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Baptists. Vermont. Shaftsbury Association, 1810.

Minutes of the ... at White-Creek ... June, 1810.

Lansingburg, [N. Y.], Tracy & Bliss,

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MINUTES

OF THE

SHAFTSBURY

Baptist Association,

HELD AT

WHITE-CREEK, (CAMBRIDGE),

THE SIXTH AND SEVENTH OF JUNE,

1810.

TOGETHER WITH THEIR

CIRCULAR AND CORRESPONDING

LETTER.

LANSINGBURGH:
PRINTED BY TRACY & BLISS.

.....

1810.

MINUTES, &c.

WEDNESDAY, JUNE 6, 1810.

AT 10 o'clock, A. M. Brother Abijah Peck, according to appointment, preached the Introductory Sermon, Matt. xxxiii. 29.

Brother Warren addressed the Assembly on the subject of Missions; after which, they contributed for the Missionary Society, \$21.

A Moderator and Clerk were chosen.

Adjourned for one hour.

Met according to adjournment. Brother Haynes made an Introductory Prayer to business.

Letters from the following Churches were read, and a collection list taken.

In the following List, the names of Ordained Ministers are set in *Italic characters*: Those with this mark [*], were present: From Churches marked thus [†], we received no letters this year, and have given their numbers as they stood last represented: Churches distinguished by a dash [—], are settled Ministers.

Churches.	Messengers.	Added.	Dismissed.	Transferred.	Died.	No.
	{ George Witherell.	17	0	0	0	56
	{ Gideon Mixer.					
	Amos Kingsley.	7	0	0	0	34
	{ Justus Hull.	13	5	2	2	277
	{ Alderman Baker.*					
	{ Eliphalet Niles.					
	{ Benjamin Oviatt.					
	—	8	6	1	0	104
	{ Cumfort Curtis.					
	{ Ammon Fowler.					
	{ Warcham Hastings					
	—	10	2	0	0	46
	{ Jacob Ford.					

<i>Churches.</i>	<i>Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Excl.</i>	<i>Transf.</i>
2 Canaan,†	_____	0	0	0	0
1 Cheshire,	{ _____ Bartemas Braman.	2	2	0	0
3 Do.	{ _____ Joel Readway.	0	13	2	1
Chesterfield,	<i>Asa Todd.*</i>	6	3	0	1
Chatham,	<i>Job Champion.*</i>	4	5	0	3
Charlotteville,	<i>Titus Finch.*</i>	20	3	5	0
Cliftonpark,	{ <i>Abijah Peck.</i> Wm. Groom, jun. David Shauber. Matthew Palmer. Abel Harrington.	62	1	3	2
Clinton,	_____	3	0	3	1
Great-Barrington,	<i>John Nickols.*</i>	10	6	2	1
East-Hillsdale,	<i>Abel Brown.*</i>	1	1	3	0
West do.	{ _____ Samuel West.	7	0	0	0
Lansingburgh,	{ <i>Nathaniel Kendrick.</i> Aaron B. Hinman.	3	3	0	0
Mapletown,	{ <i>James Glass.</i> Solomon Gale. Nathaniel Otis.	7	2	0	0
Nassau,	{ <i>Ephraim Harris.</i> <i>Benjamin Calkin.</i> Peter Brown.	2	2	2	1
Hinsdale, formerly called Peru,	{ <i>Ebenezer Smith.</i> Abraham Jackson. John Newton.	16	0	0	2
Pittstown,	<i>Charles Lahatt.</i>	0	6	0	0
Pittsfield,	<i>John Francis.*</i>	2	0	2	1
1 Pownal	{ _____ Benjamin Gardner. Charles Gardner. Ephraim Bushnal.	11	0	2	2
Schodack,	<i>Stephen Olmstead.</i>	2	0	1	0
Stephentown,†	_____	0	0	0	0

	<i>Messengers.</i>	<i>Added.</i>	<i>Disn.</i>	<i>Excl.</i>	<i>Died.</i>	<i>No.</i>
	{ <i>Isaiah Matteson.</i>	0	0	0	2	97
	{ <i>James Slye.</i>					
	{ <i>Nathaniel Hall.</i>					
	_____	3	0	1	2	289
	{ <i>Isaiah Hendrix.</i>					
	{ <i>Peter Wright.</i>					
	{ <i>Ebenezer Clark.</i>					
	_____	0	0	0	0	107
	<i>Jesse Hartwell.*</i>	0	0	0	0	131
	_____	7	5	9	0	36
	{ <i>Paul Hymes.</i>					
	{ <i>Jacob Sampson.</i>					
	{ <i>Nathaniel Culver.*</i>	8	5	0	0	72
	{ <i>Isaac Webb.</i>	8	5	1	1	79
	{ <i>Consider White.</i>					
	{ <i>John Watts.</i>					
	{ <i>Peter Fairchild.*</i>	10	8	3	0	56
	<i>Total,</i>	249	33	42	23	3321

Messengers and visiting Brethren from sister Associations were invited to a seat with us.

As Brethren Nathaniel Culver and David Rathbone, were appointed to write the Circular and Correspondence Letters for this year, were not present; therefore, Men Obed Warren, Charles Lahatt, James Glass, Isaiah Matteson and Samuel Rowley, were appointed a Committee to prepare a Letter, as a substitute for both, and forward to-morrow.

From Corresponding Associations, received—

1. Philadelphia—Letter and Minutes.
2. New-York—Letter.
3. Warren—No account.
4. Otsego—Letter and Minutes.
5. Leyden—Letter and Minutes, by their Messenger, Brother Hawks.
6. Rensselacrville—Letter and Minutes, by their Messenger, Brother Crofoots.

7. Danbury—No account.
8. Stonington—No account.
9. Vermont—Letter and Minutes, by their Messenger, Brother Warren.
10. Woodstock—Letter and Minutes, by their Messenger, Brother Aaron Leland.
11. Cayuga—No account.
12. Essex—Letter and Minutes, by their Messenger, Brother Hascall.
13. Saratoga—Letter and Minutes, by their Messengers, Brethren Finch and Rogers.
14. Sturbridge—Letter and Minutes.

9. The following Report was made by the Missionary Committee :—

“ Your Committee, charged with Missionary Affairs, appointed to co-operate with the New-York Baptist Missionary Society, beg leave to report—That the monies received by donation, from several Churches and individuals, the last year, amount to \$64.56 :—That the monies received by the Society amount to \$95.22 :—The whole, amounting to thirty-eight cents, the surplus remaining in the Treasury our last annual Meeting, amounts to \$160.16, as appears per Treasurer’s Report :—

“ That we have employed Brother Jonathan Finch as a Missionary to the destitute settlements in the north part of this State and the adjoining parts of Lower-Canada, for a term of one month, for which we gave him \$20 :—That we have employed Brother Nathaniel Kendrick, as a Missionary to the destitute settlements in the western parts of this State and the Province of Upper-Canada, for the term of three months, for which we have paid him \$60 :—That we appointed Brother Solomon Brown a Mission for three months to the north part of this State and Lower-Canada; but he was providentially prevented accepting the appointment. That we have paid Brother Calvin Chamberlain one dollar in the room of a dollar paid him last year by your Committee, which proved counterfeit :—That we have paid Brother Nathaniel Kendrick \$4.27, for religious tracts which he distributed on his Mission :—That we have paid the Clerk

book, for the use of the Society, amounting in value to \$86.27 ; leaving a balance in the Treasury of

Brother Finch has made an acceptable report of his to your Committee and the Missionary Society ; the kind reception he met with, and the great want of missionary labors in those regions :—That Brother Kendrick has made an acceptable report of his Mission, from which it fully appears, that the call of God for continuing the Mission is as great as it ever has been.

We hope your missionary exertions will not only be blessed by the Great Head of the Church ; but be aided by the efforts of our Brethren, more generally heretofore.

“ By order of the Committee,

“ ISAAC WEBB, Chairman.

“ NATHANIEL KENDRICK, Clerk.”

Resolved, unanimously, That this Association approve of the doings of the said Committee, and of the services of Brethren Finch and Kendrick, as reported above.

Brethren Peck, Hull and Ford, were appointed a new Yearly Committee for this year, to co-operate with the New-England Baptist Missionary Society.

Brother Warren prayed.

Adjourned, to meet to-morrow morning, at 8 o'clock.

THURSDAY, JUNE 7.

Met according to adjournment. Brother Rogers

The Circular and Corresponding Letter, presented to the Committee appointed to prepare it, was unanimously approved, and ordered to be printed with the Minutes.

Appointed the following Messengers to Correspond with the Associations, viz.—Brother Rogers, to the Warren—Hull and Ford, to the Otsego—Matteson and Gardner, Vermont—Smith, to the Cayuga—Lahatt, Glass and Peck, to the Saratoga—Calkins, to the Essex—Braman and Peck, to the Leyden—Lahatt, to the New-York—Peck, to the Woodstock—Kingsley, to the Sturbridge.

Lindsey, Sneed, and Grigg, Boor-swamp church. Elders, Courtney, Ford, Bowles, and Reynolds, Dover church, as often as they can conveniently, and make report to the next Association.

The reports of those ministers who were appointed last Association, to attend different churches, were made, and received.

Elder Toler appointed to preach the next introductory sermon, and in case of failure, Elder Semple.

Elders Semple, Courtney, Ford, and Broaddus, appointed messengers to the next general meeting of correspondence.

Resolved, That 500 copies of the Minutes of this Association, be printed, and that the clerk superintend the same—and that they be left in the care of Br. Hyde, of the city of Richmond, to be distributed, 12 copies to each church, that he be requested to send them into the different neighbourhoods as formerly directed.

Then adjourned.

Signed by Order,

JOHN COURTNEY, *Moderator.*

REUBEN FORD, *Clerk.*

A CIRCULAR LETTER

From the ASSOCIATION to the CHURCHES.

DEAR BRETHREN,

IN a multitude of counsellors there is safety. As counsellors, and not as dictators, we have from season to season offered you our advice. It requires wisdom to advise well. We trust, that we have a portion of that wisdom, which descendeth from above: And do not therefore hesitate to say, that if you receive and improve what we advance that your better interest will be thereby promoted. Every thing appertaining to religion ought to have weight. Not a pin, belonging to the tabernacle, was neglected. Considering the state of religion in our parts, considering also the mis-apprehension of many upon this head, we know no subject on which we can write more beneficially, than religious order. We mean by order, not the intrinsic nature of any action, but the season and

manner of doing it. "Let all things be done decently and in order."

The doctrine of this text is what we desire to explain and enforce. Good men will do good things. It is better to do good in any manner, and at any season, than not do it at all, but certainly, when done in a becoming and seasonable manner, our commendable actions appear more commendable. The human mind is greatly governed by appearances. The colourings are often more highly estimated, than the workmanship. This may be wrong, but yet it is a fact: And if we wish to do good to men, we must take them as they are; we must in some degree, consult their humour as well as their reason. In things innocent, we must be all things to all men. Decency and order are every where; but not the same in every place: What might be decent and becoming in Rome, might be censurable in Jerusalem. Things justifiable in one person, at one time, may be condemnable in another, at the same time, or in the same at another time. Sex, rank, age, profession, with various other circumstances, may materially alter the case. Great watchfulness is required to strike the right line. No institution when a plurality of persons are interested, can prosper, without a proper regard to order. The greatness of the design, heightens the necessity for order. Of how much consequence therefore must it be, in the great concerns of religion. Let all things be done decently and in order. Here the comprehensive monosyllable *all*, is used. Things great or small, public or private thoughts, words or actions, all must be done decently and in order. We will select a few cases, to shew its application.

The public worship of God, imperiously demands, a regard to order and decency. Great mischiefs have arisen, from the neglect of it. Nothing carnal, or worldly, nothing light or trifling, ought to appear in the courts of the *Most High*. Solemnity and reverence, ought to dwell upon every brow.

ADDRESS TO THE CHURCHES ON THE SUBJECT OF MISSIONS.

The Elders and Messengers of the SHAFTSBURY BAPTIST ASSOCIATION, to the Churches they have the honor to represent.

BELOVED BRETHREN,

WE have taken under consideration the general interest of Zion, as far as we have had an opportunity to extend our enquiries. The subject of Missions, to the remote parts of our Country, and even to regions beyond, we deem of sufficient importance to merit a more general attention than you have heretofore given it. To say that God has appointed the preaching of the gospel, as the most important mean for gathering his people among all nations, giving you no information. We cannot, for a moment, depart from your establishment in this plain evangelic sentiment.

You are anticipating the period when the gospel shall be preached among all nations, and Christ shall have the earth for his inheritance and the uttermost parts of the world for his possession. You know that "faith cometh by hearing, and hearing by the word of God." "And how shall they hear without a preacher; and how shall they be saved except they be sent?" There are extensive parts of the vineyard, which have hitherto been unnoticed by the Lord of the Vineyard. Who can tell why the events of Providence were so arranged, as to convey the gospel to the remotest parts of the world? Have we received the gospel as the miser does gold; we may treasure it up in some secret deposit, where it will be useless to ourselves and others? Surely not. We are to inherit it in this way, it would eat as doth a canker, and eventually prove a savor of death unto death.

were arguments necessary, to call forth the benevolent
 feelings of Christians to a dying world, arguments the most
 powerful might be produced. You have found the gospel of
 the importance to yourselves ; yea, the one thing need-
 ed the pearl of great price ; by which your souls are
 saved from everlasting ruin. The glory and greatness
 of this world shrink to nothing, and less than nothing, when
 compared with the gospel of the grace of God. A man that
 neglects the whole world, must be eternally miserable, if he
 neglects his soul. Mankind, by nature, are under condemna-
 tion, and the wrath of God abides upon them, and there is
 no possible way of removing the curse, but by the gospel of
 the Son. How infinitely precious did the gospel appear to
 you when you found it the power of God and the wisdom
 of God, conveying pardoning mercy and boundless love to
 despairing souls. How precious was the preached
 word. What were your desires that others might come
 to its sound ? Surely they were inexpressible.

You will, in the next place, grant, that the preaching of
 the gospel is appointed to man. The office of Angels does
 not extend to this. The divine economy, as stated in the
 scriptures, and illustrated by providence, authorizes the belief
 that men, in this world, will be the important instru-
 ments of publishing the gospel, down to the closing pe-
 riod of time. A great part of mankind, at the present, are
 excluded from the stated administration of the word. This
 is the case with most of those who inhabit the frontiers of this
 continent and the Provinces of Upper and Lower Canada. The
 distances, and the embarrassments of settling new countries, and the scattered
 situation of the settlers, render it impracticable for them to form
 churches and obtain a regular administration of the gospel.
 They have not the means within themselves ; they are de-
 pendent. To send Missionaries among them, is the only
 method by which they can at present be assisted.
 The duty devolves on those to whom God has committed the
 care. Can we have any scruples of conscience respect-
 ing our duty ? Most certainly not. Thousands lie before
 us, perishing for lack of vision, and God has furnished us
 with the means of sending them the good word of his grace.

Where is the heart incapable of feeling for poor souls in regions and shadow of death? Surely not in the bosom of the Christian. Such know the terrors of the Lord, and would even "save sinners with fear, pulling them out of the fire."

A few Churches and individuals in this Association, for several years past, made worthy exertions to send missionaries into destitute places, while others have withheld even the smallest encouragement. We cannot think that who duly appreciate the benefits of the gospel, can for a moment dispute the duty and necessity of these exertions. They have hitherto been attended with the blessings of heaven, and the hearts of many in the wilderness have been made glad. This is a cause worthy of the patronage of every Christian. Were all the members of the Association to pay only six cents annually, it would amount to more than has been raised in any one year since the commencement of the Institution. Were each to pay but one cent a month it would produce the annual sum of \$398.52. Were we to go as far as the females in Boston, Providence and Salem who are constituted into Mite-Societies, and tax themselves with a cent a week, we should annually raise \$1726.92. Is it necessary to take the most parsimonious measure, and wring from the hands of Christians a few cents of their abundance, to support *that* cause which they deem of less importance? What shall we think of that conscience which can give dollars for ornaments, to appear in the fashion of the world, and scrupulously withhold even cents, in the cause of God. We are persuaded, Brethren, that many of you have inconsiderately overlooked your duty, respecting this important subject. A word to the wise is sufficient. We hope, at our next annual meeting, no Church will be wanting of their liberality, and that our Missionary Society will receive with a more general patronage. May we be helpers together of each other's joy; and be cordially united in the most effectual means for extending the triumphs of the cross. May we not shrink at the burden and heat of the day, but be found faithful unto death. Brethren, time is short, when this world will be no more to us. May

through grace, exchange it for those Mansions in our
 House which are reserved for the everlasting ha-
 bitation of the Saints.

CULAR AND CORRESPONDING LETTER.

MAFFSBURY ASSOCIATION, convened at Cambridge,
 of Washington, and state of New-York: To the se-
 Churches which we represent, and Associations with
 we correspond, sendeth CHRISTIAN SALUTATION.

BRETHREN,

THROUGH the condescending goodness of our gra-
 ther, we have been once more favored with a com-
 christian interview. Peace and friendship appear-
 made the assembly, and we trust the Lord was pre-
 us in his covenant favor. Some of our Churches
 refreshing news, of having been favored with show-
 ery, and the Lord has added many to their num-
 bers complain of barrenness in their own souls,
 of darkness over their heads. Both these cases
 solemn attention; the former for gratitude and
 and the latter for our sympathy and prayers; and
 we conform to the apostolic injunction, to mourn
 that mourn, and rejoice with those that rejoice.
 union with God, by faith and prayer, through our
 Mediator, will best promote these holy and comfor-
 ties. Prayer, as an act of the mind, spiritually
 communion with God, but requires those quali-
 fied by the Holy-Ghost. 1st. A deep sense of
 sinfulness and abject poverty, by reason of sin com-

mitted, and the remains of it in our hearts. A discovery of this will induce us to flee for cleansing grace to the blood of Jesus' precious blood. 2dly, *Faith* is an essential qualification, in order to pray to divine acceptance. "Without faith it is impossible to please God ; and he that comes to God, must believe that he is, and that he is the rewarder of all those who diligently seek him." This faith should be founded on any thing in us, however good, as coming from God ; but on the veracity of the divine promises ; on the hold of Jesus Christ in his official characters ; on his Prophet, to guide us ; our Priest, to atone for our sins ; our intercede in the presence of God for us ; our King, to rule and govern our concerns, for life and death ; and our Shepherd, to provide for all our wants, temporal and eternal. His relative characters should also encourage and increase our faith. As the *Father* of his people, his love and compassion are represented as yearning over and sympathizing with his children in their affliction : As their *Brother*, in which relation he sets them on his right hand to his honor, as the tenderest branches of the divine family they are entitled to a co-heirship with him in the glory and immortal inheritance ; as their *Friend*, he leads us to a participation of the secrets of his heart. "Henceforth call you not servants ; for the servant knoweth not his Lord doeth : But I have called you friends ; for all that I have heard of my Father, I have made known to you."

Hope accompanies faith, and is an earnest anticipation of the blessings we ask for, at the throne of grace. At the same time it exercises our patience. "I waited for the Lord." Hope is here incorporated ; expectant looks forward, and the issue is happiness to the soul. "The Lord inclined unto me, and heard my cry." Thus, Brethren, patience has her perfect work ; the soul is kept in exercise, and the faithfulness of God is proved in the Christian's own experience.

Submission to the divine will, in all our supplications, is indispensable. Thus the Divine Teacher of Israel says, "thy will be done on earth, as it is done in heaven."

his high example for the imitation of his followers—
 “if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.” How often are we disappointed, and receive not, because we ask amiss.—
 “Whosoever ye shall ask according to his will, ye shall receive.”
 The word of God is our directory, what we shall do is lawful for our enjoyment, and the good of others. Our hearts, with her important concerns, should be uppermost in every Christian’s affections and desires. “When ye pray, say—Thy kingdom come;” and “pray for the peace of Jerusalem,” &c. Although it is not more or less the will of our God to do her good for our prayers, yet we shall have his people cleave to him, and by inspiring them with a spirit of supplication, he effects and perpetuates a close union between their souls and himself, as their living portion. Is it not the Christian’s delight to express his dependence on his God, by humble prayer—his thanksgiving for mercies received, and to plead for his daily needs through the dear Redeemer, in whom the Father has promised all things to enjoy? What can be more animating to the afflicted soul than this consideration, that she has an all-wise and indulgent Father to flee to in all her distresses? Prayer, thus exercised with the understanding, will distinguish the Christian from his stupid formality, and enliven his heart to the mysteries of the kingdom of God. It also is expressive of a bond of union among believers. God is our Father, in spirit they are of one family, are concerned for each other’s peace and welfare, and make their respective concerns a common concern at the throne of grace. This is the true brotherly love and the common prosperity of the Redeemer’s kingdom. These considerations are our duty, O Brethren, whilst we are pilgrims in this world of sin and sorrow. However distant from each other, we have the privilege of applying to one common Father, “whose eyes are ever upon the righteous, and his ears open to their prayers.” “The children travail, and wrestle with God, until he send them down and the latter rain for a refreshing;” and here we can keep not silence day nor night, until he establish his name, and make Jerusalem the praise of the whole earth.”—

Let us look earnestly for her deliverance. The time is approaching, when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. He is preparing in providence, by the turning of the nations, and, especially, by the destruction of Antichrist. Until these things are accomplished, let us earnestly pray for her peace and prosperity. The promise of God cannot fail. They that sow in fear, shall reap in

Signed in behalf of the Association,

ISAAC WEBB, *Mod.*

NATH'L KENDRICK, *Clerk.*

best copy
available