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Minutes of . . . Held at the Baptist Meeting House
in Danvers, Sept. 17th & 18th, 1817.
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MINUTES

OF THE

Boston Baptist Association,

HELD AT THE

Baptist Meeting House in Danvers,

Sept. 17th & 18th, 1817.

BOSTON :

PRINTED BY LINCOLN & EDMANDS,

NO. 53 CORNHILL.

MINUTES, &c.

Wednesday, September 17, 1817.

1. At 10 o'clock, Brother Sharp, agreeably to appointment, preached the Introductory Sermon from 1 Cor. iii. 7. *So then neither is he that planteth any thing, neither he that watereth ; but God that giveth the increase.** After which a collection was taken for the widows and children of deceased ministers, amounting to \$44.79.

2. Chose Brother Baldwin, Moderator, and Brother E. Williams, Clerk. Brother Williams declining to serve, chose Brother Phippen, Clerk.

3. The Moderator opened the meeting by prayer.

4. Brethren Baldwin, Peak, and E. Williams, were chosen a Committee, to distribute the money collected for the widows and children of deceased ministers. On motion of Brother Bolles, it was desired that the Committee give notice of the time and place, when and where they meet to distribute the money collected for the above object.

5. Members from Corresponding Associations to the Boston Association, together with all ministering brethren present, were invited to take a seat with us.

6. Adjourned till 2 o'clock. Prayer by Brother Simmons.

7. Pursuant to adjournment, met at 2 o'clock. Prayer by Brother Lucius Bolles.

8. Proceeded to read the Letters from the Churches, when the following account was taken of members restored, added by

* Immediately after the Association Sermon, Br. IRA CHASE was set apart to the work of the gospel ministry, by imposition of hands and solemn prayer. Br. Peak made the Ordaining Prayer. Br. Baldwin delivered the Charge. Br. Winchell presented the Right Hand of Fellowship. Br. Bolles made the Concluding Prayer. The exercises were solemn and appropriate ; and the impressions made on this interesting occasion, it is hoped, will be lasting. May the Lord bless his young servant, and for many years continue him a faithful and successful minister of the gospel of Jesus Christ.

baptism and by letter, dismissed, excluded, and who have died, during the past year, together with 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. Vacant churches are distinguished by a dash —

Churches.	Elders and Messengers.	Restored	Added		Dis-	Excluded	Died	Total.
			by Bapt.	by Let.				
2d Boston 1743	THOMAS BALDWIN ELISHA WILLIAMS Dea. Josiah C. Ransford Dea. Jacob Hiler Thomas Badger		45	10	2	5	9	448
Haverhill 1763	WM. BATCHELDER Dea. Isaac Pearson Benjamin Emerson A. W. Hammond		20		1	1		4316
Harvard 1776	ABISHA SAMSON Henry Houghton	1	9	2	1	1		114
Newton 1780	JOSEPH GRAFTON David R. Griggs		22		5	2	3	219
Woburn 1781	HERBERT MARSHALL Jonathan Convers Samuel Abbot		70	1			2	167
Templeton 1782	<i>Israel Algier</i> Joshua Tucker		5		2	2	2	107
Rowley 1785	JOSIAH CONVERS Timothy Morse							47
Weston and Framingham } 1789	CHARLES TRAIN Aaron Butler John Wenzel		17	5	2			121
Danvers 1793	JEREMIAH CHAPLIN Dea. Israel Porter Israel Hutchinson		1			1	2	71
Charlestown 1801	WILLIAM COLLIER		15					80
Beverly 1801	NATH. W. WILLIAMS Dea. Eleazer Wallis Charles Dennis	1	21	1	1	-	1	130

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Returned.</i>	<i>Added by Map.</i>	<i>by Let.</i>	<i>Dis.</i>	<i>Each.</i>	<i>Diect.</i>	<i>Total.</i>
Salem 1804	LUCIUS BOLLES Joshua Upham Dea. Niles Tilden Michael Shepard	1	14		1	2	6	287
South Reading 1804	————— Dea. Jacob Eaton David Smith Martin Stowell		14		16		3	92
Malden	EBENEZER NELSON Dea. Samuel Wait Samuel Howard			1		3	4	104
Weare, N. H. 1783	————— Samuel Marsh		2		2	4	1	91
Nottingham West 1805	DANIEL MERRILL* Dea. M. Greely Jonathan Marsh Justus Dakin	31					1	142
New Boston, N. H.	ISAIAH STONE							57
African Church } in Boston, 1805 }	THOMAS PAUL John Hay	2	14	1	1	2	2	82
1st Ipswich	————— Aaron Treadwell Daniel B. Lord						1	40
Newbury and } Newburyport }	JOHN PEAK Stephen Bailey	2	3		1	2	3	80
3d Boston 1807	DANIEL SHARP E. Lincoln	1	30	4	2	1	1	204
Gloucester	————— Ebenezer Pool							31
Marblehead	————— John Fielding Joseph Graves		3	2				42
Chelmsford	JOHN PECKENS Eliakim Hutchins		4					56
Londonderry	————— Benjamin Conning Caleb Richardson	1	5					67

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Restored</i>	<i>Added by Bapt.</i>	<i>Added by Let.</i>	<i>Dis- ciple</i>	<i>Exclu- sion</i>	<i>Dead.</i>	<i>Total.</i>
Dunstable	_____ Josiah Kendall William Blodget, Jr.							41
Goffstown	_____							21
Methuen	CHARLES O. KIMBALL Dea. Stephen Gage Phineas Richardson	6						64
Westborough	_____							50
Milford	EZRA WILLMARTH* Samuel Hartshorn Crosby Goodridge	26	3					87
Lynn	GEORGE PHIPPEN Robert Robinson	8					1	39
2d Ipswich	WILLIAM TAYLOR Samuel Appleton Charles Simonds	1	1					29
Deerfield	_____							19
Reading	_____							31
Central Church in Bow	HENRY VEAZEY Nathaniel Cavis, Jr.							39
<i>Total,</i>		91	39	3	1	3	1	109

N. B. The three last mentioned churches were added the present session.

9. Brethren Grafton, Nelson, and Bolles, were appointed a Committee to examine the Letters, and as far as possible to ascertain the situation of the Churches in New-Boston. *Voted*, to postpone reading said letters until the Committee report.

10. *Voted*, also, to postpone reading the Letters from the 1st and 2d Churches in Ipswich, until the Committee appointed at our last Annual meeting, make their report.

11. Brethren Peak, Winchell and Collier, were appointed a Committee to examine the two Letters to this Association, from the Churches in Bow, N. H. and ascertain as many facts as possible relative to their standing, and report to-morrow morning.

12. The Committee appointed to consider the situation of the Churches in New-Boston, reported as follows—That in their opinion it was highly probable a reconciliation would be effected between the two; they therefore recommended that the New-Boston Church be continued on our Minutes: which report was accepted.

13. The Committee appointed to visit the Churches in Ipswich, reported—That they had made one visit to Ipswich, and found that the first church had removed some of the grounds of difficulty which were a grief to our brethren, by attending to church discipline; but other difficulties remain, and that no immediate prospect of a union of the churches presented.

The Committee were of opinion that it would be best to defer a decision, and to leave the subject with the same or another Committee, to make a more full report at the next Association.

The above report was accepted.

14. *Voted*, that Brethren Sharp, Nelson, Batchelder, Lincoln and Phippen, be a Committee to report in full respecting the Church in Ipswich, at the next meeting of the Association.

15. Adjourned till 9 o'clock to-morrow morning. Brother Paul engaged in prayer. Sermon in the evening by Brother Baldwin, from 1 Cor. iii. 11.

Thursday, September 18, 1817.

Prayer Meeting at 6 o'clock.

16. According to adjournment the Association assembled at 9 o'clock, A. M. Brother Nelson engaged in prayer.

17. The Committee appointed to take into consideration the application of the Baptist church in Bow, requesting admission into this Association, reported—That in their opinion the request of the church ought to be granted, and that it be inserted in the Minutes by the name of the Central Baptist Church in Bow, which report was accepted.

18. Heard the Circular Letter prepared by Brother Phippen. *Voted*, To accept it.

19. The Corresponding Letter prepared by Brother Lincoln, was read and accepted.

20. Appointed Brother Herbert Marshall to write the Circular Letter for the next year.

21. Appointed Brother Nathaniel W. Williams to write the Corresponding Letter for the next year.

22. Received the following communications from sister Associations.

<i>Associations.</i>	<i>Messengers.</i>	<i>Minutes.</i>
Warren,	J. M. Winchell, }	Minutes.
	Jonathan Going, }	
N. Hampshire,	William Hooper,	do.
Dublin,	Charles Cummings,	do.
Westfield,		do.
Sturbridge,	Augustus Bolles, }	
	E. Mc'Gregory, }	do.
	S. Chamberlaine, }	

<i>Associations.</i>	<i>Messengers.</i>	<i>Minutes.</i>
Hartford,		
Philadelphia.	William Strawbridge,	Minutes.
Woodstock,	Job Simmons,	do.
Charleston.		
Savannah River,		
Stonington,		
Vermont,		do.
Lincoln,		
Hudson River,		
Danville,		do.
Cumberland,		do.
Leyden,		do.

23. On motion of Brother Folles, it was *Resolved*, That a Committee should be annually appointed, at the commencement of our future meetings to examine the Minutes from Corresponding Associations, and report on such of their contents, as were considered important to this body.

24. The attention of the Association was called to the interesting concerns of Missions, and the following sums were received, viz.

For the Baptist Missionary Society in Massachusetts.

From the Malden Baptist Female Mite Society,	-	-	18,38
do. Capt. E. Oakes,	-	-	55
do. Danvers Mission Box,	-	-	6,00
do. Female Cent Society, Rowley,	-	-	15,47
do. Beverly Female Mite Society,	-	-	27,25
do. Wenham Female Mite Society,	-	-	5,00
do. Female Cent Society, Weare,	-	-	15,30
do. Female Cent Society, Lynn,	-	-	12,50
do. Salem Female Cent Society,	-	-	63,93
do. Female Benevolent Society, Newton and vicinity,	-	-	55,51
do. From unknown Friends,*	-	-	16,00
			<hr/>
			235,89

For Foreign Missions.

From the Baptist Church and Society, Chelmsford,	-	-	13,38
do. Female Society, Westboro'	-	-	4,14
do. Mr. Thomas Woodward,	-	-	1,00
do. Female Society, Nottingham-West,	-	-	18,26
			<hr/>
			†36,78
do. Ipswich Female Mite Society,	-	9.28	
do. From Mission Box, Danvers,	-	39,00	
		<hr/>	‡48,28
			<hr/>
			85,06

25. *Voted*, That the thanks of this body be presented to those societies and individuals who have aided the funds of the Baptist Mission Society, and likewise to those who have contributed for the support of Foreign Missions.

* We cannot have the pleasure of giving credit for the above 16 dollars, as it could not be ascertained by whom it was sent.

† Transmitted to Boston Foreign Mission Society.

‡ Transmitted to Salem Bible Translation and Foreign Mission Society.

26. The attention of the Association was called to the interests of the Baptist Education Society, and with lively emotions of gratitude we learned, that the Churches had deeply interested themselves in promoting the object of that important and benevolent institution.

The following sums were received, viz.

From the 2d Baptist Church and Society, Boston,	-	-	165,00
do. 3d do do.	-	-	100,00
do. Haverhill,	do.	-	25,00
do. Marblehead,	do.	-	5,00
do. Methuen,	do.	-	5,00
do. Ipswich,	do.	-	2,50
do. Newton,	do.	-	8,00
do. Salem,	do.	-	83,25
do. South Reading,	do.	-	40,00
do. Charlestown,	do.	-	6,00
do. Framingham,	do.	-	12,00
do. Newburyport,	do.	-	6,31
do. Danvers,	do.	-	5,00
do. Beverly,	do.	-	44,00
do. Nottingham-West,	do.	-	4,12
do. Templeton,	do.	-	5,00
do. Portland,	do.	-	30,00
do. Bath,	do.	-	15,28
do. Female Cent Society, Lynn,	-	-	12,50
do. Templeton Female Charitable Society,	-	-	15,58
do. Baptist Female Benevolent Society of Harvard and vicinity.	-	-	17,76
do. Baptist Female Charitable Society, Woburn,	-	-	29,20
do. Danvers Female Education Society,	-	-	60,00
do. Salem do do.	-	-	62,00
do. Children's Society, Danvers,	-	-	2,50
do. Four Friends in Rowley,	-	-	4,50
do. A Friend,	-	-	1,50
do. A member of the Church, Lynn,	-	-	50,00
do. Elder Sampson,	-	-	1,00
do. Unknown Friend,	-	-	1,00
do. Col B Porter,	-	-	1,00
do. Mr. Sullivan Jackson,	-	-	1,00
do. Mr Joshua Tucker,	-	-	1,00
do. Ephraim Whitney,	-	-	2,00
			<hr/> 765,00

27. On motion of Brother Bolles, *Voted*, That Brother Phippen present the thanks of this Association, to the individual belonging to the church in Lynn, who generously presented 50 dollars for the benefit of the Education Society.

28. On motion of Brother Sharp, *Voted*, That the thanks of this body be given to Mr. Armstrong of Boston, for the presentation to the Education Society of a set of Scott's Family Bible.

29. On motion of Brother Grafton, *Voted*, That Brother Bolles present to the Rev. Mr. Carlisle of Salem, the thanks of this Association, for his generous donation of a large Map of the U. States, and 30 dollars in money, to purchase a pair of Globes, for the benefit of the Education Society.

30. *Resolved*. That the thanks of this body be presented to those Churches, Societies, and individuals, who have so generously exerted themselves in behalf of the Baptist Education Society.

31. The Association feel deeply interested in the above mentioned infant institution; they therefore continue the recommendation in the last year's Minutes, viz. That in the month of August, annually, collections be made in the Churches composing this body for the benefit of the Baptist Education Society.

32. Heard the Report of the Secretary of the Education Society,—*Voted*, That the same be accepted, and that a copy of it be transmitted to the Editors of the American Baptist Magazine, in order that they may publish such parts of it as they think proper.

33. *Voted*, That it be recommended to the churches of this body, to afford assistance in collecting a library for the use of the Baptist Education Society. Books are to be lodged with the Executive Committee.

34. Appointed the following Messengers to Corresponding Associations, viz. To the

Warren,	Joseph Grafton, Ebenezer Nelson, Nathaniel W. Williams, Israel Algier.
N. Hampshire,	William Batchelder, Thomas Paul.
Dublin,	Isaiah Stowe, Ezra Willmarth.
Sturbridge,	Israel Algier, Thomas Baldwin.
Hartford,	Lucius Bolles, George Phippen.
Woodstock,	William Taylor, Jonathan Going.
Hudson River,	James M. Winchell, Daniel Sharp.
Cumberland,	William Batchelder, Lucius Bolles.

35. A Letter from the Secretary of the Baptist Board for Foreign Missions in the U. States, was received and read. The contents of the letter were highly interesting to the Association, particularly that part of it which gave information of the ordination of two Missionaries for the West. They rejoice in the establishment of a Mission for the benefit of the Aborigines of our own country.

36. *Voted*, To recommend to the Churches of this Association, and to Corresponding Associations, to meet on the evening of the first Monday in every month for the special purpose of praying, that the influences of the Divine Spirit may be poured out in rich effusions; that the Lord of the harvest would raise up and send forth many labourers into his harvest, and that christian Missions may be prospered.

37. The Association earnestly recommend to ministers and churches the importance of attending to Catechetical instruction. On this interesting subject, many appropriate and affecting remarks were made by the venerable Moderator of the Association, Brother Daniel Sharp, and others: their remarks were decidedly in approbation of such instruction; and the numerous instances referred to, in which it had been of lasting advantage, induced

them earnestly to recommend to their brethren, that they devote a suitable portion of their time in catechising the youth and children of their respective congregations.

38. The subject of Sunday Schools was introduced. The great utility of such schools was acknowledged by all who spoke on the subject. Many instances of their good effects were mentioned; whereupon the Association earnestly recommend the establishment of such schools wherever they can be introduced with a prospect of advantage. On this subject it was observed by Brother Bolles, that as christians, he conceived it highly improper for us to denominate those schools, Sunday schools, as Sunday was a heathen phrase, and the day on which the Heathen worshipped the sun—We are, continued he, christians, and on that day we worship the Lord; it is proper therefore that they be called Lord's-day Schools. Such was the opinion of the Association, and they recommend that the phrase Sunday be dropped, and that of Lord's-day adopted.

39. *Resolved*, That we hold our next Association with the Church in Woburn—to meet at the Baptist meeting house in that town on the 3d Wednesday in September next, at 10 o'clock, A.M.

40. Appointed Brother Train to preach the Introductory sermon. In case of failure, Brother Peak.

41. Brother Sharp having resigned the office of Treasurer of this Association, Brother E. Lincoln was appointed to said office.

The business of the Association being finished at 2 o'clock, P. M. the Moderator closed with an affectionate address to the people, and fervent supplication to the throne of grace.

At 3 o'clock, P. M. Brother Adoniram Judson preached an interesting and appropriate discourse from 1 Cor. i. 1.

Circular Letter.

The Elders and Messengers of the "Boston Baptist Association" to the Churches which they represent, send christian salutation.

BELOVED BRETHREN,

THE sacred writings inform us that the dark places of the earth are full of the habitations of cruelty. The sentiment expressed in this scripture is as true now, as it was three thousand years ago. Four fifths of the rational beings who inhabit this globe, are destitute of the light of the glorious Gospel of Jesus Christ, and their habitations are literally full of cruelty. To prove this sentiment we need only refer to the numerous Indian tribes in the interior, the aborigines of this country, and to the present deplorable condition of the inhabitants of the eastern world. There, millions of rational beings are sunk to a level

with brutes. “Darkness covers the land, and gross darkness the people.” The inhabitants of those regions practise the most severe austerities, with a view to obtain pardon, and to please their imaginary gods. They even sport with life, either by dragging it out in the performance of ceremonies which the God of nature has never required, or in throwing it away either on the funeral pile, or beneath the car of their idols. Could we, beloved brethren, witness the scenes of horror and distress which are daily witnessed by our faithful Missionaries in the East, we should ever be forming and executing plans for the alleviation of the sufferings of the heathen. They have souls as well as we, and their souls are as precious as ours. Something has indeed been done for them ; but little, however, compared with what remains to be done. They must receive the rudiments of knowledge. They must hear of Jesus Christ. They must be converted to God, or perish forever. Such is the situation of four fifths of the inhabitants of this globe. What, brethren, must be done ? The path of duty is plain. We cannot leave them as they are, for in so doing we should sacrifice the best feelings of our hearts, indeed we should violate the most hallowed dictates of conscience. It is our decided opinion that christian missions will alleviate the sufferings of the heathen, and instrumentally bring them near to God. Our object therefore, in the present Circular, will be, in the

First place, to consider the practicability of such missions, and Secondly, the blessings resulting from them.

First. Christian missions to the heathen are practicable. The time has arrived, when God in his providence is calling upon the christian world to impart to the heathen the Gospel of his Son. His finger points them to the thousands of Indians in our own country, no less than to the millions in Asia ; and in our hands he has placed the means of affording them the sacred scriptures and faithful missionaries of the cross. The practicability of sending the Gospel to the Western Indians, has long been called in question. Missionaries who have laboured among them, have found so little success, while at the same time they have experienced so many difficulties, apparently insuperable, that the feelings of the most pious have become chilled, and the arm of benevolent exertion, in their behalf, has become nearly paralyzed. But Jesus must have these heathen for his inheritance—they must receive his gospel, and be united to him by faith.

If the attempts which have been made to introduce the christian religion among these degraded beings, have not answered our expectations, still they have produced some good effects ; at least they have in some little degree, prepared the way for the more full introduction of divine truth. It is presumed that if pious men—men patient of suffering and indefatigably laborious, whose hearts are in the work, should go among the different tribes of Indians in the West, and preach to them the gospel of Christ, a rich and lasting blessing would follow ; but in order to success,

it would be proper to pursue a different course from that pursued by their predecessors.

Our pious Missionaries have hitherto preached to them in their own languages, by means of interpreters; and as their languages are not reduced to grammatical rules, this has been found to be a most laborious method of communicating truth. Should Missionaries establish schools, and initiate the children of the respective tribes into the rudiments of the English language, the difficulty referred to, together with many others, would in time be removed, and in some twenty or thirty years hence, with the greatest facility, the gospel might be preached to the thousands of Indians in these United States, who are now without God and without hope in the world.

We conceive then that it is highly practicable to send the gospel to the Aborigines of our own country, while at the same time we should make every exertion to send it to the heathen in the East.

We have already stated that the providence of God favoured the undertaking. The success of our English brethren in India ought not to be overlooked. When they first trod on the ground which they now occupy, all was a dreary waste, numerous and apparently insurmountable obstacles rose before them; and it has not been, but by the most persevering industry and indefatigable labour, accompanied with the blessing of the Father of mercies, that they have arrived at their present elevated standing. From the point where they at first concentrated their pious exertions, the word of life has gone into regions distant and remote from each other, and many precious souls have received the ingrafted word, which has made them wise to salvation.

It is not for naught that our beloved brother Judson stationed himself in the Burman Empire. The holy ardour of his soul forbid his taking up with any object less than that of evangelizing some of the wretched heathen. He is happy in his present situation; and it is a circumstance which deserves our particular attention, and calls for unfeigned gratitude to God, that the Emperor of Burmah allows the continuance of our Missionaries in his dominions, and is friendly, rather than otherwise, to the object of the mission. So long as things in the East remain as they are, the providence of God evidently points out the practicability of adding to the present number of our Missionaries, as likewise to the stations which they occupy. Christian missions are practicable, otherwise there would not be raised up in our own and other countries, men whose souls are inflamed with a Missionary spirit. Some of these men have had the most flattering prospects in their own country. Happy in the soil which gave them birth, and happy in the circle of their friends—they have cheerfully relinquished all the endearments of life, in order to preach Christ to the miserable heathen. What to men of less zeal in the cause of God, might have brought them to a stand, or have deterred them from an undertaking so adventurous, has added to the flame already burning in their breasts, and impelled them forward in the missionary cause.

The Missionary spirit which prevails in this country, second the pious zeal of those men whom God has raised up for the extensive dissemination of evangelical truth. The Board of Foreign Missions in the United States have found able patrons where they did not look for them. Nor have they been under the necessity on any occasion for the want of funds, to relax their benevolent exertions in the cause of Christ. He who claims as his own the silver and the gold has bountifully cast it into their treasury. Besides, the spirit for Foreign and Domestic Missions does not abate; within a few years, the flame has spread from State to State, from city to city, from town to town, until it has kindled in almost every part of this extensive republic, and it is confidently believed that the sacred flame will burn with increasing ardour, both in this country and in Europe, till by mighty efforts on the part of christian benevolence, the word of life shall be received by our red brethren in the West, by the inhabitants of the Isles of the Pacific Ocean, and by the millions in India who are ignorant of the true God. Are our venerable Fathers in the ministry deeply engaged in the work of christianizing the heathen? To give success to this noble enterprise, has God raised up many honourable and opulent patrons? Does a spirit for Missions actually exist, and is it rapidly increasing? and can we hesitate, brethren, as to the practicability of sending the gospel to the Heathen?

Further, The Father has said to the Son—Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession,—and again it is said in Psalm xxii. 27, All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. It is evident, that according to the sense of these passages, Jesus does not yet possess the heathen, and it is equally evident that they will be his peculiar inheritance; but how is this to be brought about? It is presumed none can believe that a work of general reformation and conversion to God, is to be brought about without the means of grace. Nor can we reasonably expect that the means of grace will be possessed by the heathen, unless christians exert themselves to effect this object. Bibles and religious Tracts must be distributed among them, and faithful men of God must be sent to them to preach the unsearchable riches of Christ. “How can they hear without a preacher, and how can they preach except they be sent?”

If Jesus Christ must have the heathen for his inheritance and the uttermost parts of the earth for his possession, and if all the kindreds of the nations must worship before him, we may confidently infer that Christian missions are practicable; and relying on the goodness and ultimate success of our cause, with holy boldness we may go forward in the work to which we have put our hands.

Secondly, It was proposed to consider the blessings resulting from Christian Missions. The limits of this letter, however, forbid entering extensively on this part of the subject. But it

will be proper to observe—that the civilization of the heathen—their improvements in the arts and sciences, together with the melioration of their present wretched condition, which cannot be expected to be enjoyed by them, but by the introduction of the christian religion, are blessings resulting from christian missions; and in proportion as religion extends her benevolent influence, the charities of life will flow, the arts and sciences will flourish, and the social and civil bonds which bind man to his fellow, will be sacredly regarded. Beside, the barbarous customs of the heathen are decidedly opposed to the principles of the christian religion, and it will be an effect of this religion entirely to abolish those customs. Further, the introduction of the gospel among the heathen will effect not merely an outward reformation. The Gospel is the grand instrument, appointed of God, for the conversion of sinners, and wherever it is preached, it is accompanied with his blessing. In India this blessing has already rested on the preached gospel, for it has been made the power of God in the salvation of some of the natives; and we believe that through its instrumentality, many more will be brought to the knowledge of the truth, and that the number will be increased, until all shall know the Lord, from the least unto the greatest. The heathen, having emerged from political and moral darkness, will then enjoy the light of the Sun of Righteousness, and the earth shall be full of the knowledge of the Lord.

In view of the remarks which have been made, it is conceived, we may urge the importance of cherishing a spirit of fervent prayer. We cannot have forgotten those encouraging words of the apostle James—“The effectual fervent prayer of a righteous man availeth much.” Nor can we have forgotten the direction of our blessed Saviour—pray ye, therefore, “the Lord of the harvest, that he will send forth faithful labourers into his harvest.” The reason of this direction is found in the preceding verse—“the harvest is truly plenteous, but the labourers are few.” We are encouraged therefore to believe, that in answer to prayer, the Lord of the harvest will raise up and thrust forth faithful labourers into his harvest; and further, in answer to prayer the church shall enlarge the place of her tent, and stretch forth the curtains of her habitations. She shall break forth on the right hand and on the left, and her seed shall inherit the Gentiles;* and the Gentiles shall come to her light, and kings to the brightness of her rising.† Our encouragement to pray is great. Let us then lift up our united desires to the Father of mercies for an increase of the number of faithful missionaries, and for the universal spread of the gospel; and let us, brethren, be as diligent in acting as in praying.

It is our duty to contribute toward defraying the necessary expenses of those who are raised up to preach the gospel to the heathen. Their support when on missionary ground, and on their way thither, are not the only objects to which we are bound to devote our attention.

* Isaiah lii. 2—3.

† Isaiah lx. 3.

In some instances those who are raised up of God, for the purpose already mentioned, are deficient in knowledge. They have not the means of obtaining it, though they most sensibly feel its worth, and are willing to make many sacrifices in order to its acquisition. Brethren, what shall be done in such cases? Shall we say that they are not called of God, because they are called in a state of comparative ignorance? Shall we not rather say that we are called upon to assist them, and that too by using the means which God has given us? We mean that in such cases, it is our duty, to afford such young men the advantages of a suitable education—such an education as will enable them at least to communicate their ideas with facility and perspicuity. And it is devoutly desired that the churches composing this Association, while they are aiding other benevolent objects, would keep in view the Education Society, which is formed within its limits. Our means, brethren, are sufficient to secure the objects of our wishes. To young men who are called of God to the work of the ministry, we can afford the means for acquiring a competency of knowledge—we can fit out and support missionaries both in the Eastern and Western world. All this we can do, without neglecting our families or the common calls of charity, if our means are only brought into action. Let us then contribute of our substance to the Lord. In giving, if we have in view his glory, we shall not lose our reward. An hundred fold here in this world, and in the world to come, life everlasting, will be our glorious portion.

Our present meeting has been crowned with the blessing of the Lord. Love and union have pervaded our associated body, and it is a subject which loudly calls for gratitude—that the Lord has made large additions to our number the last year. May our number still be increased of such as shall be saved, and may the God of love and peace ever dwell with us all. Amen.



Corresponding Letter.

The Boston Baptist Association, to the several Associations with whom they correspond, sends Christian Salutation:—

Dearly Beloved,

WE congratulate you on the auspicious times in which we live. Peace generally pervades the earth. Divine truth is rapidly extending, and the Sun of Righteousness illuminating the world with his celestial rays. Many prophets and righteous men desired to see these days, and saw them not. The power of the Lord is manifestly imparted in a peculiar manner, to awaken the minds of Christians to every good word and work. All pious and benevolent objects, which are now proposed, meet with a happy success, which presents the greatest encouragement to enforce the Christian duties.

Four years ago Circulars were addressed to our Baptist Brethren in the United States, urging the importance of Missionary exertions among the heathen. A sacred flame was immediately and universally kindled. Societies were organized ; funds were raised ; and, through these means, Missionaries are already unfurling the Christian Standard in Burmah, and the printing press is employed in diffusing the knowledge of the Saviour, and of his glorious gospel.

The importance of rendering aid to our young ministers in procuring an education has also recently been stated and enforced, the happy result of which we already witness. Several Associations have formed Education Societies ; a considerable number of young men are deriving advantage from them, and the exertions are constantly extending.

Encouraged by the success attending these objects in our churches, and by the pleasing anticipation it furnishes, that the time has arrived to set in order what is yet wanting among us, we will employ this letter on a subject intimately connected with the prosperity of the Redeemer's kingdom, and which in many places, we fear, has not occupied sufficient attention. We refer to the pecuniary support furnished by the churches to the ministers of the gospel. The injurious and unequal operation of the provisions made by law in many States for the support of the gospel, has had an unhappy influence in prejudicing the minds of some truly pious people, and preventing the discharge of their duty in this respect ; while probably others have been prevented by a criminal love of this world's goods. It is important that just and scriptural sentiments be entertained on this subject ; and just sentiments, we conceive, may without difficulty be established. The common principles of equity, the explicit injunctions of scripture, and the general welfare of Zion, unite in laying obligations on the followers of Christ, to grant a suitable pecuniary support to those who labour in the gospel ministry. The limits of a Corresponding Letter will admit of a few remarks only, to elucidate the subject ; but it is hoped a word to the wise will be sufficient.

1. Common principles of equity require that the churches should provide for the temporal support of those who administer the word and ordinances to them. It is a universally acknowledged principle, that where services are rendered, a just foundation is laid for the reciprocation of benefits. The Judge of the world has pronounced this to be just. When he sent forth the seventy disciples, he said, "*Take neither purse, nor scrip, for the labourer is worthy of his hire.*" Paul to Timothy recognizes the same—"*The labourer is worthy of his reward.*" To the Corinthians he says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things ?" And again—"Who goeth a warfare at his own charges ? who planteth a vineyard, and eateth not of the fruit of the vineyard ? or who feedeth a flock, and eateth not of the milk of the flock ?" If in all the relations and transactions of life, the bestowment of labour claims a return of compensation, then surely those, who are de-

voted to the Christian ministry, and spend their time, and strength, and most active services among the churches, have a just and reasonable claim for compensation from those to whom they minister. And this is so far from being an offering of alms or charity, that equity as much requires a compensation to the ministers of the gospel, as to men in any department of life, who render services to their fellow citizens.

2. The Sacred Scriptures expressly enjoin it. For, saith the apostle, "Say I this as a man, or saith not the law the same also? for it is written, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen, or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that ploweth should plow in hope, and he that thresheth should be partaker of his hope." Though faithful ministers are animated in their labours by a supreme desire for the glory of God and the salvation of sinners, yet the Lord will also have them encouraged with the just expectation, that provision shall be made by their brethren for themselves and families, as the husbandman, amidst the labours of summer, anticipates the fruits of harvest. St. Paul did not seek support for himself personally, but he judged it of importance that the principle should be established for future ages. He therefore again argues from the law—"Do you not know, that they who minister about holy things live of the things of the altar? Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." In the epistle to the Galatians he reiterates the same truth. "Let him that is taught in the word communicate to him that teacheth in all good things." And in immediate connexion with this subject he says, "Be not deceived, God is not mocked." God will not be mocked with professions of zeal and delight in his service, and subjection to his government, if his injunctions are at the same time disregarded. Persons, therefore, who have always money at command to increase the stock on their farms, or extend their merchandise, and yet with great reluctance and difficulty can spare any thing for the support of the gospel, have cause for serious inquiry relative to their love of the truth. But,

3. The prosperity of Zion is deeply concerned in this subject. The preaching of the gospel is Christ's ordinance for the conversion of sinners and edification of saints. But in many places the ministry of the word cannot be statedly enjoyed, because the necessary provision is not made for its support; and where preaching has for any considerable time been suspended, churches, which were once large and flourishing, have been reduced and scattered. As the Scriptures are very express in requiring a suitable reward to the labourers in the gospel vineyard, may it not be reasonably supposed, that the Lord frowns on churches who disregard his commands in this respect, and sends them leanness, or scatters them abroad? Further; where necessity requires the ministers of the gospel to pursue other avocations for their support, it cannot be expected that their minds will be so richly stored, as to bring forth out of their treasury things new and old, to feed the lambs and sheep of Christ. Other labours must also greatly limit and circumscribe

their pastoral visits, and prevent their obtaining that intimate acquaintance with the flocks to which they minister, which is essentially necessary for the successful discharge of their duty. Another very serious evil is the narrow limits to which the labours of many faithful pastors are confined, whose hearts are enlarged for the extension of the Redeemer's cause. There is, in the vicinity of almost every church, a field of occasional labour, where a preacher of the gospel may be instrumental of extending the savour of divine truth, by preaching at intervals between his stated labours to his own people. But those who are under the necessity of supporting their own families are often prevented from carrying the glad tidings of salvation to the surrounding villages. From these, and various other considerations, it may be easily perceived, how deeply the interests of Zion are connected with this subject.

In concluding, Brethren, permit us to say :—As you would extend to the ministers of Christ the common principles of equity, which are practised towards mankind at large ; as you would obey the sacred injunctions of him, who has granted gifts to the churches, and required that they should be supported ; as you would promote and extend the Redeemer's kingdom, and consult your own spiritual benefit—Then let it be a sacred principle in every church, according to its ability, uniformly and seasonably to raise a suitable compensation for the support of those who labour with you in the gospel. Many churches commendably discharge their duty in this respect ; but it is important that all should entertain scriptural ideas, and adopt a correspondent practice. The Lord is at this time calling many young men to the work. They feel a necessity laid on them to preach the gospel, whether supported or not ; but as the harvest is great, it is hoped the Lord will prepare his people affectionately to receive the labourers.

A very responsible charge devolves on the deacons of churches, who are particularly required to superintend their pecuniary concerns, and devise means to defray their expenses. Churches also who have not stated pastors are under obligation to support the preaching of the gospel. Missionaries who travel among them derive their support from funds, some of which is contributed in small sums by the fatherless and the widow ; and the churches whom they visit are under religious obligations to aid the Societies which send them, by contributions or subscriptions, and thus make provision for sending other missionaries to the destitute.

It is our earnest prayer that the Lord will enable us to understand and practise his will on this and every other subject, so that we may not only keep the ordinances as they were delivered, but also be ready to every good work.

For the state of our churches, we refer you to the preceding Minutes, and request a continuance of your correspondence.

By order of the Association,

THOMAS BALDWIN, *Moderator.*
GEORGE PHIPPEN, *Clerk.*

LINCOLN & EDMANDS, have just published, *Robinson's History of Baptism*, with an elegant frontispiece, representing the Baptism of Christ by John. Price 2,75. Also, the Third Edition of Dr. BALDWIN's *Catechism for Children*. They have on hand a few copies of *Benedict's History of the Baptists*. Price 5,25.

For sale by them a very extensive assortment of Theological and Miscellaneous BOOKS, with the greatest variety of *BIBLES* to be found in New-England. Also, *Cheap Religious Tracts*, by the thousand, or single—All the SCHOOL BOOKS in general use—TOY-BOOKS, wholesale & retail—and *STATIONARY*, which they sell on liberal terms, at their Bible Warehouse & Bookstore, No. 53 Cornhill, Boston.