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Baptists. Vermont. Shaftsbury Association, 1808.

Minutes ... at Pownal ... June, 1808.

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MINUTES

OF THE

SHAFTSBURY

Baptist Association,

HELD AT

POWNAI,

THE FIRST AND SECOND OF JUNE,

1808.

TOGETHER WITH THEIR

CIRCULAR AND CORRESPONDING

LETTERS.

LANSINGBURGH:

PRINTED BY TRACY & BLISS.

.....

1808.

MINUTES, &c.

WEDNESDAY, JUNE 1, 1808.

1. **A**T 10 o'clock, A. M. Brother *John Leland*, according to appointment, preached the Introductory Sermon, from Rev. ii. 8, 9, 10, 11.

2. A 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.	Dism.	Excl.	Died.	No.
Berlin,	<i>Justus Hull.</i>	19	5	7	3	365
	<i>Alderman Baker.</i>					
	Paul Hymes.					
	James Whitehead.					
	Joseph Lee.					
	David Torrey.					
Cambridge,	<i>James Glass.</i>	10	4	5	2	96
	John S. Center.					
	Ebenezer Wright.					
Canaan,	—	1	1	1	1	45
	David Ward.					
Do.	—	3	0	0	3	101
	John Gott.					
Cheshire,	—	7	2	2	3	59
	—					
	Stephen Carpenter.					
	Daniel Brown.					

<i>Churches.</i>	<i>Messengers.</i>	<i>Adde.</i>	<i>Dis.</i>	<i>Excl.</i>	<i>Di.</i>	
3 <i>Cheshire,</i>	<i>John Leland.</i>		10	4	4	2
	<i>Joel Redway.</i>					
	<i>Daniel Wood.</i>					
	<i>Jonathan Fish.</i>					
<i>Chesterfield,</i>	<i>Asa Todd.*</i>	39	4	0	4	13
	<i>William Keen.</i>					
<i>Chatham,</i>	<i>Job Champion.*</i>	1	1	0	0	
	<i>Henry Palmer.</i>					
	<i>Platt Betts.</i>					
<i>Charlotteville,</i>	<i>Titus Finch.*</i>	12	0	1	0	2
<i>Cliftonpark,</i>	<i>Abijah Peck.*</i>	21	0	3	4	16
	<i>Abel Harrington.</i>					
	<i>Wm. Groom, jun.</i>					
<i>Clinton,</i>		0	0	0	0	2
<i>Great-Barrington,</i>	<i>John Nichols.*</i>	3	5	2	2	16
	<i>Silas Lester.</i>					
2 <i>Greenfield,</i>	<i>John Lewis.</i>	44	2	0	2	8
2 <i>Galway,</i>	<i>Samuel Rogers.</i>	54	4	4	0	11
	<i>Asa Cornell.</i>					
<i>Hancock,†</i>		0	0	0	0	4
<i>East-Hillsdale,</i>	<i>Abel Brown.</i>	11	0	0	0	11
<i>West-Hillsdale,</i>		2	0	0	0	4
	<i>Samuel West.</i>					
	<i>John Van Dusen.</i>					
<i>Lansingburgh,</i>	<i>Nathaniel Kendrick.</i>	3	0	0	1	4
	<i>Aaron B. Hinman.</i>					
	<i>Jonathan Choate.</i>					
<i>Mapletown,</i>	<i>David Rathbone.</i>	1	1	0	0	3
	<i>Ebenezer Arnold.</i>					
	<i>Solomon Gale.</i>					
1 <i>Pittstown,†</i>		0	0	0	0	6
<i>Peru,</i>	<i>Ebenezer Smith.</i>	1	2	0	0	3
	<i>Matthew Smith.</i>					
	<i>John Newton.</i>					
<i>Pittsfield,</i>	<i>John Francis.</i>	0	0	1	0	2
	<i>Simeon Lewis.</i>					

<i>Churches.</i>	<i>Messengers.</i>	<i>Added.</i>	<i>Dism.</i>	<i>Excl.</i>	<i>Died.</i>	<i>No.</i>
		77	5	1	0	192
Wanal,	{ Eli Noble. Benjamin Gardner. John Williams. Isaac Clark. Solomon Wright. Stoddard Merchant.					
Philipstown,	{ Ephraim Harris. Peter Brown. Philip Pitts.	6	0	0	2	56
Andisfield,	{ <i>Jesse Hartwell.</i> Moses Shepard.	3	1	2	3	135
Woy, †	_____	0	0	0	0	107
Whodack,	<i>Stephen Olmstead.</i>	4	2	2	0	69
Shaftsbury,	{ <i>Isaiah Matteson.</i> James Stye. Amaziah Martin. Nathaniel Hall.	0	0	1	1	101
Shaftsbury,	{ Cyprian Downer. Isaiah Hendryx. Oliver Whipple.	1	0	5	0	298
Stephentown, †	_____	0	0	0	0	63
West-Stockbridge,	{ _____	2	2	0	0	58
Stanford,	{ Samuel Whelpley.	0	0	0	0	50
Windsor,	{ Jacob Sampson. Otis Blackinton.					
Windsor,	{ <i>Isaac Webb.</i>	7	0	0	0	81
Windsor,	{ Silas Covell.					
Windsor,	<i>Peter Fairchild.*</i>	9	0	1	0	56
<i>Churches</i>	<i>Total,</i>	341	51	42	35	3392

* B.—The Churches in Clinton and Stanford were added this year. The former is in Upper-Canada, and is the fruit of missionary labours.

4. Adjourned for one hour.
5. The Association met according to adjournment.
6. From Corresponding Associations, received—
 1. Philadelphia—Letter and Minutes.
 2. New-York—No account.
 3. Warren—Letter and Minutes, by their Messenger, Brother Cornell.
 4. Danbury—Letter and Minutes.
 5. Stonington—Letter and Minutes.
 6. Leyden—Letter and Minutes, by their Messengers, Brethren Smith and Hawks.
 7. Otsego—Letter and Minutes, by their Messenger, Brother Peck.
 8. Rensselaerville—Letter and Minutes, by the Messenger, Brother Julius Beman.
 9. Vermont—Letter and Minutes, by their Messengers, Brethren Warren and Chamberlin.
 10. Woodstock—Letter and Minutes, by their Messenger, Brother Manning.
 11. Cayuga—Letter and Minutes, by their Messenger, Brother Craw.
 12. Essex—Letter.
 13. Saratoga—Letter and Minutes, by their Messengers, Brethren Barber and Finch.

☞ *The above-named Messengers, and a number of visiting Brethren in the Ministry, were very affectionately received, and invited to a seat with us.*

7. At 5 o'clock, p. m. Brother Pitman preached in the Association, from Phil. iii. 7, 8.

8. The Circular Letter, by Brother Matteson, and the Corresponding Letter, by Brother Hull, were read, and referred to Brethren Leland, Lee, Rathbone, and the Authors, as a Committee to inspect them, and report to-morrow.

9. The following Report was made by the Missionary Committee :—

“ Your Committee, charged with Missionary Affairs, beg leave to report—That during the last year, we have received \$144.87, which, added to \$60.61, the surplus remaining

The Treasury at our last meeting, amounts to \$205.48 :
 we have employed Brother Jonathan Finch, as a Mis-
 sionary, for three months, and for his services have paid
 him \$60 :—That we have employed Brother Asahel Morse,
 for one and an half months, for which we have paid him \$70 :
 that we engaged Brother Asa Todd to take a mission for
 three months ; but the want of health prevented his going :
 that Brother Finch distributed some of Mr. Merrill's late
 writings, on "Open Communion," and on other subjects ;
 for which we have paid him \$2.64 ;—amounting, in the
 whole, to \$132.64 ;—leaving a surplus in the Treasury of
 \$72.84, as appears per Treasurer's Report.

• That Brother Finch made a very acceptable report to
 the Committee, of his mission through the north-western
 part of Vermont, and that part of New-York which lies on
 the west side of Lake-Champlain, into the Province of Low-
 er-Canada. This is the third mission he has taken into
 those regions, and we think his labours have been success-
 ful. We are persuaded, from his report, and from com-
 munications made us by letter from those who inhabit that
 country, that it is highly important we should continue our
 exertions to send Missionaries among them.

• That Brother Morse has made report to this Commit-
 tee of his mission, through the western settlements of New-
 York, into Upper-Canada, as far as Long-Point ; which was
 received with much pleasure—fully evincing, that his la-
 bours were faithful and successful in the Lord. Your Com-
 mittee is sensible we are under growing obligations to con-
 tinue sending Missionaries into those regions. May the
 Lord give us a listening ear, to hear the Macedonian *cries*
 from the wilderness, and dispose us to improve the means
 we have in our hands, of sending to the relief of those who
 are perishing for lack of vision.

“ *By order of Committee,*
 “ ISAAC WEBB, *Chairman.*
 “ NATHANIEL KENDRICK, *Clerk.*”

10. *Resolved, unanimously,* That this Association approve
 the doings of the said Committee, and of the services of

Brethren Finch and Morse, as reported; that we think our duty to do what we can to maintain the several missions we have commenced, and extend them as far as we are able:—To this end, we appoint Brethren Webb, Hull, Peck, Matteson, Glass, Kendrick, Hymes, Hinman, Hendry, West, Douglass and Groom, our Missionary Committee for the ensuing year.

11. Adjourned, to meet to-morrow morning, at 8 o'clock. Brother Lee prayed.

THURSDAY, JUNE 2.

12. Met pursuant to adjournment. Brother Smith made the introductory Prayer to Business.

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

14. Appointed the following Messengers to Corresponding Associations, viz.—Morse, to the New-York—Olmsted and Center, to the Warren—Leland, Hull and Francis, to the Danbury—Newton, to the Stonington—Smith, to the Leyden—Rogers, to the Otsego—Center, to the Woodstock—Brown and Harris, to the Rensselaerville—Palmer, to the Vermont—Williams, to the Cayuga—Peck, to the Saratoga—Finch, Chamberlin, Haskell and Palmer, to the Essex.

15. Agreed, that at our future Associations, during the session, it will be highly advantageous to have preaching constantly, at some place as near the place of session as is convenient.

16. Appointed Brother Webb to write a Circular, and Brother Leland a Corresponding Letter, for next year.

17. Voted, that the next meeting of this Association be holden at the Baptist Meeting-House, in Schodack, the first Wednesday in June next, at 10 o'clock, A. M.

18. Appointed Brother Glass to preach the introductory Sermon; and, in case of failure, Brother Matteson.

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

20. Supplies for destitute Churches :—

Church at West-Hillsdale.			<i>Brethren.</i>	<i>Lord's Day.</i>	<i>Month.</i>
<i>Brethren.</i>	<i>Lord's Day.</i>	<i>Month.</i>			
Francis,	1st	July.	Webb,	1st	Sept.
Winstead,	2d	do.	Hull,	2d	do.
Hill,	3d	do.	Matteson,	4th	do.
Rich,	4th	do.	Champion,	1st	Oct.
Brown,	1st	Oct.	Glass,	2d	do.
Lansingburgh.			Smith,	4th	do.
Whitbone,	3d	Aug.	Olmstead,	1st	Nov.
Warren,	4th	do.	Stanford.		
			Smith,	4th	June.

21. Account of Monies contributed at this Association, to the Missionary Fund:—

	D.	C.		D.	C.
Church at Canaan,	2	50	4 Church at Shaftsbury,	7	30
Church at Chatham,	6	00	Church at Mapletown,	5	00
Church at G. Barrington,	1	75	Sub. to the Mis. Soc. Troy,	20	00
Church at Cliftonpark,	21	00	Church and Society at } Lansingburgh,	19	25
1st Church in Hillsdale,	3	00	By two Brethren whose } names are not given,	0	50
West do. do.	5	00	Deduct for error, \$0	20	—
Church at Pownall,	4	00	<i>Total,</i>	\$104	60
Church at Pittsfield,	4	00			
Church at Shaftsbury,	5	50			

22. Voted the thanks of this Association to the 1st Church and Society in this place, for the kind reception which they afforded them, and for the hospitable entertainment they have furnished them, during their session.

But seldom has this Anniversary been attended with more evident tokens of the Divine Presence. Good order, dispatch of business, brotherly love, fervent prayers, and pathetic preaching, contributed much to the pleasure and profit of the interview.

A number of well-adapted remarks were made by the Moderator and others, upon the importance of the mission-cause; which seemed deeply to interest the real friends of Zion, and to strengthen their resolutions, to afford it all aid in their power; and to use their endeavours to pro- every indolent Brother to this good work.

Brother Morse preached in the morning, to a large assembly, in the open air.

At noon this session was closed. Brother Warren performed the concluding prayer. After two discourses in the

meeting-house, by Brethren John Peck and Barber, the Brethren appeared to be comforted—thanked God, and took courage: They gave each other the parting hand with hopes that, by and by, they should meet in the General Assembly and Church of the First Born in Heaven.

The Committee charged with missionary affairs, take this opportunity to give official information, that they have adjourned, to meet at Brother Olmstead's, in Schodack, at 1 o'clock, p. m. the day before the next meeting of the Shaftsbury Association: That they recommend it to the Ministers and Churches of this Association, to use their utmost efforts to raise subscriptions, and each district to send a Trustee next year, to meet this Missionary Committee at their adjourned meeting.

At our last Association, through neglect, the death of Elder ELISHA BARNES, of New-Canaan, was taken no notice of in our Minutes. He was a man of great piety and prudence; he bore his lingering sickness with wonderful patience and fortitude, and died in the triumphs of faith, the last of August, 1806.

The loss we feel, but ne'er complain;
His life was Christ—his death was gain.

DIED, February 21st, 1808, Elder PETER WERDEN, of Cheshire, in the 80th year of his age. For dignity of nature, soundness of judgment, meekness of temper, and unwearied labours in the ministry, but few have equalled him in this age. He was the founder, father, and guardian angel of this Association, until his age prevented. He followed the work of the ministry about 60 years; and then

Like old *Elijah*, in a fiery car,
He rode to Heav'n, to be a shining star:
May some *Elisha* catch his sacred robe,
And smiting Jordan, cry—'Where is *Elijah's* God?'

CIRCULAR LETTER.

The Ministers and Messengers of the SHAFTSBURY ASSOCIATION, to the Churches they represent, send CHRISTIAN SALUTATION.

BRETHREN,

AMONG the rich variety of subjects, both doctrinal and practical, which have constituted the matter of our annual addresses to you, we do not recollect that *Prayer* has been distinctly named. If no idea entirely new should be started upon the subject, yet something profitable may be observed, both on the nature and benefit of prayer.

Breath and speech are not more certain signs of life, than prayer is an evidence of a renewed soul. It was said of Paul, "Behold he prayeth." The same may be said in every instance of spiritual life. Prayer is the breath of the new creature—the language of the heaven-born soul with God. It is the native expression of holy desires; and where this is wanting, there such desires have no place.

Once more. Prayer is the uttering of our heart's desire to the throne of grace, in the name of Jesus Christ, for that help, and for those blessings we need, in such words (if it be vocal) as are suitably adapted to express the same. That "God has no still-born children," is a common maxim.—Crying or praying to God, is an evidence of being born again, so where this evidence is wanting, the claim to that honorable title "Child of God," has no existence.

The subject before us, in every view of it, we are sensible opens a very beautiful and wide extended field, which the proper bounds of a Circular Letter forbid us cultivating in all its parts. We must therefore pass in silence by things, such as the several parts of prayer, Invocation, Adoration, Confession, Petition, Profession, Thanks-

giving and Blessing: Also, a distinction of the spirit and gift of prayer; all "of which we cannot now speak particularly." It is difficult to conceive, and more difficult to describe, the great and extensive benefits which result from prayer. When the chequered scene of Divine Providence shall be opened in heaven, then will the saints clearer see and better know the worth of prayer. God early designed and made provision, that among the ruins of the fall, the souls of *many* should be made to *love* him. He knew they would *desire* an increasing enjoyment of the infinite object of their love: Hence he made provision to meet those desires. He has not seen fit to consummate, at once, the work of grace in his people; but they are desiring and receiving new discoveries in divine things, and new supplies of grace. Prayer is an appointed mean of receiving these supplies. It contracts a blessed familiarity with that all-glorious Being, whose favour is better than life, and whose frown is worse than death. It is a heart strengthening employ. By this mean we shall obtain patience to bear the ills of life, strength to resist the allurements of the world, and courage to look death itself in the face without dismay. Communion with God in duties is enjoyed, and spiritual blessings are conferred in answer to prayer. Not that prayer is meritorious, or inconsistent with the immutability of God. If it then should be asked—To what purpose is prayer? The answer is—Prayer is a way and mean God has appointed, for the communication of the blessings of his goodness to his people. Although he has purposed, provided, and promised them, yet he will be sought unto, for their actual bestowment. It is their duty and privilege to ask them of him. When they are blessed with the spirit of prayer, it forbodes well, and looks as if God intends to bestow the good things they ask. However, they should always ask in submission to the will of God, saying, not my will but thine be done. It therefore appears, that prayer is an appointed way of receiving; hence it ranks high in the order of means. It is a labour which instantly brings its own reward, and its full fruit shall be enjoyed in Heaven. It is like the faithful spies, who brought of the fruit of the good

land. Suffice it to say—By prayer mercies are sanctified, afflictions are alleviated, holy dispositions are invigorated, corrupt passions weakened, and temptations resisted. Right praying begins at home, but does not end there. Relations and neighbours, friends and enemies, fellow-professors, and the Church of God in general, the state of the nation, and the extensive glory of the Redeemer, are all remembered by proper supplicants in prayer. Pray for yourself—pray for Zion—pray for the whole Earth. Brethren, if any of you are destitute of the stated ministry of the word, and are so locally situated, that you cannot join and stand where the word and ordinances are administered; then pray the Lord of the harvest, that he would thrust you forth a labourer, by raising up or sending some one of the sons of Zion, to lead you into the green and rich pastures of his word and ordinances, and feed you with knowledge and understanding. God's purposes of grace, his promises and the predictions of his word, are all fulfilled in answer to prayer. What is the travel of Zion, but the effectual fervent prayer of the saints, when they resemble Jacob, wrestling with the Angel?

Ministers, in their administrations, come to their people with the fullness of gospel blessings, and have utterance, freedom, and boldness in preaching, when their people, by praying, supply the place of Aaron and Hur. "Having hope," saith the Apostle, "when your faith is increased, that we will be enlarged by you, according to our rule, abundantly, preach the gospel in the regions beyond you." The Apostle had hope, that while he was jeoparding his life among the heathen, in preaching the Cross of Christ, his brethren would observe this rule and pray for him. Bless the God that this rule was not confined to the apostolic age. We exhort you, Brethren, with ourselves, that you diligently observe it. Then you will be profitable hearers of the word, and more profitable than otherwise you can possibly be, to those who administer it.

When this Apostle was preaching the gospel and planting churches, where Christ was not named, he was very solicitous for the prayers of his brethren. This was a mean

by which the strong holds of Satan were demolished, g^o reign^d, and the truth rode in triumph. He calculat^e more on their prayers, than upon their silver and gold. Faithful Ministers had rather be cut short in the latter than in the former; yet silver and gold have their proper connection and use in propagating the gospel, as we shall presently shew.

BRETHREN, shall our prayers be confined to ourselves and to the places of our residence? Shall Christendom, even the bounds of civilization, limit the extent of our desires? O no, say you; we have often prayed that the gospel may have a more universal spread, and know no other bounds than the habitable parts of the earth. The words David have often been in our mouths, and we think in our hearts too:—"Let the whole earth be filled with his glory." We thought, Brethren, this was the case. Now we exhort you to act consistently with such desires, and prove them sincere. We firmly believe that the heathen will be given to Jesus, for his inheritance, and that he will possess the uttermost parts of the earth. Shall the *certainty* of this event relax our exertions, or stimulate them? The latter surely. How shall they (the benighted heathen) call on him, in whom they have not believed; and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent? Shall we at this day look for miracles to send Ministers, like Philip's flight from the Ethiopians? To indulge the thought is sin. Missionaries must be sent in another way to them, and these Missionaries must be supported. They have personal and relative wants, which our prayers alone will not supply; for they are yet in the body. By liberal prayers and suitable efforts, genuine christianity is manifested, and the glory of the Redeemer highly advanced. If our prayers for the advancement of the Redeemer's kingdom be *sincere* and *earnest*, we shall act according to our sphere, ability and opportunity, in saying and doing what in us lies, for that end. Brethren, what are riches? Are they our staff or our burden? Do we possess them, or do they possess us?

We have reason to believe that the latter-day glory is to be ushered in; when Zion shall have an open defence from all her enemies, whether Pagan, Papal, or Mahometan. The prophecies relating to the progress of the gospel, in some degree, have been fulfilling in every age since the Christian æra commenced: Yea, in a sense, in their earliest date, and are eminently fulfilling now: the scriptures assure us that great convulsions in earthly kingdoms, and the reign of Antichrist, shall precede the remarkable diffusion of gospel light. The nations are shaking in a degree, perhaps unexampled; and the convulsions of empires are like the pangs of dissolving nature. We believe that Antichrist is consuming, and will ere long, with the whole system, sink into his burning grave. Rejoice, the Lord Omnipotent reigneth. To him all obstacles are less than a straw beneath the arm of a giant. Let there be no difficulties, improbabilities, nor apparent impossibilities, weaken our faith, nor slacken our exertions in prayer. BROTHERS, you should always pray and not faint. If at any time you think of fainting in this duty, remember Daniel—the parable of the poor Widow and the unjust Judge—the deliverance of Peter from prison, and the prayer of Jesus. O! consider how many are engaged in this blessed employ. Grace produces a family likeness among the children of God, and they all have one language in prayer. Amid the diversities which obtain among Christians, there is in their sentiments and language in prayer a happy uniformity. When the godly, in their united and fervent supplications, rise and spread like a cloud, we may expect copious showers of blessings. The strong voice of prayer is the sound of an abundant rain.” The Northamptonshire Baptist Association, in England, have established a praying meeting, for the spread of the gospel and for the success of missions. It has been greatly blessed. Sing, O Heavens, the Lord reigns and doeth wonders. While prayer, brethren, is your chief solace, amid the duties, disappointments, and distresses of life, shew yourselves deeply concerned for the poor heathen. Their ignorance, their guilt, their misery, cry louder than a thousand tongues. It

is the dumb eloquence of the dying. Brethren, shall we wait and let them come to us? This not more than one of a hundred can do. The great Commission says, go to them. Let us, therefore, send them the news of a Saviour who willingly redeems from destruction, and freely gives eternal life to those who are ready to perish. In saving sinners of every tribe, he fills the earth with his glory; and Heaven shall in the end be replenished with the peaceful triumphs of his *Cross* and *Crown*. Thus, dear Brethren, concludes our epistle to you. Receive it as a token of love. It may be the *last* to many of *you*, and also the last from some of *us*. But sure we are, if we live and die praying, we shall hereafter meet praising, never more to part.

“ O glorious work ! O blest abode !

“ We shall be near and like our God.”

CORRESPONDING LETTER.

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

DEAR BRETHREN,

WE rejoice that a kind and indulgent Providence has again put it in our power to address you, in our associative capacity; not merely because it has a natural tendency to promote a oneness in sentiment, and to mingle affections with each other; but on account of the real information and comfort we derive from your correspondence.

Your communications are by us received, with every emotion of the heart expressive of gratitude and friendship; while we have a sympathy with you in your trials, and a joy in your rejoicings; being desirous to continue our connection with you, and to brighten the silken thread of friendship, until it is perfected in glory.

It would be to us a pleasing task, could we inform you that God had poured out his spirit upon all the Zion of God in these parts. Yet we have no reason to complain; for he has graciously visited a number of our churches, and individuals, (we trust) to the joy and salvation of their souls.

We live in a day pregnant with great events, and we fear they will be awfully tremendous: Yet we hope, really hope, they will terminate majestically glorious.

Foreign nations are enveloped in awful war. Garments are rolled in human blood. "Death and carnage clothe the field of battle." And when we turn our eye toward our political hemisphere, dark clouds and omens of future calamity impend our guilty land; while infidelity takes a lofty flight, and impiety walks abroad unmasked. Theological errors are disseminating in every direction, and press hard

the Church of God. These are serious evils, greatly to be deprecated by every well informed and devotional heart.

But on the other hand we have great occasion of rejoicing. How happy is it, for the true Zion of God, that Jesus who is King of Kings and Lord of Lords, is head over all things to the Church; and though worlds may dash, and empires be dissolved—infidelity increase, and error prevail—yet the Lord will make an utter end thereof, to make way for his chosen tribes, who keep his commandments, that they may enter in, through the gates, into the city, and remain for ever there.

His promises, Brethren, we esteem immutable: His faithfulness never failing: His grace ever abounding. Consequently there is great consolation to be derived to the soul that relies on Him.

But, dear Brethren, how important it is, that every Church, and every individual in the Church, should, in heart, in life, and lip, exhibit the character of a follower of the meek and lowly Jesus. And since Religion is our calling, God our portion, and Heaven our home, let us bend all our course toward that celestial country, and make the fair haven of eternal rest.

Believing, Brethren, we live under the meridian blaze of gospel truth, let us keep the commandments and ordinances of the Lord blameless. Watch and be sober unto prayer; exemplifying the truth both in doctrine and discipline; bringing all disobedience, and every thought that exalts itself against God, to the obedience of Christ; looking for, and hastening unto, the coming of the day of God; when Zion shall rise superior to all her foes, assume her harp, and begin the song that will never cease. In prospect, Brethren, of that fair morning, and hoping to be with you some humble part in those immortal strains of hallelujahs to God, we subscribe ourselves your Brethren to the Lord. *Amen.*

ISAAC WEBB, *Modest.*

NATH'L KENDRICK, *Clerk.*