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Baptists. Massachusetts. Boston Association, 1812.

Minutes . . . in Salem, September 16th & 17th.

Boston, Lincoln & Edmands, [1812]. 15, [1] pp.

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MINUTES

OF THE

Boston Baptist Association,

HELD AT THE

Baptist Meeting-House,

IN

SALEM,

SEPTEMBER, 16th, & 17th,

1812.

BOSTON :

PRINTED BY LINCOLN & EDMANDS, NO. 53 CORNHILL.

CONSTITUTION

OF THE

BOSTON BAPTIST ASSOCIATION.

ART. I. This Association shall be composed only of ministers and delegates, who shall be members of the churches which they represent ; (excepting such as may be invited to a seat, by the consent of the body :) and shall be styled, THE BOSTON BAPTIST ASSOCIATION.

II. The association shall meet annually at 10 o'clock, A. M. on the third Wednesday in September, at such place as they shall appoint, of which notice shall be given in the Minutes. The meeting shall be opened with public worship, after which there shall be a collection made for the relief of widows and children of deceased ministers, who may have belonged to this body. It is also expected, that every meeting held by adjournment from time to time, during the session of the association, be opened and concluded by prayer.

III. Each church shall have the privilege of sending one delegate or more ; but no church, however numerous, shall be entitled to a greater number than three, in addition to their pastor.

IV. At the first meeting of this Association, the oldest minister present shall call for a nomination of a moderator, who shall be chosen by a hand vote, by a majority of all the members present. The moderator thus chosen, shall, upon his acceptance, lead the meeting to the choice of a clerk in the same manner. It shall be the duty of the moderator thus chosen, to preside and lead in all the transactions of the meeting, and to see that due order and decorum are observed by all the members. It shall be the duty of the clerk to make a fair and impartial record of all the doings of the meeting during their session, and furnish a correct copy of the same for the press.

V. It shall also be the duty of the moderator, impartially to attend to every member, while speaking in an orderly manner. And when any question or subject has been sufficiently discussed, and a motion made and seconded for a decision, he shall put the question, and declare the vote.

VI. It is expected that the churches, with their messengers, will send letters to the Association, giving an account of the state of the church ; particularly of the additions and diminutions in the past year, and generally of whatever relates to their peace and prosperity, together with the whole number of members in communion. With these letters, each church shall forward money for the printing of the Minutes, which shall always contain a Circular Letter addressed by the Association to the churches.

VII. It is proposed, that the Association at present consist of the churches which are now in regular standing in the Warren Association, who shall wish to unite.

VIII. When any church not belonging to this connection, shall desire admittance into this body, they must make application by letter, in which it is expected they will give satisfactory evidence of their *faith* and *order*: This being done, and a vote of acceptance taken, the moderator shall, in behalf of the Association, give to one of their messengers (if any are present) the *right hand of fellowship*.

IX. When a church shall neglect making any communication to the Association for the space of three years together, they shall be considered as having withdrawn from us, and of course shall be dropped from the Minutes; unless two or more members shall request their continuance; and who shall also engage to inquire into their standing, and report at the next meeting of the Association.

X. Although as an associated body we utterly disclaim all power over the churches, so far as it respects an interference with their independency and discipline; yet we deem it our privilege to judge for *ourselves* of the propriety of continuing any church in our connection, which to us shall appear to be *heterodox in principle*, or *irregular in practice*. In order, however, that we may not withdraw our fellowship without sufficient reason, it is proposed, that when a complaint is made by any two members of this body against a church belonging to the Association, they shall appoint a committee who shall request a conference with the said church in order to obtain satisfaction on the points which formed the subject of complaint; and their result shall be reported to the next meeting of the Association, in order that they may then decide as duty may appear.

XI. This Association shall request, or receive any request for correspondence with such other Associations as they may judge expedient. When such correspondence is opened, it shall be the duty of the moderator annually, immediately after the organization of the Association, to give public notice, "That all messengers sent from sister Associations are considered as members of the body, and that they take their seats accordingly."

XII. This Association shall have power generally to regulate its own internal concerns; to appoint the place for the annual meeting; to appoint persons to preach on the occasion; and make any other appointments, or transact any other business that shall be judged necessary by the body when convened; and shall have power from time to time to make such amendments and alterations as experience may dictate.

MINUTES, &c.

Wednesday, September 16th, 1812.

1. AT ten o'clock, Brother THOMAS BALDWIN, according to appointment, delivered the introductory discourse, from Eccl. iv. 9, 12. *Two are better than one, and a threefold cord is not easily broken.* After which, was a collection for the widows and children of deceased ministers.

2. Chose Brother Thomas Baldwin, Moderator, and Brother E. Williams, Clerk.—Adjourned till 2 o'clock, P. M.

3. Met pursuant to adjournment; after prayer by Brother Williams, proceeded to read the letters from the Churches, and took the following account of the members added, dismissed, excluded, or who have died in the year past, and the present number in each Church.

N. B. The names of ordained ministers are in *small capitals*; licensed preachers in *italic*. Those ministers with this mark (*) were not present. Churches marked thus (†) we had no information from, this session. Vacant Churches are distinguished by a dash —

Churches.	Elders and Messengers.	Added	Dismiss.	Exclud.	Died.	Total.
2d Boston 1743	THOMAS BALDWIN Jacob Hiler Thomas Badger	28	5	4	6	403
Haverhill 1763	WILLIAM BATCHELDER Amos George Hazen Kimball Amos Chase Cutting Moody	4		1		300
Harvard 1776	————— ABISHA SAMSON Ephraim Emerson Benjamin Willard	14	1	3	3	90
Newton 1780	JOSEPH GRAFTON Joseph Twing	28	1	2	1	181
Woburn 1781	————— THOMAS WATERMAN Joseph Winn Jesse Convers				1	99
Templeton 1782	ELISHA ANDREWS* Joshua Tucker	4			2	134

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
Rowley 1785	_____ JOSIAH CONVERS Moses Tenny Joseph Goodridge Timothy Morse, jun.			1		39
Weston† 1789	_____ CHARLES TRAIN*					26
Danvers 1793	JEREMIAH CHAPLIN Isaac Porter A. Whitney Seth Richardson.	1				67
Charlestown 1801	WILLIAM COLLIER Deacon David Goodwin David Fosdick	4	1		2	72
Beverly 1801	ELISHA WILLIAMS William Curtiss Francis Lamson		1	1	3	152
Salem 1804	LUCIUS BOLLES <i>Nathaniel W. Williams</i> Niles Tilden	15	4	3	3	278
Reading	EBENEZER NELSON Jacob Eaton Samuel Wiley	5		2		98
Malden	_____ JASON LIVERMORE Amos Howard Ralph Pratt	2	2	4	2	109
Weare, N. H. 1783	_____ Moses Wood	3	1		1	74
New Boston, N.H.	ISAIAH STONE* Robert Balch				1	59
Nottingham West 1805	_____ Nathaniel Currier Justis Daken		1	6		103
African Ch. in } Boston, 1805. }	THOMAS PAUL	13		3		74
Ipswich	_____ Aaron Treadwell	1		2		69
Newbury and } Newburyport }	JOHN PEAK Robert Robinson	4	4	13		73
1805 3d Boston 1807	DANIEL SHARP <i>E. Lincoln</i> <i>Johnson Chase</i> John Smith	17	1		1	77

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
Gloucester	John Smith	5				33
Marblehead	FERDINAND ELLIS Isaac Story, jun. John Fielding	8				49
Chelmsford	JOHN PECKENS Samuel Adams					40
Londonderry	Edward Dodge Caleb Goodwin					63
		156	22	45	27	2762

N. B. *The two last mentioned churches were received the present session.*

4. Upon the request of the Londonderry Church for admission into this Association, *Voted*, That a Committee be appointed to make inquiries respecting their present standing. Chose for the purpose, Brothers COLLIER, CHAPLIN, and WILLIAMS, to report to-morrow morning.

5. Read the Circular Letter, prepared by brother CHAPLIN, and on account of its length, appointed Brethren BATCHELDER, BOLLES, and NELSON, a committee, together with the Author, to make such abbreviations of the Letter, as they may think proper, and report at the adjournment.

6. Read the Corresponding Letter, prepared by Brother ELLIS, and voted to accept the same.

Adjourned till to-morrow morning, 8 o'clock. Brother OTIS ROBINSON, concluded by prayer.

Sermon in the evening by Brother SHARP, from 1 Cor. iv. 7.

Thursday, Sept. 17.

Met according to adjournment. Opened with prayer by Br. PEAK.

7. The Committee appointed to consider the application for admission from the Londonderry Church, reported, That said Church be received, and that they insert in their records the Letter sent to us, and also furnish the other Baptist Church in Londonderry, with a copy of the same.

Voted, That they be received.

8. Received communications from the following Associations, proposing to open correspondence with us, and

Voted, to correspond with them.

<i>Associations.</i>	<i>Messengers.</i>	<i>Letters.</i>	<i>Minutes.</i>
Warren	Br. ASA MESSER. Br. JOHN PITMAN.		
Bowdoinham	Br. HENRY KENDALL.	Letter.	Minutes.
Cumberland	Br. JOHN TRIPP.	do.	do.
N. Hampshire	Br. OTIS ROBINSON.	do.	do.
Dublin	Br. WILLIAM ELLIOT		do.
Sturbridge	Br. AUGUSTUS BOLLES.	do.	do.
Stonnington	Br. JONATHAN GOODWIN.	do.	do.
Philadelphia,			do.

9. *Voted*, To open correspondence with the Philadelphia, Charleston, and Vermont Baptist Associations.

10. Appointed the following Messengers to Corresponding Associations. To the

Warren	Brethren BOLLES, COLLIER, BATCHELDER and BALDWIN.
Bowdoinham,	Brother E. WILLIAMS.
Cumberland,	do.
Woodstock,	Brother BATCHELDER.
N Hampshire,	Brethren THOMAS PAUL, & EBENEZER NELSON.
Dublin,	Brother JOHN PECKENS.
Sturbridge,	Brother JASON LIVERMORE, & ABISHAI SAMPSON.
Vermont,	Brother WILLIAM COLLIER.
Westfield,	By Minutes.

11. Appointed Brother LUCIUS BOLLES to write the Circular Letter for the next year, and Brother WILLIAM COLLIER the Corresponding Letter to be presented at our next meeting.

12. The interesting concerns of the Missionary Society were introduced, and communications received from Female Mite Societies, and from individuals, enclosing donations; from which we had the pleasure to notice the continued zeal and liberality of christians for the diffusion of the gospel. Upwards of 200 dollars were received for this object at the present meeting, and nearly 200 at the Warren Association, the particulars of which will be noticed in a future number of the Magazine.

13. *Voted*, To hold our next meeting at Weare, N. H. on the 3d Wednesday in September, at 10 o'clock, A. M.

14. Appointed brother EBENEZER NELSON to preach the Introductory Sermon; and in case of failure, brother BATCHELDER.

15. At 10 o'clock, the usual business being finished, the Moderator addressed the assembly in a very solemn and impressive manner, and then concluded by imploring the divine benediction on the Association, and on all the churches; to which many hearts said Amen.

Immediately after Brother H. Kendall preached to the people, from Psalm cxix. 165; after which, the brethren separated, having been deeply sensible "how good and pleasant it is for brethren to dwell together in unity."

Note. Agreeably to the request of the Shaftsbury Baptist Association, we insert a part of the 21st vote of their Minutes, as follows: "That the Churches of our order be cautioned against one *John W. Carey*, who says he is from North Carolina, [and frequently calls himself a Jew.] He has been guilty of a variety of immoral conduct, since he has been in these parts. We consider him as an impostor, and request our sister Associations throughout the United States to publish his character as he appears to take an extensive range of travelling."

Circular Letter.

The Ministers and Messengers of the BOSTON BAPTIST ASSOCIATION, to the several Churches they represent, send christian salutation.

DEAR BRETHREN,

THE present occasion is, on many accounts, peculiarly interesting. We are now about to close our *first anniversary*. On taking a retrospect of the various scenes through which our churches have been called to pass, we are constrained to acknowledge that goodness and mercy have followed us continually. Amidst all our ingratitude and unworthiness, the gracious Lord has not forsaken us, but has deigned to pardon our transgressions, and to bear us on eagles' wings. The Warren Association, to which we lately belonged, was, at the time of its formation, a small and feeble band, consisting of only six churches; and they, in general, were neither wealthy nor numerous. But "what hath God wrought!" Notwithstanding the many discouragements under which they laboured from time to time, they grew and multiplied, until the little one had become a thousand. In less than half a century, they were found too numerous to remain united in one Association. A division was amicably resolved on; and the churches we have now the pleasure to address, were quietly dismissed, leaving in the parent Association a much greater number. So large an increase given us by "the Lord of the harvest," demands our most grateful and fervent acknowledgments. And while these tokens of his goodness constrain us to "bless his holy name," they should inspire us with new confidence in him, and arouse our slumbering souls to a more vigorous discharge of all the duties of the christian life.

On this interesting occasion, a variety of subjects press upon our thoughts. We might profitably insist on the necessity of *caution in admitting persons to our fellowship—of faithfulness in the exercise of gospel discipline—of punctuality in attending on the worship of God—and of impartiality in our treatment of christian brethren*. But the narrow limits to which we are confined, forbid us to engage in the discussion of these and such like topics. We only solicit your attention to *three* articles, on which we will send you the best advice in our power. And,

1. *See that you pay a due regard to the word of God.*

In this precious volume you will find "all things pertaining to life and godliness;" and by attending to it in an honest, humble, prayerful manner, you will make swift advances towards perfection, and be "thoroughly furnished to all good works." The highway of holiness is here so plainly described, that "the way-faring men, though fools," need "not err therein." Nor can

you elsewhere find such powerful excitements to diligence in running "the race which is set before you." The odious nature and destructive tendency of sin are here exhibited in the most impressive light: while the perfections of God, as displayed in the redemption of a lost world, shine forth in their divinest forms, eclipsing all sublunary glory, and sweetly drawing the soul to Him as its centre and everlasting portion. A divine Redeemer suffering on a cross for his rebellious creatures, and by the effusion of his own blood opening a fountain to cleanse their guilty souls, and fit them for eternal bliss, is an object in comparison with which, all created objects lose their interest and sink into insignificance. Nor can any thing be found among the treasures of human wisdom which is able to inspire the soul with such unshaken confidence in God, or with such fervent desires to please and glorify him. Hence the great Apostle of the Gentiles "determined not to know any thing but Christ and him crucified." And for the same reason, every christian should make it his daily concern to understand those inspired writings, in which this glorious Personage, with all the fulness of his grace, is so impressively exhibited.

2. *Be on your guard against the evils to which you are exposed in consequence of the present state of our country.*

To the christian, "the life that now is," is always a scene of trial. He "walks in the midst of snares," and is surrounded by powerful and insidious foes. But there are certain times when his danger is peculiarly great, and requires peculiar watchfulness and circumspection. The present is such a time. For several months past *political subjects* have, in an unusual degree, arrested the public mind. Men of all ranks seem busily employed in canvassing measures of government, and in expressing each one his opinion concerning them. We mean not to condemn this in an unqualified manner. In all free governments the people are bound to watch over their liberties with a jealous eye; and they have an undoubted right to declare their minds freely, though respectfully, concerning the conduct of men in power. But, brethren, take heed lest you enter too largely into discussions of this nature. If you do, they will certainly prove the bane of your souls, and eventually pierce you through with many sorrows. We will venture to say, you cannot feel the ardour of a political partizan, and that of a humble, spiritual christian, at the same time. While you are warmly engaged in ruminating on affairs of state, and in searching for arguments to puzzle and confound a political opponent, you cannot be meditating on the precious "word of life," nor furnishing yourselves with the means of resisting your spiritual foes. The spirit of this present evil world is directly opposed to the spirit of Christ, and cannot be habitually indulged, without destroying the exercise of religion in the soul. The zealous politician may rejoice in the success of his party, and in the plaudits with which they are pleased to honour him; but he

cannot rejoice in the prosperity of the Redeemer's kingdom, nor in a well-founded assurance that his own name is written in heaven. Nor do we see how he can be very useful to the church of God. As his conversation is unspiritual, it cannot minister grace to the hearers. And how can he exhort or pray, in an edifying manner, who has lost the relish, and neglected the study of divine things?

But there is *another* evil, brethren, to which we are greatly exposed at this trying season. We are in danger of losing that *harmony among ourselves*, on which the comfort and prosperity of our churches so much depend. We do not all subscribe to the same political creed. We differ in common with our fellow-citizens at large, in the opinions we entertain of state affairs. This difference, it is true, need not destroy our fellowship one with another, as members of Christ and subjects of his spiritual kingdom. Nor will this be the case, provided we exercise a spirit of candour and moderation. But we fear this amiable temper is often well nigh smothered amidst the flame and smoke of political controversy. The zealous partizan, though a sensible, good man, is seldom found to have a suitable command over his passions. Which ever side of a question he espouses, he is apt to be impetuous, and to express himself in a harsh, offensive, and uncharitable manner. If he disapproves of the measures pursued by men in authority, it will be strange if his disapprobation is not sometimes manifested in terms of unwarrantable severity. His doing this, may procure him the applause of his political associates. But if he *often* does it in the hearing of brethren whose feelings and sentiments *differ from his own*, it can hardly fail to excite their displeasure, and render him the object of their settled aversion. And should they retaliate upon him by passing severe and unqualified censures on his political favourites, it will tend greatly to widen the breach, and destroy the very semblance of Christian fellowship. What we have now said is not mere hypothesis; it rests on the sure basis of actual experience. We have seen, we have felt the pernicious tendency of this political licentiousness. And should it be suffered to proceed without control, it must eventually destroy the peace, if not the visibility of many churches.

To arrest the progress of this alarming evil, is the duty and the interest of every christian. And it may be easily done, if we will all agree to lay bigotry aside; and, while we firmly adhere to what we deem the cause of truth and righteousness, will speak and act under the influence of that "charity" which "beareth, hopeth and endureth all things." This will teach us the injustice, as well as the extreme folly, of withdrawing our fellowship from a christian brother, because he does not think exactly as we do in secular affairs. It will teach us that he whose opinion differs most from ours on subjects of this nature, may be as pious, as humble, and in all respects as good a man as if he were of our persuasion. It will incline us to respect the *feelings* of such a man,

and to refrain from wounding his heart by a torrent of unmerited reproaches. Nor will it fail to make suitable allowances for human frailty, nor withhold forgiveness from those, who, contrary to the habitual frame of their minds, are sometimes left to express themselves in a hasty and unguarded manner.

3. We cannot persuade ourselves to close this letter, till we have urged upon you *the importance of a diligent and fervent application to the throne of grace.*

The present time calls loudly on those who have an interest *there*, to improve it with all their might. As individual christians, we need peculiar supplies of grace in this dark, tumultuous and distressing day. It is not enough that we watch against temptation. Our own strength, however well exerted, will afford us no security without aid from heaven. As members of this infant Association, too, we ought to feel our dependence on Him "who holdeth the stars in his right hand, and walketh in the midst of the golden candlesticks!" Unless he please to pour out his Spirit upon us, the end for which we associated will not be attained. However great and well-directed our efforts may be, his blessing is indispensable to their success. The sunshine of his favour will cheer our hearts, and render the seed of evangelic truth productive of a plenteous harvest. But should he frown upon us, we must pass our days cheerless and forlorn, and look in vain for the wanted increase!

As inhabitants of this once peaceful and prosperous land, we are bound to direct our prayer unto Him, who "is the Governor among the nations," and holds the destiny of empires in his mighty hand. To him we are indebted for our Independence, and for that immense variety of blessings which we enjoyed for many years after it was established. The privations, we have lately felt, are no less the effects of his all-disposing providence. Nor can the wisdom of statesmen, or the valour and intrepidity of heroes effect our deliverance, or retrieve our lost prosperity, without his gracious and powerful aid. Our country will continue sinking beneath the pressure of foreign aggression and civil discord, until it has reached the lowest stage of national degradation, unless that Almighty arm, which wrought such wonders for our fathers, be now exerted in behalf of us their ungrateful and degenerate offspring. At a crisis so eventful and alarming, brethren, we trust you will not be found in the number of those who "cast off fear and restrain prayer before God." Repair to his throne daily, and with that pious ardour which was felt by saints of old, beseech him to pardon our " manifold transgressions and mighty sins;" to inspire us with the love of righteousness and peace, and to "appoint salvation" around us "for walls and bulwarks."

Finally, as members of the Redeemer's kingdom, we ought to pray incessantly for its peace, extension, and glory. The erection of His kingdom was effected, *in a peculiar and most emphatic sense*, by Divine Agency. The stone which Nebuchadnezzar saw in his dream, "was cut out of the mountain without hands." And this prophetic emblem was intended to signify, that the kingdom of the expected Messiah should be erected, "not by might, nor by power, but by the Spirit of the Lord of hosts." This prophecy was exactly fulfilled in the apostolic age. The Messiah's kingdom then appeared, and was established, not by human laws or worldly wisdom, or powerful armies, but "by the foolishness of preaching," and by "the Holy Ghost sent down from heaven." Nor ought we to expect that "the might" and "power" of man will ever contribute much to its advancement. Should it eventually rise, as we trust it will, above all earthly kingdoms, its elevation will be effected by Him who laid its foundations in his cross, and who has promised that "the gates of hell shall not prevail against it." On Him our waiting eyes should be continually fixed; to Him our petitions should daily ascend for the subversion of every opposing kingdom, and for the preservation, enlargement, and speedy consummation of his *own*. And should we all heartily unite in this divine employ, a plentiful shower of blessings would be the consequence. We should be instrumental of the completion and final glory of this holy kingdom; for "the effectual, fervent prayer of a righteous man availeth much." Nor should we lose our labour of love as individuals, or as members of these associated churches. No; they shall prosper who love Jerusalem, and pray for her peace. That divine liberality, that "largeness of heart," which pants and longs for the universal triumph of truth and righteousness, will be rewarded with abundant blessings on its possessor and those around him.

May you, dear brethren, be always influenced by this noble and truly evangelical spirit. And may "the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight through Jesus Christ, to whom be glory forever and ever." Amen.

Corresponding Letter.

BELOVED FATHERS AND BRETHREN,

IT is with peculiar emphasis, that Jesus Christ is denominated "the light of the world." In his light we see light, in all things pertaining to life and godliness. From this source man derives the true knowledge of himself; and the immortality of the soul no longer remains a problem of the schools. It is through the glass of the gospel the believer is privileged to behold, though in a manner suited to his weakness, the unfading glories of eternity, and thus to endure, "as seeing him who is invisible."

Enlightened by the Spirit, we learn to put a due estimate upon the concerns of time, the chief importance of which is derived from the consideration, that in time we are preparing for eternity. All the changes, therefore, we are called to witness; the rise and fall of states and empires; commotions in the material or political world, however violent and extensive; all, all cannot essentially affect the happy state of the saints of the Most High: for "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We know also, that the gates of hell shall never prevail against the church. The heavens must pass away, the earth and all therein must be burnt up, but not a tittle of God's purpose can fail of its accomplishment. "All that the Father giveth me," saith Jesus, "shall come to me, and him that cometh to me, I will in no wise cast out"

These reflections are suggested, both by the present state of the world, and by our own particular circumstances. For in very deed, "nation is rising against nation, and kingdom against kingdom;" and very recently there have been "famines, pestilences, and earthquakes in divers places. And these things are the beginning of sorrows" to such as are left to fill up the measure of their iniquities. But in view of the kingdom of Christ, may we not look for a second fulfilment of that prophecy; "I will shake all nations, and the desire of all nations shall come?"

The only peculiarity attending our own circumstances, is, that the present is the first meeting of the Boston Association. And it is with peculiar satisfaction we can state, that nothing unpleasant has led to the existing arrangement. No jealousies, no struggles for power, no disagreement in sentiment, no diversity in practice, have dissolved those bonds of love, which united us to our brethren of the Warren Association. The prosperity of Zion, the glorious

conquests of redeeming love ; these and these only, have rendered a separation expedient.

Nevertheless, we feel constrained, not only to renew our engagements to be the Lord's ; but also to acknowledge our entire dependence upon his mercy and power. An omnipresent, an all-gracious, and an almighty Saviour must reign over us, and in us, guard us by his power, fit us for his service on earth, and at last introduce our disembodied spirits to the joys of paradise.

Jehovah, and Jehovah alone can effectually shield our churches from the assaults of enemies, whether men or devils. The Holy Spirit alone must work salvation in the hearts of sinners ; and to the "Shepherd and Bishop of souls," would we look, to furnish pastors according to his own heart, and to qualify and send forth labourers into the gospel harvest.

We conclude by assuring our brethren of corresponding Associations, of the unfeigned satisfaction we shall derive, from an interchange of those services which brotherly love may dictate.

And may the churches of this and of all our Associations, and the churches of our Lord and Saviour Jesus Christ throughout the world, have rest and be edified ; and walking in the fear of the Lord and in the comfort of the Holy Ghost, be multiplied, until the knowledge of the Lord shall fill the earth.

Our present meeting has been attended with tokens' of divine approbation, and the hearts of many have been made to rejoice in the God of our salvation.

We subscribe, dear brethren, in the bonds of the Gospel,
affectionately yours,

THOMAS BALDWIN, *Moderator.*
ELISHA WILLIAMS, *Clerk.*

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