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Baptists. Vermont. Shaftsbury Association, 1797.

Minutes . . . at Bottskill, June 7th & 8th, 1797.

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1797. *Bottskill*
M I N U T E S Chw

O F T H E

Shaftsbury Association :

Holden at BOTTSKILL, June, 7th & 8th, 1797.

TOGETHER WITH THEIR CIRCULAR AND
CORRESPONDING LETTERS.



W A T E R F O R D :

PRINTED BY JAMES LYON.

MINUTES, &c.

WEDNESDAY, June 7th, 1897.

1. **A**T two o'clock P. M. the Association was opened by a discourse from Rom. v. 10, delivered by Elder *Jonathan Gray*.
2. A Moderator and Clerk were chosen.
3. The letters from the Churches were read; and the lists taken of their additions, diminutions and present list.

N. B. The names of members are in Italics. Those with an () were not present. From Churches marked thus (†) we had no accounts.*

Churches.	Members.	Adm.	Dis.	Exp.	Disd.	Total
Bouskill.	<i>Edward Barber,</i> <i>Robert Kenyon,</i> <i>Thomas Bentley.</i>	3	0	1	1	23
1 Canaan		2	0	0	0	37
2 Canaan	<i>Eliza Burns,</i> <i>John Crosby,</i>	0	0	0	0	33
Chatham	<i>Isaac Mill.</i>	2	1	0	1	36
1 Cheshire	<i>Peter Werden,</i> <i>Stephen Carpenter.</i>	1	14	2	0	87
3 Cheshire	<i>John Leland,</i> <i>Daniel Wood.</i>	0	1	2	3	191
Clifton-park	<i>Abiah Peck,</i> <i>Matthew Palmer,</i> <i>Nathl. Upham.</i>	5	0	0	1	32
1 Calloway	<i>Samuel Finch,</i> <i>Christie Hewet.</i>	5	4	3	1	63
2 Galloway	<i>Joseph Cornwell,</i> <i>Wm. Langworthy.</i>	10	1	0	0	72
Great Barrington	<i>Jonathan Gray,</i> <i>Julia Millard.</i>	8	1	2	1	90

Churches.	Messengers.	Add.	Dis.	Ex.	Died	No.
1 Greenfield	Joseph Crow, Isaac Brewster, Ezra Albee, Wm. Johnson, Samuel Bailey.	17	0	2	0	98
2 Greenfield	Abel Brown, Isaac Crow, Charles Dike.	2	0	2	0	66
3 Greenfield	Daniel Mills, Daniel Boardman	10	0	5	0	56
1 Hartford	Joseph B. Cook, Ezekiel Woodby, Henry Mattison, Isaac Pines, Jonathan Cable, Aaron Ingalls.	106	2	2	1	303
2 Hartford	Samuel Barnes, John Chapman.	2	0	2	0	32
Hillside	Richard Kinyon.	7	0	0	1	66
1 Hancock	*Clark Rogers.					42
1 Montpelier	Samuel Rogers, Daniel Rogers.	14	0	0	1	29
Mayfield	Hezekiah Gorton Cal. Woodworth	3	12	2	1	33
1 Milton	Salmon Child.	1	9	1	0	50
New Bethel	Stephen Olafsted, William Hunt.	7	0	2	1	51
1 Pitts- town	*Isaac Webb, John Roub, Lowell Herl.	2	4	0	1	76
1 Provi- dence	Frothingham, John Shipman, William Burch.	0	0	5	3	61

† This marvelous addition to the Church, began last
 year. In a tremendous war of elements, a woman was
 killed with her man. She got out of her convents dated
 their first arrival, from that place.

Churches.	Messengers.	Add.	Dis.	Ex.	Died	No.
2 Provi- dence	Iemuel Cowell, Benjamin Tabor, *Caleb Nichols,	5	0	0	0	55
Pownal	Benja. Gardner, Judiah Aylsworth	3	0	1	0	129
1 Saratoga	Jonathan Pendall, Thomas Jordan, Reuben Perry, Thomas Smith.	3	2	0	1	52
2 Saratoga	Briggs Shearman, Peter Barker.	3	0	0	0	31
Sandisfield	Jesse Morey, Danl. Chapman.	0	1	1	1	88
† 1 Shaftsbury	—					24
† 3 Shaftsbury	—					30
4 Shaft- bury	*Caleb Blood, Jeremiah Clark, Isaiah Hendrick, Sohn Peck.	4	2	1	0	170
1 Stephen- ton	Justus Hull, Eben M. East, James Green, Aaron Fuller, Benjamin Pearce.	14	5	0	1	136
Sillwater	Lemuel Powers, John Andrus, Sylvanus Davis, Thaddeus Hiltend.	1	4	0	2	254
Bullock's Grant	*Nathan H. Flint.					55
† Chesterfield	*Elexzer Wining					47
Williamstown	Elijah Rich.	2	0	0	1	20
Wald	*Samuel White					25
Stockbridge	ley, A. M.		1	0	2	31
† Pittsfield	*Valentine Rathban					27
† Norway						

Churches.	Messengers.	Att.	Dis.	Ex.	Disc.	Z.
† Nine Partners						48
† St. Coick						27
† Washington						68
2 Pustown	Stephen Hunt.					52
2 Milton	David Grooman.					20
3 Saratoga	Calvin Hulbert,					46
	Thomas Higgins, Hawley St. John.					
Granvil	John Ward,					18
	Isai. Woodworth					
Ballstown	Lazarus Halister,					50
	Salomon Halister					
2 Stephen town	Robert Niles,					54
	Edward Carr,					
	Weighman Harrington,					
	Joseph Rogers,					
	Abel Tanner, Daniel Brown.					

48 Churches.
28 Ministers
271 73 37 26 3458

The six last Churches were received at this Association.

4. The circular letter not having been prepared by Elder *Wiley* according to appointment, Elder *Leland* was requested to prepare one as soon as he could, which, being done, with the corresponding letter was brought forward, which letters being read and referred to a committee of revision, after some small amendments were appointed.

5. A letter and minutes from the Warren Association were received. A like favour came from the Saratoga Association, by their messengers *Parson Tillinghast* and *Sims Perkins*; and also from the Leyden Association by Elder *Rufus Freeman*. Similar communications were likewise received from the Philadelphia Association, by

the Rev. *Peter Green*. Minutes of a number of Virginia and North-Carolina Associations were also received. These messengers were invited to take seats among us. A letter came also from the Vermont Association, by their messengers, Elders *Isaac Beal* and *Henry Green*, these brethren, with Elder *Havns* and Elder *Warren*, upon request took seats in the Association.

Adjourned until to-morrow morning 8 o'clock.

THURSDAY, June 8.

Met according to adjournment.

Elder *Hull* preached to the congregation, from Gal. iii. 11.

6. After attending to some business, there was an adjournment of the Association, during which time, Elder *Haynes* preached to the people from Heb ii. 4. The members of the Association again resuming business, proceeded to appoint messengers to visit the corresponding Associations, as follows:

To the Warren Association, Elders, *Powers* and *Moffet*.
To the Saratoga do. Elders, *Powers*, and *A. Brown*.

To the Danbury do. Elders, *Hull* and *Gray*,
To the Vermont do. Elders, *Warden*, *C. Rogers*,
S. Rogers, *Barber* and *Leland*.

To the Woodstock do. Elders, *Crow* and *Hulbert*.
To the New-York do. Elders, *Powers*, *Hull*, *Gray*
and *Whepley*.

To the Osego do. Elders, *Finch*, *Croell* and
Owens, with *Deacon*,
S. Carpenter, and brother *Gorton*.

To the Leyden do. Elders, *Warden*, *Vining* and
Leland.

To the Philadelphia do. Elders, *Croell* & *A. Brown*

7. Appointed Elder *Green* to prepare the circular letter for next year, and Elder *Niles* the letter of correspondence.

8. Agreed upon the following supplies for vacant Churches.

Patridgefield. Elder *Barns*, 1st Sunday in August,
Elder *Olmsted*, 2d do. do.
Elder *Craw*, 1st do. September.
Elder *Niles*, 2d do. do.

Saratoga. Elder *Craw*, 1st Sunday in September.
Elder *Covell*, 1st do. in December.

2 Milton. Brother *Gorton*, 2d Sunday in August.
Elder *Olmsted*, 4th do. do.

Hilldale. Elder *Barns*, 1st Sunday in July.
Elder *Gray*, 3d do. do.
Elder *S. Rogers*, 5th do. do.
Elder *Barber*, 4th do. in September.
Elder *Craw*, 1st do. in February.

3 Greenfield. Elder *Finch*, 4th Sunday in December.

Sandisfield. Elder *Olmstead*, 3d Sunday in October.
Elder *Gray*, 2d do. in November.
Elder *Barber*, 1st do. in December.
Elder *S. Rogers*, 1st do. in January.

9. Our next Association is to be holden at Saphenton, at Elder *Hull's* Meeting-House, the first Wednesday in June, 1798. Elder *S. Rogers* is to preach the introductory sermon, and in case of failure, Elder *Powers*.

10. TAKE NOTICE! A certain man has been travelling around the country in the pretension of the Ministry; sometimes he calls himself *Dudly Young*, at other times, *Peter Powers*, alias *Walter Powers*, was whipped last fall at Northampton, for stealing a horse, and declared that he was Elder *Lemuel Powers* of Stillwater. Who the fugitive is, we know not, but take this method of clearing the character of *Lemuel Powers* of the charges that were proved upon the vagrant. Elder *Lemuel Powers*, is a large, fat man, with large eyes; but the counterfeit, is a slim man, with small eyes.

Circular Letter.

DEAR BRETHREN,

AT this Association, in our collective capacity, we shall address you on the similarity and dissimilarity that subsists between *Godliness* on earth, and *Godliness* in heaven.

That divine temper of mind—that complacency in the character of God—those holy exercises of glowing affection, which arise to the throne of the Almighty, and cast the laurels at the feet of him who sitteth thereon, which we call *Godliness*, has always been the same, from *Abel* to the present day, and will continue to be the same for evermore: without *this* rectitude of mind, no person can be happy or safe, either in this world or in that which is to come. In the state of apostacy, the whole progeny of *Adam* are void of *this* temper of mind; and no power inferior to that which formed them at first, can reform them to a state and life of *Godliness*. The means made use of by the eternal God to effect this change, is, the grace of his spirit: This grace is communicated to sinners through the incarnation, blood, and righteousness, of the blessed mediator, the *Lord Jesus Christ*. Thro' this God-man, and by the means of grace, all are saved, that ever will be saved; for salvation is found in no other name—fallen creatures restored by no other means. Without this death unto sin, and new-birth unto righteousness, neither Pagan, Jew, Mahometan, nor Christian will ever rise to heaven and dwell with in that holy place. Some of these favoured subjects of God's grace, can more clearly discern the working of the spirit in their hearts than others can, and by reason of superior advantages and capacities, can better trace back to the source, and explore the fountain whence these blessings flow; yet all the partakers thereof, will finally weather the

forms of life, and sooner or later, clearly understand the cause of this redemption, and ascribe salvation to the *Lamb*.

This spirit of God, in the hearts of men, which perfectly corroborates with the word of revelation, teaches them to do the work of repentance and self-denial—to fight the good fight of faith against all foes—it calls them to the act of forbearance towards their fellow-creatures, and teaches them to labour with their hands for the support of their bodies, and for necessary uses; But in heaven, the same spirit of *Godliness* will not call for the performance of these things, because the condition in which men will then be in, will not admit of it.

There will be no repentance in heaven, because, *sin*, the only thing to be repented of, will never enter there. No self-denial will be performed there, because there will be nothing vicious in any of the inhabitants, and of course nothing that ought to be suppressed.

As no enemies to God or *Godliness*, will ever be in that celestial world, consequently there will be none for the followers of the *Lamb* to contest with; the sword will be dropped for the harp, and the helmet for the high sounding cymbal. No imperfection or disorder will ever be seen among them, and therefore, one will not have to forbear another.

No mortal bodies, craving appetites, or indigent neighbours, in that kingdom to which we hasten, and of course no manual labour will be called for. Do brethren, though the spirit of religion will be the same in Heaven that it is in the saints on Earth, yet how different will be the exercise. No sorrow, sighing, mourning, pain, sickness, or death, will ever assault the saints of God, when once they reach their long-sought and much loved country. Let us then count all things but loss, and dross, if by any means we may attain the resurrection of the dead.

Corresponding Letters

The Shaftsbury Association, to the corresponding Associations, sendeth Christian Love and Salutation.

BELOVED BRETHREN,

As the indulgent guardian of the universe, has spared our lives and brought us together, at this our annual meeting; we have the wished for—and favoured opportunity, to correspond in a collective capacity.

Since local distance, with their circumstances forbid, that we should all meet together on earth at once, to enlarge our acquaintance one with another, heaven has been so kind, as to furnish us with a means of corresponding, although at a far distance from each other; may we esteem it as a blessing, and improve it to the enlargement of our acquaintance, and mutual consolation.

For the enlargement of this our letter acquaintance, permit us to suggest a few things to you, that, if by any means we may further you in the gospel; while in return we hope to receive much from you, for our comfort, peace, knowledge, and reproof.

We conceive that the gospel, depends not on any man or body of men: as a Pope or Council; but stands on the permanent basis of truth, and shall stand when Heaven and earth shall pass away; for God has engaged to support it, by his unchangeable oath and promise, therefore, though wicked men and devils rage, it shall prosper in the hand of Jesus. It is through this gospel that we are freed from the power of sin, pardoned, justified, and adopted into the family of God, and have access to the throne of grace, through which, we enjoy the favour of a reconciliation with God, and the comfortable influence of his spirit.

This gospel exemplified by practical godliness, will convince gainsayers of the truth of it; and will give boldness and confidence to the practiser. As with the wise man, *the righteous are bold as a lion*. This religion of the despised Nazarene, calls us unto holiness, as saith Peter, "But as he which hath called you is holy, so be ye holy in all manner of conversation;" therefore, practical holiness in private and public life, becomes the professor of religion. In a close communion with God, an holy conformity to his commands—a cross-bearing and self-denying life: imitating Jesus as the great leader of our profession. Practical religion, is the only religion that shines in the world, fills the mind with peace, emboldens at the throne of grace, and makes every christian virtue shine;—in family it recommends itself, in society it shines with lustre, and causes gainsayers to take knowledge of them that they have been with Jesus:—it fills the soul with incessant desires to know, what is the will of God, and to practise the same with quiet and meek spirit. This gives energy to exhortation and reproof; and makes men bold in the cause of the once bleeding Jesus.

A constant communication with heaven, is a great barrier against falling into temptations: it lifts the mind to meditate on heaven its home—and fills the soul with the love and peace of Jesus.

A punctual observance of his commands, will recommend them to the consciences of men, for, therein do we demonstrate our love to him; and in bearing the cross of Christ, there is manifest evidence of our being his disciples: for, the strongest proof we can give that we love the lord Jesus Christ, is, that we love and delight in his commands—and that his commands are not grievous. The Christians that thus humbly follow the meek and lowly Jesus, live above the world; plainly demonstrating that they are strangers and pilgrims on the earth; and that heaven is their home.

The day wherein we live, is, a day of great apostacy, errors and infidelity; which calls for us to step forth and exemplify the religion of Jesus, in word and works, that in so doing, we may be able by sound doctrine, both to exhort and convince gainsayers.

It is likewise a day of much coldness and stupidity among professed Christians; and the spirit of the word prevails, therefore, may we take Jesus for our example. He was often conversing with his father in prayer: the evening, the morning, and the midnight shades witness this, Oh! may we be found humble suppliants at the throne of grace, that pure and undisturbed religion may once more flourish; and, that gainsayers might acknowledge that there is a God in Zion.

Jesus paid perfect deference to his Father's commands—endured the cross, despising the shame; and is set down at the right hand of the throne of God. O! never let us be ashamed to practise his examples! with holy fear, humble devotion and heart felt reverence! In following him thus, how great the peace! how full the joy! how inexpressible the prospect of a crown of life! and, how inconceivable the prospect of the un fading glory of heaven!

Dear Brethren, if such is the foundation of the gospel, that it stands on truth and the inviolable oath and promise of God: the envy of wicked men and devils, shall rage in vain, and their dark designs be frustrated: for the pleasure of the Lord shall prosper in the hand of Jesus, for he will gather in his elect, and purify unto himself a perfect people, zealous of God's works.

Let us, therefore, view it of importance, that we exemplify in our lives what we profess with our lips; let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us: considering him that endured such contradiction of sinners against himself, lest we be wearied and faint in our minds.

May we be so stimulated with love to the cause of Christ (while error, deism and infidelity are rushing forth like a mighty torrent) to quit ourselves like men, eyeing our incarnate leader, who has gone before, has overcome the world, checked the rage of hell, and subdued infernal powers! rose triumphantly from the dead, and is exalted by the right hand of God, far above all principality and power. Oh! how painful his conflict! how glorious his conquest! Let us, therefore, labour to be partakers of the like victory.

As to the state of our Churches, there has been some revivals in some of them, to the praise of our glorious redeemer; but in general there is a great want of vital and practical religion.

Edw. Bartley

LEMUEL POWERS *Mdr.*

Attest, LEMUEL COVELL *Clk.*

THE END.