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Baptists . Vermont . Shaftsbury Association, 1809.

Minutes ... at Schodack ... June, 1809.

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MWA copy.

*Mr. Walden Boston.*

# MINUTES

OF THE

SHAFTSBURY

Baptist Association,

HELD AT

SCHODACK,

THE SEVENTH AND EIGHTH OF JUNE,

1809.

TOGETHER WITH THEIR

CIRCULAR AND CORRESPONDING

LETTERS.

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LANSINGBURGH:

PRINTED BY TRACY & BLISS.

.....

1809.

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# MINUTES, &c.

WEDNESDAY, JUNE 7, 1809.

1. **A**T 10 o'clock, A.M. Brother *James Glass*, according to appointment, preached the Introductory Sermon, from Jude, 3d verse.
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.

<i>Churches.</i>	<i>Messengers.</i>	<i>Added.</i>	<i>Disin.</i>	<i>Recd.</i>	<i>Died.</i>	<i>No.</i>
Adams,	{ George Witherell. Otis Blackington. Gideon Mixer.					41
Becket,	Amos Kingsley.					25
Berlin,	{ Justus Hull. Alderman Baker.	16	2	5	3	373
Cambridge,	{ Paul Hymes, James Glass, Isaac Warden.	14	6	1		103
1 Canaan,	{ ————— John Gott.	3	4	2	2	40
2 Do.	{ ————— Samuel Curtis, Cyprean Fitch,	8			1	108
1 Cheshire,	{ ————— Aaron Bowen, Daniel Bowen.		7	4	3	45

<i>Churches.</i>	<i>Messengers.</i>	<i>Added.</i>	<i>Dism.</i>	<i>Excl.</i>	<i>Died.</i>	<i>No.</i>
2 Cheshire,†						263
Chesterfield,	{ <i>Asa Todd.*</i>	39	4		4	193
	{ Peter Kindall.					
Chatham,	{ <i>Job Chamfion,</i>	4	2	1	1	36
	{ <i>Henry Palmer.</i>					
Charlottesville,	{ Isaac Beeman.					
	{ <i>Titus Finch.*</i>			8		45
	{ <i>Abijah Peck.</i>	52	2	1	1	216
	{ Wm. Groom, jun.					
Cliftonpark,	{ Josiah Gilbert.					
	{ Abel Harrington.					
	{ Richard Clute,					
	{ Peter Olthouse.					
Clinton,		9		3		28
	{ <i>John Nickols.</i>	10	4	2	1	105
Great-Barrington,	{ Silas Lester.					
	{ Peter Bogardus,					
East-Hillsdale,	{ <i>Abel Brown.</i>	4			3	119
	{ Coonrod Decker.					
		1	2	1	1	39
West-Hillsdale,	{ Samuel West.					
	{ Richard Kinion.					
	{ Jacob Van Debo.					
Lansingburgh,	{ <i>Nathaniel Kendrick.</i>	3	4		1	40
	{ Aaron B. Hinman.					
	{ Napthali Guild.					
	{ <i>David Rathbone.</i>	11			1	49
Mapletown,	{ John Ryon.					
	{ Edward Richmond.					
Nassau, formerly called Philips- town,	{ Ephraim Harris.	37	4			89
	{ Abraham Ambler.					
	{ Thomas Fisk.					
	{ Lemuel Crooker.					
	{ <i>Ebenezer Smith.</i>	21			3	62
Peru,	{ Abraham Jackson.					
	{ John Newton.					
	{ Matthew Smith.					

<i>Churches.</i>	<i>Messengers.</i>	<i>Added.</i>	<i>Dism.</i>	<i>Excl.</i>	<i>Died.</i>	<i>No.</i>
Pittstown,†	<i>Charles Lahatt,*</i>					62
Pittsfield,	{ <i>John Francis.</i>	2				41
	{ <i>Daniel H. Francis.</i>					
Pownal,	{ _____					192
	{ <i>Richard Brown.</i>					
Sandisfield,	{ <i>Jesse Hartwell.</i>		2	2		131
	{ <i>Moses Shepard.</i>					
Savoy,†	_____					107
Schodack,	{ <i>Stephen Olmstead.</i>	3	2	1	1	68
	{ <i>Ephraim Jones.</i>					
1 Shaftsbury,	<i>Isaiah Matteson.*</i>			1	1	99
4 Shaftsbury,	{ _____	3	4	3	2	292
	{ <i>Isaiah Hendrix.</i>					
Stephentown,	{ _____	1	4	3		52
	{ <i>Stephen Shelden.</i>					
	{ <i>Justus Goodrich.</i>					
West-Stockbridge,	{ <i>Nathaniel Culver.</i>	20	6			72
	{ <i>Christoph'r French.</i>					
Stanford,	{ _____	10	14	1		33
	{ <i>Matthew Baker.</i>					
	{ <i>Isaac Webb.</i>	7		4		78
Troy,	{ <i>Silas Covell.</i>					
	{ <i>John Howard.</i>					
Townsend,	<i>Peter Fairchild.*</i>	13		12		57
<i>Total,</i>		291	73	55	29	3303

*N. B.*—The Churches in Adams and Becket were added this year. The Church in Pownal was represented; but their letter is not to be found on the Clerk's file. For this reason their alterations are not ascertained, but their number given as it stood last year.

4. Messengers and visiting Brethren from sister Associations, were invited to a seat with us.

5. The Circular and Corresponding Letters were read, and referred to Brethren Webb, Peck, Hull, Hartwell and Kendrick, to inspect them, and report to-morrow.

6. From Corresponding Associations, received—

1. Philadelphia—No account.
2. New-York— do.
3. Warren— do.
4. Danbury—Letter and Minutes, by their Messengers, Brethren Baldwin and Babcock.
5. Stonington—No account.
6. Otsego—Letter and Minutes, by their Messenger, Brother Eddy.
7. Leyden—Letter and Minutes, by their Messenger, Brother Whitmore.
8. Rensselaerville—Messenger, Brother Beeman.
9. Vermont—Letter and Minutes.
10. Woodstock—Letter and Minutes, by their Messenger, Brother Ralph.
11. Cayuga—No account.
12. Essex— do.
13. Saratoga—Letter and Minutes, by their Messenger, Brother Rogers.
14. Sturbridge—Letter and Minutes.

7. Brethren Hull, Champion and Richard Brown, were appointed a Committee of Missionary Affairs, to meet the Trustees of the New-York Baptist Missionary Society, to co-operate with them in promoting the missionary interest.

8. Adjourned, to meet to-morrow morning, at 8 o'clock. Brother Culver preached from Eccl. xii, 29.

*THURSDAY, JUNE 8.*

9. Met according to adjournment. Brother Samuel Rogers preached from Prov. x, 24.

The Association proceeded to business.

10. Inasmuch as it is not always convenient to have preaching constantly in time of session, as was voted last year—

*Resolved*, therefore, That we reconsider that vote, leaving the business to be regulated at each session, according to existing circumstances.

11. 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 \$118.15, which, added to \$74.48, the surplus remain-

ing in the Treasury at our last annual meeting, amounts to \$192.63, as appears per Treasurer's report:—That we have employed Brethren Jonathan Finch, Calvin Chamberlin and Nathaniel Kendrick, three months, as Missionaries; for which services rendered, we have paid them \$60 each: That we have paid Brother Morse \$10, for two weeks over and above the term of three months, for which we paid him last year:—That we have allowed Brother Kendrick \$3.62, for 150 Sermons, at 2 cents a copy, and two of Merrill's Twelve Letters, at 2s6, which he distributed on his mission:—That we have allowed Brother Chamberlin \$1, for one which he returned, that proved to be counterfeit;—amounting, in the whole, to \$194.62; leaving a balance due the Treasurer of \$1.99:—

“ That Brother Chamberlin and Brother Finch have made a very acceptable report to this Committee, of their mission through the north part of New-York, and the adjacent settlements in Lower-Canada:—That Brother Kendrick has made an acceptable report of his mission through the western settlements of New-York, and the province of Upper-Canada:—That it appears from the accounts given us by our Missionaries, that we have abundant reason to continue sending Missionaries into those several regions:—That in many places where they travelled, the people manifested a grateful sense of the benevolence of the Shaftsbury Association, in sending them Ministers of the New-Testament, to teach them the gospel of the grace of God; and they earnestly solicited a continuance of these favors:—That it is the sense of this Committee, that our missionary labors have been attended with evident tokens of divine approbation, which afford us much encouragement to persevere; in full belief that the cause of God, and the good of perishing souls, destitute of the administration of the gospel, loudly call for increasing exertions, and the co-operation of those Churches in this Association, which have hitherto done nothing to support the cause.

“ *By order of the Committee,*

“ ISAAC WEBB, *Chairman.*

“ NATH'L KENDRICK, *Clerk.*”

12. *Resolved, unanimously*, That this Association approve of the doings of the said Committee, and of the services of Brethren Chamberlin, Finch and Kendrick, as reported above.

13. The Circular and Corresponding Letters, as reported by the Committee, were adopted, and ordered to be printed with our Minutes, together with a Letter from the Church in Townsend, Upper-Canada.

14. Appointed the following Messengers to Corresponding Associations, viz.—Brethren Hartwell and Covell, to the Warren—Brown, Francis and Hartwell, to the Danbury—Francis and Kingsley, to the Stonington—Smith and Witherell, to the Leyden—Groom and Bowen, to the Otsego—Witherell, to the Woodstock—Olmstead and Harris, to the Rensselaerville—Nickols, Matteson and Glass, to the Vermont—Wilson, Bowen and Kinion, to the Cayuga—Peck and Olmstead, to the Saratoga—Finch, to the Essex.

15. Appointed Brother Culver to write the Circular, and Brother Rathbone the Corresponding Letter, for next year.

16. Voted, that our next annual session be holden in the Baptist Meeting-House, at Little-White-Creek, in Cambridge, the first Wednesday in June, at 10 o'clock, A. M.

17. Appointed Brother Peck to preach the introductory Sermon; and, in case of failure, Brother Todd.

18. Supplies for the Church in Stanford—Brother Olmstead, the 4th Lord's-day in July; Brother Smith, the 4th Lord's-day in August; and Brother Baker, the 4th Lord's-day in September.

19. *Resolved, unanimously*, That we advertise the public, that Mr. *Dennis Eggleston*, formerly a Baptist Minister in the vicinity of the Stonington Association, who has recently been preaching in Stanford, and other places, in the vicinity of the Shaftsbury Association, is a man of an immoral character; troublesome to the Church of God; degraded from his standing as a Minister in the Baptist Connection; and excluded their fellowship as a Christian. The Public in general, and our Churches in particular, are exhorted to give him no countenance, but to regard him as an impostor.

20. Voted the thanks of the Association to the Church



and Society in this place, for their generous entertainment and friendly attention, which has contributed much to render the session agreeable. May the blessings of the new covenant be richly bestowed upon them.

This pleasing session was closed by an appropriate and pathetic Address, by the Moderator; in which he endeavored to call forth the zeal and vigilance of Christians, in support of the missionary interest, to extend the gospel to those who are perishing for lack of vision. A contribution succeeded for the support of Missions, of \$13.

After a short intermission, Brother Rathbone preached, commending his brethren to God, and to the word of his grace, which is able to build them up, and give them an inheritance among all them that are sanctified.

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

	D. C.		D. C.
Church at Chatham,	6 6	<i>Private Donations.</i>	
Church at Cliftonpark,	32 50	Mess. Gott, Ward & Gates,	75
Church at G. Barrington,	1 25	Mr. Wescott, - - -	50
Church at Pittsfield,	6 10	Mr. Foot, - - -	25
Church at Stanford,	75	Rev. Mr. Olmstead,	37
Church at Pownal,	2 5	Deduct for error, \$0 6	
Contrib'n at Schodack, } at the close of the ses. }	13 11	<i>Total,</i>	\$63 63

Monies raised by the several Districts constituting the New-York Baptist Missionary Society:—

	D. C.		D. C.
District in Troy,	18 93	<i>Private Donations.</i>	
District in Lansingburgh,	16 87	Rev. Mr. Hull, - - -	50
District in Cliftonpark,	10 3	Deacon Samuel Curtis,	1 75
District in Shaftsbury,	9 71	Mr. Silas Pratt,	25
District in Cambridge,	6 57		
District in Schodack,	10 68		\$95 22
District in Hoosick,	7 47		63 63
District in W. Hillsdale,	5 00		
From a Soc. in the N. E. } part of Pittstown, and } a corner of Hoosick, }	7 46	All the Monies we } have raised this year } for miss'ry purposes, }	\$158 85

The Trustees of the New-York Baptist Missionary Society, together with a Committee from the Shaftsbury Association, appointed to co-operate with them, take this oppor-

tunity to give official information, that their next meeting will be holden at Deacon Henry Smith's, Little-White-Creek, Cambridge, at 1 o'clock, p. m. the day preceding the next annual meeting of the Association.

NATH'L KENDRICK, *Clerk.*

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## LETTER *from the* CHURCH in TOWNSEND to the SHAFTSBURY ASSOCIATION.

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**T**HE Baptist Church of Christ, in Townsend, Upper-Canada, holding the faith of one God, Father, Son and Holy-Ghost; the doctrine of total moral depravity; eternal personal election; regeneration by the spirit of God; justification by the righteousness of Christ; perseverance of the Saints in holiness; baptism by immersion; the resurrection of the dead, and general judgment; the eternal happiness of the righteous, and the eternal punishment of the wicked: To the Elders and Brethren of the Shaftsbury Association, to be holden at Schodack, sendeth Christian Salutation.

*Dear, Beloved in the Lord,*

Although we are stationed under different civil governments in this world; yet we trust we belong to the same united kingdom of our Lord Jesus Christ; whose King shall be Lord over all the earth, and whose laws are spiritual and divine. **Although** earthly Kingdoms are subject to confusion and revolutions, **yet** this kingdom abideth for ever. **Its laws are regular and constant, and its foundation can never be moved.**

DEAR BRETHREN—Although we never saw many of you, and never expect to, till the heavens be no more; yet we feel united to you in the best of bonds. We feel disposed to thank God that we have been counted worthy, through divine grace, to have a name and a place with you. We have received much help and strength from you, through your kind benevolence; for which we hope the Lord will reward you an hundred fold. We shall still be happy to be favored with the kind visits of your Missionaries, and hope at present you will not be disposed to desert us. We are happy to find, that the Missionaries you have generally sent, have been firm and clear in the doctrine of grace. It is necessary that such come into this Province, if any; for the great bulk of the professors of religion in this place, if professors they may be called, are strenuously at war with the doctrine, and it appears to be no part of their hope. We think that Ministers of our order, who hold to the doctrine of discriminating grace, when they come into these

parts, ought not in the least degree to conceal their sentiments, for the sake of rendering their subjects more palatable to those who substitute works for grace. We do not think the doctrine of grace tends to immorality, as some suppose; but that those, only, lead holy lives, who are influenced by the principles of grace; and that this principle will lead us to deny ungodliness and every worldly lust. We have our trials as we pass along. Some of our Brethren and Sisters have become disorderly in their walk; and some have departed from the pure principles of the doctrine of grace. Those, of each description, we have been under the necessity of excluding. We trust there is a goodly number of us united in the pure principles of the gospel, endeavoring to lead holy praying lives. We do not feel disheartened; but feel willing to put our trust in the Lord, and continue in the warfare until we shall obtain the prize. Our beloved Elders, Clark and Nathaniel Kendrick, are with us at this time. Their coming was to our joy; for which we feel disposed, as Paul did, to thank God and take courage.

Our alterations the year past, are as follow:—Thirteen added; twelve excluded; present number fifty-seven.

*Signed by order and in behalf of the Church, this 26th day of September, in the year of our Lord 1808.*

URIAH CORLIS, *Clerk.*

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*This letter was written by Mr Webb.*  
CIRCULAR LETTER.

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

DEAR BRETHREN,

**I**N our last Circular, we addressed you on the important subject of prayer; a subject of importance indeed; yet not more so than some others, which demand the attention of the Christian: For as prayer implies a right disposition of heart, and connected with this is an enlightened understanding, a suitable knowledge of the truth must ever stand prior to the right performance of the duty of prayer.—Hence an acquaintance with the truth must be of the first necessity to every intelligent being, who would worship God in an acceptable manner. God is truth; and to have an acquaintance with truth is to have an acquaintance with

God. But his word is truth also ; for therein is described not only the character of God, but the character of man ; and these form the two great pillars, on which rests the whole fabric of the Gospel. To these permit us (in brotherly love) to cite your minds for a few moments. And

First—The character of God. He is a Being infinite in all his attributes. Justice, Goodness and Truth, constitute his moral perfections. Consequently, he must be immutable in his purposes, and faithful in his promises. He cannot err in counsel, nor change in his designs : And as the works of all intelligent beings originate in and flow from their thoughts, his thoughts being eternal and unchangeable, his works must unavoidably result from an eternal and unchangeable plan : For to suppose that the mind of God could change, or even hesitate for a moment, would be a renunciation of every idea of the infinitude of Deity, and would amount to a denial of the very existence and being of a God. It will hence follow, that “he is in one mind ; and who can turn him ? And what his soul desireth, even that he doth :” Job xxiii, 13 : And that “the counsel of the Lord standeth for ever ; the thoughts of his heart to all generations.” Psalm xxxiii, 11. This is the character ascribed in the gospel to the God of the whole earth ; and in this point of light is he to be exhibited in the gospel to the children of men, as a being worthy of supreme adoration : And the language of truth is—“ Acquaint now thyself with him, and be at peace ; thereby good shall come unto thee.” Job xxii, 21. But

Secondly—In order to be acquainted with him, we must become acquainted with ourselves. “ *Know thyself,*” was the golden maxim of an heathen Sage ; and this sentiment agrees with the gospel, and is beautifully amplified by the poet :— “ Man know thyself ; try thy own heart to scan ;  
“ The proper knowledge of mankind is man.

But here man may adopt the language of the Ethiopian : Acts viii, 31 . —“ How can I understand, except some man guide me ?” How shall guilty, darkened man know himself, if his true character is kept out of view by Preachers of the Gospel ? “ If the trumpet give an uncertain sound, who will prepare himself for the battle ?” Will men feel their need

of a Saviour, until they see and feel their helpless and hopeless condition? And will they see and feel these, until their character is held up to them, in a preached gospel, in its true colours? They must be informed of their vileness and *total depravity*; that the whole head is sick, and the whole heart is faint; that they are entirely and *eternally undone*; that they are without *hope*, and without *God in the world*; and that "the thoughts of their hearts are only evil continually." Gen. vi, 5.

Thus the sinner's depravity is to be fully and faithfully exposed; his crimes charged home to his conscience with sympathising fervency, and his true picture exhibited to view: And not only this; his picture must be drawn at full length: He must see himself, from the crown of his head to the soles of his feet, in a moral point of light: He must know that he is an irreconcilable enemy to God in heart, opposed as much to mercy as to justice, and as great an *enemy* to the *gospel* as to the *law*. This is the way in which men become acquainted with themselves; and in this way are they slain by the law, in order to be made alive unto God. "Is not my word (saith the Lord) like the hammer, and like the fire, that breaketh the rock in pieces?" And that man who has not thus been slain, has never known the value of grace, nor realised his perishing need of a Saviour; nor has he ever obtained right ideas of the divine character. When slain by the law, then, and not until then, does our hope in ourselves, and in our obedience, perish; then, and not until then, does God appear as a Sovereign, sitting upon the circle of the earth, and the inhabitants as grasshoppers before him; the nations being esteemed as a drop of the bucket, or as the small dust of the balance, in his sight.—Now then the sinner feels himself in the hands of a *Sovereign*, who can *wound* and can *heal*; can *kill* and make *alive*, and can *save* or *destroy*. Now then should sovereign and distinguishing grace pluck him as a brand from the burning. He will be prepared and disposed to set the crown on the Redeemer's head; and to ascribe all the glory to him who has loved him, and washed him from his sins in his own blood; and thus the glories of sovereign, distinguishing and eternal love, shine conspicuous in the face of

Jesus Christ, to the unspeakable consolation of the penitent soul. In this way the sinner is humbled, God is exalted, and the soul is saved upon a plan, ancient as eternity and *permanent as the everlasting hills.*

BRETHREN, the doctrine of the divine perfections involves in it that of sovereign grace ; and the doctrine of human depravity stands closely connected therewith in the Bible. These doctrines stand directly opposed to the pride of the human heart, which rises up with unrelenting fury against them and their supporters, and were it in its power, would exterminate them from the earth. But be not dismayed. Cleave fast unto the doctrines of grace, as unto the sheet-anchor of your souls ; in doing which, you will ride out the storms of time, and, at last, arrive safe in the peaceful haven of eternity. Hold up the hands of those who preach Christ crucified : But shut your ears against the syren voice of error ; and turn away indignantly from that man who obscures the glory of sovereign grace, by the exaltation of human works ; who calls upon the poor dead sinner to work out his own salvation, whilst the enmity of his heart, and the infinite evil of sin, are kept out of view ; who tries to inflame the passions by the vociferations of ignorance, without informing the judgment, or enlightening the understanding.

BRETHREN, the fearful effects of Arminian delusion are sufficiently and awfully demonstrated in our day. Against these let us carefully watch, and fervently pray ; submitting ourselves to the direction, and trusting in the immutable faithfulness of an almighty Saviour ; unto whom every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father. Let us cherish this consoling reflection, that the time is fast approaching, when the errors and abominations of both the deceivers and deceived shall be swept with the besom of destruction, as cobwebs, from the earth ; when Christ shall take to himself his great power, and shall reign over the whole earth ; when (to use the words of Isaiah) "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low ; and the Lord alone shall be exalted in that day."

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## CORRESPONDING LETTER.

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*The SHAFTSEURY BAPTIST ASSOCIATION, assembled at Scho-dack, June 7th, 1809, to the several ASSOCIATIONS with whom we Correspond—Greeting.*

BELOVED BRETHREN,

**N**OTWITHSTANDING the *world* which we inhabit is but a speck of Jehovah's works, very *small* in comparison of the worlds and systems of worlds that surround it ; yet it is so *large* for the capacity of its inhabitants, who dwell in houses of clay, that were it not for *the use of letters*, those who live in one part of it would know but very little of the inhabitants of another part thereof. Availing ourselves, therefore, of the inestimable prize, which an indulgent God has put into our hands, we still continue our *epistolary* correspondence, to supply the lack of that which is *personal*.

The kingdoms and states of this world, have their founding, rise, highest pitch of honor, decline and dissolution, by human exertion, pride, ambition and discord ; and through the whole, the thirst for power and love of preference, keep the states in agitation, like the boisterous ocean. But the kingdom of Christ is founded in *eternal right*, by an *omnipotent arm*, which superintends every event relative thereto.

*Why leap ye, ye high hills ? Why so proud and ambitious, ye kingdoms of this world ? This is the hill which the Lord desires to dwell in*, even the Church of the living God ; which includes all the meek and humble Saints : *Yea, the Lord will dwell in it for ever*. Though wars should arise ; though the earth should be moved, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled ; though the mountains shake with the swelling thereof : God is in the midst of his church ; she shall not be moved : God shall help her, and that right early. The *rock of safety* is described, and the *line of duty* drawn, in the Scriptures, with such artless simplicity and admirable sublimity, that no human pencil can imitate. With our *safety* before us, and our obedience

with us, we may march boldly on, and bid defiance to the combined powers of earth and hell. Amidst the flames of enthusiastic zeal, or in the floods of lifeless formality, the pious Saint, with one eye to his God, and the other on his bible, may make his way to Mount-Zion; may run and not be weary, walk and not faint. Thus armed and encouraged, he may stand with the high praises of God in his mouth, and a two-edged sword in his hand.

Some of the Associations with whom we correspond, are *elder*, others *younger*, than this Association. The *elder* we wish to address as fathers, the *younger* as brothers: Be neither dictatorial nor pusillanimous.

As Associations, at their annual meetings, are generally crouded with business, we do not wish to add to your burthens by a *long* epistle, (principally to shew how rich we are in ideas, and how elegant in composition.)

We are pleased to receive such repeated tokens of fellowship from you, by epistles and messengers; which messengers we receive, as "*the messengers of the Churches and the glory of Christ.*"

The state of our Churches, and the doings of this Association, may be seen by a reference to the foregoing minutes.

A good degree of the Divine Presence has been manifested through this session; which has rendered the season peculiarly pleasing. The hearts of the brethren have been much comforted, being knit together in love, and rejoiced to see a measure of steadfastness among the Churches, in the doctrine of Christ. May these Assemblies ever be directed by the God of order, be a mean of promoting purity of doctrine and unity of sentiment, while they operate as a barrier against the intrusions of every deceiver.

*Signed in behalf of the Association,*

ISAAC WEBB, *Moderator.*

NATHANIEL KENDRICK, *Clerk.*