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**Baptists. Vermont. Woodstock Association, 1790.
Minutes ... at Canaan, Wednesday, September 29.
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M I N U T E

OF THE

WOODSTOCK ASSOCIATION,

HELD IN CANAAN, M, DCC, XC.

W E D N E S D A Y, *September, 29.*

1. **A**T 2 o'clock P. M. divine service began, and Elder JOHN PECKENS, according to appointment, delivered the introductory sermon, from PSALMS lxxxv. 8. *I will hear what God the LORD will speak; for he will speak peace to his people, and to his saints: but let them not turn again to jolly.*

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

☞ *Note*—Elders names are in *Italics*.

———— Dashes denote no Messengers from the Churches.

CHURCHES.

MESSENGERS.

1. *Woodstock,*

{ *Joseph Call,*
Jabez Cottle,
Joseph Paterson.

2. *Woodstock,*

{ Silvester Edson,
Humphry Rood.

Canaan,

{ *Thomas Baldwin,*
Caleb Welch,
Ezriel Lunt,
Richard Clark,
John Worth.

Acad.	Dis.	Exc.	Died.	No.
		2		62
7	6	1		32
				77
CARRIED OVER	7	6	3	172

CHURCHES.	MESSENGERS.	BROUGHT FORWARD,	Ad.	Dis.	Exc.	Die.	No.
			7	6	3		17
Croydon,	{ David Purnam, Elias Metcalf, Ezekiel Powers.			1	1	4	52
Sutton,	{ Samuel Ambrose, Daniel Creaty.		6				70
Wendal,	{ Nebemiah Woodward, Enoch White.		1	1	1		22
Royalton, Temple,	John Hebbard.		2				15
Windsor,	{ John Peak, Joseph Thomson.		1	1			48
Westminster, Claremont,	_____		8	2	1		48
1. Westmoreland, 2. Westmoreland,	Ebenezer Bailey. John Brockway.		4				31
Marlow,	{ Eleazer Beckwith, Moses Marthal, Joshua Phelps.					2	12
Dummerston, Stoddard,	David Smiley.		1				47
			15	1	1	1	14
			1				184
							27
			12				34
<p>A journey to 8 o'clock to-morrow morning; when Elder LELAND preached from 2 Cor. vi. 17.</p> <p>THURSDAY, September 30—Met pursuant to adjournment.</p>							
Dublin,	John Knowlton.		2				26
Reading, Mason,	_____		16				31
Hopkinton,	John Currier.						20
Rockingham,	{ John Peckens, Thomas Gustin, Daniel Weaver.		5				18
Hartford,	{ John Drew, Michel Clark, William Dana,		3				46
Chester,	{ Aaron Leland, Nehemiah Field.		19		1		49
New London,	{ Job Seamans, Ebenezer Huntington.		4				16
							15
<p>The last Church was received this Session.</p>							
			106	12	8	7	996

3. Read a letter forwarded by Brother Hale, from a Baptist Society in *Alsted*, requesting *preaching from* and under the care of this *Association*.

4. From Elder Hebbard and others, we found that the members of Lebanon Church had so removed that it did not exist, and so is lost from our number.

5. Appointed Elders Bailey and Peckens to enquire for a *reason*, why the Church at Dummerston does neglect to associate with us; and report at our next session. Likewise appointed Elder Peak and Deacon Metcalf to enquire after the Church at Claremont, and report.

6. Received from the *Warren Association*, a letter and Messenger; and from the *New-Hampshire* a very agreeable letter with minutes; and minutes from the *Philadelphia* and *Charleston Associations*: Also accounts truly joyful, by Elder Stephen Royce, with a letter and minutes of the *Merideth Association*, consisting of six Churches.

7. Took up the following questions: First, from the first Woodstock Church, "*Whether it is expedient or for the honor of religion, to ascribe the title of Reverend to our Elders*"—Answered in the negative.

Question from the Church at Royalton, "*Can a Church understandingly be governed by the law of love, and see a brother stand in need of temporal support, and not relieve him as a body?*"—Answered in the negative.

Question from the Church at Rockingham: First, "*Has a member a right to table communion, while a rutable complaint lyeth in the Church against him?*"—Answered in the negative.

Second, "*Shall the Church neglect disciplining a member that has broken the law of God and man, until the civil law has judged him?*"—Answered in the negative.

Third, "*Are all breaches of Divine Rule, to be disciplined by the Rule?*"—Answered in the affirmative.

A journeyed for one hour.—Met according to adjournment.

Question from the Church at Hartford: First, "*Is every deviation of the Divine Rule, heresy?*"—Answered in the negative.

Second, "*What is the Gospel rule to defray Church Charges?*"—Answer—It is the opinion of this Association, that the charges of

a Church ought to be defrayed by an equality according to the scripture rule, that one be not eated and another hurried.

8. Whereas we are informed that several new editions of the Bible are likely soon to be published; and we being requested to unite with several other religious bodies in a petition to the Congress of the United States, that no edition be published but under the inspection of a Committee of their appointing, to see that no alterations or errors take place.— Agreeable to the above, we have appointed Elder Jedidiah Hebbard, Job Seamans, and Deacon Joseph Thomson, a Committee in our behalf, to send a petition to Congress, that the Bible be not printed but under their inspection.

9. Our Messengers appointed to the *Warren Association*, are Elders Peckens, Seamans, and Leland.

To the *Shaftsbury*, Elders Call, Peckens, and Drew.

To the *Vermont*, Elders Hebbard and Peak.

To the *New-Hampshire*, Elders Ambrose, Seamans, and Bailey.

Also appointed Elders Call and Peak, with a letter, and our plan of associating, to the *Merideth*, to form further acquaintance with them.

10. Chose Elder Bailey to prepare a letter to our sister Associations, against our next; and Elder Leland, with Deacon Field, the Circular Letter to our Churches.

11. Read and approved a letter prepared by Deacon Thomson, to our sister Associations; also, the Circular Letter prepared by Elder Baldwin.

12. Our next Association to meet at *Westmoreland*, the last Wednesday in September, 1791, at 1 o'clock, P. M. Elder Baldwin to preach the introductory Sermon, in case of failure Elder Leland.

13. Chose Deacon Thomson to superintend the printing the Minutes.

Concluded with an evening sermon by Elder Stephen Royce, from *JUDE*, *Keep yourselves in the LOVE of GOD.*

SUPPLIES,

S U P P L I E S, &c. &c.

<i>Croydon,</i>	Elder <i>Peak</i> , second Lord's Day in August, and last in January. Elder <i>Ambrose</i> , last in February. Elder <i>Woodward</i> , second in November, and first in February. Elder <i>Leland</i> , first in June. Elder <i>Hebbard</i> , first in July. Brother <i>Elias Smith</i> , last in November.
<i>Reading,</i>	Elder <i>Peak</i> , second in December. Elder <i>Drew</i> , last in June.
<i>Canaan,</i>	Elder <i>Leland</i> , second in June. Elder <i>Peak</i> , last in July. Elder <i>Ambrose</i> , second in July.
<i>Hopkinton,</i>	Elder <i>Seamans</i> , last in August. Elder <i>Woodward</i> , second in December, and first in June. Elder <i>Ambrose</i> , second in November.
<i>Westminster,</i>	Elder <i>Peckens</i> , second in December. Elder <i>Leland</i> , first in March.
<i>Aisted Society,</i>	Elder <i>Peckens</i> , fourth in December. Elder <i>Hebbard</i> , last in May.

C I R C U L A R L E T T E R.

BELOVED BRETHREN,

AS the revolving season turns round, it presents us with another anniversary interview, and affords us an opportunity to hear of the prosperity of Zion, in various parts; not only in the small circle of our own Churches, but throughout this continent. As it has been usual to address you in the close of our meetings, you will permit us to lay before you some thoughts which to us appear interesting, on the *instruction or early education* of children.

As

As a foundation for our address, we shall note the words of the Apostle to the Ephesians, vi. 4. *And ye fathers provoke not your children; but bring them up in the nurture and admonition of the Lord.* It will be natural first to explain the duty and then the object. The first observation is a negative, *Ye fathers provoke not your children.* This expression is differently used, and may be differently understood: it some times means to irritate, or stir up a person to anger: but in a more general sense, it means to urge, move, or encourage either to wrath or love: agreeable to which it is observed of the Corinthians, that their *zeal* had provoked many; not made them angry, but served as a stimulus. The Hebrews were exhorted to provoke one another to love and good works. Hence it appears to be the Apostle's meaning that parents should not administer their discipline in such a manner, as unnecessarily to irritate the passions, or affront the understandings of their children; and then punish them for that which they themselves are the *cause*: neither may they by any means connive at, encourage or protect them in that which is evil. The positive direction is, *But bring them up in the nurture and admonition of the Lord.* By *nurture*, we understand education, or learning; which the Apostle thought proper to enjoin on fathers, or heads of families, that they should give their children such advantages of learning, as to render them capable of reading GOD's holy word with clearness and accuracy; together with other branches of learning, so as that they may be useful members of society, and qualified, in that sense, to serve their generation with advantage. By the *admonition of the Lord*, we understand godly instruction, reproof, exhortation, and counsel. The tender mind is generally moulded much into the shape of the parent's instruction and example. It was remarked by the wise man, *Train up a child in the way he should go, and when he is old he will not depart from it.* Early instruction has usually a commanding influence in every stage of life,—“as the twig is bent, the tree's inclin'd.” Then let parents early instruct their children in the belief of the *being* of a God—of his nature—perfections, and requirements—of the depravity of human nature—the great atonement by Christ—the necessity of regeneration—justification by the
alone

alone righteousness of Christ—the importance of holiness of heart and life, with every other Christian virtue; above all, that amiable law of love commended by the Great Immanuel, *Whatsoever ye would that others should do to you, do ye even so to them.*

It is often said, when we see children conduct in an unbecoming manner, “they show their breeding;” we mean their education. If admonition implies *reproof*, it no doubt means proper restraint from evil ways and practices—if exhortation, it implies encouragement to virtue and things that are praiseworthy—if council, it means to set before them the consequences of virtue and vice, with proper arguments to pursue the one, and shun the other.

Having thus briefly explained the duty, we come now to use some motives to enforce it.

And first, The authority of God’s word enjoins it, and every Christian is sacredly bound to obey its sovereign dictates; how then can they answer their neglect in the day of accounts?

Again, Is it not a lasting reproach to parents, to bring up their children in a state of ignorance? But are there not many children, who are grown to a state of manhood, who must plead ignorance of God’s word, having never had learning enough to read it?—Blush, O Professor! if thou art the parent of such a child.

Again—Are there not many, who, in early life, discover a good genius, and might likely be useful in Church or State, if the want of education did not prevent?

Again—Can a parent bestow a more valuable treasure upon their children, than to give them education? This will abide with them, when other treasures are all exhausted.—In a word, If you would wish to see your children useful or reputable, you must be thorough in their education.

But above all, see that you do not neglect *Admonition*, lest it should fill your hearts with most exquisite sorrow.—Have not many parents had their children cut down by a premature stroke of Death, perhaps just as they were stepping up to a state of manhood? Could you follow the parents to their bed-chamber, you might there hear them thus lamenting, “O! had we been looking for Death to have come and

“ to: n

“ torn away that much-loved object, surely we should not have let
 “ him gone to such a length in sin, and never admonished or exhorted
 “ him to prepare for a coming eternity, into which he is so suddenly
 “ and awfully plunged ! And now we have reason to fear, while we
 “ are mourning over the dear, lovely, lifeless clay, the deathless soul,
 “ in bitter execrations, is cursing that fatal day that it received exist-
 “ ence from such careless parents, who neglected their instructions
 “ for eternity !”

But to conclude this address—Should we discharge our duty as Parents and Christians, towards our children—should they, after all, take to vicious courses, or be cut down by sudden strokes of Death, our breasts would be calm. Should we see the happy fruits of our exertions, by their chusing the paths of virtue, and following the instructions they received in early life, would it not sooth our declining steps, and render our last moments in a great measure serene ?

We have had a very agreeable interview, this annual meeting ; ~~while we heard of a work of God's grace to the eastward, in Stratbam,~~ and the towns adjoining ; and the work ~~of God's grace to the westward, in~~ large extent of country in our Northern Wilderness, which looks like the opening of *Glory* ! that we may exult with the words of our Saviour, “ *Lift up your heads, for your redemption draweth nigh.*”

Nevertheless, let us stand equiped with the whole armour on, that *Hh*, whose coming may be close at the door, may find us watching, that we may be ready to follow our dear brother *Elder Williams*, of *Grafton*, whose sudden death has deprived the Church of Christ of a useful member, and a faithful servant for JESUS CHRIST our Lord. AMEN.

JOSEPH THOMSON, *Moderator.*
 JEDIDIAH HEBBARD, *Clerk.*