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Baptists. Vermont. Shaftsbury Association, 1817.  
Minutes ... Held at Stephentown, ( N.Y. ) the  
Fourth and Fifth of June, 1817.

Lansingburgh, N.Y. Tracy & Bliss, 1817. 16 pp.  
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# MINUTES

OF THE

*SHAFTSBURY*

**Baptist Association,**

HELD AT

STEPHENTOWN, (N. Y.)

*THE FOURTH AND FIFTH OF JUNE,*

1817.

TOGETHER WITH THEIR

CIRCULAR AND CORRESPONDING  
LETTERS.

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LANSINGBURGH:  
PRINTED BY TRACY & BLISS:

.....  
1817.

# MINUTES, &c.

WEDNESDAY, June 4th, 1817.

1. AT 10 o'clock, A. M. Rev. Silas Spalding preached the introductory Sermon, from 2 Thes. ii, 10—“*Because they received not the love of the truth, that they might be saved.*”

2. Appointed Elder Abijan Peck, Moderator, and Elijah F. Willey, Clerk.

3. Adjourned to meet at 1 o'clock, P. M.

4. Met according to adjournment; proceeded to read the letters from the Churches, and took the following account of members added, diminished, excluded, or died; and the present number of each Church.

*Note*—The names of ordained Ministers are in SMALL CAPITALS—Licentiates in *Italics*. Those thus marked [\*] were not present. The churches distinguished by a dash [—] have no settled minister.

Churches.	Messengers.	Added.	Dim.	Excl.	Died.	N <sup>o</sup> s
Alma,	{ Dea. Otis Blackington.	1	0	0	1	56
Washington,	{ Dea. Hull Curtis.	1	1	1	0	67
	{ Elder JUSTUS HULL					
	{ Dea. Asa Lewis.					
	{ Allen Mattison.					
	{ Joshua Lamphere.	4	3	6	1	515
	{ Elder DANIEL TINKHAM.					
	{ Dea. Amos Fowler.					
	{ John Powerz.					
	{ Shelden Center.	27	5	2	2	113
	{ Dea. John Gott.					
	{ Abel Woodworth.	0	7	2	0	28
	{ Elder NATHANIEL OTIS.					
	{ Dea. Joseph Knapp.					
	{ Justus Johnson.					
	{ John Douglas.	39	2	0	0	87

Churches

Messengers.

Churches	Messengers.	Added.	Disin.	Back.	Dead.	Tot.
3d Canaan,	Elder HENRY PALMER.	16	6	0	0	22
	Dea Samuel Waldo.					
	William Pratt.					
Charlotteville, U. C.	Letter—by Elder LAHATT.	0	0	0	0	0
	Chatham,	0	0	0	0	0
1st Cheshire,	Elder SAMUEL BLOSS.	5	1	0	0	6
	Rufus Carpenter.					
	Clark Lillibridge.					
2d Cheshire,	Dea. Daniel Comer.	5	5	1	3	19
	Stephen Ingals, Jun.					
	Jabez Round.					
	John Vincent.					
Cliftonpark,	Elder ABIJAH PECK.	19	0	1	4	24
	Elder WILLIAM GROOM.*					
	Abel Herrington.					
Clinton, U. C.	Elder GEORGE UPFOLD.*	0	0	0	0	0
	<i>not John Uppfold</i> Elder DANIEL SHERWOOD.*	109	0	0	0	109
Egremont,	Elisha Hubbell.					
Joshua Millard, Jun.						
East-Hillsdale,	John Ferris.	66	2	2	1	72
	Milo B. Tremain.					
	Elder ABEL BROWN.					
West-Hillsdale,	Thomas Palmer.	14	2	0	0	16
	Jacob Ramont.					
	Dea. Richard Kinyon.					
Hoosick,	Elder ISAAC WEBB.*	0	0	0	0	0
	Elder ELIJAH F. WILLEY.	11	5	0	1	16
Lansingburgh,	Elder ELI BALL.					
Dea. Aaron B. Hinman.						
Nassau,	<i>Erastus Doty.</i>	27	2	1	3	33
	<i>John Harris.</i>					
	Dea. Peter Brown.					
	Charles Williams.					
Pittsfield,	Dea. Joel Redway.	0	0	2	1	3
	Daniel H. Francis.					
Pittstown.	Elder CHARLES LAHATT.	0	0	0	0	0
	Elder GEORGE ROBINSON.*	2	2	6	0	10
Pownal,	Dea. Charles Gardner.					
Abiathur Buck.						
1st Sandisfield,	Elder JESSE HARTWELL.	0	6	2	2	10
	Dea. Simeon Sears.					

Churches.	Messengers.	Added.	Dism.	Excl.	Decl.	No.
Savoy,	{ Elder PHILIP PEARCE.* Jabez Briggs. Lewis Carpenter.	1	3	4	3	44
Schodack,	{ Elder STEPHEN OLNSTED. Abner Phillips.	21	2	2	2	100
4th Shaftsbury,	{ Elder ISAIAH MATTISON. Dea. Ebenezer Clark. Oliver Whipple. Truman Galusha.	7	2	0	2	319
Stamford,	{ Dea. — Bangs.	0	1	0	0	65
Stephentown,	{ Elder JULIUS BERNAN. <i>Elnathan Sweet.</i> Dea. Gendley Judd. Dea. Ephraim Pierce. Matthew Jones.	118	2	0	1	198
Townsend, U. C.	{ Letter—by Elder LABATT.	0	0	0	0	41
West-Stockbridge,	{ Dea. Peter Perry. Asa Smith Ephraim Slaughter.	7	2	0	2	50
Williamstown,	{ David Torrey.	0	0	2	0	33
Oxford, U. C.	{	0	0	0	0	22
} 2. <i>Atts!</i> 21 <i>Min.</i> Total,		510	61	34	29	3563

5. Voted, that Deacons Clark, Hinman, Newton, Blackington, and Pierce, be a committee to examine the circular and corresponding letters.

6. A letter being presented by Elder CHARLES G. SOMERS, from the Hudson-River Association, requesting a correspondence with this Association:—

Voted, that we open a correspondence with the Hudson-River Association.

7. Received communications from corresponding Associations, viz:—

Churches.	Members.
Philadelphia, Elder J. M. Peck, 1816,	24 - 2597
Warren, (Minutes for 1816,	40 4550
New-York, 1814,	26 1970
Otsego, Elder Elon Galusha, 1816,	32 1854
Hartford, Elder E. Morse, Min. 1816,	26 2136

Leyden, Elds. Hebbard, With- erell, and Rice,	}	1815,	26	1282
Rensselaerville,		1816,	17	1378
Cayuga,		1814,	20	2427
Stonington, Dea. John Newton,		1815,	24	3027
Vermont,		1815,	22	1838
Woodstock,		1814,	25	1802
Boston,		1816;	32	2203
Saratoga, Min. Elder Cornell,		1816,	24	2167
Westfield, Min. by John Newton,		1816,	9	768
Black-River,		1815,	12	494
Hudson-River,		1816,	6	988

8. Voted, to adjourn to meet at the same place, at 8 o'clock, to-morrow morning.

THURSDAY, June 5th, 1817.

9. Met according to adjournment. Prayer by Moderator.

10. A request having been made by the messengers of the 2d Church in Cheshire:—

Voted, that said Church be dropped from the minutes of this Association.

11. The Church in Stamford, having been informed by letter from this body, that unless they put away from among them *Aaron Haynes*, as a person unworthy of christian fellowship, they must be dropped from the minutes of this Association; said Church having acted conformably to the above notice in putting away said Haynes:—

Voted, that the fact be inserted in the minutes.

12. Voted, to appoint the following messengers to corresponding Associations:—

Philadelphia.

Warren, Elder Samuel Bloss.

Otsego, Elder E. Galusha and Dea. Kinyon.

Hartford, Elders E. Ball and Olmsted.

Leyden, Elder Nathaniel Otis.

Rensselaerville, Elds. Lamb, Olmsted and Br. Harris.

Cayuga, Elder Silas Spalding.

Stonington, Elder A. Morse.

Vermont, Elder D. Tinkham.

Woodstock.

Essex, Elder J. Corneil.

Saratoga, Elders Peck, Willey, and Br. Rogers.  
Westfield, Elder E. Ball.

Black-River, Elders J. Cornell and Galusha.

Hudson-River, Elders Willey and Olmsted, Deacons  
Hinman and Brown.

Sturbridge.

13. Voted, that Elder Nathaniel Otis write the circular and corresponding letters for next year.

14. Voted, to adjourn until after public worship.

Elder Charles G. Somers delivered a missionary sermon from 1 Cor. i, 21. After which \$37 36, was contributed for the spread of the gospel.

Met according to adjournment. Prayer by Elder Hebard.

15. Voted, that Elder E. F. Willey superintend the printing and distributing the minutes.

16. Voted, that Elder Bloss preach the introductory sermon, at the opening of the next session. In case of his failure, Elder Willey.

17. A certain schedule of articles of belief, dated at Cheshire, August 22d, 1811, signed John Leland, being presented by the messengers of Leyden Association, who desired to know if we held in our fellowship a public character or Church that embraced such sentiments:—

Voted, unanimously, that this association hold fellowship with no man or Church, embracing or countenancing such sentiments as contained in the paper then presented.

18. The question being proposed by an aged minister:—

Voted, it is the opinion of this Association, that a person needs no new ordination or installation, in order to become a stated minister in any Church of our denomination, who has once been ordained according to the gospel in any one Church of the same.

19. Resolved, that we recommend to the Churches in this Association, to take as many of the Baptist Missionary Magazine as may be convenient.

20. Having received a communication from the Baptist Board of Foreign Missions, by Elder John M. Peck:—

Voted, that we cordially approve of the missionary spirit manifested by the board and their agents.

21. Voted, that we open a correspondence with the Board of Foreign Missions at Philadelphia.

22. Voted, that Elder Elijah F. Willey be standing secretary of correspondence for this Association.

23. Voted, that the next session of this Association be held at the meeting-house of the 4th Baptist Church in Shaftsbury, at 10 o'clock, A. M. on the first Wednesday in June, 1818; and that the Missionary Committee meet at the house of Jacob Galusha, Esq. in said town, on the Tuesday preceding, at 2 o'clock, P. M.

### MISSIONARY REPORT.

The Society have employed during the last year, the Rev. Charles Labatt and Joseph Cornell, as their Missionaries, whose returns are highly gratifying to the Society. It appears that God was with them. Many were made to hear the word, who had never before heard the gospel; and some, we trust, are brought to the saving knowledge of Jesus, our Saviour. 21 were baptised, &c. We earnestly solicit your aid in this glorious work.

Paid into the treasury, at this anniversary, the following sums, viz:—

Female mite soc. in Adams,	7.25	Church in West-Hillsdale,	4.00
Church in Cambridge,	5.22	Fem. mite soc. in Sandisfield,	17.20
Do. in Cliftonpark,	27.04	A friend of Missions,	1.25
Do. in Nassau,	6.83		
			\$68.79

ELIJAH F. WILLEY, *Secretary.*

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## CIRCULAR LETTER.

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*The SHAFTSBURY ASSOCIATION, convened at Stephentown, N. Y. June the 4th and 5th, 1817—To the Churches which they represent, send CHRISTIAN SALUTATION.*

DEAR BRETHREN,

**I**T is our duty as Christians, in our individual and collective capacity, to be workers with God. In proportion as we are sanctified by the Holy Spirit, we shall sustain this character.



Although God exercises dominion over all his creatures, and acts as a sovereign in all that he does; although we are but instruments in his hand, as the saw in the hand of him that shakes it, or the clay in the hand of the potter; yet by a gracious as well as sovereign constitution of things, in the plan of salvation by Jesus Christ, he has made his children his coadjutors—his saints his companions in work. The work, in which he admits them as partners, is the advancement of the kingdom of his Son, Jesus Christ. This embraces the conversion of sinners and the edification of saints.—The very admission of them as companions in this work, implies that they are free; and in proportion to the importance of the work, there ought to be active agents in promoting it. In as much, then, as we sustain the character, it becomes our duty to ascertain, as nearly as possible, the means by which the above objects are accomplished, and cordially to engage in the use of them.

But the matter is made plain. In Rom. x, 14, Paul mentions this subject, as a thing perfectly understood, that to hear and believe the gospel, a preacher is absolutely necessary. Again, in the 1 Cor. i, 21, we are told, that it is by the foolishness of preaching, that God is pleased to save them that believe.

As the testimony of the Holy Spirit is in all things conclusive, we might well excuse ourselves the trouble of adding more on this important point. But we are unwilling to dismiss this part of the subject, without remarking that the providence of God corroborates the above testimony. Wherever the light of the gospel has been caused to shine, or Christ has erected his standard in the whole world, it has been effected by the instrumentality of the ministers of the gospel. When God designs to bless any people by the effusions of his Spirit, he generally sends to them some one who shall preach to them the great truths of the gospel, with plainness and power. The Church which enjoys prosperity and peace, is generally furnished with some minister of piety and talents, to lead them into the green pastures of Christ's ordinances, and to feed them with the doctrine of the gospel. Hence experience confirms the word, points us to our duty, and enforces our obligation.

It plainly appears, that it is our duty, as workers with God, to promote the preaching of the gospel of his Son; to endeavor to bring forward and support those preaching gifts, which God has given to his Church.

First. We must encourage and assist, where assistance is necessary, young men of piety and gifts, that are approved by the churches, to obtain that portion of human learning, which will enable them to understand and rightly divide the word of truth. For any person, while profoundly ignorant of the system of gospel doctrine, and the evidences by which it is supported, to attempt to teach them to others, is an absurdity not to be endured. In this age of the christian Church, it is vastly important.

But it is a fact too obvious to need proof, that many young men of bright talents and fervent piety, do not possess the means which are necessary to obtain that portion of human learning, which will enable them to do honor to the sacred work of the gospel ministry. The evils which many of us who have undertaken the holy profession, have suffered, for the want of means to obtain human learning, excite in our breasts the tenderest emotions of sympathy for others; evils from which the contributions of the Churches might easily have relieved us. We therefore make this appeal to your benevolent hearts, in behalf of many, to whom, if assisted, you may look with the most sanguine hope.

But the evil is by no means confined to the ministers. The Church of Christ suffers most by her own neglect. To withhold more than is mete tends to poverty, which is already severely felt in many parts of this association; not a famine of bread, but of hearing the word of God, or what of all others is most to be dreaded, a dearth and famine of true religion and morality. Many Churches destitute of pastors, and many flocks wandering in the forbidden paths of wickedness and immorality, like sheep without a shepherd, are so many standing witnesses against us, that we have neglected the gifts which God has given to the Church.

Many young men, who once bid fair to be eminently useful in the cause of Christ, depressed by the necessary cares of the world, or depressed by poverty and misfortune, and having no friendly hand to assist them, have, as it were, be-

ried their talents in the earth, neglected the gift that was in them, and turned to the ordinary avocations of life; or rather driven from that employment most dear to their hearts, by a consciousness that they were not already qualified for the discharge of its important duties, and that they did not possess the means necessary to obtain such qualifications as would do honor to the holy profession of the ministry, have judged it their duty to lay aside forever the pleasing thought. O! had the tender plant been cultivated in the spring, what would have been the fruit of autumn!

But motives of compassion plead not alone. The success which has attended education societies, in Europe and America, demonstrate their utility. And if any thing more is necessary to show that they meet the approbation of God, it is abundantly furnished in the blessings which have attended the preaching of those, who have received the patronage of such societies, and the signal tokens of favor which God has bestowed on their patrons. Motives drawn from such considerations, vastly more than we have time to suggest, urge us to our duty. They teach us, that as workers with God, we should use the means in our power to bring forward, encourage, support and improve the gifts which God has given, for the edifying of the body of Christ, and the enlargement of the borders of Zion.

Secondly. As workers with God, we must consider and support such as have been called of God, and have entered on the discharge of the important duties of the ministry.—The duties of their sacred office employs, or ought to employ, all their time, all their talents. They are required to be instant in season and out of season, i. e. continually intent on the duties of their holy calling. They are required to give themselves to reading, to meditation, to prayer, and to preaching the word. Yea, they are required to give themselves “wholly to them;” a calling utterly incompatible with maintaining themselves and families in the ordinary employments of men. But God hath not left them destitute. He has wisely, as well as graciously, made provision for their support, by commanding, yea “ordaining,” that they which preach the gospel should live of the gospel. 1 Cor. ix, 14.

Again: The Holy Ghost says, in relation to this same

point, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that plougheth, should plough in hope; and that he that thresheeth in hope, should be a partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." 1 Cor. ix. 11.

Again: Jesus said to his ministers, when he sent them out to preach—"Take nothing for your journey;" adding that "the workman is worthy of his meat." Again: Paul says, in relation to the same subject, "The laborer is worthy of his reward." If any ask the method by which this is to be accomplished, the apostle furnishes an answer. He says, let it be done by an equality, that one be not eased, and another burdened. And again:—"Know ye not that they which minister at the altar, live of the things of the temple. *Even so* hath God ordained, that they which preach the gospel should live of the gospel." The Levites and priests of the temple did not feed on fair words; neither were they clothed with the sun-beams; but they lived on the tithes and offerings of the people. Now, Brethren, it is in the way of obedience only, that we must expect a blessing; and surely judgments, in consequence of neglect of duty. And since this is the purpose of God, declared in his word, and exemplified in his providence, we leave you to judge, whether the words of the prophet Malachi apply to this association—"Ye have robbed me, saith God: But ye say, wherein have we robbed thee?" God answers—"In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house; and prove me not here with, saith the Lord of Hosts, if I will not open unto you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Since God has commanded, that they that preach the gospel shall live of the gospel, every christian will feel himself under a moral obligation to contribute his full proportion for that purpose: which, with an honest man, is paramount to any legal obligation whatever. There may be circumstances,

which render the violation of obligations peculiarly aggravating. Of this nature are those which are productive of great distress or extensive evil. We submit to your consideration, whether the neglect of ministerial support be not of this aggravating nature. For the distress which arises in consequence of it is incalculable. To the minister it has at times been almost insupportable. They know that they are commanded, as men, to provide things honest in the sight of all men; that they are commanded to provide for their own households, under the most awful penalty. They know that the ministers of Christ are commanded to give themselves wholly to the work. These commands they know, with greater certainty than any man can know, in the day that he is called to the work of the ministry. Hence their duty as men being incompatible with their duty as ministers, if they have not abandoned altogether the latter, they attend to it with great doubt, perplexity and anguish.— We speak the things which we know, and testify what we have felt. But no one acquainted with the circumstances of the ministers, even in this association, can for a moment doubt, that through the neglect of churches to reward their laborers, the miseries of the ministers, resulting from their untoward circumstances, must be great:— Many, owing honest debts, but no means to pay, exposed every day to be arrested, taken from their families, and put in bondage: Others, having delicate wives and helpless children, in want of the very necessaries of life, but no lawful means to obtain them; and what is still more painful to human nature, exposed to the menaces and insults of those for whose souls' salvation they have spent their time and talents.

You cannot doubt, after looking on scenes like these, and enough of them are to be found, that the violation of your obligations to your ministers is a sin most aggravating in the sight of God.

But the ministers are not the only sufferers. The evil is more severely felt by the Churches. Such transgressions of the divine rule, we must expect, will be attended with tokens of the divine displeasure. Hence God, in his providence, has removed from this association, within a few years, some of its most able and faithful ministers. The reason of their

departure has evidently been the want of support. Others are on the eve of their departure for the same reason. Others, who are capable of being eminently useful in their profession, do but little for the cause of Zion. The reason is, you compel them to do your duty as well as their own.—Hence you may expect both will be imperfectly discharged. It is their duty to study diligently—that they may be scribes well instructed, workmen that need not be ashamed—and to preach the word: And it is your duty to support them.—Would you compel them to bring forth to your assemblies things new and old, while by withholding your support, you deprive them of the means, you manifest the disposition of those cruel taskmasters, who required the full number of bricks, but refused straw.

And now, Brethren, we beg you seriously to enquire, whether there be not an accursed thing in the camp, which has caused the judgments of God that have fallen heavily upon us: Whether it may not be in a measure owing to the neglect of the gifts of the Church, a neglect of properly encouraging young men of piety and talents to enter on the sacred work of the ministry, and of neglecting to support those whom God called and placed on the walls of Zion, that his frowns are upon us: Whether it be not wisdom to cast away our idol, covetousness, and heartily engage in the spread of the glorious gospel. It is by contributing liberally to the support of those whom God has called, that you can effectually promote the spread of the knowledge of Christ Jesus, our Lord. We know you may pray for the spread of the gospel; but we presume few will dare to insult the great God with a prayer for the spread of the gospel, while he clenches his fist on his treasure, the only proper means by which he is enabled to promote it. We plead in behalf of the heathen, perishing for lack of vision, to whom a way is now opened for the exertion of christian benevolence. But we plead not for them alone: We plead for your neighbors and your children, that want and wretchedness have driven home to some of your own doors. We pray, that, as workers with God, you may be zealous and active, using the means which God has pointed out for the advancement of the king-

dom of our Lord and Saviour: To whom be glory in the Church, throughout all ages. *AMEN.*

*ABIJAH PECK, Moderator.*

*ELIJAH F. WILLEY, Clerk.*

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## CORRESPONDING LETTER.

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*The SHAFTSBURY ASSOCIATION, convened at Stephentown ;  
N. Y. on the 4th day of June, A. D. 1817—To the Associa-  
tions with whom they correspond, sendeth GREETING.*

DEAR BRETHREN,

**W**E are happy in being able to state, at the close of this agreeable session, that we have experienced all the privileges resulting from meetings of this kind. We have heard with unspeakable joy, that God is visiting his people, and granting them seasons of refreshing from his presence: That tradition, superstition, and bigotry, are falling before the light of truth and the influence of the spirit of grace: That God is uniting the energies of his children for the spread of the gospel: That poor sinners are brought to bow to the sceptre of the Prince of Peace: That God is enlarging the borders of Zion: That places which have set in darkness from the foundation of the world, are visited, or are about to be visited, more abundantly with the light of life: That the Ethiopian is stretching out his hand to the Lord, and that India is receiving the law of the Lord of Hosts.— We feel sensible that this is an auspicious time to the city of our God, and to the individual citizens of Mount-Zion; a time when God is working in their behalf, and calling for the activity of all his saints. The tidings which we have heard from the various parts of Zion, has been refreshing even as cold water to the thirsty soul.

Also, we have had the privilege of consulting with you, through the medium of your messengers and letters, on the best means of promoting the spread of the knowledge of our

Lord and Saviour Jesus Christ; of promoting the union of the Churches; and that knowledge of doctrine, and practical holiness, without which we can neither hope for peace in our own souls, or the approbation of our Lord and Master. We feel, and we feel the importance of an able and faithful ministry, and that it is our duty to endeavor to bring forward, encourage and improve the gifts which God has given to his church. We most cordially approve the conduct of those associations which have been beforehand in this matter; who have formed or patronised societies for the education of young men for the ministry. Also, we rejoice in that zeal which you have manifested, and which has been effectual, in forming missionary societies, and sending out evangelists to preach the glad tidings of salvation. We listen with pleasure to your counsels on this important subject, and feel to unite with you in the most effective means of helping forward this noble and glorious work. We feel to unite with you in our prayers, that God would bless you abundantly; that he would prosper missionary, bible and education societies among us, and that he would reward the faithful among us, for their labor of love, an hundred fold in to their own bosoms. Also, we have enjoyed the privilege of Christian fellowship, and of extending our acquaintance with the children of God. These are privileges which we highly esteem, and therefore solicit your correspondence.

ABIJAH PECK, *Moderator.*

ELIJAH F. WILLBY, *Clerk.*