

5122

Baptists. Massachusetts. Leyden Association, 1801.
Minutes ... on the 15th of October, 1801.
Brattleboro, Smead, [1801]. 12 pp.
MWA copy.

MINUTES

OF THE

LEYDEN ASSOCIATION,

HOLDEN AT

LEVERETT

ON THE ^{signed} 15TH OF OCTOBER, 1801.

Together with their

CIRCULAR AND CORRESPONDING LETTERS.

BRATTLEBORO', PRINTED BY B. SNEYD

[1801]

MINUTES, &c.

WEDNESDAY, October 14, 1851.

1. **A**T 1 o'clock, P. M. opened the Association by a Discourse from I. Timothy, v, 18—*For the scripture saith. thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward.*—By Elder SIMON SNOW.

2. Chose a Moderator and Clerk, and attended solemn Prayer.

3. The Letters from the Churches were read, and the following list of Messengers taken.

N. B. Ordained Ministers' names are printed in *Italics*. Churches marked thus (*) have no settled Ministers.

Churches.	Ministers & Messengers.	Added.	Dismissed.	Excluded.	Died.	Number.
Leyden,	<i>Aja Hebbard,</i> Benjamin Baker, Jesse Cressel, John Hunt.	3	1	1		19
*Hinsdale, Leverett and Montague,	James Sreeter, jun. <i>Elijah Montague,</i> J. Thos. Tracy, Ezra Gunn, James Curtis, Johah Prescott, John Tuttle, Abner Wright, jun.	2				45
St. G. Field.	<i>Jeremiah Parker,</i> Matthew Bennett, Samuel Williams.	2	1		1	110
St. C. Main, Richmond,	<i>Edmund Littlefield.</i> Ephraim Hix, J. H. Hix.	3	2	1		131
			3		1	93

*Somerset,

<i>Churches.</i>	<i>Ministers & Messengers.</i>	<i>Add.</i>	<i>Dis.</i>	<i>Excl.</i>	<i>Did.</i>	<i>Num.</i>
*Somerset,	James Parmele, Eli Walte.	14			1	36
*Dummerston,	Samuel Wakefield.	49			2	185
*Putney,	Josa. Huntley, Abiel Fisher.	15	3		2	92
Halifax,	Abner Bemis, David Allen, Benjamin Wilcox.	5			1	75
*N. East of Marlboro,	Nathan & Simon.	21	2		1	49
*4th Guilford,	Edward Barney, Joseph Olden.	3				39
1st. Colrain,	Rufus Freeman, John Cail, David Smith, Thomas Purrington, Calvin Smith.		3	2		97
Warwick,	Levi Hodge, Jacob Eddy, Peter Ripley.	17				42
*Charleston,	Zenas Atwood, William Hartwell.	27		6	1	72
*Royalston and Winchendon,	Asa Nash, Jonathan Buzzworth.		1			30
*Wendell,	Foxwell Thomas, David Boynton, Paul Ellis.	3				50
*Guilford United Church,	Simon Snow, Darius Banock, Jacob Seddard, John B. Carpenter.	6	2		1	65
*Hardwick, now Dana,	Jacob Whipple, John Sellon, Moses Bliss, Robert Emmons.	10	21			45
*Royalston,	Simon Jacobs, Asa Clark.	5	10	1	2	103
*Brookline,	Lamoch Blanding, Emery Osgood.	26	9	1		62
*Fitzwilliam, (joined this session)	Eleazer Mason, John Goding, William Mills.		5			69
		241	61	12	20	1504

CORRESPONDING

CORRESPONDING ASSOCIATIONS.

<i>Associations.</i>	<i>Time and Place of next Meeting.</i>
Shafsbury,	Pittsboro, 1st Wednesday July, 10 a. m.
Woodstock,	Graton, last do. September, 2 p. m.
Vermont,	Brandon, 1st do. October, 10 a. m.
Warren,	Wrentham, Tuesday after 1st do. Sept. 2 p. m.

4. The Circular Letter, by brother Darius Bullock, and the Corresponding Letter, by brother Thomas Farrington, read and accepted.

Adjourned till tomorrow morning, 8 o'clock.

THURSDAY, ~~October 10~~¹⁵ 1851.

Met according to adjournment.

5. Received Messengers and Letters from sister Associations. The Messengers and other visiting brethren on request took seats with us.

6. Messengers to sister Associations, are—to that of Shafsbury, Elders Hebbard and Bemis—to that of Woodstock, Brothers Jonathan Huntley and John S. Carpenter—to that of Vermont, Elder Levi Hodge and Matthew Bennet—and to that of Warren, Elder Jere. Packer and Dea. Joshua Thayer.

7. The Circular Letter for next year to be prepared by Elder Montague, and Corresponding Letter, by Elder Hebbard.

8. Darius Bullock to superintend printing the Minutes, and forward them to the Churches.

9. The next meeting of the Association to be holden at Leyden, on the 2d Wednesday in October next, at 1 p. m. Elder Montague to preach the introductory Sermon, or, in case of failure, Elder Bemis.

SUPPLIES.

<i>Churches.</i>	<i>Names.</i>	<i>Sabbath.</i>	<i>Month.</i>
Brookline,	Elder Bemis,	2	in January.
	Elder Littlefield,	2	May.
	Brother Bennet,	3	November.
	Elder Packer,	1	November.
Roxton and Winchendon,	Elder Hodge,	3	November.
	Deacon Whipple,	2	January.
Fitzwilliam,	Elder Hodge,	4	December.
	Elder Littlefield,	1	February.
	Elder Freeman,	2	June.
Royalton,	Deacon Whipple,	2	December.
	Elder Freeman,	2	January.
	Elder Snow,	2	June & 2 Sept.
Mariboro' and New Fane,	Elder Snow,	2	January.
	Elder Packer,	1	February.
4th Guilford,	Elder Packer,	1	August.

The business of the Association closed with solemnities, and a Discourse delivered by Elder Elisha Andrews, pertinent to the occasion—May the Lord add his blessing.

C I R C U L A R L E T T E R.

TO THE CHURCHES OF THE LEYDEN ASSOCIATION.

Dear Brethren,

BEING kept by the tender mercy of God, we have, agreeably to your appointment, assembled for the common conference and business of an Association : And, while we enjoy the happiness of one more interview, in contemplating, conversing, and hearing of the goodness of God, permit us to remind you of the real value of the religion of Jesus, of whom it is said—Lo I come in the volume of the book that is written of me ; I delight to do thy will, O my God ; yea, the law is in my heart. When by disobedience we had become transgressors of God's laws, to find and prepare a sacrifice and a heart to offer it to divine acceptance sufficient to make ample satisfaction, by far exceeds all human knowledge, wisdom and invention : ^{and} Speaking with reverence has called forth the attention of our God, and has made its appearance in Jesus ; by him the divine law is magnified and made completely honorable ; by him salvation is offered to the chief of sinners, with the heavenly mandate—Repent, believe and obey the gospel. This religion, dear brethren, is completely calculated to lead us, to a dependence on him, to delight daily in obedience to his laws, to esteem the bible as the most precious rule of our
faith

faith and practice before him, to the right discharge of every duty we have to perform in the world, to conduct ourselves at all times before our fellow men perfectly consistent with our christian profession, to keep our hearts guarded against sin and the in-dwelling corruptions which are too apt to prevail, to keep our tongues as with a bridle against vain, false, deceitful or idle talking, and to consider all our actions as being under the particular inspection of our heavenly Redeemer, whom we are under the strongest obligations ever to love, and to be very careful never to offend : It is a peculiar guard to the mind against falling into temptation, a permanent support in the most severe trials, and will lead us with reverence before God cheerfully to do our duty in the church—When, it will not be our enquiry, what will please our fancy, or feed our vain imagination—or who shall be greatest among us ; but will lead our minds, with humiliation, soberness, truth and candor, to search the scriptures, and earnestly strive to let the same mind be in us which was also in Christ Jesus, that we may discharge with prudence and brotherly love the various duties allotted us in the order and discipline of God's house, to use all gospel directions and means to reclaim offending and offended brethren, to act with circumspection and rectitude in withdrawing the hand of fellowship from such as walk disorderly, to encourage the different gifts in their proper lots, to be careful to employ such to take the lead in the church as have gospel qualifications, and cheerfully to assist them in the faithful discharge of their important duties.

Thus, dear brethren, we have mentioned some of the benefits arising from the Christian religion ; but, having a field too
 large

large for the narrow compass of a short letter, we can only recommend to your minds the study and practice of virtue, knowledge, temperance, patience, brotherly kindness and charity ; which will lead to peace of conscience and joy in the holy Spirit. If these things abound in us we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. It has promise of life, that now is, and of that which is to come. Let us then, not from selfish motives or slavish fears, but with hearts of sincerity and unfeigned love and affection, be earnestly engaged in so blessed a cause—looking unto Jesus, who is the author and finisher of our faith.

It is with real sensibility that we have to notice the hand of Providence, the year past, in removing, by death, Elders Whitman, Jacobs, and Isaac Kenney, who have spent much of their time, strength and talents, in publishing the gospel, in labor and watchful care in the church of God. Their seats in their families, in the church, and in Associations, are left empty ; their prayers, their doctrines, exhortations and councils are no more to be heard ; their bodies entombed till the great ~~and~~ last day : But, we humbly trust and believe, that, after a life spent in fatigues, trials and temptations, in a world subject to many disappointments, intermingled with some tokens of God's love, grace, and precious promises, which are neither few nor small, their souls have gone to behold the glories of that heavenly kingdom which they have so often attempted to describe.

We have had the good news from many of our sister churches and corresponding associations, that the Lord is dealing in much mercy, in comforting and establishing his church,

church, and in converting precious and immortal souls from Satan's flaring chains, from sin's iron fetters and deadly snares, and giving them liberty in the kingdom of his dear Son.

C O R R E S P O N D I N G L E T T E R.

The LEYDEN ASSOCIATION, to the CORRESPONDING ASSOCIATIONS, sendeth Christian Salutation.

Beloved Brethren,

AS the indulgent Parent of the universe has made us the care of his kind and unerring providence, preserved our lives, brought us together at this our annual meeting, and given us the opportunity of addressing you in a collective capacity; we rejoice in his goodness, and ascribe glory to God, while he grants us the agreeable privilege of christian correspondence; let us therefore endeavor to improve it for his glory and our good. Since we are not our own, but bought with a price, we believe that we are indispensably bound to glorify God in our body and in our spirit, which are God's: Wherefore, it is highly necessary that we understand how we can best advance his declarative glory. Could we be so happy, as to open the rock, prick the silver vein, climb the heavenly branches, smelt the
the

the fragrant flowers, and taste the delicious fruit, of the exalted subject of glorifying God; we should find, by sweet experience, the best method, to bring it to pass, is, to live the religion we profess, duly observing the laws, ordinances and institutions of Christ's house, rendering obedience thereto. Wherefore, let our speech be alway with grace, seasoned with salt, that we may know how to answer every man, as we ought, in all our conversation and correspondence, urging practical godliness. Should we send out a lamp of profession above the brightness of the sun, and not be careful to have our deportment coincide therewith, our profession, though good, would soon be shrouded, in consequence of our declaring by practice our disbelief in what we profess: Oh that this might not be our unhappy lot! Dear Fathers and Brethren, let us take the high praises of God in our mouths, and the two edged sword of divine truth in our hands, and mount our watch tower, fight manfully for our King, view the necessity of girding up the loins of our minds, of watching and being sober, and behold the need of our standing fast in the liberty wherewith Christ hath made us free, in this day of treading down—when the powers of darkness are rallying their thousands, marshalling their millions, and sending forth legions of infidels, with the poisonous principles of unbelief, which gender ungodliness, founded on the huge heaps of saints' imperfections; standing on the high tower of difference between the profession and practice of the professed people of God; whetting their sword, bending their bow, and shooting forth their arrows, even bitter words. Hence, it is as demonstrable, as the golden beams of the natural sun, that the best way to advance God's declarative glory, is to maintain

a close walk with him, and the most we can do toward bushing to silence the enemies of the cross of Christ ; therefore, with a holy resolution, Joshua like, let us say, through Christ's strengthening us, as for us and our houses we will serve the Lord. We mean not by this to admonish our fathers ; but to shew our zeal for Zion's King. Truly, Christ's cause is glorious, and glorious it is for its advocates to walk worthy of the Lord, unto all pleasing, increasing in the knowledge of God ; yea, more beautiful than Tirza, more costly than Jerusalem, or even fountains of silver in sockets of gold. We believe, if the soul-ravishing love of Christ possessed the hearts of his professed followers, and thereby stimulated us all to render unfeigned obedience to his divine commands—that Zion would truly shine bright as the morning, fair as the moon, clear as the sun, and terrible as an army with banners to all opposition ; and antichrist's kingdom would surely tremble. May God enable us all to march boldly on in the strait and narrow path of his commands, looking ultimately at his glory, till we arrive at the holy hill of Zion, and join in one associated body, to sound forth redeeming love in acclamations of praise to Him who sitteth upon the throne and to the Lamb forever and ever.

Our present meeting is attended with some tokens of the Divine presence. We have received joyful tidings from some of our Churches, of the outpouring of the divine Spirit.—Surely the Lord is on his way.

Dear Brethren, we rejoice to hear of your establishment, and joy of faith ; and wish to continue our correspondence with you, as a token of our unfeigned fellowship.

In beha'f of the Association, ASA HEBBARD, *Mod.*
Attest—DARIUS BULLOCK, *Clerk.*