

AMERICAN SOCIETY  
STORY  
C. Smith

MINUTES,  
286,174  
N481 *har* OF THE  
TWELFTH ANNUAL SESSION

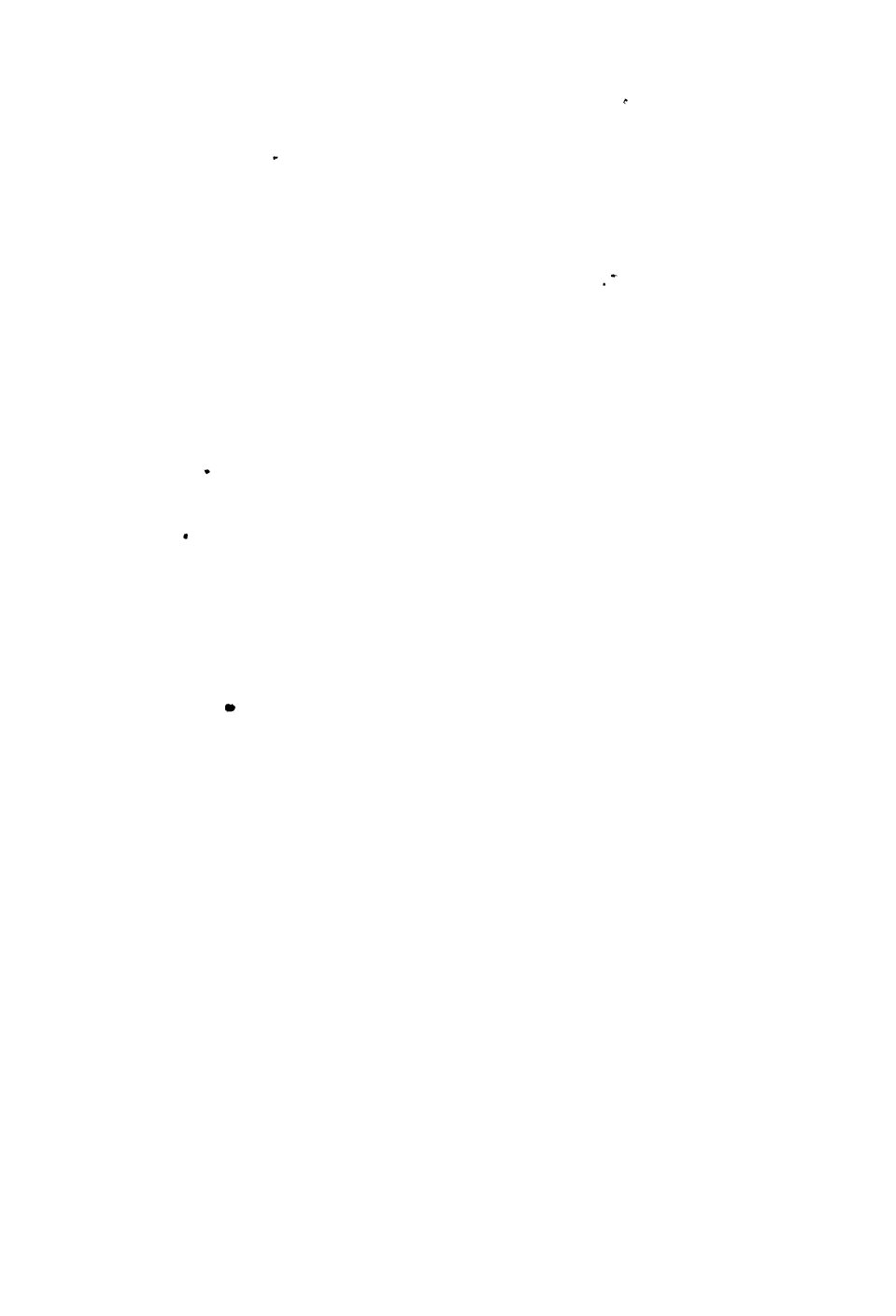
OF THE  
HARMONY BAPTIST  
ASSOCIATION,

HELD WITH THE  
BAPTIST CHURCH  
SOUTHERN BAPTIST  
IN THEOLOGICAL SEMINARY  
2822 LEANING ROCK EIGHTH  
SHERMAN, CHAUTAUQUE COUNTY, N. Y.

August 27th, 28th and 29th, 1850.

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MAYVILLE, N. Y.  
JOHN F. PHELPS, PRINTER, SENTINEL OFFICE.  
1850.



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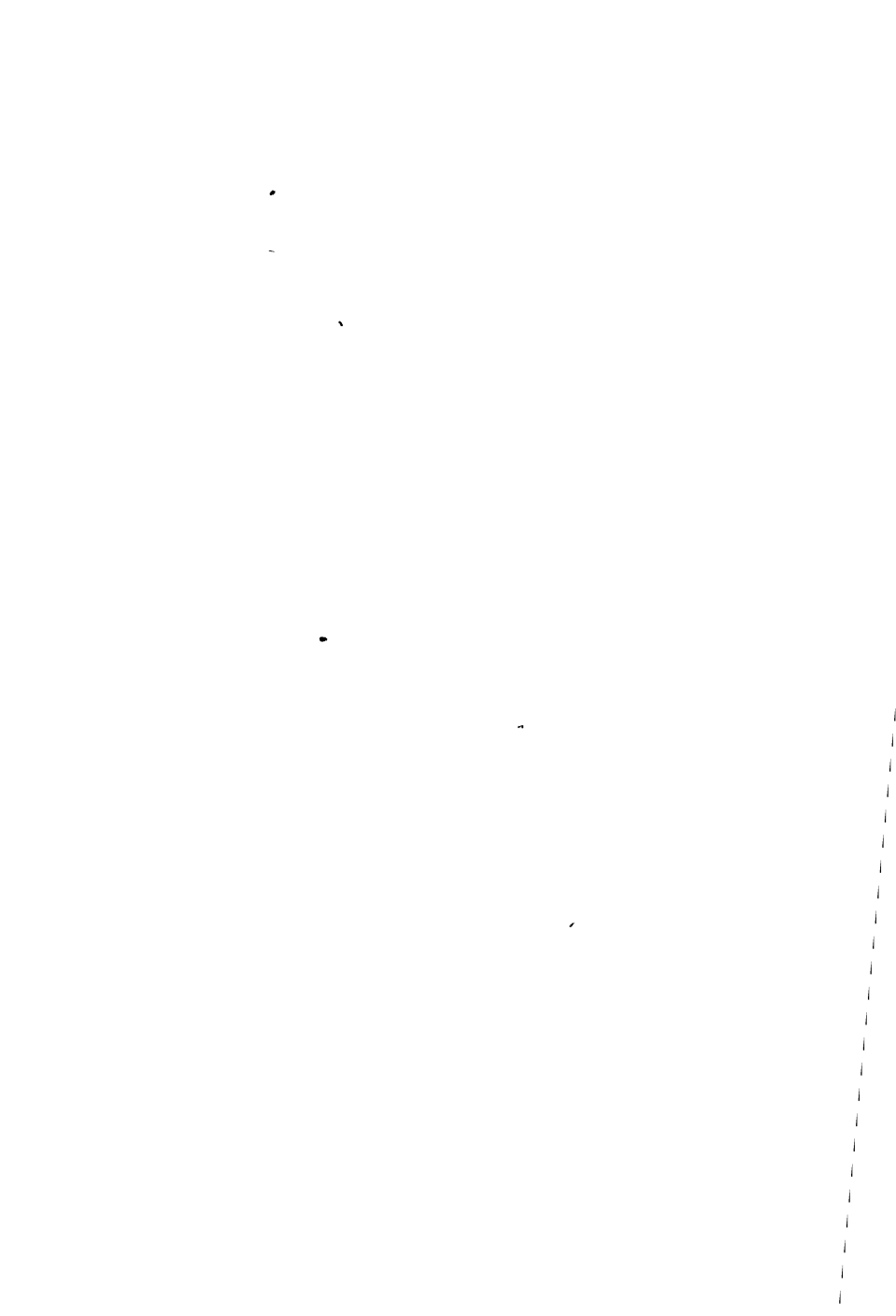
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# MINUTES.

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SHERMAN, August 27th, 1850.

The HARMONY BAPTIST ASSOCIATION convened at 1 o'clock, P. M., in the Meeting-House of the Sherman Baptist Church. The opening sermon was preached by Rev. G. W. Sisson, from Ezekiel xlvii: 1.

The usual collection for the Widow's Fund was taken, amounting to \$5 37.

The Association being called to order, proceeded to choose Rev. G. W. Sisson, Moderator, and SPENCER S. AINSWORTH, Clerk.

The By-Laws were read by the Moderator.

The names of the Delegates were then called for and enrolled by the Clerk.

The Association took a recess of ten minutes.

Business was resumed, prayer being offered by L. Illsley.

The Clerk read the list of delegates.

The usual committees were then appointed as follows:—

1st—*Prudential Com.*—S. S. Ainsworth, P. Cross, I. C. Stoddard,

L. Rathbun, C. Sanderson, E. B. Sparks, L. S. Stowell, L. Illsley,

G. W. Sisson and F. Kidder.

2d—*Auditing Com.*—J. Bulluck, J. C. Breed.

3d—*Appraising Com.*—N. Kesler, H. Covey, J. Bulluck.

4th—*Com. on Cir. Letter.*—W. H. Randall, B. M. Alden.

5th—*Missionary Com.*—P. Cross, I. C. Stoddard, C. Sanderson, L.

Rathbun, L. S. Stowell, S. S. Ainsworth, W. H. Randall, B. M.

Alden, G. W. Sisson.

6th—*Com. on state of Religion.*—S. S. Ainsworth, L. Illsley, I. N.

Pease,

7th—*Correspondence.*—P. S. Hawley, C. Sanderson, C. B. Read.

Palmer Cross, John Frank, J. C. Breed, N. Chamberlain and S. Barney were appointed Trustees of the Widow's and Orphan's Fund.

Visiting brethren were invited to a seat with the Association. The following brethren presented their names, viz: O. L. Hall, of Rome,

Pa.; H. H. Phelps, Ellery; Dea. J. Putnam, Dewittville; R. D. Pierce, Spartansburgh, Pa.

Delegates from corresponding bodies were invited to a seat with the Association. The following presented their names: E. M. Alden, from *French Creek* Association; H. Smith, *Genesee River*; O. D. Taylor, *Monroe*; S. T. Griswold, Job Leach, *Erie*.

On motion, S. T. Griswold and P. Cross were appointed a committee to prepare an obituary notice of Elder Charles La Hatt.

On motion, S. S. Ainsworth and F. Kidder were appointed a committee to prepare an obituary notice of Elder Amos Williams.

Prayer was offered by brethren Cross and Griswold.

Adjourned till 8½ o'clock, A. M., to-morrow.

#### TUESDAY EVENING.

Rev. S. T. Griswold, of Fredonia, preached from Daniel xii: 3—*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.*

#### WEDNESDAY MORNING, August 28th.

Met pursuant to adjournment. Prayer by E. B. Sparks. The minutes were read and approved.

The Prudential Committee reported in part, recommending

- 1st—That O. D. Taylor, Agent of the State Convention, be invited to preach at 10½ o'clock this morning; and that a collection be taken in behalf of Bap. M. Convention of the State of New York.
- 2d—That S. S. Ainsworth be invited to preach at 2½ o'clock P. M. and take a collection in aid of the Baptist Education Society.
- 3d—That H. Smith, Agent of the American Baptist Publication Society, be invited to speak 15 minutes to-morrow, and take a collection for the Society he represents.

On motion, the recommendations of the prudential committee were adopted.

The Letters from the Churches were then read, from which the following table is formed.

[Ordained Ministers' names are in SMALL CAPITALS; Licensed Preachers in *Italics*; a — denotes no Pastor. When the P. O. differs from the name of the Church, it is mentioned. A \* denotes the absence of the person mentioned.]

# TABLE OF CHURCHES.

CHURCHES & CLERKS.	DELEGATES.	Rec'd on prev. Bapt.	Baptized.	Restored.	Received by Letter.	Dismissed.	Excluded.	Died.	Total.
ASHVILLE, A. A. ATHERLY, Harmony.	{ G. W. Sisson, A. A. Mead, Dea. J. J. Atherly, " C. D. Slayton, T. Jenner, A. A. Atherly, J. L. Decamp, Wm. Nichols.		9		4	4		2	95
BUSTI. EMRY DAVIS.	{ ————, F. KIDDER, I. J. STODDARD,* Lester F. Carrier, A. A. Stoddard, Perry Frank, Andrew Phillips.		7	1	2	2	1	2	183
CARROLL, HOLLIS BOYD.	{ W. H. Randall.					3			22
CLYMER, F. F. FRENCH.	{ L. S. STOWELL, Dea. D. P. Phinney, " L. H. Case, H. H. Case, L. B. Freeman, S. S. Bennett.		4	1	8	9	3	1	96
DEWITTVILLE, H. H. LE BAREN.	{ ————, No Del.—Last y'r.								38
FRENCH CREEK, GEO. E. WHITE.	{ ————, Dea C. L. Goodrich, P. R. Mcntague,				1	1			31
HARMONY, A. BLACKMER, Panama.	{ S. S. AINSWORTH, PALMER CROSS, Dea. J. Bullock, " N. Chamberlain, R. E. Winsor, B. Rice, I. N. Pease, John J. Moore, J. W. Daniels.		2	11	1	10	11	2	229

# TABLE OF CHURCHES.

CHURCHES & CLERKS.	DELEGATES.	Rec'd on prev. Bapt.	Baptized.	Restored.	Received by Letter.	Dismissed.	Excluded.	Died.	Total.
FREWSBURG, JOB HOWLAND,	{ E. B. SPARKS, W. H. Randall, J. Howard, John Myers, jr.		14			3			90
HARBOR CREEK, S. C. STEVENS.	{ B. M. ALDEN, William Johnson, J. L. Gates, P. C. West, W. Slade, S. C. Stevens, J. West, C. Wheelock.				6	4	1	2	123
JAMESTOWN, E. MITCHELL.	{ L. RATHBUN, Z. M. PALMER,* Dea. J. C. Breed, Ezra Abbott, A. K. Ross, E. Mitchell, H. Covey.	38	3	12	8	3	3		187
MAYVILLE, J. BROOKS.	{ L. ILLSLEY, Dea. J. B. Burrows, N. Van Noss, W. Parkhurst, Samuel Curtis.		2	1	2	11	1	2	146
NORTH EAST, PA. IRA B. LOTT.	{ ————, Henry Dean, Major Jones,					2		2	67
N. HARMONY, D. JACKSON, Magnolia.	{ P. S. HAWLEY, Dwight Rice, N. P. Eddy, V. Morley. [Drop 1		1			1	1		68
FIRST PORTLAND, A. B. POST, Salem X Roads.	{ ————, DAVID HURLBURT, Dea. Elijah Fay. Norman Mason, Milton Jones, A. B. Post.	2	21		2	2		3	87



# TABLE OF CHURCHES.

CHURCHES & CLERKS.	DELEGATES.	Rec'd on prev Bapt.	Baptized.	Restored.	Received by Letter.	Dismissed.	Excluded.	Died.	Total.
PINE GROVE, P.A., GEORGE EWERS, Beech Woods.	E. B. SPARKS.						2	4	51
RIPLEY CENTER, E. A. SAWIN, Ripley.	I. C. STODDARD, G. SAWIN.								34
SHERMAN, OTIS SKINNER.	CHAS SANDERSON, I. C. STODDARD, Dea. Joel Hill, Daniel Eastman, Joseph Boorman, A. E. Lyon, Wm Bloomer, Otis Skinner.		2	6					72
WAYNEVILLE, P.A. PLINY MAYNARD.	_____, J. Harris.				23		1		21
WESTFIELD, DAVID HALL,	_____, David Hall, Dea S. Coddington,						4		27
WEST PORTLAND GILBERT SPENCER, Westfield.	C. B. READ, Da L. Bartholomew, " N. Kessler, G. Spencer, J House.	1	7	5	3	6			77
WATTSBURG, P.A. C. C. CAPRON.	_____, Dea. C. Hackett, C. C. Capron, D. Peck, jr., [Orga- W. Tanner, nized, T. C. Fuller. 22.]		4	5					31
Churches	21. { Ord. Min. 18: Lic. 3	5	126	7	63	87	20	28	1785

A letter from the Wattsburg Church was presented with a request to unite with the Association.

The letter and request were referred to the prudential committee.

The prudential committee reported upon the letter and request, recommending that the letter be read and the Church received into the Association.

On motion, *Resolved*, That the Wattsburgh Baptist Church be received as a member of the Association.

The Moderator gave the hand of fellowship to Dea. Hackett as the representative of the church.

Recess of five minutes.

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The Association was called to order. The committee appointed at the last annual session, to present a report upon the State Missionary Convention, reported, which report was adopted.—[See Report No. 2.]

Rev. D. Taylor preached from Ps. xlvii: 4.—*There is a river, the streams whereof shall make glad the city of God, &c.*

A collection was taken for the State Convention amounting to \$13,48.

On motion adjourned—Prayer by Br. Kidder.

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WEDNESDAY, P. M., 1½ O'CLOCK.

The Association in session—Prayer by Br. Hawley.

On motion, the Prudential Committee was requested to consider the subject of Bible and Missionary Operations in the Association, and report such arrangements in respect to these as they may deem advisable.

The Missionary Committee reported. Report adopted.—[See Report No. 6.]

The Corresponding Secretary reported. Report adopted.—[See Report No. 5.]

On motion, F. Kidder, S. S. Ainsworth, L. S. Stowell, and J. B. Burrows were appointed Delegates to the State Convention.

J. B. Burrows, L. S. Stowell and L. Rathbun were appointed Directors in the Convention.

On motion, G. W. Sisson was appointed Life Director of the Convention.

Prayer was offered by E. M. Alden of French Creek Association.

S. S. Ainsworth preached from Col. i: 17.—*And he is before all things, and by him all things consist.*

After which a collection was taken in favor of the New York State Baptist Education Society, amounting to \$25,50.

Prayer was offered by Rev. Mr. Chapin, minister of the Presbyterian Church.

The Association took a recess for fifteen minutes.

The Association in session—Prayer by Br. Breed.

The Committee on Circular Letter reported that they had examined the letter, and would recommend that it be read to the association and published in the minutes.

The report was accepted and adopted.

The Circular Letter was read by the author, F. Kidder.

Br. Coleman, a Colporteur of the American Tract Society, spoke in behalf of that Society, and was followed by Br. Stowell in remarks in behalf of the same society.

The Association adjourned till to-morrow, at 8½ o'clock, A. M.

Prayer by Br. E. M. Alden.

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#### WEDNESDAY EVENING.

Rev. H. Smith preached from 2d Cor. xii: 9.—*My grace is sufficient for thee.*

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#### THURSDAY MORNING, August 29.

Prayer by Br. Kidder.

The committee on the obituary of Br. Williams reported. On motion the report was accepted and adopted, to be printed in the minutes. [See Report No. 3.

The Prudential Committee reported in full, and their report was adopted as follows:—

That F. Kidder be invited to preach this morning at 11 o'clock.

That this Association hold its next annual session with the Baptist Church at Harbor Creek.

That Br. L. S. Stowell preach the introductory sermon, and Br. C. Sanderson be the Alternate.

That Br. Randall write the Circular Letter.

The Clerk superintend the printing and circulation of the minutes, and receive \$3,00 for his services.

*Whereas*, The County Bible and Foreign Missionary Societies have ceased their operations, with the understanding that the Harmony and Erie Associations would take these interests under their care, and hold semi-annual meetings, therefore *Resolved*, That we hold semi-annual sessions on the Tuesday last preceding the third Wednesday in February, for the purpose of considering and promoting the Bible and Foreign Missionary Interests, and that the churches be requested to send letters and delegates as to an annual session.

That the next semi-annual meeting be held with the Church in

Clymer. That Br. F. Kidder preach the *Missionary Sermon*. That Br. W. A. Randall preach on the Bible Cause.

*Resolved*, That Brn. Ainsworth, Cross and Stowell be a committee to make arrangements for the other exercises of the semi-annual meeting.

That a committee of Brn. Burrows, Cross and Stowell be appointed to examine the depository of bibles at Mayville, and to dispose of the same as they may deem best, and report at the semi-annual session.

That Brn. Randall and Stowell be a committee to report at the next annual session on the subject of ministerial education.

That Brn Ainsworth and Cross be a committee to report on the State Convention.

That Brn Read and Sanderson be a committee to report on the A. B. Pub. Socy.

That the Constitution be amended in the VI and XI Articles so as to make provision for the semi-annual sessions.—[See constitution.

That Br. S. S. Ainsworth of *Harmony*, Chairman, Brn. Stowell of *Clymer*, A. A. Atherly of *Ashville*, H. Abbott, *Busti*, W. H. Randall, *Frewsburch and Carroll*, E. B. Sparks, *Pine Grove*, Dea. J. Putnam, *Dewittville*, P. S. Hawley, *French Creek*, B. M. Alden, *Harbor Creek*, J. C. Breed, *Jamestown*, L. Illsley, *Mayville*, H. Dean, *North East*, S. C. Barney, *North Harmony*, D. Hurlburt, *1st Portland*, I. C. Stoddard, *Ripley*, C. Sanderson, *Sherman*, Dea. Harris, *Wayneville*, C. C. Capron, *Wattsburgh*, and N. Kesler, *West Portland*, be a committee, with liberty to fill any vacancies in their number, to augment the Widow's and Orphan's Fund.

*Whereas*, the association of churches is for other purposes than the consideration of questions of church polity, imposing new tests of fellowship and legislating for the churches. Therefore *Resolved*, That as an Association we deem it inexpedient to express an opinion in reference to questions of a merely moral character, such as do not relate directly to the spirituality of the Churches and the general interests of Zion in spreading the Gospel; leaving the Churches to form their own opinions and take their own action in reference to such questions.

The Trustees of the Widow's Fund reported. Their report was adopted.—[See Report No. 7.

The committee on corresponding bodies reported that they found nothing in the correspondence demanding special action. Report was adopted.

The Appraising Committee reported. Report accepted.

The Auditing Committee reported that they had examined the Treasurer's Account and found it correct. Report accepted.

The committee on the State of Religion reported. The report was accepted and adopted.

The Treasurer then read his report which was accepted.—[See Report No. 8.

The committee appointed at the last session to report on the American Baptist Publication Society, presented their report. Report accepted to be printed in the minutes.—[See Report No. 1.

On motion, a committee of three was appointed whose duty it shall be to carry into effect the recommendation contained in the report on the Publication Society.

Brn. Ainsworth, Kidder and Stowell were appointed said committee.

Br. H. Smith spoke in behalf of the Publication Society, and took a collection amounting to \$7,61.

The minutes were read and approved.

Prayer was offered by Br. Randall.

Br. Kidder preached from Romans x: 4.—*For Christ is the end of the law for righteousness to every one that believeth.*

The Association then enjoyed a season of conference.

On motion it was *Resolved*, That the thanks of this body be tendered to the brethren and friends of this village and vicinity, for the cordiality with which we have been received to their houses and welcomed to their hospitalities ; and also, to the Choir for their kind and interesting services during this session.

The Moderator then gave a short address and closed the session with prayer.

The Association adjourned. Benediction by Br. P. Cross.

G. W. Sisson, Moderator.

SPENCER S. AINSWORTH, Clerk, }

I. N. PEASE, Assis't. Clerk. }

## STANDING RESOLUTIONS.

1. That the churches be requested to state in their annual epistles the amount raised by them for the various benevolent objects during the year and furnish complete lists of the goods sent to the association.
2. Any brother having a copy of our minutes last published, containing his name as a delegate to this body shall be a delegate to any corresponding Association he may attend.

# REPORTS.

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## NO. 1.—REPORT ON PUBLICATION SOCIETY.

Your committee, appointed at the last session of the Association, to present a report upon the Publication Society, have been no less impressed with the importance of the work which the Publication Society has to accomplish, than they have been gratified with the success and favor by which the Society has been characterised.

Your committee regard the existance of tract and publication societies as an interesting fact and one auspicious to genuine christianity. And as your committee bear a love to the principles and practices of the Baptist denomination, and firmly believe them to be in accordance with the principles of eternal truth and righteousness, they cannot but be interested in the success and enlargement of the operations of the American Baptist Publication Society.

We might speak of the great and important works of sending Baptist publications into foreign lands—of the many nations who now look to this society as the source whence such works must mainly or alone come—of the adaptation of the volumes and tracts issued to the wants of the swarms of emigrants annually crowding our shores—of the importance of such in making inroads upon Romanism in our own or foreign lands—and upon these points volumes might be profitably written, but your committee regard it as more particularly their duty to suggest something in regard to the importance of a generous sympathy and hearty cooperation upon the part of this Association with the society, and also upon the importance of a wider circulation of its volumes and tracts within the bounds of the Association.

We consider the *object* of the Publication Society, and the *efficiency* and *wisdom* with which its operations are characterised as alike commendatory thereof to every Baptist.

Your committee are further of the opinion that some efficient means should be adopted by this Association to secure a general circulation of the works of the Publication Society among the churches of the body, and also in the unoccupied fields in the vicinity.

Your committee would suggest that this might be accomplished by the following plan:—That the Association appoint a committee who shall be authorized to order books by the direction of the Association, but the committee themselves be responsible for the same, and that this committee secure the services of each pastor in the Association to act as Colporteur in his own church, and that such pastors or persons as do this and receive books of the committee, become responsible to the committee for the amount of books taken by them.

All of which is respectfully submitted.

SPENCER S. AINSWORTH, }  
JOHN F. SMITH, } Com.

## NO. 2.—REPORT ON STATE CONVENTION.

Your Committee to consider the subject of the State Convention would respectfully report:—That in their opinion, the cultivation of our own field is invested with all that importance which attends our foreign benevolent enterprises. The circulation of the Bible, and the preaching of Christ crucified, on heathen shores depend upon the state of our churches at home. From them must come the funds to carry on these operations, and the men to preach the way of righteousness. The souls of men too are as precious here as on heathen ground, and stand as really in need of the Gospel. But it is not every field around us that can be cultivated by the means which it can furnish. While some have more than the necessary means for home expenditures, such fields call upon us for the means to secure their cultivation. This is the work of the State Convention. Many churches in this body have been nurtured during their weakness by its ready hand. And now there are others in important places demanding assistance, where were once the standard of the cross fairly erected, great good would undoubtedly be accomplished. Among these places may be mentioned Westfield and Wattsburg—one of them a prominent point in our own county, and the other in Erie county Pa., adjoining us. Our relations to this field demand of us an effort to maintain the cause of Christ—a vigorous and continued effort.—We conclude by commending the Convention to the churches, and urging them to contribute more liberally than ever for its support at the present crisis, that its embarrassments may be relieved.

Submitted,

F. KIDDER.

### NO. 3.—OBITUARY OF REV. AMOS WILLIAMS.

Your committee to prepare an Obituary Notice of Rev. Amos Williams, who departed this life February 13th, 1850, would respectfully Report:—

REV. AMOS WILLIAMS was born in March 1797, and in childhood removed with his parents to Western Pennsylvania, which was then a wilderness. Previous to his conversion, he had had but few opportunities to acquire religious knowledge. Awakened by reading "Baxter's Call to the Unconverted," in his 21st year, he for weeks sought the favor of God by the strict performance of known religious duties, but when he proposed to a pious sister to unite with the church, the inquiry, "what he would do if the church refused to receive him," filled him with anguish and he replied: "If the church shut me out, the Lord will take me in and I will seek him." He soon found peace in believing and united with the McKean Baptist Church. In his 23d year he was placed on Zion's walls and continued to preach for 30 years. In the places where he resided—in Harbor Creek, North East and Wayneville in this Association, and also in Carmel, McKean and Rockdale in French Creek Association, there are many who can testify to the preciousness of the Gospel which they heard from his lips.—Though entirely deprived of the advantages of early culture, more than a common English Education, yet in the intervals of labor on the farm, and Pastoral duties, he acquired a sufficient knowledge of Greek to enable him to read the New Testament in the Original Greek.—His death was too sudden to give opportunity for dying testimony to the value of Religion, but he held himself in readiness for the summons every hour. Blessed is that servant which when his Lord cometh he shall find so doing.

The Ministry of Br. Williams was not so much marked by greatness, as by sound, simple truth. His own life illustrated the Gospel which he preached; and a member of another denomination once said of him to the writer, "Br. Williams loves holy living as well as any man I ever knew". By his brethren he was esteemed as a devoted, meek, and humble Minister of Christ—retiring in his demeanor—preaching Christ rather than himself. Let us imitate his piety, while we sympathize with his bereaved family, and bear testimony while we live to the truth, that we may at last enter into rest with him and all those who have gone before.

Respectfully submitted.

S. S. AINSWORTH, } Committee.  
F. KIDDER, }



#### NO. 4.—OBITUARY OF REV. CHARLES LA HATT.

Your committee appointed to prepare a brief Obituary of Rev. Charles La Hatt would respectfully submit the following:—

REV. CHARLES LA HATT was born July 2d, 1764, in the city of St. Goar, Germany, on the banks of the River Rhine. When between 3 and 4 years of age, he began to attend a German school; at 8½ years he commenced the study of Latin; at 12 he was taken with the small pox, and came very near losing his life, but God, having much for him to learn, do, and suffer, was pleased to restore him to health. At this time he was bound to a military physician and surgeon as an apprentice, and entered college at —; but soon his services were required in the army; remained five years and a half, was in nine battles attending the wounded and sick. On account of the hard treatment he received, at 17 he abandoned his apprenticeship, went to England and taught a German school, came to America to transact some business, again returned to England and resumed his teaching. While residing in London, it pleased God to show him his sinfulness, and mercifully bring him to Christ, in whom he found peace and joy.— While in England, he went to Germany and Scotland three times to visit his friends; the last time they were all dead except one brother and one sister. In July, 1789, he came to New York to transact business for a gentleman in England; in 1791 he joined the Baptist Church in that city, began to preach the same year, and the next year was ordained.

The Baptists in New York City at that time numbered about 120, in which city he preached ten years. In 1801, he removed to Newark, N. J., where he preached six years, and then went on a mission to preach to the destitute. In 1809, removed to Pittstown, Rensselaer Co., where he labored eight years; from thence went on a mission to Canada. In 1819, he removed to New Lisbon, Otsego co., where he preached twenty-five months, after which he settled at Guilford, Chango co., where he preached nearly three years. In 1823, he went to Portland, where he resided and preached for twenty-seven years. In a letter from which the above particulars are mostly taken he says, "You must think that in so many years, I have had an opportunity to hear and see much good and evil, yet my mind has not altered on the great subject of religion from first to last, and it is through much mercy I live, and can move about to preach the gospel still." He went to Fredonia on the 29th of July last to spend a few days with his friends. On the 1st of August he was taken with the cholera morbus in its most

malignant form. All skill was baffled in checking the disease, and on the morning of the 4th inst, he calmly fell asleep in Jesus. During his short sickness he was tranquil, happy and resigned; and being in the 87th year of his age, he came down to the grave as a shock of corn fully ripe in its season. As he preached the Sabbath before his decease to the people of his charge, with whom he had labored twenty-seven years, and expected to return and preach the following Sabbath, the voice that came to welcome him home, found him slumbering "beneath his red cross shield." On Monday his remains were carried to Portland, where a large assembly gathered to pay to their venerable teacher their last respects on earth, while the deep feeling manifested on the occasion showed how much he was respected as a man, a christian and a preacher. The occasion was improved by a sermon from S. T. Griswold of Fredonia.

S. T. GRISWOLD, Chairman of Com.

#### NO. 5.—CORRESPONDING SECRETARY'S REPORT.

The Corresponding Secretary would present the following Report: He has sent copies of your last Minutes to the bodies with which the Association usually corresponds, and has received Minutes from the following Associations, viz: Rensselaerville, Washington Union, Genesee, Seneca, Buffalo, Oswego, Otsego, Hudson River, Wayne, New York, Stephentown, Cayuga, Cattaraugus, Rock River Ohio, Oneida, Dutchess, Genesee River, Worcester, Canisteo River, Orleans, Madison, Saratoga, French Creek, Erie, Ontario, Broom and Tioga, Niagara, Monroe.

He has also received reports and other documents from different benevolent bodies with which the Association corresponds.

SPENCER S. AINSWORTH, Cor. Sec.

#### NO. 6.—MISSIONARY COMMITTEE'S REPORT.

That they have recommended to Jamestown \$50,00, which has been approved by the Convention.

Also, to Watsburg, on condition they secure a Minister and build a Meeting House, \$150,00

Also, to Clymer, on condition they secure a Parsonage, 100,00  
which have not yet been acted upon by the Convention.

F. KIDDER, Sec.

#### NO. 7.—REPORT OF THE TRUSTEES OF THE WIDOW'S AND ORPHAN'S FUND.

Amount on hand last year,	\$116,48
Interest on the same,	10,39
Contribution the present year,	5,37
	<hr/>
	\$132,24

## NO. 8.—TREASURER'S REPORT.

Table showing the amount paid by Churches at the present meeting, and the year past as far as ascertained.

	N. Y. B. S. Conven		Fm. Miss.	A. B. M. Union.		A. & F. B. So.	Am't p'd fr s'nd' be'nt obj't	Total.
	cash	goods		Pre't	Past m't'g year.			
Busti Church,	9,78	8,75		2,00	16,00	5,00	19,00	60,51
Carroll Church,				1,00	6,50			7,50
Ripley Church,				3,00			20,00	23,00
Friends in Ripley,				9,35				9,35
Col. Meth. & Presb. }								
Cong Quincy, }				11,80				11,80
Harmony Church,	19,4	11,50		25,00	12,00	14,08		198,04
Jamestown Church,	10,00	17,05		22,25	20,00		54,00	123,31
Clymer Church,	14,00	20,58			23,00			57,58
Mayville Church,	5,13	19,00	16,44	2,40	15,00			57,97
A Sister of N. E. Ch.,			,50					,50
1st Portland Church,*			11,21			,96		12,17
Westfield Church,				2,50				2,50
West Portland Ch.,	6,25	2,50	6,00	1,00	11,29	12,45		39,49
do. for Assam S. S.,				6,40				6,40
Wattsburgh Church,	7,00	3,49						10,47
Harbor Creek Church,				20,37				20,37
do. for Free Missions,							17,00	17,00
Female Ben't So. of }								
do. cash and goods }			11,75					11,75
Deacon Putnam,				5,00				5,00
Br. Coddington, by }								
S. S. A., }	1,00							1,00
Miss Cook, Harmony,			,25					,25
Col. for Convention,	13,48							13,48
Frewsburg Church,		5,59			12,46	1,50		19,55
A Sister,		,18						,18
do.		1,75						1,75
Col. for A. B. P. So.,							7,61	7,61
H. Abbot, Busti, for do.							1,00	1,00
Ashville Church,							6,70	6,70
Sherman Church,							12,12	12,12
Pine Grove Church,					2,39			2,39
Dewittville Church,					4,06			4,06
Col. for N. Y. Bapt. }								
Education Society, }							25,50	25,50
Col. for Widow's Fund							5,37	5,37
<b>Totals.</b>	86,10	90,38	46,15	115,00	135,70	33,99	100,50	775,69

\*Of the \$11,31 paid by this church for Home Missions, \$6,71 was paid during the past year; and the \$4,60 paid for A. & F. B. So. was paid at the present meeting.

## REPORT ON THE CONDITION OF THE CHURCHES.

The committee to whom was referred the condition of the Churches, make the following Report:

**ASHVILLE.**—They enjoyed, the past winter, a refreshing visitation of God's Spirit. Souls were converted—yet they have to mourn over their want of interest in spiritual things, and desire a greater outpouring of the Holy Spirit.

**BUSTI.**—They feel thankful that God has not forgotten them during the past year, but has refreshed them with his presence. Some souls have been converted—they feel, however, that they are not sufficiently awake to the interests of Zion.

**CLYMER.**—They cannot cheer their brethren with a copious outpouring of God's Spirit, yet many love the ways of Zion, and earnestly pray that their little vine may become like Joseph's bough, whose branches ran over the wall. Union and peace have been enjoyed among them. They think the prospects of the church brightening.

**CARROLL.**—This church cannot give a cheering account of themselves, yet have no occasion to make our hearts sad by accounts of strife among them. They feel interested in all the benevolent movements of the day.

**FRENCH CREEK** regrets that they have no cheering intelligence to bring. They feel thankful for some degree of the Holy Spirit's influence. They are destitute of a pastor—at times feel discouraged, yet hope in God who is able to sustain his believing children.

**FREWSEBURG** rejoices in the conversion of some souls—have recently secured a pastor, Br. W. H. Randall. They pray that this connection may be a great blessing to the church. They mourn that so many of their number feel no more interest in the cause of Christ.

**HARBOR CREEK.**—This Church cannot, as last year, give the tidings of the return of sinners to Christ. They hope that there has been a growth in grace. They feel as though there was great need for christian action and steadfastness in this day, when so many professors of religion are turned aside by human organizations. They remember "those in bonds as bound with them."

**HARMONY.**—This efficient Church is moving forward in peace and harmony. They have had some tokens of divine favor. Their hope and trust are still in Him who is Almighty, and doeth according to His own pleasure. Pray that the same harmony that has existed in the Association may be continued.

**JAMESTOWN.**—The past year has been one of trial and prosperity. In the first part of the year, some of their number began to feel the low state of the church, and to pray earnestly for a revival.—The Lord heard, and they rejoiced in the conversion of sinners.—Thirty-eight have been baptized. The religious feeling continues to be interesting.

**MAYVILLE.**—Their letter contains no intelligence of their spiritual condition.

**NORTH EAST.**—It has been a year of spiritual dearth with this church—have no pastor—are so feeble that they cannot support one.

**NORTH HARMONY.**—The epistle of this church gives no very encouraging intelligence. They have enjoyed preaching the past year. They feel to bear decided testimony against secret societies & slavery.

**PINE GROVE.**—This Church has enjoyed preaching during the past year one half of the time. They have been heavily afflicted by the death of several of their members, and the fall of one in whom they placed high hopes.

**FIRST PORTLAND.**—Though weak, yet they feel to put their trust in God. They enjoyed last spring a revival. They have no pastor, and feel deeply afflicted in the death of Father La Hatt.

**RIPLEY CENTER.**—This church, though small, has been enabled to maintain preaching the past year. They regard this an eventful period, when christians are called upon to make sacrifices for the truth. They enjoy the labors of Elder Stoddard.

**SHERMAN.**—They enjoy stated preaching, and have a large and attentive congregation. They express a steadfastness in the "faith once delivered to the saints. They cordially welcomed the Association.

**WATTSBURG.**—This Church was organized last spring—is situated in a growing village. The members manifest zeal in establishing the cause in their midst. They are few in numbers, yet trust in God, and believe he will help them. They desire a pastor very much, and are willing to do all in their power to support one.

**WAYNEVILLE.**—They have had but little preaching the past year—are very feeble, and much scattered. They have dismissed a majority of their members to form a church at Wattsburg. They are quite discouraged on account of their poverty and the low state of religion. They feel that they have been greatly afflicted by the death of their beloved Pastor, Rev. A. Williams.

**WESTFIELD.**—This Church rejoices that they still retain their visibility. The members have a mind to work, and are resolved to build a house of worship. They request the prayers of their brethren that they may be sustained in their efforts to advance the cause of Christ in their midst.

**WEST PORTLAND.**—They have had a mixed crop this year. They mourn over the death of Father La Hatt. They have secured the labors of Br. C. B. Read. May this connection be lasting and of great good to Zion.

## **CIRCULAR LETTER.**

The Elders and Messengers composing the Harmony Association, to the Churches which they represent, send Christian Salutation.

**DEAR BRETHREN:**—In looking over the field which we occupy, and in reviewing the state of the churches, we are lead to inquire why is it that we do not enjoy a greater degree of religious prosperity? Why is it that so many visit the House of God and hear the Gospel unmoved? Why is it that converts are not multiplied and Zion filled with rejoicing? Why is it that our letters are so barren of intelligence in reference to what God is doing for us?

In answer to these interesting inquiries, and similar ones which might be made, suffer us to address you on the importance of the presence of the Holy Spirit in the Churches.

The Church is designed to wield a mighty influence in the world. She is charged with the great work instrumentally of securing the spirituality and purity of her own members, and also with the not less important work of turning sinners away from their iniquities, and leading them to Christ. When she is seeking these objects earnestly—when she is laboring to promote them, depending alone on the aid of her Redeemer and Head—she is the “city set on a hill”—seen from afar, and enjoys a large measure of prosperity. On the other hand, if her members are worldly in their feelings and pursuits—seeking individual interests in preference to those of Christ’s cause—laboring to secure present personal advantages to the neglect of their own spirituality—her influence is lost to the cause of religion. No church can in this condition exert any other than a destructive influence in community. No such church is carrying out in practice the high and holy principles which she professes. No such church is occupying that vantage ground above the world which her founder designed when he committed to her the light to enlighten this dark world and gave her in charge the Gospel to preach to the nations.

A church may be popular—may have a popular, talented and highly educated ministry—may have large and attentive congregations—and yet be destitute of real prosperity. While these things are not to be avoided—nay, while they are good in themselves and rather to be sought—something more than these are wanting to make the church what it should be to the world around her. The influences of the Holy Spirit alone can supply what from the nature of the case every other supposable good must fail to supply here. We would not un-

derrate the importance of having beautiful and convenient houses of worship, a learned and talented ministry, and a thousand other good things ; but what are they all when the Holy Spirit is absent and the light of Jehovah's countenance is withdrawn.

The edification and spirituality of the church depends on the special influences of the Holy Spirit.

Grace is not conveyed to the heart, as knowledge is to the mind, by the simple declaration of facts, or the exhibition of doctrines—neither are spiritual exercises produced as mental efforts are made, by the determination of the will. An extraneous influence is necessary—an unseen spiritual influence, to convey Grace to the heart and produce spiritual exercises—such an influence as every christian has felt but cannot explain. Without it, no devotional exercise can be either pleasant or profitable. It is this divine influence that makes some seasons of christian worship eminently interesting, while the absence of it renders other seasons barren and unprofitable.

The religious exercises of the primitive church were for the most part eminently spiritual, and they were charged not to grieve away the Holy Spirit of God, as though to grieve him were the height of guilt. This Divine Comforter was to be continually present with them—having sealed them unto the day of Redemption. No one can be spiritually minded destitute of this sacred influence from above.—No one can grow in grace without the influence of that sacred spirit which confers all grace. It is necessary, therefore, that we have the indwelling of the Holy Spirit, in order to personal devotion and the larger measure of the spirit we possess the more visible and regular will be our religious advancement. So the Ephesians were commanded to be filled with the Spirit—to cast every other influence out of the heart, and let this influence alone reign there and control them.—And the Ephesian Christians were bound to be filled with the Spirit. The enjoyment of the christian most certainly depends upon the presence of that Spirit who is “ Another Comforter.” All our consolation must be drawn from other than a religious source, if it does not flow to the soul through this divinely consecrated channel. The presence of the Holy Spirit, if we regard only the benefits to be conferred on the church, is invested with all the importance which the scriptures attach to “ growing in Grace,” and to “ Joy in the Holy Ghost.”—And wherever the christian worships—whether he bows down in the closet, around the family altar, in the social circle, or the public congregation—devotion needs the same divine aid, and with such aid each

of these places are Bethels to the soul. The church composed of such members as feel their need of the Spirits presence, and are continually seeking the controlling influence of this Heavenly Comforter, must possess peace, union, brotherly love and a large religious prosperity. It is needless to say, that of such members every church should be composed—that such should be the character of every professing christian.

But if such an influence is needed to secure the interests of religion in the church herself, how much more when we consider the mission with which she is charged to a perishing world, and the great changes to be wrought in it through her agency.

We do not undervalue the institutions of religion when we say they never of themselves produced a single instance of genuine conversion to God. The reading of the word of God—the devotions of his people—the preaching of the gospel—the ordinances of the church—none of them, nor all of them combined, without some other influence ever turned one sinner “from Satan unto God.” They may all be attended from time to time, they have been in thousands of instances, and the sinner only becomes more and more hardened in sin. It is only when the Spirit is present in these divinely appointed institutions that the work of Grace is performed on the heart, and these institutions are the chosen medium of the Spirit’s communication with the soul. They are, therefore, as necessary in the established order of things as the influence of the Spirit, but their real efficiency depends entirely on the Spirit’s presence.

The Scriptures contain no promise that all those who hear the Gospel shall become converts. On the contrary, the Gospel is a sweet savor of Christ in them that perish as in them who are saved. It is only when the Spirit from on high attends the gospel and moves the heart to receive and obey it that it becomes “a savor of life unto life.” The Apostle illustrates this by saying that he “might plant—Apollos might water—but God gave the increase.” None could plant better than Paul, and yet he could do nothing more. None could water better than the mighty and eloquent Apollos, and yet he could do nothing more. With such ministers as they were, and such laborious efforts as they made, all their success was ascribed to God. And if this was the case with Paul and Apollos when they preached, can it be any the less necessary for ministers now? Can we expect the preaching to which we listen to convert men and bring them to the Redeemer, when theirs did not? They who build the walls of Zion,



labor but in vain unless God aid them in this sacred work. Diligence, vigilance and talent ought to be employed in every part of the sacred work which is entrusted to us, but we must depend entirely on the Lord for the attending blessing, or they will be employed in vain. In addition to the institutions of the gospel preached in their primitive simplicity and purity, we must have the Holy Spirit sent down from Heaven, to give efficiency to them. It is not enough that we be correct in our religious faith and conscientious in our practice; we must have within us the Spirit of Christ. It was this that gave such success to the ministry of the primitive preachers, and the labors of the first christian churches that were planted. It was this that was felt in the heart when the word of the Lord grew and multiplied and converts walked in the fear of the Lord and in the Holy Ghost. It is this influence that has marked every season of religious prosperity, and every ingathering of souls into the fold of Christ. It is this influence that must continue to distinguish all seasons of prosperity to the church for all time to come.

In view of these truths, brethren, suffer the word of exhortation.—Do not undervalue the preached word and the institutions of Christ's house, and neglect them on one hand—nor expect from them alone what they never can accomplish on the other. Be as diligent in your attention to Gospel institutions and in your support of them as though they could save a world, and yet plead as earnestly and as importunately for the Holy Spirit as though these institutions were entirely useless. Look beyond them for the necessary influence to sanctify them to your religious advancement, and to make them effectual on the sinner's heart. Aspire continually for higher things in the christian course, instead of being satisfied with what you have already attained. The satisfied soul will never advance in the gospel race. If you are personally destitute of the Spirit's influence, be alarmed for yourself, and plead the willingness of "Our Father in Heaven" to give the Spirit to such as seek him. Be importunate, and humble yourself before the throne, until you feel again the divine breathings in your heart. If you find the spirit of devotion waning in the church, seek to awaken an interest on this subject among her members. Lead them if possible to pray for restoring Grace. If all around you, sinners are careless and unmoved, you know the Holy Spirit alone can awaken and move them. Seek by fervent prayer the presence of this divine and efficient agent to make the means of grace which they enjoy the power of God unto their salvation. And now, brethren, may our individual prayer—our united petition be, "Cast us not away from thy presence, and take not thy Holy Spirit from us."

## CONSTITUTION OF THE ASSOCIATION.

In all associated bodies, whether civil or religious power ought to be vested so far as is necessary to carry into effect the objects and designs of such associations, and no farther.

And as every regular Gospel Church is fully empowered to execute every branch of church discipline, it would be usurpation for any body of men whatever, to interfere in matters of faith and practice so as to limit the authority or affect the independence of the churches. We believe that no church is at liberty to enter into any combination or agreement whatever to transfer their power of church discipline. Therefore, we, as an association utterly disclaim all interference with the discipline of any particular church.

ART. I. This body shall be called the Harmony Baptist Association.

ART. II. Any regular Baptist Church may become a member of this Association by complying with its Constitution and By-Laws.

ART. III. It shall be the object of this Association to gain information of the state of the different churches—promote unity of faith and practice, and secure union of efforts in the interests of Zion.

ART. IV. The officers of this body shall be a Moderator, Clerk, Treasurer, and Corresponding Secretary. The Moderator and Clerk shall be chosen annually. The Treasurer and Corresponding Secretary to hold their offices during the pleasure of the Association.

ART. V. The officers mentioned in Art. 4. shall perform the duties usually pertaining to their respective offices. The Treasurer and Corresponding Secretary shall report annually to the Association.

ART. VI. Churches composing this Association shall represent themselves by delegates and letters to each annual and semi-annual session, stating in their annual letters their condition and prospects, their additions, diminutions, and present number, the amount they have raised for benevolent objects, during the current year, and the amount they send for printing Minutes.

ART. VII. Any regular Baptist Church applying by letter and delegates, at any regular session, may, upon a vote of two-thirds of the churches represented by delegates in said session, become a member of the Association.

ART. VIII. This association is a voluntary union—is independent—has power to govern itself, and to dissolve its connexion with any church that shall violate the Constitution or By-Laws, or become corrupt in its faith or practice, by a vote of two-thirds of the churches represented by delegates in the session.

ART. IX. Any church may be dismissed from this association, by a proper application at an annual meeting, if in good standing at the time.

ART. X. This Constitution may be altered at any annual session by a two-thirds vote of those churches delegated in the session.

ART. XI. This Association shall meet annually on the Tuesday next preceding the last Wednesday of August, at 1 o'clock, P. M., and semi-annually on the last Tuesday preceding the 3d Wednesday in February, at 10 o'clock, A. M., at such places as shall be designated at the previous session.

### BY-LAWS.

1. Each sitting of this Association shall be opened and closed by prayer, under the direction of the Moderator.

2. Immediately after the introductory sermon, the Moderator shall call the meeting to order.

3. After the appointment of Moderator and Clerk, the names of the delegates from the different churches shall be delivered to the Clerk.

4. The usual Committees shall be nominated by the Moderator and chosen by the body.

5. No matters shall be debated unless before the Association in the form of a resolution.

6. The By-Laws shall be read by the Moderator immediately after the organization of the Association.

7. The By-Laws may be altered upon the concurrence of a majority of the delegates in attendance.





## OFFICERS OF THE ASSOCIATION.

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G. W. SISSON, Moderator, Ashville.

J. B. BURROWS, Treasurer, Mayville.

S. S. AINSWORTH, Cor. Secretary, Panama.

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## NOTICES.

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There will be a Semi-Annual Session of the Association held at Clymer, on the last Tuesday preceding the third Wednesday, in February next, at half past 10 o'clock, A. M.

The next Annual Session will be held at Harbor Creek, on Tuesday preceding the last Wednesday in August next, at one o'clock P. M.