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Baptists . Mass ., Shaftsbury Association.

**Minutes ... held at West-Stockbridge, the
First and Second of June, 1803.**

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MINUTES

OF THE

Shaftsbury Baptist Association,

HELD AT

WEST-STOCKBRIDGE,

THE FIRST AND SECOND OF JUNE, 1803.

TOGETHER WITH THEIR

CIRCULAR AND CORRESPONDING

LETTERS.

Troy:

PRINTED BY MOFFITT & LYON,

FOR THE ASSOCIATION.

1803.

Roland D. Grant,
Wakonulu, Conn.

MINUTES, &c.

WEDNESDAY, JUNE 1, 1803.

1. **A**T 10 o'clock; A. M. Elder *Caleb Blood*, according to appointment, preached the Introductory Sermon, from Rom. iii. 26: *To declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

2. A Moderator and Clerk were chosen.

3. Letters from the following Churches were read, and a correct list taken of the names of their Messengers—their alterations during the year past, and their present number of members.

N. B. In the following list, the names of Ministers are inserted in *Italic* characters: Those with this mark *, were not present: From Churches marked thus †, we had no accounts this session, therefore have inserted their numbers as they stood when last represented: Churches distinguished by a dash, have no settled Ministers: In the column at the left hand of the page, is noted, in Dollars and Cents, the sum contributed for the encouragement of Missionaries, over against the name of the Church so contributing.

D.	C.	Churches.	Messengers.	Added.	Dismiss.	Exclud.	Died.	Numb.
6	38	Amsterdam,† Cambridge,	_____	9	1	1	1	33.
		1 Canaan,	{ <i>James Pettit,</i> <i>John Gott,</i> <i>Samuel Wise.</i>	0	8	1	2	53.
5	18	2 Do.	<i>Elisha Barns.</i> <i>Samuel A. Curtis,</i> <i>Joseph Knapp,</i> <i>Daniel Rowley,</i> <i>Silas Pratt,</i> <i>Comfort Knapp.</i>	22				91.
6		Chatham,	{ <i>Job Champion.</i> <i>Samuel Hunt.</i>	1	3	2		38.
2	95	1 Cheshire,	{ <i>Peter Werden.</i> <i>Steph. Carpenter,</i> <i>Daniel Chapman.</i>		7	1	2	54.

D. C.	Churches.	Ministers.	Added.	Dismiss.	Exclud.	Died.	Number
		<i>John Leland.</i>	3	4	6	4	343
3	Do.	<i>Aaron Seamer,*</i> <i>Josiah Godard.*</i> Seth Jones, Daniel Coomer.					
	Chesterfield,	<i>Afa Todd.</i> Thomas Rogers, Samuel Kingman.	9	3		1	86
	Chester, †	<i>Jebial Fox.*</i>					168
†20	30 Clifton Park	<i>Abijah Peck,</i> Nathaniel Upham, William Groom.	35				111
1	Galway,	_____	2				60
2	Do. †	<i>John Munro.*</i>					126
	Great Barrington,	<i>Jeduthan Gray.</i> Peter Orcutt, Thomas Bayes, Josh. Millard, jun.	1	9	3	1	108
1	Greenfield, †	_____					74
	Hadley, †	<i>Tho's Purrington.*</i>					56
	Hancock,	<i>Clarke Rogers.*</i>					47
1	Hartford,	<i>Anasa Brown.*</i>	57	2	3	2	374
2	Do. †	_____					21
1	Hillsdale,	<i>Abel Brown.</i> Richard Kenyon, Oliver Teal, Edward Bagley.		9	2	4	107
2	Do.	<i>Afa Spencer,</i> William Huntley, Daniel Read.	2	4	3		66
	Kingsboro', †	<i>William Troop.*</i>					39
	Mayfield,	<i>Hezekiah Gorton.</i> Nathaniel Perkins.	22		3		105
6	1811 Milton,	<i>Joseph Cornell.</i>	12	1		1	98

† Twelve dollars and thirty cents of which was contributed by the Society, meeting with the Church at Clifton Park.

D. C.	Churches.	Ministers.	Added.	Dyminish.	Exclud.	Died.	Number.
	2 Do.†	<i>Elias Lee.</i>					81
2	50 Mapletown,	_____					27
	Northumberland,	{ <i>Joseph H. Elice.</i> <i>John Allen.</i>	4	14		1	31
	Partridgefield,	{ <i>Ebcnczer Smith.</i> <i>Jonas Standish,</i> <i>Joshua Jackson.</i>	7				64
7	66 Pittstown,	{ <i>Lemuel Covell.</i> <i>John Rouse,</i> <i>Edward Penny.</i>					
	2 Do.†	<i>Stephen Hunt.*</i>					47
	Providence,	<i>Jonathan Finch.*</i>	5				155
3	Pownal,	{ <i>Caleb Nichols.*</i> <i>Joshua Mattison.</i>	1	2	2	1	121
	Sandisfield,	{ <i>Jesse Hartwell.</i> <i>Isaac Alden,</i> <i>Nathan'l B. Doud,</i> <i>Moses Morse.</i>			1	1	157
	1 Saratoga,	{ <i>Joseph Crow.</i> <i>Elihu Billings.</i>	8		1	1	65
1	2 Do.	{ <i>Elisha Langworthy*</i> <i>Oliver Allen.</i>	6	1	2	1	56
	Savoy,	{ _____ <i>William Ingram,</i> <i>Ephraim Blifs.</i>	62	3		2	89
	Schodack,	<i>Stephen Olmsted.</i>	7		4	1	71
4	1 Shaftsbury	{ _____ <i>Amaziah Martin,</i> <i>Isaiah Mattison.</i>	2		1		95
	East Do.	_____		2	3		31
13	294 Do.	{ <i>Caleb Blood.</i> <i>Oliver Whipple.</i>	2	4	3	4	349
	Stephentown & Petersburg	{ <i>Justus Hall,</i>	21	1	1	3	353
	2 Stephen- town,	{ _____ <i>Edward Capp, ON</i> <i>Mathew Jones,</i> <i>Caleb Sanders.</i>	2	3	2	1	69

D. C.	Churches.	Ministers.	Added.	Dismiss.	Exclud.	Diad.	Number
	Stillwater, †	_____					27
	Williamstown, †	<i>Dyer Stark.*</i>		2			67
	West Stockbridge	{ Jacob Ford, Thomas Whelpley Fairing Wilfon.					
78	94						
Total,			285	91	45	34	4301

4. Letters, Minutes and Messengers were received from the following sister Associations, viz.

From the Danbury—Letter and Minutes by their Messengers, *Benjamin Baldwin* and *Asabel Morfe*. From Rensselaerville—Letter and Minutes by their Messengers, *Enoch Ferris* and *Hezekiah Pettit*. From the Otsego—Letter and Minutes by their Messengers, *Stephen Parsons* and *Salmon Morton*. From the Leyden—Letter and Minutes by their Messengers, *Rufus Freeman* and *Afa Hebberd*. From the Vermont—Minutes by their Messenger, *Obed Warren*. From the Stonington—Minutes by Brother *Asabel Morfe*. From the New-York—Letter and Minutes by their Messenger, Brother *David Benedict*. From the Philadelphia—Letter and Minutes, but no Messenger. From the Woodstock—Minutes, but no Messenger. Received a friendly Letter from the Warwick Association, expressing their willingness to facilitate a friendly acquaintance and correspondence with this Association.

5. Appointed the following brethren, our messengers to corresponding Associations, viz.

To Danbury, to set at Danbury the 1st Wednesday in October, at 10 o'clock A. M. Brother *Grey* and Deacon *Whelpley*.

To Woodstock, to set at Windsor, last Wednesday in September, 1 P. M. Brother *Craw*.

To Vermont, at Hubbardton, 1st Wednesday October, 10 A. M. *Blood* and *Craw*.

To Warren, at Randolph, Tuesday after 1st Wednesday September, *Cornell*.

To Leyden, Guilford, 2d Wednesday October, 1 P. M. Brothers *Smith* and *Todd*.

To Rensselaerville, Florida, 2d Wednesday October, 10 A. M. *Pettit* and *Abel Brown*.

To Otsego, at Exeter, 1st Wednesday Sept. 10 A. M. *Olmsted*, *Barns*, *Hartwell*, and *Morse*.

To Stonington, at Stonington, 3d Wednesday October, 10 A. M. *Nichols* and *Morse*.

To New-York, at New-York, last Wednesday but one in May, 3 P. M. *Blood* and *Webb*.

To Philadelphia, at Philadelphia, 1st Tuesday October, 3 P. M. *Covell*.

Appointed Brother *Webb* to write an answer to Warwick Association, expressive of our thanks for their Letter and Minutes; and for the friendship they manifest towards us: and to assure them of our sincere wishes to cultivate a friendly acquaintance with them, and (if circumstances permit) a formal correspondence.

6. The Circular and Corresponding Letters were called for, and the Corresponding read: Mr. *Tross* having failed of presenting the Circular; voted, that Brethren, *Blood*, *Hull*, *Leland*, *Parsons* and *Covell*, be a committee to prepare a Circular, and examine Brother *Leland's* Corresponding Letter, and report them to-morrow.

7. The Committee charged with the Missionary contributions, reported, That during the year past, 34 dollars and 98 cents had been contributed: That they had employed Elder *Blood* in a mission of ten weeks through the country from Cayuga, to the head of Lake Ontario: That he received 30 dollars, and expended but 22 dollars and 34 cents on his said mission: That he had made a particular and circumstantial report of his travels and labors; and the apparent hope of doing good, by Missionaries into those parts: From which the Committee conclude there is ample encouragement to continue our exertions to spread light and truth in the infant settlements of our states, and among the poor savages.

Voted, That this Association do cordially approve of the doings of our said Committee, and of the labors of

our beloved Brother *Blood*; and do heartily concur with them in opinion respecting further exertions of the same kind.

8. Resolved, That Brother *Blood* be allowed to retain the sum of seven dollars and sixty-six cents, (being the balance remaining in his hands, of the money he received of the committee) as a further assistance towards the expence of his said mission.

9. Resolved, That this Association will continue to do all in their power to encourage the Missionary business; and, for this purpose appoint Elders *Peck, Blood, Webb, Hull, Crow,* and *Covell*; Deacons *Rouse, Curtis, Mattison, Coomer, Upham,* and Brother *Jacob Ford*, a Committee to superintend the Missionary contributions for the present year.

10. Received a Letter from a conference held with the second Church in Greenfield, informing that they have made retraction for their former conduct, (for which they were excluded) and desire to be readmitted to our fellowship and associated connection.

Appointed Brother *Covell* to write to said Church, in behalf of the Association.

11. Adjourned till 8 o'clock to-morrow morning.

THURSDAY, JUNE 2.

12. Met pursuant to adjournment. Brother *Webb* preached a Sermon from Prov. viii. 4; "*Unto you, O men, I call, and my voice is to the sons of men.*"

13. The Circular and Corresponding Letters, as reported by the Committee, were read, and ordered to be printed with our Minutes.

14. The Committee appointed at our last session to report on the query from the Church of Providence, presented the following report, which was unanimously accepted, viz.

In answer to the query from the Church at Providence, at our last session,

We think it proper to insert in our Minutes, that there are numbers of our brethren, and some of our Churches, who cannot walk in fellowship with those

Brethren who join with and frequent the Masonic Society, when they know it is a grief to their Brethren; and that some have joined with that Society, to the grief of others; which has been, and still is, the cause of much difficulty in many of our Churches, and has repeatedly occasioned trouble in this Association. This has given rise to the remarks published in the 14th section of our Minutes of 1798, on that subject.

In order to prevent any further difficulty of that nature, we wish now to be fairly and fully understood—That as to the propriety or impropriety of Free Masonry, we do not, as an Association, undertake to determine. Yet we freely say, that inasmuch as our Brethren do not pretend they are bound in conscience, by any rule in the word of God, to unite with that fraternity, for them to form a connection with them, or frequent their Lodges, when they know it is a grief to their Christian Brethren, and makes disturbance in the Churches; it (in our opinion) gives sufficient reason for others to conclude they are not such as follow after the things that make for peace, and things wherewith one may edify another, Rom. xiv. 19; but rather, are such as cause divisions and contentions, contrary to the doctrine we have learned, Rom. xvi. 17; and of course, if they continue obstinately in such practices, ought to be rejected from fellowship; and, consequently, it is not reasonable for us to invite them to a seat in our Association. We therefore, answer the query from the Church at Providence, in the negative.

Yet we do not wish, at present, to have this resolution so construed, as to interrupt our correspondence with sister Associations, but to have it continued.

If there be any Brethren, in any of our Churches, or sister Associations, who live in the practice of frequenting the Masonic Lodges, we flatter ourselves, that such Churches and Associations, after hearing our minds on the subject, will not feel disposed to grieve Brethren among us, by sending such of their Members as Delegates to this Association.

15. *Query*, from the Church in Partridgefield. Is it agreeable to the Gospel for a Church of Christ to petition the civil power to incorporate them into a religious Society?

Answer. We view it derogatory to the dignity of Zion's King, and undervaluing his ample code of laws, for Christian Churches to apply to civil authority, to be incorporated as bodies politic, for the purposes of regulating their ecclesiastical concerns, or forcing their members to support their preachers; or even for the sake of getting exemption from religious oppression: believing religion (in all its branches) to be no object of civil government, nor any wise under its controul. It may, nevertheless, be proper in some of the states, for Churches to avail themselves of the act of incorporation, for the sole purpose of holding social property.

16. *Query* from the 4th Church in Shaftsbury. Is it just and equal to fix it as an article in the plan of sending Missionaries to destitute places, that those we send shall bear all the burden of their mission, except the unavoidable expences of travelling?

Resolved, in answer, That for the future, we will leave it to the discretion of the Committee, to allow the Missionary such compensation for his services as they shall think proper, and report to the Association annually, for their satisfaction; any thing in our plan or Constitution, to the contrary, in any wise, notwithstanding.

17. *Query*, from the Church in Stephentown and Petersburg. Whether a Church to stand in Gospel order requires a fund? If not, are Deacons necessary? If so, is it right for a Deacon to exercise his office before he is ordained? And, if so, what is his duty?

Appointed Elders *Blood, Webb, and Covell*; Deacons, *Whelpley, Rouse, and Coomer*, and Brother *Jacob Ford*, a Committee to write on the subject, and report at our next session.

18. *Query*, from the first Church in Milton. Considering the many ill conveniences attendant on so many Churches meeting in one place, would it not be best for the Association to be divided? Concluded to postpone

the answer, and request the Churches to send their answers to the Association, at their next meeting.

19. Appointed Elder *Blood* to prepare a Circular, and Elder *Hull* a Corresponding Letter for next year.

20. Voted our next meeting to be at the Baptist Meeting-House in Clifton Park, on the first Wednesday in June next, at 10 o'clock A. M.

21. Appointed Brother *Covell* to preach the Introductory Sermon; and in case of his failure, Brother *Hull*.

22. Appointed Brother *Covell* to superintend the printing of our Minutes, and forward them to the Churches.

23. Voted the Rev. Mr. *Ayer*, and his Congregation, the thanks of this Association, for the use of their Meeting-House, and other expressions of politeness at this session.—Appointed Elders *Werden*, *Blood*, *Covell*, and Brother Jacob Ford, a Committee to wait on Mr. *Ayer*, and present the same.

The following are the supplies appointed for destitute Churches, viz.

For the first in PITTSTOWN, in consequence of Elder *Covell's* absence on a mission to Upper-Canada.

<i>Brethren.</i>	<i>Lord's days.</i>
<i>Webb,</i>	1st in September.
<i>Peck,</i>	2d Do.
<i>Hull,</i>	3d Do.
<i>Olmsted,</i>	4th Do.
<i>Elice,</i>	1st in October.
Br. <i>Mattison,</i>	3d Do.
<i>Blood,</i>	4th Do.
<i>Pettit,</i>	2d in November.
<i>Ferris,</i>	4th Do.

For the Church in SALEM, on account of Elder *Warren's* absence with Brother *Covell*.

<i>Blood,</i>	2d in September.
<i>Pettit,</i>	1st Do.
<i>Craw,</i>	3d Do.
<i>Wales,</i>	4th Do.
<i>Barber,</i>	2d in October.
<i>Elice,</i>	3d Do.
<i>Peck,</i>	4th in October.
Br. <i>Spencer,</i>	last in August.

SAVOY.

<i>Werden,</i>	last in July.
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<i>Brethren.</i>	<i>Lord's day.</i>
Br. <i>Jones,</i>	2d Do.
<i>Smith,</i>	last in October.
<i>Burns,</i>	last in December.

2 SARATOGA.

<i>Elice,</i>	1st in July.
<i>Craw,</i>	3d Do.
<i>Elice,</i>	1st in August.
<i>Do.</i>	1st in December.
<i>Do.</i>	1st in April.

2 STEPHENTOWN.

Br. <i>Spencer,</i>	2d in June.
<i>Olmsted,</i>	3d Do.
<i>Nichols,</i>	4th Do.
<i>Leland,</i>	1st in July.
<i>Pettit,</i>	3d Do.
<i>Do.</i>	2d in August.
<i>Ferris,</i>	3d Do.
<i>Champion,</i>	2d in October.
<i>Gray,</i>	3d in November.
Br. <i>Jones,</i>	1st in December.
<i>Hull,</i>	3d in January.

CAMBRIDGE.

Br. <i>Spencer,</i>	1st in September.
<i>Blood,</i>	1st in October.
<i>Elice,</i>	1st in November.

☞ *The Missionary Committee have appointed to meet at the house of Elder Peck, in CLIFTON PARK, the day before the next meeting of the Association at 1 o'clock P. M. in order to prepare their report. Also,*

The Brethren appointed to write on the question concerning Deacons, have appointed to meet at Deacon James Green's, in STEPHENTOWN, on the 1st Wednesday in March next, at 10 o'clock A. M. for the purpose of making out their answer.

CIRCULAR LETTER.

The ELDERS and BRETHREN met in ASSOCIATION at WEST-STOCKBRIDGE, June 1st and 2d, 1803; to the CHURCHES they represent, send GREETING.

DEAR BRETHREN,

MUCH is said and written in the world, on the subject of Christian Friendship and Condescension. May we be permitted to call your attention at this time, to the importance of reducing to practice that noble principle, so often recommended, and so universally acknowledged in theory.

It will ever be in vain that we shall think of happiness and friendship among ourselves, in this militant state, unless we resolve (God helping us) to live in the constant practice of Christian condescension.

While brethren are determined to gratify themselves, at all events, the tender feelings of many of the sheep of Christ must often fall a sacrifice to that gratification.

But, it will be asked, "Are we not our own masters, or rather, have we not a right to gratify ourselves, if we avoid breaking moral rules?" NO! If we are members of the Church of Christ, we are not our own, but are bought with a price, and therefore ought to glorify God, in our bodies and spirits, which are his.

We cannot do this without putting on the spirit of condescension. But in what must we condescend? To whom, and for what ends?

Answer. 1st, Negatively. Not in any thing that is a matter of conscience: No brother ought to sacrifice his conscience, in condescension to any man, or member of

men—Not in any thing that is repugnant to the word of God, either in doctrine or practice—Not in any thing that has a tendency to infringe on the privileges, or disturb the peace of religious society; or wound the feelings of Christian brethren—Not to those who do not follow *Christ*; who do not feel interested in the upbuilding of his KINGDOM; who do not seek the prosperity of *Zion*; who do not pray for the peace of *Jerusalem*; who are seeking the applause of *men*, the honor and popularity of this *world*, and the gratification of their *carnal* inclinations, and *vain* curiosity—Not to gain the applause of the great, or be introduced into polite circles—Not to gratify our own thirst for novelty, or to be called of men, “Rabbi, Rabbi.” But,

2dly, in the Positive. We ought to use Christian condescension in all things that may be dispensed with, and not violate our conscience towards God and his people—in all things which tend to promote the peace, union and comfort of the children of God, especially those who (in scripture phraseology) are called weak, lame, &c. “Make strait paths for your feet, lest that which is lame be turned aside.”

We ought to condescend to the children of God, in preference to the men of this world—to brethren that are weak, in preference to those that are strong. “We then that are strong, ought to bear the infirmities of the weak, and not to please ourselves.”

The proper ends of Christian condescension, are, to imitate the example of the blessed Jesus, to promote his cause, to strengthen and encourage his children, to increase and consolidate their union, to demonstrate that we possess the temper of the gospel, to convince gain-fayers and render ourselves useful in our *day* and *generation*.—The intended limits of this letter, forbid us to enlarge.

What remains, will be to exhort you, in the bowels and mercies of our Lord Jesus Christ, to consider the baneful consequences of trampling on the tender consciences of the dear sheep and lambs of Christ! What rackings, strugglings, heart rending convulsions and di-

visions have been occasioned by the stiffness and unfeeling conduct of self important, self determined and self gratifying professors of religion! How has the amiableness and moral beauty of the Christian religion been obscured thereby? How has the Church of Christ been tortured on the rack? How have the enemies of the cross been emboldened? How often have they availed themselves of the practice of such professors to aim the deadly thrust at the very vitals of real piety? How has the dear suffering Saviour thereby been wounded in the house of his pretended friends!!

Let us for a moment, suppose Jupiter inhabited by rational beings, unacquainted with the system of the gospel—let one of those inhabitants be introduced into one of the assemblies of the dear disciples of Christ, in primitive times—let him hear them (under the influence of his spirit) read the sermon on the Mount, the 13th, 14th, 15th, and 16th chapters of the gospel according to St. John; the first epistle of the same Evangelical Apostle; the 13th chapter of the first epistle of Paul to the Corinthians, &c.—Let our imaginary stranger be then introduced into some of the Churches and Assemblies who bear the Christian name at the present day, and what conclusion would he form on viewing the contrast? Would he not feel constrained to say, either Christianity has materially altered since the Apostle's days, or these are no Christians? Those were all love; many of these are all strife—Each of those esteemed others better than himself; many of these esteem themselves better than others—Each of those sought to please his brethren, for their edification; many of these insist on their brethren's pleasing them, for their gratification.

Oh! Brethren! Brethren!! Let us all remember the awful admonition our blessed Saviour has administered to those who offend the dear lambs of his flock: "*But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*"—Dear Brethren! Let us not love in word and in tongue, but in deed and in truth. Let us follow the noble ref-

olution of the inspired Apostle; "*Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved.*" "*Wherefore, if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend.*" Here is true condescension. All things are lawful for our Apostle, but all things are not expedient—all things edify not; therefore he, though not a whit behind the chiefest Apostles in point of eminence, will condescend; *yes*, and sacrifice his own gratification, and even his own convenience, rather than grieve the weakest of his brethren. The same Apostle saith, "*But when ye so sin against the brethren, and wound their weak consciences, ye sin against Christ.*"

To conclude, let us unite like a band of BROTHERS, engaged in the best of causes, under the best of leaders, determined never to desert his *banner*; but stand ready to make any sacrifice, rather than dishearten any of his followers, or impede the progress of his kingdom and interest in the world.

Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another.

CORRESPONDING LETTER.

The SHAFTSBURY BAPTIST ASSOCIATION, assembled at West-Stockbridge, June 1st and 2d, 1803: To the Corresponding Associations, sendeth Christian Salutation.

DEAR BRETHREN,

AMIDST the carnage of war—the revolutions of empire—the spasms of contending parties—the jarring interests and turbulent passions of infuriated men, which have deluged the world in confusion; it has been the privilege and delight of the saints, that they have had a GOD to apply to in every time of need; a GOD, who has been a present help—a refuge from the storm—a strong tower—a munition of rocks and a hiding place.

This all-puissant JEHOVAH, (self glorious in his nature, and independent in all his works) has not confined his glory to the heavens, nor his goodness to the angels of light; but the inhabitants of *this* world have largely received of the fulness of his grace. Though the Lord be high, yet hath he respect to the lowly. He, who has the high heavens for his

throne and the earth for his footstool—before whom all the nations of the earth are as drops of the bucket, or small dust of the balance ; in infinite condescension and boundless love, receives and protects every broken heart and contrite spirit ; and for their encouragement, has given them many precious promises, by which they are made partakers of the divine nature: *If these foundations are destroyed, what could the righteous do ?* The saints have an omnipotent God on their side, who has promised with an oath to be a God unto them and bless them : with an *all mighty FRIEND*, they may triumph over all their *mighty FOES*, and say, “ We will not fear what man can do unto us.”

Brethren, While the world is emblazoning the virtues of *Valor*, *Policy* and *Industry* in agriculture, mechanism and science ; we, who are not of the world, wish to treat those virtues, as the pigmy *valor* of game-cocks—the *policy* of bees, and the *industry* of ants ; and display the noble *valor* of a Christian, to resist satan, conquer sin, and destroy error—to be wise in the *policy* of Christ’s kingdom, and *industrious* in the vineyard of the Lord. That what part soever we are called upon to act in the civil department, we would always esteem the *high calling* of God in Christ Jesus, infinitely paramount.

We are not disposed to eulogize the period in which we live, as the only day of light, reason and liberty ; nor to despise the pittance of time allotted us, as if worse than former days ; for the same contest between *truth* and *error*, *right* and *wrong*, which has been in the world from the beginning, still exists : But it is truly pleasing to the children of light, to consider that all the *error* and *wrong* of creatures, can never destroy the *truth* and *righteousness* of the Creator.

The day in which we live, is neither *dark* nor *light*—not the *darkness* of sin, superstition and idolatry ; nor the clear *light* of heaven ; but at *evening time* it will be *light* : at the *evening* of life, as it respects individuals ; and the *evening* of the world, as it applies to all the saints ; then it will be *light* without *darkness*.

In some of our Churches, there have been painful trials, since our last meeting of Association ; others have escaped such trials ; while some have received showers of heavenly grace.

It is with pleasure we receive your Messengers, Minutes and Letters from time to time ; being confident that such a procedure tends to edify the whole body ; and on our part, we shall pursue the same measures for similar purposes.

Since our last meeting, one of our ministerial brethren (Elder Nathan Haskins, of Savoy) has departed this life. Help, Lord ! for the godly man ceaseth. We hope, however, that our loss is his gain.

Brethren, Farewell. May a gracious God preserve us from every evil, and bring us at last, into the full enjoyment of himself, through a blessed Mediator. AMEN.

By order of the Association.

JUSTUS HALL, *Moderator.*
LEMUEL COVELL, *Clerk.*