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Baptists. Vermont. Vermont Association, 1811.

Minutes of the ... in Granville, N.Y. October 2d  
& 3d, 1811.

Rutland, Fay, [ 1811 ]. 12 pp.

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# MINUTES

OF THE

VERMONT

Baptist Association,

HELD AT THE

BAPTIST MEETING-HOUSE,

IN

GRANVILLE, N. Y.

OCTOBER 2d & 3d, 1811 ;

WITH THE

CIRCULAR & CORRESPONDING

LETTER.

RUTLAND :

PRINTED BY WILLIAM FAY.

# MINUTES.

WEDNESDAY, OCT. 2, 1811.

1. AT 1 o'clock P. M. agreeably to appointment, Elder Wm. Harrington delivered the introductory sermon, from Isaiah xlv. 22—"Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else."

2. Elder Green was chosen Moderator, Elder Clark Kendrick, Clerk.

3. Read the Letters from the Churches, from which the following list was taken.

N. B. Ordained Minister's names in SMALL CAPITALS; Licentiates in *italics*; Vacant Churches marked thus †; from those with this mark \*, no information this session.

CHURCHES.	MESSENGERS.	Added.	Dismissed.	Excluded.	Died.	Total.	Money paid	Cts
							D/s.	
Salem,	OBED WARREN.			2	3	123	1	00
Hubbardton,	{ NATHAN DANA, Amos Churchill.	3		1		48	0	50
Brandon,	{ JOSHUA YOUNG, Deac. Merriam, John Congden.	6	4		2	70	1	00
†Whiting,	{ Deac. Ezra Allen, Deac. J. Munger.	4		1	1	32	0	50
Pittsford,	{ WM. HERINTON, John Mott.	8	5		1	141	1	44
Poultney,	{ CLARK KENDRICK, Elijah D. Webster, Abner Adams.	3	1	1	2	96	1	00
Monkton,	ISAAC SAWYER.	1	2	3		60	0	50
†Rupert.	Deac. Daniel Waldow.	1		1	1	71	0	50
†Newhaven,	Lemuel Phelps.			3	3	27	0	50
Middletown,	{ S HAYNES, Deac. J. Barce.	2	1	2	4	215	1	00

Bridport,	{ HENRY CHAMBERLIN, Levi Baldwin.	10			1	55	0-50
Cornwall,	{ HENRY GREEN, Thomas M'Neil, Ransom Robinson,	19	2		2	147	1 00
†Bristol,	Calvin Eastman,	14	1	2	1	71	0 50
Charlotte,	E. STARKWEATHER,			2		43	0 23
Granville,	{ SAMUEL ROWLEY, CYRUS ANDREWS, Deac. Jacob Savage,	3	1	6	3	143	1 00
Shoreham,	{ EPHRAIM SAWYER, Hopkins Rowley,		5	1		125	0 50
†1st Dorset,	Deac. Isaac Gray.					15	0 25
2d Dorset,						15	
Orwell,	{ ITHIEL PECK, Deac. Nehemiah Royce, Simeon Spalding.	4	4	1		80	0 50
†Hinesburgh,	Stephen Post,	2				24	0 43
Middlebury,	{ N. KENBICK, Daniel Layton.	7		2		39	0 73
Ira,	{ JOSEPH CARPENTER, Deac Joseph Tower,			7		267	1 00
Benson,	{ Jurey P. C. Dayer, Gideon Carter.					76	0 64
Panton,	{ ABEL WOOD, Deac. Silas Pond,					87	0 50

The two last mentioned churches joined this session.

4. Referred the Circular and Corresponding Letter, prepared by brother Wood, to Elders Isaac Sawyer, Warren, and the author, for examination.

5. Heard the report of the Missionary Directors, of which the following is an extract :

“ Your Directors, for missionary concerns, now report—That they found in the fund D. 103 44 ; that they employed Elder Isaac Sawyer on a mission, in the north part of the state of Vermont, eight weeks, for which they paid him 40 dollars ; and Elder Abel Wood eight weeks on the west side of Lake Champlain and near the St. Lawrence, for which they paid him 40 dollars : and Elder Henry Chamberlain four weeks, on the west of Lake Champlain and near the Scroon, for which they paid him 20 dollars. The sums paid to the foregoing missionaries, make 100 dollars.

“ Found a mistake against the treasury of 1 dollar 94 cents, which added to the foregoing sum and deducted from the original sum, leaves a balance in the treasury of 1 dollar 50 cents. Received in contribution at the general meetings in Panton and Bridport, 20 dollars 50 cents; interest money due, 36 cents; contributions to Sawyer and Wood, 9 dollars; all which now make, with the treasurer, 31 dollars 36 cents.

“ The returns made by the above missionaries were acceptable to your committee.”

WM. HERENTEN, *President.*

SAM'L ROWLEY, *Secretary.*

6. Voted to approve the doings of the directors.

7. Heard the report of the Magazine committee; which was—that they had commenced the work, and issued three numbers; that it received general encouragement beyond their expectations; and advised the association to promote and continue the work;—which report was approved, and a committee of twelve were appointed to manage and carry the work into effect, who are to hold their appointment during the pleasure of the association.

The committee are as follow:

Elders Warren, Isaac Sawyer, Green, Herrenton, Haynes, Clark and Nathaniel Kendrick, Rowley, Wood, Starkweather, Dana, and Peck.

8. Voted, that the aforesaid committee, likewise, be our committee for missionary affairs; and that the clause in the constitution for their annual appointment, be rescinded.

9. Adjourned till to-morrow morning at 9 o'clock.—The Moderator concluded by prayer.

Preaching in the evening in different neighborhoods. In the meeting-house by Elder Matteson.

## THURSDAY MORNING, Oct. 4-

10. Met, and opened with prayer, by Br. Daniel Tinkham.

11. Heard the letters from corresponding associations. From the Warren ————— ; Woodstock, minutes by their messenger Br. John Sprague ; Shaftsbury, minutes by Elder Matteson and Br. Wm. Groom ; Leyden, ————— ; Richmond, minutes by Elder Ephraim Butler ; Essex minutes, Suratoga minutes, by Elders Elisha P. Langworthy and Ebenezer Harrington ; Otsego, —

12. Appointed messengers to sister associations.— To the Warren, the Clerk directed to forward the minutes ; to the Woodstock, Elders Nath. Kendrick and Warren ; to the Shaftsbury, Elders Rowley, Warren, and Andrews ; to the Leyden, Elders Ball and Carpenter ; to the Richmond, Elders Ephraim Sawyer and Wood ; to the Essex, Elders Isaac Sawyer, Starkweather and Chamberlain ; to the Suratoga, Elders Herenton, Rowley and Warner ; to the Otsego, Elders Henry Chamberlain and Andrews.

13. The Circular and Corresponding Letter was read and approved.

14. Appointed supplies for the following churches : 1st in Dorset, 3d Sabbath in October, Elder Rowley ; 3d in Nov. Eph. Sawyer ; 3d in Feb. Br. Tinkham ; 3d in March, Elder Wood ; 3d in April, Clark Kendrick ; 3d in May, Elder Dana ; 3d in June, Elder Young ; 3d in July, Elder Matteson ; 3d in Aug. Elder Herenton ; 3d in Sept. Elder Peck.

Church in Hinesburgh, Eph. Sawyer to preach the 3d Sabbath in December ; Henry Chamberlain, 3d in January ; Elder Wood, 3d in February ; Isaac Sawyer, 3d in May ; Elder Green, 3d in June ; Elder Starkweather, 3d in July ; Elder Peck, 3d in August.

Rupert church, Elder Calvin Chamberlain the 2d Sabbath in Nov. ; Elder Clark Kendrick, 2d in Jan. ; Elder Wood, 2d in March ; Br. Tinkham, 2d in May ; Elder Rowley, 2d in July ; Elder Beal, 1st in Sept.

15. Whereas it is reported and confirmed to us, that some of our brethren in the ministry in the Woodstock association, have departed from the faith and fallen into heresy, in denying the eternal Godhead of our Lord Jesus Christ; which is in violation of divine revelation, and of the faith of this and our associations in general: Therefore, voted, that our Messengers make such inquiries of that Association, at their next session, as the nature of the case demands; and especially of the disposition of the Association on the subject, and report at our next.

16. Appointed Elder Young to write the Circular Letter for next year.

17. Voted, that our next session be holden at the Baptist meeting house in Monkton, (about 20 miles north of Middlebury) the first Wednesday in October next, at 10 o'clock A. M. (the Missionary and Magazine Committee to meet the day preceding, at 10 o'clock A. M.) Elder Haynes to preach the Introductory Sermon; in case of failure, Elder Nath. Kendrick.

When the business was ended, a sermon was delivered by Br. Eli Ball; which was succeeded by a discourse from Elder Young—both of which were animating and refreshing to the saints; who then parted, in hopes, ere long, to meet in the great Association above, to part no more forever. Amen.

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## AN ACCOUNT

*Of monies received this session for the Missionary Fund.*

From the church in Salem, \$8 87; Brandon, 3 00; Pittsford, 14 00; Newhaven, 0 25; Cornwall, 6 00; Bristol, 2 67; Shoreham, 2 75; Hinesburgh, 2 50; Panton, 4 00; all which make \$44 04 Private donations, 4 21; all which, with the old balance brought over, make now in the treasury, \$79 61.

N. B. The contributions in Poultney, Middletown and Ira failed, by reason of losses sustained by the flood.

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CIRCULAR & CORRESPONDING  
LETTER.

*The Vermont Association to the Churches and Correspondents, send salutation.*

BELOVED BRETHREN,

THIS Circular is intended to be a brief refutation of the idea, that the souls of the deceased wicked will continue in hell torments till the day of judgment, and then be annihilated.\* We conceive this tenet cannot be true, for the following reasons:

Paul to the Romans, ix. 22, observes, what if God, willing to shew his wrath and make his power known, endured with much long suffering, the vessels of wrath fitted to destruction, &c. But annihilation would not be a display but a suspension of power; and would appear no greater in destroying the existence of the greatest sinner, than in the annihilation of the least.— If it should be objected, that the wicked are said to be fitted to destruction, Rom. ix. 22, and reaping corruption, Gal. vi. 7, and as dying, Rom. vi. 23, and perishing, John iii. 16, being destroyed, Hos. iii. 9, and burned up, Mal. iv. 1, 3, which literally implies annihilation.

Ans. It is not the loss of being, but of well being, which is spoken of, as may be seen by turning to the passages.—Example. Rom. vi. 23. The wages of sin is death, but the gift of God is eternal life. The death of the wicked is contrasted with the endless life of the righteous, and therefore cannot be annihilation.

2. That it is not the loss of being but happiness which is intended by such passages, farther appears from Dan. xii. 2. Many of them that sleep in the dust of the earth shall awake, some to everlasting life and

\* See Mr. Elias Smith on Gen. ii. 17, p. 11, 39, 50, and Adams' View of Religion, Art. Socinianism.



come to shame and everlasting contempt. Notice here; that the shame of the wicked is to be as lasting as the life of the righteous, and so cannot be non existence.

3. In Matt. viii. 11, 12, it is asserted, that many should sit down in the kingdom, that others should be cast into outer darkness—there shall be weepings and gnashing of teeth. See also, chap. xiii. 42, 50; also, xxv. 51, and xxv. 30. How the weeping, &c. of the damned is represented as running parallel with the joys of the redeemed.

4. In Rev. xx. 10, John says, the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever. This phrase forever and ever, is as much expressive of eternity as any in the language. And in ch. xx. 14, 15; xxi. 8; xx. 6, and ii. 11. In these passages, the torments of the damned are called the second death, and opposed to the joys of heaven. Rom. vi. 23. And in chap. xiv. 10, 11, it is said, that the smoke of the torment ascendeth up forever and ever.

That these places refer to the final estates of men, is evident, not only from their being contrasted with the joys of the saints, but also from the expressions, forever and ever, in this book, always expressive of eternity.\* Those who have no being, cannot be tormented forever and ever, weep, wail, or gnash their teeth.

5. It is declared in John v. 9, that all who are in the grave shall come forth; they that have done good to the resurrection of life, and they who have done evil to the resurrection of damnation. It will be observed here, that damnation is to be as lasting as life. And in Mark iii. 29, some are said to be in danger of eternal damnation; and in Matt. xxiii. 14, it is declared of some, that they should receive the greater damnation.

If all were to be annihilated at the day of Judgment,

\* Rev. iv. 9, 10; v. 14; x. 6; v. 13; vii. 12; xi. 15; xiv. 11; xix. 3; xx. 10; xxii. 5.

there could be no eternal damnation of some and greater of others ; for nonentity could not be rendered the sentence of eternal damnation.

6. In Luke xvi. 25, 26, we find the rich man in torments after death ; his misery contrasted with the joys of heaven : " and now he is comforted and thou art tormented." Neither is his state or character to change—for the great gulph fixed between heaven and hell, (not to be passed) forbids the idea. Surely this cannot be annihilation.

7. In Mark ix. 43, 49, some are represented as cast into hell, where the worm dieth not, and the fire is not quenched. Note—Here our Lord said the fire which is to torment the wicked, shall never go out or be quenched ; and who will dare contradict him ? If any one should say, the wicked might come out of hell, or cease to be, Jesus saith, the worm dieth not. In Job xxv. 6, man is especially called a worm ; like a worm, he is of the dust and contemptible. His reflections in hell, (son remember that thou in thy life time hadst thy good things) like a corroding worm, preying upon his vitals, will cause exquisite pain. The whole context leads to the same idea : He that offends Christ's little ones, and will not part with eye, hand or foot, at the divine call, (as the young man would not part with his possessions, Matt. xix. 22,) is the one that is cast into hell—is the worm that dieth not.

8. The Lord declares; that punishments in the next world; shall be proportioned to crimes. Rom. ii. 6.—God will render to every man according to his works, Jer. xvii. 10—according to the fruit of his doings, Cor. v. 10. Those who have great advantages misimprove them, it shall be more tolerable for the Samaritans than for them—Matt. x. 15.

According to the sentiment, we oppose some of the least, finally impenitent sinners of the first generation will continue in hell till the day of Judgment, then suddenly cease to be ; while the greatest sinner suffers no

more. And if he lived near the day of Judgment, he might not suffer the thousandth part so much as the other. A scheme, so unjust, could not come from a holy God; For stripes shall be proportioned to crimes—  
 Luke xii, 47.

9. Our Lord says, Matt. xxv. 41, 46, These shall go away into everlasting punishment, but the righteous into life eternal. And we may as well suppose, the eternal life of the righteous to come to an end, as the torments of the wicked; both being expressed by a word of the same import.

10. Rev. xx. 11, 12. He that is unjust, let him be unjust still. And behold I come quickly; to give to every man, according as his works shall be. You will here notice, that the unjust are to continue filthy as long as the righteous continue holy. But if the wicked should be annihilated, they could not continue filthy or unjust, for nonentity is not unholy.

11. Paul to Timothy says, the church is the pillar & ground of the truth; and by it the truth is held up & declared. And the secret of the Lord is with them that fear him—Psalm xxv. 14. If the doctrine opposed, be true, the church would have known and supported it. But by what has been brought to view, we see the faith of the church is and has been in opposition to it; therefore it cannot be true. Neither do we find but a solitary few who profess to believe and advocate it; and though the Socinians held it, and the Saducees may be thought to have held a tenet somewhat like it, as they denied the immortality of the soul; yet to draw our doctrine, or improvement thereof, from such sources, cannot be considered the most safe and honorable; for our Lord says, beware of the doctrine of the Saducees, Math. xvi. 12.

12. This tenet would encourage sinners to live in sin; for one end of the penalty, or curse, is, to prevent crimes—  
 —Deut. xi, 28. A curse if ye will not obey.

To be annihilated at the day of Judgment would be very little, compared with everlasting punishment.— The sinner would therefore be more encouraged by this sentiment, to live in sin, than what he could be by the scripture doctrine of endless misery. And certainly, the divine justice and an end worthy of a God, could not be so amply displayed in their discontinuance, as in the execution of eternal judgment.

Brethren, let us stand fast in the doctrine of Christ, and not be imposed upon by the cunning craftiness of men who are beguiling unstable souls, and who lie in wait to deceive. If it were possible, they would deceive the very Elect; but the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust, unto the day of Judgment, to be punished.

Dear brethren, let us continue our correspondence, until we meet in glory.

By order of the Association,

HENRY GREEN, *Moderator*,  
CLARK KENDRICK, *Clerk*.