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Baptists. Vermont. Woodstock Association, 1811.

Minutes of the ... at Newport, N.H. September 25th
and 26th, 1811.

Walpole, N.H., Thomas, 1811. 16 pp.

MWA copy.

Warren — 1811
Boston 1812



MINUTES

OF THE

WOODSTOCK ASSOCIATION,

HOLDEN AT

NEWPORT, N. H.

SEPTEMBER 25th AND 26th, 1811.

WITH THEIR

CIRCULAR AND CORRESPONDING LETTERS.

WALPOLE, N. H.

PRINTED FOR THE ASSOCIATION,
AT THE OFFICE OF
ISAIAH THOMAS & Co.

1811.



THE Woodstock Baptist Missionary Society met at Newport, September 25, 1811 ; and elected by ballot, the following officers for the year ensuing :

Elder AARON LELAND, *President.*

Deacon SAMUEL MANNING, *Secretary.*

Maj. JOSIAH WAKEFIELD, *Treasurer.*

Elders JEREMIAH HIGBEE, JOB SEAMANS, ARIAL KENDRICK, JABEZ COTTLE, JOEL MANNING, JONATHAN GOING, Jr. and Dea. DANIEL BUGBEE, *Trustees.*

The above board to meet at Deacon *Whitters*, in Canaan, on Tuesday before the last Thursday in September, at one o'clock, P. M.

The Missionary Society to meet at the Meetinghouse, on Wednesday, at 9 o'clock, A. M.

MINUTES

OF THE

WOODSTOCK ASSOCIATION.



Wednesday, September 25.

1. AT one o'clock, P. M. agreeably to appointment, Elder Jeremiah Higbee preached the introductory sermon, from Matt. v. 14. *Ye are the light of the world.*

2. Chose Elder Aaron Leland, Moderator, and Elder J. Higbee, Clerk.

3. Read the Letters from the Churches, from which the following list was taken :

N. B. The names of ordained ministers are in small capitals. Licensed preachers in *Italic*. Those ministers with this mark (*) were not present. From Churches marked thus (†) we had no intelligence. Vacant Churches are distinguished by a dash——

CHURCHES.	MINISTERS AND MESSENGERS.	Added.	Dismissed.	Excluded.	Died.	Total.	Money. D. C.	
Newport,	THOMAS BROWN, Dea. J. Nettleson, Dea. A. Metcalf.	12	3	3	4	188	2	55
Windsor.	JABEZ COTTLE, Dea. Daniel Bugbee, Joseph Tower.	2	1	1	2	54	1	0
Westmoreland.	NATHAN LEONARD, Samuel Robbins.	13			2	93	1	0
Chester.	AARON LELAND, Afa Johnson, Afa Leland, John Jacobs.	18	3			75	1	0
Alstead.	JEREMIAH HIGBEE, EBENEZER BAILEY, Oliver Shepard, Josiah Flint.	10		1	2	146	1	25
New-London.	JOB SEAMANS, SAMUEL AMBROSE, Dea. E. Hunting, <i>Enoch Hunting.</i>				3	143	1	25
Cornish.	ARIAL KENDRICK, Dea. Elias Bingham,	9	13	3	1	143	1	25

Sharon.	Philip Spalding, Joseph Richardson, jr. JAMES PARKER,* Dea. Amos Parker, Jeremiah Thomas.				45 0 37
† Westminster.	—————				15
Plainfield.	JONATHAN CRAM,* Dea. Kimball, Dea. True.	19	2		45 0 50
Grafton N. H.	JOSEPH WHEET, Dea. Elkanah Philips.	7	2 2 4		105 0 50
Jamaica.	—————	20	3 1		83 1 0
† Reading.	—————				28
Canaan.	————— Richard Whither, Richard Clark.				51 0 50
† Pomfret.	—————				14
Weathersfield and Baltimore.	} BEAMON BOYNTON, Dea. S. Bigelow, James Going.	4	1 1		55 1 50
Grafton, Vt.		ELIJAH SHUMWAY, Dea. George Smith, Joseph Crumb.	4	2 1 1	
Cavendish.	JONATHAN GOING, jr. Orlando Whitney,	24		2	66 1 0
Andover.	JOEL MANNING, Dea. Samuel Manning.	2	3		56 0 75
Goshen.	————— Dea. Jonathan Sholes, Reuben Willy, Jonathan Wakefield.			2	52 0 50
Sutton.	————— John Howiet, Jonathan Roby.			2 1	66 0 50
Windham.	THOMAS BAKER, Dea. Calvin Barnet.	18	13 1		84 0 75
Townsend.	SAMUEL KINGSBURY, Calvin Ewing.	11			40 0 50
Windfor W. Parish.	} ————— <i>Samuel Lamson.</i> Dea. D. Ralph, William White.	7			97 0 50
Londonderry.		GERSHOM LANE, Benjamin Baldwin, Levi Baldwin, Amos Chase.			
Acworth.	Joseph Blanchard.				20 0 32

181 50 14 22 1812 19 71

N. B. The two last Churches were added this session.

4. Voted, to dismiss the Church in Sharon, to the Barre Association.

5. The Circular Letter written by Elder Kendrick, and the Corresponding, by Elder Higbee, were read and referred to a committee ; who made some amendments, after which they were accepted.

Adjourned to 8 o'clock tomorrow morning. A number of Sermons were preached in the evening.

Thursday. Sept. 26.

Met according to adjournment. Opened the meeting by singing and prayer.

6. Received communications from sister Associations, as follows, and read their Corresponding Letters :

<i>Associations.</i>	<i>Messengers.</i>	<i>Minutes.</i>
Warren.	GEORGE ROBERTSON. Nathaniel Robertson.	Minutes.
Shaftsbury.	<i>Daniel Tincom.</i>	do.
Leyden.		
Vermont.		
Barre.	MICAJAH COLBURN.	do.
New Hampshire.	Daniel Parker.	do.
Meredith.	PLETHIAH CHAPIN.	do.
Vermont.	JONATHAN GOING Jr.	do.
Dublin.	WILLIAM ELLIOT.	do.
Sturbridge.		do.
Richmond.		

7. Appointed the following Messengers to Corresponding Associations :

To the Warren, Elders J Seamons, and J. Going. To the New Hampshire, Elders A. Leland, A. Kendrick, and J. Wheat. To the Shaftsbury, Elder Nathan Leonard. To the Vermont, Elder W. Mc. Cullar, and brother John Sprague. To the Richmond, Elder Parker, and Deacon Ralph. To the Barre, Elders Kendrick and Wheat. To the Dublin, Elders Higbee, Leonard, and Colby, and brother Riggs. To the Leyden, Elders Baily, Baker, and Shumway. To the Meredith, Elders Wheat, and Ambrose, and Dea. Hunting.

At 10. o'clock attended publick worship. Sermon by Elder George Robertson, of Harvard, from Psalms xxxiv. 5. *The eyes of the Lord are over the righteous, &c.*

Adjourned three quarters of an hour. Met accordingly, and proceeded to business.

8. Voted, that Elder Jonathan Going Jr. write the Circular Letter, and Elder Leonard, the Corresponding Letter, for next year.

9. Voted, that the Association set at Canaan next year on the last Wednesday in Sept, at 1. o'clock P. M.

10. Voted, that Elder A. Kendrick preach the introductory sermon ; but in case of failure, Elder Going.

Question from the Church in West Windsor. What is the duty of a Church towards a brother who communes with an unbaptised Church, and continues to justify himself to the grief of his brethren ?

Answer. It is the duty of the Church to admonish him, and if, after suitable labours, he does not desist, it is their duty to withdraw the hand of fellowship from him.

11. Voted, to recommend it to the Churches, to insert in their Letters, next year, the year in which they were constituted.

At three o'clock P. M. attended publick worship again. Sermon by Elder Micajah Colburn from Eph. iv. 20. " But ye have not so learned Christ." The meeting closed by warm exhortations, by a number of brethren, and by solemn prayer by Brother Tincorn. The brethren then parted in gospel fellowship, being much refreshed by the sincere milk of the word.

CIRCULAR LETTER.

THE Elders, and brethren of the Woodstock Association, to the Churches of which it is composed.

Beloved brethren in the Lord. We have abundant reason to render ascriptions of praise to that God who causes times and seasons to revolve, that we are spared to enjoy another anniversary interview, and are permitted to address you, by a written epistle, on the following words (*viz.*) *In all things willing to live honestly.*

We exist in a universe, inhabited by an immense number of intelligent beings, of different natures and powers, as well as different theatres of action. Different order of beings are remotely connected, but those of the same order, are more intimately connected. All have concerns with God; for he presides in majesty over the whole. Each individual in the system possesses natural rights which cannot be infringed with impunity. A disposition, in each, to give to all their due, is the sum of moral honesty, and the utmost that the Law of God requires. A cordial acquiescence in this sacred principle constitutes the happiness of heaven; and opposition to it constitutes fuel for the fire of hell. Our first parents came from the hand of God with a disposition to render to all their due. This was that uprightness in which man was made; and in the absence of this holy temper, consists man's fall. Ever since this fatal event, dishonesty has been a prominent feature in the character of all the human race in their unrenewed state. They have refused to render to God his due, and the greatest deceit is displayed in the conduct of man towards man.

Selfishness, than which there is nothing worse, has stimulated one man to try to rise above another; and as the object of pursuit has been sinful, so the means employed have also been sinful. Deceit and falsehood, oppression and cruelty, have so generally prevailed, that men have but little confidence in each other. Therefore, in their temporal dealings, they are continually binding each other by the laws of Cæsar's Kingdom. God beholding man in this forlorn situation, saw fit to make an illustrious display of his glorious grace in rearing a Church, or house of such rude and unpolished materials: an house where truth and honesty should dwell, and consequent love and union bless their heavenly votaries. In order to erect this important building, Christ came into this world, and inculcated, by precept and example, the infinite importance of honesty towards God and man; and by a bitter death did infinite honor to that holy law which required of creatures neither more nor less than entire honesty.—The gospel which reveals the Lord Jesus Christ requires men to repent of all their unjust conduct, and to be willing in future in all things to live honestly.

All those who profess the religion of the gospel, virtually declare that they are willing then to live. Every nominal Christian professes to love supremely that law that enjoins perfect love to God, and equal love to our neighbor. And where this sacred principle reigns in the heart, it will be productive of that holy and genuine fruit of righteousness, which is by Jesus Christ, to the glory and praise of God. Every professor on earth is useful in proportion to talents possessed, and evidence given of honesty and uprightness.

But do professed Christians in general thus live? Are there none who cast off fear, and restrain prayer before God? Are there none who call Christ Lord, Lord, and yet practically refuse to obey him? Are there none who appear serious and devout, when in worship among brethren, and yet live a prayerless and dissolute life in the domestic circle? Do not some who profess to have imbibed the tender and compassionate spirit of Jesus, grind the faces of the poor, and send widows away empty, and break the arms of the fatherless? Is it not supposable that there are some who are intent on finding chances for good bargains, much more than to find objects of charity to whom they may show the kindness of the Lord? Are there not some who profess to love the gospel and pray that it may spread, who scarcely give a single dollar a year to support a preached gospel at home or abroad, and at the same time are blessed with a good estate? Is there not a single individual, who, at the time he professeth to love the worship of God, and the society of saints, loves the company at a store, or alehouse, much better? Do not some profess to be in subjection to Christ, and at the same time refuse subjection to their own husbands, and so violate the gospel? Are there not nominal Christians, who profess to love their wives as themselves, and yet treat them with rigor, degrade them in their families, and expose their failings abroad? When Churches profess to love the gospel, and their Elders who preach it, and yet leave them to grapple with want and poverty, they are not willing to live honestly.—When preachers neglect to study their Bibles, but tell their hearers that their doctrines comes directly from heaven, we say that such men do not live honestly.

Let all who read this Epistle remember that they must shortly appear in judgment before that God of whom the Psalmist saith, "Justice and Judgment are the habitation of thy throne, and who, although he will forgive penitents, however sinful, will not justify the practicably dishonest and ungodly."

Zion will appear glorious, when truth is the girdle of her loins; the mouths of infidels will be shut, and falling down, they will own that God is in her of a truth. The cause of Christ has suffered incredibly in the hands of its professed friends. Judas is not the only person who has betrayed the son of man with a kiss. We have reason to fear that many who profess to be in the kingdom of Christ, are building up the kingdom of darkness.

Not every one who saith Lord, Lord, shall enter into the kingdom of heaven ; but he who doeth the will of God.

A Prophet said.—And Zion shall be called the city of truth, the holy mountain. Would to God that all our churches answered to this pleasant description : then should we have fellowship in the Gospel of truth, and union with the God of truth, and with the son of the Father in truth and love. Dear Brethren, remember that truth is infinitely precious, and every character formed by it will shine on earth as a conspicuous light, and in heaven as the brightness of the firmament, and as the stars forever and ever. Let us all watch and pray, lest we enter into temptation ; and then our path will be as the path of the just which shineth more and more until the perfect day.



CORRESPONDING LETTER.

THE Elders and Messengers of the Woodstock Association, to Corresponding Associations, sendeth Christian salutation.

Beloved Fathers and Brethren,

Being convened on this joyful occasion, you will permit us to congratulate you on the present prosperous state of the Church, and the pleasing prospect of the speedy, glorious enlargement of the Redeemers Kingdom, which shall become as a mountain and fill the whole earth.

We are encouraged to hope for the near approach of this glorious event by the promises and prophecies, recorded in the Scriptures of truth—by the commotions and revolutions, that are taking place amongst the Nations of the earth—by the rapid increase of missionary liberality and exertions, both in Europe and America—by the wonderful success which, under the agency of the divine spirit, has accompanied such exertions—by the manifest increase of knowledge in Bible Sentiments, both in doctrine and practice ;—in that God is raising up young men to be laborers in his vineyard, who are endowed with gifts, grace and knowledge, by which they are capable of defending the gospel of Christ ; and by the glorious revivals of religion which are taking place over the Christian World. These events bespeak the near approach of great prosperity to zion, and call upon all her mourning children to lift up their heads and rejoice that their redemption draws nigh.

But while the friends of truth are active and successful, so are its enemies. The opposition is formidable, the struggle severe,

and will probably last long : yet, we have this consolation that truth will at last prevail.

The Churches of our connection, in general, remain established in the doctrine of Christ. Some have been, and now are blessed, with special revivals, and considerable additions; others are groaning under sore trials, which confirms the declaration, "That it is through much tribulation that the saints enter into the kingdom." Be assured, brethren, that we highly prize the privilege of your correspondence, and solicit its continuance.

Our present meeting is peculiarly agreeable, the intelligence from the Churches is uncommonly animating, and the spirit of the Lord is present to help — May we never forget his goodness.

We desire an interest in your prayers, and subscribe ourselves your brethren in the fellowship of the gospel.

By order of the Association.

AARON LELAND, *Moderator.*
JEREMIAH HIGBEE, *Clerk.*

A

SUMMARY ACCOUNT

OF THE

PROCEEDINGS

OF THE

WOODSTOCK BAPTIST MISSIONARY SOCIETY.

THIS Society was constituted and organized, September 25th, 1806.

Appointed Elder Samuel Smith to perform a missionary tour, of two months, in the northern parts of New Hampshire and Vermont, and in Lower Canada. He states, that he has travelled five hundred and twenty miles, and has preached fifty two Sermons.

Elder Smith, after having given an account of the places at which he preached, writes thus: "I have not met with any thing special with regard to religion, but have been universally well received, and in most places the people have expressed their thanks to me, and to the Society. I found many precious saints seated in the wilderness, who most joyfully received me, and expressed their gratitude to the society most affectionately."

On June 10th, 1807, the board of trustees appointed Elder Jeremiah Higbee to perform a tour of two months to the northward. He fulfilled his appointment in the months of August and September next succeeding. Rode about five hundred miles, preached about fifty times, baptized five persons, and administered the Lord's Supper once. He found many places destitute of preaching of any kind, and some, in all places he visited, glad to hear the word of life. He felt in general peculiarly animated in preaching to, and visiting the destitute, and is fully convinced of the utility, and necessity of missionary exertions.

At a meeting of the board of trustees, Sept. 30th, 1807, voted to send two missionaries to visit the new settlements in the northern parts of New Hampshire and Vermont, and the southern part of Lower Canada. To commence their travels the beginning of January next, and to continue for two months. Agreed with Elders Samuel Smith, and Joel Maning, to perform said tour, who performed according to appointment. In Elder Smith's Journal, there is not any thing worthy of special notice, excepting his visit at Roxbury; concerning which, he writes thus: "I preached on Lord's day to a large and solemn assembly, and again in the evening, when saints rejoiced, and sinners trembled; this season I trust will never be forgotten. On Monday preached in the same

place, and baptized a middle aged man, who until a few months past was so hardened that he never felt the remorsefulness of conscience ; but now appears to be a faithful, humble christian." He rode five hundred and eight miles, and preached fifty times.

Elder Manning, after giving a history of his travels in particular, gives the following summary : " I have tried to preach forty five times, have passed through fifty eight towns, and have rode five hundred and forty miles. The reception I met with was flattering, my treatment, in all cases, respectful and kind, the people wherever I went appeared willing to collect to hear, and when collected, in all cases, gave a decent attention, and in some instances appeared to be solemnly impressed. From a large number of churches, societies, and individuals, I was desired to bear their thanks to the society, especially from Canada.

At the annual meeting in 1808, the board appointed Elder Wm. Eliot, and Elder Ariel Kendrick, to perform a missionary tour of two months each. * But Elder Eliot having failed, Elder Wm. M'Cluar was appointed, and performed in his room. After giving an account of his journal he writes thus : Surely God is good. O that my heart may be suitably impressed with a sense of his mercy. In the course of my journey I have preached fifty five times, besides making many family visits, and preaching some, what I should call, chimney corner sermons, which I thought were profitable meetings. I think that I can say, without exaggerating, that the most of my meetings were solemn.

Elder Kendrick was in the service of the society thirty days, and returned on account of the badness of the travelling, and was reappointed to complete his tour the next year. Brother Elijah F. Willey accompanied Elder Kendrick on his tour, whom he thought profitable in the work. The society voted to give him eight dollars as a free donation, and his expences which were two dollars. As Elder Kendrick gave only a verbal account of his tour, we have no written documents from which to obtain information ; but we recollect that his narrative was quite animating, and it was evident that his labors were profitable.

September 28, 1809, the board of trustees appointed Elder Stephen Choat as a missionary to perform a tour of two months the ensuing season, to take the range of the Green mountains. Also appointed Elder Jabez Cottle, and Elder Ariel Kendrick, each to perform a tour of one month, to go to such places as they shall think duty calls. The above named missionaries, severally performed agreeably to their appointments.

Elder Choat has given the following summary of his tour, which we think will be interesting to our readers, and shall give it entire :

December 14th, 1809.

After commending myself and family to God by prayer, I set out on a mission to the northward. Rode to Windhall and attended a Church meeting in the evening. Here I found some dis-

difficulties among the brethren which at first appeared to be of a very serious nature ; but through divine goodness, after investigating the subject, things appeared more favorable than our fears. I tarried here four days, and preached five times, attended one Church meeting, and one conference. This season was in general agreeable, and I thought I could say that it was easy preaching, that Christ's yoke was easy, and his burden light.

Dec. 18th.—I left Windhall, accompanied by two brethren, and rode to Peru ; here I found that the Lord was at work.—Christians appeared to rejoice in God, and numbers were under serious impressions. A little Church, consisting of eight members, was constituted here last fall, and appeared greatly to want help. I tarried here two days, and preached three times. I enjoyed much consolation, both in preaching, and in visiting the people from house to house. At our last meeting, a woman came forward and related the work of Grace on her heart, and requested baptism. I agreed to wait on her when I had fulfilled an appointment at Landgrove : accordingly made an appointment to preach and baptize.

Dec. 20th —I spent the former part of the day, in company with the brethren who were from Windhall, visiting the people at Peru, and a most blessed season it was. We prayed at every house we went into, and I think that I seldom, if ever, felt more sensible enjoyment in the work of God, than at this time. I thought I was rewarded an hundred fold into my bosom. About the middle of the day we sat off for Landgrove, where I preached in the evening. There is no church in this place, nor any stated preaching. The people assembled, gave good attention to the word, and appeared to receive me kindly ; and requested me to preach with them on Lord's day, to which I agreed.

December, 21st.—I rode from Landgrove to Peru. On my way I had some agreeable and consoling meditations ; though previous to this, at some times, my mind had sunk very low at what was before me, as I was journeying from my family, and all my acquaintance. But I thought, I now experienced what it was to have no will of my own in the matter. A view of God's faithfulness, and the glorious work of preaching Christ, wholly removed the cross, and I felt willing to trust in the promise of the savior, believing that he would be with me. At length we arrived at Peru, and preached, and baptized the woman before mentioned.

December. 28th.—I arrived at Mountholly, where I tarried four days, preached seven times, and attended one conference.—Here I found more than usual attention to preaching. Our assemblies were much crowded, and very solemn ; and I trust that some of these seasons will not be lost, but will be remembered by many.

I pursued my journey as far as Bethel, preaching in different parts of the towns through which I passed. The time was now

expired, so that, agreeable to my engagements, I must begin to return, having made appointments for every day until my mission was out. And on the sixth of February, I arrived at my house, and found my family well ; having been gone fifty five days, rode three hundred and thirty miles, preached sixty times, baptised two persons, attended six conferences, and one Church meeting. And altho' I have great occasion to lament my want of spirituality in many of my private visits, as well as publick improvements, and to say I have been an unprofitable servant, yet to the glory of infinite grace, I have abundant reason to say, that God is good. For notwithstanding I had some dark seasons, and painful sensations in view of my own leanness, yet, generally speaking, it was a good season to my soul.

I had many happy meetings, and received many tokens of friendship, both from saints and sinners ; and although I went amongst almost all classes of people, yet I have not a single exception to make but that in every instance I was treated with as great kindness as I could have looked for amongst my own brethren.

From Elder Cottle's Journal we extract the following : Wednesday December 20th. Rode from Woodbury towards Cabot three miles, called on Lieut. Clark by a previous request from him. He manifested a desire to be baptised, and thought that there were others in Woodbury who would wish to go forward with him. I went back to Woodbury and notified a meeting the next day. The people collected, when Lieut. Clark, and three others, gave a relation of the work of God's grace on their hearts, greatly to the satisfaction of all present. They were all baptised, and we had a comfortable time, both at the water and at the house where we repaired to shift our clothes.

Lord's day, January 26th, preached at Roxbury, baptised two persons, and administered the Lord's Supper to the Church according to appointment made when I went up, was absent from home thirty days; preached twenty seven times, baptised seven persons, and administered the Lord's Supper once.

Elder Cottle's Journal evinces indefatigable exertion, a kind reception, and the blessing of the Lord attending his labors.

Elder Kendrick has now given the following Summary of his tour, noticed above : I have performed a Missionary tour of two months in the northerly parts of Vermont. I travelled rising of six hundred miles, saw much of the goodness of God, was cordially received in general. I tried to preach fifty times. assisted in gathering one Church in the Apostolic order, and baptised five persons. There appeared to be pressing need of Missionary labor in the parts which I visited. May God send them teachers who will lead them in the path of life.

September 27, 1810—The board appointed Elder Choat to perform a tour of two months, to take the range of the Green mountains. Elder Cottle, one month, in the northerly parts of

Vermont, and Elder Higbee, one month, on the high lands of New Hampshire.

Elder Choat, after mentioning the towns through which he passed, writes thus : I was generally received with great kindness, and had many happy interviews which I trust will never be forgotten. In many places I found the people (many of them) very thoughtless but in other places, there was great attention, and I had raised hopes that my labours would not be altogether in vain ; and I have since been informed by letter that some souls have considered my coming as a mean in the hand of God, their conversion.

I spent fifty eight days on my journey, rode about three hundred and fifty six miles, preached sixty four times, attended eight conferences, and baptized three persons. In general, I found the state of religion more prosperous than on my first mission, and in the assemblies much larger.

Elder Cottle gave a verbal account of his tour, the particulars of which we do not recollect. But the following Letter, from the church in Derby, to Elder Kendrick, gives evidence of his usefulness, dated April 14, 1811.

Dear Sir, Permit us through you as a medium, to return our grateful thanks to the missionary society for the service done in these parts by the labors of Elder Cottle the winter past ; we were highly gratified, and really benefited thereby ; and we further solicit your attention to this wilderness. Macedonian cries are multiplied. The spirit of the Lord is poured out, and sinners are converted. We find it difficult to obtain administrators. Do remember us, that the blessing of many, ready to perish, may come on you.

Elder Higbee, after giving a particular account of his labors writes thus : I have been abroad twenty eight days, have preached thirty times, and have baptized two persons. My route has not been generally in new settlements ; yet I think that the people amongst whom I went were as needy as any that I ever visited, and I trust the Lord directed my way. I never felt more sensible of enjoying his gracious presence, and I hope that some good has been done by my feeble labors (under God) to saints and sinners.

September 26, 1811.—The board of Trustees appointed Elder Thomas Baker, to perform a tour of ten weeks, in the Counties of Grafton and Coos, N. H. and Essex in Vermont, and to the River St. Francis, in Lower Canada, and Elder Cottle, a tour of six weeks in Vermont, the ensuing season.

AN ACCOUNT OF MONEY, &c.

PAID INTO THE TREASURY.

	<i>Dlls.</i>	<i>Cts</i>
In 1806,	104	84
In 1807,	84	82
In 1808,	109	60
In 1809,	63	76
In 1810,	85	35
In 1811,	92	60
	—	—
Total.	540	97

Paid out as per order of the board,

	<i>Dls.</i>	<i>Cs.</i>
To Elder Smith, for eight weeks service in 1807, including his expences,	41	25
Elder Higbee, for seven weeks service in 1808,	35	41
Elder Smith, for 58 days service in 1809,	44	68
do. for a book to keep the Treasurer's accounts,		50
Elder Manning for 56 days service in 1809,	42	52
Elder Cottle for one month service in 1809	25	85
Elder Mc. Cullar for 56 days service in 1810,	40	
Elder Kendrick for 30 days service in 1810,	23	32
Br. Elijah H. Willey for service performed in com- pany with Elder Kendrick as per vote of the soci- ety, including his expencé,		10
Elder Choat for two months service in 1810,	42	10
Elder Kendrick for 28 days service in 1810,	21	13
Elder Cottle for 29 days service in 1810,	21	85
Elder Choat for 58 days service in 1811,	42	92
Elder Higbee for 28 days service in 1811,	20	
Elder Cottle for 30 days service in 1811,	21	41
Elder Cottle, in advance, for six weeks,	24	
Elder Baker. in advance, for ten weeks,	40	
Dea. Manning for books,		2
Eleven Dollars of the above sum is in Bills that are not current.	—	—
	<i>Dlls.</i>	499 94
Leaving in the Treasury a balance in current money,	<i>Dlls.</i>	30 3

 * JAMES G. WATTS, PRINTER. *
