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Baptists. New Hampshire. New Hampshire Association.
Minutes ... Held at the First Baptist Meeting-House
in Wells, Me. June 10th & 11th, 1818.

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MINUTES

OF THE

NEW-HAMPSHIRE BAPTIST ASSOCIATION,

HELD AT THE

FIRST BAPTIST MEETING-HOUSE

IN WELLS, (ME.)

JUNE 10th & 11th, 1818.

**KENNEBUNK,
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1818.

MINUTES, &c.

WEDNESDAY, JUNE 10, 1818.

1. AT ten o'clock, A. M. brother SIMON LOCK delivered the introductory Sermon, from 1st Peter, 2d, 7th.

2. Chose brother OTIS ROBINSON, Moderator, and brother TIMOTHY HODSDON, Clerk. Prayer by the Clerk.

3. Brethren BALL and SANDERS being present, were invited to take a seat and act with us. Proceeded to read the letters from the Churches, and took the following account of the 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; licenced preachers in *Italics*.—Those ministers with this mark (*) were not present. Churches marked thus (†) were not represented this session. Vacant churches are distinguished by a dash —.

Churches.	Elders & Messengers.	Added.	Dismissed.	Excluded.	Died.	Total.
Madbury †	*WILLIAM HOOPER,					78
Sandford,	GIDEON COOK,	6	1	1	1	126
	Dea. Nathan Powers,					
	John Libbey					
	James Chadbourne,					
	Jeremiah Moulton,					
	Doct r. Ebenezer Linscot,					
1st Wells,	JOSEPH EAYON,	2				69
	Dea. Jacob Perkins,					
	Dea Benjamin Hatch,					
	David Littlefield,					
	Ebenezer Storer,					
2d Berwick,	NATHANIEL LORD,	1		2	3	80
	Thomas D Fernald,					
	William Perkins,					
	Samuel Heard,					
	Joseph Perkins,					
Lyman,	SIMON LOCK,	8	1		5	85
	Dea. William Waterhouse,					
	Samuel Dennett,					
	Abner Smith,					
	Daniel Butler,					
1st Shapleigh,	WILLIAM GODING,				1	12
	Nathan Bracket,					
	John Witham,					
	*John Larcy,					
1st Waterboro' }	HENRY SMITH,	1		1		99
and Alfred, }	Eastman Hutchens,					
	Thomas Gile,					

<i>Churches.</i>	<i>Elders & Messengers.</i>	<i>Added.</i>	<i>Dismissed.</i>	<i>Excluded.</i>	<i>Died.</i>	<i>Total.</i>
Cornish,	Samuel Dame, Andrew Roberts, *TIMOTHY REMICH, William Chadbourne, *ZEBEDIAH RICHARDSON, *DAVID TUKESBURY,	1	1	1		78
Newton,† Limerick,	— Dea. Penuel Clark, Patrick Furlong, Artherton Clark,	8	1		2	52 62
Parsonsfield,	*WENTWORTH LORD, Simon Moore,	4		1		139
Buxton,	*ABNER FLANDERS, Dea. Samuel Woodsum, Rufus Fogg,	16	10		2	96
Lebanon and } Berwick, }	ZEBEDEE DELANO, *Samuel Knox Dea. Nathaniel Gubtail, Dea. Benjamin Libbey, Thomas Chase,	2	1	2		96
Newmarket,† Exeter,	— FERDINAND ELLIS, Samuel Hatch,	6		1	1	38 69
Limington,	JOHN SEAVEY, EBENEZER P KINSMAN, Dea. Isaac Small,	8				57
E. P. Wells,	JOSHUA ROBERTS, Dea. John Taylor, Joseph Taylor, Daves Eastes, John Wormwood,	3	3			74
Arundel,	ANDREW SHERBURNE, Israel Whitten, James Cleaves,	11			4	92
2d Waterboro',† 2d Shapleigh,	— John Chadbourne, Whiting Stevens, James Ross,	5 1				18 48
Hollis, 1st Newfield,	TIMOTHY HODSDON, — Gideon Straw,	11				41
Effingham,† 3d Berwick,*	— — Charles Shorey, Caleb Frost, WILLIAM TAYLOR,		4	5	2	55 87 16
Ossipee.† Hiram,† Salisbury,	— — OTIS ROBINSON, Doct. Jonathan Kittredge,	7		2		22 16 128

<i>Churches.</i>	<i>Elders & Messengers.</i>	<i>Added.</i>	<i>Dismissed.</i>	<i>Excluded.</i>	<i>Died.</i>	<i>Total.</i>
Guilford †	<i>Hosea Wheeler,</i>					20
2d Newfield, §	_____					12
	<i>William Twambley,</i>					
	<i>Daniel Gile.</i>					
		101	25	17	23	1960

*Rev. William Chadbourne late Pastor of this Church, died the last summer.

§ The last mentioned Church was received into our fellowship the present session—Constituted May 14th, 1818.

4. Adjourned until 3 o'clock, P. M. Prayer by the Moderator. Met according to adjournment. Prayer by brother SHERRURNE.

5. Two letters having been received, purporting to be from the first Baptist Church in Berwick—Voted, that a committee be appointed to determine which of these letters shall be received, and that brethren BALL, KINSMAN, RICKER, ELLIS and COOK, be that Committee.

6. Appointed brethren SMITH, DRINKWATER and HODSDON a Committee to examine and revise the Circular and Corresponding Letters.

7. Adjourned to 8 o'clock to-morrow morning. Brother COOK prayed. At 4 o'clock, P. M. brother FERDINAND ELLIS, delivered a very weighty discourse, from John 3. 9.

THURSDAY, JUNE 11, 1818.

Met according to adjournment. Prayer by brother DRINKWATER.

8. Voted to receive the Circular and Corresponding Letters, as approved by the Committee.

9. The Committee appointed to consider the expediency of receiving the Letters, purporting to be from the first Baptist Church in Berwick, reported that neither of the letters be received, as neither of the parties appear to be in Gospel order, as a Church of Christ; which report was accepted.

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

<i>Associations.</i>	<i>Minutes.</i>	<i>Messengers.</i>
Lincoln,	Minutes.	JABEZ LEWIS,
Bowdoinham,	do.	ARTHUR DRINKWATER,
Cumberland,	do.	GEORGE RICKER.
Boston,		
Warren,	Minutes.	
Meredith,		
Woodstock,		

10. Appointed the following Messengers to Corresponding Associations. Boston and Warren, ELLIS. Lincoln, Bowdoinham and Cumberland, GUDING, DELANO, HODSDON and COOK. Woodstock, ROBINSON. Meredith. ROBERTS and ROBINSON

11. Voted that brother KINSMAN prepare the Circular, and brother HODSDON the Corresponding Letters for next year.

12. Voted, that our next Association be held at Cornish, (Me.) on the second Wednesday of June, 1819. at 10 o'clock, A. M.

13. Voted, that brother Cook preach the Introductory Sermon, and in case of failure, brother ROBERTS.

14. Voted, that the Minutes of this Association, be deposited with the Treasurer for distribution.

Read the Circular Letter from the Secretary of the Baptist Board of Foreign Missions.

Voted, to recommend it to the several Churches, composing this Association, to take a collection by the first of November next, to aid the Baptist Board of Foreign Missions.

Received, and read a letter from the female Baptist Mission Society in Wells, with seventeen dollars, for the Funds of the Foreign Missions.

Money paid unto the Treasurer of this Association, since our last session to aid the Funds of the Baptist Board of Foreign Missions.

	D.	C.
The Church in Hollis,	5	00
Limington,	6	15
Females 1st Parish in Shapleigh,	2	75
Cornish,	6	68
Female Society in Wells,	17	00
Contribution,	24	56
Dea. P. Clark,	2	00
A young Lady in Sandford,	0	25
A young Lady in Wells,	0	25
Artherton Clark,	0	50
	65	14

16. Voted, that the Churches in Exeter and Salisbury, with other Churches who may desire, have liberty to withdraw from this, to form a new Association.

17. Voted, that brethren LOCK, GODING, SMITH, COOK, REMICK, Dea Powers John Chadbourn, Dea. Clark, SHERBURNE, Doct. Linscot and Jotham Day, be appointed to meet in Salisbury, on the 23 Wednesday in October next, to aid in constituting a new Association.

At 11 o'clock, brother BALL preached from John 5, 39. After which a collection was taken for Missions. Brother Cook prayed

The business of the Association being finished, after an affectionate address to the members of the Association and the attendants, the Moderator dismissed the assembly. Brother Delano preached to the people in the afternoon.

OBITUARY.

DIED—In Sandford, Rev. Zebadiah Richardson, of Fryburg, who, on his journey to attend the Association in Wells, came to this town in a tolerable state of health, was taken ill on the 8th and died on the 12th inst. without the least struggle. He possessed great serenity of mind during the whole of his sickness, and said he desired to be submissive to the will of God, whether in life or death. He appeared to have the exercise of his reason, and enjoyed an unshaken faith in Christ until he fell asleep. He was 75 years of age, has left an aged wife and seven children to mourn the loss of a kind and Godly husband and father.

CIRCULAR LETTER.

*The Ministers and Messengers of the New-Hampshire Baptist Association,
to the Churches whom they represent, send Greeting.*

DEAR BRETHREN,

AS it was suggested at our last annual meeting, that it was desired our next Circular Letter might treat upon the ordinances of the Gospel, we shall accordingly, offer a few thoughts upon them, as our present limits may permit. These positive institutions of our Lord Jesus Christ, as to the manner in which they are to be administered, we are to learn from the commission first given by him to his ministers, their practice after his ascension, and what they have written in their Epistles relating to them. By this commission, they were directed to teach and Baptize *in the name of the Father and of the Son and of the Holy Ghost*. This sacred institution, it seems, was designed for Christians practically to avow their faith in the *Three who bear record in Heaven*. At Jordan the Father and the Spirit bore witness to the son and gave their cordial approbation of his obedience in this ordinance. And were not mankind instructed thereby in the early ages of Christianity that Three Persons combined in One, were equally concerned in their salvation? this doctrine and Christian Baptism must stand or fall together; therefore those who deny this doctrine cannot, we think, consistently, Baptize in the name of the sacred Three. If we might be allowed to suggest a thought or two on the propriety of Baptizing in the name of the sacred Trinity we should say that we are baptized in the name of the Father; because *he so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life*;—In the name of the Son, because *he laid down his life for us*;—And in the name of Holy Spirit, because, by Him we are renewed and sanctified; He takes of the things of Jesus and shews them to us, He is our comforter and our guide. In order to determine how this ordinance was administered by the Apostles, it will be necessary only to ascertain the import of the word Baptize; the most proper meaning of which, is to immerse or dip; our most candid, pious and learned Pædo Baptists, brethren themselves being Judges. This sense of the word is confirmed by the figurative language used in the Epistles, to express the same thing. *Planting and burying*, which determine the mode in our view, beyond all doubt. We cannot conceive that the mode of administration made so plain, ought to be dispensed with, or that sprinkling or pouring are to be substituted in its stead: to change the mode, would nullify the design of the ordinance. The religion of Jesus Christ, consists partly of truths to be believed, and partly of Precepts, to be obeyed, and in the ordinance of Baptism, we acknowledge our obligations to adhere, faithfully, to both. By immersion in the purifying element of water, we express our faith in the blood of atonement, which *cleanseth us from all sin*. Compliance with this sacrament is immediately to succeed *repentance for the remission of sins*; it is called the *washing away sin, the answer of a good conscience*, &c. not that there is any such virtue in the element, whatever may be the quantity; but it is a sign of the way in which we must be saved; sin is washed away in Baptism in the same sense, as Christ's flesh is eaten and his blood drank in the Lord's Supper; the sign when rightly understood, leads to the thing signified;—Remission of sins is ascribed by Peter, not properly to Baptism, but to the name in which the subjects were Baptized; thus Paul was directed to wash away his sins, *calling on the name of the Lord*. And as we

taught by our Baptism to adhere to the doctrine of God our Saviour ; so we are furnished with motives to adorn it by a holy life and conversation. Thus it is introduced in the Epistles to the Romans and Colossians, as a sign of our being dead and buried to the principles and pursuits of the present world and by faith in Christ, raised into a new world. Rom. 6. 3. 12. Col. 2. 12. The death of Christ is mentioned as that into which we are Baptised. *Know ye not that so many of us as were Baptized into Jesus Christ, were baptized into his death? therefore we are buried with him, by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life.* Christ's dying for sin affords a most powerful motive for our dying to it, and the immersion of the body in water, being in the likeness of the former, furnishes an additional motive to the latter. The leading idea suggested by a death and burial, seems to be that of separation from the world. There is no greater line of separation than that between the living and the dead. *The dead know not any thing, neither have they any more a portion in any thing that is done under the Sun.* Such is the line that is drawn by the faith of the operation of God, between the world renewed and the world depraved; of which, baptism is the appointed sign. Then the thing signified by baptism is that we are dead to sin and alive to God, by faith in Jesus Christ. In rising from the liquid grave, we thereby practically say, that we have risen with Christ to newness of life and new obedience. The principal thing denoted by a resurrection, is an entrance into a new state of being. Our religion does not consist in mere negatives, it is not enough that we be dead to the world and to sin; we must be alive to God. With real Christians, *old things are passed away and all things are become new.* From the preceding observations, it appears that nothing can supply the place of Baptism, but immersion, for there is one Lord, one faith, one baptism; and that *this* is the duty of all true believers is evident; for *He that believeth and is baptized shall be saved; with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.* When the Eunuch asked Philip, what hindered him to be baptized, his reply was, *if thou believest with all thine heart, thou mayest.* Acts 8. 37. Lydia heard Paul preach the Gospel, and the Lord opened her heart, that she received the things spoken by him and she was baptized and her household. When the jailor asked Paul and Silas, saying, *Sirs what must I do to be saved?* They replied, *believe on the Lord Jesus Christ and thou shalt be saved, and thy house.* And they spake unto him the word of the Lord, and to all that were in his house, and he and all his were baptized straightway. Acts 16, 14.

34.

We have no kind of evidence that any were ever admitted to commune at the Lord's table without previously submitting to this ordinance; we cannot therefore receive such to this Sacrament as we esteem unbaptized; If we receive such, we must either acknowledge they are baptized or invalidate the ordinance. If we really believe this to be an indispensable prerequisite to such communion, we cannot conscientiously admit any, while neglecting that duty; our adhering constantly to these distinguishing sentiments, is not for the want of Christian charity toward those who do not agree with us in these things.

Should we assent that sprinkling is christian baptism, and that such as have been sprinkled have been properly introduced into the visible Church; to be consistent, we must receive the parents with their children, both old and young, into our fellowship, for they have been all initiated into the Church in the same way, and should we not thereby encourage a practice which we believe is contrary to scripture? and extend our fellowship to all who have been received into other Churches in their infancy, although many of them may be profane or infidels? If all such should be received, surely none ought to be rejected. Moreover, it is a fact notorious that infant sprinkling must either be an important duty or a great error. If it be a duty, it must be a positive institution or a moral precept. If a person receive baptism by sprinkling in infancy, according to the design of that institution to immerse him, when adult must be superfluous and grossly ab-

ward if not wicked. If Pædo Baptism be a duty, it must be important and the rejection of it an error, of such magnitude as ought to exclude us as a denomination from the visible church of Christ while persisting in it.

Although we would extend charity and the hand of fellowship to all who walk agreeably to the faith and order of the Gospel, for such as walk not according to this rule, we cannot conscientiously invite to the Sacrament of the Lord's supper, for it is the Lord's table and not ours.

And now brethren dearly beloved, consider what we say, and may the Lord give you understanding in all things, may the God of peace and love, bless you, and enable you patiently to bear his cross here, that you may wear an immortal crown hereafter.

CORRESPONDING LETTER.

The New-Hampshire Association to the several Associations with whom they correspond, sendeth christian salutation.

DEAR BRETHREN,

SINCE it is, by faith that we have access into this grace wherein we stand and rejoice in hope of the glory of God; We are increasingly sensible of the necessity of standing fast in one spirit and contending earnestly for the faith once delivered to the saints, of asserting and retaining the liberty wherewith Christ hath made us free and of which the gospel is our charter.

We were indeed dead in trespasses and sins, by nature, the children of wrath even as others.

But what returns of gratitude should we make for that astonishing love which, the Father hath bestowed upon us, that we should be called the Sons of God? His divine power hath given us all things that pertain unto life and Godliness through the knowledge of him that hath called us to glory and virtue.

The scriptures are profitable for doctrine, for reproof, for correction and instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Let them remind us of the message which we have received from the beginning, that we should love one another as we have been commanded. Let us bear one another's burdens and so fulfil the law of Christ. We have confidence in you through the Lord, that you will be none otherwise minded.

May we be followers of them who through faith and patience inherit the promises. Cornelius was a devout man, one who feared God with all his house and gave much alms to the people and prayed to God always; and his prayers and alms went up together for a memorial before God! Let us and do likewise.

We rejoice that we hear good news from distant countries, from India and the islands of the sea, of the work of grace in turning many from darkness to light.

We sincerely hope that the missionary cause which we believe is the cause of God, will be patronized by all his people, that they will bring of their revenue to him, that there may be meat in his house.

The additions to our churches the year past, have been small; but our hope is in Him by whom Jacob shall arise! We have been much comforted by your Messengers and the pleasing intelligence which they bring from sister Associations.

We still appreciate your correspondence and desire that it may be continued.

We are dear brethren, yours in the bonds of the Gospel,

OTIS ROBINSON, *Moderator.*

TIMOTHY HODSDON, *Clerk.*

FINIS.