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Baptists. Vermont. Woodstock Association, 1810.  
Minutes of the ... at Alstead, September 26 & 27,  
1810.

Walpole, N. H., Felch, 1810. 11 pp.

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# MINUTES

OF THE

WOODSTOCK ASSOCIATION,

HELD AT

ALSTEAD, SEPTEMBER 25 & 27, 1810;

WITH THREE

CIRCULAR AND CORRESPONDING

LETTERS.

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WALPOLE, (N. H.)  
PRINTED FOR THE ASSOCIATION,  
BY CHESTER FELCH,  
1810.

THE  
**WOODSTOCK BAPTIST MISSIONARY SOCIETY.**

Elder AARON LELAND, *President.*  
Dea. SAM'L MANING, *Secretary.*  
Dea. JOHN WELD, *Treasurer.*

TRUSTEES.

Elders ARIAL KENDRICK, THOMAS BROWN, JOEL MANING,  
JEREMIAH HIGBEE, JABEZ COTTLE, TIMOTHY GROW,  
and Capt. DANIEL MASON.

The above board to meet at Elder *Brown's* at Newport, the Tuesday before the last Wednesday in September next, at 1 o'clock, P. M.  
The Missionary Society to meet at the Baptist Meetinghouse the next morning at nine o'clock, A. M.

# MINUTES, &c.

Wednesday, Sept. 26.

1. At one o'clock, P. M. Elder ISAIAH MATTESON of Shaftsbury, preached the introductory sermon from Phil. i. 6 "Being confident of this very thing, that he who hath begun a good work in you will perform it, until the day of Jesus Christ."

2. A Moderator and Clerk were chosen.

3. Letters from the churches were read, and a list taken of their alterations and present numbers.

N. B. Ordained ministers' names in small capitals. Those ministers with this mark (\*) were not present. From churches marked thus (†) we had no intelligence. Vacant churches distinguished by a dash—

Churches, Ministers and Messengers.		Added.	Dis.	Excluded.	Died.	Total.	Money.	
							Dls.	Cts.
Newport,	THOMAS BROWN, Nath'l Wheeler, Timothy Fletcher.	66	2	0	0	186	3	27
Windior,	Dea. Daniel Bugbee, William Emerson, Lebanus Forbes.	35	3	0	0	63	0	86
Westmoreland,	NATHAN LEONARD, John Chamberlin, Samuel Robbins.	28	0	0	0	82	1	0
Chester,	AARON LELAND, Afa Leland, Isaiah Robbinson, John Jacobs.	5	0	0	0	60	1	27
Alstead,	JEREMIAH HIGBEE, Dea. Ezra Mansfield, Jonathan Fisher.	12	1	0	1	139	1	75
New London,	* JOB SEMANS, Dea. Eben'r Hunting, Peter Sargents, Simon Kezer.	41	0	1	0	146	2	0
Cornish,	ARIAL KENDRICK, Dea. John Weld, Joseph Richardson, jr.	4	7	0	2	151	1	45

# MINUTES, &c.

Sharon,	John G. Rigs. * JAMES PARKER, Jeremiah Thomas.	1	0	0	1	45	1	0
Westminster,	Dea. Benjamin Smith, John Tuthill.	0	0	0	0	15	0	50
Plainfield,	* JONATHAN CRAM, Dea. Benj. Kimball.	0	0	0	0	43	0	50
† Grafton. N. H.	* JOSEPH WHEET.	0	0	0	0	104		
Wardsboro'	STEPHEN CHOAT, Dea. Lemuel Braley, John Granwood.	0	0	2	0	73	0	50
Jamaica,	Letter, but no mes- senger.	0	29	0	1	67		
Hanover & Lyme, }	ISAAC BRIDGMAN, Wetherell Hough, Daniel Dodge.	87	35	0	0	117	0	82
† Reading, Canaan,	Richard Whither, Clark Currier.	0	0	0	0	28		
† Pomfret, Weathersfield } & Baltimore, }	BEAMAN BOYNTON, Dea. Silas Bigelow, James Miller.	75	0	0	0	53	2	0
Grafton, Vt.	ELIJAH SHUMWAY, Daniel Baker, William Harris.	1	0	0	0	88	0	50
Cavendish,	Jonathan Going, John Spaulding.	4	0	0	0	44	0	75
Andover,	JOEL MANING, Dea. Samuel Maning, John Andrews, Benj. Maning.	5	0	0	0	57	1	0
Goshen,	JOHN COLBY, Dea. Jonathan Sholes, Whitman Jacobs, Thaddeus Gage.	6	1	0	0	53	0	75
Sutton,	* NATHAN CHAMPLIN, John Howlet.	1	0	0	0	69	0	50
Windham,	THO'S BAKER, Dea. Aaron Knapp, Dea. Isaac Fisher.	3	0	1	0	79	0	50
Townshend,	* SAM'L KINGSBURY, Calvin Ewings.					29	0	50
Windfor West Parish, }	Samuel Lamson, Archibald White, Stephen Shaw.					30	0	49
		272	78	5	5	1837	22	66

The two last churches were added this session.  
 N. B. The churches of Wardborough and Hanover, on account of local distance, are dismissed to join Sister Associations.  
 Adjourned to 8 o'clock, to-morrow morning.

Thursday, Sept. 27.

Met according to adjournment.

Read and approved the corresponding letter, written by Elder Choat.

The circular letter having failed, appointed Elder A. Kendrick to write one on the subject of Missions, to be printed with these minutes.

Received messengers and minutes from corresponding Associations as follows:—

Brethren.

Warren, Jonathan Going, but no minutes.

Leyden, Jonathan Wilson, with minutes.

Shaftsbury, ISAIAH MATTESON, with minutes for two years.

Vermont, HARRINGTON & M'CULLAR, with minutes for two years.

Barre, Micajah Colburn, with minutes.

Richmond, Silas Spalding, with minutes.

Newhampshire, OTIS ROBBINSON, with minutes.

Received minutes from the Sturbridge Association.

Meredith, had no intelligence.

The above corresponding letters were read, and the messengers took a seat with us.

Dublin Association have sent us their minutes, and have opened correspondence with us.

Question, from the church in Andover—Is it right to hold fellowship with a brother who has made attempts to cast out devils, and continues to justify his conduct?

Answer—It is the opinion of the majority of this Association that it is not.

The difficulties which have for some time subsisted in Hanover and Lyme church, are happily terminated: concerning which, they write thus:—"Through the abundant goodness of God, and by mutual repentance, confession, forbearance and forgiveness, we are in union, and oneness again."

Appointed messengers to corresponding Associations.

To the Warren, Elder Nathan Leonard.

To the Shaftsbury, Elders A. Leland and J. Maning.

To the Leyden, Elder S. Choat.

To the Meredith, Brother Wetherell Hough.

To the Vermont, Brethren, Going and Ralph.

To the Barre, Elders T. Grow and Bridgman.

To the Richmond, Elder Brown and Dea. Ralph.

To the Newhampshire, Elders Bailey and Leonard.

To the Dublin, Elders Bailey, and J. Elliot.

Voted, that the Association meet at Newport next year, on the last Wednesday in September, at one o'clock, P. M. Elder Higbee to preach the Sermon. In case of failure, Elder Baker.

Appointed Elder Kendrick to write the circular letter, and Elder Higbee the corresponding letter, for next year.

The closing Sermon was preached by Brother Jonathan Going, from Eph. iv. 4, 5, 6. "*There is one body,*" &c.

The Elders and Brethren of the Woodstock Association, to the churches in our connexion; sendeth christian salutation, wishing grace, mercy and peace through our Lord, Jesus Christ.

*DEAR BRETHREN,*

Having addressed you in years past on many religious subjects, both of a doctrinal and practical nature, permit us now to come to you with a few serious arguments, to stimulate you to give all possible patronage to christian missions. This is to be accomplished in two ways, viz—by solemn prayer to Almighty God to bless every missionary society and labourer to the accomplishment of the glorious object designed, which is the conversion of dying sinners; and, by willingly offering a portion of our temporal interest to support those who are willing to range the wilderness to preach the Gospel to sinners, every person who performs the first part of this duty sincerely, will perform the second also, if his attention is called up to the important subject: this we would do in our epistle. To say that the soul is precious, is only saying what God has said in his holy word; but to exert ourselves to our utmost to promote the probable means of the salvation of souls, is truly following God as dear children; for God has not only declared the soul to be precious, but in his operations in relation to man, his regards for the soul has been magnified above every written declaration. That it pleases God by the preaching of the word to save sinners, is a sentiment dictated by the Holy Ghost: does it not appear plain then that we ought to promote the preaching of the Gospel among the destitute to the utmost of the ability which God hath given us? We have the surest evidence that the "Heathen are given to Christ for his inheritance, and the uttermost parts of the earth for his possession;" and also that the Gospel of Jesus is to be preached amongst all nations, and so the kingdom of our Lord happily extended to the uttermost bounds of the paths of man. But we have no evidence that these glorious objects will be accomplished without the influence of those who have already tasted the sweets of redeeming love, nor would pious souls wish to have them, they rejoice to be workers together with God their Saviour in such an important and wonderful enterprize. When God took from your brethren the cup of worm-wood and gall, and gave you the cup of Gospel grace and truth, your souls sprung from earth to Heaven, and your joy was like that of those who find precious substance: then be persuaded to remember those who are without God in the world, and without the preaching of his holy word; that so the blessing of many ready to perish may come upon you to your abundant joy in the day of Christ.

It was by the influence of holy souls that the pure Gospel was carried from Jerusalem to the interior country, and from thence far away amongst the Gentiles: to those who sat in the region of darkness and shadow of death a light in this way sprang up. Sinners were converted to Christ, Churches were formed as permanent lights in the world, and

to the condition of the wretched was surprisingly altered for the better. And the same auspicious effects are to be produced even now by similar influence and exertions; is not the path of duty then plain before us? Let us go and do likewise. Should any say, God is able to raise up preachers amongst the destitute if He pleased, and therefore there is no need of our sending preachers to their assistance, we reply the Apostles and brethren, who were the first fruits unto Christ, who took so much pains to regenerate the world, might, with more propriety, have made the objection, for they had to encounter greater opposition.

What vast sums are annually expended by professors of the christian faith, to procure a high and sumptuous living, which had infinitely better be appropriated to promote the object which we are now urging.

What just claim can any man have to the christian name who bends all his force to clothe his family in silk, and is at the same time dead to all liberality in the case which we are now discussing. Surely such persons will be struck with consternation when in the light of eternity it shall be declared what painful efforts some have made to extend the Redeemer's kingdom on earth. How can we better express our love to Christ than by an humble effort to spread the sweet favour of his name in every place? How can we more happily demonstrate to the world that we esteem the feet of those beautiful persons who appear upon the mountains of Zion with glad tidings on their tongues, than by a serious and holy effort to send such to make glad the hearts of our poor scattered brethren in the wilderness, and exhort sinners to repentance?

That extraordinary missionary spirit which has gone forth amongst the people of God in many places, is a sure indication that a glorious era has commenced, in which Zion's prosperity is to be great: then let not our hands be slack; but let us pray devoutly for the accomplishment of the glorious promises of God to his people, and let us give him no rest until He establish and make Jerusalem a praise in all the earth. And while we pray for the advancement of the Redeemer's kingdom on earth, let us all according to our several abilities present our free will-offerings to the Lord, by assisting in a pecuniary way those whose bosoms burn with desire to go and sound the trumpet of salvation to those of our dying brethren who are destitute of a preached Gospel: Let the rich give liberally of their abundance, and the poor the widow's mite.—May the grace of our Lord Jesus Christ bless eternally every liberal soul—Farewell.

The Elders and Messengers of the *Woodstock Baptist Association* convened at Alstead, September, 1810, to our corresponding Associations, send Greeting—

*Beloved Brethren,*

Through the auspicious smiles of Heaven we have one opportunity more on the shores of time of addressing you in our associated capacity, and while with pleasing wonder, we behold and contemplate on the growing Empire of our God and King in the world. While we see the banners of the Saviour displayed, and his enemies bowing to the sceptre of victorious grace—sinners who were once slaves and captives, sold under the power of sin—blind to the excellency of the Sav-



in our and the glory of the Gospel—insensible of their poverty and wretchedness—drinking in iniquity like water, and eagerly pursuing the road that leads to inevitable ruin as it were at once set at liberty from the tyranny and bondage of Satan—the enmity of the heart slain and the soul brought into sweet subjection to the divine government—stript of all self-dependance, and the tattered garments of their own righteousness—taking their stand on the side of truth—adorned with the robe of the Saviour, and their tongues proclaiming the wonders of redeeming grace, we receive a spring to our present faith and are furnished with a theme which will be a subject of universal praise among all the redeemed through a boundless eternity.

1st. It stimulates to the exercise of faith; for while we see the promises of God accomplishing in such a glorious manner, the wilderness blossoming like the rose, and the solitary place becoming a fruitful field in a spiritual sense, it adds to the weight of evidence in favour of the final accomplishments of all the important things which God has spoken concerning Zion. It leads our minds to explore the sacred pages in full expectation that the time will come when the stone cut out of the mountain without hands shall become a great mountain and fill the whole earth—when the Jews shall be brought in together with the fulness of the Gentile nations—when Ethiopia shall stretch out her hand unto God, and the Saviour receive the heathen for his inheritance, and the utmost parts of the earth for a possession.

2dly. While the Saviour is found of those who sought him not, and displays the riches of his grace on such Hell-deserving wretches as apostate men, it is calculated to stain the pride of all flesh, and ascribe the glory to the lamb. It lays a foundation for the highest gratitude to our great Benefactor, and we trust that when mortality shall be swallowed up of life, the saints will forever tune their golden harps to anthems of praise to his great name. Under the above consideration, brethren, with what patience and firmness should we endure afflictions? and with what fortitude should we face all the opposition which indwelling corruption, a frowning world, and a tempting Devil may make? It is true we have entered the field, and must expect to combat with the enemy; but, blessed be God that he has furnished us with all necessary armour and the weapons of our warfare—are not carnal, but mighty through God. The battle is the Lord's, and the faithful will soon obtain the victory—Our glorious Redeemer has led the way, and we fight under the banners of him who never lost a soldier, and who, for the consolation of his people, has said, because I live ye shall live also. But, brethren, while we thus express our feelings in regard to the general cause of God, permit us to observe that we also esteem the fellowship of the saints as a great and important blessing. We are ever happy in receiving your Messengers and Minutes. We have often sat together in heavenly places with our brethren, whom you have sent, and whilst we have received the Gospel from many of your Elders, it has indeed been good news from a far country, and as cold water to a thirsty soul. We still desire to continue our connection with you, and feel it to be our duty and privilege to send our Messengers and Minutes as before.

Our present meeting has been agreeable, harmonious and refreshing;

MINUTES, &c.

and although some of our Churches are under trials, yet from many of them we have very agreeable intelligence—God is performing wonders by the name of the Holy Child, Jesus—May His kingdom still progress till the knowledge of the Lord shall fill the whole earth; and may we all at last arrive in that bright world of glory, where we shall no longer need to communicate to each other by epistolary writing, but where all the redeemed shall forever surround the throne of God in one vast Association in Heaven. So pray your brethren in Christ.

AARON LELAND, Moderator.

JEREMIAH HIGBEE, Clerk.

to be put to the Association, and advice to ask, or business to propose, these are to be expressed in said letters,

3d. All matters to be determined in this Association is by the suffrage of the messengers, except what are determinable by scripture; such matters are put to the decision of vote. All that speak are to address the Moderator, who is to take care that none be interrupted while speaking, and that no other indecorum take place.

4th. Churches are to be received into the Association by petition, setting forth their desire to be admitted, their faith, order, and willingness to be conformable to the rules of the associated body. When it is read and the matter ripened for a vote, the Moderator states the question. A suffrage being given in favor of the petition, the said Moderator declares that such a church is received into the Association; in token of which, he gives the messengers the right hand of fellowship, and bids them take their seats.

5th. The Association to meet annually at Woodstock, or elsewhere, as the Association shall choose, on the last Wednesday in September, at one o'clock afternoon, and to continue until business be finished: it is to be opened with divine service, after which a Moderator and Clerk are chosen, letters from the churches are read, names of the messengers are written, that they may be called over at after meetings; then business is attended to, minutes thereof made, a circular letter to the churches is prepared and signed, and a copy of it sent to every church, containing the minutes of the Association, the state of the churches, when and by whom vacancies are to be supplied, who to preach the next Association sermon, and whatever else is needful for the churches to know.

6th. A connexion to be formed and maintained between this Association, and those of Warren and Shaftsbury, by annual letters and messengers from us to them.

7th. The faith and order of this Association, is essentially contained in what follows. 1. A belief of the display of God's divine righteousness in his moral government, when he made and situated man, and gave him such a law as he did. 2. That man is by sin totally depraved, and destitute of original righteousness, whereby he is wholly averse to every inclination to his duty, insomuch that despair and death are in all his actions before regeneration; although Christ completed righteousness by fulfilling the law and satisfying justice for the justification of all that believe. 3. That man's salvation is wholly in and by Christ. 1. By his complete atonement for us. 2. By his victorious conquest, conquering our hearts by the power of his spirit, in regeneration and the renewing of the Holy Ghost unto final perseverance. 4. Divine sovereignty in the glorious election of grace on whom he will have mercy, while he leaves the rest to the reward of disobedience, of which we have no cause to complain, for every mouth shall be stopt. 5. Importance for baptism, and that on profession of faith and repentance. 6. The gospel liberty and independency of Churches, agreeable to an congregational platform, and reception into them upon evidences of true conversion; all which is more largely set forth in a confession of faith by upward of an hundred Congregations (in Great-Britain) in the year 1689, and adopted by the Association of Philadelphia 1742, and the Warren Association 1767, &c.

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