

MINUTES

OF THE

Shaftsbury Baptist Association,

HELD AT

C H E S H I R E,

THE THIRD AND FOURTH OF JUNE,

1807.

TOGETHER WITH THEIR

CIRCULAR AND CORRESPONDING

L E T T E R S.

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1807.

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MINUTES, &c.

WEDNESDAY, JUNE 3, 1807.

1. AT 10 o'clock, A. M. Brother *Isaac Webb*, according to appointment, preached the Introductory Sermon, from 1 Tim. i. 5.
2. Moderator and Clerk were chosen.
3. Letters from the following Churches were read, and the usual list taken.

N. B.—In the following list, the names of Ordained Ministers are inserted in *Italic characters*: Those with this mark, [*] were not present: From Churches marked thus, [†] we received no accounts this year, and have given their numbers as they stood when last represented: Churches distinguished by a dash, [—] have no Settled Ministers.

Churches.	Messengers.	Added.	Dismissed.	Excl.	Died.	No.														
Berlin,	{ <i>Justus Hull.</i> <i>Alderman Baker.*</i> Paul Himes. James Whitehead.	19	3	3	7	363														
							Cambridge,	{ <i>James Glass.</i> John S. Center. —	4	10	2	00	97							
														Canaan,	{ — Elijah Benjamin.	2	00	00	00	47
Cheshire,	{ <i>Peter Worden.</i> Stephen Carpenter. —	2	6	3	1	59														
							Do.	{ <i>John Leland.</i> Jonathan Richardson. Joel Redway. Israel Cole.	10	12	1	3	235							

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* Elder Elisha Barnes of this Church died Aug - 1816 -
See Minutes of 1808 P. 10.

<i>Churches.</i>	<i>Messengers.</i>	<i>Adm.</i>	<i>Insm.</i>	<i>Excl.</i>	<i>Died.</i>	<i>No.</i>
Chesterfield,	{ <i>Asa Todd.</i> <i>Samuel Kingman.</i>	5	4	00	00	130
Chatham,	{ <i>Job Champion.</i> <i>Henry Palmer.</i>	2	2	2	00	36
Charlotte-Ville,	<i>Titus Finch.*</i>	11	00	1	00	52
Cliftonpark,	{ <i>Abijah Peck.</i>	19	1	2	00	154
	{ <i>Elisha Carpenter.*</i>					
	{ <i>Nathaniel Upham.</i> <i>Abel Harrington.</i>					
Great Barrington,	{ <hr/> <i>Joshua Willard, Jun.</i> <i>Reuben Wilson.</i>	6	4	00	00	110
2 Greenfield, †		00	00	00	00	43
2 Galway, †		00	00	00	00	128
Hancock, †		00	00	00	00	4
East Hilsdale,	{ <i>Abel Brown.</i>	44	6	00	1	10
	{ <i>Oliver Teall.</i>					
West Hilsdale,	{ <hr/> <i>Asa Spencer,</i>	7	1	00	00	41
	{ <i>Samuel West.</i>					
	{ <i>Richard Kinyon.</i>					
2 Hilsdale, †		00	00	00	00	30
Lansingburgh,	{ <i>Nathaniel Kendrick.</i>	9	00	00	00	39
	{ <i>Afa Burt.</i>					
Mapletown,	{ <i>David Rathbone.</i>	16	00	00	00	39
	{ <i>Nathaniel Otis.</i>					
Peru—formerly Partridgefield,	{ <i>Ebenezer Smith.</i>	00	15	00	2	55
	{ <i>Matthew Smith.</i>					
	{ <i>John Newton.</i>					
1 Pittstown,	{ <hr/> <i>John Rouse.</i>	00	2	00	00	62
	{ <i>Edward Penny.</i>					
Pownal,	{ <hr/> <i>Dyer Stark.*</i>	00	3	1	1	120
	{ <i>Isaac Clark.</i>					
	{ <i>Abiather Buck.</i>					
	{ <i>Josiah Bates.</i>					

<i>Churches.</i>	<i>Messengers.</i>	<i>Added.</i>	<i>Dis.</i>	<i>Excl.</i>	<i>Died.</i>	<i>No.</i>
Pittsfield,	{ <i>John Francis.</i> <i>Samuel Root.</i> <i>Josiah Francis, Jun.</i>	00	00	00	00	40
Philipstown, <i>(121)</i>	{ <i>Daniel St. John.</i> <i>Ephraim Harris.</i>	00	00	00	00	52
Sandisfield,	{ <i>Jesse Hartwell.</i> <i>Heman Doud.</i> <i>Israel Alden.</i>	21	00	2	00	138
Savoy,	{ <i>William Ingram.</i> <i>Ephraim Blifs.</i>	00	00	00	00	107
Schodack,	<i>Stephen Olmstead.</i>	00	00	2	2	69
1 Shaftsbury,	<i>Isaiab Matteson.</i>	19	00	2	1	103
4 Shaftsbury,	{ <i>Caleb Blood.</i> <i>Isaiah Hendrix.</i> <i>Oliver Whipple.</i>	00	00	2	1	355
East Shaftsbury, †	_____	00	00	00	00	31
Stephentown, †	_____	00	00	00	00	63
West Stockbridge,	{ _____ <i>Peter Perry.</i>	00	00	00	1	58
Troy,	{ <i>Isaac Webb.</i> <i>Thomas Skelding.</i>	1	1	00	1	74
Townsend,	<i>Peter Fairchild.*</i>	24	00	00	00	48

N. B.—The Churches in Pittsfield and Philipstown were added this Session. 22, 22,

4. Corresponding Affociations.
1. Philadelphia—Letter and Minutes.
 2. New-York—Letter and Minutes.
 3. Warren—Letter and Minutes.
 4. Danbury—Letter and Minutes, by their Messengers, Brethren Babcock and Morse.
 5. Stonington—Letter and Minutes.
 6. Leyden—Letter and Minutes, by their Messengers, Brethren Cowles and Hartwell.

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7. Onsego—Letter and Minutes, by their Messenger, Brother Edee.
8. Woodstock—No Letter nor Messenger.
9. Rensselaer-Ville—Letter.
10. Vermont—Letter and Minutes.
11. Cayuga—Letter.
12. Saratoga—Letter and Minutes, by their Messenger, Brother Finch.
13. Essex—Letter.

The above-mentioned Messengers, and a number of visiting Brethren in the Ministry, were cordially received, and invited to take a seat with us.

5. The Circular Letter prepared by Brother Rathbone, and the Corresponding Letter by Brother Spencer, were read and referred to Brethren Blood, Webb, Hartwell, and the Authors, and a Committee to inspect them and report to-morrow.

6. The following report was received from the Missionary Committee:—

“Your Committee, charged with Missionary affairs, beg leave to report, that during the last year, we have received \$139,67, which, added to \$59,44½, the surplus remaining in the Treasury at our last meeting, amounts to \$199,11½:—That we have employed Brother Jonathan Finch, three months, as a Missionary for which services we have paid him \$50, and \$3,50 for pamphlets he distributed on his mission:—That we have employed Brother Lemuel Covell, three months, as a Missionary, for which we have paid him \$50:—That a ten dollar bill, the Treasury paid Brother Covell, being counterfeit, we have directed him to pay ten dollars out of the Treasury to his widow—amounting in the whole, to \$138,50; leaving a surplus in the Treasury of \$60,61½, as appears per Treasurer’s report.

“That Brother Finch has made a very acceptable report to this Committee, of his mission through part of Vermont and New-York, on the west side of Lake Champlain. We are deeply impressed that his labours have not been in vain in the Lord but rendered peculiarly beneficial to perishing souls. We feel an increasing conviction, that we ought to continue our exertions to send the joyful tidings of salvation into that country.

“That the report of Brother Covell’s mission through the western settlements of New-York, on to the Tuscarora Nation

of Indians, and into the Province of Upper Canada, we shall not have from himself, until we hear his history in heaven. We learn, however, that he was faithful unto the death. The perishing state of the people, and the cause of God, very loudly call for our utmost exertions to continue sending Missionaries into that country. The mournful death of our much lamented, and dearly beloved Brother Covell, casts a sorrowful gloom over our hearts. Low lies the body of our dear Brother Covell.—In the cause of God he ended his career.—His soul, we trust, has gone home to glory, while his body has descended to the dust. And shall the Missionary spirit die with him? Shall that descend to the grave too? God forbid! No, Brethren, may the mantle of Elijah fall on Elisha. Let us exert ourselves in the cause of God, and try to promote the spread of the glorious gospel of Christ in a dying world.

“By order of Committee.”

“ISAAC WEBB, Chairman.”

“NATHANIEL KENDRICK, Clerk.”

“Cheshire, June 2, 1807.”

Brother Finch presented letters to the Association from the Churches in Plattsburgh and Peru, and from Brother Solomon Brown, thanking them for sending Missionaries into their country, and soliciting their continuance in this apostolic service to them, and the perishing inhabitants of their land. Brother Webb presented a written Talk from the Tuscarora Indians, in which they express their thanks to the Association for their care towards them; that they should send Missionaries to instruct them; and particularly Brother Covell, with a staff, pipe, and tobacco-box, as tokens of friendship. They wish to continue receiving Missionaries from us, and that the chain of friendship may be kept bright. Brother Irish presented letters from the Churches in Townsend and Charlotte-Ville, importing their steadfastness in the truth, and expressing their thanks to the Association for their Epistles of love, and Missionary services to them; requesting that they may be continued. He also gave a particular verbal account of the last indefatigable labours of Brother Covell, and of his triumphant death, through an unshaken faith in his Divine Redeemer.

7. After hearing the Committee's report, together with the documents and verbal accounts accompanying it,

Resolved, unanimously, That this Association do cordially approve of the doings of the said Committee, and the services of Brother Finch, as reported:—That we think it our duty to continue our exertions in sending Missionaries into destitute places and in order for this, we appoint Brethren Blood, Hull, Webb Peck, Glas, Kendrick, Upham, Rouse, Hendrix, West, Himes and Hinman, our Missionary Committee for the ensuing year.

8. Adjourned, to meet to-morrow morning, at 8 o'clock.

THURSDAY, June 4.

9. Met pursuant to adjournment. Brother Morfe preached from *Isaiab* xlix. 9.

10. The Circular and Corresponding Letters, as reported by the Committee appointed to inspect them, were approved, and ordered to be printed with our Minutes.

11. Appointed Brethren Webb, Hull, Peck and Kendrick our Committee, to wait on Brother Holmes, agreeable to his request; to consult with him on measures for the continuance of his mission among the Indians; and whatever may relate to the good of Zion: and that they prepare and send, in behalf of the Association, a Corresponding Letter to the Tuscarora Nation of Indians, in answer to their written Talk to us.

12. Appointed the following Messengers to Corresponding Associations, viz.—Hull and Matteson, to the Danbury—Spencer and Himes, to the Stonington—Smith and Todd, to the Leyden—Morfe and Hartwell, to the Otsego—Glas and Center, to the Woodstock—Olmsted, to the Rensselaer-Ville—Kendrick, to the Vermont—Leland, Rathbone, Peck and Glas, to the Saratoga—Finch, Glas and Center, to the Essex—Blood and Center, to the Warren—Hartwell and Hendrix, to the Cayuga—Webb Morfe and Skelding, to the New-York—Morfe, to the Warwick.

13. Appointed Brother Matteson to write a Circular, and Brother Hull a Corresponding Letter, for next year.

14. Adjourned, to meet at 2 o'clock P. M.

15. Met, pursuant to adjournment.

16. Canvassed the votes for the adoption of the Constitution of the Association, as revised and printed with our Minutes, the last year. It was adopted by a very large majority of the Churches, there being only three which made any objections to it, and those three did not finally vote against it.

17. Appointed Brother Kendrick our standing Trustee, to take charge of all the papers belonging to the Association.

18. Appointed Brother Kendrick to answer the letters to the Association, from the Churches of Townsend, Charlotte-Ville, Plattsburgh and Peru.

19. *Ordered*, that a Dirge, composed by a young Lady, on the death of Br. Covell, be printed with our Minutes.

20. *Resolved*, That it be the duty of the Churches of this Association, to contribute to the support of Br. Covell's widow and children; and that we recommend it to those Churches, who are behind in their contributions, to take some method, by subscription, or by some other means, to make up their liberality, and forward the same by an early opportunity. May no one, whom God hath prospered, be lacking in such an apostolic example and precept.

21. *Resolved*, That the next meeting of this Association be held at the Meeting-House of the 1st Church in Pownal, the first Wednesday in June next, at 10 o'clock, A. M.

22. Appointed Brother Leland to preach the introductory sermon; and, in case of failure, Brother Hull.

23. Appointed Brother Kendrick to superintend the printing of these Minutes.

24. The business of the Association was followed by two well adapted and very impressive addresses, by Brethren Werden and Blood, which, to Christians, were like precious ointment poured forth.

25. Session closed with prayer by the Moderator.

26. Question from the third Church in Cheshire.—

Should any member of a Church consider himself under no particular obligations to attend the appointments of the Church to which he belongs, and when called upon, should say—He does not know that the Church has any controul over him, or right to call him to an account, unless it be for immoral conduct; what

is the duty of the Church towards such a member? Answer— We think every Church of Christ is under covenant obligations; not to forsake the assembling themselves together; and when any member refuses to attend the appointments of the Church, we think he is a covenant-breaker, and ought to be dealt with as such.

SUPPLIES FOR DESTITUTE CHURCHES.

1st Church at Pownal.			Brethren.	Lord's Day.	Month.
Brethren.	Lord's Day.	Month.	Spencer,	1st	Nov
Rathbone,	last	August.	Olmsted,	3d	Nov.
Glass,	do.	Sept.	Hull,	2d	Dec.
	3 Cheshire.			Great-Barrington.	
Smith,	3d	July.	Leland,	3d	June.
	Philipstown.		Brown,	2d	Oct.
Leland,	4th	June.		2 Canaan.	
Olmsted,	2d	July.	Brown,	2d	June
Kendrick,	4th	July.	Hull,	2d	July.
Brown,	2d	August.			

Account of Monies contributed at this Association for the encouragement of Missionaries.

	D.	C.		D.	C.
Church at Cambridge,	3	00	William Ingraham,	} Savoy	1 00
1 Church at Canaan,	1	50	Ephraim Bliss,		
2 Church at Canaan,	6	31	4 Church at Shaftsbury,	10	25
Church at Chatham,	5	68	1 Church at Shaftsbury,	2	00
Deacon Carpenter,	5	00	Church and Society at		
Asa Tob,	0	25	Lansingburgh,	20	00
Church at Cliftonpark,	30	92	Subsc. to the Mis. Soc. Troy,	20	00
Church at G. Barrington,	3	50	Capt. Jona. Richardson,	1	00
East Church at Hilsdale,	4	50	Anna Brown,	0	41
West Church at Hilsdale,	6	00	Andrew Whipple,	0	50
Wm. Douglass, Esq.	2	00	Daniel Corman,	1	00
Mapletown Church,	6	05	Nathan Wood,	1	00
Church at Sandisfield,	3	00			
				Total,	\$134 87

The Committee, charged with Missionary affairs, take this opportunity to give official information, that they have appointed Brethren Peck, Glass and Matteson, a Committee to the Saratoga Association, to propose a coalition with them, to promote

the important object of sending Missionaries to destitute places. Also, appointed Brother Kendrick a Committee to make the same overtures to the Vermont Association. We have agreed to meet the next year at Deac. Bushnel's, at Pownal, at 1 o'clock, P. M. the day preceding the next meeting of the Association.

The Trustees of the New-York Baptist Missionary Society have agreed to meet next year, at the same time and place with the Missionary Committee; and they take this opportunity most earnestly to entreat their Brethren in the Ministry, both of this and the adjacent Associations, to use their utmost endeavours to promote a subscription, and so to form a district in each of their Congregations or Parishes, and each District, (should it contain only ten subscribers, one dollar each) is requested to send a Trustee to meet at the time and place above alluded to.

CIRCULAR LETTER.



The Elders and Messengers of the Several Churches met in Association in CHESHIRE, June 3d and 4th, 1807; to the Churches in Union with this Association.

BRETHREN,

As an Association, we recommend to your consideration our Constitution or Plan, drawn by the Committee appointed for that purpose. We gave a summary of our Faith. In article 2, we say, "we believe that the Scriptures of the Old and New Testament were given by inspiration of God; and that they are an unerring rule of faith and practice for mankind."

That the Scriptures of the Old and New Testaments were given by inspiration of God, no Christian doubts; but that the scriptures of the Old Testament are a rule of faith and practice for Christians, some have even dared to doubt, or, at least, have wished for an explanation. Shall we then call your attention a moment to this subject.

The great Apostle Paul, to Timothy, 2d Epistle, 3d chap. and 16th verse, declares that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, &c. The Old Testament (no one will doubt) is included in the words all scripture: then the Old Testament is profitable for doctrine, &c.

Again; our Lord Jesus confirmed the Old Testament when he said, "search the scriptures;" that is, of the Old Testament, for no part of the New was written till some time after our Lord's

death; "for in them ye think ye have eternal life, and they are they that testify of me." "Had ye believed Moses, ye would have believed me; for he wrote of me."—John v. 39, 46. And in Luke xvi. 31, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." The noble Bereans searched the scriptures of the Old Testament. They compared the facts which Paul testified, with the prophecies which went before, and the doctrines which he preached with the doctrines of the Old Testament, to see whether his message was from God, or not.

And (says Mr. Fuller) "If we may judge of the nature of true piety, by the examples of the Prophets and holy men of old, we may conclude, with certainty, that an affectionate attachment to the holy scriptures, as the rule of faith and practice, enters deeply into the spirit of it. The holy scriptures were described by David, under the names of the word, statutes, laws, precepts, judgments and testimonies of God: and to these, all through the Psalms, especially in the 119th, he professes a most ardent attachment." †

The study of the scriptures of the Old Testament is advantageous, 1. Because they have produced great effects upon the hearts and lives of men under both dispensations. This word of God hath been quick and powerful, sharper than a two-edged sword. "It is perfect, converting the soul; sure, making wise the simple; pure, enlightening the eyes; true and righteous altogether;" causing men to rejoice and to praise God with uprightness of heart. By taking heed to it, young men have cleansed their way; by hiding it in the heart, much sin hath been prevented. It was the delight of the saints of old, and their counsellor; by it they were quickened, strengthened, and made to talk of God's wondrous works: it was their comfort in afflictions, and the foundation of their hope;

† Calvinistic and Socinian systems examined, &c. p. 226.

They esteemed it better unto them than thousands of gold and silver: for† it spake words in season; resolved their doubts; and cured their spiritual maladies; it was the food of their souls; it had comforts to suit their every condition; and was the only documents to attain everlasting happiness.

2. The scriptures of the Old Testament are full of divine instruction. We may find the image and superscription of the Deity on every page. They display both the natural and moral perfections of God. Here may be seen displays of his power in the works of creation and providence; of his wisdom in the great scheme of redemption; of his omniscience, in the predictions of future events; of his holiness in the precepts, prohibitions, and penalties contained in them. Here we have an account of our first parents and their primitive state, their fall, and the first and continued progress of the dispensation of grace towards mankind.

3. It enjoins universal holiness, and forbids all moral evil. It commands us to love the Lord with all our hearts, and our neighbour as ourselves; and prohibits all selfishness, pride, hatred, revenge, bitterness, wrath—all unrighteousness, covetousness, oppression and extortion—all fraud, deceit, falsehood and murder—all intemperance, revelling, rioting and drunkenness—all idolatry, adultery, and all the various particular lusts and sinful passions, works and ways, which are opposed to or inconsistent with holiness in heart and life.

† It taught them the most excellent truth, which made them both wise and happy; informed their understandings; consoled them in their misery; restored them when fainting; it was a cordial to refresh them; it was nearer to them than their friends; dearer to them than their lives; sweeter to them than their liberty, and pleasanter to them than all earthly comforts.

4. The Old Testament was written to a gospel end, and it must be studied with a gospel spirit. Christ and his redemption are the great subject, and sum of the history, prophecies, covenants, laws and songs of the Old Testament; we must, therefore, read them with a design to find Christ; to know him, and the infinite riches which are shut up in him. We read of Christ, revealed under the sea and name of the seed of the woman, Gen. iii. 15. And as he was to take away sin by the sacrifice of himself, he was, as the Lamb of God, slain in type, from the foundation of the world. The doctrine of Christ crucified, as the way by which God saves sinners, is the mystery which has been hid from ages, and from generations, but now is made manifest to his saints. If any enquire, how hidden? we reply, hidden in the types: Christ was hidden in those sacrifices that typified him; those altars that prefigured his person; the incense, that shadowed forth his intercession; in those acts that were founded on his mediation; in short, Christ was hidden in the princely, the judicial and the prophetic office of Moses; in the priesthood of Aaron; in the tabernacle, and in all the furniture; and hieroglyphical representations, &c. &c. But Christians now beholding the body of Christ, the anti-type and substance, they behold all the above-named things swallowed up and lost in Christ: Christians may now discern, with greater ease, the spirit and life of those types, having the hidden mystery unfolded, and made manifest to them.— Thus the spirit, substance and mystery of that dispensation, was angelical, though it was involved in a legal shell and outside.— The difference that appears, then, between the two Testaments, consists chiefly in the administrations. The way of life through Jesus Christ was exhibited in the Old Testament as well as in the New. But the way of life was then seen by star-light; it is now seen by the light of the sun; the sun is now up; it was then un-

der the horizon and shot forth but faint rays. Finally, until those who lived before the incarnation of Christ, had believed the prophets; and those who have lived since his crucifixion had believed the apostles, it is certain that neither they, nor we, could have been truly acquainted with the character of Christ. From what has been said, Brethren, we may learn the advantage of studying the Old Testament: for, observing its nature and design, it appears full of the gospel of Christ: therein are discovered the treasures of wisdom and knowledge; a wisdom which none of the princes of this world knew: but it will be necessary to read it with gospel spectacles, for truly the gospel was the marrow of it, the mystery of it, the bottom and scope of it; it does, in an excellent manner, illustrate and confirm the doctrines and promises of the New Testament. The services of the law are the gospel in figurative description; and the gospel is the law in spirit and significance. The Old Testament verifies the substance of the New; and the New Testament doth evidence the authority of the Old: the Old Testament shows the promises and predictions of God, and the New the performance: what was predicted in the Old is fulfilled in the New; the predictions are cleared by the events:† the Old delivered the types; the New interprets them: the Old presents them like jewels in the cabinet; the New spreads them and discovers their value: the Old credits the New; and the New illustrates the Old: the Old was so composed as to fortify the New when God should bring it to light. And by comparing both Testaments together, the wisdom of God in his conduct is cleared, and the truth of God in his word confirmed.

To conclude, we learn—1st. That the same truths which are now taught us in plain literal terms, were formerly revealed in the Old Testament saints in types and figures.

† As the New is a comment upon the prophetic part of the Old

2d. That at the crucifixion of Christ, “the long series of prophecies, visions, types and figures was accomplished: this was the centre in which they all met; this the point towards which they had tended and verged throughout the course of so many generations. You behold the law and the prophets standing, if we may speak so, at the foot of the cross, and doing homage.— You behold Moses and Aaron bearing the ark of the covenant; David and Elijah presenting the oracle of testimony. You behold all the priests and sacrifices, all the rights and ordinances, all the types and symbols assembled together to receive their consummation;”* all which Christ blotted out and nailed to his cross, forbidding his disciples to touch them, taste them, or handle them. Therefore, “when we are invited to follow the faithful of old, let us carefully judge what was peculiar to their dispensation, and what that is which is peculiar to our own. Without such caution, we should unavoidably misapply general principles, which is a very common error; and, instead of being evangelized, we shall Judaize, or verge to something which is anti-evangelical.”† Let us emerge from every shade, and rise above every rite or custom, which has any tendency to obscure the glory of the gospel from us, or to prevent our entire dependence on Jesus Christ. As we live under the gospel dispensation, all our obedience, of a positive nature, must be agreeable to that code of law and rule of religious worship, which are contained in the New Testament.— “No impure mixtures are to be made or allowed with it; no Jewish observances; no human inventions; no old or new traditions: to this singly, without addition or alteration, should Christians stick and adhere, keeping to the truth, as it is in Jesus, and preserving the simplicity of the gospel.” We are not to follow the customs of men, but the truth of God. “The ministry which Christ and his apostles have instituted, we are bound to set up:

* Blair's Sermons, vol. 1. Sermon 5.—† Mr. John Martin, on Baptism.

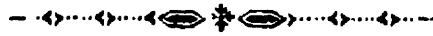
the assemblies of Christians which they commanded, we are bound to frequent: the sacraments which Christ instituted we are bound to observe; and where two or three are met together in the name of Christ, he will be with them; they have his authority, and will have his blessing." One great characteristic of our being true disciples of, and friends to Christ, is, our continuing in his word, and doing whatsoever he commands. Let us, then, dear Brethren, converse daily with the sacred oracles, which will be our surest defence against errors of all kind—our security against superstition and infidelity. It is asserted by Dr. Hughes, that one grand cause of errors, both in faith and practice, is a pretending to be wiser above what is written, and concluding what is fit to be settled in matters of God, from what is usually done amongst men."

May we all labour to keep our hearts chaste to Christ in his ordinances, institutions and worship. Let us receive nothing, practice nothing, and own nothing in his worship, but what is of his appointment.

Our limits will not permit us to enlarge any further here.—That God may incline your hearts to that which is pleasing to himself, and prepare us, with all the redeemed, for his coming and kingdom; which is the fervent prayer of your brethren in Christ.

By Eld. D. R. T. L.

CORRESPONDING LETTER.



*The SHAFTSBURY ASSOCIATION, to the ASSOCIATIONS with whom
we Correspond—Greeting.*

FATHERS AND BRETHERN,

THE various subjects on which we have addressed you from time to time, render it somewhat difficult to address you on a new one. However, when we meditate on the glory of the Redeemer's kingdom, with hearts inspired with divine love, every subject, part and point, seems ever new. Christianity is the most noble, exalted and glorious principle, upon which man ever acted; and no principle, besides, adorns the human character like this.

On this all-important, most animating, soul-reviving and God-exalting subject, we would offer you a few thoughts.

1st. Christianity is not that spirit of fondness which some express, overlooking the rules and order of the gospel, professing universal charity, and bringing all rule down to the depraved feelings of creatures; subjecting Christ and his ordinances to the terms of the creature, instead of subjecting the creature to Christ and his rule.

But in the affirmative: Christianity is a principle which flows from God alone: it is infused into the hearts of God's elect, by divine operations, and is agreeable to the divine nature. The spirit of this grace operates agreeable to the spirit of God, being under its glorious influence and sovereign dictates. It conforms those who are made its happy subjects, to the image and likeness of the Son of God; for which reason his disciples were called *Christians* at Antioch. It induces men to observe the following rules.—

1. To love one another with a Christian love; and to wish well to all men, as far as is consistent with the greatest good, and the order of God.

2. It induces men to have silent tongues, listening ears, and faithful hearts: or, in the language of scripture, swift to hear, slow to speak, slow to wrath: that is, silent on the imperfections of

their brethren, in any other way than the gospel points out. It inclines them to listen to the word of God; and, in all matters, within and without the Church, to regulate themselves by the last will and testament of our Lord, as their only rule of faith and practice. It makes men faithful in heart, faithful to God, and faithful to their fellow-men; faithful in watching over their Brethren for good; to rebuke, exhort and admonish with all long-suffering and goodness; to provoke to love and good works; to stir up the pure mind; to be choice of a brother's reputation, and strive to promote his usefulness; until, on fair trial and candid investigation, according to the rules of Christ, he is found unclean, and then to make him a public example.

3. It induces men to exercise faith, hope and charity; as faith is the substance of things hoped for, and the evidence of things not seen. It conforms them to the Lord Jesus, the object of faith, and buoys them up, to pass through the trials and temptations of this present evil world. It enables them to look home to the eternal source of joy on high, and, as it were, to leave these lower climes. Hope is an anchor, both sure and steadfast, being cast within the veil, on that sure anchor-ground which never deceives; but enables the vessel to outride every raging storm which can be produced by the powers of darkness. By charity they dwell in God, for God is love. They cast the mantle of love over their brethren's imperfections, as far as true charity extends. Charity inclines them to open the liberal hand to the needy, not grudgingly, but from benevolence of heart, as God hath prospered them.

4. It induces men to cultivate humanity, friendship and brotherly love; not from the sordid principles of self, but from love to the good obligations they are under to God; ever rejoicing to do his will.

5. It induces its happy subjects to love their fellow-men with the love of pity. Viewing their dreadful state, it leads them to carry their case to the throne of mercy, to intercede with God for their eternal welfare; although, in return, they should receive nothing but frowns and scoffs.

6. It induces men to love their most inveterate enemies, and to do them good at every opportunity. In this, Christianity is superior to every other system.

7. It makes faithful, painful and laborious preachers; attentive hearers, and industrious doers of the word. It makes good husbands, loving wives, faithful parents, obedient children, benevolent magistrates, and peaceful subjects. It makes good governments and happy churches. In a word, it teaches men to be sober, chaste, honest, peaceable, courteous, benevolent; to watch and pray—to do good to all men—to love the brotherhood—to be in subjection to them who are set over them in the Lord—to have fervent charity to do as they would be done by—to have love without dissimulation—to abhor that which is evil—to cleave to that which is good—to provide things honest in the sight of all men—to labour, working with their hands, that they may have to give to him who stands in need—to pray without ceasing, and in all things to give thanks—to esteem others better than themselves—to act with a single eye to the glory of God, and to observe all things commanded. In fine, to love God with all their hearts, and their neighbours as themselves.—And, after all, the one half cannot be told.

These, dear Fathers and Brethren, are some of the dictates of that excellent principle, Christianity. May God grant that we, not only hear its dictates, but reduce it to practice. Our last letter to you was on a holy, complacential love; in this we view some of its effects. May our hearts be ravished with this glorious theme, which shall be lasting as eternity. With pleasing satisfaction we receive your Messengers and Letters from time to time, and heartily wish their continuance. This delightful anniversary has brought us nigher the general association above; until we meet there, you will please to receive our Messengers and Letters as tokens of the sincerest friendship.

By Eld. A. Spear

CALEB BLOOD, Moderator.

NATH'L KENDRICK, Clerk.

insert, if room, in the Appendix.
At B. 4 In Brevier, close Mother

E L E G Y, ON THE DEATH OF BROTHER LEMUEL COVELL

HAIL, sacred Muse! Inspire a female pen
With flowing numbers, and a lofty strain,
To sing of COVELL's late, untimely fall;
A shining light, remov'd from Zion's wall,
And sunk in night: darkness involves the poles,
And a broad gloom o'erwhelms our weeping souls:
Scarce can we hope an equal orb will rise,
Since his bright soul has pass'd the lower skies:
Zion stands trembling; all her pillars mourn;
Her richest dust lies hid in COVELL's urn.
Let gloomy cypress weave a mournful shade,
And bending willows hang their drooping heads
Around the spot where his dear body lies,
In distant lands, beneath inclement skies.

No warlike arts, nor deeds of martial fame—
Of sanguinary heroes, stain his name:
Not all the honours of a untled field *anted*
Could add a charm, or one new lustre yield
To COVELL's worth. Religion's vot'ry shines
In diff'rent wreaths, wrought out by skill divine.

Meek, mild, intelligent, and full of love—
His office sacred, giv'n him from above.
Nature and grace their richest gifts bestow'd,
To adorn the man, and form the saint of God:
He seem'd design'd, by the Almighty hand,
'To sound the gospel trumpet through the land.
His deep discernment, and his ready wit,
And native eloquence, pronounce him fit
'To spread the tidings of salvation round,
'That heathen lands might hear the glorious sound.
His worth well known, his brethren send him forth
To preach the gospel in the distant north.
It seem'd God crown'd his labours with success,
'To spread the gospel in the wilderness:
Like Paul, he planted churches, and ordain'd
Elders, who might the truth maintain;
To feed the flock, and daily bring to view,
From God's great treasure-house, things, old and new.

His great success charm'd all his brethren so,
Again he's call'd—again submits to go,
Where superstition rear'd its horrid head,
And ignorance and witchcraft terrors spread:

Seditious murm'ings through the village ran—
 Infernal rage and malice led the van:
 Th' unbury'd hatchet, and the bloody knife,
 Proclaim the onset of approaching strife.

COVELL arrives!—but not with sounding car,
 Nor legions, train'd in all the arts of war,
 Waiting the dread command to strike the blow,
 To lay usurping chiefs and warriors low.
 Alone, unarm'd, this heav'nly champion stood,
 Unaw'd by savges, who thirst for blood;
 Meekness and love adorn'd his steady brow,
 While truth encircled, like the radiant bow.
 Persuasive eloquence, like summer show'rs,
 Fall soft and sweet, but with resistless pow'rs:
 He quell'd the clamours of the murd'rous clan;
 Taught them, that love to God, and love to man,
 Were sacred virtues, and surpassing far
 The honours gain'd by fierce, unnat'ral war.

Heav'n lent its aid to assist a mortal hand
 Peace to restore, and order, through the land:
 Submissive warriors, bending, pardon crave;
 To prove they were sincere, the triple wampum gave,
 (Emblem of peace) by COVELL's hand they send,
 Who gladly bears it to his anxious friends.
 His friends receive with joy the peaceful sign; }
 Enraptur'd hearts in solemn praises join }
 T' adore the pow'r, and bless the hand divine }
 That could perform such wonders; could controul
 The fiercest passions of the savage soul.
 Sure infidels must stand amaz'd, and own
 The gospel has a pow'r to them unknown:
 Ours 'twas its gentle influence that subdu'd
 The untam'd savage, and the native rude.

Again commission'd, on his friends' behalf,
 COVELL provides, and bears th' appointed staff
 To the first sachein—and the box, that shows
 The circle of God's love, that does enclose
 The human heart—with silver pipe is sent
 To the chief warrior: but, with wise intent,
 To have the tube inserted, by his hands:
 The emphatic sign with ease he understands,
 A token to confirm their wish, to join
 In lasting friendship; shew their whole design
 Was pure benevolence to all the race,
 Though darker hues spread o'er the Indian face

Sweet charity embraces all mankind,
Her ardent zeal flows free, and unconfin'd.

But, ah! his race of glory now is run;
His labour's finish'd, all his work is done:
A few revolving weeks, with grief we find,
Ends his career, and closes his design—
Death shuts the scene!

Hark! from the wilderness, of late, we hear—
The piercing sound salutes the list'ning ear:
COVELL is dead!—the weeping churches cry:
COVELL is dead!—the echoing hills reply.
Well may the church appear in sackcloth dress'd,
To mourn the man, the Christian, and the priest.

Cheshire, the seat of COVELL's late abode,
Feel most severely the chastising rod;
Their ardent wishes were fulfill'd awhile;
They shar'd his labours, and enjoy'd his smile.
Alas! too soon their pleasing prospects end;
In vain they mourn their dear, departed friend:
No pray'rs can alter or reverse the doom
That call'd the righteous from the ills to come.

But who can paint the anguish, speak the pain
Of his lov'd partner, and her orphan train!
Depriv'd, at once, of husband, father, friend;
One fatal stroke their earthly comforts end:
The heaving bosom, and the streaming tear,
Best speak their grief—their heavy woes declare.
Must they be left, in solitude to pine?
Or, will united brethren nobly join
"T' assuage the throbbings of the fester'd part,
"And staunch the bleedings of the broken heart?"
Surely the widow's judge will deign to bless
Each act of kindness to the fatherless;
Will render double for such favours shown,
To soothe the widow's and the orphan's groan.

Here stop my fancy, and reverse the theme:
Though he deserv'd our love, and high esteem,
Yet let us not contemplate Zion's fall,
Though a wide breach is made within her wall:
JESUS still lives! the rock of ages proves—
A firm foundation, that can never move;
Built on this rock, the church must ever stand,
Though tempests sweep, and thunder shake the land!