be unspeakably enlarged in a better world. In order to keep up Communion with God, we should inform ourselves of his will; John 5th 39th be often in prayer; Luke 18th 1st embrace opportunities of retirement; Psalms 4th 4th contemplate on the divine perfections, providences, and promises; Eph. 4th 30th and be found in the use of all the means of grace. Psalms 27th 4th. The advantages of Communion with God are, deadness to the world, patience under trouble, fortitude in danger, gratitude for mercies received, directions under difficulties, peace and joy in oppo-

sition, happiness and glory.”*

As it is our duty to this all, it would shew our evils necessary union with our ing, we trust, crimes; (as w any of our C yet not less in there are man tend into parti which are, av a cold, formal 1st. Avarice is duces men to d honest industry or it is an imm tended with ex a person rob hi fear of diminis tion of the evil is denominated stands distinctly as ye profess to weight, and the your affections earth.” Shew to greatest good. L and your hearts or criminal att world, ye cannot rious God.

2d. Worldly h thought much of disposition is juti cious ointment.” God should refuse the Providence o

* See Bucks Theology

sition, happiness in death, and an earnest desire for heaven and glory."*

As it is our design, in this Epistle, to call your attention to this all important and soul transporting subject, we would shew our care for your souls, by pointing out some evils necessary to be avoided, in order that your communion with our God may not be interrupted: and in so doing, we trust, we need not caution you against flagrant crimes; (as we believe there are no notorious offenders in any of our Churches,) but such evils as are more secret, yet not less inimical to the life of God in the soul, of which there are many we might name, were we at liberty to descend into particulars. We take the liberty to mention three, which are, avariciousness, a thirst for worldly honour, and a cold, formal spirit in devotion.

1st. Avarice is that principle in the human heart which induces men to desire more than the Providence of God, with honest industry and prudence, puts them in possession of; or it is an immoderate love to, and desire after riches, attended with extreme diffidence of future events, making a person rob himself of the necessary comforts of life, for fear of diminishing his riches. Hence the frequent mention of the *evil eye*, so hateful to God; "*covetousness*, which is denominated *idolatry*; and the *love of world*, which stands distinctly opposed to the *love of God*. Now brethren, as ye profess to be "risen with Christ," "lay aside every weight, and the sin that doth so easily beset you." "Set your affections on things above, not on things on the earth." Shew to all, that the world is not your treasure, or greatest good. Let all see that your "treasure is in heaven," and your hearts there also. For, if ye indulge in an undue, or criminal attachment to the things of this transitory world, ye cannot commune with the ever blessed and glorious God.

2d. Worldly honour. It is natural for men to wish to be thought much of; and, in a certain, limited sense, such a disposition is justifiable; "A good name is better than precious ointment." Neither do we think that the people of God should refuse to accept posts of honour, and profit, if the Providence of God should call to them; for then, we think

* See Bucks Theological Dictionary—Word Communion.

think they may accept them for the honour of God, and improve them for that end. But what we would caution you against is, departing from the living God, by denying his truth either in principle or practice, or both; forsaking his ordinances, and criminally neglecting known duty, to please a carnal world; and all this, for the sake of some empty title, or to be thought well of, by those who are called the great. Brethren, such a spirit and mode of proceeding, wounds Christ in his tenderest part—pierces the brethren with many sorrows—casts stumbling-blocks before the world; and sooner or later, will terminate in the overthrow of the culprit. “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only.”

“Honour’s a puff of noisy breath.

Yet men expose their blood,

And venture everlasting death,

To gain that airy good.”

Brethren, we beseech you, nay, we warn you, we warn ourselves, by the solemnities of a Judgment Day, and our awful responsibility to the Judge, to shun the delusive phantom; as it will prove a fatal bar to Communion with a Holy God.

A cold and formal spirit in devotion. Brethren, if we would maintain intimate Communion with the Lord, it is certainly necessary that we shun those evils which have a manifest tendency to prevent it. And for this end the gospel is wonderfully calculated: “The grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for the blessed hope, &c.” “If any man will be my disciple, let him deny himself, &c.” We think self-denial means something more than avoiding outward, or flagrant offences; and that the heart should be kept *with all diligence*, that the vain thoughts of it should be guarded against; that, “self should be humbled, pride abased.” As no species of that evil is more to be dreaded than *spiritual pride*, we entreat you to guard against it in your religious exercises. “Beware of the leaven of the Pharisees, which

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is hypocrisy," says the blessed Saviour to his disciples, Do not mistake us. We do not mean that you should neglect duty because you do not feel as you could wish you did. No, we wish you to do your duty, but we earnestly desire that you may dread and detest the idea of performing a round of duties with your hearts far from God. May the Lord enable you to put a double guard against this dreadful evil; so that, "with full purpose of heart, you may cleave to the Lord,"

But you may be ready to inquire, and well you may, what shall we do, that we may attain to an habitual communion with God? Dear brethren, on this important point, we feel disposed to offer a few thoughts. The infinite God is an incomprehensible being; but he hath made himself known by the works of creation and providence, but especially by Divine Revelation. All may be read to advantage, but particularly Revelation. In order that we may commune with Deity consistently, something must be known of his being and attributes, and of his salvation; how he can be just, and the justifier of the ungodly; of the form and fashion of the house of the Lord;—the connexion that exists between *faith* and *works*, or the relation between *grace in the heart*, and the *fruits* thereof in the life and conversation, &c. &c.

As God is the most blessed and glorious of all beings, all intellectual creation ought to praise him. The light of nature teaches this truth; but it is Revelation teaches it in perfection. It not only teaches that we should, but how we should, namely, "in spirit and in truth;" that is, by the Spirit of the Lord, according to the Scriptures, which is the same as communing with him. And for your help in this particular, we recommend a stated and habitual waiting upon God in secret, agreeable to the command of our Lord, "enter into thy closet, &c." And never think you have done your duty, unless you commune with God in spirit. O that you may feel as David did when he cried out, "as the heart panteth after the water brooks, so panteth my soul after thee, O God."

Likewise, we would recommend to heads of families, to maintain the worship of God in their families; and that,

not only occasionally, but stately: We want to recommend to heads of families, to attach great importance to this part of their duty; and follow the example of pious Joshua, Daniel, &c. And that it may be attended to with propriety, and to advantage, let the family be taught to attend discreetly and in order; both children and domesticks; and not as the manner of some is; part at prayer; the rest in bed, at play, or at work. Brethren, these things ought not to be so.

We think family prayer ought to be attended to devoutly, sincerely, decently, affectionately, and with awful solemnity; that we might participate of those heavenly communications of grace that God communicates from off his mercy seat, to those who wait upon him as they ought. And in return, they will experience the blessedness of Communion, real, heartfelt Communion with their covenant God and Saviour; without which, we wish you not to be content.

Likewise we recommend a punctual and prayerful attendance at all the meetings of the Church; such as, prayer meetings and conference meetings, as well as the public meetings on the Lord's day; ultimately, for the glory of God, and the benefit of his cause, particularly the Church of which you are members; subordinately, your own furtherance in the divine life; that you may be his disciples indeed. So shall ye live a life of sacred communion with our Lord and Saviour Jesus Christ. To him be glory in the Church throughout all ages. Amen.

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CORRESPONDING LETTER.

The Nova Scotia and New-Brunswick Association to corresponding Associations, sendeth Christian Salutation.

DEARLY BELOVED BRETHREN.

How unspeakable are the blessings bestowed on us! How great the privileges we enjoy! God, who of his infinite mercy gave his Son to die for our sins, and "chose us in him before the foundation of the world," has in due time called us out of darkness into his "marvellous light," made us "heirs of God, and joint-heirs with Christ," and given the "earnest of the Spirit in our hearts." He has cast our lot in a land of gospel light, where we enjoy liberty of conscience, and are indulged with all the privileges of his house and ordinances; among which enjoyments, we highly prize our agreeable correspondence with you, and the refreshing visits of your Messengers,

After this very brief and imperfect view of the mercy of God to us, what inferences shall be drawn? Surely our hearts should glow with ardent love and gratitude to him who "first loved us." It ought to be our study to "glorify him in our bodies and in our spirits, which are his." It behoves us to pity and pray for those who are still in that deplorable state, out of which we have been taken, and to combine our efforts for the salvation of their souls, by spreading abroad the "glorious gospel," to the extent of our abilities.

We rejoice in the laudable and spirited exertions making by our brethren, for the advancement of the Redeemer's kingdom, both in Christian and in Heathen lands. We desire to follow their example, by sending the word of life to the destitute in these Provinces. We learn, with grief, that a number of our ministering brethren in the United States have been lately removed by death; as also brother Wheelock, who had gone to preach to the benighted Burmans. His disease appears indeed inauspicious to that Mission yet we know that even "this also cometh forth from the Lord of hosts, who is wonderful in counsel and excellent

lent in working." We esteem it a very gracious token of the Divine approbation, that while the brethren there, and the friends to that Mission generally, might feel dismayed by this intelligence, we have the refreshing news that *one Burman* is hopefully converted to God.

You will learn from our minutes that the Lord has graciously revived his work in several of our Churches, and granted them considerable additions. The Lord has been evidently present, by divine influence, and made our Association a season of refreshing. God grant that when we have done corresponding and meeting on earth, we may all meet in Heaven, to sing the praises of "Him that loved us, and washed us from our sins in his own blood."

Signed in behalf of the Association,

JAMES MUNRO, Moderator.

CHARLES TUPPER, Clerk.

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of God to us, with its precious and heavenly gifts, our
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