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Baptists. Vermont. Vermont Association, 1814.

Minutes ... in Brandon, October 5 & 6, 1814.

Rutland, Fay & Davison, 1814. 16 pp.

NRAB copy.

MINUTES

OF THE

VERMONT BAPTIST ASSOCIATION,

HELD

IN THE BAPTIST MEETING-HOUSE

IN

BRANDON,

OCTOBER 5 & 6, 1814.

WITH

THE CIRCULAR AND CORRESPONDING

LETTER.

RUTLAND:

PRINTED BY FAY & DAVISON,

1814.

MINUTES.

WEDNESDAY, OCT. 5, 1814.

1st. At 10 o'clock, A. M. Elder Nathaniel Kendrick preached the introductory Sermon, from 2 Cor. viii. 23. *'Or our brethren being enquired of, they are the messengers of the Churches, and the glory of Christ.'* It was a regular, solemn, and instructive discourse.

2d. Made choice of Elder Green, Moderator, and Elder Rowley, Clerk—then adjourned till one o'clock P. M.

Met according to adjournment, and opened by prayer.

3d. Messengers from corresponding associations were invited to a seat with us.

4th. The letters from the churches were read. The following is an account of their messengers, alterations, and present numbers.

N. B. The names of Ordained Ministers are in SMALL CAPITALS; Licentiates in *italics*; Ministers marked thus*, were not present; From Churches marked thus†, we had no information this year, and have given their number as when last represented; Vacant Churches are distinguished by a dash —.

CHURCHES	MESSENGERS	Added.	Dismissed	Excluded	Died	Total.	Money for Ministers
Salem,	OBEED WARREN,	3	5	1	0	86	50
Hubbardton,	{ NATHAN DANA, Amos Churchill,	1	2	0	0	35	50
Brandon,	{ Abial Fisher, jr. D'n Jona. Meriam, D'n John Arnold,	4	5	0	5	72	75
Whiting,	{ SAM'L CHURCHILL. D'n M. Needham, & S. Foster,	3	0	0	0	33	50

CHURCHES. MESSENGERS.

CHURCHES.	MESSENGERS.	Added	Dismissed	Excluded	Died	Total.	
Pittsford	{ WM HERRINGTON, Samuel Gregg, Kendrick Berzee,	3	2	2	0	121	1 00
Poultney,	{ CLARK KENDRICK, D'n Wm. Ward, Daniel Mallary,	1	2	2	1	81	1 00
Monkton,	{ John Stearns, Nathan Douglass,	0	0	0	0	48	75
Rupert,	WERDEN P. REYNOLDS,	21	0	0	0	93	50
Newhaven,	{ ———— Lemuel Phelps	0	1	0	0	23	40
Middletown,	SIL'NUS HAYNES,	7	1	2	1	192	50
Bridport,	{ EL'A STARKWEATH- Wm. Baldwin, [ER, Joel Frost, jr	19	4	1	0	76	50
Cornwall,	{ HENRY GREEN, D'n Asahel Field, Barzillai Stewart,	20	2	2	3	169	1 00
Bristol,	{ Richard Palmer, Jonathan Eastman,	0	5	1	1	52	62
Charlotte,†	—————					32	
Granville,	{ SAMUEL ROWLEY, Job W Leonard,	4	0	1	2	138	
Dorset,	{ Horace Griswold, Joseph Myrick,	4	0	0	2	19	25
Orwell,	{ ISAAC SAWYER, D'n Nehemiah Royce, John Crouch,	2	1	1	2	56	50
Hinesburgh,	{ ———— D'n Asa Moon, John Beecher,	0	4	0	0	21	50
Middlebury,	{ NATHL KENDRICK, D'n Amos Weller, Wm H Barnes,	7	3	2	0	50	50
Shoreham,	{ ———— D'n Eli Smith, Hopkins Rowley,	2	1	1	1	72	37
Benson,†	—————					52	
Ira,	{ Leland Howard, Nathaniel Wilmarth,	5	0	6	0	176	1 00
Panton,	{ ABEL WOODS, D'n Joseph Powers, D'n Squire Ferris,	7	3	0	2	88	50
		113	41	23	20	1787	

5th. The important con., on the subject of foreign missions, was read and referred to a committee composed of Elders Green, Warren, N. Kendrick, and Mears.

6th. The Circular and Corresponding Letter, prepared by Elder N. Kendrick, was read and referred to Elders Churchill, Leland, Barber, and the author for examination.

7th. Adjourned till to-morrow 8 o'clock A. M. There was preaching this evening in different parts of the vicinity; in the meeting house by Elder Bradley, of Windsor.

THURSDAY MORNING, OCT. 6.

Met according to adjournment. Prayer introductory by brother Barber.

8th. Appointed brethren Nathaniel and Clark Kendrick to examine the queries of certain churches, and report thereon immediately.

9th. The Circular and Corresponding Letter was recommended by the committee with some verbal alterations, and received by the association.

10th. From corresponding associations we received accounts as follows, viz :

From Warren, no intelligence; Woodstock, minutes by their messengers Elders Aaron Leland, Bradley, and Going; Shaftsbury, minutes by their messengers, Elders Warren and Galusha; Leyden, no information; Fairfield, minutes by Elder Mears and Br. Joseph W. Sawyer; Essex, no intelligence; Saratoga, minutes by Elder Barber; Black River, no information; Boston, minutes by their messenger, Elder Luther Rice; Danville, minutes by their messenger, Deac. Abial Fisher.

11th. Heard the report of the missionary committee, of which the following is an extract :

10 years
 med one, but
 tour, of which ne
 factory acco
 er Starkweather has not made his return, but wa
 he has performed his tour.

There were in the treasury, Oct. 1813,	\$ 101 15
Conditionally paid brother Starkweath- er for 10 weeks,	50
Paid brother Sawyer for 3 weeks labor,	15
<hr/>	
Deduct the sums paid, which leave in the fund,	36 15
By careful examination found a loss of	8 00
<hr/>	
Deduct the loss, and there will remain,	\$ 28 15
Received, Oct. 6, 1814, interest on mon- ey due,	69
Received this year from churches and in- dividuals,	67 00
<hr/>	
Total in the treasury,	\$ 95 84

We have, this year, appointed brother J. Sawyer
 on a mission of seven weeks, on the west side of Lake
 Champlain, and to the Scroon : also, appointed brot-
 her Roswell Mears on a mission of eight weeks, to the
 northern destitute parts of Vermont.

By order of the Society,

WM. HERRINGTON, *President.*

SAMUEL ROWLEY, *Secretary.*

Brandon, Oct. 6, 1814.

12th. Approved the doings of the missionary board:
 and do hereby request the churches to continue their
 known liberality in contributing to send the gospel a-
 mong the destitute.

13th. The former missionary committee being con-
 sidered too large, were dismissed. Then appointed
 brethren William Herrington, Henry Green, Samuel
 Rowley, Nathaniel Kendrick, and Isaac Sawyer to be

standing missionary committee during the pleasure of the association.

A. B. The committee is to meet at brother Reynolds's in Rupert, on Tuesday before the first Wednesday in October next, at 6 o'clock P. M.

14th. Whereas, this association did, in 1811, direct their messengers to the Woodstock association, to enquire into the situation of some in that connection, who had become unsound in the faith respecting the sonship of Jesus Christ: in reply, the Woodstock association informed this, by their messengers, that they appointed a committee on the subject, and have approved their doings, of which the following is an extract: "Your committee appointed to enquire whether any of our brethren have become heterodox in sentiment, beg leave to report, That they have attended to the business of their appointment, and that Elders Jeremiah Higbee and Joel Manning have exhibited to your committee a statement of their sentiments respecting the sonship of Jesus Christ. On which it was voted that we do disapprove of their sentiments; yet in view of our agreeable connection with them heretofore, and in hope of their return to soundness in the faith, voted to postpone the matter until our next association." Whereupon, this association expressed full satisfaction in what has been done.

15th. The committee on the subject of foreign missions reported as follows:—"Your committee on the subject of brother Luther Rice's letter to the association, and on the formation of a missionary society auxiliary to the Baptist Convention of the United States of America for foreign missions, beg leave to report—

First. That we most cordially recommend to the association that they appoint some person to answer brother Luther Rice's letter, who shall be a standing secretary for the association, to correspond with the board of foreign missions.

Second. That the association most fervently use her endeavours to promote the formation of a mission so-

ciety auxiliary to the Baptist convention above named
to aid in the important business of foreign missions.

Signed by order of the committee.

HENRY GREEN, Chairman.

Voted to accept of the report.—Whereupon,

First, Brother Nathaniel Kendrick was appointed
to answer said letter, and correspond with the
of foreign missions.

Second, A constitution was presented, and a
sionary society formed, which promises usefulness
the benevolent object of foreign missions.

16th. The committee on the queries made the fol-
lowing report, which was accepted.

1. Query from Whiting church.—Would it not
serve to promote union and the truth of the gospel, for
the churches to adopt uniform articles and covenant?
If so, we wish the association to examine, and see
they can approve those recommended by the Danville
association.

Ans.—We think the articles of faith and practice
adopted by this and our sister associations, and the
churches composing them, are essentially the same
concerning the divine character, the economy of re-
demption, and the organization of a gospel church.
There are, doubtless, some varieties among the vari-
ous articles of minor consequence. In case the arti-
cles alluded to, essentially agree with our faith and
practice, the churches will have our fellowship in
adopting them.

2. Query from Rupert church.—What is our duty
towards brethren whose moral character is good, yet
wholly neglect to travel with the church?

Ans.—We think a brother who wholly declines
walking with the church for considerable length of
time, ought to be labored with; and in case he can-
not be recovered, it is the duty of the church to with-
draw fellowship from him.

17th. On the request of the church in Newhaven
for advice relative to dissolving their church relation,

appointed Elders N. Kendrick, Green, and Sawyer to visit them, advise with them, and report at our next.

19th. Being informed by brother Herrington that the church in Charlotte wishes assistance, appointed brethren Sawyer, Green, Herrington, and N. Kendrick to visit them and make report.

10th. Appointed messengers to sister associations.— To the Warren, brother *Abial Fisher*; Woodstock, Elders Haynes, Rowley, and Clark Kendrick; Shaftsbury, Elders Warren and Green; Fairfield, Elders Starkweather and Churchill, and brother Stearns; Essex, Elders Sawyer, Woods, Churchill, and D'n Welker; Saratoga, Elders Rowley and Reynolds; Leyden, brethren Griswold and Reynolds; Otsego, Elder Rowley; Black River, Elder Haynes; Boston, Elder Dana and brother Fisher; Danville, Elder Churchill and brother J. W. Sawyer.

20th. Appointed brother *Abial Fisher, jr.* to write the circular and corresponding letter for next year.

21st. Voted, that our next association be holden in the Baptist meeting house in Rupert, (about 6 miles N. E. of Salem, N. Y.) the first Wednesday in October next, at 10 o'clock A. M. Elder Green to preach the introductory sermon; in case of failure Elder Herrington.

Towards the close, brother *Luther Rice*, missionary, preached a most interesting sermon, with subjoined accounts from India, calculated to awaken the benevolence of every feeling heart. A collection was then made for foreign missions, which amounted (as it was then counted) to \$ 41 9. This session was peculiarly agreeable, and we parted in friendship.

Monies Contributed for Domestic Missions.

By the Church & Congregation in Whiting,		2 00
do.	Pittsford,	14 25
do.	Poultney,	8 00
do.	Monkton,	5 25

By the Church and Congregation in Cornwall, 11	
do. Bristol,	3
do. Granville,	9
do. Orwell,	4
do. Hinesburgh,	4
do. Shoreham,	1
By Br. Amos Churchill, Hubbardton,	50
Br. Lemuel Phelps, Newhaven,	50
Elder Sylvanus Haynes, Middletown,	50
Br. Joel Frost, jr. Bridport,	50
Br. John Conant, Esq. Brandon,	50
Deacon Jonathan Meriam, do.	50
Mr. Nathaniel Bacon,	50
	<hr/>
	\$ 67 00
There were in the fund, (see the report)	28 84
	<hr/>
Total in the Treasury,	\$ 95 84

The subscriber, to his friends and the public, begs leave to observe : That, having preached an ordination sermon in Rupert, Vt. on the 28th Oct. 1813, by particular request it was published, after consulting the views and feelings of many brethren respecting its sentiments and publication, without finding any material objection, but general approbation. I have since learned that some of my brethren are dissatisfied with it, which I most sincerely regret, as I would never willingly injure the feelings of those whom I so highly esteem.

On reviewing the discourse, I find some things which may need explanation or correction. It is said, pa. 12, " From which it appears rather improper to say, that separate churches are vested with the highest possible ecclesiastical powers ; since bishops or elders have an ecclesiastical rule over them, and they are directed to obedience and submission, as were the primitive churches." This sentence is not designed

insinuate that ministers have dominion over the faith and practice of churches ; for, it is not my opinion that the decisions of ministers, councils, or any ecclesiastical body, are law; by which the churches are to be governed. Let the statement be considered with its connexion, and it will appear that the preeminence of ministers is defined in five particulars ; and the prerogatives of the church secured, in which it is considered that churches have the power of gospel discipline. Yet it is believed that regular ministers are vested with authorities different from any private member or separate church. Authorities, received with their office, and not merely by personal influence. They are authorized to preach the gospel, baptize believers, administer the Lord's supper, take the oversight of the flock of God, ordain ministers, &c. But no private individual, or separate church, as such, is clothed with these authorities. These officers in Zion should be members of some gospel church, and as such subject to its discipline.

In support of the 6th article, p. 13, it is too confidently said, that " When Onesimus was converted from the error of his ways, he engaged in the work of the gospel under the patronage of the pious apostle." It is *probable* he did ; and is, therefore, a circumstantial evidence, supporting the article with which it stands connected.

In p. 14 and 19, for reasons which then appeared conclusive, it was suggested that James, Cephas, and John were in Antioch when Barnabus and Saul were separated for the work of the gospel ; and gave to them the right hands of fellowship. But it now appears more probable that this expression of ministerial fellowship was given at another time and place.

Should further errors obviously appear, or be pointed out, they shall receive due attention. The author regrets that the sentiments of the sermon were not discussed with more wisdom and prudence. It was written without sufficient time, and in most difficult

circumstances. He hopes, however, to profit by the experience and the friendly remarks of his brethren.

SAMUEL ROWLEY

CIRCULAR AND CORRESPONDING LETTER.

The Vermont Baptist Association to the churches they represent, and the associations with which they correspond, sendeth greeting.

BELLOVED BRETHREN,

God has graciously made us the care of his kind providence, and perpetuated our lives thro' the changes of another year. We have occasion to lament our barrenness in general, and that several of our branches were evidently without life, and have been plucked up by the roots. How many more are less will be better known at a future day.

We have been favored with very little of the renewing influences of God's spirit, the year past, as will be seen by the several returns from the churches. We are happy to think, however, that the foundation on which we are built, has proved the immutable rock on which Zion has rested from time immemorial.

While supported at the expence of divine grace, we think living sacrifices, for the promotion of the Redeemer's kingdom, are but our reasonable service.

The rapidity with which we are passing down the current of time, furnishes motives to unremitting vigilance. Our passing moments are in no instance detained to await our sluggish disposition to duty, and they no sooner arrive than they are irrecoverably gone.

carry with them the opportunities of doing good, which they were associated, and leave the un-
 soul with no means of removing his incurred
 but the atoning blood of the Lamb.

The professed ministers of the New-Testament who
 prodigal of time, even when they ought to be teach-
 ing, have need to be taught, what be the first princi-
 ples of the oracles of God. They don't explain and
 enforce the doctrine and precepts of Christ; they have
 nothing adjusted in their own minds, and explain no-
 thing to others. They omit a thousand opportunities
 of encouraging the feeble minded; of exhorting and
 rebuking the slothful; and of warning the impenitent.
 Such unfaithful servants after all will leave their
 works undone. They will ere long be summoned a-
 way by death, and compelled to leave the field with
 few seeds sown by their own hands, and with but few
 works of their own cultivation. They will have to
 account for many vacant and idle hours, in which they
 were absent, from their master's business, and for oth-
 ers, in which they were unprofitably employed, in
 things foreign to their calling. The work of the
 ministry requires an exclusive appropriation of the
 whole time and talents of those who are charged with
 a dispensation of the gospel.

The nature and extent of the work, and its influ-
 ence on a dying world, made an apostle say, "Who
 is sufficient for these things?" With the views the
 apostle had, the ministers of the New-Testament will
 say as he did. They will realize the weight of his in-
 junction to Timothy, "Give thyself wholly to the
 work." Their examples would then be a reproof to
 every mercenary spirit, who makes the preaching of
 the gospel but a secondary object. How full of mean-
 ing is the command of Christ to his disciple, "Work
 while the day lasts." May we be faithful unto death.

The great head of the church has also made ample
 provision for the occupation of the time and talents of
 all who belong to the household of faith. Private

christians are equally the subjects of a high calling from God in Christ Jesus, and living sacrifices are demanded of them, which are important to the general interests of religion, and the declarative glory of God. They are required to exhibit the testimonials of godliness, by well ordered lives and conversation, and oppose to the prevailing current of wickedness, the strictest examples of piety. Their social relations involve duties of infinite consequence, which if neglected must forever remain undone. With how much regret must we leave the world, if a retrospect of life does little else than receive a long list of neglected duties, and show us how many mercies we have abused. Instead of laboring to recover our fellow creatures, by the grace of the gospel, we have by our examples, even held them in countenance amidst the pleasures of sin. Can we bear to think those, dear to us in the bonds of nature, have never been the subjects of our counsels, warnings, admonitions and prayers? Shall we part with them forever, leaving them without hope and without God in the world, without referring them to the blood of the covenant and to the friend of sinners? Shall we sacrifice ten thousand opportunities for doing them good, which are associated with the seasons we spend with them, without giving them a single proof that their eternal welfare is a subject about which we have any concern? Let private christians remember, that their passing moments are fraught with more than finite concerns, and that a single hour mispent can never be recovered.

The greatness of the work assigned the saints in the world; the importance of having it done; the few moments appointed for their probation; and the liability of its being suddenly and soon terminated, are forcible inducements for them to do whatever they find to do with all their might. "Therefore beloved brethren, be steadfast and immovable, always abounding in the work of the Lord, in as much as ye know that your labour is not in vain in the Lord." We re-

recognize with joy, those measures which have been recently laid before us : happily uniting the exertions of thousands in extending the triumphs of the cross into distant regions. The numerous missionary societies lately formed and now forming, undoubtedly owe their existence to a divine influence, which we trust will accompany all their endeavors to carry the gospel into the regions and shadow of death. In conveying the bread and waters of eternal life to those who are ready to perish, we shall find our own souls abundantly refreshed. Next to Zion we would remember our afflicted country, which is involved in war. May God in wrath remember mercy, and for the elect's sake shorten these days of tribulation. May the ravages of our foes be restrained, and no weapon formed against us be suffered to prosper.

Our sister associations with whom we correspond, will accept our grateful acknowledgments, for their messengers and epistles of love. We most fervently solicit the aid of their prayers, and the continuance of their correspondence. With much christian love we subscribe ourselves your brethren in the gospel of Christ.

Signed by order of the association.

HENRY GREEN, Moderator.

SAMUEL ROWLEY, Clerk.

POETRY.

ON THE SCRIPTURES.

HOLY Bible, book divine,
Precious treasure! thou art mine;
Mine, to tell me whence I came;
Mine, to teach me what I am!

Mine, to chide me when I rove;
Mine, to show a Saviour's love;
Mine, art thou to guide my feet;
Mine, to judge, condemn, acquit?

Mine, to comfort in distress,
If the holy spirit bless;
Mine, to show, by living faith,
Man can triumph over death!

Mine, to tell of joys to come,
Of the world's sinners' doom;
O that I might be made like thee!
For thou art ever with me!

MISSIONARY HYMN,

[From the Rev. Mr Kelly's Hymns]
Thou shalt cause the trumpet of the jubilee to sound.—Lev. xxv. 9.

HARK! the solemn trumpet sound—
Loud proclaims the jubilee! (ing,
'Tis the voice of grace abounding,
Grace to sinners, rich and free!
Ye who know the joyful sound,
Publish it to all around.

Is the name of Jesus precious?
Does his love your spirits cheer?

Do you find him kind and good,
Still removing doubt and gloom,
Think that what he is to you,
Such he'll be to others too.

Were you ever at a wild distance,
Wandering from the fold of peace,
Could no arm afford assistance,
Nothing save but Jesus' blood,
Think how many still are found
Strangers to the joyful sound.

Brethren, join in supplication,
Join to plead before the Lord;
'Tis his arm that brings salvation,
He alone can give the word!
Father, let thy kingdom come,
Bring thy wand'ring outcasts home.

Brethren, let us freely offer—
All we have is from above!
Let us grieve, and act, and suffer,
What is this to Jesus' love!
Did he die our souls to save?
Then we're his, and all we have!

Hark the saint's triumphant cry—
'Worthy, worthy is the Lamb'
They have gain'd the prize before
But ere long we'll be with them
While on earth remember still,
They who love him, do his will.

Till we reach the wish'd-for vision,
Till we see him as he is,
Let us scorn the world's derision;
Let us prove that we are his!
Let us sound through all the earth,
Christ's inestimable worth!