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MINUTES

OF THE

TENTH ANNIVERSARY

OF THE SIHAWASSEE

BAPTIST ASSOCIATION.

HELD

WITH THE CHURCH ON MAPLE RIVER.

July 3d & 4th 1850.

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MINUTES.

The Association met pursuant to adjournment at 10 o'clock A. M.

The introductory sermon was preached by Elder C. A. Lamb, from Rev. 2, 11.

After Sermon Eld. C. A. LAMB was chosen Moderator, and Bro. E. Comstock, Clerk. Adjourned for one hour.

Met pursuant to adjournment. The following Committees were then appointed.

*Committee of Arrangements*—Brethren J. Wilkerson, Greggs, Hicks, Gunderman, Kanouse, Cook, Flint, Woodhuff and Smith.

*On the reception of Churches*—Flint and Wilkerson.

*On Circular*—Eld. Jones, Comstock and Smith.

*On Digest of Letters*—Elds. A. Lamb, Pack and Br. Flint.

Letters from the several Churches were then read and the following statistics taken.

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Churches and Clerks.	DELEGATES.	Baptised.		Rec'd by Let.		Dismissed,	Excluded.	Died.	Present No.	Money for Minutes.
<i>Devott.</i>	Eld. C. A. LAMB, J. Gundersman,	1	3			2			34	1 29
<i>Essex &amp; Bingham.—J. G. Lamb.</i>	Eld. C. A. LAMB, B. Hicks.	1	3						19	1 00
<i>Lansing.—J. L. Taylor.</i>	No Delegate.			1		1			15	1 00
<i>Maple River.</i>	H. Smith, Dea. E. Cook, S. Reynolds, J. Lathrop.					3			26	1 06
<i>Ocooso.—J. W. Lamunion</i>	R. Griggs, G. G. Done, H. Warren, Eld. B. B. BRIGHAM, I. W. Lamunion, A. Lamunion, A. T. Wilkerson.	5							26	1 00
<i>Perry.—H. B. Flint.</i>	P. Austin, H. B. Flint, H. Roberts.			2		9	2		38	1 31
<i>Vernon.—J. Parmenter,</i>	Eld. Pack, Dea. I. Wilkerson, J. Parmenter, H. S. Bentley, J. Yerkes, Stephen Hawkins.			3		1		2	52	1 82
<i>Woodhull.—R. Place.</i>	R. Place, J. Woodhull. [Received this Session.]								14	63
<i>Langsburg.—Burns.—Jacob Kanouse.</i>	N. Smith. Dea. J. P. Drake, J. Kanouse H. Wiltse, O. B. Whiting. [Received this session.]							2	25	
		10							34	1 50
	Total,	17	15	13	2	4	283	\$10.61		

The Committee on the reception of Churches, reported in favor of receiving the Woodhull Church, and also in favor of receiving the Church in Burns. The report was accepted, and the Churches received into the Association.

Business was then suspended to listen to a discourse by Eld. T. Z. R. Jones, after which a collection of \$3 was taken for the Kalamazoo Institute.

Visiting brethren were invited to a seat. Adjourned to 8 o'clock to-morrow morning.

THURSDAY MORNING, July 4th, 8 o'clock.

Association called to order by the Moderator, and after prayer proceeded to business.

The Committee on Digest of Letters reported, and the Digest by them prepared was adopted.

Communications from Corresponding Associations.

From Jackson Association Corresponding letter by Eld. Jones.

“ Michigan “ “ “ “ “

“ Washtenaw “ “ “ “ “

“ Wayne, Elds. Jones and A. Lamb, Delegates.

“ Lenawee, Eld. Pack Delegate and letter by Eld. Jones.

· Hillsdale, Corresponding	“	“	“
“ Kalamazoo,	“	“	“
“ Grand River,	“	“	“

On motion, it was Resolved we correspond with Corresponding Associations by letter; and on further motion it was resolved, That any member of this body whose name is incorporated in our minutes, and being a bearer thereof, shall be considered our delegate to any corresponding Association.

The Committee on Arrangements reported as follows: 1st. That the next anniversary of this Association be held at Dewitt. 2d. That Eld. Pack preach the introductory Sermon, and Br. H. Smith be his alternate. 3d. That Eld. C. A. Lamb write the Circular Letter. 4th. That Eld. Pack be our Corresponding Secretary. 5th. That Dea. E. Cook be Treasurer. 6th. That Elds. Pack, C. A. Lamb, and Br. H. Smith be our delegates to the State Convention. 7th. That a meeting of the Association be held with the Church in Burns on the first Saturday and Sunday of January next. The foregoing report was adopted.

The Committee on Circular Letter reported in favor of adopting the letter written by Eld. T. W. Merrill; which report was accepted and the letter read and adopted.

The Committee appointed last year to revise the Constitution and By-Laws of this Association reported, which report was accepted, and

On motion, the Constitution and By-Laws by them reported was read and adopted.

Suspended business to listen to a discourse preached by Eld. A. Lamb.

The following Resolutions were then read, and after some remarks by Elds. Jones, Pack and others, were unanimously adopted, viz:

1. Resolved, That in view of the Religious destitution within the bounds of this Association, we will take immediate measures to supply the destitute churches and settlements.

2. Resolved, That with gratitude for past aid given, we recommend the Churches to aid the H. M. Society by their prayers and contributions in its great work of diffusing the Gospel in its purity through the continent of North America.

3. Resolved, That the cause of Foreign Missions, the Bible, Ministerial Education, Tract, and Sabbath Schools, are worthy of our attention and prayers.

Resolved, That Br. E. Comstock superintend the printing and circulation of the Minutes.

# CONSTITUTION

OF THE

## Shiawassee Baptist Association.

Art. 1. This Association shall be known by the name of the Shiawassee Baptist Association, and shall consist of messengers chosen by the Churches belonging to this body.

Art. 2. The doctrine of the being and unity of God, the existence of three equal persons in the Godhead—the divine inspiration of the Old & New Testament as the infallible rule of faith and practice—the just condemnation and total depravity of man—the proper divinity of Christ—the all sufficiency of the atonement—effectual calling—justification freely by grace—perseverance of the Saints—nothing short of immersion for Baptism, and believers its proper subjects—the resurrection of the dead—the general judgment—the final happiness of the righteous and misery of the wicked alike interminable, and the obligation of every intelligent creature to love God supremely, shall be maintained by this Association.

Art. 3. This Association shall hold an annual meeting on the first Wednesday and Thursday following in July next, at the place previously designated.

Art. 4. The officers of this Association shall be a Moderator, Clerk and Corresponding Secretary. The Moderator and Clerk shall be chosen immediately after the introductory service, and hold their offices till others be chosen.

Art. 5. The Churches of this Association shall represent themselves by messengers at each annual meeting of the Association and send a written account of their additions and diminutions the past year and also the state of religion among them.

Art. 6. Any Church may be received into this Association whose doctrine and practice is approved by this body, and any Church may withdraw from this Association by giving notice accordingly.

Art. 7. This body possesses the power of self-government, yet disclaims all interference with the discipline of individual Churches.

Art. 8. This Constitution may be amended at an annual meeting of the Association, by a vote of two-thirds of the members present.

### RULES OF ORDER.

1. In the absence of any of the officers of the Association others shall be chosen to fill their places, pro tempore.

2. The Moderator and Clerk shall be chosen by nomination or by ballot as the Association may direct.

3. Brethren invited to a seat in the Association may debate on all subjects but vote on none.

4. No person shall speak more than twice on any subject, unless by special permission of the Moderator.

5. Every proposition submitted to the Association for discussion, must be put in the form of a motion, and is not open for debate until seconded.

6. No motion shall be discussed in the Association if such discussion be opposed by a majority of the members present; a motion to suspend business shall be always in order.

7. The Moderator shall nominate all Committees unless the Association direct otherwise.

8. The minutes of the meeting shall be read and corrected before the rising of the Association.

9. At every sitting, business shall be opened & concluded with prayer by the direction of the Moderator.

10. The order of business at each annual meeting of the Association shall be as follows:

1. The introductory service and organization.
2. A committee on religious service appointed.
3. The letters of the Churches collected.
4. The Rules of Order read.
5. The Letters of the Churches read.
6. Applications for admission into the Association received.
7. The following committees must now be appointed:
  - (1.) A committee on the Circular Letter of three.
  - (2.) A committee on the Digest of Letters of three.
  - (3.) A committee on Resolutions of three.
  - (4.) A committee on nominations of one from each church, who shall select and designate the place for the next annual meeting; the preacher of the introductory sermon; the writer of the Circular Letter and the delegates to the Baptist State Convention.
8. Communications from corresponding bodies received.
9. Reports of Committees called for.
10. Miscellaneous business.
11. Reading the Minutes of the Association.
12. Any article of this order may be suspended for consideration of other business by a vote of the Association.

## CIRCULAR LETTER:

*To the Churches composing the Shiawassee Baptist Association:*

**Dear Brethren:—**In this our Epistle, we present to your consideration *The Influence of Faith.* Faith is that devout mental exercise by which we lay hold on divine aid, and in view of which, God is pleased to supply, through Jesus Christ, all our need. "Whatsoever ye shall ask believing, ye shall receive."—Faith does not depend upon any attitude, suffering or action of the body; otherwise the false Prophets in their contest with Elijah, would have consumed their sacrifices—the crusaders would have gained a universal triumph and Idolatry would never have yielded to the power of the cross. Nor does it depend upon any mental superiority or cultivation; otherwise the Scribes and Pharisees would never have yielded to the illiterate fisherman of Gallilee; and the wise and noble, instead of the weak and despised, would have been the firm and devout disciples of the meek and lowly Saviour.

The faith of Jesus Christ is holy and divine, and is possessed and exhibited by those whose birth-place and inheritance are heaven—whose hearts, affections and conversation are in Heaven—who are the living epistles of Jesus Christ; and by them it has been and may still be exhibited in the most contrasting and astonishing

manner, for the Saviour has said, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, remove to yonder place, and it shall remove."

Faith is the gift of God. The highest human agency cannot create or produce it. All attempts at this will be as fruitless as those of the seven sons of one Seva, a Jew, when the spirit said, Jesus I know and Paul I know, but who are you?—Hence, says Peter, why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk, and plainly declared that this power was derived through Jesus Christ of Nazareth—hence with united heart and voice, we should with the primitive disciples cry; "Lord increase our faith," until the Holy Spirit's hallowed, rousing, purifying and sublime influence shall clothe us with an unearthly energy, and enable us to fight manfully the good fight of faith. The divine master has said, "Be it unto thee according to thy faith:" Hence we behold the wonders wrought by patriarchs, prophets and apostles. Faith in God gave Moses an influence over Pharaoh and the Egyptians, when they quailed before him and sought his aid, while sorrow, dismay and death were in every habitation of that once mighty nation. By this also, he was enabled to be a deliverer and judge amongst the Israelites, and exhibited various tokens of divine interposition while passing from Egypt to the land of promise. By faith Enoch, Abraham, Elijah and a catalogue of ancient worthies exhibited a character and a moral grandeur which has signalized their names and embalmed their memories in the hearts of the christian world. And it was faith which gave the primitive disciples such success in defeating the designs and in silencing the rage of their open and bloody persecutors—in assailing and demolishing the strong holds of Satan—in pouring a flood of living light upon the darkness of paganism, and in preaching the glorious Gospel of the blessed God with power from on high to all nations. It was no less the power of Faith which planted a christian church in idolatrous Rome—than that which made the walls of Jericho fall down—than that which opened the iron gate for Peter, and delivered him from the expectation of the Jews—than that which opened a passage through the Red Sea for the salvation of the Hebrews and the destruction of the mighty host of the Egyptians. It was the power of faith which rendered the primitive christians energetic, consistent, fearless and triumphant.—What gave Peter such holy enthusiasm on the day of Pentecost, when thousands were obedient unto the faith? Or Paul, when on Marshall, surrounded by idolaters, the open and violent enemies of the cross, he declared unto them the unknown God? Or when amidst the stripes and imprisonment, and death, oft he affirmed, "I am ready not to be bound only, but to die for the sake of the Lord Jesus—I am ready to be offered—the time of my departure is at hand? And cannot this same moral power give new life, energy, consecration and success in this season of spiritual apathy, when Zion is languishing throughout all our borders? What gave Luther, Calvin, Melancthon, Zuinglius and their associates, their zeal, firmness and ascendancy when contending with the man of sin, entrenched as he was amidst the bulwarks of the nations? Or John Bunyan, when from his lone cell, he wielded a hallowed influence, which shall be felt till the close of time? The power of faith has been displayed in all the past history of the church of Christ in preserving it amidst every fiery ordeal and in presenting it as a standing miracle to every successive generation. The triumph of the Kingdom of God have ever been graduated to the faith of his children—it is thus graduated, my brethren, at this moment—hence we can measure our faith and know our duty. It was when the primitive christians were full of faith and the holy spirit, that many were obedient unto the faith, and the word of God grew mightily and prevailed—such is the plan of divine operation.

Faith in God is the secret of success in the evangelization and redemption of mankind, and wherever it is enjoyed and exhibited, the result is certain and the interpretations sure—revivals of pure religion will follow—many will be turned from darkness to light, and from the power of Satan unto God. Brethren, let us pause one moment and examine the state of the churches in this Association, and estimate the amount of faith. What has been their progress? How many have been brought out of nature's darkness into the light of the glorious gospel and added to their communion the past year? Nay, let us look at home and examine ourselves whether we be in the faith: prove our ourselves by our works and our

influence, for faith without works is dead being alone. If we indulge in a carping, complaining, fretful or slothful disposition, let us not imagine that we possess strong, lively, previous faith; for though we might fancy our faith so strong as to remove mountains or call fire down from Heaven, yet destitute of charity exemplified in the spirit and life of Jesus, our faith, our influence and our usefulness would be no better than a tinkling cymbal. Brethren, the time is short, and the claims of our Master are impressive and imperative—come up to the help of the Lord. It is high time to awake out of sleep, for this is the victory that overcometh the world, even our faith.

### CORRESPONDING LETTER.

THE ELDERS AND MESSENGERS OF THE SHIAWASSEE BAPTIST ASSOCIATION TO THE ASSOCIATIONS WITH WHOM WE CORRESPOND, GREETING:—

*Dearly Beloved Brethren in the Lord*—The present has been with us a delightful and refreshing session. The devotional exercises have been very interesting—we feel that the spirit of God has been with us. Although our statistics will show that coldness has quite too much prevailed during the past year, you will see that some mercy drops have fallen upon some portions of this part of Zion.

We feel to sympathize with you in your efforts to spread the knowledge of the Savior to the ends of the earth. We rejoice in the measure of your prosperity as expressed in your minutes.

We feel though weak, to co-operate with you in your labors of love. We have much destitution of the preached word among us, and are strengthening against the opposing influences of infidelity and a spirit of worldly conformity. We desire a continuance of your christian correspondence, and an interest in your prayers that great grace may rest upon us—that after we have done the will of God we may with you, inherit the promises and enjoy that rest that remaineth to the people of God. May grace, mercy and peace be with you all. AMEN

### DIGEST OF LETTERS.

BURNS, expresses great gratitude for the mercies conferred upon them during the past year. The great head of the church has poured his spirit upon them, converts have been multiplied, backsliders have been reclaimed and the hearts of all have been made joyful in the salvation of God. They enjoy the ministry of the word by Br. Pack, and have an interest in a union Sabbath School.

DEWITT, expresses gratitude that death has made no inroad upon their members during the year, but complain of coldness, and confess a want of coming to the help of the Lord. They have enjoyed the ministry of the word, and hope not altogether in vain. Have two Sabbath Schools in union with others of about 50 scholars, and 200 volumes in Library.

ESSEX & BINGHAM, complains of much coldness and apathy, are feeble and scattered over a large territory, but hope they have a few names that are longing and praying for the revival of God's work. They enjoy the ministry of the word one half of the time.

LANGSBURGH, are sleeping with coldness and discouragements. They have not the ministry of the word, but are endeavoring to maintain meetings for prayer and conference. They desire to be remembered by their brethren at the throne of grace.

LANSING, mourns over the prevailing want of faith, and the apathy that abound not only among them, but in all the Churches. They cry O Lord restore unto us the joys of thy salvation. They are feeble and weakened in their influence by local interest—they have not the stated word but are hoping to see the cause arise even among them.

MAPLE RIVER. We have had no revival to cheer our hearts during the past

year, yet we have reason to be thankful that the Lord is merciful and slow to anger. We crave the prayers of our brethren from abroad, that the Lord will come to this place by his spirit, that Zion may arise and souls be saved from Death.

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OWOSSO. We groan under the horrid curse of Slavery while we see no prospect of relief. We have adopted your resolution to bring into requisition the gifts of the church, and found the result most salutary.

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PERRY, complains of coldness, but yet are trusting in God and hoping for his salvation—have not the preached word, but have some praying. O Lord revive thy work. They were hoping for an old fashioned Association when we should enjoy more of the spirit of devotion and not be entirely absorbed in business transactions. They desire to be remembered at the throne of grace.

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VERNON, says they are cold and inactive, and but few attend the covenant meeting. They have been deprived of the labors of their pastor on account of sickness, but are hoping that his health may speedily be restored, and that he may again be with them.

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WOODHULL. Received the present session. Are striving to advance the cause of the Redeemer by prayer and conference—have no minister.