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**Baptists. Vermont. Woodstock Association, 1789.
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MINUTES

OF THE

WOODSTOCK ASSOCIATION,

HELD AT THE BAPTIST MEETINGHOUSE IN MARLOW,

MDCCLXXXIX.

WEDNESDAY, September 30.

1. **A**T 2 o'clock P. M. Elder EBENEZER BAI-
LEY, according to appointment, delivered
the introductory sermon, from *Jeremiah LI. 10 The*
LORD hath brought forth our righteousnes: come and
let us declare in Zion the work of the LORD our GOD.

2. After public worship proceeded to business,
and chose a Moderator and Clerk; also read the
letters from the several Churches, and took the fol-
lowing account of the members who have been add-
ed, dismissed, excluded, or who have died the past
year, and the present members in each church.

*Note.—Elders names are in italic, dashes denote no
Messengers from the Churches.*

CHURCHES.	MESSENGERS.	ADDED.	DISMISSED.	EXCLUDED.	DIED.	TOTAL.
1 st Woodstock,	{ <i>Joseph Call,</i> <i>Jabez Cottle,</i> <i>Joseph Cottle.</i>	10				64
2 nd Woodstock,	—————					32
Canaan,	{ <i>Thomas Barden,</i> <i>John Weston,</i> <i>Ezekiel Hunt.</i>	7			177	
	CARRIED OVER,	17				196

CHURCHES.	MESSENGERS.	APR.	MAY.	JUN.	JULY.	AUG.	NOV.
	BROUGHT FORWARD.	7	10				1172
Croydon,	{ Seth Wheeler,	15	1				57
	{ David Putnam,						
	{ William Stannard.						
Sutton,	{ Samuel Ambrose,	7	6				64
	{ Daniel Crealey,						
	{ Moses Hule.						
Wendal,	{ Nebemiab Woodward,	10					23
	{ Enoch White.						
Royalton,	John Hebbard.	7					13
Claremont,	—————						112
Temple,	{ John Peckens,	5					48
	{ Joseph Richards,						
	{ Walter Ames.						
Lebanon,	—————						10
Windsor,	{ John Peak,	17		1			43
	{ Jerahmeel Cumings,						
	{ Joseph Thomson,						
	{ Nath ^l Robinson,						27
Westminster,	{ Titus Church,						
	{ Oliver Guarney.						
	{ Ebenezer Bailey,			1			49
Westmoreland,	{ Jonah Edson,						
	{ Samuel Robbins.						
	{ Eleazer Bectwith,	43	4	2			1169
Marlow,	{ Nathaniel Shepard,						
	{ Nathaniel Brown,						
	{ Elijah Frink,						
	{ Simon Brooks,						
	{ Aba Hebbard.						
Dummerston,	—————						27
	CARRIED OVER,	10,	21	4	3	615	

CHURCHES.	MESSENGERS.	ADD.	D.	FR.	DEB.	NO.
	BROUGHT FORWARD.	109	21	4	3	615
Stoddard,	{ Isaac Kinney, Joseph Wheat.	7	1			22
Dublin,	{ Samuel Serjeant, Joshua Twitchel.		3		1	24
Reading,	Asa Wilkins.	3				15

Adjourned till 8 o'clock tomorrow morning.—*Sermon in the evening by Elder Wood.*

Met according to adjournment—and received letters and Messengers from the following Churches.

2 ^d Westmorland,	{ Nath ^l Wilbore, John Brockway.					13
Mason,	{ William Elliot, William Mansfield					20
Hopkinton,	Benjamin Eastman,					13
Rockingham,	{ Thomas Gustin, Daniel Edson.					43
Hartford,	{ John Drew, Mitchel Clark.					31
Chester,	{ Aaron Leland, David Johnston.					12

TOTAL. 210 51 4 4 308

The last six Churches were received this session.

Recommended that the Churches in this association, amend the words in their articles *moral evil* by *penal evil*, and *moral virtue* by *civil duty*.

4. Received

4. Received and read the letters and minutes from our sister associations : From the *Sbafisbury*, Elder OBED WARREN and EBENEZER WILLOUGHBY ; from the *Warren*, brother NATHAN DANA.

Also read minutes from the *Newbampshire*, *Stonington*, *Vermont*, *Charleston* and *Philadelphia* associations.

5. Requested all our brethren in the ministry that were present, to sit in council with us.

6. Took up a question from the list *Woodstock Church* ; “ *Whether it be gospel order for a Church to receive any member into their communion, that is excommunicated from a Church holding the same faith and order, unless such person have made gospel satisfaction, or the Church have been legally censured for their conduct ?* ”

It is the opinion of this association, *That it is not gospel order ; and that for the following reasons :— For one Church to receive a member which has been excluded from another Church of the same faith and order, is to enervate, if not destroy, all Church Discipline. It justifies and supports the excluded person, and of consequence censures and excludes the Church.*

Adjourned for one hour.

Met according to adjournment.

7. Voted and chose Elders HEBBARD, WOOD, AMBROSE, CALL and WARREN, a committee to propose a solution to a question from the Church at *Dublin*, viz. *Is that passage of ST. PAUL, in 1 Cor. xiv. 34. “ Let your women keep silence in the Churches : for it is not permitted unto them to speak,” to be understood literally, or what are we to understand by it ?*

The

The committee reported as follows : *We conclude that the Holy Spirit does not, in this or any other passage of Scripture, prohibit women in the Church to speak on all suitable occasions, respecting God's kind and gracious dealings with their souls ; but forbids them to usurp authority as public teachers or to take upon them in any respect the government of the Church.*

Said report being read, was approved.

8. Voted to send by Elder OBEY WARREN, our Messenger, a letter and minutes, with the plan and sentiments of our association, to the *Philadelphian*, requesting a correspondence with them.

9. Chose the following as Messengers to our sister associations ; to the *Warren*, Elders KENNEY, ELLIOT and WOOD ; to the *Skeffsbury*, Elders LELAND, PEAK and DREW ; to *Newburyport*, Elders BALDWIN, AMBROSE and CALL.

Also, Brother NATHAN DANA to represent us at the *Vermont* association.

10. Read and approved the letter to the corresponding associations, prepared by Elder CALL.

Also, the circular letter, prepared by Deacon THOMSON.

11. Our association to meet next at *Canaan*, the last Wednesday in September 1790, at 2 o'clock P. M. Elder JOHN PECKENS to preach the introductory sermon ; in case of failure, Elder AARON LELAND.

12. Chose Elder THOMAS BALDWIN to write the circular letter, and Elder AMOS WOOD the letter to the corresponding associations, for the next year.

13. Chose Deacon JOSEPH THOMSON to superintend

intend the printing of the minutes; and that a suitable number of copies be sent to all the associations with whom we correspond.

SUPPLIES for VACANT CHURCHES.

Croydon, Elder HERBARD 1st Lord's day in July.
 Elder PEAK 1st in August.
 Elder DREW 1st in December.

Claremont, Elder PEAK 4th in November.
 Elder WOODWARD 2nd in December.
 Ditto. 1st in March.
 JOSEPH PATTERSON 2nd in November.

Dublin, Elder KENNEY 3rd in January.
 Elder BAILEY 2nd in June.

Hopkinton, Elder AMBROSSE 2nd in December, and
 3rd in March.
 Elder BALDWIN 1st in February.

Westminster, Elder LELAND last Lord's day in Dec.
 Elder BECKWITH 1st in February.
 JOSEPH PATTERSON 1st in July.
 Elder HEBBARD 2nd in December.

Royalton, Elder PEAK 2nd in November.
 Elder LELAND last in April.
 Elder Hebbard 2nd in May.
 JOSEPH PATTERSON 1st in June.

Reading, Elder PEAK 3rd in December.
 Elder LELAND 1st in August.
 Elder ELLIOT 1st in December.

Rock-

Rockingham, Elder KENNEY 3rd in November.
 Elder PECKENS 4th in ditto.
 Elder WOODWARD 2nd in January.
 Elder BAILEY last in ditto.
 Elder WARREN 1st in February.
 Elder HEBBARD 1st in May.
 Elder DREW 1st in June.

CIRCULAR LETTER.

BELOVED BRETHREN,

WAS there a law given by God, demanding obedience of all his subjects? Has the tall Archangel rebelled and man joined the vile revolt, without any cause of provocation? Has God in friendly accents inquired after the rebel creature Man, saying, "Where art thou," while Satan heard the immutable threatening of Heaven, his head bruited, and the divine mandate accomplished by the mysterious seed of the woman, when Christ was made under the law for the suffering of death, which (far from being passive like ours) was active, as was the whole of his obedience; for the curie entered not into him, but he into the curie, and through death destroyed him that had the power of death, by which life and immortality were bro't to light, as he was the resurrection and the life.—But "beloved, it doth not yet appear what we shall be—but we shall be like him," such glory will then burst forth when the wondrous scene of the new heavens and the new earth shall appear (wherein dwelleth righteousness) that eye hath not seen,
 nor

nor ear heard, neither can we tell any more than the Apostle, what the effect will be, of his wonderful conquest over *Death* and the *Curse* that fell *victims* to Christ; as his offering was not the *dead* sacrifice of punishment, but living and *active* thro' the Eternal Spirit in the body that God prepared when he said, "Lo I come in the volume of the book, to do thy will, O God."

Glory be to the prince of life,
 Who cloath'd himself in clay,
 Enter'd the iron gates of death,
 And tore the bars away.

Death is no more the king of dread,
 Since our Immanuel rose;
 Who dragged at his chariot wheels,
 Death and our hellish foes.

Yet through his obedience in death he did honor to the penal part of the law, stepping as a substitute into the law place of man, for the purpose of obeying in ^{the} state of human nature, when ten thousand obstacles lay in his way; though but one in the way of the first Adam; (considering him as God, and he obeying, and the idea is lost, he having no superior to obey,) in all this showing the vileness of man, who would not obey God under that law, whose requirement was nothing more or less than loving him with all the soul and strength: which love was most active in Christ, for the law was in his heart, and was his delight.

Hence we find that not only his strength, but his direction, was streight with God's law: and the want of a right disposition in man, is the only failure,

ure,

ure, and the whole of his iniquity: By his per-
 verte ~~last~~ of heart, which is opposition or enmity,
 his mind is of consequence darkened so that his ig-
 norance of God and ^{his} Duty, ~~to him~~ (far from being
 his excuse) is his *sin*. Christ's obeying is not trans-
 ferred to us, nor our punishment to him: but he
 resisting unto blood striving against *sin*, and obey-
 ing under all his bloody sorrows, has laid an am-
 ple foundation for PARDON; by which he can be
 a just GOD and a SAVIOUR.

Sufferings were necessary in order to prove the
 degree of his obedience, or to display it in a con-
 spicuous manner; for though he was a Son, he
 had it to learn, as he came not to be ministered
 unto, but to serve. This unparalleled humility is
 found in none but the Immanuel, which gives em-
 phasis to his sacrifice as an offering for *sin*, whereby
 it meets the divine approbation, and amounts to
 righteousness; through which the divine sovereig-
 nty in *election* bursts forth, and the operation of
 this grace of election is, that *he hath chosen us*, not
 we him; while we were enemies, with our backs
 on him, and our faces toward hell, and in stead of
 sinking us in despair, does pardon for JESUS' sake.
 The soul now in stead of looking on itself as righ-
 teous, says, "I am black," but CHRIST is fair; I
 am a *finer*, but CHRIST does *pardon*; I am *igno-*
rant, through the remaining alienation of heart, but
 CHRIST will give *wisdom*. And by a living active
 faith, takes hold on CHRIST, and in him posses-
 ses wisdom, righteousness, and pardon; and has the
 same measure of assurance as degree of true faith.

By the fall we are in a state of *condemnation*, as the *effect of our sin*, which is our *choice*; God's *choice* is election to life; so that we are not reprobated by any judicial stroke of God, our own choice being the bar of reprobation, and would be fatal if God's choice did not supersede ours.

Our bias or taste of heart, always governs our choice, and leads to acts, and so qualifies the act to be good or evil: And thus as moral agents, we act by free choice, either in a state of sin or grace—but by the sovereign grace of election, our taste and choice are altered, and we are pardoned through JESUS, who was chosen before the foundation of the world, and our souls in him. Let us therefore admire the grace, and contemplate with wonder, the love, if we cannot comprehend God, and take our place at his feet, in submission to him and his laws. Be active, search the scriptures, prove all things, hold fast that which is good: pray for the knowledge of your duty and lot in Zion, with a heart to conform to it.—Join in church building with those saints that are most acquainted with your faults, and thereby have an advantage to reprove you, and you to admonish and rebuke gainlayers, and comfort the feeble—confess your own faults though others do as they will.—Learn the order of God's house, and put in practice that most excellent command of our LORD, *Go and tell him his faults between him and thee alone*, for faithfulness is necessary to the visibility of a church not supported by civil power. Avoid a spirit of separation, for there is no blessing promised in separating from the saints

—a sly spirit with a backbiting tongue, will destroy the comfort of religion. Avoid tattling, as strictly forbidden—the consequences are pernicious; therefore keep yourselves in the love of God—strive more to build up the cause of truth, than your own parties, be they never so dear. Nevertheless, you need not be afraid of knowing the sentiments of those who are friends to the work and cause of God, both in speech, walk and behavior. Remember ^{there are} ~~there are~~ ^{diversity of} ~~diversity of~~ gifts—^{different} ~~different~~ saints are diverse—lead into ^{different} ~~different~~ branches of truth, and by the teachings of the Spirit of Truth, the church has emerged thus far from Popery.

Receive the friendly caution—watch and pray, since he that shall come, will come, and will not tarry. Like *Timothy*, know the scriptures, and with the *Bereans*, see if these things are so—in them you will learn to esteem Ministers highly, for their works sake, and administer to their wants; and will also be put in mind to obey Magistrates—husbands to love their wives, and wives to submit to their husbands—parents not to provoke their children, but children to obey their parents—masters to give to their servants that which is just and equal, and servants to obey with all fidelity and singleness of heart.

The practical lessons of the holy book are plain, want no spiritualizing, only in some places explaining; therefore avoid making that mystical that God has sought to make plain.

These things we commend to your consideration and practice, that you may commend yourselves to the consciences of all around you. Our

Our present meeting has been attended with some tokens of the divine presence—we have good tidings from various parts of the land, of the displays of the **REDEEMER'S** power ; and our hearts rejoice to see the growing empire of our King.

Finally brethren, take courage and press forward a few trials more, and the day is ours—the glorious prospect of eternal blessedness is opening to our view.—The saints of **GOD** are for us—the angels of the **LORD**, and the **LORD** of angels, are on our part.

Beloved brethren, we remain yours,

in gospel bonds,

THOMAS BALDWIN, Moderator.

JOSEPH THOMSON, Clerk.