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Minutes ... at Cornwall ... October, 1808.
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MINUTES

OF THE

Vermont Baptist Association,

HELDEN AT CORNWALL, THE 5th AND 6th OF OCTOBER, 1808.

TOGETHER WITH THEIR

CIRCULAR AND CORRESPONDING

LETTER.

Rutland:

PRINTED BY WILLIAM FAY, FOR THE ASSOCIATION.

MINUTES, &c.

WEDNESDAY, OCTOBER 5, 1808.

1. AT 10 o'clock, A. M. Elder *Sylvanus Haynes* preached the introductory sermon from Psm. cii. 13, 14. "*Thou shalt arise and have mercy upon Zion: for the time to favor her, yea the set time is come, For thy servants take pleasure in her stones, and favor the dust thereof.*"

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 minister's names in *italics*, vacant churches distiguished by a dash —— From those marked thus * no intelligence this year.

Churches.	Messengers.	Added.	Dism.	Excluded.	Died.	Pres. No.	Money Cts paid. Dol.
*Salem						89	
Hubbardton,	*Dyar Starks.*				1	34	0 50
Brandon,	*Moses Ware,* Dn. J Merriam, Jesse Moon,	14	1		1	76	0 50
Whiting,	—— Dn. J. Munger, Dn. E. Allen,	7	3			32	0 60
Pittsford	*Wm. Herrington,* Dn. E. Adams, Dn. A. Weller,	53	8	2	1	123	1 25
Poultney,	Dr. Wm. Ward,	7		2	1	85	1 00
Monkton	*Isaac Sawyer,* Asa Moon, Nathan Douglass,	2		1		84	1 00
Bristol,	—— Wolcot Burnham, Asaph Graves,	2		2		29	50
Rutland,	—— Dn. Mic. Griffith, Daniel Ford, Allen Pooler,		7			34	50
Newhaven,	*Cyrus Andrews,* Seth Langdon,	6	2			46	50

Rupert,	*Alvin Wales,* Dn. R. Flowers, Dn. D. Waldo,	2		5		70	
Middletown	*Sylvanus Haynes* Zeri Skinner,	3	1		1	125	25
Bridport,	*Henry Chamberlin,* Caleb Smith, Jeremiah Turner,	7				42	50
Cornwall,	*Henry Greene,* Dn. A. Field,	25		2		85	
Charlotte,	—— —— Wm. Niles, Saml. D. Hyde,	9				47	50
Granville,	*Samuel Rowley,* John Secomb, Elijah Everts,	11	1	4		150	75
Westhaven,	—— —— Wm. Pattison, Ethan Whipple Azel Cone,					34	
Shoreham.	*Abel Woods,* Hopkins Rowley, Timothy Page,	13			2	109	50
Dorset,	Nichols French, Nathl. Macintire,					16	8
	Total,	161	23	18	7	1210	

This church joined this year.

4. Missionary committee reported as follows.

"Your committee charged with missionary affairs report, That Elder Isaac Sawyer has been employed on a mission on the west side of Lake Champlain, in the north part of the State of New-York, for the term of six weeks, for which he received 30 dols. He took his tour in Dec. and Jan. last. He travelled westward to Madrid, on the river St. Lawrence, more than 100 miles west of said lake, about 150 miles from his own home. He preached 38 sermons, baptised one person; and in company with Elder Finch, constituted a chh. at Malone. He received from different societies for the missionary fund, 4,87 cents.

"Also, that Elder Samuel Rowley had been employed as a missionary seven weeks, for which he has received 35 dolls. He took the above described tour, (about 200 miles from his own home) in the months of Aug. and Sept. During his mission, he preached 58 sermons; attended 10 conferences; baptised 12

persons; constituted two churches, one at Madrid, the other at Hopkinton; and administered the Lord's supper to the churches in Madrid, Hopkinton and Malone.—Both these missionaries inform that there is a promising prospect that missionary labors would be further useful in those parts. They brought urgent requests from various places for more missionary labors, and we think their requests ought to be granted. Br. Rowley informed that in a number of places, there appeared good effects of the labors of Br. Sawyer, who had been the same tour a few months before.

On examining the state of the fund, we find that on Oct. 8, 1807, there was in the treasury, D.73 56C.

Contribution at the general meeting in Westfield, November last,	D.9 88C.
Contributions to Eld. Sawyer on his mission,	D.4 87C.
Contributions to Eld. Rowley for the missionary fund,	D.17 10C.
For books given by Br. Anthony J. Haswell, of Malone, part of which were sold for	D.1 00
	D.106 41C.

The rest given away, amounting to D.2,88.——Paid to Eld. Sawyer, D. 30 00

To Elder Rowley,	D.35 00
Total paid out,	D.65 00
Balance in the treasury (errors excepted)	D.41 41C.

By or of the Committee,

OBED WARREN, *Chairman.*
SYLVANUS HAYNES, *Clerk.*

5. *Voted, unanimously*, that we approve the doings of said committee, and of the labors of Brn. *Sawyer & Rowley*, as reported; that we think it our duty to do what we can to support missions; therefore, appointed Elds. Herrington, Greene, Haynes, Dana, Sawyer and Rowley; and Brn. Wm. Ward, Wm. Dyer, Timothy Page, John Conant, Molten Needham, and Jeremiah Turner our missionary committee for the year ensuing.

6. Proceeded to hear the circular and corresponding letter, prepared by Br. Wales.

7. Voted to refer the letter, with the arrangement of unfinished business to the missionary committee.

8. Adjourned till to-morrow, 9 o'clock, A. M.

Oct. 6, 1808.——Met pursuant to adjournment—opened with a sermon, by Eld. M. Culler, from John 5, 39. Proceeded to business, and

1. From sister association, received—

1. From Warren,—no information.

2. Woodstock, Eld. Manning with Minutes.

3 Leyden, Eld. M. Culler with minutes.

4. Shaftsbury, Eld. Palmer with minutes.

5. Richmond, Eld. Tuttle and Br. Wightman with minutes

6. Essex, Eld. Brown with a letter.

7. Saratoga—no intelligence.

8. Otsego—no information. Their messengers were welcomed to a seat with us.

1. Messengers to sister associations.——To Warren, Clerk to send minutes—Woodstock, Elder Herrington——Leyden, Eld. M. Culler——Shaftsbury, Eld. Haynes and Rowley,——Richmond, Elders Ware and Sawyer——Essex, Elders H. Chamberlain and Peck, and Br. C. Smith——Saratoga, Eld. Dana——Otsego, Dn. Weller and Br. Lewis.

3. Supplies for vacant churches—2 Dorset, Elder Wales 1 Lord's day in May. Elder Hulburt 1 in September.

Rutland, Elder Andrews 2 Sabbaths in November. Elders Herrington, Haynes, Woods, Wares and Peck, each a Sabbath, and send word when.

4. Our next session to be at Middletown the first Wednesday in October, 1809. Elder Greene to preach; in case of failure, Elder Warren.

5. Elder Haynes to write the circular and corresponding letter on the subject of contributing for the encouragement of missionary institutions.

6. Choose Elders Kendrick, Greene, Herrington

Haynes and Wood as a Committee to visit Benson church, by request of Westhaven church; said committee to meet the first Wednesday in Jan. next, 10 o'clock, A. M.

7. Directed the Clerk to superintend the printing of these minutes, and distribute them.

Finally, Dear Bretheren, we cannot close without earnestly exhorting you, that in proportion as you desire and pray for the spread of the gospel, and the upbuilding of the kingdom of the blessed Jesus, in destitute places, that you would so contribute for the defraying of missionary expences, and send your donations to our next session.

P. S. It is the opinion of this Association, that Mr. *Samuel Webster*, of Orwell, now of Cornwall church, ought not to be improved as a gospel minister; though (upon the confession he has made) we have no objection to any church's admitting him to communion.

CIRCULAR & CORRESPONDING LETTER.

The Elders and Messengers of the Vermont Association, to the Churches, and Corresponding Associations, send christian Salutation.

BELOVED BRETHREN,

IN our present address, it will not be so much our object to enlighten your understanding into any mysterious part of divinity, as to affect your hearts and ours with a sense of that noble grace, which we are so prone to lose the exercise of, *viz.* LOVE. This is the basis of all true religion. This will keep the realm, when *faith* and *hope* shall cease. Should any think it too common a subject, and that it has been exhausted; we answer, that it is an old, and a new commandment, and yet retains its importance and pleasure, and cannot be exhausted to all eternity. This

flowery field is too boundless to be much investigated in a single letter. We design only to offer a few things on the nature, and effects of brotherly love.

1. True brotherly love is founded on knowledge.—It is the object alone that can render our love truly acceptable to God, or beneficial to our brethren. An ignorant affection has proved a most pernicious thing. This undoubtedly is the cause why so many form a fellowship, when at the same time, they dispense with the laws of Christ, and the necessary qualifications which form the christian. That fellowship which is thus formed over the head of truth, must flow from an ignorant affection, and be great hypocricy. This unquestionably has influenced many, visibly to espouse the cause of truth; but having no ballast, they were driven with the wind, tossed, and at last, shipwrecked. Therefore it is of the highest importance that we have our minds well informed respecting the great plan of grace, and of the articles of faith and practice; that we may understandingly view and practice alike.—This will infuse in us sentiments of esteem, and complacency towards each other, which will be lasting as eternity.

2. This grace is tempered with humility. It assumes not a spirit of superiority, but of lowliness of mind; esteeming others better than themselves. It sacrifices a fondness for vain glorious titles, and human applause. Hence says, our Lord, *Be ye not called Rabbi: for one is your master, even Christ, and all ye are brethren. And call no man your father upon the earth: for one is your father which is in heaven. Neither be ye called masters: for one is your master, even Christ. But he that is greatest among you shall be your servant.* Mtt. 23—8–11. This grace puts on the ornament of a meek and quiet spirit, which forgives injuries, bears reproaches, kindly receives reproof and instruction, and recompences good for evil. If a christian has any sense of the lost estate from which he was saved, and considers

how much God has done for him, and what little returns he has made for favors received, he will feel himself the most unworthy of all. Then he is best prepared for communion with God, and his people.—When called to the painful task of administering reproof to others, we ought to be imprest with the deepest sense of our own unworthiness. We are then most likely to meet with success. Says the apostle, *If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.* Gal. 6.1.

3. True brotherly love will lead us to love the saints in proportion as we see the divine image instamped upon them. There are some things (even among the people of God) which wear some appearances of brotherly love, and yet they fall essentially short of it. A warm affection may be exercised to some, because they are our kindred, or, because of their natural sweetness of temper; and to others, on account of their politeness, or generosity; and to others, because of their riches, and popularity. And it may arise from their being great partizans with us. It is evident that all love and friendship founded on such ground, may fall short of the grace under consideration. It is the image of God which ought to attract our affection, let us discover it where we may; and our love to them ought to be in proportion to the degrees of the image of God discovered in them.

4. This grace is the *bond of perfectness.* It unites the church of Jesus into one harmonious body, gloriously cementing them all into an oneness of heart, of faith and practice; and influencing them unitedly to devote their time, talents and property to the mutual benefit of each other, and to the glory of God. It will preserve from discord, envy and vexation (which are too prevalent among brethren) and make their communion sweetly harmonious. Behold how good and how pleasant it is, to see the church of Christ progressing in the bond of perfectness, until they come to

the *unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

SECONDLY, We shall offer a few things on the *effects* of this important grace.

1. It will make us tender of the character of our brethren, prevent our backbiting them, and save from incalculable mischief in the church of God. For want of this love, chief friends are separated, and the spirit of mutual love, forbearance, peace, and all the other graces which so eminently adorn the christian character, are laid aside and forgotten. Professors of religion would do wellto consider, that if they backbite, or take up a reproach against their brother, that they are not wholesome citizens of Zion, and that God will reprove them. Ps. 15, 3–50, 20. The church of God is warned against backbiters, and whisperers; and each one is exhorted to preserve himself from these sins.—We are told that *the tongue is a fire, a world of iniquity: that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell —and that our religion is vain if we do not bridle it.* Dear brethren, the Lord preserve us from lying lips, and from a deceitful tongue, that we may escape the *sharp arrors of the Almighty, with coals of juniper.* Ps. 120. 3, 4.

2. It will make us liberal and zealous for the promotion of the cause of Christ, and influence us to liberal contributions, to aid the promulgation of the gospel among the indigent and destitute (if possible) even to the ends of the earth; that incense may be offered to God in every place, from the rising of the sun, to the going down of the same. Again, when we see our brethren reduced to want, this generous love will melt at the sight of their misery, and we shall hasten to their assistance. But if we have this world's goods, and see our brother in need, and shut up our bowels of compassion from him, how dwelleth the love of God in us. Under the influence of this grace, the people of God

think it more blessed to give than to receive; and they will lay by in store, as God hath prospered them, for the support of the gospel, and of the poor saints; which is *an odour of sweet smell, a sacrafice acceptable, and well pleasing to God.*

3. This grace will prompt us to a constant attendance on the worship of God, church meeting, etc.—When we can excute ourselves from attending public worship, because of a little bad weather, or, on account of a little indisposition, occasioned by excess of labor, when at the same time, we would appear abroad, if threby we could gain a few dollars; we then manifest that at best this grace is at low ebb in our hearts, and that we love the world, more than the cause of God, or our brethren. But if brotherly love is in exercise, we shall (as far as may be) press through all difficulties, assemble with them, and take sweet counsel together. It is with joy, praises and prayer that we go to appear before God in Zion: for one day in his court, is better than a thousand elsewhere. Yea, *we had rather be door-keepers in the house of God, than to dwell in the tents of wickedness.* Again, brotherly love will dispose us to do all we can to maintain a regular gospel decipline in the church. We shall either accept, or give reproof as occasion shall require. We shall stand by each other in the painful seasons of discipline, and manifest that we are born for the adversity of each other: and that we are companions in the kingdom and patience of Jesus; and shall feel the force of that law of kindness, that does not suffer sin to rest upon a brother: and yet exercise a soothing pity towards the afflicted. On the contrary, it is a sign of bad times, when the ways of Zion mourn the want of travellers. Dear brethren, let us lament our sloth and negligence in this respect; and may the giver of good, enflame our minds with heavenly love, which shall lead us to the greatest activity, and diligence in future.

Finally, may we all seriously examine ourselves, and see if we do not hear our Lord speaking to us, as

he did to the church of Ephesus, *I have somewhat against thee, because thou hast left thy first love:— Remember from whence thou art fallen.* Are we declining like that church, or like the Laodeceans? If so, then consider the solemn consequences: for we may further hear the AMEN, *the* FAITHFUL *and* TRUE WITNESS, etc. with his awful voice, which will exceed the sound of many waters, or the roar of thunder, saying repent, or I will come unto thee quickly, and will remove thy candlestick out of his place, spue thee out of my mouth, and fight against thee with the sword of my mouth. *Who then may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; and he will purify like gold and silver, that his children may offer unto the Lord an offering in righteousness.* Let us then love one another with a pure heart fervently; not in word and tongue, but in deed and in truth. May the love of Christ constrain us; as he has loved us, so may we love one another: and by this shall all men know that we are his disciples.

We have received, and welcomed to a seat with us, the messengers from *siter associations*, and with pleasure read their letters, and notice their upbuildings.— And we wish for the continuance of a friendly intercourse, and correspondence with them.

Signed by order of the Association,
HENRY GREENE, *Moderator.*
SYLVANUS HAYNES, *Clerk.*