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Baptists. New Hampshire. New-Hampshire Association,
1794.

Minutes ... in Gilmantown ... June 11th & 12th, 1794.
Portsmouth, Peirce, 1794. 8 pp.

AAS copy.

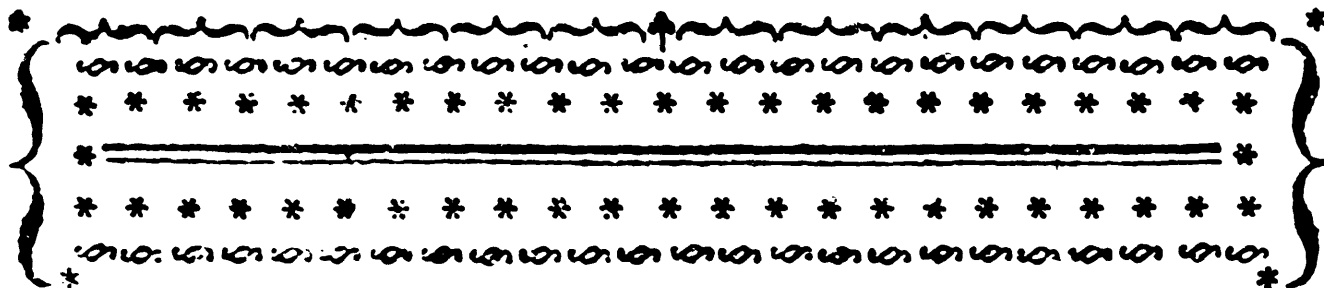
MINUTES
OF THE
NEW-HAMPSHIRE
ASSOCIATION,
HELD AT THE BAPTIST
MEETING-HOUSE,
IN
GILMANTOWN,

Wednesday & Thursday, June 11th &
12th, 1794.

PORTSMOUTH, NEW-HAMPSHIRE,
PRINTED AT THE ORACLE PRESS,
BY CHARLES PEIRCE,

M,DCC,XCIV.

1794



MINUTES

OF THE

NEWHAMPSHIRE ASSOCIATION.

Wednesday, June 11, 1794.

A Sermon by brother Nathaniel Lord, at 11 o'clock.

1. **A**T two o'clock, P. M. brother Samuel Shepard preached the introductory Sermon, from Genesis XXIV. chapter and 56th verse, *And he said unto them, hinder me not, seeing the Lord hath prospered my way: Send me away that I may go to my Master.*

2. After public worship, chose brother Shepherd, Moderator, and William Hooper, Clerk.

3. Read letters from the several churches; and took the following account of members, who have been added, dismissed, excluded, or who have died the year past, and the whole number in each church.

N. B. Ordained Ministers' names in *Italicks*.

Berwick

		Add.	Disin.	Ex.	Di. 1,	No.
Berwick and Madbury	{ <i>William Hooper,</i> Ephraim Fofs, William Fofs, Reuben Roberts.	13				88
Brintwood and its Branches	{ <i>Samuel Shepard,</i> Levi Morrill, Nathaniel Brown, John Prescott, Moses Clark, Broadstreet Gilman, Edward Tuck.	42	121	1	3	443
Sanford,	{ Naphtali Harmon, Moses Witham.					134
Gilmantown,	{ <i>Walter Powers,</i> Dudley Young, Hosea Hatch, Noah Weeks.	9				167
Northwood,	{ <i>Edmund Pilbury,</i> Benjamin Kelley, William Wallais.	1	2	1	2	106
Wells,	{ <i>Nathaniel Lord,</i> Joseph Eaton, Robert Ford, Elisha Hatch, William Perkins.	2	2	1		59
Coxhall,	{ <i>Simon Lock,</i> Levi Chadbourn, Samuel Burnham, Jacob Mills.	6				57
Shapleigh,	{ <i>Nehemiah Davis,</i> John Bodwill, Abraham Pugsley.	6				50
Waterborough,	{ Henry Smith, Samuel Dame.	2				25
Cornish,	{ Joseph M. Thompson, Aaron Hart.			1		47
Fryburgh,	{ <i>Zebediah Richardson,</i> Morris Witham.					125
Salisbury,	{ <i>Elias Smith,</i> Michael Sergeant.					125
Total		81	126	3	8	1126

The last church, was received into our fellowship this present year.

Read, letter and minutes from Bowdoinham association, by their messenger, elder William Stinson.

Read, letter and minutes from Woodstock association.

Received no messenger, letter, nor minutes, from Warren association.

Elder Nicholas Folsom, and elder Jacob Jewel, from Meredith association, took a seat with us by vote, concluded by prayer, and adjourned till to morrow morning 8 o'clock.

Met according to adjournment.

A Sermon by brother *Elias Smith*, at 11 o'clock.

Read, and accepted the letter, to sister associations prepared by brother William Hooper.

Read, and received the circular letter, prepared by brother Walter Powers.

THE Church in Northwood wish to know the opinion of this association respecting those who are by some called ruling elders in our Churches; and confess themselves at a loss, whether there were any other officers in the apostles days more than those who were ordained to preach the Gospel, and deacons to serve Tables.—

ANSWER.—It is the opinion of this association that ruling-eldership in distinction from teaching-eldership, is a scriptural example.—In proof of which opinion we refer you to Timothy v. 17, “Let the elders that rule well, be counted worthy of double honour, especially they who labour in word and doctrine.” Here appears to be a distinction between those who both rule and teach, and those who rule only :—And that there is a difference between

this office, and that of deacons; the duty and character of whom are particularly pointed out in ACTS VI. 1, 2, 3, 4, and 1. TIMOTHY III. 8, &c. of whom however, nothing is said about ruling.

A QUESTION by the Church of Cornish was proposed, viz. Whether there be any, and what is the difference between *foreordination*, and *foreknowledge*.

ANSWER. If there is any difference, It is the opinion of this association that it consists in this, viz. That the scriptural idea of foreordination implies a divine appointment, or decree, which necessarily involves the purpose of divine agency in bringing about such appointment.—And that foreknowledge implies a full and perfect understanding of events hereafter to take place, so that there can be no mistake in such knowledge; and, therefore such events take place without fail; otherwise there would be a mistake in him that is said to foreknow; and of consequence it would cease to be foreknowledge: But yet, however it is not supposed that foreknowledge always implies purpose of agency to bring about said events; but a full and perfect knowledge of such beings as are the supposed agents; so that foreordination and foreknowledge both precede certain events (probably) with this difference however, that foreordination supposes determination to bring about the supposed event by the immediate agency of him that foreordains:—Foreknowledge does not always imply self-agency in bringing about the event; but a foreknowledge of the agent and event.

Chose, brother Edmund Pillsbury, and brother John Peak, our messengers to Warren association.

Chose, brother William Hooper, brother Simon Lock, and brother Peter Mores, our messengers to Bowdoinham association.

Chose,

Chose, brother John Peak, and brother Elias Smith, our messengers to Woodstock association.

Chose, brother Joshua Quimby, brother John Crocker, and brother Moses Clark, our messengers to Meredith association.

A sermon by brother John Peak, at 3 o'clock.

Voted, to hold our next association, at Salisbury in New-Hampshire, second Wednesday in June 1795.

THE CIRCULAR LETTER.

DEARLY BELOVED,

THE religion of JESUS CHRIST was designed to make our lives holy and happy ; it is a divine principle : a union of the soul with GOD : A real participation of the divine nature ; the very image of GOD drawn upon the soul ; and GOD is love ; love has a powerful influence upon all the faculties and inclinations of the soul ; hence we may see how easily lovers or friends do slide into the imitation of the persons whom they affect ; and how, before they are aware, they begin to resemble them not only in the more considerable instances of their deportment, but also in their voice, gesture and that which we call their mein and air ; so all that have this divine life, do sweetly slide into the imitation of the Blessed JESUS, who loved us and died for us while we were enemies to him. Love is a principle of obedience, and indeed if our souls are elevated to contemplate and adore his perfections by a necessary and inevitable consequence, we shall love him, and in loving him, we shall always desire to please him ; and delight in so doing, and besides this, our natures will be transformed into a likeness to him, by a participation of his divine nature, that we shall by a vital complacency delight in all those things he commands.—It is a great and good thing to have a true idea of christianity, and not to consider it as a system of opinions, or as a mean only to pardon sinners

sinners to secure them from hell, and entitle them to eternal rewards :—But as a most powerful mean for elevating and raising our souls above our bodies, and this lower world to a constant obedience and conformity to God. Love is a sweet passion ; it is the fulfilling of the law ; there is nothing in it arbitrary : yet may be said to be irresistible, for it sweetly governs all the moral powers : So we love God with all our heart, soul, mind, might and strength, and our neighbour as ourselves. Not because they love us ; for a divine principle leads us to love our enemies. We do not love our children, because they love us ; we love them because it is our nature so to do : God doth not love us because we love him ; but he loves us because it is his holy nature so to do, according to his sovereign will and pleasure. Therefore, we conceive all duties enjoined by the gospel, are performed out of pure love and obedience, by him who is made a subject of this grace. Dear Brethren, keep yourselves in the love of God ; put on charity, which is the bond of perfectness.

Our present meeting has been attended with some tokens of the divine presence ; we have received agreeable tidings from many of the churches who appear to stand fast in the faith and fellowship of the gospel.

SAMUEL SHEPARD *Moderator.*

WILLIAM HOOPER, *Clerk.*