

28129

Baptists. Vermont. Woodstock Association, 1794.  
Minutes . . . at Westmoreland, September 24th and 25th,  
1794.

[ Windsor, 1794. ] 8 pp.

ABHS copy.

---

# MINUTES

OF THE

## *Woodstock Association,*

HELD AT

WESTMORELAND,

SEPTEMBER 24<sup>th</sup> and 25<sup>th</sup>, 1794.

---

WEDNESDAY, September 24<sup>th</sup>,

**T**HE Association met, according to appointment, at 1 o'clock, P. M. Brother *Dial Ledit* preached the Introductory Sermon, from *Phil. 1. 17.* *But the other of love, knowing that I am set for the defence of the gospel.*

After public worship, chose Elder *Aaron Lealand*, Moderator, and Brother *Jediaiah Hebbard*, Clerk.

Read the Letters from the Churches, and took the following Accounts of the Members who have been added, dismissed, excluded, or died, the year past; and the whole number in each Church:

CHURCHES.

CHURCHES.	MESSENGERS.	Ad. di.	ex. di.	Total.		
Woodstock,	Elisha Hanson, Joseph Patterion	2	0	4	0	151
Canaan,	—————					
Newport,	Bial Ledoit, Joseph Wakefield, Nathaniel Dow.	32	1	3	1	91
Sutton,	Samuel Ambrose.	3	1	2	0	90
Wenah,	Nehemiah Woodward, Enoch White.	2	4	0	0	21
Royalton,	John Hebbard.	4	0	2	0	41
Windfor,	Jerahmeel Jennings, Frederick ———, William White, Ebenezer Bailey,	3	2	6	0	72
1st Westmoreland,	John Chamberlin, Jonathan Winchester, Nathaniel Melvin.					
2d Westmoreland,	Nathaniel Wilbore, Daniel Snow.	2	0	0	0	18
Westminster,	Nathaniel Robinson, Oliver Mason, John Tuthill.	1	0	0	0	35
Marlow,	Eliazer Beckwith, Abner Chase, Nathaniel Ladd.	1	24	1	1	127
Dummerston,	Rufus Freeman, Jesse Manley, Seth Hodson, Samuel Wakefield.	6	2	0	2	171
Dublin,	Elijah Willard, John Knoulton, Joseph Mason.	5	2	0	1	33
Hopkinton,	Benjamin B. Darling, Benjamin Eastman, David Bulwell.	9	0	2	0	113
Hartford,	—————				1	48
Chester,	Aaron England, David Johnson.	30	0	0	0	51
	New-London,					

CHURCHES.	MESSENGERS.	Ad.	Dis.	ex.	di.	Total
New-London,	Job Seamans,	24	0	1	2	114
	Samuel Meffer,					
	Levi Harvey,					
Jamaica,	Benjamin Woodbury.					37
	John Dyer,	13	0	0	0	
	Calvin Hayward,					
Alsted,	Benjamin How,					51
	Dependence Hayward.					
	Jeremiah Higbee,	8	0	0	0	
Woodstock and Bridgewater,	Nathaniel Shepard,					28
	John Crosby.					
	Jedidiah Hebbard,	5	0	0	0	
Cornish,	Samuel Hilliard,					28
	John Weld,					
	Joseph Richardson,					
	Samuel Cummings.					
Rockingham,	-----					31
	William Elliot,	1	0	1	1	
	Ezra Mansfield,					
Mason,	Jotham Webber.					16
	Levi Lawrence.	1	1	0	0	
Thetford, Norwich,	-----	4	0	0	0	26
	-----					
Cambridge,	Joseph Call,	4	0	1	0	48
	Gustaves Sumner.					
Temple,	Aaron Colman,	1	0	0	0	43
	John Brown.					
Plainfield,	-----					16
	Orion Day.	1	0	0	0	
Sharps, Fairfax,	Elisha Andrews.	32	0	0	0	54
	Seth Martin.	2	0	0	0	
Craiton,	-----					16
	-----					
Wardborough,	Simeon Coombs,	4	0	0	0	29
	Lemuel Braley,					
	Jacob Bachelor,					
Coldwell's Manor, Alburgh,	William Marsh, jun.	0	0	0	0	27
	Thomas Brown.	0	0	0	0	

The three last Churches were added this year.

Adjourned till to-morrow morning.

S E P T E M B E R 25th.

Met according to adjournment.

Letter from *Warren Association*, read—Their Messengers Elders *Moses* and *Isaac Kinney*.

Letter from *Meredith Association*, read—No Messengers.

Messenger from *New-Hampshire Association*, Elder *Peak*—No letter.

On the desire of *Dummerston Church*—Voted, To dismiss them to join with the *Leyden Association*.

### M E S S E N G E R S.

To *Warren Association*, Elders *Coombs* and *Lealand*.

To *Vermont Association*, Elder *Jeremiah Higbee*.

To *New-Hampshire*, Elders *John Hebbard* and *Seamans Andres*.

To *Meredith*, Elders *Jedidiah Hebbard*, and *Drew*.

Voted, To open a correspondence with *Leyden Association*. Messengers, Elders *Bailey*, *Lealand*, *Coombs*, and *Fresman*.

Elder *Ransom* to write the next circular letter to our brethren.

To write corresponding letters to our sister Associations, Elder *Peak* to *Warren*—Brother *Kindrick* to *N. Hampshire*—Elder *Ledit* to the *Vermont*—Elder *Higbee* to the *Meredith*—Elder *Jedidiah Hebbard* to *Shaftsbury*.

Voted, to insert the following RULES of DECORUM.

1. Only one person shall speak at a time, who shall rise from his seat and address the Moderator when he is about to make his speech.

2. The person thus speaking shall not be interrupted in his speech by any except the Moderator, till he has done speaking.

3. He shall strictly adhere to the subject under consideration, and in no wise reflect on the person or persons who spoke before, so as to make remarks on his or their slips, failings or imperfections.

4. No person shall speak more than three times to one subject; and not exceed fifteen minutes in either speech, without liberty from the association.

5. The

The Moderator shall not interrupt any member in, or prohibit him from speaking, except he break the rules of this decorum.

6. No member of the association shall have liberty of laughing, during the sitting of the same; nor whispering in the time of a public speech.

7. No person shall abruptly break off, or absent himself from the association, without liberty obtained from it.

8. The names of the several members of the association shall be enrolled by the Clerk, and called over as often as the association requires.

9. The Moderator shall be entitled to the same privilege of speech as any other member; provided the chair be filled (by the Clerk or any other member) during the time of his speaking.

10. Every member who shall break any of the above contained rules, shall be reprov'd by the association, as they shall think proper.

*Elder Jedidiah Hebbard* to superintend the printing the Minutes.

The Corresponding Letters were brought in, read, and accepted.

*Grafton Supplies*—*Elder John Hebbard*, Sabbath before the second Wednesday in *June*—*Elder Aubrose*, second Sabbath in *November*—*Elder Ledoit*, second in *August*.

*Thetford Supplies*—*Elder John Hebbard*, third in *November*—*Brother Kindrick*, third in *October*.

*Question*—If one or more of the Churches in the Union should walk disorderly, to the grief of a sister Church, What method of procedure shall the aggrieved Church take, to reclaim the offending Church or Churches?

*Answer*—A Church which has a difficulty with a sister Church, it is rotalbe, according to the gospel, for the aggrieved Church to labor with them; and if they cannot settle their difficulty, to call assistance from other Churches.

Our next Association to be held at *New-London*, the last Wednesday in *September* next, at one o'clock, P. M.

*Elder Lealand* to preach the Introductory Sermon—and in case of failure, *Elder Higbee*.

CIRCULAR



## CIRCULAR LETTER.

---

**BELLOVED BRETHREN,**

**A**T our last Session, we addressed you on Practical Religion—the session before on the power of Tradition. Permit us now to address you on the excellency, dignity, wisdom and power of the Divine Government.

This government includes moral and positive obligation—yea, it verily includes law and gospel, with a subservient providence. But we shall principally confine our meditations to moral and positive obligation, at this time.

The dignity or majesty of the Divine Law, is exceeding evident from the majesty and dignity of the Legislator—God is decked with glory, and majesty; He is covered with light as with a garment—A great God, a holy God, a God of truth, and without iniquity. Just and right is he; or shall we say he has eternally existing in himself all perfection, natural and moral; and moral precept is an expression of God's moral character, which is love, and requires complete affection to God; and positive precept requires perfect allegiance to God.

The excellency of the Divine Government, as to the moral part of it, appears from its nature, and fitness—It is a spiritual, and eternal rule of right—A perfect conformity to this law, will put every intelligence in their proper place—Confusion and disorder would cease; order, harmony, and happiness abound through the moral world.

God is an infinite sovereign; and he expresses his right of sovereignty in positive prohibition, and positive precept—which is a proper trial of the allegiance of intelligences to their King.

“ Positive

“Positive institutions require our implicit obedience to the sovereign will of him who instituted them, without assigning any reason for their fitness. Such precepts are the greatest, and most proper trial of obedience. Because in them the mere authority and will of the Legislator is the sole ground of the obligation (and nothing in the nature of the things themselves) and therefore they are the greatest trial of any person’s respect to that authority, and will.”

The wisdom of the Divine government, not only appears in what has been said above, of its excellency—in establishing in its nature a due subordination among all orders of intelligences, from the throne to the footstool, in moral union and unceasing felicity; but also in the rectitude of its threatenings, and justice of its administrations, rendering to all its subjects according to their works.

The power of moral obligation is infinite in a two fold sense; it is the command of an infinite God, and the obligation is infinite in duration; we must cease to be, or we shall be forever under the sacred bond.

From what has been said of the Divine Government, we may learn the nature of rebellion against God, and their unhappiness who rebel. For the rebel falls out of his order by sin, falls into confusion, has become a stranger to his own, or native habitation.

Thus, when angels violated Divine Government, they fell out of their order, left their own habitation, introduced confusion and disorder into the moral system, and are become eternal wanderers, under chains of darkness reserved to the judgment—Oh! how unhappy must an intelligence be, to be forever from home, and in the depth of woe.

Dear Brethren, by sin we have fell out of our order, are strangers from home, and shall be thus until we are saved from our sin and rebellion.—Oh! happy deliverance, and blessed home.

Let us extol the deliverer; adore the Redeemer—His name is as precious ointment poured forth, therefore do the virgins love him. His name is a strong tower, in which the righteous run, and are safe—And to this end shall every knee bow.



No wonder that love is so repeatedly urged in the sacred pages—love to God, to Christ, to Saint, to Sinner, yea, to enemies, for love is the fulfilling of the law—Therefore, Brethren, let us love with a pure heart, fervently.

Also, we may infer the propriety of repentance so repeatedly urged in the gospel; for he that in heart returns to the Divine Government, must blush with self-abhorrence, and repent that he has violated the best of laws; cast contempt on the best of beings; despised infinite dignity; trampled on infinite authority, and rejected superlative love and grace.

There can be no return to God, without this temper of heart, which is repentance, accompanied with faith, which works by love, which brings down high looks, and a lofty mind; and the creature will take his place at the foot—Therefore let us live repenting.

Again, we may infer from the foregoing premises, the absurdity of treating positive institution with indifference; and charging others of making too much of them—that they are circumstantial matters—we believe we can get to heaven without being so nice.

Brethren, let us take heed, God has ever been jealous for the honor of his name, in regard to his positive commands, and his glory he will not give to another.

Therefore, let us search the scriptures with a prayerful attention, that we may know the Lord's will, and do it.

Beloved, we have had an agreeable interview, at our present session—a comfortable measure of agreement and union in our deliberations—enjoyed the Divine smiles, and have comfortable tidings from many of our Churches, and some branches of Zion mourn. Oh! let us pray for Zion's prosperity, and enlargement, that she may arise and shine with the glory of the Lord risen upon Her. Which may God grant, for Christ's sake.

A M E N.

AARON LEALAND, Moderator.  
JEDIDIAH HEBBARD, Clerk.

