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Baptists. Maine. Bowdoinham Association, 1808.
Minutes ... in Fayette ... September 28 and 29,
1808.

Portland, Weeks & M'Kown, 1808. 8 pp.
MWA copy.

from the Bowdoinham Association Portland

MINUTES

OF THE

BOWDOINHAM ASSOCIATION,

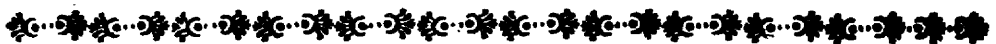
HELD IN

FAYETTE,

WEDNESDAY AND THURSDAY,

SEPTEMBER 28 AND 29,

1808.



FROM THE FREEMAN'S FRIEND PRESS.

WEEKS AND M'KOWN, PRINTERS, PORTLAND.

Oct. 20, 1808.

*The prospect
in Portland is yet favourable.
Dear Sir please to Write.*

MINUTES. &c.

WEDNESDAY, SEPT. 28.

1. AT ten o'clock, A.M. agreeably to appointment, brother Thomas Green preached the introductory sermon, from Eph. iii. 8. "*Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.*"

2. Chose brother Sylvanus Boardman, Moderator, and brother Thomas Francis, Clerk.

3. Chose brethren Tripp, Low, and Macomber, to apportion the money upon the churches for printing the Minutes.

4. Read letters from the several churches, and took the following account of members added, dismissed, excluded, or who have 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*. Those ministers with this mark * were not present; churches marked thus † not represented; vacant churches noted by a —.

| <i>Churches.</i> | <i>Elders and Messengers.</i> | <i>Added.</i> | <i>Dismissed.</i> | <i>Excluded.</i> | <i>Died.</i> | <i>Total.</i> |
|------------------|---|---------------|-------------------|------------------|--------------|---------------|
| Harpwell, | SAMUEL MARINER, SAMUEL WOODWARD, Reuben Higgins, William Gatchell. | 1 | 1 | 1 | | 62 |
| 1st Bowdoin, | *JAMES POTTER, JOSEPH DENSLOW, John Small, Asahel Polley. | 4 | | 4 | 2 | 104 |
| 1st Sidney, | *ASA WILBUR, Nathaniel Blake, William Lewis. | | | | | 36 |
| 1st Litchfield, | WILLIAM STINSON, Robert Stinson, Samuel Blanchard. | 2 | 4 | 3 | | 90 |
| Hebron, | JOHN TRIPP, James Donham, William Bumpus. | | 1 | | | 45 |
| 1st Buckfield, | NATHANIEL CHASE, Jacob Whitman, Job Packard, William Berry. | | 1 | | 1 | 33 |
| Paris, | JAMES HOOPER, Josiah Smith, Uriah Ripley. | 1 | 1 | 1 | | 52 |
| Lewiston, | BENJAMIN COLZ, James Garcelon, Jun. Joseph Field, Jesse Higgins. | 23 | 12 | 1 | | 69 |
| Readfield, | ROBERT LOW, ISAAC CASE, John Cummings, Eliphalet Packard. | 5 | 3 | 4 | | 111 |
| Fayette, | OLIVER BILLINGS, Joshua Walton, Jesse Smith. | 1 | 1 | 2 | 1 | 133 |

| <i>Churches.</i> | <i>Elders and Messengers.</i> | <i>Ad- ded.</i> | <i>Bism.</i> | <i>Exch.</i> | <i>Bied.</i> | <i>Total.</i> |
|------------------|--|---------------------|--------------|--------------|--------------|---------------|
| Livermore, | SYLVANUS BOARDMAN, Ransom Norton, Perez Ellis, Gilbert Hathaway, Jonathan Libby. | 5 | 6 | 4 | 3 | 115 |
| Green, | THOMAS WYMAN, JOHN DAGGETT, Jun. Lemuel Comins, John Mower. | 29 | 2 | 1 | 1 | 99 |
| Wayne, | Ichabod Billington, Constant Dexter, Samuel King. | | | | | 29 |
| Lisbon, | Joseph Kilgore, Samuel Tibbets. | 3 | 6 | | | 42 |
| New-Gloucester, | Isaac Gross, Abner Harris, John K. Smith. | 6 | 2 | | 1 | 51 |
| Clinton, | *MEPHIDOSHETH CAIN, Jonathan Steward, Joseph Mills. | 6 | 2 | | | 37 |
| North-Yarmouth, | THOMAS GREEN, Daniel Wallis, Reuben Curtis. | 5 | 7 | | | 43 |
| New-Vineyard, | Cornelius Norton, Levi Young, Benjamin Cottle. | 1 | | 1 | | 17 |
| Farmington, | Church Barnard. | 1 | | | | 10 |
| 2d Litchfield, | HENRY KENDALL, James Pierce, John Neal, Daniel Cunningham. | 8 | 2 | | 1 | 99 |
| Wales, | Philip Jenkins, James Larrabee, John Witherell, William Sally, James Cannon. | | 4 | | | 40 |
| Jay, | JOSEPH ADAMS, Thomas Macomber, Peter Austin, Abraham Peterson. | 4 | 2 | 1 | 1 | 90 |
| Mount-Vernon, | PETER MOORE, Nathan Thomas, John Prescott. | 1 | 1 | 1 | | 59 |
| Brunswick, | BENJAMIN TITCOMB, Samuel Dunlap, Elisha Snow, Anthony Chase, Patrick Kineaid. | 5 | 4 | 2 | | 51 |
| Leeds, | THOMAS FRANCIS, Giddins Lane, James Lamb, Joseph Gould. | 7 | 1 | | 1 | 56 |

Churches.**Elders and Messengers.**

| | | Added. | Dis. | Exclu. | Died. | Total. |
|------------------------|-------------------------|--------|------|--------|-------|--------|
| Portland, | JOSIAH CONVERS, | 23 | | 1 | | 85 |
| | Mark Harris, | | | | | |
| | Ansel Lewis. | | | | | |
| 2d Buckfield, | GEORGE RICKER, | 1 | 1 | | | 34 |
| | Jacob Doty. | | | | | |
| New-Sharon, | | 9 | | | | 50 |
| | Ambrose Arnold, | | | | | |
| | Levi Jewell, | | | | | |
| | Moses Wood. | | | | | |
| Canaan, | | 43 | | | | 69 |
| | Humphry Burrell, | | | | | |
| | Thomas Steward, | | | | | |
| | Daniel Smith. | | | | | |
| Sumner, | THOMAS MACOMBER, Jun. | | | | | 27 |
| | John Briggs, | | | | | |
| | Meshach Keen. | | | | | |
| Bethel, | EBENEZER BRAY, | 7 | | | | 35 |
| | Aasa Kimball, | | | | | |
| | John Swift. | | | | | |
| Jefferson & Lancaster, | † ————, | | | | | 39 |
| 2d Sidney, | Edmund Howard, | | | | | 34 |
| | John Sawtell, | | | | | |
| | Jeremiah Thayer, | | | | | |
| | Paul Bailey. | | | | | |
| 2d Bowdoin, | ICHABOD TEMPLE, | 6 | | 2 | | 98 |
| | Nathaniel Smith, | | | | | |
| | Isaac White, | | | | | |
| | Samuel Smith. | | | | | |
| Belgrade, | | 13 | | | | 34 |
| | Benjamin Bisbe, | | | | | |
| | Shadrach Rollins, | | | | | |
| | Elias Taylor, | | | | | |
| Norway, | JOHN WAGG, | 5 | | | | 25 |
| | William Cox, | | | | | |
| | James Stenchfield, Jun. | | | | | |
| Hallowell, | | 5 | 2 | | 2 | 30 |
| | James Hinckley, | | | | | |
| | George Bartlett. | | | | | |
| Minot, | | 7 | | | | 34 |
| | James Perkins, | | | | | |
| | Samuel Swett, | | | | | |
| | Alpheus Drake, | | | | | |
| | John Woodman. | | | | | |
| Freeport, | SILAS STEARNS, | | | | | 50 |
| | Edmund Pratt, | | | | | |
| | Sylvanus Soule, | | | | | |
| | Robert Mitchell. | | | | | |
| 2d Lisbon, | | | | | | 13 |
| | Joshua Haley, | | | | | |
| | John Ross, | | | | | |
| | Nathaniel Spalding. | | | | | |
| Pejepscott, | | | | | | 56 |
| | Joseph Roberts, | | | | | |
| | Lemuel Dyer, | | | | | |
| | Jacob True, | | | | | |
| | James Wagg. | | | | | |
| | | 238 | 66 | 31 | 13 | 2277 |

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

4. Received letters and minutes from the Warren Association, by their messenger Elder Williams; New-Hampshire, Elders Sherburne, Goding, and Delano; Lincoln, Elders Merrill and Pillsbury.

5. Voted, That the messengers from sister associations sit in council with us.

6. Whereas the church in Harrison and Bridgeton requested to be received into this association. Voted to wave their reception for the present; and appointed brother Hooper to prepare a letter to that church, which letter was accepted, and forwarded to them by their messenger.

7. Adjourned till to-morrow morning 8 o'clock. Sermon by brother Daniel Merrill, from 2 Sam. x. 12. Preaching in several parts of the town in the evening.

THURSDAY, SEPT. 29.

8. Met according to adjournment. Prayer introductory to business by brother Williams.

9. Read and accepted the Circular Letter prepared by brother Green, and the Corresponding Letter by brother Francis.

10. Appointed brethren Low, Hooper and Titcomb, to settle with the treasurer.

11. Voted, To proceed as formerly in allowing a compensation to the messengers, who shall attend sister associations.

12. Chose brethren Convers to write the Circular, and Titcomb the Corresponding letters.

13. Chose brethren Case and Low, messengers to the Warren Association; Convers and Tripp, to the New-Hampshire; Boardman and Francis to the Lincoln.

14. Chose brother Abner Harris, treasurer.

15. Appointed brethren Convers and M. Harris to superintend printing the minutes; two thousand to be printed.

16. Voted to wave the division of the Association the present year, and that the churches take the matter into consideration, and communicate their opinion to the Association, next session.

17. Voted, To hold our next annual meeting at the Baptist meeting-house in Leeds, on the 4th Wednesday of September next, at ten o'clock, A.M. and that brother Convers preach the introductory sermon.

18. Voted, That the first day of January next, be observed as a day of public fasting and prayer, by the churches of this association.

A discourse introductory to the missionary business, was preached by brother Tripp, from John iv. 35; and a considerable sum was collected for the use of the mission.

Supplies for destitute Churches.

For New-Gloucester, Elder Case, 2d Lord's day in Nov.; Elder Boardman, 3d Jan.

For Wayne, Elder Ricker, 1st Lord's day in March; Elder Chace, 2d in Nov. Brother Norton, 3d in Jan.; Brother Macomber, 2d in June.

For Wales, Elder John Daggett, 4th Lord's day in Nov. 3d Jan. 1st Feb.; Brother Wyman, 4th in Dec. and 1st in March; Garcelon, 2d in Jan. 3d in Feb. and 2d in May; Chace, 4th in March; Francis, 4th in April; Woodward, 2d in June and 4th in July; Daggett, 2d in August.

For Farmington, Elder Francis, 2d in Oct.; Waggs, 2d in Nov.; Kendall, 1st in Dec.; Chace, 2d in Jan.; Boardman, 2d in Feb.; Wyman, 3d in August.

For New Sharon, Elder Kendall, last in Nov. and June; Bray, last in Dec.; Wyman, last in Jan.; Chace, last in Feb.; Palmer, last in March and April; Adams, last in May; Billings, last in July.

For Hallowell, Elder Daggett, 3d in Oct. 2d in Nov. 1st in Dec. 4th in Jan.; Boardman, 1st in Feb. and 3d in May; Billings, 2d in Feb.; Francis, 2d in March; Chace, 2d in June; Macomber, 3d in July.

CIRCULAR LETTER.

The ELDERS and MESSENGERS of the BOWDOINHAM ASSOCIATION to the CHURCHES they represent, send Christian salutation.

BELOVED BRETHREN,

GOD having favored us with another annual meeting, we shall attempt to address you in our annual epistle upon the important subject of the *atonement*, this subject we shall place before you in as plain and scriptural light, as the usual limits of these letters will permit.

Atonement is synonymous with *propitiation*, *satisfaction*, and *reconciliation*. For to atone, is to make *satisfaction* for another, to expiate, to compensate, to make recompence. When one man injures another in his person or property, he atones for it by giving satisfaction; which is affected by *doing* or *suffering*. In this way the law is supported, and good government is maintained in civil society.

There were *various* atonements, or *modes* of reconciliation under the ceremonial law. They all implied either ceremonial, or real uncleanness; and that offences against God, or men were chargeable on those for whom the reconciliation was made. Therefore in the Old Testament there was a reconciliation or atonement.

1st. For the places of worship; the utensils; the priests and people. See xvi. chap. of Levit. to the end. These all respected the *blood of Christ*, as expressly declared in the ixth and xth chapters to the Hebrews.

2d. There was likewise an *atonement* for the sin of *ignorance*. See Levit. ivth chap.

3d. The *atonement* for a *trespass* against a man differed from each of these. Besides shedding of blood, the offender *suffered* in his property. Lev. vi. 1—7. also in Numbers v. 1—9. A *confession* of guilt, and *restitution* to the injured person, as well as the sacrifice offered to the Lord, is enjoined on the transgressor.

4th. The atonement in the case of *murder* was made by shedding the blood of the criminal. See Numb xxxv. 30. to the end; also Deut. xix. 11. In the preceding passages, it is evident nothing could *atone* for murder but the *death* of the sinner; and when he had thus suffered, the evil is said to be removed from the land. It was so in respect to Joab's. 1 Kings, 11, 31. also when David asked the Gibeonites, "Wherewith shall I make the atonement?" See 2 Sam. xx. 34. They refused *silver* and *gold*, and required *blood*, the blood of Saul's house. For life had been taken away, and that by Saul's order, therefore silver nor gold would not make compensation for the guilt which had taken place.

By the preceding quotations, we see the *natural* idea of an atonement, intends a satisfaction offered according to the *nature of the offence* committed; and that it is an *equivalent*, a substitute for transgression. We equally discover from the holy scriptures the design of making atonement; it appears to be the support and honor of the law of God, in vindicating his inflexible justice and laying a foundation for pardon.

Consistent with the character Jehovah hath given of himself, in his word, and that of the sinner, it would have been impossible, without an atonement, for *sovereign grace* to have triumphed in the salvation of men. It might here be observed that the term *propitiation*, which means *reconciliation*, or to do that which pleases God, and by which he may be merciful to an offender, consistent with the dignity of his government; conveys the idea of atonement, and is frequently applied thus in the New Testament. But perhaps enough hath been suggested from the sacred oracles to explain the mean-

ing of atonement in general, and to prevent any mistake with regard to this important subject.

The *matter* of the atonement now claims our attention. This consists in Christ's suffering the *penalty* or *curse* of the divine law. We have seen in the quotations above, that in some cases the *property* of offenders was not an *equivalent*, and that nothing short of *life* being given up could satisfy justice. To establish the authority of the law, and remove the evils to which the community stood exposed, human blood must be shed. The moral government of God must stand, and shine, in its operations, with unsullied lustre; every holy perfection and attribute must harmonize in the *matter* of the atonement, that eternal honor may be reflected on Jehovah's character. To do this, nothing short of an infinite character, could constitute a sacrifice by suffering. The *law* is infinite and unalterable, and it is the *rule* by which God made and governs the intelligent world.—Jehovah will as soon alter, as the nature and extent of his law. It is evident, man hath altered, and violated the *divine law*; by rejecting God as his rightful sovereign, and joining in rebellion with the prince of darkness—hence man as a sinner is lost. His transgression is not to be measured by *his* character as a sinner, but by the *character* against whom he hath offended: but this character is infinite and his law infinite; consequently man is guilty of an infinitely criminal transgression.

From the foregoing statement, it is easy to see that the *character* who meets such a law by *suffering*, must be *infinite*. This tends to establish the divinity of Christ Jesus. The prophecies speak of this great event—particularly of a *body* being prepared for the Son of God to suffer in, as his *divinity* could not die—But when we find the divinity of Christ united to the seed of Abraham, we are presented with an infinite character in the suffering Jesus on the cross. He meets the law as an infinite personage; vindicates the rights of justice, and magnifies the law—in his person and death he made an infinite atonement; and as to the *matter* of his sufferings, it was necessary he should have suffered all he did, if but one sinner was to be saved; and it would require no greater sacrifice to save the whole race of man, had it have been the design of God in the death of his Son.

It was not only necessary Christ Jesus should obey and keep the precepts of the law—for in doing this only, there is no evidence that God hates sin. The penalty must be inflicted; or the honor of Jehovah falls to the ground.

The *extent* of the atonement comes next under notice—and in some sense all mankind are benefitted by it—as all mankind by sin had forfeited the enjoyment of every mercy, and were exposed to immediate death! It is therefore in consequence of Christ's undertaking, that any, and every mercy which mankind enjoy, come to them—such as life, health, food, raiment, &c. Through the death and offering of Christ, there is no contradiction implied, no injury to the divine government, in extending to man ~~to~~ *reprieve*, and those mercies which were all forfeited out of his hands. Hence we account for the meaning of this scripture, "He is the Saviour of all men, specially of those that believe the common salvation," together with others of a similar meaning. Also the resurrection from the dead is secured in the atonement of Christ, and he will not cease from his mediation until this object is effected.

Moreover on the ground of the atonement the gospel commission was given, and the apostles were sent out into all the world, to preach the gospel to every creature; and all their successors in the gospel ministry, derive their authority to go out and preach from the same source.

It is obvious from the scriptures, that it was not the design of the death of Christ, to save all mankind: no, he laid down his life for his *sheep* and *lambs*

—to secure and effect the salvation of those the Father gave him in the covenant compact ; these are called the *elect*.

It is not therefore true, as many have asserted, that Jesus died as much for one as for another, as much for Judas as for Paul : the angel of the Lord, hath given us a different account of the intention of Christ's death. Mat. 1. 21. "She shall bring forth a Son, and thou shalt call his name Jesus : for he shall save *his people* from their sins." also John xvii. to the end.

In the death of Christ all the blessings of the new covenant are secured—The *effectual calling* of the millions of his people ; together with the application and enjoyment of all the graces of the Holy Spirit, by which they are kept through faith unto eternal salvation. And by virtue of this, He is now gathering in his *elect*, east, west, north and south ; and will continue the good work until the last stone is fitted for, and laid upon the building.

Thus brethren, hath God commended his love towards us, in that while we were yet sinners, Christ died for us, and having by grace reconciled us to himself, by the renewing of our mind ; we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and shall be saved from sin and wrath, through him, who hath loved us, and given himself for us : to whom be glory for ever and ever, Amen.

CORRESPONDING LETTER.

The BOWDOINHAM ASSOCIATION, convened at Fayette, Sept. 28 and 29, 1808, to Corresponding Associations, sendeth Christian salutation.

Dearly Beloved in the Lord—AS the present period is remarkable for great events, that in quick succession burst forth from the womb of providence—whilst revolutions, and counter revolutions, are producing great changes in the political state of the kingdoms of the earth, causing great distress and perplexity among the nations abroad—and whilst dark clouds lower, in the political horizon of these highly favored states—it is peculiarly necessary, that, "*us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation.*"

Whilst we reject the idea of fatalism, or every thing that tends to exculpate human misconduct ; and acknowledge that wars and fightings originate in the unrestrained lusts of men,—whilst beholding their dreadful effects, benevolence causes us to cry with the prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people." We, nevertheless congratulate you in the assurance that creatures do not act independent of God ; but are subject to the control of his all-governing providence.—Was not this the case, we could not be certain, that present gloomy and distressing scenes will ever have an happy termination ; or that things will not be always proceeding from bad to worse.

But seeing the government is on the shoulder of Immanuel, who in infinite goodness and unerring wisdom, steadily guides, and powerfully governs the whole creation ; whose immutable decrees hath set bounds to the wrath of man, the pride of kings, and the power of devils—Who hath said that He will "shake, overturn and remove," every thing that stands in the way of the establishment of his own glorious kingdom ; and that "the saints of the Most High shall take the kingdom and possess it for ever and ever." Persuaded of these things, may we not sing with the poet ?

"Let men be hurled from their seats be hurled,"

"Down to the deep and buried there ;

"Convulsions shake the solid world,

"Our faith shall never yield to fear."

Yea, beloved, let us rejoice in the Lord, and stay ourselves on the God of our salvation. Let us prove our love to Jesus, by the purity of our sentiments, and the rectitude of our conduct : endeavoring by all suitable means, to promote the enlargement and happiness of his kingdom. Let us watch and pray continually, that we may be accounted worthy to escape deserved evils, and to stand before the Son of man.

Our present session has been agreeable and refreshing. The intelligence from our Churches generally pleasing. The minutes enclosing this token of our brotherly affection, acquaint you with the alteration in our churches the past year.

Your Messengers and Minutes we received with pleasure, and earnestly solicit the continuance of your correspondence. Asking an interest in your prayers, we subscribe ourselves, Brethren in the faith and patience of the saints—Farewell.

In behalf of the Association.

SYLVANUS BOARDMAN, Moderator.
THOMAS FRANCIS, Clerk.