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**Baptists. Connecticut. Stonington Association, 1802.**

**Minutes . . . at Plainfield, October 19 and 20, 1802.**

**Norwich, Sterry & Porter, 1802. 8 pp.**

**RWe copy.**

**MINUTES**  
*OF THE*  
**STONINGTON BAPTIST**  
**ASSOCIATION;**

*HELD AT PLAINFIELD,*

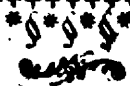
OCTOBER 9<sup>th</sup> and 20<sup>th</sup>

1863

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NORWICH

Printed by STERRY & PORTER.

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1863

# MINUTES, &c.

TUESDAY October, 19.

**T**HE Elders and messengers of the several churches met at Eld Cole's meeting house in Plainfield.

1. Brother Stephen Gano preached the introductory sermon from 2. Cor, viii 23.

2. Made choice of brother Amos Wells moderator and brother John Sterry clerk.

3. Letters from the several churches were then read, and the following account taken, of the number added, dismissed, excluded, and that have died the year past.

N. B. The names of the ordained ministers are in Roman letters. Those with this mark † were not present. From churches marked thus\* we had no letter. Vacant churches distinguished by a dash——

<i>Churches.</i>	<i>Messengers.</i>	<i>Add.</i>	<i>Dis.</i>	<i>Excl.</i>	<i>Dead.</i>	<i>Num.</i>
1st Stonington	Peleg Randal <i>Elisba Palmer</i> <i>Jabez Gallop</i> <i>Josua Babcock.</i>	1		3	3	177
2d Stonington	†Simeon Brown <i>Asa Spalding.</i> <i>John Stanton</i> <i>Asher Miner</i> <i>Daniel A. airt.</i>	1	--	4	--	170
Greton	John G. Whitman <i>Benadam Gallop</i> <i>Samuel Lamb</i> <i>Amos Culver</i> <i>Sands Fish.</i>	1	2	1	1	216
Saybrook	————— <i>George Atwell</i> <i>Dan Spencer.</i>	3	--	--	1	60
Exeter	—————	1	--	1	1	198
Richmond former.	—————					
S. Kingston.	————— <i>John Webb</i>					65
W. Greenwich	————— <i>Lillebridge Barber</i> <i>Silas Baily</i> <i>Roger Sheldon.</i>	--	5	1	4	97

<i>Churches</i>	<i>Messengers</i>	<i>Add.</i>	<i>Dif.</i>	<i>Excl.</i>	<i>Dead</i>	<i>Numb.</i>
St Colchester	<hr/> Thomas Smith Jabez Hough Uriah Downer John Tennant.	61	1	1	1	127
ed Colchester	<hr/> Asa Willcox Alpheus Rogers Eben. Rogers.	5	1	--	1	45
Richmond	<hr/> David Clark William Browning.					27
Hampton	Abel Palmer William Elliot Nath. Bennet Steven Webb William Robinson.	9	5	1	--	102
Montville	Reuben Palmer Jehiel Rogers Samuel Bolls.	5	--	3	3	106
St Chatham	<hr/> Amos Wells					56
ed Woodstock	Laban Thurber Robert Baxter Robert Aplin Charles Chandler.	9	3	3	1	163
ed Chatham	<hr/> Constant Welch William Bolls David Miner George Gates.	1	2	6	1	94
New-London & Waterford	Zadock Darrow Samuel West	20	--	--	--	215
E. Haddam	†Simeon Dickinson John Figgelow.	4	6	--	--	53
Plainfield	Nathaniel Cole Fincks Mason Samuel Pearce John Stranahan Caleb Hall Ransom Perkins.	15	--	2	1	96

Churches	Messengers.	Add.	Dis.	Excl.	Dead	Number.
Killingly	Peter Rogers Jonathan Herrington Nicholas Smith.	3	--	--	4	113
Thomson	Parson Crosby Thos. Day Elijah Bates Jesse Jacobs.	26	--	--	--	104
S. Kingston	† Benjamin Wait					25
2d Athford	John Rathbun Will. Snell jr. Stephen Chapman.	1	--	1	2	53

4. Received letters from the following associations, viz. From the Warren association, a letter and minutes by their messenger brother Stephen Gano. From the Danbury, a letter and minutes by their messengers brethren Asahel Morfe, Ratus Babcock and Daniel Bector. From the Groton Conference a letter and minutes by their messengers brethren Asa Willcox, and John Sterry. From the New-York a letter and minutes. From the Philadelphia, a letter and minutes. From the Sturbridge, brethren Robert Stanton, Silas Corbin and David Bates.

5. Received the Sturbridge association into our fellowship and correspondance.

6. Invited brother Rathbun and others from sister associations to take seats with us.

7. The circular and corresponding letters were read and referred to a committee of brethren Gano, Rathbun and Palmer.

8. A query from the church at Saybrook was read and referred to a committee of brethren Zadock Darrow, Robert Stanton, Peleg Randal and Samuel West.

9. Adjourned till to morrow, to meet at this place at 9 o'clock A. M. for business.

Public worship in several places in the vicinity this evening.

10. Met according to adjournment. Prayer by the moderator.

11. The circular and corresponding letters read again and accepted.

12. The committee appointed to examine the query from the church at Saybrook, answered in negative.

13. Having received information by a letter from the 2d church at Chatham, respecting the conduct of Squire Goff, late a member of that church, who has received ordination, and of their dealings with him, requesting our attention thereto. Vo-

to appoint a committee to investigate the business of his or-  
nation, and to make report of their doings at our next associa-  
tion, and brethren Gano, W. Rathbun and Crosby were ap-  
pointed.

14. Voted that brother George Atwell write the circular  
letter, and brother Samuel West the corresponding letter for  
next year.

15. Voted that brethren Zadock Darrow, and George At-  
well be messengers to the Danbury Association: brethren La-  
man Thurber, Parson Crosby Amos Wells to the Shafsbury  
brethren Abel Palmer, John G Whitman, to the Warren,  
brethren Peleg Randal and Laban Thurber to the Groton Con-  
ference: Brethren Stephen Gano and Valentine W Rathbun to  
the New York: Brethren Amos Wells, Abel Palmer Reu-  
ben Palmer and Valentine W Rathbun to the Sturbridge Asso-  
ciation.

16. Appointed the clerk to forward the minutes to the Phila-  
delphia Association,

17. Voted that the clerk superintend the printing of the mi-  
nutes.

18. Voted that our next annual association be held at Eld-  
er Leon Brown's meeting house in Stonington, the third tuesday  
Oct. 1803.

19. Attended to the report of the committee, appointed in  
1800, to prefer our petition. Voted to return the thanks  
of this association to them for superintending said petition to the  
General Assembly of this state.

20. Appointed a committee of brethren Asabel Morse, Dan-  
iel Bestor, David Bolls jr. Amos Wells, Abel Palmer and  
Samuel West to meet brethren from the Shafsbury and Dan-  
bury associations, to consult means for the prosperity of Zion,  
reference to the interference of Civil Authority in matters  
of religion.

21. Voted to dismiss the church at Thomson, under the care of  
Parson Crosby, and the 2d. church in Ashford, to join  
the Sturbridge association.

22. Voted to recommend to the sister churches to observe  
the 8th. day of december next as a day of fasting, humiliation  
and prayer

23. Brother Abel Palmer preached a concluding sermon.

### CIRCULAR LETTER.

ELDERS and MESSENGERS of the Stonington Baptist  
Association, convened at Plainfield October, 19 and 20, 1802, to  
several churches whom they represent, send greeting,

LOVED BRETHREN,

IT is promised that in the last days the mountain of the  
Lord's house shall be established in the top of the  
mountains, and shall be exalted above the hills. Isa. ii. 2. of  
increase of his government and peace there shall be no end

Isa, ix. 7. So likewise, the scripture informs us that there shall be mockings in the last time, that shall seduce and draw aside many from the truth. Jude 18. 1. Tim. iv. 1. 2 Tim. iii, 1 and iv. 3. All which seems to be fulfilling.

We are happy to hear of the marvellous work of God in distant parts of our land, & that some of our churches have experienced the benign influences of his grace; nevertheless as there were false prophets among the people of old; so there are false teachers in our day. How is infidelity propagated; Floods of errors are gone forth like locusts from the smoke of the bottomless pit: or like frogs from the mouth of the dragon beasts and false prophets; so that many turn away their ears from the truth, and are turned to fables; by which means the way of truth is evil spoken of. Is it not a time, breth. n. when the Apostles exhortation is peculiarly applicable. "Let us run with patience the race that is set before us". The same Apostle says "we have need of patience, that after we have done the will of God ye might receive the promise." Will it not be found particularly necessary that this grace be diligently sought for in this state of trial, when we consider it in its agreement with the other graces of the spirit, like one string in that golden cord, twisted by the gentle hand of the Redeemer, to draw our souls to God, that our feet might move with swift obedience, in the way of his precepts? The grace of patience is particularly necessary as it respects our faith. It is not enough for us to give credit to the promise; but by patient continuance in well doing, seek for glory, honor, immortality, eternal life. Faith is a most precious and excellent grace of the Spirit of God, whereby the soul is enabled to believe, or to go out of itself, and wholly to rely and rest upon the complete obedience of a crucified Saviour, having the warrant of his promise for justification and eternal life; and faith is strong while with quietness and patience we wait for the fulfilment of the promise. It was doubtless for want of this, that Sarah, Abraham's wife, endeavoring to hasten the promise, brought in the handmaid, and a mocker was brought forth. Was it not for want of this that Moses complained, the Lord had evil entreated his people? Was it not for want of this that David feared he should fall one day by the hand of Saul, when by the prophet, God had promised him the throne of Israel? Is it not for want of patience that so many in this day, say like the church of old "the Lord hath forsaken me, and my Lord hath forgotten me" while God is moving round the outward wheel of his providence, to bring about the design of his love and mercy. Hope itself is a patient and well grounded expectation of what God hath promised; futurity being essential to hope's object. Faith sees the promise and beholds it tho' afar off. Abraham saw my day, said Christ. While hope keeps the soul alive in a patient and well grounded expectation of the fulfilment and accomplishment

; and can we brethren ever cease to love that God who hath made such great and precious promises, while we have patience wait for their accomplishment. Can we ever cease to adore and love that God who hath made such rich provision for our souls, and hath made such wonderful displays of it in the gospel, that we through patience and comfort of the scriptures might have hope. Hence we learn how necessary patience is as an anchor of that godliness, which is profitable unto all things, giving promise of the life which now is, as well as that to come; for if we pass through trying scenes or are poor in this world, yet are we blessed of God while all the mercies of heaven both spiritual and temporal are enjoyed, and those we need, we wait for with patience and resignation.

Finally, brethren be patient, stablish your hearts and may the God of patience and hope that brought again our Lord Jesus Christ from the dead, the great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in all things to do his will, working in you that which is well pleasing in his sight through Jesus Christ our Lord.

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the Elders and brethren composing the Stonington Association, to our corresponding Associations, sendeth Christian Salutation.

### BELOVED BRETHREN,

As the indulgent guardian of man has preserved our lives and brought us together again at this annual meeting, we have an opportunity of addressing you in a collective capacity, as a saying of the wise man, that two are better than one, and a threefold cord is not quickly broken; by which we learn that the designs of heaven manifested by nature's great law, as well as revelation, is that men should be fellow-helpers. The feeble state of infants, the unwearied paths of youth, the decrepitude of old age, the inability of individuals to execute the business of time, all evince the utility of society in civil life; nor are arguments less conclusive and pungent in matters of religion. But alas how has sin defaced the noblest work of God! Now has man become a degenerate plant, and how often have we sorrow from them of whom we expect joy! Nor does the promise of revelation promise to individuals, nor societies in this world, peace without contention, a crown without a cross, nor profit without incumbrances. Seeing then that this world is a mixture of good and evil, and men are in a state between the consummate holiness of heaven, and the entire deformity of hell, let us wait patiently till our change comes; nor be so overburdened with the evils of this life as to neglect the more important concerns of that which is to come. On this ground joyfully embrace this opportunity of corresponding with you by letter and delegates, wishing to contribute (at least two thirds) to your furtherance in the gospel, and that in return, we



may receive much from you, for our reproof, instruction and comfort.

We conceive that the church of Christ is not governed by the laws of men, but by his own laws, not by the exercise of human power, but by the doctrine of Jesus and his apostles; it is not defended by carnal weapons and instruments of death, but by spiritual weapons & instruments of righteousness: Not by might and power, but by my Spirit saith the Lord. The prophet Daniel animated with the prospect of the kingdom of Christ in this world, declares that the God of heaven shall set up a kingdom that shall never be destroyed, neither be left to other people; but the kingdom and dominion and the greatness thereof under the whole heaven shall be given to the people of the saints of the most high. The rise, standing and increase of this kingdom, is independent of human compacts, negotiations, or treaties; but is secured in the great treaty between Jehovah and the Mediator in the council of peace which is between them both, in which covenant the persons and blessings of this kingdom are permanently secured.

Dear brethren if such is the security and happiness of the saints, O let us never forget the price of our redemption. The Lamb that was slain has declared that he come to do the will of him that sent him, and to finish his work. He has magnified the law and made it honorable; established his amiable character in both worlds; has richly displayed his excellent perfections that he might build up truth, expose sin, conquer satan and save sinners by his blood. O how immense the love, how full the grace, how inexpressible the kindness, how painful the conflict, how interesting to us and how triumphant to himself the victory? Then let Arians, Socinians, or any other name undervalue the bloody sacrifice, sufferings and atonement of the God man Mediator; yet on this foundation we trust our souls and humbly hope to meet in a happy eternity, and be like him when we shall see him as he is.

We rejoice in the refreshing tidings from some of our churches, that the spirit of the Lord has been marvelously poured out, in the course of the year past. The preceding minutes will give information of the general state of our churches, and what alterations have taken place since our last. In the present session, moderation and good order have presided.

Now unto him that is able to keep us from falling and finally to present us faultless before the throne of his glory with exceeding joy, be praise everlasting. **AMEN.**

*Signed in behalf of the Association.*

**AMOS WELLS, Moderator,**  
**JOHN STERRY, Clerk.**