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Baptists. Vermont. Shaftsbury Association, 1800.

Minutes ... at Elder Blood's Meeting-House ... June ...
1800.

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AAS ph. copy.

MINUTES

OF THE

SHAFTSBURY ASSOCIATION,

HELD AT

ELDER BLOOD'S MEETING-HOUSE,

IN

SHAFTSBURY,

JUNE FIFTH AND SIXTH, 1800.

TROY:

PRINTED BY R. MOFFITT & Co.
FOR THE ASSOCIATION.

M,DCCC.

MINUTES, &c.



WEDNESDAY, June 4, 1800.

1. **A**T two o'clock, P. M. Elder *Justus Hull*, agreeably to appointment, preached the introductory Sermon, from 2 Corin. iv. 7: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

2. Elder *Caleb Blood* was chosen Moderator, and Elder *Elias Lee*, Clerk.

3. The Letters from the several Churches were read, and the following List taken of the names of their Messengers, their alterations since the last year, and their present numbers.

N. B. The names of the Ministers are in *Italic*. Those with this mark *, were not present. From Churches marked thus †, we had no accounts this session. The Churches distinguished by a dash ———, have no settled Ministers.

Churches.	Ministers and Messengers.	Added	Dism.	Excl.	Died.	Numb.							
Ballston, †	—————					50							
Cambridge,	{ <i>Israel Crow</i> , <i>Comfort Curtis</i> , <i>Henry Smith</i> , <i>Joseph Collins</i> .	12	1	1		59							
							1st. Canaan,	{ <i>Ellice Bromley</i> .*	40	5	1	1	67
Chatham,	{ <i>Job Champion</i> .	12		2		56							
1st. Cheshire,	{ <i>Peter Werden</i> , <i>Stephen Carpenter</i> , <i>Stephen Brayton</i> , <i>Jonathan Richardson</i> .	13	19	3		64							
							2d. Cheshire,	{ <i>John Leland</i> *, <i>Nathan Mason</i> *, <i>Joseph Goddard</i> *, <i>Joel Redway</i> , <i>Nathan Mason</i> , 2d. <i>William Wolcot</i> .	214	8	2	1	394

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Added</i>	<i>Dysm.</i>	<i>Excl.</i>	<i>Di'd</i>	<i>Numb.</i>
Clifton-Park, †	_____	8	10	2	2	36 81
Chester,	{ <i>Jehiel Fox,</i> <i>John Punderson,</i> <i>Hezekiah Baldwin.</i>					
1st. Galway,	{ <i>Joseph Craw,</i> <i>Alpheus Moore.</i>			1		57.
2d. Galway,	{ _____ <i>James Job,</i> <i>James Warner.</i>	3	1		1	67
Granville, †	_____					18
Great-Barrington,	<i>Jeduthan Gray.*</i>	29	8	1	1	130
1st Greenfield, †	_____					92
3d. Greenfield,	{ _____ <i>Lemuel Taylor,</i> _____ <i>Jeffords.</i>	7	1	1	1	59
Hancock,	{ <i>Clark Rogers,*</i> <i>Dennison Eggleston,</i> <i>William Douglafs.</i>	9	2		2	47
1st. Hartford,	{ <i>Amasa Brown,</i> <i>Issacher Bates,</i> <i>Aaron Smith,</i> <i>Aaron Ingolfsbe.</i>	3		2	1	326
2d. Hartford, †	_____					32
1st. Hilldale,	{ <i>Abel Brown,*</i> <i>Thomas Rodinan,</i> <i>Benjamin Twils.</i>	28			1	129
2d. Hilldale,	_____	12	4	1	1	61
Kingsborough,	_____	13			1	44
Mapletown,	{ <i>Samuel Rogers,</i> <i>Daniel Rose,</i> <i>Solomon Gale.</i>	9		3	3	60
Mayfield,	<i>Hezekiah Gorton.*</i>	27	1			77
1st. Milton, †	_____					95
2d. Milton,	<i>Elias Lee,</i>			1		92
Northumberland, †	<i>Calvin Hulbert.*</i>					67
Partridgefield,	{ <i>Ebenezer Smith,</i> <i>John Couch.</i>	9		1		55
1st. Pittstown,	{ <i>Lemuel Covell,</i> <i>Isaac Webb,</i> <i>John Rouse,</i> <i>Jared Carter.</i>	7	9	2	1	81
2d. Pittstown,	<i>Stephen Hunt.</i>	5		4		49

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Added</i>	<i>Disin.</i>	<i>Excl.</i>	<i>Did</i>	<i>Numb.</i>
1st. Providence,	{ <i>Jonathan Finch,</i> † <i>Samuel Halsted.</i>	44	7	3		95
2d. Providence,	{ <i>Caleb Nichols,</i> <i>Henry Gardner,</i> <i>Jedediah Aylesworth,</i> <i>Isaac Clark.</i>	10	10	2	4 1 2 2	45 128
Pownal,	{ <i>Jesse Hartwell,</i> <i>Joshua Emms,</i> <i>Asahel Morse.</i>	9	2		3	165
Sandisfield,	{ <i>Jesse Hartwell,</i> <i>Joshua Emms,</i> <i>Asahel Morse.</i>	9	2		3	165
1st. Saratoga,	{ <i>Nathaniel Saxton,</i> <i>Peter Baker.</i>	1	7	4	1	28
2d. Saratoga,	{ <i>Nathaniel Saxton,</i> <i>Peter Baker.</i>	14				40
Savoy, †	<i>Nathan Haskins.*</i>					32
Schodack,	{ <i>Stephen Olmstead,</i> <i>David Turner,</i> <i>James Cole.</i>	33	2	1		92
1st. Shaftsbury,	{ <i>Cyprian Downer,</i> <i>Amaziah Martin,</i> <i>Moses Sage,</i> <i>Thomas Mattison.</i>	7		3	3	98
2d. Shaftsbury,	{ <i>James Herrington,</i> <i>Peleg Mattison,</i> <i>Judah Werden.</i>	2			1	38
4th Shaftsbury,	{ <i>Caleb Blood,</i> <i>Isaiah Hendrick,</i> <i>Benjamin Cole,</i> X <i>David Mattison.</i>	7	3	2	2	355
Stephentown and Peterburgh.	{ <i>Justus Hull,</i> <i>Caleb Bentley,</i> <i>Ebenezer Pearce,</i> <i>Henry Reynolds,</i> <i>Alderman Baker.</i>	135	2		1	298
Stillwater,	{ <i>Thaddeus Hysted,</i> <i>Sylvanus Sales,</i> <i>James Seely.</i>					
West-Stock- bridge,	{ <i>Eber Moffitt.*</i> <i>Fairing Wilson.</i>	7	3			77

<i>Churches.</i>	<i>Ministers and Messengers.</i>	<i>Added</i>	<i>Dis/m.</i>	<i>Excl.</i>	<i>Died</i>	<i>Numb.</i>
ad. Stephentown,	{ <i>Robert Niles,*</i> <i>Edward Carr,</i> <i>Jesse Goodrich.</i>	14	3		1	77
Williamstown,†						18
Total,		767	117	47	354	127

N. B. The first Church in Milton were duly represented at our last session, with the account of a good work of the Lord among them, in which 45 Members were added to their former number; but, through some mistake in our Clerk, they were set down in the minutes, not represented: We therefore, in justice to ourselves and them, have inserted in these Minutes their full number, including the number of Members above mentioned; but as they were not represented at this session, we cannot insert their alterations for the year past, but would recommend to them, that they give us the account at our next session. Also, the third Church in Greenfield, although regularly represented, by Letter, at our last session, was omitted through a similar mistake: But as they were represented at this session, by Letter and Delegates, we are happy to have it in our power to insert their alterations and present standing, in these Minutes. In as much as the Church at Battskill have informed us, by Letter, that they conclude not to correspond with us any longer, at present; but would still wish to maintain Christian love and fellowship with us: Therefore, we conclude not to insert their name in our Minutes, although we still retain them, and their Minister, in our charity and fellowship, as a Church and Minister in wholesome standing; and wish to cultivate union and communion with them as such. The Church at Stillwater were duly represented, by Letter and Delegates; but having passed through a scene of trials the year past, and being now in a very broken circumstance, they did not think best to make any returns of their alterations, or present number—therefore no such returns are inserted in these Minutes.

4. The Circular Letter, prepared by Elder *Barber*, was read, and referred to a Committee of Elders *Blood*, *Lee* and *Hull*, for examination.

5. As Elder *Abel Brown*, who was appointed to prepare the Corresponding Letter, has failed, therefore appointed Elder *Webb* to prepare one, and present it to-morrow.

Prayer attended by Elder *Rogers*. Adjourned till to-morrow morning, 8 o'clock.

THURSDAY, *June 5.*

MET pursuant to adjournment. Elder *Covell* preached from *Corin. xii. 8, 9*: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit."

After fifteen minutes intermission, business was opened by prayer, by Elder *Hull*.

6. Received a few Minutes from the Philadelphia Association, by their Messenger, Elder *Harpending*; but their Letter, and the Minutes intended for us, failed. Received a Letter and Minutes from the New-York Association, but no Delegate. A Letter and Minutes were received from the Danbury Association, by Elder *Babcock*. A Letter and Minutes were also received from Leyden Association, by their Messenger, Elder *Bemis*. Likewise, a Letter from Otsego Association was received, by their Messengers, Elders *Hosmer* and *Lawton*. Minutes were received from the Woodstock Association. Elder *Orcutt*, from the Warren Association, favoured us with their Letter and Minutes.—Our Committee, appointed at our last to visit the Rensselaerville Association, made a favourable report; therefore voted to receive them into sister relation, as a corresponding association: Their Letter and Minutes were received, by their Messenger, Elder *David Mudge*. The above Delegates, together with a number of Ministers and Brethren from Vermont and other Associations, were cordially received, and invited to take their seats with us.

7. As this Association, at our last session, by reason of some oversight, neglected to send any official answer to the Brethren of the Vermont Association; therefore voted to send a Committee of seven, to consist of Elders *Hull*, *Blood*, *Covell*, *Amasa Brown*, *Samuel Rogers*, *Leland* and *Lee*, to attend a conference with both the parties who formerly composed that Association, bear them a Letter, and try to have matters so accommodated that we may again hold a correspondence with them: Said conference to be held at Elder *Herrington's* Meeting-house, in Clarendon, the 3d Wednesday in January next, at 10 o'clock A. M.—Voted, that Elder *Blood* write a letter to the said Brethren.

Adjourned for one hour.

Met pursuant to adjournment. Elder *Lee* prayed, and the Association proceeded to business.

8. The Committee appointed to visit the Church at Norway,

made returns as follow.—“ After a lengthy and critical examination, we found that the conduct of *Nathaniel Norton*, formerly their Minister, had been so atrocious and abominable, as being repeatedly guilty of the most consummate and malicious deceit and falsehood, that a majority of the Church could not walk with him ; yet a minority of them still retain him in their fellowship. These circumstances occasioned such division and confusion, as, in our opinion, and in the opinion of the majority above mentioned, have put a period to their visibility as a Church in Gospel order. Although *Norton*, and the Members that hold him in fellowship, call themselves a Church ; yet we cannot view them in that light ; nor can we hold fellowship with them, in their present situation : But we view the Brethren who have withdrawn from them in good standing, as a number of Brethren in the furnace of affliction ; and we conclude they may with propriety be received into fellowship with any Church of our faith and order.” Therefore, voted to drop the name of the Church at Norway out of our Minutes ; and would advertise our Churches, and all Christian people, to beware of said *Norton*.

9. The Committee appointed to visit the 2d Church at Greenfield, made report, without satisfaction. And whereas the said Church have, in our judgment, departed from the rule of gospel discipline, by holding fellowship with Doctor *William Pearce*, after he had been proved guilty of such corrupt conduct that they have been advised, by a mutual council of their own choosing, and also by the committee sent by this Association, to put him away from among them ; and as they still continue to hold the said *Pearce* in fellowship, and employ him as a Preacher, under the pretension that he has confessed his wrongs to their satisfaction—when at the same time he has not confessed (but still denies) the principal crimes that were sufficiently proved against him, both before the said Council and Committee : Therefore voted to drop the name of the 2d Church in Greenfield out of our Minutes, and consider said Church as out of our fellowship, till they give gospel satisfaction.

10. Query, from the 1st Church in Cheshire : “ Is it not best, all things considered, to endeavour to promote a public fund, for the benefit of suffering Churches in the Association ?”

The Association recommend it to the consideration of the Churches, and wish them to signify the result of their deliberations thereon to the Association, at our next session.

11. Elder *Ebenezer Smith* presented a petition from the Church in Partridgefield, stating that they are in distress, by being

taxed, and having their property sold at public auction, to assist in building a Congregational Meeting-house; that there is some hope of obtaining redress, if they can raise money enough to carry on a suit at law: They therefore request the advice and assistance of the Association, in their embarrassed situation.

After some deliberation, it was proposed to request a contribution immediately, for their assistance; which was attended with success: 45 dollars and 50 cents were collected. The Association also advise them, to strive to be at peace with all men; but at the same time to use all lawful endeavours to preserve inviolate the rights of conscience and property: And as we think the conduct complained of is a violation of both, we conclude they have a right to stand in their own defence; and do promise to afford them further assistance, if needed, to relieve them from their present distress. In order to carry the above mentioned purpose into execution, appointed Elders *Werden, Leland and Smith*, a Committee to deliver the money collected, and report to the Churches what further assistance they need.

12. Took into consideration the motion from the Philadelphia Association, respecting a general conference, which is in the following words.—“Apprehensive that many advantages may result from a General Conference, composed of one or more Members from each Association, to be held every *one, two, or three* years, as may seem most subservient to the general interests of our Lord's kingdom; this Association respectfully invites the different Associations in the United States to favour them with their views on the subject.” After some conference on the subject, concluded to recommend it to our Churches to favour us with their views on the matter, at our next session; and we will then return an answer to the Philadelphia Association.

13. On motion of Elders *Webb and Covell*, voted to recommend it to the Churches, to lend some assistance to the Baptist Church in the village of Troy, towards building a house for divine worship. When we consider that their number at present is but small, and consists mostly of females, there being not more than two or three males who can advance any thing towards such an undertaking; and at the same time consider, that there is a favourable prospect of their society's increasing, if they had a suitable place to meet in, and had preaching *part* of the time, (which they *might* have if they had a house;) together with the importance of having the cause of religion built up in that place; we flatter ourselves, that our Churches will

come forward with promptitude, and contribute liberally for so noble a purpose. It would be well for each Church that is disposed to make known their liberality, to circulate a subscription paper in their own vicinity, and let people subscribe lumber, money, or any kind of produce that is saleable in market, and deliver it to Mr. *Silas Covell*, in Troy, by the 1st of January next.

14. The Circular Letter was brought forward, and accepted.

15. The Corresponding Letter, prepared by Elder *Webb*, was read, and approved.

16. Appointed Messengers to sister Associations, as follow: Elder *Harpending*, to the Philadelphia; Elders *Webb* and *Hull*, to the New-York; Elders *Amasa Brown* and *Gorton*, to the Stonington; Elders *Olmsted*, *Gray* and Brother *Morse*, to the Danbury; Elders *Smith* and *Vining*, to the Warren; Elders *Herrington* and *Chamberlin*, to the Woodstock; Elders *Werden* and *Israel Craw*, to the Leyden; Elders *Rogers*, *Finch*, *Hartwell* and *Olmsted*, to the Otsego; Elders *Blood*, *Hull* and *Lee*, to the Rensselaerville.

17. Appointed Elder *Lee* to prepare a Circular Letter, and Elder *Covell* a Corresponding Letter, for the next year.

18. Appointed supplies for destitute Churches, as follow.

The Church at West-Stockbridge.

Elder *Smith*, 4th Lord's Day in June, and last in Jan.

Brother *Morse*, 1st in September.

Elder *S. Rogers*, 3d in February.

Elder *Joseph Craw*, 1st in February.

Elder *Olmsted*, 3d in November.

Elder *Covell*, 3d in October.

Elder *Hartwell*, 3d in September.

Second Church in Providence.

Elder *Joseph Craw*, 2d Lord's Day in September.

Elder *Israel Craw*, 1st in March.

Elder *Olmsted*, 2d in February.

Elder *Covell*, last before our next Association.

The Church at Stillwater.

Elder *Finch*, 5th Lord's Day in August.

Elder *Eggleston*, 2d in September.

Elder *Lee*, 3d in July.

Elder *Warren*, 2d in September.

Elder *Amasa Brown*, 2d in July.

Elder *S. Rogers*, last in June.

Elder *Blood*, 2d in November.

Elder *Cendrick*, 3d in July.

First Church in Hillsdale.

Elder *Joseph Crow*, 2d Lord's Day in February.

19. Voted our next meeting to be held at the Meeting-house of the second Church in Galway, the first Wednesday in June next, at 10 o'clock, A. M.

20. Appointed Elder *Caleb Blood*, to preach the introductory Sermon; and in case of his failure, Elder *Elias Lee*.

21. Appointed Elder *Covell*, to superintend the printing these Minutes.

Closed by exhortation and prayer, by the Moderator.

☞ It will, doubtless, be observed, that in appointing supplies for the Church in Stillwater, there are two Sabbaths, to wit, the 3d in July and 2d in September, on each of which two supplies are appointed. The mistake is not mine; neither do I view it in my province to correct, or to omit either of the appointments:— Shall, therefore, leave it to the Brethren who made those appointments, to agree betwixt themselves, and notify the said Church accordingly.

LEMUEL COVELL.

CIRCULAR LETTER.

The ELDERS and MESSENGERS met in ASSOCIATION, at Shaftsbury, June 4th and 5th, 1800, to the several Churches whom they represent, send Christian Salutation.

DEAR BRETHREN,

AMONG the various subjects which have occupied our *Circular Letters*, in years past, we have never yet addressed you with any thing on the subject of *Humility*; which is truly one of the most *amiable* and *excellent* qualifications of a Christian professor.

We would, therefore, take the present opportunity, to present you with a few thoughts on the *nature* and *importance* of this distinguishing characteristic of the disciple of the *meek* and *lowly* JESUS. And,

1st. Humility consists in a due sense of the reasonableness and propriety of our continuing in the place and station in which God has placed us among his creatures, and in his Church; and may therefore be said to consist in a sense of our duty towards God,—and in the great scale of being: And when we have once departed therefrom, and are brought to realize it again, it creates in us the most mean and contemptible views of our hearts and lives; and excites us to return to God with the most sincere repentance, confession, and self-abhorrence.

2^{dly}. It consists in similar exercises of soul, arising from a right knowledge of what our state and standing really is in the great scale of being, as above mentioned. But,

3^{dly}, *True Humility* consists, more especially, in a true sense of right and wrong, respecting the particulars above mentioned.

If this statement be just, it follows, that a person may be truly humble who never did wrong; and yet, that there is a certain *kind*, or *degree* of humility, which arises *only* from a sense of having done wrong. Hence, truth and right being the great hinge on which the whole turns, obedience, or subordination thereto, must be considered as the display of true humility; while, to be exalted, or elevated above truth and right, is a display of arrogance and pride: And, therefore, pride and humility are always contrasted with each other, as

containing in them the first principles and essence of right and wrong.

The Devil, being lifted up with pride, thought the dignity of his *nature* above the dignity of the divine *government*, and therefore refused to submit to it: Jesus Christ, being possessed of true humility, thought it the highest honour to comply with the whole of the divine requirement.

The limits of this letter will not admit of our attending to all the terms that are made use of, to express the idea of humility, nor to the great variety of cases in which it may be applied; but, from what has already been suggested, you may see, that to be proud is *Devil-like*—and to be humble is *Christ-like*.

The Devil supports his plan in this world, by possessing men's hearts with pride, ambition, and a thirst for power: Christ supports his, by plain simplicity, piety, and infinite condescension. The Devil would be a *Lord*: Christ was willing to become a servant. The Devil seeks to destroy men: Christ died to save them. The Devil offered Jesus Christ the honours, profits, and emoluments of this world, if he would adopt his plan: Jesus Christ made himself of no reputation, but humbled himself, and became obedient unto death, even the death of the cross, that he might support God's plan.

Now, dear Brethren, let our station, or office in the Church of God, be what it may, let us all remember, that if we are for Christ, as we profess to be, we must renounce the Devil and all his works, *i. e.* we must not be proud, but humble—Many are the *disadvantages* resulting from pride, and the *advantages* resulting from humility, in all stations. A proud minister displays the Devil's airs, and is running directly into his condemnation: A humble minister discovers the image of the blessed Jesus, and obtains the approbation of *Heaven*. From pride and selfishness cometh confusion, and every evil work: Humility and disinterestedness are the source of peace, harmony, good order, and piety, through the world; and particularly in the Church of Christ.

Again. Our pride, or our humility, will be great or small, in proportion to our knowledge of God, and ourselves. The less we know of God, and of ourselves, the more *proud* we shall be: The more we know of God, and of ourselves, the more *humble* we shall be. When we consider the *power* of God, we shall be humbled under a sense of our own *weakness*: When we consider the *wisdom* of God, we shall be humbled with a sense of our own *folly*: When we consider the *omniscience* of God, we shall be humbled by a sense of our own *ignorance*: When we reflect on the *immensity* of God, we shall

be humbled by reflecting on our *limited situation* : When we consider the *moral perfections* of Jehovah, we shall be humbled under a sense of our own *vileness* and *pollution* : When we consider the humiliation of the adorable Jesus, (who never did any wrong) how poor, how wretched, how miserable in his birth, life, and death ! He had no sumptuous palace, no splendid attire, no treasures of wealth, no honourable friends, no conveniences, not even as much as the birds and foxes ; and, to render the affecting scene complete, see him sink at last in *death*, beneath an infinite weight of shame and 'disgrace ! Pause a moment, and wonder (with Gabriel) at his inimitable magnanimity and condescension ! Compare the whole with our horrid pride and rebellion against God ; with our anxiety for a good habitation, for specious attire, for riches and wealth, for power and promotion, for temporal conveniences of every kind ; and will it not tend to humble us in the very *dust* ? Dear Brethren ! What is God to us ? What are we to him ? How *great* are his mercies ! how *little* is our gratitude ! ! !

Again. If we know our place and station in the scale of being, and in the Church of God, shall we not, if we are truly humble, be content therewith ? Shall we not keep it ? Shall we not repent where we have done wrong ? Shall we not mourn over our infirmities, and be ever sensible of our entire dependence on the Lord of Life and Glory ? Shall we not love one another—be kind—be pitiful—be courteous—forgive our enemies—esteem others better than ourselves, and condescend to men of low degree ? In short, should we not keep out of Satan's dominions, and consequently escape his snares and gins ; while at the same time the Lord would own and bless us, as those who wear his own livery ?—*i. e.* the ornament of a meek and quiet spirit, which in his sight is of great price.

To conclude, Brethren : Humility is the guardian of the peace and happiness of our Churches ; while pride and arrogance (if indulged) will most certainly overthrow them. Take your Bibles—search, and see for yourselves :—And may the Lord give us all the grace of Humility. **AMEN.**

CORRESPONDING LETTER.

The SHAFTSBURY ASSOCIATION to the CORRESPONDING ASSOCIATIONS, *sendeth Christian Salutation.*

BELOVED IN THE LORD,

THROUGH the tender mercies of our God, we have been preserved, and brought to see another anniversary, which has proved comforting to our hearts, and refreshing to our souls in very deed. JESUS is on his way: He is riding forth in the chariot of his Gospel: His sword is sharp in the hearts of the enemies of Zion's King: His arm is made bare in his cause, and sinners fall before him. Saints exult in redeeming love, *displayed by invincible power; whilst they ascribe the glory to him who was dead, and is alive, and liveth for evermore.*

Our intelligence from several of our Churches is truly animating to the benevolent heart, which delights in the prosperity and growth of the Redeemer's Kingdom on earth. Indeed, for these two years past, in an especial manner, the Lord hath poured out his spirit in copious effusions on several of our congregations; so that this wilderness is made to blossom as the rose, and exhilarating as the zephyrs of the east.

For these things we wish to be thankful, and to call upon our souls, and all that is within us, to give *Glory to the God of Israel*—who, in infinite condescension, proves himself to be Immanuel, (*viz.* God with us.) Brethren, let all our exertions be to promote his cause in the world. Let us preach his Word with holy enthusiasm—warn his enemies—comfort his people—glorify his name—and spend and be spent in the precious cause of our immaculate Redeemer. Thus shall we manifest to the world, and to our own consciences, that our deeds are wrought in God: Thus shall we let our light shine, to the conviction of the sinner and comfort of the saint.

Brethren, we wish to continue our correspondence with you, hoping that it will promote, in some measure, the great design of all our Associations, *viz.* the honour of God amongst men. Let this be our object, and God will be in our meetings, the spirit of Christ in our hearts, and the cause of truth will prosper in our hands. With pleasure we shall receive your letters, wishing to rejoice with you in prosperity, and to sympathise with you in your tribulation.

Brethren, pray-for us, that we may all have the mind of our *Master*, who went about doing good: *Then shall we be his disciples indeed.*

We have received Messengers and Letters, from different Associations, which have been truly pleasing to us.

May the Lord preserve us all from falling--guide us by his counsel, and afterwards receive us to glory. AMEN.

Signed by Order of the Association.

CALEB BLOOD, *Moderator.*

ELIAS LEE, *Clerk.*

E R R A T A.

IN a few of the impressions, *June fifth and sixth* was inserted in the title page, instead of *fourth and fifth.*