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Baptists. Vermont. Leyden Association, 1811.
Minutes of the ... at Guilford ... October, 1811.
Greenfield, [Mass.], Phelps, 1811. 10 pp.
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MINUTES

OF THE

LEYDEN ASSOCIATION,

HELD AT THE

BAPTIST MEETING HOUSE,

OCCUPIED BY THE UNITED CHURCH AT

GUILFORD, (VT.)

ON THE 9TH AND 10TH OF

OCTOBER,

1811 :

TOGETHER WITH THEIR

CIRCULAR AND CORRESPONDING

LETTERS.

GREENFIELD,

PRINTED BY ANSEL PHELPS,

1811.

kept at Lincoln

Edmands

Green Hill

MS A9 -

MINUTES, &c.

AT 1 o'clock, P. M. an introductory sermon was delivered by Elder Thomas Purinton, from 1. Peter 2, 7.—“*Unto you therefore which believe, he is precious.*”

2 Elder Elijah Montague was chosen Moderator, and Elder Paul Davis, Clerk. After prayer by the Moderator.

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

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

Churches,	Messengers.	Added,	Dismissed,	Excluded,	Died,	Total,	Money Paid, Cents
Leyden,	ASA HEBARD, Dea. Benjamin Baker, Jared Crandel, Benjamin Kelton.	3			33		100
Leverett & Montague,	ELIJAH MONTAGUE, Dea. Elijah Hubbard, Eli Gunn.				1	175	100
1st Guilford,	JEREMY PACKER, Dea. Solomon Smith, <i>Matthew Bennet,</i> John Everett, Joseph Weatherhead.	2			2	157	
2d Colrain,†						27	
Richmond,	SOLOMON WAKEFIELD, Dea. Martin Ellis.	7	9		3	34	50
Somerset,	— Calvin Orcutt, Elijah Baldwin, jr.	1		3	1	31	32
Dummerston,	JONATHAN HUNTLEY, Timothy Lewis, Jesse Manley, Jonathan Burnett,	2				171	100
Putney,	<i>Jonathan Wilson,</i> Ebenezer Reed,	1				74	50

Churches.	Messengers.	Added,	Dismissed,	Excluded,	Died,	Total,	Money Paid. Cents
	John Turner, Afahel Webster.						
Halifax,		4	1		1	156	82
	Dea. David Alien, Dea. Darius Bullock.						
Mariboro' & Newfane,	MANSFIELD BRUCE, Benja. Cole, Simeon Jones, James Blake, John Phillips.	7				96	90
St Guilford,	BENJAMIN BUCKLEN, John Green, Enos Martin, Edward Green.	2	1	4		40	50
St Colrain,† Charlemont,	JOHN RATHBURN, NATHANIEL RICE, Dea. Jonathan Hawks, Dea. Joseph Nath, Sampson Spaulding, Billy Johnson.	5	4			137 69	75 75
Royalston &† Winchendon,† Wendell,	SAMUEL KING, Calvin Osgood, Joseph H. Clark.	3	2	1	1	69	25 100
Guilford Uni- ted Church,	LEWIS ALLEN, Dea. Samuel Nichols, Dea. Ezekiel Gore.			3	1	74	75
Isna,	DAVID BATES,* Dea. Ellis Peckham, John Peckham.	1	2	1		50	50
Lyndon & Warwick,	LEVI HODGE,* Dea. Molton Bullock, Dea. Jacob Esty.		7	1	2	119	62
Hookline,	ISAAC WELMAN, Dea. John Blanden, Benjamin Stone, Luke B. Osgood, Archelaus Bixby,	3		3		119	50
St William,	NATHANIEL BOWLES, Dea. William Hills.	1		1		40	50

Churches.	Messengers.	Added,	Dismissed,	Excluded,	Did,	Total,	Money Paid,	Cents
Swanzey & Winchester,	Dea. Nathaniel Crois, Dea. Samuel Bord, Jonathan Metcalf, Nathaniel Hills.	16	1		2	82		50
Heath,	STEPHEN BARKER, Dea. Vernon Gleason, Stephen Davenport,				1	27		20
New-Salem,	PAUL DAVIS, Dea. Foxwell Thomas.	2	1	2		91		50
Wilmington,	ELI BALL, Dea. Enoch Winslow, Jonathan Haskins, Benj. Metcalf,	1			1	43		61
Hinsdale, & Chesterfield,	JOSEPH ELLIOT, Dea. Billy Burnham, Dea. Benjamin Ballard,		1	3		72		50
Waitingham,	_____	1		1	2	64		50
Wardsborough,	Dea. Jonas Brown, Josiah Brown, Nathan Brown, STEPHEN CHOATE, Nathaniel Gould, John Glazier.		1	2	1	69		50
<i>Total,</i>		70	26	25	19	2144	50	

4 The Circular Letter prepared by Elder Joseph Elliot, and the Corresponding Letter by Brother Jonathan Wilson, were referred to a committee for examination, and to report to-morrow morning. Persons chosen, Elders King, Hebard, Choate, Elliot and brother Wilson.

5 Adjourned to 8 o'clock to-morrow morning. Prayer by Elder Elliot. THURSDAY, October 10.

Met pursuant to adjournment—Meeting opened with prayer by Elder E. Smith.

6 The committee to whom was referred for examination, the Circular and Corresponding Letters, reported them with some amendments. The report was accepted.

Received a Letter and Minutes from the Shaftsbury Association by their Messengers SMITH and WITHERELL. From the Westmont, a Letter and Minutes by their Messengers Brothers C

PENTER, and BALL. From the Dublin, a Letter and Minutes by Dea. *J. Brown*. Their Corresponding Letters were read, and their Messengers were invited to take a seat with us.

From the Sturbridge, Woodstock, Warren, Stoughton and Saratoga Associations, we had no intelligence.

The Church in Swanzey and Winchester, together with that in Fitzwilliam, that they might be the better accommodated, prayed for a dismission from *this*, to the *Dublin Association*. And for the same reason, the Church at Dana, requested a dismission to the *Sturbridge*. A vote was taken accordingly, and it passed to dismiss them.

7. Appointed the following messengers to Sitter Associations. *Brethren.* *Associations.* *Brethren.*

Snaltsbuy, Purinton, & Ball. Woodstock, Bruce, & Ball.
Warren, Allen, & Montague. Sturbridge, King, & Peckham.
Vermont, Brother Arad Hall. Saratoga, Brother Rice.
Dublin, Bowles, Huntley, & Esty.

The following Queries were presented by the Church at Leyden.

1 " Has a Brother in the Church, a right to take a Civil or Military Commission, and

2 If he may hold a commission, and being under oath, ought he, or has he a right to make any distinction between members of the church, and those who are not, in administering justice in case of delinquency, or breach of law?" The Association thought it advisable to postpone an answer until the next Session.

3 Appointed Elder *Ball*, to prepare the Circular, and Elder *Bruce*, the Corresponding Letters for the next year.

9 Voted, to hold our next Association at Leyden, on the 2d Wednesday in October next, at one o'clock P. M.

10 Appointed Elder *King* to preach the introductory sermon, and in case of failure, Elder *Montague*.

11 Elder *Montague*, to superintend the printing of the Minutes.

12 Voted, to print the Constitution of our Missionary Society with our Minutes. The Session closed with prayer, by Elder *Carpenter*. The Church at Charlemont, having forwarded a request to the Ministers of this Association, that they would examine, and if sufficient satisfaction should be obtained, set apart Brother *Nathaniel Rice*, a member of said Church, to the work of the *Evangelic Ministry*, by solemn ordination. The business of the Association being closed, after a short intermission, the people re-assembled—the proposed *candidate*, was called forward by Elder *Asa Hebard*, Moderator of said Council, and gave a very solemn, affecting and satisfactory account of the work of God upon his heart, and of his call to the work of the Ministry. The solemnities were preceded by a very appropriate and impressive discourse,

by Elder Elijah Montague, founded on Rev. 19th 10th—last clause. Elder Elliot made the Consecrating prayer, and laid on hands together with Elders Rathbone, Hebard and King—Elder Rathbone gave the Charge, Elder King the right hand of Fellowship; Elder Hebard made the concluding prayer, and Brother Rice gave the Benediction.

Constitution of a Missionary Society.

Article I This Society shall be distinguished and known by the name of *The Country Baptist Missionary Society.*

Art. II The Society shall be composed of such members only, as shall subscribe and pay at least one Dollar annually to its funds.

Art. III The members, at each annual meeting, shall by ballot or otherwise appoint twelve Trustees, eight whereof shall be Ministers, or professing brethren, of the Baptist denomination; the other four may be chosen from the members at large; who shall conduct the business of the Society in the manner hereafter described.

Art. IV The object of this Society shall be to furnish occasional preaching, and to promote the knowledge of evangelic truth in the new settlements within the United States; or farther, if circumstances should render it proper.

Art. V The Trustees shall have power to apply the funds of the Society according to their discretion, in all cases in which they shall not be limited by special directions of the Society.

Art. VI They shall have power to appoint and dismiss Missionaries, to pay them, and generally to transact all the business necessary for the accomplishment of the important object of the Society.

Art. VII The Trustees shall annually appoint a Secretary, who shall keep a correct and fair account of their proceedings, which shall be read to the Society, at their next succeeding meeting— They shall also make choice of one of their number to preside, who, with four other Trustees, shall be a quorum to do business. Or, if the stated Chairman shall not be present, any five of the Trustees shall be a quorum.

Art. VIII The Chairman shall have power to call a meeting of the Trustees, at his discretion, and shall be his duty to call such meeting, whenever requested by three of the Trustees. In case of the death of the Chairman, the Secretary whenever applied to as above, shall call a meeting, in order to appoint another Chairman, or transact other necessary business.

Art. IX The Society shall annually appoint a Treasurer, who shall exhibit, both to the Society and to the Trustees, a state of the treasury, whenever he shall be called upon for that purpose.

Art. X Those Missionaries who may be employed in the service of the Society, shall keep journals of their travels, labors, &c. which

shall, from time to time, be exhibited to the Society at their annual meetings.

Art. XI The Trustees shall annually exhibit to the Society, a particular account of the Missionaries employed by them; the places to which they are, or have been sent; the state of the funds; the receipts and expenditures; and whatever else relates to the institution. Art. XII Any member of the Society may withdraw their name from said Society, at any annual meeting, by paying the sum subscribed for the time past.

Art. XIII Our annual meeting shall be holden on the second Wednesdays of October, at 9 o'clock A. M.

CIRCULAR LETTER, for the year 1811.

The Ministers and Messengers composing the Leyden Association, holding to the doctrine of God's absolute sovereignty in creating, upholding and governing all things but more especially, in saving his people, by JESUS CHRIST, "in whom the fulness of the God-HEAD dwelleth bodily," and who is and will be the eternal God, who was manifest in flesh, the only true God and eternal life, the Judge of both quick and dead, the discernor of the thoughts and motives of the hearts of all beings; and that mankind are totally, willingly, and morally depraved by sin, an infinite evil committed against the most Holy God, and deserving eternal punishment; and of course, that all those who are saved, are saved by pure grace according to the eternal purpose which God purposed in himself before the world was; and having *predestinated* them unto the adoption of children, and chosen them in his Son, he calls them with an holy calling, and sanctifies them a peculiar people zealous of good works; and having prepared an unmovable kingdom for them before the foundation of the world, and kept them by Almighty power thro' faith unto salvation, they shall and finally will inherit the kingdom and go no more out. Unto the several Churches they represent, with great grace, mercy and peace may be multiplied unto you, by GOD the Father of Mercies thro' JESUS CHRIST our Lord! Amen.

Dearly beloved in the Lord, we rejoice in the pleasing opportunity of addressing you in this our associated capacity, and exhorting you to love and good works. If the above named ideas of doctrine comprise in part, our cardinal points of faith, and if your faith be in the foundation of GOD which standeth sure, then let us add to our faith, virtue; and to our virtue, knowledge; & to our knowledge, temperance; and to temperance patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. It is to be feared that there is more speculative than practical religion in our world; but let us remember that as

"the body without the spirit is dead, so faith without works is dead also." If heathenish philosophy teaches, that faith in the gods is a sufficient foundation for virtue, how much more noble a foundation is faith evangelically exercised in JESUS CHRIST? Let us then, who profess the Christian religion, be exceedingly careful to add to our faith in CHRIST, a virtuous *life*. Let us shun the very appearance of evil. But how shall we exercise virtue without knowing at least its real worth? Hence we are taught to add to our virtue *knowledge*. If a thorough knowledge of a thing cannot be obtained without a familiar acquaintance with it, of how much importance is it that we should be thoroughly acquainted with the religion we profess! To suppose that there are any truths revealed to us in the Holy Bible of which we may not at least have a tolerable knowledge, would be derogatory to its Holy Author, who has given it for our instruction, in righteousness, that we may be thoroughly furnished TO EVERY good work. "To know God and Jesus whom he hath sent is eternal life." And in order for this, how essentially necessary is it that we should be familiarly acquainted with the holy spirit! For "no man can call Jesus Lord but by the Holy Ghost" and if we have not the spirit of CHRIST we are none of his." Let us study then to know the height and depth both of the wisdom and knowledge of God (so far as we have it revealed in his word.) But we may know all this, speculatively, and yet be very deficient in temperance. Temperance, therefore, is to be added to knowledge. Let us cut the throat of every vicious appetite, and so torture the old man even to death, bringing our bodies into subjection and offering them as living sacrifices holy and acceptable to God, which is our reasonable service. Hence in order that we should not be selfish and proud of our attainments, we are to add godliness, which is the worshiping and serving of God, from a sense of obligation and in pure love to Him. As we are not only related to God but to one another, to godliness we must add, brotherly kindness. To be courteous, loving, and ready to do good offices, is commendable in all, but is absolutely necessary in the christian. Be kind, be tender hearted, love as brethren, that ye may keep the unity of the spirit which is the bond of peace. Be kind, not only to the poor, but to all; tell them of their faults, bear one anothers burdens, and so fulfil the law of CHRIST. But above all, add charity to your brotherly kindness. This grace adds luster to all the rest and is even the *bond* of perfectness. Without it no gifts can be truly valuable; where it is not, there can be no true faith. This gracious habit, wrought in our soul by the Spirit of God, enables us rightly to esteem, desire and delight in God, in CHRIST, as our supreme good, and sum of

perfection and excellency, and the fountain of all blessings, and the superlative pleasure in obeying his laws; it also inclines us to love, desire, and delight in spiritual fellowship with such as bear the image of GOD, and to do good to all men, even our very ene-

Dear Brethren, "If these things be in you and abound, they will make you that ye are neither barren or unfruitful." Much depends on you; you are to judge of the gifts, discipline, and doctrine of the Church of CHRIST in its several branches to which you generally belong. We say by our annual practice, in associating together that, *we are one*; one in faith and practice. Let us then endeavor to cultivate this holy Union. First, let the *Ministers of this Association*, seek to be of one heart and of one judgment, concerning those things which are publicly exhibited to the world, that they may all speak the same things, lift up their voices together, and together sing. This would be a great mean to unite their several flocks, in doctrine, discipline, and the manners of the house of God! Wishing rather to profit than please, we have not studied excellence of speech in this epistle, but have expressed our desire that your faith may not stand in man's wisdom, but in the power of God.

Finally, Brethren farewell, be of one heart and one judgment, be perfect. The grace of our Lord JESUS CHRIST be with you all, amen.

CORRESPONDING LETTER.

The Leyden Association to the several Associations with which it correspond, sendeth Christian Salutation.

Dearlly beloved Brethren,

The nature of the Christian Religion is such, that it produces the most sincere and permanent friendship; and this friendship inclines us to a participation of each other's joys and sorrows — from hence arises the foundation of Associations, the exercise of Christian correspondence between different bodies of this description.

Great and sublime has been the satisfaction resulting from the social intercourse, which Christians have enjoyed in their pleasing interviews: of course let us brethren, strive to stand in our place in the Church of Christ, that this glorious union may continue. — How often have our hearts glowed with divine love, while sitting together in these heavenly places in CHRIST JESUS! And with what lively hope have we, on such occasions, anticipated the extat-ic pleasure which awaits the new born soul in that General Asso-

clation to which we all profess to be travelling? A scene which will never terminate in the pain of parting. A few more struggles in the cause of our lovely Redeemer, and his eternal Truth, and we shall sorrow no more. Meanwhile we solicit a continuation of your correspondence. We remain your Brethren in the bonds of Christian Fellowship.

ELIJAH MONTAGUE, Moderator,
PAUL DAVIS, Clerk.

The Association voted to insert with their Minutes the following Confession of the Church in Rumney, (N.H.) after their renouncing open Communion.

“We have seen, we have seen the absurdity and pernicious tendency of what is called *open Communion*; we have renounced the disorganizing sentiment! Alas! where have we been? what have we been doing? We have been treating the institution of CHRIST with indifference. We have deviated from the pattern shown in the Mount. We have done what we could to destroy the instituted distinction between CHRIST’s visible Kingdom and the world. Yea, we have removed the King’s ancient Land Mark, all in consequence of substituting *Feelings* for DIVINE RULE.— But we hope God has forgiven us, and we trust you will.”