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Baptists. Maine. Bowdoinham Association, 1819.  
Minutes . . . Holden at the Baptist Meeting-House  
in Bloomfield, ( Me. ) September 22 & 23, 1819.  
Hallowell, Gilman, 1819. 8 pp.

NRAB copy.

**MINUTES**  
OF THE  
**BOWDOINHAM ASSOCIATION,**  
HOLDEN AT THE  
*Baptist Meeting-House in*  
**Bloomfield, (Me.)**

SEPTEMBER 22 & 23,

**1819.**

*TOGETHER WITH THEIR*  
CIRCULAR AND CORRESPONDING  
**LETTERS.**



*HALLOWELL:*  
PRINTED BY S. K. GILMAN

1819.

# MINUTES, &c.

**BLOOMFIELD, Wednesday, September 22.**

At ten o'clock, A. M. brother Jer. Chaplain preached an Introductory Sermon from Psalms 68, 3 verse.

Adjourned one half hour—Met by adjournment and

1. Chose brother Sylvanus Boardman, Moderator.  
2. Chose brother Josiah Houghton, Clerk; and brother Winthrop Morse, Assistant Clerk.

3. After prayer by the Clerk, chose brethren Chaplain, Martin and Wilbur, a Committee to examine the Circular and Corresponding Letters.

4. Appointed brethren Hovey, Dagget and Kendall, a Committee to proportion the expenses on the Churches for printing the Minutes, &c.—to receive the money, and settle with the Treasurer.

5. Called for the Messengers and Minutes from Corresponding Associations, and received as follows:

ASSOCIATIONS.			MESSENGERS.
YORK,	Letters and Minutes.		
LINCOLN,	do. do.		Phinehas Pillsbury.
CUMBERLAND,	do. do.		
N. SCOTIA & N. B.	do. do.		Edward Manning
BRUNSWICK,			
EASTERN MAINE,	Letter.		Wm. Johnson.

Invited the Messengers from Sister Associations to sit in council with us.

6. Read the Letters from the several Churches, and took the following account of Members added, dismissed, excluded, and deceased 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 ———.

## Churches, Elders & Messengers

Bowdoinham,	DANIEL PIERSON.
1st Bowdoin,	JOSEPH DENSLOW,*
	Simon Cobbett.
1st Sidney,	ASA WILBUR.
	William Lewis.
	William Stanley
1st Litchfield,	— — —
	John Dennis,
	John Glass.
Lewiston,	BENJAMIN COLE.
	JAMES GARCELON,
	Jacob Golden.
Readfield,	JOSIAH HOUGHTON.
	ISAAC CASE,
	Samuel Fogg,
	William Richards,
	William Taylor,
	Levi Morrell, Jr

Added	Dismissed	Excluded	Deceased	Total
B. Bapt.	9. Letter			
6		1	1	62
3	1	4	5	129
	3	1	1	46
3	1	4	7	150
		1	1	67
1	2	3		98

Fayette,	JESSE MARTIN, OLIVER BILLINGS,* Benjamin Palmer, Joseph Anderson.	14	1	3	1	100
Greene,	JOHN DAGGET, Jesse Coburn, Aaron Dagget, Reuben Curtis	1	2	2	1	135
Wayne,	— — — Samuel Brown.	2		1		12
Lisbon,	JAMES STUART.		6		1	59
Cluton,	MA. HIBOSHETH CANE, Francis Powers, Joseph Spears, Jr.	6	1	12	2	97
Wales,	JAMES PIERCE, James Labree, David Jenkins.	1			1	48
Mt. Vernon,	ARTHUR DRINKWATER,* John Hovey, Barnard Kimball, Nathan Robinson.		1			72
Leeds,	THOMAS FRANCIS,* Martin Leonard, Giddins Lane, Barnabas Howard, Joseph Gould.	5			4 1	79
Industry,	— — — Robert Lambert, Benj. Cottle, Rowland Luce, Martin Mower.	21	5	2	2 2	57
New Sharon,	SYLVANUS BOARDMAN, Samuel Prescott.	2	4		1 1	59
Bloomfield,	JONATHAN STEWARD, ROBERT COBURN, Thomas Steward.	8	1	10	3 1	62
Ed Sidney,	— — — Edmund Howard, Jonathan Mathews, Jeremiah Thayer.	22	7	1		54
Ed Bowdoin,	— — — William Lydson, Isaac White,			1	4	97
Belgrade,	ELIAS TAYLOR, Shadrack Rollings, John Holmes, Isaac Fletcher, Joel Spaulding.	3	3		4 1	62
Hallowell,	WINTHROP MORSE, James Hinkley, Henry Mallis.	5	1			65
Ed Lisbon, Cornville,	WILLIAM FROST,* — — — Samuel Fogg, Joseph Whicher,	2	6		2	22 34
Harmony,	BENJAMIN BISBE, John Evans, James Leighton.	2		7	3 1	48
Farmington,	— — — Eliphalet Bucher, William Parker.	2			1	50
Monmouth,	— — — David Woodcock					25

Palmyra,	JOSEPH BLASDEL, John White, David H. Jewett.							44
2d Litchfield,	WM. STINSON,* Wm. Bartlett, Samuel Blanchard, Emch Hill, Benj. Shaw.	3	5		4			56
3d Livermore,	ELIAS NELSON, Jonathan Libby, Eben'r Turner					2		100
Canaan,	— — — Eliakim Ames, Joseph Ireland.	6	5	2				34
Weld,	AMAZIAH REED, LEMUEL JACKSON.*	2				2	1	40
Moscow,	— — — John Smith, Jacob Temple, Thomas Chase.	19	1	3	1			31
Phillips,† Topsham,	— — — HENRY KENDALL, WINSLOW STAPLES,*	3	4	2	2			10 60
Gardiner,	— — — LEVI YOUNG, THOMAS MACOMBER, Robert Herring.					2		32
Guilford,	— — — JEREMIAH CHAPLAIN, Thomas Parke <i>John Turney, jr.</i>					2	1	34
Waterville,	— — — ZENAS HALL, William Brewster.	7	10	3	1			33
Parkman,	— — — Seth Browning, Samuel Door.	13	3		1			21
Northhill,	— — — Nathaniel Hubbard.	5	6					24
2d Canaan,	— — — David S. Trask							15
Norridgewock,	— — — Ebenezer Cole.							10
Athens,								10
								157 73 62 58 20 2135

N. B. The three last named Churches were received the present session.

7. Voted to adjourn until tomorrow morning, 9 o'clock.

Preaching in several parts of the town and vicinity in the evening.

THURSDAY MORNING, 9 o'clock.—Met agreeably to adjournment—

Prayer by the Moderator.

8. Passed the following vote—Whereas *Oliver Peabody* has been in the habit of travelling in different parts of our land, and of offering his gift as an Elder of the particular Baptist denomination—This is to certify that said Peabody is an excluded member, and that this Association feel it to be their duty to state that in their opinion said Peabody ought by no means to be countenanced in such procedure.

9. Voted to open a correspondence with the Eastern Maine Association.

10. Voted to allow the messenger to the Eastern Maine Association eight dollars, and to the Cumberland two dollars.

11. Voted Wm. Richards Treasurer of the Association.

12. Chose brother Francis Secretary of the Association.

13. Chose Elders Dagget, Martin and Kendall, a Committee to nominate messengers to corresponding Associations.

14. Chose brother Francis, Agent of Foreign Missions.

15. Read the Circular and Corresponding Letters and accepted them.

16. Chose brother Morse to prepare the Circular, and brother Martin the Corresponding Letter for next year.

17. Chose brethren Francis, Chaplain and Dagget, a Committee to correspond with the Board of Foreign Missions.

18. Appointed messengers to sister Associations, viz: Daggett to the Cumberland, Taylor to the York, Houghton to the Lincoln, Morse to the New Brunswick and Nova Scotia, Pierce to the Eastern Maine.

19. Voted to recommend to the Churches that they contribute to the support of Elder Job Macomber; and a contribution was taken in the Association of \$9.33 for his benefit.

20. Passed the following resolve, viz: Understanding that the Trustees of the Maine Lit. & Theol. Institution are about to erect a large building for the use of that Seminary—Resolved, that we recommend to the Churches composing this Association, to use their best endeavors to assist the said Trustees in this arduous undertaking.

21. Voted, the Clerk superintend the printing of the Minutes, and that 1600 copies be printed.

22. Voted the next Association be holden in the south Meeting-House in Lewiston, on the fourth Wednesday of Sept. next, at 10 o'clock, A. M. and that brother Boardman preach the Introductory Sermon.

23. Voted that the committee charged with money for the Foreign Mission, forward the same to Dr. Baldwin.

24. Chose Messrs. Hovey, Houghton and Morse, a committee to request of brother Chaplain a copy of the Introductory Sermon for the press.

Supplies for the Church in Wayne.

Elder Pierce, first Lord's day in November.

Elder Taylor, do. do. January.

Elder Francis, do. do. May.

Elder Taylor, do. do. June.

Supplies for the Church in Monmouth.

Elder Pierce, first Lord's day in June.

Elder Taylor, third do. do.

#### RECEIVED FOR FOREIGN MISSIONS.

Church & Society in Wales,	dls. 4.20	Female Society in Topsham,	12.00
Do. do. Fayette,	4.63	Do. do. Litchfield,	8.25
Do. do. Lewiston,	1.75	Do. do. Fayette,	19.50
Do. do. Brunswick,	5.47	Do. do. Garfield,	9.50
Do. do. Topsham,	4.78	Do. do. Bowdoin,	.25
Episcopal in Madison,	4.00	Do. do. Greene,	14.11
Methodist in do.,	4.00	Do. do. Wayne,	4.37
First Church in do.,	1.00	Do. do. New Sharon,	19.84
Nathaniel Blake,	.50		

Total, dls. 109.18

#### RECEIVED FOR HOME MISSIONS.

Female Society in Mount Vernon,	dls. 10.22	Contribution in Greene,	dls. 7.10
Do. do. Readfield,	17.00	Contribution of Bowdoinham Association,	37.69
Do. do. Greene,	14.10		
Church and Society in do.,	4.73		

Total, dls. 90.39

### CIRCULAR LETTER.

*The Elders and Messengers of the Bowdoinham Association, to the Churches they represent, Christian salutation.*

DEAR BRETHREN.

SCRIPTURE and experience both assure us that the people of God enjoy fellowship with him. This is a truth as precious as it is certain, and may well inspire us with a devout and grateful astonishment. There is an infinite disparity between the High and Lofty One who inhabiteth eternity and the most exalted of his creatures. Such, however, is his condescension, that he deigns to commune not only with the seraphs who surround his throne, but even with the meanest of our sinful race who humble themselves before him, and present him the sacrifice of broken and contrite hearts. This, as it is a most striking proof of the freeness and sovereignty of that love which passes knowledge, so it affords believers the noblest pleasures; pleasures which assimilate their souls to God, and constitute their chief felicity both in the present and future world.

But important and interesting as this subject is, we cannot at present pursue the contemplation of it. The fellowship to which your attention, brethren,

and now be directed is that which Christians enjoy one with another. This, though inferior to the former, is, nevertheless, an invaluable privilege, and merits your serious consideration.

In meditating on this fellowship, we shall readily perceive that none but real Christians are qualified for it. It is in its nature *holy*, and can be enjoyed by such persons only as are renewed by the Holy Spirit. Without this sacred renovation, the finest religious speculations, and even the purest morals, are, comparatively, of small account. A piece of marble may have the figure and something of the beauty of a man, but after all is done to it which the statuary can do, it is cold and destitute of life. So, in a spiritual sense, are thousands who make a specious appearance in the religious world, while they have the form of godliness, they are utter strangers to its sanctifying power. However just their notions of the Gospel, or exact their outward observance of its precepts, they are still dead in trespasses and sins. The sun of righteousness has never shone upon them with his warming, vivifying rays; and until he does, the real Christian can no more have fellowship with them, if he knows their true character, than a living man can have social intercourse with a marble statue, or even with a dead corpse.

True Christian fellowship exists among those only who are born of God, and in whose hearts his love is shed abroad. Such, by the effectual working of his power, are prepared for this high and glorious privilege. They are all partakers of the same heavenly calling, have all drank into the same spirit; are all children of the same family; are all engaged in the same spiritual warfare; are all interested in the same precious promises; are all heirs of the same eternal kingdom. In persons, who, by the grace of God, are thus distinguished from the world at large, and who have so many things in *common*, there is a solid foundation laid for Christian fellowship. Nor is any thing else necessary to their enjoyment of it, except a knowledge of each other's views and feelings.

Hitherto, brethren, we have contemplated Christian fellowship in a general way, and as it exists among all those who love our Lord Jesus Christ in sincerity. But it may be expedient to consider it under such particular *modifications* as originate in the different talents and stations of those who feel its influence.

It assumes a peculiar character when exercised among those who preach the glorious Gospel of the blessed God. As *Christians*, it is true, the ministers of Christ stand on a level with the rest of his spiritual family, and have no preeminence above the meanest of his true disciples. But there is an important difference between the arduous work to which they are called and that devolving on the private Christian. Hence, they have hopes and fears, joys and sorrows of which he cannot partake; nay, of which he can form no adequate conception. They feel, of course, a fellowship one with another, which, though it possesses the same general nature with that enjoyed by the private Christian, is, in some respects, peculiar to themselves.

There is something peculiar also in that fellowship which is felt by the private Christian towards the faithful ministers of the Gospel. He not only embraces them as brethren in Christ, but has a witness in his soul that they have been called of God to be the heralds of the great salvation. He hears the preaching with holy delight; he bears them on his heart with a peculiar interest at the throne of grace; and most heartily bids them, "God speed" in all their spiritual labors. Of this fellowship the most striking examples are usually those exhibited by the members of a Church towards the Pastor of their choice. For years, we will suppose, he has acted the part of a faithful and affectionate shepherd to them. Influenced by love to their souls and to his divine Lord, he has often led them into green pastures and beside the still waters. When they have wandered from the fold, he has sought after them with a paternal solicitude, and has been happily instrumental of restoring their souls. When they have been weak, he has endeavored to strengthen them; when they have been wounded by the fiery darts of their enemies, he has administered the healing balm of Gospel promises; when they have mourned, he has poured into their hearts the oil and wine of heavenly consolation. On these accounts he is greatly endeared to them. They love and revere him as the honored instrument employed by Christ in the communication of the richest blessings to their souls. And while the thought that death must eventually separate them from him is painful and distressing, their sorrow is mitigated and their fellow-

ship ennobled by the cheering assurance of soon meeting him in that world of light, where the pain of separation is unknown, and where they shall be his joy and crown of rejoicing forevermore.

The fellowship, brethren, of which we have been discoursing, whether we contemplate its general nature or the particular modifications which it occasionally assumes, is evidently a rich blessing to the people of God.

It contributes greatly to their *strength*. Fellowship implies *union*; and union is essential to the strength of any community, whether civil or sacred. "United, we stand; divided we fall," has long been one of the fundamental principles of our national policy. And surely we cannot have forgotten what our blessed Saviour has told us, that "a house or kingdom divided against itself cometh to desolation." This is a very important lesson, and is as applicable to a church of Christ, as to a family or an empire. Our strength, brethren, depends on union. A company of believers so joined together as to be of one heart and one soul, are "as Mount Zion, which cannot be removed, but abideth forever." The weapons of their warfare are not carnal but spiritual, and are mighty through God to the pulling down of strong holds. Before them valleys rise, and mountains become plains. How fervent and effectual are the prayers of such Christians! And with what ease and rapidity do they accomplish the pious and benevolent undertakings in which they engage! Though they should happen to be neither wealthy nor numerous, yet as their energies and resources are concentrated, they are frequently able to do great things. They can not only build meeting houses, support ministers, and contribute in various other ways to the advancement of the gospel *at home*; but can do much towards sending it *abroad to distant lands*. Of this we have had the most satisfactory proof during the last 20 years. The fellowship of which we have been speaking has, unquestionably, been a main spring of these vigorous and widely extended efforts, which, surmounting the most formidable obstacles, have happily succeeded in introducing the glorious gospel of salvation into almost every section of the heathen world.

Nor does this fellowship, brethren, contribute a little to the *comfort* of the people of God. Under its influence, they are partakers of each other's joys: the joy of one, as soon as it is known, becomes the joy of all. Besides, they fulfil the law of Christ by bearing one another's burdens. This, you may suppose, must sometimes render them unhappy. But experience shows the contrary. There is a *luxury* in that sorrow which springs from holy fellowship with the people of God. It differs greatly from "the sorrow of the world which worketh death." It calls into exercise the noblest affections of a gracious mind; it is attended with a peaceful conscience; it furnishes evidence to the man who feels it, that he is a disciple of the compassionate Jesus: it assures him of the favor and approbation of God; and, at the same time, it procures from the brethren in whose sufferings he so generously participates, those effusions of gratitude which, alone, are an ample recompense for every sympathetic tear he sheds. Indeed, if we except fellowship with the Lord himself, there is nothing like the fellowship which Christians enjoy one with another, to smooth before them the rugged path of life, and to increase the sum of their spiritual consolations.

Finally, This fellowship contributes much to the *glory* of the people of God. It is a heavenly robe which, not only clothes, but adorns and beautifies them. In its sacred texture is exhibited a most charming union of all the Christian graces. While it conceals the defects and blemishes which unavoidably attend the Church in her present imperfect state, its prevalence effectually banishes those uncharitable censures and angry controversies, which have so often marred her spiritual glory, and exposed her to the scoffs and reproaches of an ungodly world. And when this sacred fellowship shall exert its proper influence on all her members, she will "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." The dishonor under which she had previously lain will then be wiped away, and a voice proceeding from the throne of God will be heard, saying to her, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

Such, brethren, is the fellowship which as Christians and ministers we are bound to exercise one towards another. And truly we have no reason to be ashamed of it, the more we imbibe of this amiable spirit the more we resemble "the general assembly and church of the first born whose names are written in heaven." And if we feel it, we are under the most sacred obligation to manifest it on all occasions.—This is one way in which we should adorn our profession, and "show forth the praises of Him who has called us out of darkness into his marvellous light."

Praying that you may abound in this holy fellowship, and in all fruits of the Spirit, we remain, dear brethren, yours in the faith of Jesus. AMEN.



## CORRESPONDING LETTER.

*The Bowdoinham Association holden at Bloomfield, Sept. 22 and 23,  
1819, to corresponding Associations.*

## BELOVED IN THE LORD—

The day in which we live is peculiarly interesting to all the real friends of Zion, inasmuch as the truth of the gospel, which prevails, presents to our view thousands of its votaries, and promises them glory, honor, and eternal life; while on the other hand that flood of error, which was cast out of the dragon's mouth, has drawn many into its awful vortex, and threatens them with pain and eternal infamy. While some, from a pretended attachment to the benevolence of the Saviour, give new strength to the spirit of iniquity and embolden them to say, "We shall have peace, though we add bitterness to thirst;" others detract from the glory of Christ by denying his proper divinity and equality with the Father, and are embraced by many professed christians. It is an error however, which has seldom been embraced by members of our Churches, and when they have embraced it, the Church to which they belonged has expressed her disapprobation by withdrawing fellowship from them. Yet knowing that this spirit is already in the world—that it reflects a dishonor on the character of our *divine Lord*—mars the joys of the righteous, and saps the foundation of the christian religion, we can but feel a deep concern for the *honor* of Christ and the cause of truth. But while we mourn the existence of these unscriptural sentiments, our hearts rejoice in the persuasion that truth will triumph, for "the government is on Christ's shoulders," and "the foundation of God standeth sure having this seal—the Lord knoweth them that are his." Conscious of our own demerit, we rest all our hopes of salvation on the eternal and electing love of God—the real, underived divinity of Jesus Christ—and the special, sovereign and efficacious influence of the Holy Spirit. The doctrine of divine sovereignty is a cordial to our fainting souls. It encourages us to hope that God will yet revive his work in our hearts and bring poor sinners to a participation of the rich blessings of gospel grace.

Some of our Churches have been refreshed and enlarged the year past; but you will perceive by comparing our present Minutes with the preceding, that we have not shared so largely in reformation as at some former periods. We have received your Messengers and Minutes with much satisfaction, and solicit a continuance of your correspondence. Our meeting has been agreeably interesting; and we hope our hearts have felt some of the consolations of divine grace.—Wishing you all the blessings appertaining to the house of God below, and a crown of life in heaven, we subscribe ourselves, your brethren in the love and fellowship of the gospel of Christ.

SYLVANUS BOARDMAN, *Moderator.*  
JOSIAH HOUGHTON, *Clerk.*