

MINUTES

OF THE

SHIAWASSEE BAPTIST ASSOCIATION.

THE Twenty-ninth Annual meeting of the Shiuwassee Baptist Association convened with the Church at Williamston, Wednesday, June 3d, 1868, at 10½ o'clock, a. m.

The Association was called to order by the Moderator, Rev. Henry A. Rose. Prayer was offered by Rev. J. S. Boyden. The Introductory Sermon was then preached by Rev. Geo. H. Hickox, from Gen. 49:10: "Unto him shall the gathering of the people be." After the Sermon a collection was taken up for the general fund of the State Convention, amounting to \$8.55.

The following officers were chosen for the ensuing year :

Moderator—Rev. Henry A. Rose.

Clerk—Rev. Theo. Nelson.

Assistant Clerk—Rev. W. W. Robson.

Corresponding Secretary—Rev. Geo. H. Hickox.

Treasurer—Dea. H. L. Lamb.

A letter was then read from the Williamston Church, welcoming the Association to their homes and hospitality, after which the following committees were announced :

Religious Service—Revs. J. C. Armstrong, Geo. M. Reynolds and J. Gunderman.

Circular Letter—Revs. G. H. Hickox, A. W. Baker and L. Church.

Resolutions—Revs. N. Eastwood, A. W. Baker and W. W. Robson.

Digest of Letters—Revs. T. Nelson and L. Church.

Nominations—A. P. Sutterlec, A. V. Pugsley, J. Gunderman, D. Wiltse, L. Church, N. Tenny, E. Allehin, H. Ousterhout, G. M. Reynolds, J. Martin, D. Lyon, L. Burr, H. L. Lamb, I. Crandall, A. Sherwood, W. W. Robson, A. B. Kinnee, C. Howlett, C. Vanderverter.

On motion the following visiting brethren were invited to take a seat with the Association, which they accepted: Rev. J. S. Boyden, of Howell; Rev. C. B. Abbott, of Danville; and Rev. Wm. Putnam, Editor of the "Baptist Tidings."

Committee on Religious Service reported in part: That Rev. J. S. Boyden preach this afternoon, at 3 o'clock.

Prayer by Rev. A. W. Baker, and the Association took a recess of one hour.

AFTERNOON SESSION.

Association was called to order. Prayer by Rev. N. Eastwood. The

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letters from the different churches represented in the Association were then read. Revs. G. H. Hickox and J. C. Armstrong were appointed a committee to visit the church at Wacousta, they having failed to report either by letter or delegates.

The churches at Okemos, North Star and Bath made application to be received into the Association. The application was acted upon without being referred to a committee, and it was unanimously voted to receive them. The Moderator then extended to their delegates the hand of fellowship.

Business suspended for public worship. Prayer by Rev. John Martin. Sermon by Rev. J. S. Boyden. from Gal. 6:14 : "God forbid that I should glory save in the cross of our Lord Jesus Christ."

Committee on Circular letter reported that they recommend the adoption of the letter prepared by Rev. H. A. Rose. Report accepted and adopted.

The Home Mission interest was then presented by Rev. G. H. Hickox, followed by a collection amounting to \$12.65.

Prayer by Rev. Wm. Putnam. Adjourned to meet at 7 o'clock p. m.

EVENING SESSION.

Moderator called the Association to order pursuant to adjournment. Prayer by Rev. A. H. Parsons.

Rev. G. H. Hickox offered the following resolution, which, after remarks by brethren Hickox, Fish and Baker, was unanimously adopted :

Resolved. That in our opinion Sunday School work and instruction ought to receive more attention at our hands than it now does.

Business suspended for a general Sunday School meeting led by Rev. L. B. Fish. Brief addresses were made by brethren Fish, Jenks, McLeod, Boyden, Hickox, Armstrong and Rose.

On motion, a committee consisting of Revs. G. H. Hickox, L. B. Fish and J. C. Armstrong was appointed to report a programme for a Sunday School meeting to be held in connection with the semi-annual association. Committee on Religious service report, that Rev. Wm. Putnam preach to-morrow morning at 11 o'clock.

Prayer by Rev. T. Nelson. Adjourned until 8 o'clock to-morrow morning.

THURSDAY MORNING, JUNE 4.

The Association met pursuant to adjournment and was called to order by the Moderator. One hour was devoted to prayer, the meeting being led by Rev. C. A. Lamb; after which the Association proceeded to business.

Rev. G. H. Hickox offered the following resolutions, which, after some discussion, were adopted :

Resolved, That each church of this Association be advised and encouraged to sustain a Sunday School of its own, and to plant and nourish Mission Sunday Schools wherever they can be gathered.

Resolved, That each corps of teachers should supply themselves with some Sunday School periodical to aid them in their work.

The committee on resolutions reported the following, which were taken up separately, and after considerable discussion, participated in by brethren Putnam, Baker, Martin and Hickox, were adopted :

Resolved, That the cause of temperance receive our prompt and constant support in our families, in our Sunday schools, in our churches and in our communities ; and we believe that the Church of Christ with its divinely appointed agencies, offers the best possible means for the advancement of the temperance cause.

Resolved, That our College and Theological Seminary, at Kalamazoo, are among the most important agencies for the success of the cause of Christ in Michigan ; and we therefore warmly commend these institutions to the sympathy and support of this Association.

Resolved, That while the American Baptist Publication Society are prepared to furnish all the books and papers necessary for Sabbath School purposes, that we will make all our purchases of them direct, or from their depositories kept by L. B. Fish, in the City of Lansing ; also that we will take up a collection, at least once a year for the benevolent work of the society.

Resolved, That we will faithfully support the work of Home Missions, and that we recommend a collection for this purpose at least once in each quarter of the present year.

Resolved, That the cause of Foreign Missions shall receive our united prayer and a collection once in each quarter of the present year.

Resolved, That there is a growing interest among the members that spirituality may be revived among them ; congregations are increasing. Are engaged in two Union Sunday Schools.

DEWITT.—The past year has brought important changes. The Church and community have met with a great loss in the death of Deacon J. R. Pearsoll. Enjoy the labors of Rev J. Gunderman one half the time. Are interested in a Union Sunday School.

Resolved, That we commend our sincere affection to our brethren, sisters, and citizens of this place for the generous hospitality which has been shown to us while we have been among them.

In addition to the above the Committee on Resolutions made the following report :

Your committee recommended that every church within the bounds of this Association upon the following Sabbath, June 8th, offer united prayer and thanksgiving to God, for blessing the labors of his people and adding three new churches to this Association ; and pray him to continue his blessings until the whole of our churches come up to the fullness of the blessing promised.

Rev. G. H. Hickox presented the cause of Foreign Missions, and a collection was taken up amounting in money and pledges to \$79.10.

The committee on nominations reported as follows :

1. The next annual meeting to be held with the Church at Ovid, that Rev. J. C. Armstrong preach the Introductory Sermon and Rev. L. Church be his alternate.

2. That Rev. W. W. Robson write the Circular Letter.

3. That the semi-annual meeting be held with the Church at Dewitt, the first Wednesday in November. That Rev. A. W. Baker preach the Introductory Sermon and Rev. Geo. M. Reynolds be his alternate.

4. That Revs. G. H. Hickox, A. W. Baker and H. A. Rose, be our delegates to the State Convention.

The special committee on Sunday school work reported, That Sunday school institutes be held quarterly; the first at Ithaca, the second at DeWitt, the third with the Burns and Cohoctah Church, and the fourth at Ovid.

Business suspended to listen to preaching. Devotional exercises conducted by Rev. A. W. Baker. Sermon by Rev. Wm. Putnam from Jonah 3:5, followed with remarks by Rev. John Martin, a pioneer Missionary in Shiawassee and Clinton counties.

Rev. L. B. Fish then presented the claims of the Publication Society, and a collection was taken up amounting to \$8.50.

After the singing of "Your Mission," by Rev. L. B. Fish, and closing remarks by the Moderator and Rev. J. C. Armstrong the Association adjourned to meet with the Baptist Church at Ovid, on the first Wednesday in June, 1869, at 10½ o'clock a. m.

Benediction by Rev. G. Walker.

STANDING RESOLUTIONS.

Resolved, That the Treasurer be instructed to pay over all moneys that are, or may come into his hands, to the several agents to whom said money belongs, and take a receipt thereof.

Resolved, That any member of this Association whose name is in the minutes, present at the meeting of any Association with which we correspond, shall be

Rev. G. H. Hickox offered the following resolution, which, after remarks by brethren Hickox, Fish and Baker, was unanimously adopted:

Resolved. That in our opinion Sunday School work and instruction ought to receive more attention at our hands than it now does.

DIGEST OF LETTERS.

ALMA.—Are in a prosperous condition—Were much strengthened by a series of meetings last Winter conducted by Rev. L. B. Fish of Lansing—Sustain two weekly prayer meetings, and an interesting Sunday School.

ANTRIM.—The past year has been much like previous ones, bringing its joys and its sorrows. Have enjoyed no extensive revival of religion; yet some mercy drops have fallen among them to encourage them still to labor for the Lord.

BINGHAM.—Are grateful for the mercies of another year. Enjoy the labors of Rev. J. Gunderman one half the time. Have sustained a Sunday School during the year.

BENGAL AND RILEY.—The past year has not been marked by any special out-pouring of God's Holy Spirit. Regret that they have lived at so great a distance from God.

BATH.—Organized in April last. Enjoyed a precious revival last Winter. Rev. A. H. Parsons labors with them one half of the time. Are making an effort to build a meeting house.

BURNS AND СОНОТАН.—Have enjoyed the ministrations of the word during the past year one half of the time. Elder White preached for them until April, when Rev. G. W. Jenks was engaged as their pastor. There is a growing interest among the members that spirituality may be revived among them; congregations are increasing. Are engaged in two Union Sunday Schools.

DEWITT.—The past year has brought important changes. The Church and community have met with a great loss in the death of Deacon J. R. Pearsoll. Enjoy the labors of Rev. J. Gunderman one half the time. Are interested in a Union Sunday School.

EMERSON.—Nothing of peculiar interest has transpired during the past year. Are still striving to maintain the standard of the cross, and although there has been no special manifestation of God's saving favor, yet are not without tokens of his goodness and mercy. Are at peace with each other; covenant and prayer meetings well attended. Enjoy the very acceptable labors of Rev. L. Church, one quarter of the time. Help to sustain a very interesting Union Sabbath School.

ITHACA.—The past year has witnessed no special revival interest in their midst; yet it has been a year of mercies. Death has not depleted their ranks; peace, harmony and love prevail among them. Have secured an eligible site and expect soon to commence the erection of a meeting house 38x60ft. Have called Rev. T. Nelson to the pastorate. Are engaged in a flourishing Union Sabbath School.

LANSING.—During the past year have sought to do the work of the Lord according to the grace and the means given unto them. Have in their membership several ministers who are successfully laboring for Christ as occasion offers. The labors of their pastor, Rev. G. H. Hickox, and other brethren have, under God, resulted in the formation of a Church at Okemos and eight of their members have been dismissed to that body.

LEROY.—Are few and feeble ; have no regular preaching at present ; are engaged in a Union Sunday School.

OVID.—Since last meeting of the association have called Rev. A. W. Baker to be their pastor, whose labors among them have been greatly blessed—the Church has been edified and sinners brought to Christ. Have recently purchased a large library for the Sunday School and Bible Class, and have much enlarged their operations and usefulness.

Owosso.—The past has not been a year of marked prosperity ; yet rejoice in the goodness of God. Have had no settled pastor. Previous to November last were supplied by Rev. J. Moxom of Battle Creek ; since then, by Rev. H. A. Rose of St. Johns. The labors of both have been very acceptable to the church and congregation. Have recently reorganized their Sunday School and are making an effort to increase its usefulness.

MAPLE RIVER.—Are supporting regular preaching, sustaining a Sunday School, a prayer meeting and building a house of worship.

OKEMOS.—Were organized Dec. 21, 1867, and recognized by a council, January 15, 1868. Are laboring together in peace and love. Rev. G. H. Hickox has been their pastor from the beginning and now preaches for them once in two weeks. Are engaged with brethren of other denominations in the Sunday School work.

LAINSBURG.—Have maintained preaching and a Sabbath School every alternate Sabbath during the year. Have secured a lot and intend to commence building a meeting house soon.

NORTH NEWBURGH.—Have had preaching by Rev. W. W. Robson once in two weeks since Feb. 23, 1868. Are trying to live in the fear of the Lord, and to do something for the spread of his truth.

NORTH STAR.—Organized on the 22d, of February last. Are trying to maintain the standard of a pure gospel, and mean to contend earnestly for the faith once delivered to the saints. Rev. L. Church labors with them one fourth of the time. Are engaged in a Union Sunday School.

PERRY.—The past year has been one of peace and prosperity. Have enjoyed the labors of Rev. H. B. Shepard half of the time until April last. Have engaged Rev. J. McLeod to preach for them the coming year. Prayer meetings well attended. Sabbath School in a flourishing condition.

St. Johns.—The past has not been a year wholly devoid of interest though the changes that have affected them have not been of the pleasing character of other years. Some have gone out from among them who had walked with them in former times. Have not shared in the showers of grace that have fallen so plentifully abroad, and have gladdened other places ; but still they look, hope and pray.

St. Louis.—Amidst discouragements and trials are endeavoring to hold fast to the faith and precepts of the gospel. The past year has witnessed little change—no special ingathering. Bro. L. Church closed his labors with them last April. Bro. T. Nelson is now laboring very acceptably with them one half the time. Their congregations are increasing and they hope an increased interest is also felt in the Church and community. Are engaged in a Union Sabbath School and Bible class.

VERNON.—Complain that a church debt hangs over them like a heavy cloud, making them feel chilly and oppressed, and in some measure

cramping their energies and curtailing their joys. Their membership is scattered over three townships and the burdens are borne by a few—Enjoy the labors of Rev. W. W. Robson. Have a flourishing Sabbath School.

WILLIAMSTON.—Are happy to welcome the Association to their homes and hospitality. Though no special revival influence has been enjoyed, have not been left without evidence of Divine favor. Have been moved to build a house in which to worship God. They maintain one Sabbath School and offer large support to another. Have engaged Rev. J. C. Armstrong, of Lansing, as pastor.

CIRCULAR LETTER.

BY REV. H. A. ROSE.

To the Churches Comprising the Shiawassee Baptist Association :

DEAR BRETHREN,—In complying with your appointment, you will allow me to address you upon the subject of "*Mutual Dependence and Labor in the Church of God.*"

Life is made up of mutual dependence and labor. Nothing created works alone—*all things* work together. The *Earth* brings forth the herb, the plant, the flower, the fruit and the corn. But she toils not alone. The air, the dew, the rain, the light, heat and cold,—all lend willing hands to accomplish the given result.

Even the *Infinite* works not alone. A thousand agents cheerfully obey His behest. "We are workers together with God."

A world was to be created, and fitted for human abodes. It might have sprung at once from the fiat of the Infinite mind, in a state of perfection, and at *once* commenced its high career;—but science teaches us, that the Earth, with its present garniture and adaptation, is the result of unknown centuries, in which a multitude of laborers have co-operated—spent their short existence—died and deposited their bones in the solid strata which now form those impenetrable walls between human habitations and that rolling *sea* of fire in mid-earth.

In one of these walls or strata of rocks, the *Carboniferous*, there have been the combined efforts of untold ages—vast forests grew, luxuriated for centuries, fell, and decaying, contributed their mite to the grand total.

But who can count the vast *myriad of workers* that wrought for this result, "for these strata of coal formation are many thousands of feet thick and have resulted from the spoils of successive vegetable worlds;" and what is true of this formation is equally true of all others. Many of the islands of the Pacific ocean, are supported by most splendid columns, rising from ocean's depths to surface, formed by the petrification of the coral insect! Here is mutual dependence and co-operation!

The law that controls the physical, holds with equal tenacity in the *moral* and *spiritual* world. The angels, though excelling in strength, are not independent and alone in their work—

"The morning stars *sang together* and all the sons of God shouted for joy."

Discerning from the *theoretical* to the *known* and *practical*, and specially to that department which concerns us, we find the law of dependence and co-operation in full force.

Our Savior came to seek and to save that which was lost; yet in the *preliminary* work of his mission he immediately associated with him the twelve apostles. And when a division of the field, or the working force, was necessary, he sent them forth, "two and two, into every city where he himself would come.

It is true that our Savior retired to, and spent whole nights in prayer, upon the mountains of Judea, apparently alone, yet he said, "I am not alone; the Father who sent me is with me."

Nor, was this law revised after the resurrection? The twelve were to tarry in Jerusalem until they were endowed with power from on high, and when they went forth to the world's conquest, it was with the promise, "Lo, I am with you always."

The early Christian laborers observed this principle to a large extent; Peter and John, Paul and Barnabas, (and when they could no longer agree, Barnabas chose Mark and Paul chose Silas,) went forth two and two, traveling, suffering, and being imprisoned together.

There was great wisdom in this arrangement. It gave effectiveness and character to their mission.

When in process of time the gospel had been preached, and churches had been raised up in many countries, a new order of things was instituted. Then the Great Head of the Church gave to the churches "Pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body (the church) of Christ."

But though a new order was thus instituted, the *fundamental* law of dependence and co-operation held true. Churches were organized and equipped to carry forward with greater efficiency the great commission, so nobly begun by the apostles.

The whole design of the organization was *growth*, activity, *power*, conquest. The apostles were to lose none of their individuality by becoming pastors of one or more churches, and equally so, the members were to lose no individual responsibility by having pastors appointed over them, for they had still, "every man his own work." They were to be Christians in their associated capacity, as in their individual life. The Church was not to *absorb*, but develop the latent forces of each individual, and bring into the sphere of operation the varied talent inhering in the membership for the honor and glory of the *Master*.

That this was the idea of the primitive church, is apparent, from the fact, that when the church was scattered abroad, they went everywhere preaching the word. And this view is confirmed by frequent references to this subject by the apostle, setting forth the mutual dependence and labor of *one towards another*. "For as we have many members in one body, and all members have not the same office:" so we, many, are one body in Christ, and every one members one of another.

Having then gifts, differing according to the grace that is given us, whether prophecy, let us prophecy according to the proportion of faith or ministry, let us wait on our ministering: or he that teacheth, teaching, &c., &c.

To these exhortations is added a command, "By love serve one another."

How then, and to what extent have these views been perverted? It would be fruitless to attempt to note all the stages of decline that have marked the history of the church! But the result of investigation shows that the aggressive power of the church has been in exact proportion to the individual development of the membership. And in proportion as men arrogated to themselves divine prerogatives,—as they sought to stand between God and man, as intercessors or substi-

tutes for others, did the masses come to intrust both their own salvation and individual responsibility to them.

Hence there grew up the Romish system of penance and indulgence. The priest, in his all but endless ceremonies and senseless performances, guaranteeing to the deluded devotee his salvation and felicity without conforming his life to the requirements of Jesus, and all that is asked in return is obedience to the church, and a liberal discount is made for ready cash. It were well did we not practice, though in another form, the greivous sin we so justly deplore in others. "We have changed the place but kept the pain."

There is a small creature that takes on the color of that to which it affixes itself. True Christianity has grown up in the immediate vicinity of the Catholic system, and if it has *borrowed nothing* from her, it has not altogether escaped her influence.

Returning to a former statement, we see, that the design of the Church was to combine the strength found in the different elements of individual character, for the better accomplishment of the Master's will. The vastness of the work suggests the need of all the strength thus combined.

When, therefore, a church is organized and established in a given community, that community has the right to demand the reason why it should not at once be disbanded. To this demand it is sufficient to reply: We have a mission to perform and we cannot disband till it be accomplished! And if it be still further demanded, What is your mission? then shall the respondent answer, To see that *every* soul within our reach is brought to Christ and prepared for heaven! And when it is further demanded, How can so great a work be performed? it shall not be answered, Oh! we have engaged a minister or pastor to do this, and we shall hold *him* responsible till it be done; but this work will be done, with the *blessing of God*, by the *united efforts of all* the members in their various spheres of *individual* activity.

To realize the benefit of such united activity, the *mutual relation* and *relative duties* of pastor and people must be better understood, or at least better *practiced!*

By his office the pastor cannot safely lord it over the church; and with as little safety can the church hold the pastor in the attitude of a mere hireling, concerned mostly with the question, "How much for how little." Churches are dying out—many of them by starvation—they are not fed—the ministry is cold and worldly in spirit. Their soul is not in the work—the salvation of sinners is not the burthen that holds their eyes waking, and nerves them for action. They think business, talk business, and when the labor of the Sabbath is ended they *rush* into business quite as eagerly as other men. Why this sad state of things? The church is not the only, nor the first party suffering from short allowance. In many cases the support of pastors is so *inadequate*, so *tardy*—and finally repudiated altogether—that pastors are compelled either to give up their manhood, deny the faith (by failing to provide for their own, &c.,) cheat their creditors or else enter the business arena of life and make up the deficiency in his support. This latter course, being the more *honorable*, many have adopted it as a stern necessity, hence their leanness in spiritual things, and the spiritual death in the church. Here is a mutual loss and calamity truly alarming. A calamity that never will be avoided till

the churches learn that ministers have *bodies* as well as *souls*, and if they would themselves be fed, they must not first starve those who minister in holy things. This commercial view which has gained so large a place in the plans of churches and ministers, is fruitful of evil.

There is little or *no* sympathy between pastor and people—they are through and through *two* parties.

The members do not propose to hire a minister to preach and pray *for* them, and then do the *praying* and Sabbath school work themselves. And he, in return, does not undertake to meet their expectations on the Sabbath and spend all the week among them as a pastor, when it requires a large portion of the week to provide the means for an *honest* support. This is all wrong—and bad every way;—bad for the minister, as he soon becomes bedwarfed in thought and energy—his time and habits of study broken up and his own soul barren;—bad for the church, as they will not rise higher in their consecration than the one who ministers to them;—bad for the world, as *no such church and pastor can lead them from their worldliness to the Savior of sinners!*

How different, when the timely provision and solicitude of a people, leaves the pastor to prosecute his chosen and delightful work, with no care or anxiety about his temporal affairs! How strong the bond of sympathy! How loving and abiding the affection! What will not each sacrifice for the other! How strong they are to undertake for the glory of the Master! What golden sheaves they will gather; what holy memories they will treasure! There is mutual dependence and labor then, in every department of the church, but nowhere more than between pastor and people. If he is honored, loved, and respected, the church will be fed—united and useful. If the spirit of mutual dependence and labor be realized and practiced here, then, there will be vigor, unity, growth, and power, for good through the whole membership. Then the church will hail their pastor as a helper to their faith, in every department of labor—no more in the pulpit than at the fireside,—and he will lose no opportunity to confirm their faith, and, finally to present every man perfect before God.

NAMES OF MINISTERS

RESIDING OR LABORING WITHIN THE BOUNDS OF THE ASSOCIATION, WITH
POST-OFFICE ADDRESS.

NAMES.	ADDRESS.
J. C. ARMSTRONG.....	Lansing.
O. B. CALL.....	Vernon.
L. CHURCH.....	Alma.
D. A. DAVIS.....	DeWitt.
W. S. EVEREST.....	Beomer.
L. B. FISH.....	Lansing.
J. GUNDERMAN.....	DeWitt.
G. H. HICKOX.....	Lansing.
A. B. KINNEE.....	Williamston.
T. W. MERRILL.....	Lansing.
J. MCLEOD.....	Laingsburg.
T. NELSON.....	Ithaca.
A. H. PARSONS.....	Lansing.
H. A. ROSE.....	St. Johns.
GEO. M. REYNOLDS.....	Corunna.
W. WHITE.....	Linden.
G. W. JENKS.....	Howell.
W. W. ROBSON.....	Vernon.

STATISTICAL TABLE.

Churches, Clerks and Post-offices.	Pastors and Delegates.	Baptized.	Experience.	Letter.	Dismissed.	Excluded.	Died.	Present No.	Money for Minutes.
ALMA.									
S. D. Yerington.....		5	2	2				12	\$ 50
ANTIM.	J. B. Colburn, A. P. Sutterlee, E. S. Robinson, — Clough.....	3	3			1		47	1 50
BINGHAM.									
J. O. Palmer, St. Johns.....	Rev. J. Gunderman, A. V. Pugsley.....	3		2				23	1 25
BENGAL AND RILEY.									
A. J. Chapman, St. Johns.....	Rev. J. Gunderman.....	11	1	5				53	1 00
BURNS AND COHOCTAH.	Rev. G. W. Jenks, J. Kanouse, D. Wiltse, H. Wiltse, R. Wiltse.....			2	2			20	2 00
BATH.	Rev. A. H. Parsons, C. Vander- venter.....	13	3	2				30	1 00
H. Tooker.....									
CORUNNA.									
H. Smith.....	Last communication, 1867.....							19	
CHESANING.	Last communication, 1864.....							27	
DEWITT.									
H. Wixon.....	Rev. J. Gunderman.....	3	2	7	7			63	2 00
EMERSON.									
J. A. Guthrie.....	Rev. L. Church.....	1	2	1		1		36	1 50
ITHACA.									
W. C. Beckwith.....	Rev. T. Nelson.....				12			15	2 00
LANSING.	Revs. G. H. Hickox, T. W. Merrill, J. C. Armstrong, A. H. Parsons, and C. Coryell, N. Tenny.....	5	18		12	4		147	2 00
LERoy.	E. Allchin, N. Pamment.....							8	1 00
LAINGSBURG.	Rev. G. M. Reynolds, H. Ouster- hout, — Smith, J. Place, Joseph Place.....	2	1	6	2			40	1 10
MAPLE RIVER.	Rev. G. M. Reynolds, E. Cook, J. Allchin.....	2	4	8				65	2 00
NEWARK AND NEW HAVEN.	Last communication, 1866.....							17	
NORTH NEWBURG.									
C. Devereant.....	Rev. W. W. Robson.....							17	2 25
NORTH STAR.	Rev. L. Church, I. Crandall.....	10	1					23	1 30
OID.	Rev. A. W. Baker, Rev. J. Martin.....	20	7	6		1		72	2 00
OWOSSO.	Rev. H. A. Rose, D. Lyon.....	1	2	5	13	4		67	2 00
OKEMOS.	C. Beal, H. G. Proctor, Wm. Cole, B. F. Wood, D. Hewlett.....	11	3					26	1 30
PERRY.	Rev. J. M. McLeod, E. Able, D. Austin, L. F. Burr, L. Brant.....	4	1	4	4	3	2	61	2 12
ST. JOHNS.	Rev. N. Eastwood, H. L. Lamb.....			2	9	1		95	1 50
ST. LOUIS.	Rev. T. Nelson, Rev. L. Church, A. Sherwood.....	2	1	2	5			34	1 50
VERNON.	Rev. W. W. Robson, J. Parmenter, W. B. Hendee.....	2	3	3				94	2 33
WACOSTA.	Last communication, 1866.....							40	
WILLIAMSTON.	Rev. J. C. Armstrong, Rev. A. B. Kinney, J. Pearce, D. Drawn, J. C. Brown, H. Colby, — Burford.....	1	4	2	5			41	1 65
		92	45	40	98	15	9	1214	\$36 85

CONTRIBUTIONS REPORTED IN LETTERS.

LANSING.

Home Missions.....	\$ 35 38
Foreign Missions.....	193 14
American Missionary Union for Freedmen.....	13 80
Beneficiary Fund.....	28 00
Special Contributions for Refugees.....	15 58
Bible Union.....	233 00
Publication Society.....	10 00
Howard Mission.....	16 42
Other benevolent objects.....	68 08

MAPLE RIVER.

Home Missions.....	6 36
Foreign Missions.....	6 36

OVID.

Home Missions.....	29 00
Foreign Missions.....	21 00
Sabbath School Library.....	60 00

RULES OF ORDER.

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

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

III. Brethren invited to a seat in the Association may debate on all questions, but vote on none.

IV. No person shall speak more than once on any subject, unless by special permission from the Moderator.

V. Every proposition submitted to the Association for discussion must be put in the form of a motion, and not debated until seconded.

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

VII. The Moderator shall appoint all committees, unless the Association otherwise direct.

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

IX. At every sitting, business shall be opened and concluded with prayer under the direction of the Moderator.

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

1ST—The introductory service and organization.

2D—The Rules of Order read.

3D—A committee on Religious Services appointed.

4TH—Letters from the Churches read.

5TH—Applications for Admission into the Association received.

6TH—The appointment of the following committees:

1. A Committee of three on the Circular Letter.

2. A Committee of three on Digest of Letters.

3. A Committee on Resolutions.

4. A Committee on Nominations, of one from each Church, which Committee shall designate the place of the next Annual Meeting, the preacher of the Introductory Sermon, the writer of the Circular Letter, and the delegates to the Baptist State Convention.

7TH—Communications from Corresponding Bodies received.

8TH—Reports of Committees called for.

9TH—Miscellaneous business.

10TH—Reading the Minutes of the Association.

11TH—All Churches neglecting to represent themselves to this body for two years in succession, shall be visited by a committee chosen for that purpose, who shall report at the next annual meeting.

12TH—Any article of this order may be suspended for consideration of other business, by a vote of the Association.