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**MINUTES  
NEW HAMPSHIRE  
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OF THE**

**LEYDEN ASSOCIATION,**

**HELD AT**

**NEW-SALEM, (MS.)**

**THE TENTH AND ELEVENTH OF OCTOBER,**

**1810;**

**TOGETHER WITH THEIR**

**CIRCULAR AND CORRESPONDING**

**LETTERS.**



**NORTHAMPTON, (MS.)**

**Printed at the office of the ~~Anti-Monarchist~~**

**1810.**

# MINUTES, &c.

Wednesday, October 10, 1810.

1. **A**T one o'clock, P. M. an introductory sermon was delivered by Elder Jeremy Packer, from Exodus xxvi, 22.

2. Elder Asa Hebard was chosen Moderator, and Elder Joseph Elliot Clerk. After prayer by the Moderator,

3. Heard the Letters from the Churches. And the following List was taken of their alterations and present state.

N. B. Names of ordained Ministers are in SMALL CAPITALS; licensed preachers, in *Italics*; Ministers with this (\*) mark, were not present; from Churches marked thus, (†) we had no information this session; vacant churches are distinguished by a dash (———.)

Churches.	Messengers.	Added,	Dismissed,	Excluded,	Died,	Total,	Money Paid. Cents.
Leyden,	ASA HEBARD, Dea. Benjamin Baker.	2				30	80
Leverett & Montague,	ELIJAH MONTAGUE, Dea. Joshua Thayer, Dea. Silas Hosmer.		9	2	1	176	100
1st Guilford,	JEREMY PACKER, <i>Matthew Bennet,</i> Solomon Smith.		2			141	70
2d Colrain,†						27	
Richmond,†						35	
Somerset,†						38	
Dummerston,	JONATHAN HUNTLEY,* Dea. Thaddeus Thayer, Enos Hudson.	3	3		1	169	100
Putney,	<i>Jonathan Wilson,</i> John Turner, Silas Syckes, Charles Cudworth.	26	0	1		73	40
Halifax,	——— Dea. James Tucker, Darius Bullock.	5	3			154	75

Churches.	Messengers.	Added,	Dismissed,	Excluded,	Died,	Total,	Money Paid. Cents.
Marlborough† & Newfane,† 3d Guilford,† 1st Colrain,	THOMAS PURINTON, Abner Atwood, Edward Devenport.	2				89 50 134	75
Charlemont,	JOHN RATHBURN,* Billy Johnson.	4	15		1	88	40
Royalston & Winchendon, Wendell,	JOSEPH NORCROSS. SAMUEL KING, Dea. Elihu Osgood, Lemuel Leach.	12	1			25	41
Guillord Uni- ted Church, } Dana,	LEWIS ALLEN. <i>David Bates,</i> Dea. Ellis Peckham, Dea. Nathan Smith, John Peckham, Samuel Haskins.	2		1	1	74	75
	<i>David Bates,</i> Dea. Ellis Peckham, Dea. Nathan Smith, John Peckham, Samuel Haskins.	7	2	1	2	39	50
Royalston & Warwick,	LEVI HODGE, Dea. Molton Bullock, <i>Asa Jacobs,</i> Joseph Medcalf.	3			7	129	67
Brookline,	ISAAC WELMAN,* Dea. Daniel Bixby, David Cutler,* Peter Dury.	42	3	1		120	50
Fitzwilliam,	NATHANIEL BOWLES, Dea. Artimas Stone, Dea. William Hills.	7				40	75
Swanzey & Winchester,	DEA. NATHAN CROSS, Paddock Lawrence, Jonathan Metcalf.	37				69	100
Heath.† New-Salem,	PAUL DAVIS, Timothy Upton, Silas Haskins, Tristan Aldrich.	47			1	28 92	50

Churches.	Messengers.	Added,	Dismissed,	Excluded,	Died,	Total,	Money Paid. Cents.
Wilmington,	David Haskins.	1	2		1	43	50
Hinsdale & Chesterfield,	JOSEPH ELLIOT, Dan. Crowninshield, Elihu Streeter.	4	1	1		75	64
Whitingham,	JOHN SPAULDING,* Dea. Josiah Brown.	20	4			68	62
Wardsbury,	STEPHEN CHOAT, Samuel Davis.					73	50
<i>Total,</i>		235	45	7	15	2134	1399

N. B. The last mentioned church was added this session.

4. Read the Circular and Corresponding Letters, and appointed a committee, viz. Elders Asa Hebard, Elijah Montague, and Samuel Abbott, to examine them, and report tomorrow morning.

5. Adjourned till tomorrow morning, at 8 o'clock. Prayer by Elder Nelson.

Thursday, October 11.

Met pursuant to adjournment. Prayer by Elder Abbott.

6. Agreeable to the report of the committee, accepted the Circular Letter prepared by Elder Allen, and the Corresponding Letter, by Elder King.

7. Cordially received Messengers from sister Associations, and invited them to take a seat with us.

From the Shaftsbury Association, no intelligence. From the Sturbridge Association, a Letter and Minutes, by their Messengers Elders Joseph Smalledge, Ebenezer Burt, and brother David Bates. From the Woodstock Association, a Letter and Minutes, by their Messenger Elder Stephen Choat. From the Warren, a Letter and Minutes, by their Messengers Elders Samuel Nelson, and Samuel Abbott. From the Stonington, we had no intelligence. From the Vermont, a Letter. From the Saratoga, no information. From the Dublin Association, a Letter and Minutes, by their Messenger Elder Elijah Willard, requesting a correspondence with us. Voted unanimously to answer their request.

8. Appointed the following Messengers to sister Associa-

tions, viz. to Shaftsbury, brother Jonathan Wilson ; Woodstock, Elders Choat and Elliot ; Warren, Elders Montague and Elliot ; Sturbridge, Elder Paul Davis ; Vermont, Elder Jeremy Packer ; Saratoga, brother Asa Jacobs ; and to the Dublin Association, Elders Hodge, Elliot, and Bowles.

9. Appointed Elder Elliot to write the Circular, and brother Wilson the Corresponding Letters for next year.

10. Voted to hold our next session at the meeting house occupied by the United Church at Guilford, on the 2d Wednesday in October, 1811, at 1 o'clock, P. M. Elder Purinton to preach the introductory sermon ; and in case of failure, Elder King.

11. Appointed Elder Montague to superintend the printing of the Minutes.

12. Appointed a committee to visit Richmond Church, on account of their delinquency, viz. Elders Montague, King, and Davis.

Business closed with solemn prayer, by Elder Choat.

It is recommended to those who wish to aid the missionary purposes, to forward their donations either to the missionary meeting next January, or to our next Association.

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### CIRCULAR LETTER.

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The Elders and Messengers of the LEYDEN ASSOCIATION, to the CHURCHES which they represent.

DEAR BRETHREN,

IT having pleased GOD to permit us once more to meet in our anniversary meeting, unitedly to praise him for his goodness, and for his wonderful works to the children of men, permit us to present you with a few thoughts on REGENERATION. And first,

Regeneration is not, as many suppose, the effect of repentance and a belief in Christ. For if it were, then two absurd consequences would necessarily follow ; 1st, that unregenerate sinners possess faith and

repentance ; and 2d, that they are the subjects of saving grace. For God has said in his word, " that whosoever believeth in Christ, shall receive forgiveness of their sins." And salvation is promised to every believing soul. Neither is it the forgiveness of sins ; but a necessary preparation to all these. Regeneration is a change of the heart, by which the enmity thereof is removed, and the will brought into subjection to the government of God. By this change, the sinner is brought to a discovery of the purity of the divine character, and the righteousness of his moral government. He is also brought so to discover the evil nature of sin, as being opposed to truth and righteousness, and deeply rooted in his heart.

This change in scripture is called " the washing of regeneration, and the renewing of the Holy Ghost," and that by which we are saved. By this change he is brought to see that he is a transgressor of God's holy law, and really exposed to all the curses of the same. He now feels that he is sick indeed, and stands in need of a physician, who can cure the soul of its dreadful disorder, and throws himself at the feet of a sovereign God, as his only savior. This great change in the will and affections, is wrought by the power of God ALONE. It is evident from scripture, that men by nature are so opposed to God, and under the governing influence of sin, that neither the threatenings of God's law, nor the invitations of the gospel, do prevail with the sinner to turn to God ; and were he left to act according to his own will, under the power of sin, he would reject the gospel, and be forever lost. This is plain from what our Savior says, " ye will not come unto me that ye might be saved." Yea, he goes farther, and says, " no man can come to me, except the Father, who hath sent me, draw him ; and I

will raise him up at the last day." This makes it appear plain that this change is wrought by the power of God, without any foreseen good works wrought by the sinner, as the cause; "but according to his own purpose of grace given us in Christ Jesus before the world began." This may lead us to enquire the reason why this is necessarily the work of God. It is not because there is any unwillingness in God that sinners should come to Christ and be saved, or that he has put any bar in their way; neither is it on account of any want in the fulness of the atonement to save all who believe in Christ. Were it for any of these causes, the sinner would not be blameworthy for not putting forth all those holy exercises which are the effect of the renewing grace of God. And it is plain, that sinners are considered in scripture as being guilty for not loving God; for not believing in Christ; for not repenting of their sins; which could not be true, were there any want of ability in man, as it respects his natural power and faculty of believing and obeying the truth. But we learn from scripture and experience, that the sinner's heart is in such complete opposition to God, and filled with enmity against him, that neither threatening, warning, nor invitation, are sufficient to prevail with him to break off his sins, and turn to God. Here it is necessary that the power of God should be exercised in changing the heart. Not because the sinner cannot turn to God if he would, but because he is wilfully opposed to God and all the methods of his grace, and will remain an enemy to him, till he by his power changes his heart. Thus it appears, that the promise of God to his son must fail, Christ lose his reward, and the whole family of Adam eternally perish, or God must, by the power of his grace, change the sinner's heart, and make him



*willing* to comp'y with the requirements of the gospel. This is not the least hindrance to the free exercise of the will, but that by which he is led to make a right choice; so that he acts as freely in choosing Christ, and obeying gospel commands, as he did while in opposition to God, in choosing the service of sin. The natural effect of this submission to God, is a sorrow of heart for sin after a Godly sort. This leads him *in heart* to break off sins of every kind, and walk humbly before God. He now feels a reverential fear of the Lord, which is the beginning of wisdom.

Whilst he is in this penitent state of mind, at the feet of sovereignty, he finds a savior suited to his wants and with rejoicing of soul receives him. Thus active faith reaches forth her hand, and fastens on Christ the object of faith, and he becomes as an anchor to his soul, both sure and steadfast. Here he receives a sealing manifestation of the forgiveness of his sins, which fills his heart with love to God for his wonderful goodness in the gift of his son, through whom he can be just, and have mercy on such an unworthy sinner. Yea, he feels joy unspeakable and full of glory, and does by the freest act of his soul, give himself up to God, in an everlasting covenant, never to be revoked, and learns that he is an heir of God and a joint heir with Christ.

From the above statements we learn the criminal nature of sin; for the sinner being so opposed to God that nothing but divine power can prevail with him to turn from sin, will not diminish but heighten his criminality. The benevolence of God is also displayed in the most clear and striking light; for the love of God to sinners in renewing and preparing them to be partakers of the inheritance of the saints in light, is the greatest display of divine benevolence ever exhibited.

to an intelligent world. This will be matter of the greatest admiration to saints in their glorified state, while they bring forth the head stone of the corner, with shouting, crying, Grace, grace, to it. And with the marks of God in their hands, they sing praise to the lamb who washed them in his own blood, and saved them. Thus we see the ground and safety of the church. They are built on the foundation laid in Zion, and kept by the power of God through faith unto salvation.

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*CORRESPONDING LETTER.*

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The LEYDEN ASSOCIATION to the several ASSOCIATIONS, with whom we correspond, sendeth Christian salutation.

BELOVED BRETHREN,

WE are happy in having another opportunity of manifesting our most cordial affection to you in the truth, and of expressing our grief and our gladness.

We have sorrows which we wish neither to conceal nor suppress. Around us we behold the world lying in wickedness; and in our own bosoms we frequently feel that burthen of sin, which makes us groan before our God. We behold in some of our fellow men vice without a mask. Others, we fear, are as really the servants of sin, and are travelling to destruction in disguise.

How heaven daring is the doctrine of Deism! How false and pernicious that of Universalism! While proud Legalism, with all its specious show, is sure to land its votaries in endless ruin. The precious bible is greatly neglected, as a rule, where it is.

enjoyed, and a great portion of mankind sit in gross darkness, and are perishing for lack of vision. Who then, dear Brethren, can justly blame our grief?

But we may, we must, we do rejoice, that the God of heaven has purposed, and will completely effect his own glory; that he hath set up a kingdom which is not of this world, a kingdom established in righteousness, and that shall shine gloriously when all earthly kingdoms are swept away, and not a wreck of their tinsel splendor be left behind.

Though earth and hell employ their power and policy against our divine Redeemer's precious cause, souls are born to God, and are nourished with the word of saving truth. Christian Churches grow, and new ones arise, to the praise of God's glorious grace. Zion enlarges her borders, and her savior's promise secures her safety, and the consummation of her bliss.

Among those who appear to be born from on high, we find different degrees of evidence of their heavenly birth; or, in other words, different measures of conformity to the word of God. Whoever manifests his love to God, is an object of Christian love; but we are aware that our affections must be proportionate to the degree of the divine image that they discover. Love cannot be inoperative. This, says the pen of truth, is the love of God, that ye keep his commandments.

We are sensible of the indispensable necessity of maintaining individually a close walk with God, of faithfully fulfilling our covenant obligations towards one another, as members of Christ's kingdom, of walking wisely towards them that are without God in the world, and also towards those heaven-born souls, who are yet without Christ's visible Church. May our worship, and our daily walk, speak to them this inviting language, Come thou, and go with us, and we will

do thee good, for the Lord hath spoken good concerning Israel.

In this day of gracious visitation, some of our Churches have received considerable addition, as you will see by our minutes.

Our present session has been very harmonious, and we trust has been graced with Immanuel's presence.

We gladly received your Messengers and Letters, and wish a continuance of your correspondence.

Dear Brethren in the Lord, Farewell.