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Baptists . Vermont . Leyden Association, 1802.

Minutes . . . at Leyden . . . October, 1802.

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MWA copy.

# MINUTES

OF THE

*Leyden Association,*

HOLDEN AT

L. E Y D E N,

ON THE 13<sup>th</sup> AND 14<sup>th</sup> OCTOBER,

1802.

TOGETHER WITH THEIR

CIRCULARS AND CORRESPONDING  
LETTERS.

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PRINTED BY J. DENIO, AT GREENFIELD,

Massachusetts — 1802.

# MINUTES, &c.

WEDNESDAY, October 13, 1802.

1. **A**T 1 o'clock, P. M. opened the Association by a Discourse from ISAIAH IX. 6. *And his name shall be called wonderful*—By Elder ELIJAH MONTAGUE.

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. From Churches marked thus (†) we had no accounts.

Churches.	Messengers.	Added.	Dismissed.	Excluded.	Did.	Number.	Money paid.	Cents.
Leyden,	{ <i>Asa Hebbard,</i> <i>Uriah Wilber,</i> <i>Benjamin Kilton,</i> <i>Oliver Babcock.</i>	4				23	50	
* Hinsdale,	{ <i>Elijah Kinsley.</i>	1		3		43	50	
Leverett & Montague,	{ <i>Elijah Montague,</i> <i>Samuel Lepere,</i> <i>Daniel Whitman.</i>	3				122	00	
St. Guilford,	{ <i>Jeremiah Packer,</i> <i>Matthew Bennet,</i> <i>Levi Goodenough,</i> <i>Aaron Wilder,</i> <i>Simeon Barns,</i> <i>Jabez Franklin.</i>	8	2			37	50	

<u>Churches.</u>	<u>Messengers.</u>	<u>Add.</u>	<u>Dis.</u>	<u>Excl.</u>	<u>Diad.</u>	<u>Number.</u>	<u>Mon. paid.</u>
2d. Colrain,	{ <i>Edmond Littlefield,</i> <i>David Lamb,</i> <i>Jonas Brown.</i>	2	1	1		30	50
*Richmond,	{ <i>Josiah Hix,</i> <i>Oliver Hix.</i>					40	50
*Somerset, Dummerston.	{ <i>James Parmele.</i> <i>Jonathan Huntley,</i> <i>Samuel Wakefield,</i> — <i>Fisher,</i> — <i>Hudson.</i>	1	3			34	25
*Putney,	{ <i>Lewis Allen,</i> <i>David Gates.</i>	34	6		2	211	55
Halifax,	{ <i>Abner Bemis,</i> <i>David Allen,</i> <i>Samuel Wood,</i> <i>Isaiah Smith.</i>	9	12		1	76	67
*N. Fane & Marlboro,	{ <i>Joshua Morse,</i> <i>Thomas Baker.</i>	19				94	50
*4th. Guilford,	{ <i>Edward Barney,</i> <i>Benj. Euckland,</i> <i>Noah Shepherdson.</i>	19		2		66	50
1st. Colrain, Warwick,	{ <i>(†)</i> <i>Levi Hodge,</i> <i>Jacob Estey,</i> <i>Chritt. Bullock,</i> <i>James Kilton.</i>	2	3			38	37
*Charlemont,	{ <i>Zenas Attwood,</i> <i>Jonathan Hawks,</i> <i>Jesse King.</i>	4				46	44
*Royalston & Winchendon,	{ <i>Afa Nurse,</i> <i>Afa Bowker,</i>	6		2		26	50
*Wendell,	{ <i>Samuel Osgood,</i> <i>Aaron Fisher,</i> <i>Elihu Osgood.</i>	5		1		24	50
*Guilford Unit- ed Church.	{ <i>Samuel Nichols,</i> <i>Beriah Willis,</i> <i>Jacob Stoddard,</i> <i>James Salesbury.</i>	1	2	1		48	50
Dann.	{ <i>Jacob Whipple,</i> <i>Samuel Haskins,</i> <i>Moses Blifs.</i>	4	2			68	50
		3			1	47	37

<i>Churches.</i>	<i>Messengers.</i>	<i>Add.</i>	<i>Dis.</i>	<i>Ex.</i>	<i>Died.</i>	<i>Num.</i>	<i>M. paid<sup>2</sup></i>
*Royalston,	Simeon Jacobs, John Shepherdson.	21			1	125	
*Brooklin,							
Fitzwilliam,	Benjamin Stone,	16	2	4		75	50
	Alexander Crozier, Lamech Blanding.						
	<i>Nathaniel Bowles,</i> William Hill, Thomas Clark, jun.	16				55	50
<b>Total,</b>		173	38	11	8	1506	10,77

N. B. The number of Fitzwilliam Church was represented wrong last year.

## CORRESPONDING ASSOCIATIONS.

<i>Associations.</i>	<i>Time and place of next Meeting.</i>
SHAFTSBURY,	West-Stockbridge, 1st. Wednesday June, 10 A. M.
WOODSTOCK,	Windsor, last Wednesday September, 1 P. M.
VERMONT,	1st. do. October, 10 A. M.
WARREN,	Randolph, Tuesday after the 1st Wednesday September, 2 P. M.

4. The Circular Letter, prepared by Elder *Elijah Montague*, and the Corresponding Letter, by Elder *Asa Hebbard*, read and accepted. Adjourned till tomorrow morning, 8 o'clock.

THURSDAY, Oct. 14.

Met according to adjournment, and opened meeting by prayer.

5. Received Messengers and Letters from sister Associations. The Messengers on request took seat with us.

6. On the request of the Sturbridge Association, to open correspondence with us ; as

there were not any of that Association present, voted to send Elders *David Lamb* and *Elijah Montague*, as our Messengers, to bear a Letter and open correspondence, with said Association, if they shall think proper.

7. Messengers to sister Associations, are as follows, to the Shaftsbury, Elders *Asa Hebbard* and *Rufus Freeman*. To the Woodstock, Elder *Levi Hodge*, and Deacon *Abiel Fisher*. To the Warren, Elders *Asa Hebbard* and *Edmund Littlefield*. To the Vermont, Elders *Jshatban Huntley* and *Jeremiab Packer*.

8. Queries. 1. From Hinsdale Church, What ought to be done with Members, who have joined themselves to a class, or society, of a different denomination, and yet, profess to be with the Baptist Church ?

Answer. If the persons alluded to in the question, have put themselves under the care of a society, whose doctrine and discipline is opposite to those of the Baptists, they have evidently broken covenant, and ought to be dealt with, as the Gospel directs in such cases.

2. From Warwick Church—1. Is it Gospel-wise, to give our Brethren liberty to commune with the Methodists ? Answered in the negative.

2. Is it agreeable to Gospel to dismiss our Members to the Methodists ? Answered in the negative.

3. Is it Gospel-wise, to excommunicate Members, for communing with the Methodists, after suitable labours according to Gospel rule ? Answered in the affirmative.

9. The Circular Letter, for next year to be prepared, by Elder *Levi Hodge*, and the Corresponding Letter, by Elder *Jonathan Huntley*.

10. Elder *Afa Hebbard*, to superintend printing the Minutes, and forward them to the Churches.

11. The next meeting of the Association, to be holden at the Meeting-House of the United Church in Guilford, on the 2d Wednesday in October next, at 1 o'clock P. M. Elder *Abner Bemis* to preach the introductory Sermon, or, in case of failure, Elder *Jonathan Huntley*.

The business of the Association closed with a very refreshing Discourse, delivered by Elder *Elisha Andrews*, from HEB. VII, 26. *For such an high priest became us, who is holy, harmless, undefiled, and separate from sinners, and made higher than the heavens.*



## Circular Letter.



*The Elders and Messengers composing the LEYDEN ASSOCIATION, assembled at Leyden, Oct. 13th, and 14th, to the several Churches, which they represent, sendeth Christian Salutation.*

DEAR BRETHREN,

**T**HAT the world and its inhabitants, are in a state of Revolution, things in Nature and Providence, abundantly testify : and it is reasonable to expect, that the visible forms of Religion, as they are conformed to the exercises of men, will pass under the shades of Revolution as well as the forms of Nature and civil Government. The Churches of Christ at first, were established by the Lord himself, and by his immediate followers, and agreeable to his revealed will : Altho' the care and external Head of the Churches, were committed to faithful men, who were able to teach others ; yet a succession of men, in this special office, carried with them a succession of degeneracy and corruption ; and by such means, in the course of time, scarce the name of the Religion of Jesus Christ was to be found : At length the Lord set too his hand to bring again Zion : consequently revolutionary scenes took place : from persecution and the sword, many of the friends of Christ fled : From *their* unscriptural mode of administering the holy Ordinance of Baptism, many of our Fathers and Progenitors in profession separated ; renouncing their former, supposed Baptism, as not agreeing with the dictates of plain Gospel precepts and examples, and the force of Bible arguments : and being sentimentally and conscientiously baptized, of necessity it established an uniform mode of introduction into the visible Church, which they considered as the *only* mode for themselves and all others.



Permit us therefore, dear Brethren, to call up your serious attention to those things which are calculated to cause you to depart from the simplicity of the Gospel, and the traditions which we have received of the Apostles of Jesus Christ.

First we are to notice, the diabolic efforts, to revolutionize the Religion of Jesus Christ out of the world, with godly scrutinizing and resentment.

Secondly we are to notice, with christian care, the suggestions of carnal reasonings against the propriety of God's choosing certain of the human race, unto eternal life, (thro' sanctification of the spirit and belief of the truth) antecedent to the existence of moral evil, as tho' his wisdom was not sufficient to determine with justice and blameless certainty, the salvation of an agent, without consulting him (the agent) upon the matter—when at the same time, Reason must allow, that, the only mean of salvation essentially considered, is entirely in the hands, and under the direction of the Eternal, Self-existent and Self-dependent Agent, who acts by necessity and right according to the counsel of his OWN WILL, and who has an innate foreknowledge of that which Agency and its concomitants, in created beings, would produce : In the order of things therefore, God, the holy and righteous God, must determine the salvation of some, or none would be saved ; for “ they have all gone out of the way ” and “ the imagination of the heart is evil, only evil, and that continually. ” How uninformed, or how bold and blasphemous must those be, who testify that those doctrines come from Hell, and the Devil is the father of them :— And if it is known by such, that a professed Minister of Christ has these for his fundamental doctrines, it is enough, or sufficient cause, to disown him as one who is taught of God.

Thirdly, we make an humble approach to your good consciences to excite to a diligent and scriptural attention to the setting apart men to the work of the gospel ministry, who are found in the faith.

Fourthly, we warn you against receiving members into the Church who are not baptized, by legal administration, lest impostors be emboldened to continue in their lying to the Holy Ghost ; and the validity of the ordinance be depending on the sincerity of the candidate : Confe-

quently there is only one witness for God in the solemn transaction. Witness Ananias, Korah, Dathan, and Abiram; from these let us take warning not to partake of their sins, lest we receive of their plagues: for when those who have been illegally baptized, are informed of the imposition, they are no longer ignorant of the matter, and have but little reason to expect that God winketh at, or takes an indifferent, tho' merciful, notice of the sin.

Fifthly, we esteem it an interesting point of duty, for every church to be inquisitive to ascertain the cause, why any of their members, who are heads of families, do neglect Family Prayer; which to the wounding of the cause of God, is rarely attended to, by some, in many places.

Sixthly, we enjoin by our exhortation, and we hope too, by our example, the great duty of religiously instructing our children, &c. in the principles of virtue, and the necessary pre-requisites to their future well-being; to endeavor to instill into their minds a regard for Bible religion, and the due observation for the first day of the week, or the Christian Sabbath; and the most effectual means (short of divine power) are persevering example, and proper restraint.

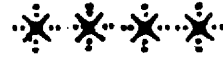
Having thus presented these excitements to duty, permit us once more in particular to awaken your sensibility to notice, and with the spirit and love of the truth, to avoid the splendid, captivating, popular attempts, which are made on our Israel, to draw us astray, saying, Come let us meet together, at the Lord's table, or, in one of the villages—are we not all brethren? How do we expect to commune in Heaven together, if we cannot here on Earth? Why will you say to me, "stand by, I am holier than thou?" How splendid the appearance! how captivating the idea! and, how popular would such a Communion be! In this way our Churches would leap at one stride from the vale of unpopular reservation, to the summit of creature applause: for what denomination of Christians is there who would not give us the right-hand of Fellowship? And what a saving of arguments and publications would it make? for who is so void of Charity as to deny our Baptism? But so long as we hold Baptism as the ONLY door of admittance to the Lord's table, we may expect (as long as they are as they now be) there will be united efforts, to explain away its force, and

introduce a substitute : and if we receive at our Communion at the Lord's table those who have not been immersed in water, in Baptism, upon profession of faith ; we acknowledge them to be Baptized—and acknowledge that our Baptist Fathers and Brethren, who have borne the burden and heat of the day, were deluded zealots in proclaiming and carrying on a long contest, for the defence of the truth, which many of them lived and died in belief of ; and that without any reason, or need, they have borne reproaches, which have been cast upon them for holding the door of the Lord's table so fast.

Because they could not commune with themselves, when unbaptized, they separated from their Brethren, not merely to find *Christians*, but to find and walk in the right way with Christians :—In this way we may safely and patiently walk as followers of God, and all such as walk agreeable to his word. Brethren, stand fast in the Faith.—Hold fast that which appears so evident ye have received of the Lord. “ Let no man (or body of men) take your crown,” “ for as many as walk according to this rule, Grace on them,” &c. &c. Finally, dear Brethren, it is our ardent prayer that you may be kept in the truth ; and while we hope better things of you, than those we have been aiming against, yet if we know these things, happy shall we be if we do them. In this way will the pious ends of the Association be answered, since we are striving together, for the faith and hope of the Gospel. “ Let brotherly love continue.”—Let gospel morality adorn you. May the truth of God's word establish you, and the Grace of God in Christ Jesus save you, giving you an inheritance which is undefiled and that fadeth not away :—Which may God grant for Christ's sake. Amen.



## Corresponding Letter.



*The* LEYDEN ASSOCIATION *to the* CORRESPOND-  
ING ASSOCIATIONS—*sends Christian Love.*

BELoved IN THE LORD,

AS the kind parent of the universe has spared our lives, and permitted us with joy to welcome the return of our anniversary interview; and, since local distance, with its concomitants, forbid that we should all meet together on earth to form an acquaintance with each other, the good Lord whose infinite goodness and wisdom has furnished us with the means of Corresponding by letter; altho' unknown by face, yet, may the spirit of God, and doctrine of the gospel, unite our hearts together in the plan of Grace.

First, "How can two walk together except they are agreed:" For one faith we have nothing to do; for, Salvation is wrought out by Christ, and mankind are the receivers, and all men are safe. But we believe this doctrine is not founded on scripture truth.

2dly. Another faith we grant that Christ hath made an atonement for sin, and wrought out a righteousness adequate to the sinner's want; nevertheless, if the sinner doth not do his work, God will not accomplish his work for the final salvation of the creature.

Query. What is the sinners work in order for regeneration?

Answer. To hate sin, and repent of it, to love God, and have faith in his son; and love the worship of God, and be instant in prayer, and to take the Kingdom of Heaven by violence or storm: this is the sinner's work.

This being done, it draws the heart of God into acts of commiseration towards the rebels (for so are unregenerate sinners called in scripture) and God for Christ's sake,

quicken and sanctifies, and keeps them just as long as they keep the Law of God : but in case of failure, God will cast them off and *damn* them at last.

If this be the case, man's work supercedes God's work, and overthrows the plan of Grace.

Shall we join with the Apostle, and say to such teachers, O! foolish Galatians, who hath bewitched you, that you should leave the plain path of scripture, and follow phantoms,

3dly. Brethren, let us attend to the voice of divine Revelation. The Great Jehovah saith, *I lift my hand to Heaven and say I live forever, my counsel shall stand and I will do all my pleasure ; I work and no one can hinder me.* That Eternal plan of Grace which lay long in the womb of eternity, and was brought forth in time, has been accomplished in the head, and is accomplishing in Christ's mystical body, and will be carried on till the spiritual house is finished, *For thy people shall be willing in the day of thy power.*—PSALMS CX. 3 verse. Saith Jesus, *My sheep hear my voice and I know them, and they follow me, and I give unto them Eternal life, and they shall never perish.*—JOHN X. 27, and 28. They must be sheep in order to their hearing Christ's voice, or else all the axioms of philosophy will fail. Again, the apostle saith, *It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.*—ROMANS IX. 16. *According as he hath chosen us in him before the foundation of the world.*—EPHESIANS I. 4,—and II Chap. Ver. 1, *You hath he quickened who were dead in trespasses and sins.* But we need not enumerate a host of texts, to prove our point ; for our Brethren cannot be ignorant that the whole canon of scripture unites to support this doctrine : Altho' it may be disputed by religious demagogues, and spouters of their own virtue, who creep into widow's houses, and draw away silly persons laden with sins, and disturb the true Church of God. Such the Apostle tells us to avoid ; for they bring not the doctrine of Christ, but substitute creature merit instead of the merits of Christ, and the all conquering grace of God. But, Brethren, we know that deceivers were to come in the last times, therefore be not discouraged, but be steadfast, unmoveable, always abounding in the work of the Lord.

Yet a little while, and he that is to come, will come; and will not tarry, even so come Lord Jesus, come quickly—Amen.

We have good tidings from some of our Churches: the Lord reigns, and some additions are made to Zion the year past, and some of her sons are mounting her walls in public character,—God is on his way—Our present meeting is attended with some tokens of his divine favor. We wish to continue our correspondence with you—Brethren receive this friendly letter, as a token of our unfeigned love. Farewell.

*In behalf of the Association—*

ABIEL FISHER, *Moderator.*

*Attest—*THOMAS PURRINGTON, *Clerk.*