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Baptists. Maine. Bowdoinham Association, 1817.
Minutes of ... Held in Fayette, September
24th and 25th, 1817.

Hallowell, [Me.], Cheever, 1817. 12 pp.
(pp. 7-8 bound in wrong order.)

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MINUTES

OF THE

BOWDOINHAM ASSOCIATION,

HELD IN

Fayette,

SEPTEMBER 24th & 25th,

1817 ;

TOGETHER WITH THEIR

CIRCULAR AND CORRESPONDING

LETTERS.



HAYLOWELL:

PRINTED BY N. CHEEVER, 1817.

<i>Fayette,</i>	OLIVER BILLINGS,	62	6	2	3	151
	JESSE MARTIN,					
	Benjamin Palmer,					
<i>Greene,</i>	JOHN DAGGETT,	55	6	3	3	130
	Lemuel Comings,					
<i>Wayne,</i>	_____	3			1	17
	<i>Nathan Thomas,</i>					
	Constant Dexter,					
<i>1st Lisbon,</i>	_____	17		2		38
	<i>Daniel Pierce,</i>					
<i>Clinton,</i>	MEPHIBOSHETH CAIN,	3			1	49
	Francis Powers,					
<i>Wales,</i>	JAMES PIERCE,	1				43
	Philip Jenkins,					
<i>1st Mount Vernon,</i>	ARTHUR DRINKWATER,	7	1	2	2	68
	Samuel Thing,					
	Barnard Kimball,					
<i>Leeds,</i>	THOMAS FRANCIS,	5			1	57
	<i>Martin Leonard,</i>					
	Giddins Lane,					
<i>Industry,</i>	_____	7	2	3		55
	Benjamin Cottle,					
	Samuel Norton,					
<i>New Sharon,</i>	SYLVANUS BOARDMAN,	2			1	55
	Samuel Prescott,					
	Ebenezer Witham,					
<i>Bloomfield,</i>	_____	4		4		66
	ROBERT COBURN,					
	Thomas Steward,					
<i>2d Sidney,</i>	_____		1			5
	Asa Williams,					
	Jeremiah Thayer,					
	John Dutton,					
	Benjamin Dyer,					
<i>2d Bowdoin,</i>	*ICHABOD TEMPLE,	8	9	8		120
	Isaac White,					
<i>Belgrade,</i>	ELIAS TAYLOR,	4	1	1		48
	Shadrach Rollins,					
	John Holmes,					
	Ebenezer Gilman,					
<i>Hallowell,</i>	_____	9	9	1		50
	James Hinkley,					
<i>2d Lisbon,</i>	*WILLIAM FROST,	2			1	21
	Joshua Haley,					
	Nathan Farrow,					
<i>Cornville,</i>	_____	1				42
	Benjamin Greene,					
	Samuel Fogg,					
<i>Harmony,</i>	*BENJAMIN BISBE,			1		36
	John Evans,					
<i>Farmington,</i>	_____	14	1	1		46
	Eliphalet Bailey,					
	William Parker,					
	Benjamin Brainerd,					

<i>Moxmouth,</i>	ELIAS NELSON, Joshua Smith, David Woodcock,	2			27
<i>Palmyra,</i>	John White,	1		2	11
<i>2d Litchfield,</i>	WILLIAM STINSON, Samuel Blanchard,	8	2	1	57
<i>3d Livermore,</i>	THOMAS WYMAN, Jesse Smith, Zephanian Bumpus,	68	1		102
<i>Canaan,</i>	JAMES STEWARD, Barnabas Packard, Christopher Webb;	7	3	9	35
<i>Weld,</i>	AMAZIAH REED,	2	1	11	51
<i>†Mascois,</i>	_____				19
<i>†Phillips,</i>	_____				11
<i>2d Mount Vernon,</i>	_____			1	7
	Thomas Nickerson, Seth Hall,				
<i>Topsham,</i>	ELIHU PURRINGTON, Adam Wilson,	16			57
<i>Gardiner,</i>	_____	13		1	28
<i>Guilford,</i>	THOMAS MACOMBER,	4			32
		501	60	70	24
					2090

Called for the messengers and minutes from corresponding Associations, and received as follows :

<i>Associations.</i>		<i>Messengers.</i>
New Hampshire,	Letter and Minutes,	Simon Lock.
Lincoln,		Joseph Bailey.
Cumberland,	Letter and Minutes,	Joseph Adams.

Voted that the messengers from sister Associations be invited to sit in council with us.

Read and accepted the Circular and Corresponding Letters.

Directed persons entrusted with the contributions to aid the "Baptist Board of Foreign Missions," to pay in the same to brother Daggett tomorrow morning at 8 o'clock.

Appointed brother William Richards, Treasurer for the Association, and directed that the money to defray the expenses of the Association be paid in to him tomorrow morning at 8 o'clock.

Appointed Elders Garcelon, Martin and Stinson, a Committee to nominate the messengers to corresponding Associations.

Voted to adjourn until tomorrow morning, 9 o'clock. Preaching in several parts of the town in the evening.

Thursday morning, 9 o'clock.—Met agreeably to adjournment. Prayer by brother Cain.

Appointed the following messengers to corresponding Associations; viz. To the New Hampshire, brother Drinkwater. To the Lincoln, brother Kendall. To the Nova Scotia and New Brunswick, brother Houghton. To the Cumberland, brother Boardman.

The following question from the first Church in Bowdoin, was at the last annual meeting referred to Messrs. Macomber, Low, Stinson, Chipman, and Haines, with directions to report thereon, viz. "Is that persons's baptism valid, that has been administered by an Elder, not agreed with us in the subject and mode of Baptism?" The committee reported in the affirmative. The following persons were then added to said committee, viz. Messrs. Daggett, Drinkwater and Boardman, the question recommitted, and directions given to report thereon at the next annual meeting. Said committee now reporting in the affirmative, after some debate, it was voted to drop the subject.

Appointed brother Francis to prepare the Circular, and brother Drinkwater the Corresponding Letter for next year.

Chose brother Francis, Secretary of the Association.

Appointed Messrs. Boardman, Francis and Daggett, a committee to correspond with the "Baptist Board of Foreign Missions."

Voted, That the next annual meeting of the Association be holden at the Meeting House built for the second Church in Bowdoin, on the fourth Wednesday in September, at ten o'clock: and that the Elders assemble at the house of Moses Dennett, Esq. previous to the hour of meeting, to determine on one to preach the introductory Sermon.

The articles of Faith and Covenant submitted by the committee who were appointed to revise the same, were read, accepted, and ordered to be printed with the Minutes.

Voted, That the Clerk superintend the printing of the Minutes.

Voted, That 1800 copies be printed.

Appointed Elders Case, Taylor and Drinkwater, with brethren Wm. Richards, Samuel Thing, and Shadrach Rollins, a committee to visit the second Church in Mount Vernon, and give them such advice as their circumstances may require.

Voted, That the Churches in future insert in their letters to the Association the number of copies of the Minutes which they severally wish to receive; and also to state distinctly the numbers added by baptism, and by letter.

At 11 o'clock Elder Lock delivered a sermon from 1st Peter, ii. 7; after which a handsome collection to aid the designs of the Maine Baptist Missionary Society was put into the hands of the Treasurer, including the donations from the Female Society in Readfield.

The following sums were received to aid the designs of the "Baptist Board of Foreign Missions." viz.

Female Mite Society, Fayette,	\$26 00
Church and Society, do.	10 50
Elizabeth Thomas, Mount Vernon,	2 00
Female Society, Topsham,	7 00
2d Church, Lisbon,	1 00
Church and Society, Leeds,	7 47
Do. and do. Wales,	3 39
2d do. and do. Bowdoin,	1 80
Church and Congregation, Sidney,	7 51
Do. and do. Fairfield,	6 79
Do. and do. Clinton,	6 53

Baptist Society, Topsham,	2 00
Church and Society, Bloomfield,	5 00
Do. and do. Bowdoinham,	2 35
Female Charitable Society, Wayne,	1 22
James Hall, Bloomfield,	50
Sister Washburn,	20
Persons unknown,	4 00

Total, \$95 29

Appointed brother Francis to transmit to Doctor Baldwin, at Boston, the money contributed to the Foreign Mission.

Supplies for the Church in Wayne.—Elder Nelson, 1st Sabbath in November. Elder Pierce, 1st in January. Elder Martin, 1st in May.

Supplies for the Church in Farmington.—Elder Francis, 2d Sabbath in January. Elder Taylor, 2d in February. Elder Daggett, 2d in March.

CIRCULAR LETTER.

To the Churches represented by the Elders and Messengers, convened in the Bowdoinham Association, GREETING.

AGREEABLY to the invariable usage in this Association, from its first commencement, at the close of our annual meeting, we take liberty to address you; and in the first place, we would lead you to an inquiry by what rule we are to determine as to the qualifications of those who may offer themselves for membership in our Churches; and we shall, probably, be answered, such are to be considered as properly qualified, who give a credible relation, and scriptural evidence of a work of grace on the heart. But again we ask, what is a credible relation and scriptural evidence of such a work? Answer, three things are requisite, 1st, A scriptural relation or christian experience, corresponding with the word of God. 2dly, Correct doctrinal sentiments, and views and sentiments concerning ordinances and the order of the house of God or visible Church, corresponding with the sentiments of the New Testament. 3dly, A sober, regular outward deportment, and a godly conversation, (in those cases where there is time to manifest such evidence.) Now as to the first particular, we conceive that no relation or testimony of a religious experience is to be considered satisfactory, if expressed by an adult person, of good understanding in other things, unless he express clear views and a deep sense of the depraved state of his own heart, the holy nature, extent, and spirituality of the divine law, his obligation to yield a full compliance to all its requirements, the equity and justice of the penalty threatened to the transgressor, his own exceeding criminality in transgressing so holy and good a law, his utter inability to deliver himself from the curse which is out against him; the equity and justice of God, which would suffer no disparagement or impeachment, should He leave him to suffer the sad consequences of his sin and rebellion to all eternity; the astonishing and unmerited goodness of God in providing a Saviour; the Saviour's am-

religion of Christ or its teachers and advocates were the subject of their animadversion, they have joined in the reproaches and ridicule with which they have been treated. It is to us not a little surprising that persons of the above description should manifest so strong a confidence that they are christians *now*; and that they have been christians fifteen years, when nothing which characterizes the disciple of Christ, has been seen in them; and we are equally surprised that our Churches should give them fellowship. Indeed if we consider what is implied in, or understood by regeneration, or a work of God on the heart, we conceive it to import a new creation, or that the person is "created in Christ Jesus unto good works;" "born of God;" "of the Spirit;" "led by the Spirit of God; united to Christ; taught of God; delivered from the power of darkness and translated into the kingdom of his dear Son; called out of darkness into his marvellous light;" that of such it is said, "Ye are not of the world;" "and he that hath this hope in him, purifieth himself, even as he is pure." These things being taken into consideration, we are bound to consider persons of the above description as fanatics, enthusiasts, deluded persons, or downright hypocrites, and ought to be rejected.—Now we conclude that the persons described above, while they confidently affirm that for so many years they have been christians, they will testify that they have been destitute of that manifestation of God's love which is necessary to qualify them for membership in a gospel church, and so excuse themselves for living as they have done. That they have been destitute of qualifications for membership in the Church, we readily admit; but that this deficiency is to be attributed merely to their want (at that time) of a sufficient evidence of their interest in Christ, we cannot admit; unless we admit that the sealing of the holy spirit of promise, is what disposes the heart to right exercises, and leads to right views, which we can by no means admit; indeed we conceive that regeneration or a change of heart, is that by which a foundation is laid for right views, right sentiments, and right exercises and dispositions of heart; and that this change is anterior, (often weeks, months, and even years,) to a sealing of the holy spirit of promise, that it is the latter by which a soul obtains a comfortable evidence of pardon, adoption, justification, &c. but the former, that by which the mind is enlightened, the will subdued, and the affections removed from wrong, and placed on right objects, and the heart prepared for devout and holy exercises, and the outward conduct reformed and regulated.—In short we are decidedly of the opinion that those, and only those, are to be considered and treated as christians and subjects of the special grace of God, whose faith and practice have been (at least in a degree) formed and assimilated to the christian character, and the rules and precepts of the word of God. We conceive, brethren, that a genuine scriptural faith, operating and influencing to good works, and prompting to a godly conversation and a sober, regular, exemplary outward deportment, are articles which ought earnestly to be inculcated and labored after by all who profess to love our Lord Jesus Christ in sincerity—they

zing condescension and benevolence, in assuming the sinners place, and bearing the curse for him; the exceeding sinfulness of sin; the infinite merit of the atonement; the richness, freeness, and fullness of divine grace; the powerful and irresistible influences of the Holy Spirit in regeneration; the ample satisfaction done to the divine law, by what our Immanuel (God with us) has done, by obeying its precepts, and submitting to its penalty; the ample and complete justification of those whose sins He bore in his own body on the (cursed) tree; and to whom his righteousness is imputed. We conceive also that his views must be directed to a consideration of his infinite and increasing obligation to love, reverence, honor, and obey God his Creator, Preserver, and Redeemer; and the importance and worth of the sacred scriptures, wherein life and immortality are brought to light; his extreme regret and shame, his guilt and infelicity, arising from a consideration that he has so long lived in unbelief, darkness, and rebellion against his rightful sovereign, who is the best of all beings, will be likely to be expressed in glowing colors: It may also be expected that one recently born into the kingdom of Christ, will feel and manifest a spirit of gentleness, meekness, humility, and forgiveness towards his enemies, as well as peculiar affection and attachment to the people of God, and in many cases a degree of zeal and ardor in religious things bordering on enthusiasm, will appear.

Also in reference to his doctrinal ideas, we believe those born and taught of God are taught (as far forth as they are taught of God) in perfect coincidence and agreement with the word of God, consequently that their views in general will be evangelical; hence those points of doctrine with which the men of this world are at variance, will be received, (or at least not virulently opposed,) such as total moral depravity, distinguishing, irresistible grace in regeneration, particular personal election, certain final perseverance of all real believers, justification by faith, and an imputation of the righteousness of Christ, &c. &c.

It is also our settled opinion that none are to be considered as admissible to membership in evangelic churches, who since the date of their professed conversion, have not, in the main, conformed their lives and conversation to the rules of the gospel. To some of the above animadversions and remarks, we have been led in consequence of a practice which has in some instances prevailed, to which we cannot give our fellowship; and it is thus in times of reformation, some have been known to come forward with a profession of faith in Christ, and have dated the work of God on their hearts, or in other words they were converted ten, twelve, fifteen or twenty years ago; during all which time their christian neighbors and friends, anxious for their welfare, have frequently conversed with them on the concerns of the soul, and have in vain sought for even the least vestige or shade of evidence of a work of the Spirit on their hearts; but instead thereof, they have seen them habitually addicted to immorality, vice, profaneness, and dissipation; their associates chosen from the midst of the most licentious and dissipated; and when the

are the ornament of the christian character, and nothing can supply their deficiency.—A godly, sound, and scriptural discipline, administered with firmness, impartiality, and candor, is greatly conducive to the health and prosperity of the Churches in general, and for particular Churches and individuals.

We would gladly address you on other particulars relating to the kingdom of our dear Lord, but time would fail.—We therefore close our remarks by asking an interest in your prayers, and by exhorting you to steadfastness in the faith. May you by cultivating the principles of brotherly love, christian forbearance, forgiveness of injuries, and benevolence to all mankind, prove the genuineness of your faith in Christ; and may you and we ardently labor after devout exercises of the heart in our religious worship in public, in our own families, and in our closets, till we all come in the unity of the faith, and shall arrive at the new Jerusalem above, to which state may we be admitted for the sake of the Mediator, to whom with God the Father, and God the Spirit, be equal and ceaseless praise. AMEN.

CORRESPONDING LETTER.

The BOWDOINHAM Association, convened at Fayette, Sept. 24th and 25th, 1817, to the Corresponding Associations—Grace, Mercy and Peace, be multiplied to you.

BELOVED IN THE LORD :

HOW admirable is that Grace which absolves guilty men from the curse of the divine law, and restores them to undissembled friendship with God, and each other ! In the view of all such, how infinitely glorious is He, whose name is called Wonderful, Counselor, The mighty God, The everlasting Father, **THE PRINCE OF PEACE**; through whose mediation that happy event is effected ! With propriety may they say of HIM, "*This is my Beloved, and This is my Friend*;" and in the exercise of supreme love to Him who begat, find themselves sweetly constrained to love all those who are begotten of Him.

Our reciprocal correspondence, we trust, has arisen from our mutual "fellowship with the Father, and with his Son Jesus Christ;" and springing from *such* a source, its continuance must be desirable, until we shall arrive to that state, in which, "we shall see as we are seen, and know as we are known." In this view of the subject, Dearly Beloved, we think of you with indescribable pleasure: your prosperity, is our joy; your adversity, our sorrow. Your messengers and minutes are received with heartfelt satisfaction; the rich, free, distinguishing grace of the Triune God, which hath brought us to participate in these sweet, spiritual enjoyments, resulting from our love to each other for the TRUTH'S sake, furnish us with a song of noblest praise; and whilst we mourn our present defects (which are great indeed compared with what we ought, and hope to be); and anticipate with wonder and delight *the enjoyment of God, and all His friends, in an endless state of perfect love*; cease not to pray that God would perfect His love in all our hearts, and prepare us for that Rest which remains to the people of God.

MINUTES, &c.

WEDNESDAY, SEPTEMBER 24.

At ten o'clock, A. M. brother Houghton preached the Introductory Sermon from Matthew xxiv. 14.

Chose brother Sylvanus Boardman, Moderator, and Thomas Francis, Clerk. Adjourned one hour.

Met on adjournment. After prayer by the Moderator, chose Elders Daggett, Drinkwater and Houghton, a Committee to examine the Circular and Corresponding Letters.

Appointed Elders Kendall, Wyman and Macomber, a Committee to apportion the expense for printing the Minutes, &c. upon the several Churches, and to settle with the Treasurer.

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 *italic*. The ministers names with this * mark, were not present; Churches marked thus † we had no information from this session; vacant Churches distinguished by a —.

Churches.	Elders & Messengers.	Added.	Dismiss.	Excl.	Died.	Total.
<i>Bowdoinham,</i>	DANIEL PIERSON, James Buker, William Denham,			3	2	53
1st <i>Bowdoin,</i>	JOSEPH DINSLOW,	1	4	11		152
1st <i>Sidney,</i>	*ASA WILBUR, William Stanley, Leonard Stanley,	1		2	1	54
1st <i>Litchfield,</i>	HENRY KENDALL, Daniel Cunningham, John Neal,	7	13	3	2	152
<i>Lewiston,</i>	BENJAMIN COLE, JAMES GARCELON,	5	3			51
<i>Readfield,</i>	JOSIAH HOUGHTON, ISAAC CASE, William Richards, Samuel Fogg,	12	3	1	2	93

You will perceive by our Minutes that considerable numbers have been added to some of our Churches the past year, and we have the happiness to add that most have experienced seasons of refreshing from the presence of the Lord.

Yours in the best of Bonds. Farewell.

SYLVANUS BOARDMAN, *Moderator.*
THOMAS FRANCIS, *Clerk.*

THE CONFESSION OF FAITH AND COVENANT

ADOPTED BY

THE CHURCHES COMPOSING THE

BOWDOINHAM ASSOCIATION.

WE believe the scriptures of the Old and New Testament were written by men divinely inspired, and that God requires of us, to believe in, and embrace them as our rule of faith and practice, and that among others they contain all important truths.*

* 2 Tim. iii. 16, 17. 2 Sam. xxiii. 2. 2 Peter i. 21.

I. THE existence of one only living God, infinite in all excellence, immutable, eternal, self-sufficient, and independent, who created all things, and who upholds, governs, and disposes of them for his own glory.†

† Exod. xx. 3. Isa. xvi. 9. Mark xii. 32. 1 Tim. ii. 5. James ii. 19. Gen. i. 1. Psa. cxviii. 4, 5. Col. i. 15. Rev. iv. 11.

II. THAT in one God there are three persons, the Father, Son, and Holy Ghost; the same in essence, and equal in every divine perfection.‡

‡ Psa. ii. 3, 7. and xlv. 3—6. Mat. xxviii. 19. John i. 1, 2, 3, 4. v. 23. and x. 30. 1 John v. 7. Col. i. 19. and ii. 9, 10. Isa. ix. 6.

III. THAT all God's works of creation, providence, and grace, ever have been, still are, and ever will be accomplished according to his own will; which he purposed in himself before the world began.§

§ Eph. i. 4—11. Job xx. 13, 14. Eph. iii. 11.

IV. THAT man was created holy, but by wilfully violating the law of his Maker, he fell from his first rectitude; and as Adam was the father, and representative of all his posterity, we in him became wholly defiled, and dead in trespasses and sins: so that by nature we are indisposed to all good, and wholly inclined to evil; and are children of wrath, and subject to death, and all other miseries, temporal, spiritual, and eternal.||

|| Gen. i. 26, 27. Eccl. vii. 29. Gen. iii. 6, 7. and vi. 5. and viii. 21. Rom. v. 12. Psa. xiv. 1, 2, 3. Isa. i. 5, 6. Mat. xv. 18, 19, 20. Rom. i. 28—32. and vi. 23. Eph. ii. 3.

V. THAT the only way of salvation from this state of guilt and condemnation, is only through the righteousness and atonement of Jesus Christ, who, as the good shepherd, laid down his life for his sheep; that he might redeem them from all iniquity, and purify to

himself a peculiar people, zealous of good works: and those only who receive the gift of repentance and faith in him, will be finally saved by the atonement.*

* Psa. xlv. Prov. viii. Isa. liii. 4—12. John x. 9, 10, 11, and 15. Acts iv. 11, 12, and v. 31. 1 Cor. i. 2. 2 Cor. v. 18, 19, 20, 21. 6. 8, 9, 10, 11, 12. Rom. vi. 23. and Rom. iii. 21—26. John iii. 16, 17, 18, 19, 20, 21. Luke xiii. 3, 5.

VI. THAT all who have been or will be brought to repentance, and faith in the Gospel, were chosen in Christ to salvation before the foundation of the world; and that in consequence of the eternal love of God to them, through the atonement, the Holy Ghost is sent to effect the work of regeneration in their hearts, without which regenerating influence none would ever repent or believe.†

† Jer. xxxi. 3. Psa. cxxxv. 6. Rom. i. 4, 5, 11. 1 Pet. i. 2. Rom. ix. 11, 12, 23. Rom. x. 29, 30, 31. 1 Cor. i. 2. 2 Cor. x. 15, 16, 17. Gal. iii. 26, 27. John xiv. 16, 17, 18, 26. John xv. 26. 1 John i. 7, 8, 13. 1 John iii. 3, and John vi. 53. Rom. vi. 22. 1 Cor. ii. 10, 11, 12, 13. 2 Cor. x. 11, 12, 13. 2 Tim. i. 9. Tit. iii. 3—7.

VII. THAT the righteousness of Christ, which he wrought out by his obedience, is reckoned or imputed to those who believe, as the ground of their justification.‡

‡ Rom. iv. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19. Gal. iii. 6. James ii. 23.

VIII. THAT no man can separate true believers from the love of God, but they will be kept by his power, through faith unto salvation.§

§ Deut. xxxiii. 3. Cant. ii. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. John xiii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Phil. i. 6. Heb. vi. 17—20. 1 Pet. i. 2—5.

IX. THAT the only proper subjects of the ordinances of baptism and the Lord's Supper, are professed believers in Christ; and that baptism is properly administered only by immersing the whole body in water, in the name of the Father, Son, and Holy Ghost: and is by scripture example, a prerequisite to communion at the Lord's table.||

|| Mat. iii. 5—12. Mark i. 5. Mat. xxviii. 19. Luke iii. 7, 8. Acts ii. 38, 41, 42. Mat. iii. 16. Acts viii. 36, 37, 38, 39. Acts x. 47, 48. and Acts xviii. 8. 1 Pet. iii. 12. John iii. 23. Rom. vi. 3, 4, 5. Col. ii. 12.

X. THAT the Church of Christ on earth is made up of those who are renewed by the Spirit of life in Christ Jesus, united in the fellowship of the truth, and are as lively stones built up a spiritual house, to offer spiritual sacrifice, holy and acceptable to God by Jesus Christ. That the only officers known in the Church are Bishops or teaching Elders and Deacons. That those officers have no more power to decide matters for the Church, than any other members. Yet we believe, so far as their gifts and graces may enable them to lead the Church to a right judgment according to the scriptures, we are to submit to them, for they watch for our souls as they that must give an account in the day of judgment.¶

¶ Mat. xvi. 18. Acts ii. 41. Acts xx. 23. Acts xiv. 23. 1 Tim. iii. 15. 1 Tim. v. 17. Titus i. 5. Heb. xiii. 17.

THAT God hath appointed a day in which he will judge the world in righteousness, by Christ Jesus, and that the bodies of both the righteous and the wicked will then be raised from their graves and again united to their souls, and appear before God to be judged according to the deeds done in the flesh, at which time the wicked will be sentenced to endless punishment, and the righteous be received into eternal glory, and we believe they will be ever with the Lord.*

* Job xix. 26. Isa. xxvi. 19. Dan. xii. 2. Haggai ii. 4. Mark xii. 24, 25, 26, 27. John v. 28, 29. John vi. 39, 40. Rev. xiv. 45. 1 Cor. xv. 2. Thes. i. 9. Rev. i. 5, 6. Rev. vii. 14—17.

CHURCH COVENANT

WE, having been enabled by the Holy Spirit to give up ourselves first to the Lord, then to the Christian union and fellowship, do, in the presence of God, and of angels, and men, (so far as God may enable us) solemnly covenant to renounce the corrupt sentiments, vain customs, and practices of the world, and to devote ourselves to the service of God; taking the Holy Scriptures for our guide, and the life and his apostles for our pattern. We also agree to walk together, and strive so to order our conversation and conduct in all things, that we may not occasion of grief to any of the children of God, or to any good men. To watch over each other for good; to reprove and admonish one another in love, as occasion may require; and that any time may know that any member of the Church is guilty of unchristian conduct, that we will not expose them by tattling it to others, but will faithfully labor with them, according to the direction of our Lord in Matt. xviii. 15, 16, 17, that we may bring them back to the right way, and that no such sin may be harbored in the Church. That we will not forsake the assembling of ourselves together, for the public worship of God, and at other meetings which the Church may appoint to transact the important concerns of Zion.

We also covenant to regard the first day of the week as the Lord's day, to be more immediately devoted to the worship and service of God. That we will endeavor to restrain our families, from those things which are not consistent with the solemnities of that day. That we will endeavor to worship God, in our houses, and strive to bring up our children in the nurture and admonition of the Lord. That we will demean ourselves as good citizens, having all due respect to the constituted authorities of our country. That we will not neglect to pray for our fellow-creatures, for all that are in authority, for the peace and prosperity of Zion, and for each other in particular; that we will participate of each other's joys and sorrows; that we will cheerfully bear our equal proportion of the expenses which the Church may judge needful for the relief of the poor, the support of the ministry, and other necessary charges of the Church; that we will seek the divine aid to enable us to walk in all the commandments and ordinances of the Lord blameless, that we may give glory to the Father in the world; that the grace of God teacheth us to deny ungodliness and every worldly lust, and to live soberly, righteously, and godly in the world; that God would enable us to fill up our lives with usefulness, and that we may receive to join the Church triumphant, to celebrate the marriage supper of the Lamb upon the throne, and to the Lamb for ever and ever.