

1861

MINUTES

109
 Baptists. Connecticut. Danbury Association, 1801.
 Minutes ... at Colebrook. October 7 and 8, 1801.
 [Hartford], Babcock, [1801]. 8 pp.
 Ct copy.

HOLDEN AT COLEBROOK,

October 7 and 8, 1801;

TOGETHER WITH THEIR CIRCULAR AND
 CORRESPONDING LETTERS.

Wednesday October 7.

Read a letter from E. M. Elder Daniel Wilbur, according to
 the order of the Society from Nov. 15. "Has
 read as usual. Requested it be that wisdom and respect be
 us, till he will read and they for his friends."

Read a letter from the Moderator, and Elder John Sherman,

and letters from the Church.

In the following list of Deacons and Officers names are a regular
 presence in order; Ministers with this week were not
 from Churches there; we received no letters; vacant
 to dispensed by a letter.

best copy available

John Hastings,
 Dea. Judah Phelps,
 Dea. David M.
 Daniel Bell,
 James H. ...
 ...



MINUTES.

OF THE

WINDSBURY BAPTIST ASSOCIATION,

HOLDEN AT COLEBROOK,

OCTOBER 7 and 8, 1801;

TOGETHER WITH THEIR CIRCULAR AND
CORRESPONDING LETTERS.

WEDNESDAY October 7.

At one o'clock P. M. Elder Daniel Wilbur, according to appointment, preached the first factory sermon, from Rev. xvi. 15. "Beware as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

These Elder Seth Higby, Moderator, and Elder John Sherman,

Read letters from the Churches.

In the following list, Ordained Ministers names are in capitals; Preachers in Italics; Ministers with this mark * were not from Churches thus marked † we received no letters; vacancies are distinguished by a dash—

Messengers.

| | Added | Dismiss. | Excl. | Died | No. |
|----------------------|-------|----------|-------|------|-----|
| John Hastings, | | | | | |
| Dea. Judah Phelps, | | | | | |
| Dea. David Hastings, | | | | | |
| Daniel Bester, | | | | | |
| James Hawley, | 5 | 6 | 1 | 0 | 138 |
| Nathan Buckley, | | | | | |
| Seth Barber, | 6 | 0 | 0 | 2 | 41 |
| | 5 | 0 | 0 | 0 | 57 |

Churches.

Messengers.

Added
Dismiss.
Excl.
Died

| | | | | | |
|------------------------------|--|----|---|---|---|
| 1st Wallingford, | Ambrose Huff, Samuel Miller, | 3 | 0 | 0 | 0 |
| 2d Wallingford, | SETH HIGBY, Dea. Jesse Dickerman, | 15 | 4 | 0 | 0 |
| Canaan, | | 0 | 0 | 0 | 0 |
| Southington & Farmington, | NEHEMIAH DODGE, Dea. Ebenezer Hawley, Ezra Clark, | 2 | 1 | 0 | 1 |
| Litchfield, | Levi Morse, William Gran, | 3 | 0 | 1 | 0 |
| Stratfield, | STEPHEN ROYCE, David Benedict, | 2 | 2 | 0 | 1 |
| Roxbury, | John Beacher, Israel Miner, | 12 | 0 | 0 | 0 |
| Amenia Town, | ELIJAH WOOD,* | 0 | 0 | 0 | 0 |
| Simsbury, | Thomas Dyer, Jared Mills, | 1 | 0 | 0 | 0 |
| Wolcott and Bristol, | DANIEL WILDMAN, Edmund Todd, Amos Bocket, | 27 | 0 | 3 | 1 |
| Warren, | Annecias Dethick, Asahel Wedge, Timothy Parvely, | 4 | 2 | 1 | 0 |
| Celebrook, | RUFUS BARCOCK, Dea. Ebenezer Bidwell, Dea. Thomas Miner, Dea. Philip Howe, Aaron Simons, | 11 | 2 | 2 | 1 |
| 2d Sandersfield, | BENJAMIN BALDWIN, Elcana Richmond, Amos Spring, Jacob Hubbard, Ebenezer Walker, Moses Fargo, jun. | 17 | 1 | 1 | 3 |
| 2d Paulington, | Joseph Culer, Seth Higby, jun. | 3 | 0 | 2 | 0 |
| East-Hartford, | Dea. Palmer Ladd, Samuel Morley, JOHN SHERMAN, | 1 | 0 | 0 | 0 |
| Newtown, | Richard Bennet, Joseph Lewis, | 1 | 0 | 1 | 0 |

W
N
G
C
5
from
and
Vor
7
8
one
the cl
the re
9

| Churches. | Messengers. | Added | Dismiss. | Excl. | Died | No. |
|------------------|--|-------|----------|-------|------|-----|
| 1st Paulingston, | Joseph Eells, | 0 | 1 | 0 | 0 | 34 |
| Middletown, | Joseph Coe, ISAAC BELLOWS, | 0 | 0 | 0 | 0 | 25 |
| Winchester, | Dea. Joshua Smith, Noah North, Isaac Douglass, STEPHEN S. NELSON, | 12 | 0 | 0 | 0 | 35 |
| Hartford, | Dea. Ephraim Robbins, Luther Savage, Timothy Savage, STEPHEN SHEPARD, | 9 | 3 | 1 | 0 | 117 |
| Wilbraham, | Dea. Israel Bennet, Nathan Pease, | 1 | 0 | 0 | 0 | 60 |
| New-Hartford. | Dea. Zacheriah Watson, Martin Merrill, CHRISTOPHER MINER, | 0 | 0 | 0 | 0 | 14 |
| Granville, | Joaathan Sheldon, Jonathan Barlow, | 0 | 0 | 0 | 0 | 44 |

N. B. The two last Churches were received this session.

Messengers from Corresponding Associations and ministering Brethren present, were invited to take seats with us.

- 4. Voted that Elders Royce, Baldwin and Collier, be appointed as Committee to examine the circular and corresponding Letters.
 - 5. Adjourned till to-morrow morning at eight o'clock.
- Sermon in the evening by Elder Hofmer.

THURSDAY October 8.

Met according to adjournment.

Prayer introductory to business, by Elder Duckley.

- 6. Called for letters, minutes and messengers from the corresponding Associations. Received a letter by Elder Hofmer; a letter and minutes from the Shafsbury, by Elder Gray and Joseph Turrel; also a letter and minutes by Elder Dodge, from the Stonington. From the New-Work, a letter and minutes, by Elder Collier.
- 7. Elder Nelson's corresponding letter and Elder Wildman's circular letter were read and adopted.
- 8. Took into consideration the proposition from the Philadelphia Association respecting a general conference; and after some deliberation concluded that at present we have not sufficient light on the subject to see the utility of such a combination: therefore voted not to enter therein till we have further light thereon.
- 9. Appointed the following elders and brethren as messengers to our Associations:--Elder Seth Higby and Elder Stephen S. Nelson.

to the New-York; Elders Baldwin, Morse, and Deacon Robbins, to the Shaftsbury; Elders Hastings, Dodge, Deacon Robbins, and Brother Bester, to the Stonington; Elders Royce, Buckley, Dodge, and Brother Seth Barnum, to the Otsego association.

10. Appointed Elder Dodge to write our circular, and Deacon Robbins, our corresponding letter for the next year.

11. Voted that this association set next year at the Wells Presbytery meeting-house in Wallingford, with the 2d Baptist church in that place.

12. Appointed Elder Sherman to preach the introductory sermon, and in case of failure, Elder Morse.

13. Appointed Deacon Robbins to superintend the printing of the minutes.

14. Query from the church in Simsbury:—"Is it the duty of a dissenter to acknowledge the right of civil government, disstating in matters of religion, so far as to give a certificate to the clerk of a Presbyterian society what religion they are of?"

Answer—We are of opinion that it is oppression for one society to require certificates of another, but whether God requires us at this time to say as Shadrach, Meshech and Abednego did in another case; "Let it be known to thee O king, we will not," we leave for the present, for individuals to judge and determine for themselves, as they can answer it to God.

15. Voted that Elders Royce, Wildman, Dodge, Nelson, and Deacons Mills and Robbins, be a committee to prepare an address to the President of the United States, in behalf of this association.

As it respects the committee appointed last year to look into the faith and practice of Mr. David Austin, upon further enquiry and consideration we find that notwithstanding he proposed it, the association never received, nor had power (according to our regulations) to receive him as a member: upon which account we do not call for the verdict of the committee, but say we have nothing to do with any such matter. Furthermore, as the association does not consist of the same members every year, the matter was not fully understood last year when said committee was appointed.

16. Agreed to the following supplies.

| | | | | |
|--------------|-------------------|-----|------------|---------------|
| Paulingston, | Brother Baldwin, | 2d | Lord's-day | in March. |
| Litchfield, | Brothers Robbins, | 2d | do. | in May. |
| | Buckley, | 1st | do. | in May. |
| | Baldwin, | 1st | do. | in September. |
| N.Hartford, | Brothers Budge, | 1st | do. | in December. |
| | Bates, | 2d | do. | in Do. |
| | Shepherd, | 1st | do. | in January. |
| | Babcock, | 3d | do. | in May. |
| | Bellows, | 1st | do. | in June. |
| Roxbury, | Elder Royce, | 2d | do. | in June. |
| Simsbury, | Brother Dethick, | 2d | do. | in January. |
| | Elder Bellows, | 1st | do. | in May. |
| | Brothers Wildman, | 2d | do. | in June. |
| | Robbins | 1st | do. | in July. |
| | Elder Hastings, | 2d | do. | in July. |

CIRCULAR LETTER.

The Elders and Messengers of the Churches composing the Dundry Baptist Association, convened at Colebrook October 7th and 8th, 1801, to the Churches whom they represent, and greeting.

BELOVED BRETHREN,

REFERRING you to our Minutes, for information concerning the present state of our churches, and the particulars to which we attended, and it our duty, (and having by an indulgent providence enjoyed your agreeable annual interview) to address you, on the importance of a critical and thorough inspection of your present state, both as churches and individuals, agreeably to Paul's exhortation, 2d Corinthians, 13. 5. "Examine yourselves whether ye be in the faith." To be in faith, is to cordially agree with and practice the gospel, or word of God, in its doctrine, and institutions. The duty enjoined, intends a careful and impartial inquiry into the present frame of our hearts, our words and practice; and determining according to the light given us, whether they be according to godliness; it also implies the immediate rectifying of all our mistakes, by the unerring rule of the holy bible. In order to engage you to this work, we will represent to you in a few particulars the propriety and present necessity of the duty.

First,—It appears suitable that we should comply with this exhortation, because God has furnished us with all necessary assistance. St. Paul says, "All scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." John says, "We have an unction from the holy One, and know all things." The anointing of the Holy Spirit therefore, and direction of the word, are sufficient; so that if we have wrong hearts, sentiments or practice, they must be ours, and we must be guilty in so great a degree, of inattention to the rule given us.—Secondly, the propriety of self-examination further appears, from the dark and imperfect state in which we all are in this world, by which we are constantly exposed to error and temptation. Our highest attainments in the knowledge and grace of God in this life, are exceedingly small; by which means it often becomes difficult for us to distinguish between truth and error, and makes the duty of frequently examining ourselves the more necessary.

Thirdly, Frequently examining ourselves tends to the enlightening of our minds, and rightly disposing of our hearts, and directing us in our faith and practice; in this, we have an approving conscience, enjoy light and peace within, and become the happy instruments of leading others by example into the way of righteousness.

Fourthly, the absolute necessity of a general and critical attention to this duty, both in our private capacity as Christians, and in our relation to churches, appears, 1st, From its being strictly enjoined in the word of God. We must therefore become guilty before God if we live in the neglect of it. 2d, From the present broken and declining condition of the church at large, both in principle and practice.

But it highly concerns us, while many professing the religion of the gospel, are crying, Lo here is Christ, and lo he is there, to see to it, that we ourselves are right. 3d, The dark and mysterious providences of God which at present affect the nations of the earth and threaten sore judgments on an unbelieving world, and the total ruin of the kingdom of Antichrist, loudly call on us to look out for ourselves whether there be any thing among us, which may expose us to the desolating calamities which are predicted shortly to take place on them that dwell on the earth.

If in the days of the apostles the mystery of iniquity was already at work, we must conclude that there is much of the same spiritual wickedness in many, if not all the churches in our land at the present day, for the state of the church cannot be considered so pure now, as it was then. We are likewise told that the nations in general have held communion with the apostate church, by which means the same spirit has been communicated, and national churches have appeared bearing the resemblance of the mother of harlots, and considered in scripture as her daughters. These all being seated on the waters, or having the powers of the earth for their support, when revolutions in government take place, have their foundation shaken and their united cry is, *Religion is in danger!* and if the shaking of the heavens and earth by the mighty judgments of God, and convulsions of earthly powers tends to the final removal of any thing professed Christians hold sacred, so far they are possessed of something that belongs to Antichrist. His general overturn is punished by God to take place, that nothing but that which cannot be shaken may remain. This great work is already begun, and will under the conduct of divine providence, be carried on until Zion shall appear in her apostolic form, and be under the sole direction of him whose kingdom is righteousness and peace and joy in the Holy Ghost, on which account the language of divine truth addresses Christians in general, saying "Come out of her, my people, and be not partakers of her sins that ye receive not of her plagues."

Fourth—The promise of the speedy coming of the heavenly bridegroom to display his kingly authority and glory, and call his church forth from her present low and mournful condition into a state of long prosperity and peace, to reign with him in holy triumph over all her enemies a thousand years; likewise strongly enforces on all who are looking out for his appearing and kingdom, the importance of arising by examination, trimming their lamps by gospel preparation, and going forth by holy obedience to meet their Lord.—Lastly, our near and constant approaches to death and the invisible world, loudly call on us to see whether our title is good to the kingdom of glory. If therefore we would pass through and end the journey of life with Christian confidence, meet death in a prepared state, and be ready to stand before our final judge, the bible direction is, to give diligence to make our calling and election sure.—Let us then brethren suffer the word of exhortation to engage us to come forth to the light that our deeds may be made manifest that they are wrought in God. We shall then be prepared for the present and future dispensations of divine providence, remain unshaken while awful sorrowful judgments accomplish the dispensation.

of G
nelf
into

The Z
180
sala

B
TH
v
been re
our gre
so visib
before
When t
perfect
more da
lets affi
carry on
build to
jection
We can
not rece
establis
letter to
commun
Our
The roc
particu
classes o
sible chr
of which
to exclu
To ch
told
Lord
this char
as they r
knowing
But show
hardship
as they
gods be
the great
shall
withstand
For they
Hallelu
necessar
born
the song

...fessing the religion
...to be there, to
...ark and mysterious
...ions of the earth and
...nd the total ruin of
...k out Pre-...the whe-
...se us to...he desolat-
...place on them that

...quity was already at
...ame spiritual wick-
...at the present day,
...ure now, as it was
...eral have held com-
...the same spirit has
...peared bearing the
...in scripture as her
...having the powers
...trament take place,
...Religion is in dan-
...by the mighty judg-
...uds to the final re-
...to far they are pos-
...is general overturn
...at which cannot be
...begun, and will un-
...on until Zion shall
...le direction of him
...in the Holy Ghost,
...lresses Christians to
...be not partakers of

...the heavenly bride-
...nd call his church
...into a state of long
...triumph over all her
...ces on all who are
...portance of arising
...paration, and going
...ally, our near and
...loudly call on us
...lory. If therefore
...with Christian con-
...to stand before our
...o make our calling
...word of exhortation
...eds may be made
...then by prepared
...providence, remain-
...with the desolator

of God on the angry nations and apostate church, there in the blessed-
ness and glory of the kingdom of grace, and finally enjoy an entrance
into the holy city and dwell with God forever.

CORRESPONDING LETTER.

The Danbury Baptist Association met at Calebrook October 7 and 8, A. D. 1801, to the several Associations in our correspondence, sendeth Christian salutation.

BELOVED BROTHERS,

THE kind providence of our God has inclined us with another happy inter-
view. From a number of different churches and associations our ions have
been refreshed with the good news of large acquisitions to the visible kingdom of
our great Redeemer. In many instances the power and glory of God have been
so visibly displayed in building up his cause, as to make the stoutest hearts to melt
before him, and the tallest mountains of opposition to flow down at his presence.
When these glorious scenes have been displayed, opposition has generally changed its
persecuting form into flattering friendship: which indeed is less suspected, but far
more dangerous than open persecution. When the Lord makes bare his arm and
lets astonished mortals know that he will send by whom he will, and that he will
carry on his own work in spite of all opposition, the common language is, Let us
build together. Let it be neither mine nor thine, but divide it. And if any ob-
jection is made, the reply is, why will you be so bigotted? Let us join on charity.
We can receive you as Christians, and acknowledge your baptism; why will you
not receive us and acknowledge ours? As an answer to these questions, we have
established wavering minds in the real gospel rule, we propose as the subject of this
letter to describe the nature of a visible gospel church, and the propriety of close
communion.

Our English word church, was originally taken from the Greek word *ekklisia*.
The root of which is *ex* and *ekle*, to call out of, separate from, or set apart for a
particular purpose. This word *ekklisia*, or church, is applied to the four different
classes or separate bodies of Christians. The church triumphant, the spiritual invi-
sible church militant, the visible Jewish church, and the visible gospel church. Each
of which have their essentials to admission, essentials to communion, and essentials
to exclusion.

To enter the church triumphant, perfect holiness is requisite. Hence we are
told, "No unclean thing shall enter there," and "Without holiness no man shall see the
Lord." This shall I be satisfied when I awake in thy likeness." &c. The communion of
this church essentially depends on a perfect knowledge of the members. So long
as they retain their spots, holiness, and see as they are seen, and know as they are
known, so long they will retain their standing and continue their communion.
But should they become guilty of the least imperfection, their hearts would be
hardened and their minds blinded, and no longer see as they are seen and know
as they are known; of course, their communion must cease and like the fallen an-
gel be excluded from and be reserved in chains of darkness till the judgment of
the great day.

Such are the essentials to admission, communion and exclusion in the church tri-
umphant. Not so with the spiritual invisible church militant. Sanctification in
part only, and not perfect holiness, is essentially requisite for admission here.—
Hence it is that Christians, whether visible members of visible churches or not, are
necessarily members of the spiritual invisible church militant. All who are really
born again, are born into this church. After admission, nothing is perceived
the communion of it, but with an acquaintance with each other as to maner

...a world's satisfaction, and feel a christian union to each other. Then they will in the same language, drink into the same spirit, feel the same joys and sorrows, hopes and fears, and enjoy all that Christian union and fellowship which essentially constitutes true spiritual invisible communion. This communion will continue just so long as that union and fellowship is felt. And nothing can exclude from this church, but falling from grace, or losing regeneracy and becoming unborn again; which is impossible.

To enter the visible Jewish church, it was necessary to be born of Jewish parents, be bought with Jewish money, or proselyted to the Jewish faith and circumcised. Such might enjoy the rights and privileges of that church which constitutes their communion, so long as they obeyed its ceremonial laws. But whenever they violated those laws they were cut off from among the people and excluded from that church.

The essential prerequisites to entering the visible gospel church are still different from all the rest. To enter this church, a credible profession of faith is essential. "If thou believest with all thine heart, thou mayest." And when baptized and admitted, the members of this church may enjoy their visible communion while they obey its laws. When they violate these, their communion must be suspended and their discipline commenced. If proper discipline will not reclaim them; in due time their exclusion must take place.

Such are the different churches and such the essential differences between them. Can any now suppose there is no difference? Will men of sense, learning and piety, continue to say the Jewish and Christian church are essentially the same? If they will, to convince them of their error, let them bring forward the members of each church and see if they can commune together. Let a member of the Jewish church come to the door of a visible gospel church and call Abraham father as long as he pleases, and see if he will gain admission. Far otherwise; the reply will be: "bring forth fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father." But some are ready to say, Christ communes with us, and why will not you? To which we answer, we will in the same sense that Christ does. Again, it is often said, we shall all commune together in heaven, why can we not here on earth? Undoubtedly we can, in the same manner we shall there. But our design, brethren, is, not to represent that Christ has two different gospel churches here on earth, for all real saints belong to Christ's mystical body and are visible to him. Nor would we intimate that he owns any church any further than they really walk in the faith and fellowship of the gospel. But we have made use of the above distinctions mainly to shew the difference between visible and invisible communion and the different grounds on which each is to be received. We sincerely hope that these distinctions may be duly observed, that our conduct may be consistent with the spirit of the gospel, and we be found blameless at the coming of our Lord.

By order of the Association,

SETH HIGBY, MODERATOR.

JOHN SHERMAN, CLERK.

It is requested by the committee appointed to superintend the Distribution of Petitions, that all persons who are engaged in circulating them, and such as are permitted to do so, should get as many of the Friends of the State to sign them as they can, and to have not set their names before, and return them to Deacon John Bolles, Hartford, as early as the first of March A. D. 1802.

In testimony of the superintending Committee,

STEPHEN S. NELSON

[FROM J. BARCOCK'S PRESS.]