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Baptists. New Hampshire. New-Hampshire Association, 1802.

Minutes . . . in Berwick . . . June 8th and 9th, 1802.

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MINUTES

OF THE

NEW-HAMPSHIRE ASSOCIATION,

HELD IN

BERWICK,

AT ELDER NATHANIEL LORDS

MEETING-HOUSE AT OAK HILL,

WEDNESDAY AND THURSDAY,

JUNE 8th and 9th,

1802.

DOVER :

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1802

MINUTES
OF THE
NEW-HAMPSHIRE ASSOCIATION.

JUNE 8, 1802.

SERMON at 10 o'clock by brothe ELISHA WIL-
LIAMS, from Proverbs 25th Chap, 25th verse.

At 2 o'clock brother WILLIAM HOOPER preached the introductory sermon, from Hebrews 12. 28.—
“*Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve GOD acceptably, with reverence and Godly fear.*”

Chose brother Simon Locke Moderator Elder Hooper, Clerk.

Prayer by the Moderator.

Read letters from the several churches, and took the following account of numbers who have been added, dismissed, excluded, or, who have died the year past, and the whole number in each church, with the names of ministers and messengers present.

N. B. Ordained ministers in Italic.

* This mark ministers not present.

		Add. a	Dis.	Exc.	Died	No.
Perwick and Madbury,	<i>Wm. Hooper,</i> Eliphalet Cloutman, Joshua Roberts, James Demerit,					70

Berwick Great-Hill,	<i>Wm. Batchelder,</i>			
	Benjamin Knight,			
	Shen Emery,			
	Wm. Joy,			
	Lev Rogers,			
Brentwood,	<i>Samuel Shepherd,</i>	32	20	
	John Willson,			
	Henry Pottle,			
	Smuel Pottle,			
	James Scamman,			
	David Haynes,			
	James Prescott,			
Sanford,	<i>Stis Robinson,</i>	15		120
	Eleazer Chadbourn,			
	Nathan Powers,			
	Stephen Gowen,			
	Moses Witham,			
Gilmanton	Ezra Thompson,			
	<i>Walter Powers,</i>	7		1 84
Northwood	John Cotton,			
	Simeon Knowles,		2	2 90
Wells an Berwic,	Wm. Welsh,			
	<i>Nathaniel Lord,</i>			
	<i>Joseph Eaton,</i>	31		135
	Thomas Furnald,			
	Abraham Annis,			
Coxhal,	Jacob Perkins,			
	<i>Simon Locke,</i>			
	Samuel Smith,			
Shapleigh,	Daniel Kimball,			41
	John Bodwell,			
	John Lary,	42	3	100
	<i>Henry Smith,</i>			
Waterboro'	Nathaniel Haynes,			
	Wm. Woodward,			
	Eastman Hutchins,			
	Humphrey Chadbourn,	12		98

	Members	Add.	Dis.	Exc.	Dead	No.
Cornish,	Andrew Sherburne, John Watson, Neah Pike,					55
Fryburgh, Newtown,	Joseph Smith, *Zebediah Richardson, Daniel Tuxbury,		2			48 58
Limerick,	Eben. P. Kinsman, Jacob Mills, Petur Clark,					
Parsonfield, & Newfield,	John Scavey, Levi Chadbourn, Wentworth Lord, Joseph Dame,	1	2			41
Buxton,	James Remick, Nathan Knock, Caleb Marston,	24		1	1	153
Effingham,	Samuel Woodsum, Abner Flanders, Ezra Towle,	29				47
Lebanon & Berwick,	Zebedee Delano, Nathaniel Guptail, Benjamin Libby,					
Newmarket	James Hanscum, Job Randall, Reuben Dee,	5				57 39
Exeter,	Samuel Hatch, John P. Taylor, Benjamin Hoit,					25
Limington,	John Chadbourn, James Lord,					14
Deerfield,	Enos Sanborn, Samuel Smith,					19
	Total	222	38	6	10	1925

Received letters from Exeter, Deerfield and Limington churches, expressing their desire to join with this association, after examining their articles of faith, voted to receive them into a sister relation, and gave them the right hand of fellowship, also received a letter from Au-

dover and Salisbury church, requesting to join with this association. but by reason of some things being not fully expressed in their articles of faith, the receiving of them is postponed until next year.

Chose a committee to write to the church, viz. Elder. Batchelder, Robinson, Titcomb, Smith, and brother Sherbourne—Report of the committee.

We the committee chosen to address the church of Andover and Salisbury, sendeth greeting :

BELOVED BRETHREN,

According to your articles of faith, we are indispensably bound to inform you, that several articles are not sufficiently expressive, and wish you to make some amendments, or adopt new articles. The Elders of this association are however willing, to assist you in preaching, or administering ordinances.

Received minutes from Warren association, by their messenger, Elder Shubael Lovel, and from Bowdoinham by Elder Elisha Williams, also present and took a seat with us, Elder Benjamin Titcomb. From Meredith and Woodstock associations we have no account.

As the circular letter, to be prepared by Elder Peak, failed—chose brother Joseph Smith, to prepare the circular, and brother Andrew Sherbourne to prepare the corresponding letter. Prayer by Elder John Chadbourn.

Adjourned until to-morrow morning eight o'clock.

June 9, met according to adjournment—prayer by Elder Hooper.

Chose messengers to corresponding associations, viz. to Warren, Elders Wm. Hooper and Wm. Batchelder, to Bowdoinham, Elders Robinson, Henry Smith and brother Haynes ; to Meredith and Woodstock, Elders Delano and Pottle, and brethren Joseph Smith and Abner Flanders.

Chose Elder Otis Robinson, to prepare the circular letter, for next year, and brother Flanders the corresponding letter.

Contribution for the missionary twenty two dollars—
from Parsonfield church six dollars.

Chose Elder Henry Smith treasurer, and Elder Wm. Hooper, Henry Smith and Wm. Batchelder, missionary committee.

At 11 o'clock a sermon by Elder Lovel from Deu. 32.—10.

Read and approved the circular and corresponding letters.

Vote to hold our next association second Wednesday of June 1803, at Elder Otis Robinsons meeting House in Sanford, Elder Henry Smith to preach the introductory sermon.

Supplies for Northwood.

Elder Henry Pottle, 1st Lords, day in July ; Elder Kinsman, 2d July ; Elder John Chadbourne, 3d July ; Elder H. Smith, 2d. Nov. ; and Elder Levi Chadbourne 3d Nov. ; Elder Robinson, 1st in August.

Supplies for Exeter.

Elder Lock 1st Lord's day in July ; Elder H. Smith 2d July ; Elder Robinson, 2d in August ; Elder Batchelder 1st in September ; Elder John Chadbourne 3d in September ; Levi Chadbourne 3d in January.

A Sermon in the afternoon by Elder Henry Smith, from Isaiah 27—13.

CIRCULAR LETTER.

The Elders and messengers, of the New-Hampshire Association, met at the Baptist Meeting-house, at Oak Hill in Berwick, June 9th and 10th—To the churches they represent, with grace, mercy and peace, from God the Father, and the Lord Jesus Christ.

BELOVED BRETHREN,

BY the kind providence of God, we have been indulged with the opportunity of meeting together at this time, where we found most of the churches assembled by their messengers, to consider the best means to promote the redeemer's kingdom. The harmony and unanimity that appeared in our proceeding, give us hope that the Lord was with, and hath given us one heart and mind to glorify him.

Beloved Brethren, "Redeem the time, because the days are evil," could never apply better than at the present period. Error of the grossest and most schivole kind now boldly lifts up its head, and threatens and pretends to foretell the destruction of truth. But we have strong consolation, seeing that he that is for us, is greater than he that is against us. But on our part activity should be used, and such activity as will clearly indicate that the cause is near our hearts; and since we have gotten on this subject, it will not be improper to lay down certain rules by which we should be governed in opposing the diabolical cause of infidelity.

First, Nothing can be more commendable, to remedy the present evils, than effectual fervent prayer. By this Elijah overcame Baal's prophets, and shewed the falacy of their idolatrous sacrifice. 2 Kings, chap. 18. 38.

2dly. A strict adherence to the *practice* of christianity (especially moral and social duties) is a very sure method of opposing infidelity and immorality. Doctrinal and experimental religion may be the most comfortable to ourselves, but practical religion is undoubtedly the most convincing to others. "This is a faithful saying" (says the Apostle) "and these things I will that thou affirm constantly, that they who have believed in God, be careful to maintain good works." The reason assigned is, "these things are good and profitable to men."

3dly. Let us avoid all party spirit in religious matters. It seems to be a time in which the friends of revelation should be united in the common cause. The attack being general, the defence ought also to be general. It is not Paul, or Apollos, or Cephas who is arraigned, but Christ. To shun party spirit is not a relinquishment of truth, or any true principle; it is only a refusal to call in our passions to support our principles. It is to crucify self and crown, Christs particular directions are given to try the spirits, whether they be of God; if rightly tried, a party spirit will seldom, if ever, be found to be true to God. To contend passionately may increase a party; but to contend earnestly, yet meekly, will increase true religion.