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Baptists. Massachusetts. Boston Association.
Minutes ... in Woburn, Sept. 16th &
17th, 1818.

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17th Anniversary
MINUTES

OF THE

BOSTON BAPTIST ASSOCIATION,

HELD AT THE

Baptist Meeting House in Woburn,

Sept. 16th & 17th, 1818.



BOSTON :

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MINUTES

Of the Boston Baptist Association.

WEDNESDAY, SEPTEMBER 16, 1818.

1. AT 10 o'clock, Brother Train, agreeably to appointment, preached the Introductory Sermon from Philippians ii. 5. "Let the same mind be in you, which was in Christ Jesus."* After which a collection was taken for the widows and children of deceased ministers, amounting to 59 dollars.
2. Chose Brother Baldwin, *Moderator*, and Brother E. Williams, *Clerk*.
3. The Moderator opened the meeting by prayer.
4. Brethren Baldwin, Grafton, and Bolles, were chosen a Committee to distribute the money collected for the widows and children of deceased ministers.
5. Brethren E. Nelson, C. O. Kimball, and A. Samson, were appointed a Committee to examine the Minutes of Corresponding Associations, and report on such of their contents, as may be considered important to this Body.
6. Members from Corresponding Associations to the Boston Association, together with all ministering brethren present, were invited to take a seat with us.
7. Proceeded to read the Letters from the churches, when the following account was taken of members restored, added by baptism and by letter, dismissed, excluded, and who have died the past year, together with the present number in each church.
8. After reading the Letters from two sister Churches, Voted to adjourn until half past 2 o'clock. Brother Gano prayed.

* Immediately after the Association Sermon, Brother George Phippen was installed to the pastoral care of the Baptist Church in Woburn. Brother Baldwin delivered the Charge: Brother Sharp presented the Right Hand of Fellowship: Brother Bolles addressed the church: And Brother Grafton made the Concluding Prayer.

9. Pursuant to adjournment, met at half past two. Prayer by Brother L. Leonard.

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——. No information from Churches with this mark (†).

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Restored</i>	<i>Added</i>		<i>Dis.</i>	<i>Exclu</i>	<i>Died.</i>	<i>Total.</i>
			<i>By Bap.</i>	<i>By Est.</i>				
2d Boston, 1743.	THOMAS BALDWIN, ELISHA WILLIAMS, Dea. J. C. Ransford, Dea. H. Lincoln.	3	20	5	14	1	4	457
Haverhill, 1763.	——— GEORGE KEELY, Benj. Emerson, 2d. R. H. Kimball.				3	1	3	309
Harvard, 1776.	ABISHA SAMSON, Henry Houghton, Benjamin Willard, Benjamin Barnard.		2		1		2	113
Newton, 1780.	JOSEPH GRAFTON, Nathan Oliver, Joshua Merrit.		11		35		2	193
Woburn, 1781.	GEORGE PHIPPEN, Dea. Thaddeus Davis, Dea. John Fowle.		8	1	11		2	163
Templeton, 1782.	——— Dea. Daniel Norcross, Sullivan Jackson,				5	1		101
Rowley, 1786.	JOSIAH CONVERS,* Timothy Morse, jr. Solomon Nelson, jr.		1			2		46
Weston and Framingham, 1789.	CHARLES TRAIN, <i>Amasa Sanderson,</i> Chapin Allen, Uriah Gregory.		5	7		1	3	129
Danvers, 1793.	——— <i>James A. Bussel,</i> Dea. Israel Hutchinson, Benjamin Kent.		5		2			74

<i>Churches.</i>	<i>Elders and Messingers.</i>	<i>Restored</i>	<i>Added By Bap.</i>	<i>By Let.</i>	<i>Dis.</i>	<i>Exclu.</i>	<i>Died.</i>	<i>Total.</i>
Charlestown, 1801.	Wm. COLLIER,* Dea. David Goodwin, Amos Haggett, James Fosdick.		3		4			79
Beverly, 1801.	N. W. WILLIAMS, Dea. Eleazer Wallis, Asa Woodbury.	1	9		2		3	135
Salem, 1804.	LUCIUS BOLLES, Benjamin Blanchard, Wm. Stickney.		8	4	6	4	4	285
South Reading, 1804.	GUSTAVUS F. DAVIS, Dea. David Smith, Jonas Evans.		2	4	3	2	1	92
Malden,	EBENEZER NELSON, Samuel Howard, Edward Newhall.						2	102
Weare, N. H. 1783.	JOHN B. GIBSON, Samuel Marsh.		6	2				97
Nottingham West, 1805.	DANIEL MERRILL, Justus Dakin, Samson Kidder, Reuben Winn.		1			2	1	140
New Boston, N. H.	—————							57
African Church in Boston, 1805.	THOMAS PAUL, James Waldoek, John Hay.	1	22				5	100
Newbury and Newbury Port,	————— Stephen Bailey.				2	4		76
3d Boston, 1807.	DANIEL SHARP, E. Lincoln, Samuel Adams.		16	4	26	1	3	194
Gloucester, †	—————							31
Marblehead,	————— John Fielding, Samuel H. Russel.		36		2			75
Chelmsford,	JOHN PECKENS.		1	1		1	1	50

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Restored</i>	<i>Added By Bap.</i>	<i>By Lec.</i>	<i>Dis.</i>	<i>Exclu.</i>	<i>Died.</i>	<i>Total.</i>
Londonderry,	————— Caleb Gooden, Isaac B. Hovey.							71
Dunstable, 1808.	————— Thaddeus Davis, John Shattuck.		4				1	44
Goffstown,	—————							21
Methuen,	CHARLES O. KIMBALL, John Pecker, Ebenezer Carrier.		9			1	1	71
Westborough,	————— John Beeman, Noyes Bryant, Elbridge Galale.		3		1		1	51
Milford,	————— Dea. Samuel Tailor.	2	5	3	3		1	92
Lynn,	————— Jacob Skinner.		2	1	1	1	1	40
Ipswich,	————— Charles Simonds, Amos Jones.		1					30
Deerfield, †	—————							19
Reading,	————— Eliab Parker, Joseph Cook.					2		29
Central Church in Bow,	HENRY VEAZEY, Dea. Walter Bryant, Nathaniel Cavis.		4	1		1		43
Cambridge, 1817.	BELA JACOBS, Dea. Levi Farwell, Dea. William Brown.							67
West Cambridge, 1817.	————— BENJAMIN C. GRAFTON, Leonard Cox, William Symmes.							27
Total,		7	184	35	123	26	36	370

N. B. The two last mentioned Churches were added the present session.

During reading the Letters a short intermission took place, when Brother Lewis Leonard delivered a discourse founded on Luke vii, 50.

10. Brethren Nelson, Grafton and Samson were appointed a Committee to inquire into the situation of the Church in New-Boston, and make report tomorrow morning.

Adjourned until 9 o'clock tomorrow morning. Brother Keely engaged in prayer. Sermon in the evening by brother Gano,

Thursday, September 17.

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

11. The Committee appointed to attend to the difficulties in the Church at New-Boston, report, as their opinion, that the parties unite in calling a mutual Council, and report at the next session of the Association. Also are of opinion that neither letter be read, and that the Church stand in the Minutes as last year.

Voted to receive the above report.

12. The Committee and Brethren who have visited the Churches in Ipswich, report that they find no prospect of a reconciliation between them, and from the information given the Association, by them,

Voted, That the Church which was called the First Baptist Church in Ipswich, be no longer retained on our Minutes. Also that the Church called the 2nd Baptist Church in our last Minutes, be called the Baptist Church in Ipswich.

13. The Circular Letter prepared by Brother Marshall was read and accepted, subject to the revision of the following Committee, viz. Brethren Baldwin, Keely and Bolles.

14. The corresponding Letter prepared by Brother N. W. Williams was read and accepted.

15. Appointed Brother Charles O. Kimball to write the Circular Letter for next year.

16. Appointed Brother Abisha Samson to write the Corresponding Letter for next year.

17. Received the following communications from Corresponding Associations.

<i>Associations.</i>	<i>Messengers.</i>	<i>Minutes.</i>
Warren,	J. M. WINCHELL, S. S. NELSON, WM. GAMMELL, S. LOVELL,	} Minutes.
N. Hampshire, Dublin,	JOHN PARKHURST, BENJ. PAUL, Benj. Prescott,	
Westfield, Sturbridge,	E. MEGREGORY, WM. BENTLEY,	} do.
Hartford,	M. BOLLES,	

<i>Associations,</i>	<i>Messengers.</i>	<i>Minutes.</i>
Philadelphia,		Minutes.
Woodstock,		do.
Charleston,		do.
Savannah River,		
Vermont,		
Lincoln,		
Hudson River,	L. LEONARD, } J. BRADLEY, }	do.
Danville,		do.
Cumberland,	THOMAS BALDWIN RIPLEY,	do.
Leyden,		do.
New London, (Con.)	GUSTAVUS F. DAVIS,	

18. Brother G. F. Davis, a Messenger from the New London Association, stated that it was the wish of the New London Association, to open correspondence with the Boston Association.

Voted to correspond with them.

19. We notice in the Minutes of the Hartford Baptist Association an account of several persons travelling about the country under the character of Baptist preachers who are evidently notorious impostors. Such impositions are frequently practised upon the churches. Men of corrupt principles and immoral lives, not unfrequently obtrude themselves upon society. If things were *set in proper order* in the churches, they would not find it easy to get admittance. But there are in most communities some brethren of warm temperament, possessing more zeal than knowledge, who think it of little importance what a man believes, provided he appears to come in the *power of religion*. A designing impostor will need nothing more to give him currency with such good men, than a false show of humility, accompanied with strong assurances that he is actuated by pure zeal for God.

With a view to prevent such impositions as far as possible, we would recommend, that no person who is a stranger be received as a minister of the gospel, who has not credentials of the most unequivocal nature. Indeed travelling preachers ought to take letters from one minister, or public character to another, as far as they travel. A man of fair character will find no difficulty in obtaining such letters, and those who cannot obtain them, or who carelessly neglect them, ought not to be received.

Impostors usually have papers, but if you examine them, you will generally find them of an ancient date, or from characters unknown to those where they travel. Is it not manifest that a greater degree of watchfulness is wanting, especially in such churches as have not a stated pastor? We would hence advise, that no church destitute of a pastor, invite a stranger, of whom they have no knowledge, to preach among them, unless he bring a letter of introduction from some respectable character with whom they are acquainted. Such a procedure would prevent much mischief and disgrace, which the churches are otherwise liable to suffer.

20. The attention of the Association was called to the interesting concerns of missions, and the following sums were received.

Baptist Missionary Society of Massachusetts.

From the Rowley Female Society, - - - - -	8 16,16
do. Weare Female Society, - - - - -	12,35
do. Nottingham West Fem. Society, - - - - -	15,00
do. Female Benevolent Society, Newton and vicinity, - - - - -	64,39
do. Salem Female Cent Society, - - - - -	62,43
do. Beverly Female Mite Society - - - - -	26,32
do. Wenham Female Mite Society, - - - - -	4,10
do. Female Benev. Society of Cambridge-Port and vicinity, - - - - -	36,00
do. Malden Female Mite Society, - - - - -	30,00
do. Westboro' Female Mite Society, - - - - -	8,58
Collected in Mission Box at Nahant, - - - - -	7,33
	<u>283,40</u>

Foreign Mission.

From the Dunstable Church, - - - - -	5,00
do. Friends in Nottingham-West, - - - - -	1,88
do. Milford Female Mite Society,* - - - - -	11,00
do. Female Juvenile Society, Beverly, - - - - -	2,14
From Miss Nancy Cleves, Beverly, for translations, - - - - -	1,00
do. Bap. Fem. Charitable Society, Templeton, for translations, - - - - -	13,29
From Stephen Whitney, Royalston, - - - - - do. - - - - -	1,00
do. Baptist Female Benevolent Society of Harvard and vicinity, for the Western Mission, - - - - -	18,94
From Children in Framingham, for heathen Youth, - - - - -	34
	<u>†54,39</u>
From Ipswich Female Foreign Mission Society, - - - - -	10,00
do. South Reading Church and Society, Collection, - - - - -	20,53
do. do. monthly contributions at prayer-meeting, - - - - -	10,62
	<u>‡41,15</u>

Voted, That the thanks of this body be presented to those Societies and individuals who have aided the Funds of the Baptist Missionary Society of Massachusetts, and likewise to those who have contributed for the support of foreign missions.

21. Letters from Messrs. Colman and Wheelock were read, announcing their safe arrival in India, on the 15th of April: Five months to a day from their leaving America. Their passage, though long, was for the most part pleasant, and in some respects highly interesting. Prayers were unceasingly offered up, not only for the safety of our missionaries, but for the ship's company. These petitions were heard, and God was graciously pleased to bless the pious efforts of our young brethren to the conversion of six or seven of the sailors! *This is the Lord's doing, and marvellous in our eyes.*

An interesting letter (received while the Association was sitting) from our dear sister Judson at Rangoon, was also read. These

* This Society the last year sent \$16,00, but the source from whence it came was not then known.

† Transmitted to Boston Foreign Missionary Society.

‡ Transmitted to Salem Bible Translation and Foreign Mission Society.

several communications were heard with the liveliest emotions of pleasure and gratitude.

22. The attention of the Association was called to the interests of the Baptist Education Society.

The following sums were received.

From 2d Baptist Church and Society, Boston,	-	-	-	-	150,16
do. 3d do.	-	-	-	-	121,00
From the Haverhill Church and Society,	-	-	-	-	30,54
do. Salem Church and Society,	-	-	-	-	80,00
do. South Reading do.	-	-	-	-	16,18
do. Malden do.	-	-	-	-	8,50
do. Nottingham-West do.	-	-	-	-	4,00
do. Marblehead do.	-	-	-	-	5,00
do. Newton do.	-	-	-	-	5,00
do. Beverly do.	-	-	-	-	44,55
do. Methuen do.	-	-	-	-	6,75
do. Framingham do.	-	-	-	-	14,26
do. Reading Baptist Female Education Society,	-	-	-	-	8,26
do. Marblehead do.	-	-	-	-	17,00
do. Newton do.	-	-	-	-	42,33
do. Paris and Norway do.	-	-	-	-	11,25
do. Danvers Female Auxiliary Education Society,	-	-	-	-	60,00
do. Salem Female Education Society,	-	-	-	-	80,00
do. Gloucester do.	-	-	-	-	18,46
do. Stratfield (Conn.) do.	-	-	-	-	23,36
do. Salem Juvenile Education Soc. in Miss Chaplin's School,	-	-	-	-	4,44
From a Friend,	-	-	-	-	1,50
do.	-	-	-	-	2,00
From Education Box, Salem	-	-	-	-	3,70
From Elder Samson,	-	-	-	-	1,00
					<hr/> 759,29

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.

The Association feel deeply interested in the above mentioned institution; they therefore continue to recommend, That in the month of August, annually, collections be made in the churches composing this Body for the benefit of the Baptist Education Society.

23. Heard the report of the Sec'y 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, that they may publish such parts of it as they may think proper.

24. *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.

25. The Church in Wear, N. H. and the church in Bow, from their remote situation from the main body of this Association, request to be dismissed from us, in order to unite with other churches to form an Association at Salisbury, N. H. Agreeably to their request, *Voted,* that they be dismissed for that purpose; and that brother C. O. Kimball be appointed to attend at the time assigned for forming said Association.

26. Appointed the following Messengers to Corresponding Associations.

Warren,	C. Train, B. C. Grafton.
N. Hampshire,	G. F. Davis, C. O. Kimball, D. Merrill.
Dublin,	Thomas Paul, Isaiah Stone, D. Merrill.
Sturbridge,	T. Baldwin, D. Sharp.
Hartford,	E. Williams.
Woodstock,	J. B. Gibson, H. Veazy.
Hudson River,	T. Baldwin, D. Sharp.
Cumberland,	B. Jacobs, N. W. Williams.
New London,	G. F. Davis.

27. A Letter from the Corresponding Secretary of the Baptist Board of Foreign Missions was presented by the Secretary of this Association; announcing a special meeting of the Board in August last, in the City of New-York. It may be expected that the doings of that meeting, will shortly appear in the "American Baptist Magazine." It is devoutly hoped, that their efforts to establish a **THEOLOGICAL SEMINARY** for improving the qualifications of pious young ministers, will meet the decided approbation and support of a generous and religious public.

28. *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.

29. *Voted*, That we hold the next meeting of the Association with the Church in Beverly—to meet at the Baptist meeting-house in that town, on the 3d Wednesday in September next, at 10 o'clock, A. M.

30. Appointed Brother George Keely to preach the introductory sermon; in case of failure, Brother Wm. Collier.

The business of the Association being finished, at 2 o'clock, P. M. the Moderator made a short, but affectionate address to his Brethren; after which brother Benedict prayed. At 4 o'clock, P. M. Brother J. Bradley preached a concluding discourse.

☞ The Committee to whom the *Circular Letter* was referred for revision, after having carefully examined it, find it impossible to give it that form, which would warrant its insertion in the Minutes. The subject is confessedly a very important one, consequently required to be treated with much judgment and ability. We hope the writer, as he acknowledged it to be a very hasty production, will not feel injured by the omission. The following may therefore be considered as a *Circular* as well as a Corresponding Letter.

Corresponding Letter.

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

Dearlly Beloved,

THROUGH the kindness of a merciful Providence, we have been indulged to assemble once more in our associated capacity : in view of which we may adopt the words of the pious psalmist. “Behold how good and pleasant it is, for brethren to dwell together in unity !” We have been additionally gratified from a reception of your Minutes and Messengers ; and we highly appreciate such intercourse, from a conviction that we not only derive spiritual comfort, but that it has a happy tendency to strengthen the bonds of union, and encourage one another in personal efforts to advance the interests of the blessed Saviour. We wish therefore a continuance of our epistolary correspondence, as also the agreeable practice of sending and receiving delegates.

Our churches have not generally experienced any considerable revivals, though there are some exceptions ; and we have cause for thankfulness that they are preserved in the “faith and practice, once delivered to the saints.”

We are favored to live in a day when it may be said, “Thy light is come, and the glory of the Lord is risen upon thee.” This is a sufficient reason why we should arise, and be more industriously engaged to diffuse the light ; seeing it has pleased the blessed God to employ men in promoting his cause in the world.

If men are to be employed in this important business, they ought to be well qualified, and to be *faithful to their trust*. Permit us therefore to employ a few moments in suggesting some thoughts upon the importance of ministerial fidelity.

A faithful discharge of the christian ministry is of the first importance, if we consider the nature of the work. A principal branch of the minister's work is to preach the gospel. In a strict sense, this is simply to declare the "glad tidings" of salvation by a Redeemer. But are we to suppose because this is true, that he is always to dwell upon this theme in a similar way? Wherever this has been the case, the people have become tired; the strain has been so familiar to their ears, as to excite little interest in their hearts. If we take the bible for our guide, we shall perceive that a minister has much more to do than this. He must bring forth "things new and old." Doctrinal, experimental, practical and historical subjects, judiciously delivered, will afford such a variety, as not only to make his preaching interesting, but far more instructive, than to mingle several different subjects in one discourse. But to keep up such a course of preaching, reading and study must be faithfully practised. Nor can this be done without much toil to body and mind; to which a man will not be willing to subject himself, unless he is deeply impressed with the importance of his sacred office.

Fidelity in the christian ministry is of no less importance, if we consider the charge that is committed to him who exercises it. It is not the commercial interests of the country, nor even the temporal prosperity of the world, that immediately demands his attention. The glory of God, and the salvation of precious souls, are the objects which interest his heart. Five hundred to thousand souls are constantly attending on his instructions, while he has the awful assurance that he will be to them either a "savour of life unto life, or of death unto death." Of what vast magnitude does his work appear to be, when he realizes that he must one day meet them before his God, when they will bear an honourable testimony to his faithfulness, or impeach him with infidelity to his sacred profession! If the servant of Jesus duly reflects upon the words of God to the prophet (and which are fully applicable to himself as a teacher of religion;) he cannot but feel that his charge is awfully weighty, and that it becomes him to exert every nerve to acquit himself of the blood of souls. "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand."

A faithful discharge of the ministry however is not confined exclusively to preaching. If he is the pastor of a church, he has a

flock over which the Holy Ghost has made him overseer. Every interest of that particular church should endear his heart, and receive his faithful attention. And can a shepherd be said to be faithful, who sees the flock diseased, and does not try to heal them? or when one has strayed from the fold, and does not seek to restore him? There is no church but needs constant attention. The most firm in doctrine—the most correct in practice, will present more or less occasion for reproof and admonition. There is in many pious persons a disposition to pass by what they would call, ‘small things’, rather than take up the cross of a suitable attention to them. Such would do well to remember an apostle’s words, “Behold how great a matter a little fire kindleth!” It not unfrequently happens that great and serious difficulties proceed from a very small origin. It is the province of the pastor to be upon the watch, and whenever he sees difficulty arising, promptly to endeavour to check it in the bud. Neither ought he to shrink from the painful duty of excluding offenders, when they cannot be reclaimed; for to hold persons in the church when they become injurious, is highly dangerous and sinful. In order that the pastor may be able to determine what is proper to be done, he must make himself acquainted with all the members. And not a little is depending upon his management, to preserve the present peace of the church. His private counsel in his visits is highly important. Thereby he may comfort the distressed—raise the fallen—restore the wanderer—and promote the exercise of love and due respect among all. Besides, in regularly established meetings of the church, if he has visited and inspected the flock, and become acquainted with their state, he may make such observations, as, while they apply to individual cases, will have a salutary influence upon the body.

The faithful minister, however, must not confine himself to the church, so as to neglect the members of the congregation. They too have a claim upon his private as well as his public labours.

But here an error presents itself, into which some ministers have fallen. They are disposed to visit and inspect the flock; and to discharge this part of duty, they neglect other parts, equally important. Is not this owing to a lax habit which they indulge, as regards reading and study? The truth is, fidelity does not consist in a very close attention to any one duty to the neglect of others; but in a conscientious and diligent discharge of all the duties incumbent, in their proper places, and at proper times. And he that is suitably impressed with his office as a watchman for souls, a steward of the grace of God, will find little time for idleness, or any employment, that is not in some way beneficial to the ministry.

The minister of Christ, who sustains the pastoral office, should feel his heart wedded to the people whom he serves. When this is the case, his duties, which would otherwise be a burden, become

his pleasure and his object to exert his powers for their welfare. The interest that the people feel in *him*, will be in proportion to that which he feels and manifests towards *them*. The want of such feelings on the part of ministers has often made the pastoral duties burthensome—his labours less acceptable and useful—has induced the people to withhold pecuniary aid, and resulted in a dissolution of their connection.

To be useful, then, the minister of the cross must be faithful to his trust,—never daubing with untempered mortar—never sparing labour and pains—never forgetting that he must give a solemn account to his Lord and Master another day.

In view of the foregoing remarks, is it not to be feared that some men take upon themselves the sacred trust, without a commission from God ; and that a mistaken idea of ease, or honour, or profit, deceives them, and induces them to engage in preaching, when they are better fitted for some other employment ? And is not this the reason why some churches become unstable, disorderly, and finally crumble away, or else presentsuch an appearance as makes the hearts of the righteous sad ?

May the Lord inspire all his servants with the true spirit of fidelity, and preserve the churches from unskilful and unfaithful watchmen.

By order of the Association,

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





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