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Minutes of the ... in Brunswick ... September ...
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MINUTES

OF THE

BOWDOINHAM ASSOCIATION,

HELD IN

BRUNSWICK,

WEDNESDAY AND THURSDAY,

September 23 and 24,

1807.



PORTLAND :

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Oct. 20, 1807.

MINUTES, &c.

WEDNESDAY, SEPT. 23.

1. AT ten o'clock, A. M. agreeable to appointment, brother Thomas Francis preached the introductory sermon, from Gen. xxxii. 10. "*With my staff I passed over this Jordan, and now I am become two bands.*"

2. Chose brother Sylvanus Boardman, moderator, and brother Benjamin Titcomb, clerk.

3. Read letters from the several churches, and took the following account of members added, dismissed, excluded, or who have died the year past.

N. B. The names of ordained ministers in SMALL CAPITALS, licensed preachers in *Italic*. Those ministers with this * mark were not present; churches marked thus † not represented; vacant churches noted by a —.

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Added.</i>	<i>Dismissed.</i>	<i>Excluded.</i>	<i>Died.</i>	<i>Total.</i>
Harpwell,	*SAMUEL MARINER, . . . SAMUEL WOODWARD, Samuel Jordan, Stephen Morss.	5			3	61
1st Bowdoin,	*JAMES POTTER, . . . DAVID BUKER, John Harden, John Barns.	1	3	4	4	106
1st Sidney,	*ASA WILBUR, . . . Nathaniel Blake, William Lewis.	1		1		36
1st Litchfield,	WILLIAM STINSON, . . . Samuel Blanchard, George Jackson.	1	3	4	1	95
Hebron,	JOHN TRIPP, . . . William Barrows, William Bumpus.	1	2			46
1st Buckfield,	NATHANIEL CHASE, . . . Job Packard, Jacob Whitman, William Berry.	1		2	1	34
Paris,	*JAMES HOOPER, . . . Josiah Smith, Uriah Repley, Jacob Whitman.	1				53
Lewiston,	BENJAMIN COLLE, . . . <i>James Garcelon,</i> Ezra Randall.	6	1			60

*Churches.**Ministers and Messengers.*

		<i>Added.</i>	<i>Dismissed.</i>	<i>Excluded.</i>	<i>Died.</i>	<i>Total.</i>
Readfield,	ISAAC CASE, William Briggs, Eliphalet Packard, Enoch Wood.	5	1		1	118
Fayette,	*OLIVER BILLINGS, Joshua Walton, Jeremiah Richards, Ebenezer Turner, Zephaniah Bumpus, Jesse Tuck.	2		6	1	136
Livermore,	SYLVANUS BOARDMAN, THOMAS WYMAN, Ebenezer Pitts, Gilbert Hathaway, Perez Ellis.	2	2	7		128
Green,	John Daggett, jun. Lemuel Comins, John Mower, Thomas Lumbard.	8	4	1		74
Wayne,	Constant Dexter, Samuel Ring.		5	1	2	29
Lisbon,	Joseph Kihgore, Samuel Tebbets,		3			45
New Gloucester,	ROBERT LOW, Isaac Gross, Abner Harris.	3	4			48
Clinton,	*MEPHIBOSHETH CAIN, Joseph Spearin.		1			38
North-Yarmouth,	THOMAS GREEN, Daniel Wallis, William Sargent, James Field.	9			1	45
New-Vineyard,	Benjamin Cottle.					17
†Farmington, 2d Litchfield,	HENRY KENDALL, Joshua Richardson, James Pierce, John Neal, Levi Harriman, Lemuel Walker.	1	3	1		86
Wales,	Philip Jenkins, William Sally, John Witherell, John Ross.				1	44
Jay,	JOSEPH ADAMS, Peter Austin.	4		2		99
Mount Vernon,	John Hovey, William Whittier, Nathan Thomas.	1	1	1		60

<i>Churches.</i>	<i>Ministers and Messengers,</i>	<i>Added.</i>	<i>Dismissed.</i>	<i>Excluded.</i>	<i>Died.</i>	<i>Total.</i>
Brunswick,	BENJAMIN TITCOMB, Samuel Dunlap, William Duning.	2	1	1	2	52
Leeds,	THOMAS FRANCIS, Giddins Lane, James Lamb.	5				51
Portland,	----- <i>Josiah Conover,</i> Daniel D. Lewis, Mark Harris, Benjamin Holey.	21	1			62
2d Buckfield,	*GEORGE RICKER, Job Prince, Ichabod Waterman, John Drake, Ansel Bisbee.	1				34
New-Sharon,	----- Benjamin Arnold, Ambrose Arnold, Samuel Prescott.	7		2		39
Canaan,	----- Daniel Smith, Humphry Burrill.	10				29
Sumner,	THOMAS MAGOMBER, John Briggs, Enoch Hall.	2		1		27
Bethel,	----- Ebenezer Bray, Samuel Kilgore, John Holt, Asa Kimball.	4		1		28
Jefferson & Lancaster,	-----					39
2d Sidney,	----- Nathaniel Reynolds, jun. Edmund Heyward, Paul Bailey, Jonathan Mathews.	1	1			34
2d Bowdoin,	*ICHABOD TEMPLE, Ebenezer Temple, Samuel Smith, Isaac Chase.	18		3		94
Belgrade,	----- Benjamin Bisbee, Shadrach Rollings,	9				20
Norway,	JOHN WAGG, John Parsons, Edmund Merrill.	3				20
Hallowell,	----- James Hinkley, George Bartlett.					29
Minot,	----- James Perkins, Samuel Swett, Alpheus Drake.					27
Total,		135	36	38	17	1989

N. B. The two last churches were admitted into union the present session.

4. Received letters and minutes from the Warren Association, by their messengers, Elders Robinson, Bently, and Paul; New-Hampshire, Elder Godding; Lincoln, Elders Pillsbury and Hains.

5. Appointed brethren Low, Green and Chase, to settle with the treasurer.

6. Chose brethren Francis to write the Corresponding, and Green the Circular Letters.

7. Chose brethren Tripp and Boardman, messengers to the Warren Association; Woodward, Conyers and Ricker, to the New-Hampshire; Low, Case and Temple, to the Lincoln.

8. Chose brother Abner Harris, treasurer.

9. Chose brother Titcomb to superintend printing the minutes; eighteen hundred to be printed.

10. Voted, That no compensation be allowed from the treasury in future, to our messengers who may attend sister associations.

11. Appointed brother Green to preach the introductory sermon, next year; in case of failure, brother Titcomb.

12. Voted, To hold our next annual meeting at the Baptist meeting-house in Fayette, on the 4th Wednesday of September next, at ten o'clock, A. M.

13. Read and adopted the Circular Letter prepared by brother Boardman, the Corresponding Letter by brother Low.

14. Voted, That the first day of January next, be observed as a day of public fasting and prayer, by the Churches of this Association.

Meetings were held in various parts of the town in the evening.

THURSDAY, SEPT. 24.

The Missionary Society assembled in the morning at 9 o'clock, and having attended to the business before them, at 10 o'clock public worship began, when brother Thomas Green preached the missionary sermon from Zechariah ix. 9, 10, 11. After which collections were made from the churches, the members of the Missionary Society, and the congregation at large. The collection amounted to 137 dollars.

N. B. The trustees of the Missionary Society meet at Livermore, the 4th Wednesday of October next, at 10 o'clock, A. M.

Supplies for destitute Churches.

Green. Elder Francis, 2d in Nov.; Titcomb, 2d in Feb.; Wyman, 2d in June, 2d in August.

New-Sharon. Elder Wyman, last in June; Macomber, last in Feb.; Chase, last in March; Tripp, first in Nov.; Palmer, last in Nov. and May; Kendall, last in Dec.; Adams, last in June.

Wales. Elder Cole, 2d and 4th in Oct. 2d in Nov.; Francis, 4th in Nov.; Cole, 2d and 4th in Dec.; 2d in Jan.; Chase 4th in Jan.; Cole 2d and 4th in Feb. 2d and 4th in March, 2d and 4th in April, 2d and 4th in May, 2d in June; Francis 4th in June; Cole 2d and 4th in July, 2d in August; Chase, 4th in August; Cole, 2d in Sept.

Belgrade. Elder Adams, 4th in March; Wyman, 4th in Dec.; Chase, 4th in June; Pillsbury, 4th in August.

CIRCULAR LETTER.

To the CHURCHES which compose the BOWDOINHAM ASSOCIATION, the Elders and Messengers, send Christian salutation.

BELOVED BRETHREN,

WE cheerfully address you in another annual epistle, in which we inform you that our present interview has been truly agreeable. A number of agreeable brethren from sister churches, a number of agreeable brethren from sister associations, acting in perfect harmony, in a good degree under the divine influence, rendered the session pleasing and satisfactory. The pious ardor manifested by those brethren who led in the public exercises, and the pleasing sympathy thereby wrought in our breasts, induce us to believe that God has been with us of a truth. A remarkable unanimity has pervaded our breasts during the transactions of the present session. Intelligence from the churches has in many instances been pleasingly interesting. Accounts of reformatations, revivals, and additions, have been frequent in your communications, which with the acquisition of two well established churches to our number, has provoked our pious gratitude to a wonder-working God. The ardent missionary spirit in some, drawing liberality of principle and practice in its train, has rendered peculiarly agreeable that part of our meeting which has been allotted for transacting the missionary business: we cannot therefore but devote a part of our address to you, on the subject and practice of liberality.

It is probable the expression of the wise king of Israel alludes to this virtue, when he says, "cast thy bread upon the waters, for thou shalt find it after many days." Another inspired writer says, "he who gives to the poor, lends to the Lord." A disposition to commiserate and relieve the distresses of the necessitous, produces sensations more to be desired than those which arise from the acquisition of worldly wealth: a posthumous declaration of our Lord by his apostle, confirms the observation, "it is more blessed to give than to receive." The same apostle highly applauds those churches which had been liberal in their distributions to the poor. Another apostle in language more pathetic, and in words more weighty than a thousand logical arguments, puts the case of a brother or sister being naked or destitute of daily food, and one of you say to him "depart in peace, be ye warmed, and be ye filled, notwithstanding ye give him not those things which are needful, how dwelleth the love of God in him?" The happy effects of the effusion of the Holy Spirit on the day of Pentecost, influenced those who were sharers in the heavenly gift, cheerfully to accede to a full equality with their brethren of their worldly substance: and we conceive that a temper and conduct verging as near as difference of circumstances will admit, would inspire the breast of the possessor with sensations more agreeable than the idea of having acquired more glittering dust than any of our brethren. While your industry (under the divine blessing) has well stored your barns and your coffers, let your liberality supply the necessities of the poor brethren. Let the consideration that you are stewards, and your responsibility to Him from whom you have received your stewardship, stimulate you to a prompt payment of all the orders God may directly or indirectly draw upon you. "Bear ye one another's burdens, and so fulfil the law of Christ," is an exhortation enforced by the authority of an apostle of Christ, and calls to the practice of liberality to

indigent brethren burthened with debts, poverty, and want, as well as to administer advice and counsel to those distressed in their minds.

Amongst the calls of liberality, the support of ministers is far from being the least, when you consider that they are called from the busy scenes of traffic, and from stated labors in the field, to bear the joyful tidings of salvation to souls ready to perish—to sound a dreadful alarm in the ears of the impenitent—to bind up the broken hearted—to administer support to the weak and doubting—to comfort the feeble minded—to exhibit divine truth in a thousand different forms, yet never varying from the standard of eternal truth, to take heed to themselves and to all the flock over which the Holy Ghost hath made them overseers, to watch for souls as those that must give account, the solemnity and importance of their office, the happy consequences of a faithful, and the incalculable evils which attend a neglect or wrong discharge of their office, cannot but inspire unwearied efforts in the friends of virtue to remove every obstacle out of their way. Look ! dear brethren, at the ministers of Christ, pressed with the weight of their own infirmities and trials from a view of their own insufficiency to the discharge of their office, perhaps laboring under many inconveniences from their own ignorance and want of education, not understanding their mother tongue—yet to devote their time to study, even to obtain a competent knowledge of the English language, sufficient to qualify them to acquire knowledge in logic, mathematics, or philosophy, with a variety of other considerations which ought to be attended to.—Now, dear brethren, under these embarrassments, how can your ministers, with satisfaction or advantage, attend to either the common concerns of life, or the peculiar duties of their office ? And yet their brethren wish and expect them to bring from the treasures of God's word “ things new and old.” If their circumstances are scanty and penurious, how can they comply with the apostolic injunction, “ meditate upon these things, give thyself *wholly* to the ministry.” Is there not therefore an abundant opportunity for the exercise of liberality ? Dear Brethren, suffer the word of exhortation—Let your ministers be in as good circumstances as you are yourselves ; let the scanty pittance you covenant to give them be brought forward with cheerfulness, and in due season. Let the readiness with which you administer to the support of your ministers evince the regard you have for them and their services ; and may it never be said that you can find money to erect new buildings, repair and decorate old ones, purchase land and improve your farms, dress and adorn yourselves and your children in silk and purple, while you can find none to encourage and support your ministers. Think, dear brethren, what must be the feelings of your ministers, when instead of cheerfully and in due season attending to their comfortable support, you with an unwarrantable parsimony withhold what you ought to bring forward, yea, and neglect to bring into the treasury the yearly stipend you have covenanted to give. If your ministers mention a removal, it cannot be consented to. If they complain for want of support, and mention better offers, they are called mercenary and money is their object. What course shall your ministers take ? What alternative have recourse to ? They lay their case before the Lord, and seem to be answered, that where God would have them labor he will dispose the people to afford them support. Consider, dear brethren, the evils which result from a neglect of duty in

this particular, one of which is the frequent removal of ministers, which is usually attended with hard thoughts and speeches. So likewise are ministers under a disagreeable necessity of pursuing courses censurable in the view of many, and which nothing but necessity will justify in their own. The limits of a circular letter preclude the propriety of largely addressing you on the important subject. We can only add an argument or two to enforce the practice of liberality. Be persuaded to a faithful discharge of duty in distributing to the poor, and your unabating attention to the support of your ministers. Aid your fervent supplications for them and for the success of the gospel. Evince your regard for them, and put them in a situation for peculiar usefulness to teach you publicly and from house to house, thus making full proof of their ministry. Remember that he who sows sparingly shall also reap sparingly, and he who sows bountifully, bountifully also shall he reap. Let your zeal for the glory of God excite your examination of the sacred oracles, and a sedulous attention to every duty; and having done all these things which God has commanded you, say "you are unprofitable servants;" possessing a deep sense of your unworthiness, may you truly prize the rich grace of the gospel, that when your weary warfare is ended, you, with the ransomed of the Lord may mingle your joint acclamations of thanksgiving to the holy Trinity, and (filled with ecstasies of joy and love) enter the heavenly Jerusalem, and sing eternal hallelujahs.

Signed in behalf of the Association.

SYLVANUS BOARDMAN, *Moderator*,
BENJAMIN TITCOMB, *Clerk*.

The BOWDOINHAM ASSOCIATION convened at Brunswick, Sept. 23 and 24, 1807—To Corresponding Associations—Peace from God our Father and the Lord Jesus Christ.

DEARLY BELOVED IN THE LORD,

OUR correspondence with you in years past is fresh in our remembrance, and influenced by the same love which we trust influenced you in sending us your epistles of love, we reiterate the friendly correspondence in which we have experienced so much pleasure and satisfaction.

We are sensible that christians united in the faith and fellowship of the gospel, are "the joy of the whole earth" and formidable to their foes. The christian religion is peculiar to itself: it diffuses its influences through the soul, and discovers a beauty in the divine character; detaches the affections from sensual objects, and holiness becomes the delight of the heart. From this source the people of God derive all that consolation that is the effect of mutual correspondence, renders duty a delight, and begets a glorious hope of immortality in the soul.

Brethren, we are called with an high and holy calling; we are called from death to life, from darkness to light, from the bondage of sin and satan to gospel liberty, to be heirs of an incorruptible inheritance. May we not say with the beloved John, "behold what manner of love the Father hath bestowed upon us that we should be called the sons of God!" Let us remember we are also called to war a good warfare, to fight the good fight of faith, to be clad with the whole armour of God.

Brethren, we are in the enemies' land, surrounded with potent foes; but the most dangerous are within: unbelief to destroy our confidence and weaken our hope, pride to puff us up, and covetousness to draw the heart from God to the beggarly elements of this world; but we have Jesus on our side: through him Israel shall do valiantly.

Our present session has been attended with a good degree of the divine presence, the intelligence from some of our churches very agreeable. Your letters and messengers were received by us with heart-felt satisfaction. Brethren, we commend you to God and the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified.

From your brethren in the fellowship of the gospel. Farewell.