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Baptists. Vermont. Woodstock Association, 1809.
Minutes ... at New London, N.H. September 27
& 28, 1809.

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MINUTES

OF THE

WOODSTOCK ASSOCIATION,

HOLDEN AT NEW-LONDON, N. H.

SEPTEMBER 27 & 28, 1809.

WITH THEIR

CIRCULAR AND CORRESPONDING

LETTERS.

WALPOLE, N. H.

PRINTED AT THE MUSEUM-PRESS, BY CHEEVER FELCH,

FOR THE ASSOCIATION.

1809.

MINUTES

OF THE

WOODSTOCK ASSOCIATION.

WEDNESDAY, September 27, 1809.

WOODSTOCK BAPTIST MISSIONARY SOCIETY.

Elder WILLIAM ELLIOT, *President.*

Deacon SAMUEL MANNING, *Secretary.*

Deacon JOHN WELD, *Treasurer.*

Trustees.

Elders Job Seamans, Thomas Brown, Jeremiah Higbee, William Grow, Joel Manning, Stephen Choat, and Deacon Hunting.

The above Board to meet at Alstead, the Tuesday before the last Wednesday in September next, at one o'clock afternoon, at Elder Higbee's.—The Missionary Society to meet at the Baptist meeting-house the next morning, at nine o'clock, forenoon.

1. AT one o'clock, agreeably to appointment, Elder Joel Manning preached the introductory sermon, from John iii. 3. on Regeneration.

2. A Moderator and Clerk were chosen; and the business was introduced by solemn prayer.

3. The Circular Letter, written by Elder Lealand, was read and referred for examination to a select committee.

4. The letters from the churches were read; from which the following list was taken:—

[N. B. The names of ordained ministers are in small capitals; licensed preachers in italicks. Those ministers marked thus * were not present. From churches with this mark † we had no letters this session. Vacant churches distinguished by a dash ———]

<i>Churches.</i>	<i>Messengers.</i>	<i>Added.</i>	<i>Dismiss'd.</i>	<i>Excluded.</i>	<i>Di'd.</i>	<i>Total.</i>	<i>Money.</i>
							<i>D. C.</i>
Newport,	THOMAS BROWN, Deac. Asaph Stow, Hezekiah Runnals, Philip W. Kibbey.	7	0	2	1	122	1 76
Windfor,	————— Deac. Daniel Bugbee, Deac. Jonathan Marcy, Deac. Stephen Shaw, William Emerson.	4	1	1	0	32	0 50
Westmoreland,	————— Samuel Robbins.	2	1	0	0	54	0 50
Chester,	AARON LEALAND, Josiah Robinson, John Jacobs.	3	0	0	0	55	1 00

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Allread	JEREMIAH HIGBEE, Deac. N. Shepard.	54	2	1	1	129	1	25
New London	JOB SEAMANS, SAM'L AMBROSE, John Adams, Joseph Colby.	2	0	0	2	106	1	75
Corinth	ARIAL KENDRICK, Philip Shulding, John G. Riggs.	10	0	0	2	156	1	00
Sharon	*JAMES PARKER, Israel Brown.	3	0	0	0	45	0	37
Westminster, Plainfield,	*JONATHAN CRAM, Deac. B. Kimball, Deac. True.	0	0	0	0	18	0	00
Grafton, N. H.	JOSEPH WHEAT, Deac. E. Phillips, Wm. Searle, Solomon Sayles.	2	2	1	0	104	0	40
Wardsborough,	STEPHEN CHOAT, Deac. Eben'r Sears.	0	0	1	0	75	0	50
Jamaica,	SAMUEL KINGSBURY, John Sprage, Calvin Ewings.	1	1	0	0	100	0	50
Hanover and Lime,	*ISAAC BRIGMAN, Wetherel Hough, Deac. Sam'l Bartlett.	1	1	0	1	114	1	35
Reading, Canaan,	_____	0	0	0	0	28	0	00
	Sam'l Whittier.	1	0	0	0	42	0	50
Pomfret,	Nath'l Leonard.	0	1	0	1	14	0	00
Weathersfield & Baltimore,	*BEAMAN BOYNTON, Seth Houghton, Mathew Pierce.	3	2	0	1	39	1	00
Grafton, Vt.	_____	4	0	2	0	37	0	50
	William Harris, Joseph Crumb.	4	0	0	1	40	0	25
Cavendish,	PELATIAH CHAPIN.	4	0	0	0	52	1	00
Andover,	JOEL MANNING, Deac. Sam'l Manning.	13	0	0	0	50	0	62
Goshen,	JOHN COLBY, Wm Gunison, Jonathan Sholes.	3	0	1	3	68	0	50
Sutton,	NATHAN CHAMPLIN, Deac. B. Fowler, John Phelps.							

Windham,	THOMAS BAKER, Isaac Fisher.	8	0	2	0	78	0	75
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Total, 137 13 12 12 1601
Deac. Ralph, 0 25

Total, 16 75

N B The Churches of Woodstock, and Hopkinton, having withdrawn from the Association, they are of course dropped from the Minutes.

Adjourned to half past eight o'clock to-morrow morning.

THURSDAY, September 28.

Met according to adjournment.—Meeting opened by prayer and singing.

5. Read the Corresponding Letter written by Elder Kendrick. Referred it for examination to the committee chosen yesterday

6. The Chairman of the committee appointed last year to visit the Church in Westmoreland informed the Association that through misrecollection he had not the report of said Committee with him, and that he will bring it forward next year.

7. The Committee who examined the Circular, and Corresponding Letters, reported them without any material amendment.

The report was accepted.

Received Minutes from the Warren Association by their Messenger Brother Jonathan Goring.

From Leyden, Minutes, but no Messenger. From the New-Hampshire, Minutes by Brothers OTIS ROBBINSON and Israel Rowel.

From the Meridith, Minutes, but no Messenger Their Corresponding Letters were read, and their Messengers took a seat with us.

From the Shaftsbury, Vermont, Barre and Richmond, we received no intelligence.

8. Voted to send as a Committee to visit the brethren in Hanover and Lime, to enquire into their circumstances, and give them advice, if they shall think necessary, Elders J. Seamans, A. Kendrick, A. Lealand, P. Chapin, J. Cottle, J. Higbee, and brother Richard Whittier. Said Committee to meet at Hanover on the third Wednesday in February next, at 9 o'clock, A. M.

9. Concerning the question proposed by Sharon Church last year, which was referred to the Churches for answer, viz. If a man who has been an ordained Elder, but is now an excommunicated person, should administer baptism to a visible believer, who is ignorant of his standing, and supposes him to be a legal administrator; can it be valid as gospel baptism? The Churches of this connection, three excepted, are of opinion that the baptism in the supposed case ought to be considered valid, the candidate not being in a capacity to know the standing of the administrator, the defect cannot be his, nor the sin be laid to his charge; but the guilt must devolve on the administrator.

is earnestly recommended, however, to all, to be cautious who they employ as administrators of the ordinances of Christ;

10. Messengers to Corresponding Associations.

Brethren.

- | | |
|---------------|--------------------------------------|
| Warren, | Seamans, and Kendrick. |
| Shaftsbury, | Choat, Lealand, and Kingsbury. |
| Vermont, | Jonathan Goring. |
| Leyden, | Samuel Kingsbury. |
| Newhampshire, | Wheat, and Leonard. |
| Meredith, | Deac. Samuel Bartlett. |
| Barre, | Cottle, Wheat, and Ralph. |
| Richmond, | Brown, and Lealand. |
| Dublin, | Higbee, Colby, Manning, and Leonard. |

11. Voted to recommend to the churches to contribute for re-printing the Constitution of this Association with the Minutes next year.

It is also recommended to the Churches of this connection, to call for a contribution in their respective congregations, to aid the Missionary Society in propogating the gospel amongst the destitute.

12. Appointed Elder Ambrose to write the Circular Letter, and Elder Choat the Corresponding Letter, for next year.

13. Voted, to hold our next Association at Alstead, on the last Wednesday in September, at one o'clock, P. M.

14. Appointed Elder Seamans to preach the introductory Sermon, but in case of failure Elder James Parker.

The session closed by publick worship. Sermon by Elder Lealand from Psalm, ix ii 5.—“My soul, wait thou only upon God, for my expectation is from him.”

There was preaching in various parts of the town, in the recesses of publick business.

The business of the association was conducted with harmony, and brotherly love. The spectators, though numerous, behaved with decency, and solemnity; and it is believed that the season has been to many, a time of refreshing, from the presence of the Lord.

Added Dismiss excluded Dec

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CIRCULAR LETTER.

The Elders and Messengers of the several Churches met in Association at New-London, September 27 & 28, 1809.

To the Churches whom they represent, send Christian, Salutation.

Beloved Brethren,

Through the tender mercy of our God, we dwell in our own land and among our own people, and under the operation of laws of our own making, which pretend not to direct us how nor where we shall worship our Divine Lord; but wisely protect us from the rage of men, in that we (in distinction from our fore-fathers) are permitted to sit quietly under our own vines and figtrees, and there is none to fill us with fear. Persecution, for conscience sake, is scarcely known in our happy land. But beware, for error is overspreading us like a mighty flood, and many of the dear disciples of Jesus are carried away for a while in its deadly stream, it appears in disguise and calls itself by the plausible name of truth, clad with the enchanting garments of human reason; it oftener than any otherwise makes its appearance in the earthquake, the whirlwind, and the fire—arrogates to itself the right and power of having formed its own character, of which it boasts much of being very religious and unequalled in zeal—it throws darkness upon the minds of men already dark, it incorporates life and death, flesh and spirit, and blends the kingdom of darkness with the kingdom of our Divine Emanuel: and it appears by this system that the children of men at certain times are neither dead nor alive, nor belong to one kingdom or the other.—This self-created system has many votaries and confident disciples, who, like masters over sloth, vow to persevere, *unpleasant task*, while their religion is the slave of their enthusiastic zeal, founded upon the unstable foundation of human exertion: no wonder then at this ebbing and flowing spirit, for man is as unstable as water.

But, dear brethren, give heed to the things you have heard, *which at the first began to be spoken by our Lord, and were confirmed by them that heard him*, for the doctrine of Jesus and his apostles is a discriminating doctrine—it draws the golden line between truth and error, the kingdom of Christ and Anti-Christ; the eternal foundation which God hath laid in Zion, and the tottering Babel of self-righteousness swept with industry and garnished with the plack Land of self-conceit. The foundation of God is as ancient as eternity, as permanent as his throne, and as perpetual as himself. This glorious foundation is the cause of all our hope and consolation.—This is a living stone on which the Church of Christ is built, and blessed be the great master builder, for there is an evident likeness between the foundation and the materials, for they are living also. “Mark the building well,” for there is not a dead material in the whole edifice, the living foundation, the glorious Saviour, who has life in himself, diffuses life through every

part of the house of God. This, beloved brethren, is God's own work, this astonishes angels, this confounds devils; this is the Lord's doings, and it is marvelous in our eyes.

When the Lord and King of Zion work, the blind see, the deaf hear, the poor leprous finger is cleansed, the lame leap like an hart, the dead are raised to newness of life, and the poor captive sings at the loss of his chains, and angels join the rapturous song.

Therefore be not afraid though we live in a dark and trying day in which all the nations on the earth are agitated like the waters of the mighty deep, and the foot-stool of God is stained with the blood of millions, and at the same time the heavens shake; also Churches break in pieces, and religious societies are torn asunder. Zion's King sits undisturbed upon his peaceful throne carrying on the work of sovereign grace, bringing order out of confusion, and hastening on the happy day when the venerable Jews with their silvered locks, even down to the skirts of their garments, with deep repentance in their hearts, and tears of grief bedewing their faces, shall confess that Jesus is the son of God; glorious day to the Gentile nations of the earth, haughty kings shall become the humble suppliants and willing subjects of our Divine Emmanuel, with their riches and crowns at his feet.

Then let the saints rejoice that the Lord God omnipotent reigneth, for the foundation standeth sure and the building is as sure as the rock on which it is built.—This stone from the mountain without hands must prevail and fill the whole earth: upon these things let our faith be founded, upon the accomplishment of them let our hope be built up, while love to the glorious Author of our religion inkindles like a gentle flame in our hearts. This system is not dependent upon men nor even upon angels, but the God of angels.

This religion will elevate the sorrows of this world, calm the tempestuous sea of human life, disarm death of its sting, and create an unshaken confidence in the eternal God.

Be exhorted therefore to wait upon the Lord with much patience and resignation, for he that is to come will come and will not tarry. Endeavour to draw a distinct line between the doctrine of Christ and the doctrine of men; remember that whenever you deny total moral depravity you implicitly deny the doctrine of sovereign grace as being necessary to change the heart and renovate the soul, without which poor sinners never will nor never can be saved; therefore let us glorify God for the riches of his grace, which will reign unto eternal life through Jesus Christ our Lord.

CORRESPONDING LETTER.

The Woodstock Association to her Sister Associations sendeth christian salutation, wishing grace and peace may be multiplied into you through the righteousness of God and our Saviour Jesus Christ.

Dear Brethren,

We have great reason to rejoice that our common parent has brought us to another of our anniversary meetings in which we have heretofore enjoyed peculiar delight. And we are happy on this occasion that we have an opportunity once more to make to you a communication expressive of the union which we have with you as fellow travellers in the same highway, cast of the Lord for those to walk in whom he has made strangers and pilgrims on the earth, and as fellow citizens of the household of God, Jesus Christ himself being the chief corner stone. To respect those whom God respects is both our duty and our privilege, and separated as we are at a great distance from many of you, how can we better express our cordial friendship towards you, and our warm affection for you, than by an epistolary address in our associated capacity; in which we would stir up your pure minds by way of remembrance of things in which our eternal salvation is implicated: an endeavour to promote this grand object is a solemn and delightful employment, and O! that God would make us perfect in this good work.

Dear Friends,

May you stand fast in the faith of the gospel in this day in which many are employed in the invention of evil things; let us all remember that the path of truth is plain, and that every honest soul can find it, while the glory of it will be eternally hidden from those whose minds are blinded by the God of this world, and while we endeavour assiduously to adhere to the doctrine of Christ, may we manifest such purity in our conversation amongst men as shall be a clear and glorious comment on the excellency of that holy religion which binds together innumerable multitudes of holy souls in Heaven and on earth. We rejoice to inform you that the tidings from most of our Churches is uncommonly good—almost all remain established in the truth, and some have glorious showers of spiritual blessings: with us brethren you will join and say, ride on O! majestic saviour in thy power and might until all nations are leaven'd by grace divine.

We are always pleased on a reception of your Messengers and Minutes, and we pray for a continuance of both; and in return we promise you both in as full a measure as is in our power, and pray receive them as a solemn pledge of our good wishes and devout prayer for you until we shall finally arrive at Mount Zion above.

In behalf of the Association.

AARON LEALAND, *Moderator.*