

S7929

Baptists. New Hampshire. New Hampshire Association,  
1805.

Minutes ... in Epping ... June ... 1805.

Dever, N.H., Bragg, 1805. 11 pp.

MWA copy.

# MINUTES

OF THE

NEW-HAMPSHIRE ASSOCIATION,

HELD IN THE

BAPTIST MEETING-HOUSE,

IN

EPPING,

*WEDNESDAY AND THURSDAY,*

JUNE 12 AND 13,

1805.

---

DOVER, N. H.

Printed by SAMUEL BRAGG, jun.

1805.

M I N U T E S  
OF THE  
NEW-HAMPSHIRE ASSOCIATION.

**J**UNE 12, at ten o'clock, a sermon by Elder JOHN PEAK—  
Ephesians 2, 7.

At 2 o'clock the introductory sermon, by Elder OTIS ROBINSON—2 Timothy, 1 Chapter 9 verse—"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Chose WILLIAM BATCHELDER, Moderator.

Chose WILLIAM HOOPER, Clerk.

Read letters from the several churches, from which the following account of members added, dismissed, excluded or died the year past in each church, with the whole number, and the names of ministers and messengers present.

Ordained ministers' names in Italicks.

	Added.	Dismissed.	Excluded.	Died.	Number.
Madbury,	0	0	0	0	64
1st in Berwick,	65	0	0	1	187
Brentwood and branches,	25	7	4	6	519

		Added.	Dis.	Excl'd.	Died.	No.
Brentwood and branches,	David Currier, Jabez True, Broadstreet Gilman, Joshua Lane, Moses Davis, Zebulon Dow, Dudly Gorden, Samuel Allen, Benjamin Watson, Josiah Tuxbury, <i>Eliphalet Merrill</i> , Simeon Knowles, Increase Batchelder, David Hanes, James Prescott.					
Sanford,	<i>Otis Robinson</i> , John Libbey, Ebenezer Linscot, Moses Chick.	1	2	7	1	116
Gilmanton,	<i>Walter Powers</i> , Andrew Gilman, George Graham, Jacob Blaisdel.	0	0	0	0	83
Wells,	<i>Joseph Eaton</i> , Jacob Perkins, Thomas Bragdon, Nathaniel Hubbard.	9	0	1	1	89
2d in Berwick,	<i>Nathaniel Lord</i> , Robert Foard, Thomas D. Furnald, William Perkins.	3	0	0	0	67
Lyman,	<i>Simon Lock</i> .	5	0	0	0	51
Shapleigh,	John Bodwell.	1	0	1	0	85
Waterboro',	<i>Henry Smith</i> , Samuel Dame, Benjamin Peirce, Daniel Smith, Dominicus Ricker.	0	16	1	0	79

		Adm.	Dis.	Transf.	Expul.	No.
Cornish,	{ Timothy Remick, Joseph Smith, Joseph M. Thompson.	22	0	5	2	76
Fryburg,	{ Zebediab Richardson.	0	0	0	0	83
Newtown,	{ Samuel Ambrose, Timothy Eastman, Daniel Tuxbury.	2	0	0	0	63
Limerick,	{ Ebenezer P. Kinsman, Penuel Clark, Stephen Piper.	0	2	1	2	50
Parsonsfield and Newfield,	{ Levi Chadbourne, Wentworth Lord, Joseph Towle, John Doe, Arthur Dutch, Simon Moors.	6	3	1	1	112
Buxton,	{ Abner Flanders.	11	0	0	0	89
Lebanon and Berwick,	{ Zebedee Delano, Nathaniel Gubtail, Benjamin Libbey, Edmund Stackpole, Daniel Keay.	0	0	0	1	56
Newmarket,	{ Josiah Folsom, Thomas Cheswell.	0	0	0	1	38
Exeter,	{ John P. Taylor, Samuel Hatch, Kinley Liford,	3	0	1	1	36
Limington, Deerfield,	{ Stephen Weyher. No account from.	1	0	0	0	31
ad in Wells,	{ Joshua Roberts, Timothy Keazer, David Rois.	11	0	0	0	40
Arundel,	{ Andrew Sherburne,	14	0	0	0	44
Newbury and Newburyport, Goffstown,	{ Joshua Chase, Stephen Bayley. David Bufel.					

The two last mentioned churches were added to the association this year.

Total 35 22 16 17

Received a letter from the church in Newbury and Newburyport, requesting to be received into this association ; after reading their articles of faith, voted to receive them ; and gave them the right hand of fellowship.

Received letter and minutes from Warren Association by their messengers, Elders SHUBAEL LOVELL and EBENEZER NELSON.

Received letter and minutes from Bowdoinham Association, by Elder PETER MOORS.

Received letter and minutes from Meredith Association.

Received letter and minutes from Woodstock Association, by their messenger, ELIJAH WILLARD.

Adjourned until to-morrow morning, eight o'clock.

JUNE 13.—Met according to adjournment.

Prayer by Elder NELSON.

Read and accepted the Circular Letter prepared by Elder WILLIAM HOOPER.

Received a letter from Goffstown church, requesting to join this Association ; after reading their articles of faith, voted to receive them ; and gave them the right hand of fellowship.

Chose Elders WALTER POWERS, LEVI CHAMBOURNE, and JOSHUA CHASE messengers to the Warren Association.

Elders HOOPER, BATCHELDER, ROBINSON, and REMICK to Bowdoinham Association.

To the Meredith and Woodstock Association, Elders LOCK, KINSMAN, ROBERTS, and HENRY SMITH.

Voted to hold our next Association in Lebanon, at Elder DELANO's meeting house, second Wednesday of June, 1806.

A sermon at 11 o'clock, by Elder EBENEZER NELSON, from Exodus 3d chapter, 3d verse.

Supplies for Newbury—Elder DELANO last in October—Elder ROBINSON, first in January.

---

 CIRCULAR LETTER.
 

---

*Dearly beloved Brethren,*

**H**AVING obtained mercy of God, we have opportunity to meet according to our appointment.— We shall address you in those words of the apostle Paul to the Galatians—“ *And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*” The apostle speaks of a death and a new life in those words, of being dead to the ceremonial law, and to all his own works, and to live a new life in conformity to the gospel. He speaks of the faith of the son of God, as the ground of his hope, and rule of his life. The faith of the son of God embraces and brings into view the undertaking, sufferings and death of our Divine Redeemer, in making full, complete and faithful satisfaction to the law and justice of God; in a particular manner for his church, which is the foundation of their justification before God, and the spring of all their hope and joy....“ *Not by works of righteousness, which we have done, but according to his mercy he saved us. Therefore it is of faith that it might be by grace to the end the promise might be sure to all the seed,*” or elect of God. It is necessary, in order to have a clear understanding of the gospel, to distinguish between the faith of the son of God and the exercise of faith in the believer, which is not the foundation of his justification before God, but the evidence of his justification to himself and others; because faith, when applied to the son of God, cannot mean his believing, because a being of

perfect knowledge, standeth in no need of faith ; but it must mean his being a faithful and merciful high priest, in things pertaining to God, in making reconciliation for the sins of the people. Therefore faith and repentance, which many hold as conditions of salvation, are a free gift, which God has promised to bestow upon his people. “ *Him hath God exalted with his right hand to be a prince and a saviour, for to give repentance to Israel, and forgiveness of sins.*” The doctrine of God’s everlasting and electing love to his people is so clearly revealed in the Bible, that it cannot be denied : But many undertake to explain it in this way, viz. that it means the prophets and apostles who were foreknown and predestinated, before the world began, to be prophets and apostles, and called to that office ; but all others are left to the freedom of their own will, with the operation of the spirit that is common to all men, to chuse or refuse salvation. And there is no special gift of grace bestowed on one person any more than there is upon another ; but it is a greater act of grace to be called to be saints, than to be prophets or apostles. The word of God saith that, he who sanctifieth, and they who are sanctified, are all of one ; for which cause he is not ashamed to call them brethren. Although men may wish to please, and be unfriendly to the doctrine of sovereign grace, yet, such is the opposition of our depraved hearts, that we should chuse darkness rather than light. But it is by grace that saints experience salvation through faith, and that not of themselves, it is the gift of God ; for who maketh thee to differ from another, and what hast thou that thou hast not received.



These great and fundamental truths of our holy religion, we ought to contend earnestly for, in the spirit of meekness, and not give them up. The faithfulness of the son of God, is not only the foundation of our faith and hope as saints, but as it embraceth the whole gospel revelation ; so the lives we live in the flesh, are to be regulated by it. We find that the apostle Paul, after his remarkable conversion to the faith of the gospel, inquiring what his Lord would have him do, he was directed to arise and go into the city, and it shall be told thee what thou must do. Ananias is directed, by the spirit of God, to be his teacher ; he gives him the history of his vision, the Lord that appeared to him in the way had sent him unto him to open his eyes....he arose, and was baptised. And soon after goes on preaching the faith he once attempted to destroy, and living a life agreeable to the gospel, now he considers himself dead to the ceremonial law by the body of Christ, that he might be married to another, even to him who is raised from the dead, and bring forth fruit unto God. And it becomes us who are believers in Christ, and have felt a saviour's love shed abroad in our hearts, and are thereby made sensible that he has loved us and given himself for us, to have our hearts established with grace, and our lives conformed to his revealed will, and to reckon that the sufferings of the present time, are not worthy to be compared with the glory which shall be revealed in the saints. Notwithstanding great opposition is made to the truth, yet, blessed be God, truth is gaining ground in the world ; the foundation is securely laid ; the standard is erected ; the spirit of God carrying into effect the purposes of God ; and

the opposers of truth may as well disturb the heavenly bodies in their revolutions, and throw them into confusion and disorder, as by their art and zeal to hinder the truth of God from going into effect.

Be ye, therefore, brethren, steadfast and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. The Lord has not forsaken Zion, but has engraven her upon the palms of his hands, and her walls are continually before him.

This has been made abundantly evident in our Association, when we consider our small beginning, and compare it with our present number, and the harmony and union in the great fundamental doctrine of the glorious gospel. And although some have gone out from us, it is to make it manifest that they were not all of us, for if they had been of us, they, no doubt, would have continued with us.... And if the son of God has loved us, and given himself for us, we ought also to love one another, and keep the unity of the spirit in the bonds of peace.

---

## CORRESPONDING LETTER.

---

The New-Hampshire Baptist Association, met in Epping, New-Hampshire, June 12 and 13, 1805, to the Elders and Brethren of sister Associations, sendeth christian salutation :

*Dear Brethren,*

THE utility of christian associations and correspondence, has been plainly evinced from the happy effects which it has produced. Can we recognize the instance when our hearts were not gladdened when

meeting in associated bodies? Has it not been happying to our souls when we have met the messengers of our sister churches and associations? And indulged with a retrospective view of the state of so many churches, does not the heaven-born soul, with gratitude and joy, adore and praise that being who hath so liberally dispensed his favours to this our happy land?.....When, through the displays of the rich, free and powerful grace of God, we see dying sinners brought to repentance, and to acknowledge Jesus, Lord of all....when we see them walking in the footsteps of the flock of Christ....when we see new branches of the church arising, and notice the unanimity which subsists among them....are we not constrained to say, "this is the Lord's doings" ?....

Although we do experience such joy and consolation in the fellowship of the saints....yet, we have to lament that, many who profess to bear the christian name appear to seek to sow the seed of discord among brethren. Let it therefore be our care and concern, dear brethren, to avoid the dangerous practice, and maintain a conscience void of offence both toward God and man.

Through the grace of God we have been indulged with an agreeable interview. The churches in general appear to be in harmony; to many of them there have been considerable additions the year past.

Our correspondence with sister Associations has, hitherto, been profitable. We solicit a continuance thereof. Finally, brethren, pray for us. Farewell.

WILLIAM BATCHELDER, *Moderator.*  
WILLIAM HOOPER, *Clerk.*