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Baptists. Vermont. Vermont Association.
Minutes, at Brandon, October 6th & 7th, 1802.
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MINUTES OF THE Vermont Association :

HOLDEN AT BRANDON, OCTOBER 6TH & 7TH—
1802.

AT ten o'clock A. M. Elder OBED WARREN, delivered the introductory sermon, from Psa. 17. 27. After divine service, made choice of Elder BEALL, Moderator, and Elder GREENE, Clerk.

2ly, Letters from the following Churches were read, and a list taken of the names of their Messengers and the number of their members, &c.

*N. B. Churches marked thus * have no settled ministers.*

Churches.	Delegates.	Added.	Dism.	Excl.	Died.	Numb.
* Clarendon,	L. Walker, N. Rogers, & Moses Buck.	0	9	2	2	46
Wallingford,	H. Green, J. Randall, C. Preiton.	0	0	0	0	138
Salem,	O. Warren, & John Waldo.	0	6	0	0	112
Orwell,	No intelligence					
Pawlet,	J. Beall, T. Brewster, J. Haskell.	14	0	0	0	61
B. sson,*	No intelligence.					
s. Clarendon,	W. Harrington, E. Greene, J. Havens,	10	1	0	0	61
Georgia,*	A letter, but their num- bers not inserted.					
Hubbardton,	N. Dana, N. St. John, H. Whitlock.	0	0	0	0	49
Brandon,*	A. Waies, E. Strong, J. Meriam,	1	0	3	2	32
Whiting,	D. Ralborn, J. Need- hawa,	2	0	1	1	27

24

516

11 Chhs

6 Ministers

3y. Received letters and minutes from corresponding associations from Shaftsbury, by the hand of their messengers, **Elder Harpending**, and **Bro. Isaiah Mattison**.

From Woodstock, by their messenger, **Samuel Smith**.

From the Leyden, by their messenger, **Matthew Bennet**.

4y. The corresponding and circular letter, prepared by **Elder Kendreck**, was read and received.

5y. Appointed **Elder Green**, to prepare a corresponding and circular letter for next year.

6y. Appointed messengers to the sister associations.

To the Shaftsbury, **Elders Warren and Rathbun**. To Woodstock, **Elders Chamberlain, and Kendreck**. To Leyden, **Elders Chamberlain, and Bro. Brewster**.

7y. Appointed **Elder Greene**, and **Brethren, Wales and Needham**, to visit the Stirbridge association, at their next session, for the purpose of forming acquaintance, and opening a correspondence with them.

8y. Appointed **Elder Warren** to the Otsago Association.

9y. Voted to insert our numbers, &c. in our minutes, for the future.

Adjourned until to-morrow-morning 9 o'clock.

Met pursuant to adjournment.—A sermon was delivered, by **Elder Kendreck**, from **Rev. 27. 17**.

10y. Having received personal intelligence and request, from the **Essex Association**; therefore appointed, **Elders Herrington and Greene**, to visit them at their next session, for the purpose of forming acquaintance, and opening a correspondence with them.

Agreed on the following supplies, for **New-Haven church**.

Brother Brewster, the third Sabbath in **December**.— & **Elder Greene** one Sabbath, & will send them word when.

11y. In answer to the query from the church in **Clarendon**, voted, that it is our opinion, that should any church, in ordinary cases, totally neglect the public worship of God among themselves; or to meet with some neighboring church, or churches, where the worship of God is duly attended, they could not be considered, as walking in gospel order.

12y. Appointed **Elders Herrington, & Greene**, to visit **Georgia church**, to inquire into their circumstances, and make returns of it at our next session. And **Elders Chamberlain, Rathbun, and Kendreck**, to visit **Benton church**, for the same purpose. And **Elders Rathbun, Beall, Warren,**

and Herrington, to visit Orwell church, &c. and make returns of their doings, &c.

13ly. Voted that our next session be holden at Hubbardton, the first Wednesday of October next, to open at ten o'clock, A. M. Elder Greene, to preach the introductory sermon, and in case of failure Elder Kendreck.

A CORRESPONDING AND CIRCULAR LETTER.

THE ELDERS and MESSENGERS of the VERMONT ASSOCIATION met at Brandon, October 6, 1802.

To the Churches whom they represent and several Associations in our Correspondence, send Christian Salutations.

Beloved Brethren,

AS we are able once more to address you from another of our anniversaries, we would in brief introduce a few things, which may be profitable to Ministers and Christians in general. Dearly beloved, we have reason to rejoice that the Lord has established a ministry in the world; and we are informed that the glorious treasure of the Gospel is committed unto earthen vessels, that the excellency of the power may be of God, and not of us. We understand that God governs both the natural, and moral worlds, according to a previous connection between causes and effects; and consequently has ordained the foolishness of preaching to save them that believe.

And this is a true saying, if a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, nor covetous: one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God? Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil. Moreover he must have a good report of them which

are without, lest he fall into temptation, and snare of the devil; — These qualifications are necessary for the discharge of the ministerial duties. And thus such is the solemn address of the great head of the Church: So thou, O Son of man, I have chosen thee a watchman to the house of Israel. Therefore, thou shalt hear the word at my mouth; and warn them from me. And when one is thus duly called and placed on the walls of Zion, and sanctified by laying on of the hands of the Presbytery, his work must be great indeed. He is called upon to take heed to the ministry, which he has received of the Lord, that he may fulfil it. To make full proof of his ministry, knowing that he must shortly be called to give an account of his stewardship, to him that judgeth righteously. He must feed the flock of God which he hath purchased with his own blood: Taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind. He is commanded to preach the word, to be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine: and herein to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Moreover he is to administer the ordinance of the Gospel to the Church, considering himself their servant for Jesus sake. Also he is to dispense the holy discipline of the Church of Christ, with the greatest caution and impartiality; not lording it over God's heritage, avoiding the hidden things of dishonesty, not walking in craftiness, but in manifestation of the truth, commending himself to every man's conscience in the fear of the Lord; making a difference: on some have compassion, others save with fear pulling them out of the fire, hating even the garments spotted with the flesh. Furthermore, the duty of a minister is to thunder from Sinai, that sinners may tremble, and to display the glories of the Redeemer, with his boundless grace for their salvation: and to preach rewards, punishments, &c. &c.—Now brethren, that the ministry may be profitable according to the design of it, those who have the dispensation of it committed to them, may reasonably expect several favors from their churches.—
 1. To share an interest in their prayers at the throne of divine grace; Brethren pray for us.—
 2. To share in their councils, admonitions, reproofs, &c.—
 3. To share in what the apostle calls their carnal things, which are necessary for the support of ministers, and their families. And has it not

rather been an evil in many instances in our denomination as well as in others, and that too, where it might have been remedied, that ministers have been obliged to go from the field to the pulpit, and then again from the pulpit to the field, or else provide not for their own, & then must be considered as being worse than an infidel. And so when they have been from time to time called upon to preach, although they may be men possessing eminent abilities, yet have been under the necessity of revolving into almost a perpetual lameness, or talk words without meaning: or enter upon subjects which they have never adjusted for want of time and opportunity; and by this means in many instances, the work and office of the Ministry, have been reduced to contempt. And altho we do not mean to exclude the idea of the divine assistance in preaching, yet in order that a minister may be furnished for this great work, we believe the command is, give attendance to reading, to exhortation, to doctrine, neglect not the gift that is in thee, meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all. — And furthermore do ye not know that they which minister about holy things, live of the things of the temple, and they which wait on the altar, are partakers with the altar; and who goeth a warfare at any time at his own charge, &c. Therefore where a church is able to provide for their ministers, and at the same time neglect this duty, we consider such church as being justly reprobable; and where a minister is thus provided for, and he idles away his time in a foolish manner, and neglects to pay attention to reading, to study, meditation, exhortation, doctrine, reproofs, to adjusting subjects for the edification of his church, and hearers in general; neglects to shew himself approved unto God, a workman that needeth not to be ashamed, &c. We consider such a minister likewise as being justly reprobable, and deserving of sharp rebuke.

Therefore, brethren, let us lay hands suddenly on no man, but when the great head of the church favors us with one possessing the above mentioned qualifications; let us receive him of the Lord, and hold such in reputation. — Let us strengthen his hands and encourage his heart. Let us watch over him and ourselves. Let us pray for and council such, and grant them such assistance that they will be able to give themselves wholly to these things, that their profiting may appear unto all: In this way, the wisling's ridicule will

cease ; The snarling bigot be ashamed, and they who are teachers of law, understanding neither what they say, nor where of they affirm, and they of the circumcision whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, will be detected and confounded : For Moses of old time, hath in every city them that preach him, being read in the synagogues, every Sabbath day. In this way ministers will shine, churches will shine, orthodoxy prevail, and error fall to the ground. Moreover, Brethren, let Ministers, Deacons and Christians in general be faithful : Let us contend earnestly for the faith once delivered to the saints ; Let us be governed by the word of God, instead of our own feelings in matters of communion, discipline, &c. Let modern ministers and churches beware of accommodating error, where Christ never did : Let us endeavor to maintain and defend the great truths of the gospel in opposition to atheism, deism, universalism, Socinianism, antinomianism, gentilism, judeism, and the flattering idea that is intended by many of freewillism, and in opposition to every thing which has a tendency to universal latitudinarianism. Let us endeavor to maintain the doctrine of baptism in opposition to the notion of partial sprinkling, and pray earnestly for the relief of our Pedobaptist Ministers and Brethren, that they may be restored from the error of infant baptism ; and that our union and communion may be enlarged, and that we may all see eye to eye. Furthermore, Brethren, although in days past, we have had some differences amongst us, and some scenes which have been unhappy, yet of late, union is greatly strengthening, and increasing ; the effects of which we feel to our great strength and comfort in matters of religion.— The great head of the church is enlarging his kingdom in these parts, and calling sinners into the kingdom of his dear Son. We feel encouraged to preach, pray, exhort, watch, &c.—having seen, that those who go forth weeping, bearing precious seed, shall return in due time with rejoicing, bringing their sheaves with them. Finally, Brethren, we have now had a joyful meeting, and trust and believe, that we have enjoyed the presence and good will of him that dwelt in the bush ; Intelligence from, and correspondence with you, have been and we trust ever will be one great source of our christian consolation. And, now, Brethren, we commend you and ourselves unto him, who is able to establish us according to the gospel, and the preaching of Jesus Christ, according to

the revelation of the mystery which hath been kept secret since the world began, but is now made manifest, and by the scriptures of the Prophets, according to the commandment of the everlasting God, made known unto all nations for the obedience of faith, to God only wise, to whom be glory, forever and ever, through Jesus Christ our Lord AMEN.

By order of the ASSOCIATION.

ISAAC BEALL, MODERATOR;
HENRY GREEN, CLERK.