

S33928

Baptists. Connecticut. Stonington Association, 1815.
Minutes ... Held at N. Stonington ... Oct. 17th
and 18th, 1815.

n.p., [1815]. 8 pp.

(p. 3 wrongly numbered 6.)

NRAB copy.

MINUTES

OF THE

Stonington Baptist Association,

HELD AT

N. STONINGTON, (CONNECTICUT,) Oct. 17th and 18th, 1815.

MINUTES, &c.

TUESDAY, OCT. 17.

1. **T**HE Elders and Brethren being assembled at 10 o'clock, A. M. brother Samuel West preached the introductory sermon, from Gal. 2, 21, *I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*

2. Chose brother John G. Wightman, Moderator; and brother William Palmer, Clerk.

3. Adjourned for one hour.

4. Met pursuant to adjournment.

5. Prayer by the Moderator.

6. Proceeded to read the Letters from the Churches, and took the following account of the number added, dismissed, excluded, died, and the present number in each Church. N. B. The names of ordained Ministers are in SMALL CAPITALS, those to which (*) is affixed were not present, from Churches marked thus (†) we received no information, vacant Churches distinguished by a (——)

Churches.	Messengers.	ad.	dis.	ex.	dd.	total.
1. N. Stonington,	JONATHAN MINER, Den. Nathan Chapman, Den. Samuel Peabody, Uziel Palmer.	12	0	1	2	194
2. N. Stonington,	*SIMEON BROWN, ASHER MINER, Den. John Stanton, Thos. Wells, Gilbert Grant, Ebenezer Northup.	2	11	0	4	345
Groton,	JOHN G. WIGHTMAN, Den. Benadam Gallup, Den. Samuel Lamb, Den. Sands Fish, Stanton P. Babcock.	4	0	4	1	284
1. Saybrook,	SAMUEL WEST, Reynolds Webb.	2	1	0	1	87
Exeter,	GERSHOM PALMER, Samuel Shearman.	27	1	5	7	398
1. Richmond,	*PHINEHAS PALMER, Caleb Barber, Jun.	1	0	0	3	87

<i>Churches</i>	<i>Messengers.</i>	<i>ad.</i>	<i>dis.</i>	<i>ev.</i>	<i>dd.</i>	<i>total.</i>
<i>W. Greenwich,</i>	STAFFORD GREEN, Den. Pardon Tillinghast, Samuel Peckham, Wm. Ja. Shelden.	4	0	2	2	117
1. <i>Colchester,</i>	WILLIAM PALMER,	8	3	0	0	121
2. <i>Richmond,</i>	————— Weeden Clarke, John Stanton.	0	3	2	0	60
2. <i>Colchester,</i>	WM. WITTER, Den. Alpheus Rogers, Harris Rogers.	7	0	1	1	131
<i>Hampton,</i>	————— Stephen Webb, John Paine.	5	0	0	1	100
<i>Montville,</i>	*REUBEN PALMER, Reuben Palmer, Jun.	5	4	0	1	142
<i>Chatham & Haddam,</i>	————— Simon Shailor, George Gates, Daniel Johnson.	1	2	7	1	90
<i>Waterford,</i>	*ZADOC DARROW, FRANCIS DARROW.	1	0	0	3	184
<i>East-Haddam,</i>	SIMEON DICKINSON, Josiah Hungerford.	15	0	0	0	55
<i>Plainfield,</i>	NATHANIEL COLE, Silas Bailey, Alexander Dorrance.	3	0	1	1	71
<i>S. Kingstown,</i>	ENOCH STEDMAN,	1	0	2	1	101
<i>Storington Borough,</i>	ELIHU CHESEBROUGH, Samuel Langworthy.	0	0	0	1	74
<i>New-London,</i>	————— Letter.	0	9	1	1	74
<i>Lebanon,</i>	DANIEL PUTNAM, Daniel M'Call, Den. John Hayward, Den. Abel Goodwin, Israel Dewey.	6	0	2	3	81
<i>Mansfield,</i>	*JONATHAN GOODWIN, Den. William Bennet, Asa Bennet.	7	0	1	1	96
2. <i>Saybrook,</i>	————— Sala Post.	2	2	0	0	66
3. <i>Colchester,</i>	————— Den. John Bigelow.	0	2	0	0	22
<i>Sterling & Coventry,</i>	AMOS WELLS, Caleb Waterman, Phillip Kinyon.	0	0	0	0	47
		<hr/>				
		113	38	29	65	6028

N. B. 106 have been added to the Association the year past by baptism.

The Sterling and Coventry Church was received into our connexion this session.

7. Received communications from Corresponding Associations, viz,

<i>Associations.</i>	<i>Messengers.</i>	<i>Let.</i>	<i>Min.</i>
Warren,	Elder David Curtis,	Letter,	Minutes,
Hartford,	Orrin Martin,	do.	do.
Groton Union } Conference, }	Elder Matthew Bolles, Amos Treat,	do.	do.
Renssellaerville,	— — —	do.	do.
Sturbridge,	— — —	do.	do.
Otsego,	— — —	— — —	— — —
New-York,	— — —	Letter,	Minutes,
Westfield,	— — —	do.	do.
Boston,	— — —	do.	do.
Shaftsbury,	— — —	— — —	— — —

8. Appointed brethren Samuel West, Amos Wells and Daniel Putnam, together with the authors, to examine the circular and corresponding Letters.

9. On the queries presented by the Saybrook and Lebanon Churches, also on an application of the United States' Foreign Missionary Society—appointed brethren Matthew Bolles, John G. Wightman and Enoch Stedman, as our Committee, to confer this evening and report to-morrow.

10. Voted to adjourn our meeting until to-morrow morning at 9 o'clock. Closed with prayer.

WEDNESDAY, OCT. 18.

Met according to adjournment—prayer introductory to business.

11. The Circular and Corresponding Letters were read and accepted.

12. Heard and accepted the report of the Committee referred to in the 9th article, viz :

(1st.) Voted, That our Churches consider the propriety of this Association and Groton Conference uniting, for the purpose of forming two Associations, which shall be more compact, for mutual benefit; and that their Delegates be instructed and empowered to act on the subject at our next convention.

(2d.) Voted, That we have a contribution at the close of our meeting this day, and that we recommend to the Churches of this body, to have an annual contribution, both for the purpose of aiding the Baptist Missionary Society of the United States in support of Gospel Missions to the East-Indies, and that the annual contributions of this Association and our Churches be transmitted to the Secretary of the Society aforesaid by the hand of brother J. Goodwin, our Corresponding Secretary with said Society.

13. Appointed Messengers to Corresponding Associations, viz :
To Warren, Elder John G. Wightman, Daniel Putnam, Wm. Witter, Wm. Palmer.

Hartford, Oliver Wilson.

Groton, Enoch Stedman, Nathaniel Cole, F. Darrow.
Sturbridge, Daniel Putnam, J. Goodwin, Asa Bennet, William
Palmer.

Shaftsbury, Oliver Wilson, Daniel Putnam, Wm. Palmer.
New-York, Sala Post.

Philadelphia, Sala Post, forward Minutes.

Warwick, do. do. do.

Leyden, Oliver Wilson, do. do.

Boston, Daniel Putnam, do. do.

Rensselaerville, Wm. Palmer.

Otsego, Wm. Palmer, Reuben Palmer, Jun.

Westfield, Wm. Witter, Oliver Wilson.

14. Appointed brother Daniel Putnam to write the Circular, and brother Samuel West the Corresponding Letter for the next year.

15. Voted to hold our next Association with the first Baptist Church in Colchester, on the 3d Tuesday in Oct. 1816, at 10 o'clock, A. M.

16. Voted that brother Simeon Dickinson preach the introductory sermon; in case of failure brother Francis Darrow.

17. Voted that brother Wm. Palmer superintend the printing and distribution of the Minutes.

18. A collection of \$16,82, was made for Foreign Mission.

Note.—By request we would insert the following from Rensselaerville Minutes. “ We would by these warn our Churches against the imposition of a man travelling under the profession of a minister of the gospel, of the Baptist denomination, by the name of *Joseph Smith*. He is a person of middle stature and size, dark complexion, black hair and eyes, harsh and stammering voice, says his native place is Barnstable, Cape Cod. When detected appears very passionate—has two wives—is travelling now in the Eastern States. We request our sister Associations to notice him in their Minutes.”

Note.—Extract from Westfield Minutes :—“ WHEREAS there is a man, who calls himself *John Johnson*, travelling under the character of a Baptist preacher; we have received information from our brethren, (by whom he says he is recommended) warning us against him, as a man who fraudulently imposes himself upon the public.” [The following is extracted from Sturbridge Minutes.] From recent experience of his conduct in one of our Churches, we are induced solemnly to reiterate the warning. The Churches are also cautioned to beware of *Joshua Young*, late of Brandon, (Vt.) a man of refined talents, and somewhat corpulent; who, for base, ungodly conduct, has been excluded from the Churches in Brandon aforesaid.

CIRCULAR LETTER.

The Elders and Brethren of the Stonington Baptist Association, to the several Churches which they represent, send christian salutation.

DEAR BRETHREN,

PERMIT us to address you on the vast importance of Christian union and fellowship, which have been the cause of our uniting in an Association. The necessity and utility of their graces you have felt, and no doubt the subject will be agreeable. Union is oneness, and though the number of the children of God is great, yet they are all one in Christ Jesus. We are much delighted with the description of the Church in the holy scriptures under the figure of a human body. The ideas we gain from the figure, are calculated to make us prize each other, as all being very valuable in the spiritual body. We are convinced that all the members of the human body are useful in their place. The saints are all one in nature, being made partakers of the *divine nature*, as much as the several members of the human body are of the same nature with the body. We have all drank into one spirit, and have all been washed by the same blood which cleanseth from all sin, and have the same incorruptible inheritance reserved in Heaven for us. Fellowship supposes equality of persons, a hearty agreement, and a joint interest in Christ. It is the fruit of a divine union. It flows out freely to God and one to the other. And truly our fellowship is with the Father and his son Jesus Christ. Being in Christ, partaking of his nature, we are in the light and have fellowship one with another. This grace flows sweetly to God, who is the author, and consists in a knowledge of his will and agreement with the same with fervent love to his character. A knowledge of God is absolutely necessary to our being in union and fellowship with him. "And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent."

We must know God by experience, and learn his character as he has revealed himself in his word; and he has revealed himself a Sovereign whose right it is to dispose of his creatures as seemeth him good, and no one of us has a right, by way of complaint, to say, What doest thou? He dispenses his favors as he pleases, and deals justly with all. He would have dealt righteously with all men if he had sent them to everlasting misery; but such is his sovereign pleasure, that he does by his all powerful grace bring some of the human family to a knowledge of the truth as it is in Christ; and it highly becomes us to say, "Even so, Father, for so it seemed good in thy sight." "Can two walk together except they be agreed?" We must be brought to agree that God should be God, and we be his servants, in order to walk in fellowship, ~~with him~~ ^{we must not quarrel} a thought of opposition to his will and government, though he have mercy on whom he will have mercy, and whom he will he pardoneth. It ought ever to be a matter of thankfulness that the Lord God Omnipotent reigneth in Heaven, and doeth his pleasure in the earth. And when we reflect that He (though under no obligation to his sinful creatures) has shown himself gracious and merciful, slow to anger and abundant in goodness, forgiving iniquity, transgression and sin, we love him, and not only

So, when we behold him a just God, who cannot look upon sin with any approbation, and that he will by no means clear the guilty, and has laid the iniquities of us all on his beloved son, and by his stripes we are healed, and by his blood cleansed from all sin, that we may be holy like himself, it draws out the strongest affections to him we are capable of exercising. In such a situation we do enjoy the light of his countenance, and experience his divine approbation from day to day.

Fellowship is sweet as it is enjoyed amongst the saints. As face answers to face in water, so does the heart of man to man. By the relation of experience we learn what the experience is of others, and when it agrees with the word of God, we have fellowship with them with all our hearts. We feel that such are the redeemed of the Lord, and we bid them God speed to go on with us in the service of God to the end.

They are in our hearts to live and die with them, and we shall reign together in Heaven. By experience we are brought to receive the doctrine of Christ into our hearts, and thereby we have fellowship in doctrine; not that we are brought to understand all the doctrine of Christ at once, but in experience we learn the doctrine of regeneration; of God's powerful grace in changing our hearts. We have much to learn after this, and it is important that our sentiments be scriptural, for our fellowship can never be strong when the truth of God is objected to, or called in question. We must pay great attention to our Bibles—a diligent study of them ought strongly to be recommended by all those who love the Lord Jesus Christ. It is not to be expected we should see exactly alike in all points. There are some things wherein we see differently. We must bear and forbear with each other; but as it respects the great and leading points of doctrine in the scriptures, they cannot, must not be dispensed with; such as the total depravity of human nature—the great evil of sin, the necessity of an atonement for sin proportionate to the penalty of God's holy law and the evil of sin, the electing love of God, his invincible grace in changing our hearts, and his preserving care of his saints to eternal Glory.

Our blessed Lord has established a Church and ordinances, and it is necessary that we should have fellowship in them. We cannot walk together in them without agreement. We must be convinced who are proper subjects to enter through the door into the visible Church, and to partake of the Lord's supper in remembrance of him until he come. "And they continued steadfastly in the Apostles' doctrine, and in fellowship, and in breaking of bread and in prayers." In short; we must be agreed in the subjects of baptism, and in the mode, and Communion, in order to walk in Church together as we ought.

While united in Church together here, we have fellowship in our graces and in our trials. We rejoice together and weep, and we can say of all the children of the Lord, their joys are our joys, and their sorrows our sorrows. The blessings of Christian fellowship are many and great. We are mutual helps to each other, and the desire

of the Christian is, that he might dwell in the house of God forever and enjoy them. We ought to consider one another to provoke unto love and good works, to strive to keep the unity of the spirit in the bond of peace. It is a great blessing to live with our best friends, and the first and best friend we have is our blessed Lord and Master, and he condescends to dwell with his children—to dwell in them and walk in them.

We being united in one body, are in a situation to stimulate each other in the service of God, by letting our light shine, and convincing our brethren that we love with a pure heart fervently we verily provoke one another to love and to good work: and when christian love abounds, peace and harmony are enjoyed. To see the face of our christian friends causes our hearts to leap within us for joy, and to be separated from them many times causes us to weep like Paul's friends when they separated from him.

Dear Brethren, we long, we pray for your prosperity in the Kingdom of Christ. We beseech you to live in love, in peace and in harmony, and the God of love and peace shall dwell with you. To devote yourselves to God by giving up yourselves, and all you have, and are to him in his service. To be forward in endeavoring to spread the Gospel of Jesus Christ through the world, that the poor benighted heathen may be brought to experience its benign influences. Which may God grant for the Redeemer's sake. *Amen.*



CORRESPONDING LETTER.

The Stonington Association, held at N. Stonington, Oct. 17th and 18th, 1815—To the several Associations corresponding with us, sendeth christian salutation.

BELOVED IN THE LORD,

UNDER the smiles of our provident Parent, we have had the privilege of meeting again in an associated capacity, to hear from the several Churches in our connexion, and likewise from the several Associations with whom we correspond. Our hearts have been made to rejoice while we sat together in heavenly places in Christ Jesus, and received communications from them. Hereby we learn that in many instances God is visiting his weary heritage, in the out pouring of his spirit, and gathering in his Elect. Zion's borders are enlarging—Converts are multiplying—additions making unto the Church of such as shall be saved.

Oh Brethren! How firm the foundation of our hope! "When he could swear by no greater, he swore by himself that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge, to lay hold upon the hope set before us." How consoling the thought, that notwithstanding the enemy sometimes comes in like a flood, the spirit of the Lord does and will lift up a standard against him. Our heavenly Father will do all his pleasure, and none can stay his hand. Happy, thrice happy are those who stand on this foundation, against which the

gates of hell will never prevail. Here, Brethren, we trust we stand, freely justified by the righteousness of the Saviour. Supported by his *Omnipotent arm*, this is our hope, that Jesus is our surety, and is mighty to save: here would we rest forever, while all the waves of trouble and persecution combined, dash against our foundation, which is Jesus Christ. We look forward and anticipate the day when these waves shall cease to roar, when Jordan shall be driven back (our spiritual Joshua leading) the chosen tribes will repair to Mount Zion, the City of the great king, to be forever with the Lamb. We feel that *Union* which is indissoluble. This bond of affection is an evidence of our adoption.

What a oneness exists in the Church of Christ; one God and Father, three in one—three bearing record in Heaven, and these three are one—three bear witness on earth, and they agree in one. The Law of God is summed up in one word, *Love*; and the fulfilment of the Law is the same—one Faith; hence it is always spoken of in the singular, as in the text “The Faith of God’s Elect.” The same may be said of Truth, Doctrine, Gospel, &c. In our Saviour’s supplication he saith “that they may all be *one*, as thou Father art in me and I in thee.” Brethren, let us love not in word only but in deed and in truth. May we be *one* in affection, *one* in sentiment, and *one* in practice, having respect to all God’s commands.

We solicit a continuance of your correspondence, and hope to be favored with your Messengers as well as Minutes and Letters. Brethren pray for us. May the grace of our Lord Jesus Christ be with you all. AMEN.

Yours affectionately in the bonds of the Gospel,

JOHN G. WIGHTMAN, *Moderator*.
WILLIAM PALMER, *Clerk*.



N. B. We mourn the loss of two of our beloved brethren, **ELI-
PHALET LESTER**, a beloved Brother and Father in the Gospel and former Pastor of the first Baptist Church in Saybrook, in the 87th year of his age; also, Brother **JOSEPH TILLINCHAST**, who died in the triumphs of Faith.