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Baptists . Massachusetts . Boston Association .
Minutes ... Held ... in Beverly, Sept. 15th
& 16th, 1819.

Boston, Lincoln & Edmands, [1819]. 16 pp.
MWA copy.

7th Anniversary

MINUTES

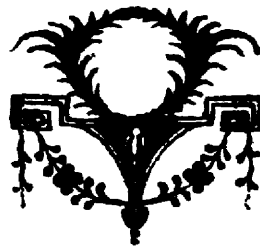
OF THE

BOSTON BAPTIST ASSOCIATION,

HELD AT THE

Baptist Meeting House in Beverly,

Sept. 15th & 16th, 1819.



BOSTON :

Printed by LINCOLN & EDWARDS, 53 Cornhill.

Improved Hymn Book.

Lincoln & Edmands have just published,

WATTS ARRANGED, with a SUPPLEMENT of MORE THAN THREE HUNDRED HYMNS, of approved excellence, with copious Indexes both of subjects and scriptures. By JAMES M. WINCHELL, A. M. Pastor of the First Baptist Church in Boston.

☞ The price of those on common paper is 75 cents.—Fine paper, one dollar.—Elegant bindings, two dollars. Every sixth copy gratis, or one-fourth discount by the dozen. The Tunes, about 120 in number, are 25 cents to Subscribers; or 37 1-2 cents single—3 dollars 50 cents per dozen to Non-Subscribers.

Extracts from Editor's Preface.

“In one respect, at least, it is thought this Selection will be preferable to any now in circulation. It contains *the whole* of the Sacred Poetry of Dr. Watts, adapted to the purposes of devotion and praise, not found in the common editions.

“An addition of nearly 80 Hymns from the pen of that “sweet singer in Israel, to those already in use, cannot but be highly grateful to the Christian Public. In point of sentiment and poetry they will be found worthy of the just celebrity of their distinguished author. Of the character of the other hymns, it is left for the public to judge.

“The Compiler flatters himself that this work, containing as it does MORE THAN A THOUSAND Psalms and Hymns, of approved excellence, will furnish the Churches of Christ with a supply of sacred poetry, better suited to all subjects and occasions, than any heretofore published; while, by throwing the whole into one volume, the price is reduced, and the confusion arising from the use of two books, avoided. The consideration that the book may be used in the same congregation with the common editions of Watts, will recommend it to the attention of Christians.”

RECOMMENDATIONS.

Dr. Baldwin, to the Editor.—“Your Selection, I have no doubt, will be considered as a valuable Supplement to Dr. Watts: the whole furnishing a much greater variety, and adapted to almost every occasion. Your copious Index, I am persuaded, to many, will not be considered as one of its least excellencies. The want of this, especially to Ministers, is a very great defect in most of our modern Hymn Books. Yours supplies this defect.”

Rev. Mr. Sharp—“Having had an opportunity of seeing your Arrangement, and of examining the Hymns which are contained in the Supplement, my satisfaction has increased, and I sincerely hope that this improved edition of Watts will have an extensive circulation. My attachment to the poetry of Dr. Watts is such, that if I must have the Hymns of only one individual, I should prefer his to any other. There are, however many subjects, and occasions, for which we can find no Hymns in his invaluable book which are well adapted. I need say nothing of the Hymns you have selected. They are such as intelligent, pious Christians will approve. They are chaste, simple, dignified compositions. It is a sufficient recommendation to say, they are the devout effusions of WATTS, DODDRIDGE, NEWTON, COWPER, BEDDOME, STENNET, STEELE, and others, whose names will be cherished with affection and respect while vital piety exists on earth.”

Rev. F. Huntington, Pastor of the Old South Church in Boston.—“Having been desired to express my opinion of a new Arrangement of the Psalms, Hymns and Spiritual Songs of the Rev. Isaac Watts, just published by the Rev. James M. Winchell of Boston, I am free to say, that as containing the *whole* of the Sacred Poetry of Dr. Watts, so arranged and numbered, as to preclude any embarrassment in the use of it, with common editions of that excellent work,—and as furnishing a great variety of *additional Hymns*, and those for the most part well selected, suited to the different occasions and circumstances which occur in life, than any within my knowledge; with a more copious INDEX, both of scripture and subjects, than can elsewhere be found; it cannot, I think, fail to meet the approbation, and prove a valuable auxiliary to the devotions, of the Christian Public.”

Rev. John Codman, of Dorchester.—“I have been much pleased with the Arrangement of Watts, with a Supplement, by the Rev. Mr. Winchell;—and most cordially concur in the above recommendations.”

May 27, 1819.



MINUTES

Of the Boston Baptist Association.

WEDNESDAY, SEPTEMBER 15, 1819.

1. AT 10 o'clock, brother George Keely, agreeably to appointment, preached the Introductory Sermon from Matt. 6 : 10. "Thy kingdom come, thy will be done," &c.* After which a collection was taken for the widows and children of deceased ministers, amounting to \$49,50.

2. Chose brother Thomas Baldwin, *Moderator*, and brother Lucius Bolles, *Clerk*.

3. Brethren Baldwin, Grafton and Bolles were chosen a committee to distribute the money collected for the widows, &c.

4. Brethren E. Nelson, C. O. Kimball and Hosea Wheeler, were appointed a committee to examine the Minutes of Corresponding Associations, and report such of their contents, as they may consider important to this body.

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

6. Voted to adjourn until half past 2 o'clock precisely.

7. Met according to adjournment. After prayer by the Moderator, proceeded to read the Letters from the Churches, when the following account was taken of the additions, diminutions, and present state of each church.

* The Baptist Meeting House not being sufficiently large, the Rev. Mr. Abbott's Society kindly favoured the Association with the use of theirs, for the introductory Sermon.

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 (†).

Churches.	Elders and Messengers.	Restored.	Added,		Dis.	Each.	Died.	Total.
			By Bap.	By Lec.				
2d Boston, 1743.	THOMAS BALDWIN, ELISHA WILLIAMS, Dea. J. C. Ransford, Benjamin Kimball.		35	4	6	3	4	483
Haverhill, 1763.	GEORGE KEELY, Benjamin Emerson, Amos Chase, A. W. Hammond.							309
Harvard, 1776.	ABISHA SAMSON,* <i>Benjamin Willard,</i> Jeremiah Dyer, Henry Houghton.	3	33		5			144
Newton, 1780.	JOSEPH GRAFTON, Dea. Thomas Hovey, James Simmons.		3		1		2	193
Woburn, 1781.	GEORGE PHIPPEN, Samuel Tidd, John Tidd, Nathaniel Hutchinson.		1		2	3	4	157
Templeton, 1782.	————— John Greenleaf, Benjamin Brown.		5				1	2103
Rowley, 1786.	SIMEON CHAMBERLAIN, Solomon Nelson, Timothy Morse.	1	1		3		2	49
Weston and Framingham, 1789.	CHARLES TRAIN, <i>Moses Harrington,</i> John Fisk, Charles Haven.		14		2	4	4	4137
Danvers, 1793.	JAMES A. BOSWELL, Dea. Israel Hutchinson, Amariah Whitney, Herculeus Joslin.							74
Charlestown,† 1801.	WILLIAM COLLIER,*							79

Churches.	Ministers and Messengers.	Restored.	Added		Dis.	Exclu.	Died.	Total.
			By Bap.	By Let.				
Beverly, 1801.	NATHANIEL W. WILLIAMS, Dea. Eleazer Wallis, Nehemiah Dodge, Charles Dennis, Israel Dodge.		1		3		3	130
Salem, 1804.	LUCIUS BOLLERS, John Moriarty, Michael Shepherd, William Nutting.	1	6		3	10	5	274
South Reading, 1804.	GUSTAVUS F. DAVIS, Dea. David Smith, Ebenezer Walton, Lilley Eaton.		2	2				96
Malden,	EBENEZER NELSON, Dea. Samuel Wait, James Crane.		2				1	105
Nottingham West, 1805.	DANIEL MERRILL, Dea. Justus Dakin, Thomas Merrill.		2		4	2	1	135
New-Boston, N. H.	Joseph Andrews, Issachar Andrews, John Whipple.							33
African Church, Boston, 1805.	THOMAS PAUL, George Davis, Thomas Thompson.	1	13			10	1	103
Newbury and Newbury-Port,	HOSEA WHEELER, Dea. Stephen Bailey, Thomas Crocker.	2	5		2	1		82
3d Boston, 1807.	DANIEL SHARP, E. Lincoln, Dea. Ward Jackson.	1	18	6		2	2	215
Gloucester,	Ebenezer Pool.				1			26
Marblehead, 1810.	ISAAC KIMBALL, Dea. Isaac Story, Dea. John Fielding, Joseph Graves.		14	1		1	1	90

Churches.	Ministers and Messengers.	Restored.	Added		Dis.	Exclu.	Died.	Total.	
			By Bap.	By Lat.					
Chelmsford,	JOHN PECKENS, John D. Dyer, Dea. Eliakim Hutchins, Solomon Byam.		2				1	51	
Londonderry.	Benjamin Corning, Caleb Gooden.		4	1	1	2		73	
Dunstable, 1808.	William Blodget.		1			1		44	
Methuen,	CHARLES O. KIMBALL, Richard Whittier, William W. Hall.		8		2		2	75	
Westborough,	Dea. John Beman, Elijah Haskell.		1		2			50	
Milford,	MATTHEW BOLLES, Dea. A. Hutchinson, Dea. Samuel Taylor, Jacob Flinn.	1	7		2	2		96	
Lynn,	Jonathan Batcheller, Elisha C. Crane.		4		1			43	
Ipswich,	Amos Jones.				2		1	27	
Deerfield†								19	
Reading.	JOSIAH CONVERS, Oliver Emerson, Eliab Parker, William Bowen.		2			2		29	
Cambridge, 1817.	BELA JACOBS, Dea. Levi Farwell, Elijah Cory.		10	3				80	
West-Cambridge, 1817.	BENJAMIN C. GRAFTON, Charles M'Intire.		4	2		1		32	
Dracutt, 1819.	John Baily.							14	
Total,			10	20	25	36	47	34	365

N. B. The last mentioned church was received the present session.

8. Voted, That the Letter from New-Boston be referred to a Committee of three. E. Nelson, J. Grafton and E. Williams were accordingly chosen.

After reading a part of the Letters, had a short intermission, when brother Joshua Bradley delivered a discourse from Isaiah 40 : 11.

9. *Voted*, That the Pastors of those churches, which have sent any money in aid of the Education Society—or if destitute of a Pastor, the first mentioned delegate—he appointed trustees of said Society.

Thomas Baldwin, D. D. George Keely, Joseph Grafton, Charles Train, N. W. Williams, John Moriarty. G. F. Davis, E. Nelson, E. Lincoln, Isaac Kimball, C. O. Kimball, John Beman, Bela Jacobs and Benjamin C. Grafton, were accordingly chosen.

10. Adjourned till half past 8 o'clock tomorrow morning.

Prayer by brother Davenport.

N. B. The Trustees above named, together with Rev. Lucius Bolles and Rev. Daniel Sharp, who have been constituted Trustees for life, held their Annual Meeting on Thursday morning, at 8 o'clock. A Report was read and accepted, and the accounts of the Treasurer audited; after which the following persons were elected to manage the concerns of the Society the year ensuing. L. Bolles, *Secretary*, E. Lincoln, *Treasurer*. Thomas Baldwin, D. D. Joseph Grafton, Elisha Williams, Daniel Sharp, George Keely, Charles Train and Bela Jacobs, *Executive Committee*.

Thursday, Sept. 16. Met according to adjournment. Prayer by brother Briggs.

11. Brother Samson having failed to prepare the Corresponding Letter, brother G. F. Davis was appointed in his place.

12. The Committee to whom the Letter from New-Boston was referred, reported, that the Church be retained in our Minutes.

Voted, That the report of the Committee be accepted.

13. *Voted*, On their request, That the churches in Templeton, Harvard and Westborough, have leave to withdraw from this Association, and to unite in a new one about to be organized in the county of Worcester.

14. The Committee to whom the Minutes from Corresponding Associations were referred, reported, that they found certain impostors advertised in the Westfield Minutes.

Voted, That the following extract from those Minutes be published in ours, together with a clause on the same subject, submitted by brother Sharp.

Extract.—"The public are warned against the impositions of one John Johnson, who is travelling and preaching in the character of a Baptist minister, but is an immoral character. The churches are warned to beware of him."

This association warn the public against a black man who has been travelling through the country under the assumed character of a Baptist Preacher. In Ohio, and the western part of New-York, he made the people believe that he was THOMAS PAUL, of

Boston, and was employed by the *Baptist Missionary Society of Massachusetts*. He has been traced into the State of Massachusetts, but has changed his name to that of Cook. For the information of Churches at a distance, we would state, that the aforesaid person never received an appointment from the *Baptist Missionary Society of Massachusetts*, and that Rev. Thomas Paul never was in the western part of New-York, nor in Ohio, or Kentucky. We again beg the attention of our denomination to a clause in the Minutes of our last Association.

“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.”

15. The Circular Letter prepared by brother C. O. Kimball was read and accepted, subject to revision by the author and brother Keely.

16. *Voted*, That brother D. Merrill write the Circular Letter and brother Bela Jacobs the Corresponding Letter for next year.

17. Received Communications from Corresponding Associations, viz.—

<i>Associations.</i>	<i>Messengers.</i>	<i>Minutes.</i>
Warren, Brethren	GANO, BENEDICT, LOVELL, and WAIT,	Minutes
York,	JOSHUA CHASE,	
Dublin,		
Hartford,	WILLIAM BENTLEY,	Minutes.
Sturbridge,		Minutes.
Westfield,		Minutes.
Philadelphia,		Minutes.
Charleston,		Minutes.
Vermont,	Dea. Jonathan Merriam,	do.
Cumberland,		do.
Leyden,		do.
Hudson River,		do.
New-London,		
Salisbury,	WILLIAM TAYLOR,	do.
	HENRY VEAZIE,	
Danville,		
Lincoln,		

Voted, To receive the Messengers of the Salisbury Association, and to open Correspondence with the Body they represent.

18. The attention of the Association was called to the very important concerns of Missions, when the following sums were communicated to the Treasurer.

Baptist Missionary Society of Massachusetts.

By Cash from Female Missionary Society, Milford,	-	15,53
do. from Baptist Church and Society, Salem,	-	80,49
do. Attleborough Female Missionary Soc. by Mrs. Nelson,		20,60
do. Female Cent Society, Haverhill, by Mrs. Batchelder,		31,66
do. from do. for the year 1818.	- - -	12,00
do. from S Chamberlain,	- - -	1,00
do. from Beverly Baptist Mite Society,	- - -	30,12
do. from Female Cent Society, Woburn,	- - -	7,70
do. from Newton Female Benevolent Society,	-	48,00
do. from Female Benev. Soc. of Cambridge-Port and vicinity,		60,00
do. from Malden Baptist Female Mite Society,	-	30,00
do. from individuals in Danvers Baptist Church and Society,		3,60
do. from Mission Box, Newburyport,	- -	2,64
		<hr/>
		\$342,34

Foreign Mission.

By Cash from the Haverhill Foreign Mission Society,	-	27,92
do. from the Church in Marblehead, for translations,	- -	4,50
do. Contributions at the monthly prayer-meetings, S. Reading		6,50
do. Collection, South-Reading Church and Society,	-	7,29
do. South-Reading Bap. Female Ed. and Missionary Society,		25,50
do. Mission Box, Marblehead, by Martha Millet,	-	8,00
do. Beverly Bap. Juvenile Soc. for educating heathen youth,		3,19
		<hr/>
		*82,90

By Cash from Children in a School at Nottingham-West,		2,19
do. from the Church in Dunstable,	- - -	3,00
do. from Simeon Chamberlain,	- - -	1,00
do. from Mission Box, Woburn,	- - -	3,00
do. from Harvard Fe. Benev. Soc. for Western Mission,		22,62
		<hr/>
		†31,81

Voted, That the thanks of this Body be presented to those generous Societies and individuals, who have so liberally aided our funds.

19. Attended to the interests of the Education Society. This important object, like that which just preceded it, excited a lively interest in the feelings of all who were present, and the following sums were received by the Treasurer.

* Transmitted to Salem Bible Translation and Foreign Mission Society

† Transmitted to the Boston Baptist Foreign Mission Society.

Education Society.

By Cash from the 2d Bap. Church and Society in Boston,	202,59
Donation from Dr. Baldwin in June,	24,00
	-----226,59
By Cash from 3d Baptist Church and Society in Boston,	66,00
By Cash from Bap. Church and Soc. in Haverhill,	25,29
do. do. Newton,	5,00
do. do. Weston and Framingham,	10,00
do. do. Beverly,	36,52
do. do. Salem,	71,32
do. do. South-Reading,	8,75
do. do. Marblehead,	3,00
do. do. Methuen,	5,00
do. do. Newburyport,	8,80
do. do. Cambridge,	109,36
do. do. West-Cambridge,	3,65
do. from Children's Society in Miss Chaplin's School, Sa-	
lem, by Miss Sally Hall,	3,58
do. from Salem Female Education Society, by M. Harris,	64,00
do. Gloucester Female Education Society, by Mrs. Hale,	12,00
do. Norway and Paris Fem. Ed. Society, by Betsey Parsons,	12,28
do. Juvenile Female Ed. Society, by Miss Betsy Bray,	10,00
do. Haverhill Female Auxiliary Ed. Society, by Mrs. Keely,	24,36
do. Female Mite Society, Charlestown,	15,00
do. Danvers Fem. Auxiliary Ed. Society, by Miss Goodale,	26,93
do. Baptist Female Mite Society, Dunstable,	7,10
do. Westborough Female Mite Society,	12,25
do. Rowley Female Cent Society,	7,31
do. Bap. Fem. Ed. So. of Newton and vicinity, by E. Miller,	33,08
do. Marblehead Female Education Society,	20,00
do. from a Friend in Beverly,	3,00
do. from Dr. Cyrus Hamlin,	5,00
do. from Gentlemen and Ladies in the Rev. Mr. Bolles'	
Society, Salem, to constitute him a Trustee for life,	
of the Massachusetts Baptist Education Society,	50,00
do. from Mr. Samuel Chamberlain,	1,00
do. from Mr. John Whipple, jr.	1,00
do. from the Baptist Auxiliary Society of the Young Men	
of Boston,*	270,00
do. from Female Mite Society, Warren, (R. I.)*	10,00

	\$1167,79

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.

20. Heard the Report of the Secretary of the Education Society. *Resolved,* That the same be accepted, and published in the American Baptist Magazine.

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.

21. The Secretary of the Association introduced various facts and occurrences deemed highly important, growing out of the

* Received since the meeting of the Association.

transactions of the Baptist Board of Foreign Missions for the United States, which were received with grateful emotions in this Body.

22. Heard the Corresponding Letter, prepared by brother G. F. Davis, and voted to accept the same.

Messengers to Sister Associations.

Warren,	Thomas Baldwin, George Keely, Daniel Sharp, N. W. Williams, E. Williams.
York,*	C. O. Kimball, Lucius Bolles, N. W. Williams.
Dublin,	Matthew Bolles, Isaac Kimball.
Sturbridge,	Thomas Baldwin, Daniel Sharp.
Hudson River,	Daniel Sharp, Heman Lincoln.
Cumberland,	Elisha Williams.
New-London,	Lucius Bolles, G. F. Davis.
Salisbury,	Matthew Bolles, George Keely, Hosea Wheeler.
Vermont,	Thomas Paul, and Isaac Kimball.
Westfield,	Matthew Bolles.

23. Appointed brethren Train, J. Grafton and D. Merrill, to meet with our brethren who propose forming a new Association at Shrewsbury, on the last Wednesday in October next.

24. *Voted*, That we hold the next meeting of this Association at the Baptist meeting-house in Framingham, on the third Wednesday of September, 1820, at 10 o'clock, A. M.

25. Appointed Brother N. W. Williams to preach the introductory sermon; in case of failure, Brother Hosea Wheeler.

26. The business of the Meeting being finished, at 1 o'clock, P. M. the Association received an affectionate benediction by the Moderator, and united in a fervent closing address to the Throne of Divine Mercy, offered up by Dr. Gano.

Circular Letter.

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

Dearly beloved Brethren,

FEELING a deep concern in all your spiritual interests, we rejoice in the present opportunity of addressing you. Through the abundant mercy of our heavenly Father, we have been permitted to enjoy another anniversary. It has been comforting, and, we hope, profitable to our souls. Though we have not had the peculiar happiness to record any special and extensive revival of religion within our limits during the past year; yet in several places refreshing seasons have been witnessed, and the churches generally, of which this body is composed, continue steadfast "in the faith once delivered to the saints," and, we

* Formerly called the New Hampshire.

trust, are "abounding in the work of the Lord." The encouragement given by them to missionary exertion, and to the education of young men of piety and gifts for the christian ministry, have filled our hearts with the most grateful emotions. We are taught from experience, that the annual meeting of Associations, is fraught with effects conducive to the up-building of the precious cause of the dear Redeemer. Believers are thereby strengthened and encouraged to pursue their christian course with more alacrity and vigilance, and unbelievers are awakened to a sense of their dependence on God, and their obligations to love and serve him. This, we hope, has been the result of the agreeable interview, at the close of which we now address you. As your brotherly love has been evinced by your refreshing letters, you may justly claim a reciprocation of the same kind office from us.

Permit us, then, dear Brethren, in discharging a debt so justly due, to call your attention to the importance of

Purity and Spirituality in the Churches.

Purity is an entire freedom from all foreign admixture. When applied to the ministers of the gospel, it signifies ministerial fidelity. Wherefore, says the apostle, "I take you to record this day, that I am pure from the blood of all men." When ascribed to believers, it respects both the heart and the lips. "Who shall ascend into the hill of the Lord? Who shall stand in his holy place? He that hath clean hands and a pure heart." It implies that their hearts and consciences have been "purged by the blood of Christ from dead works to serve the living God." "That all carnal, sensual and sinful desires, are so mortified and subdued that they do not seek their gratification. That they are inwardly replenished with holy inclinations and affections, and influenced by the fear and love of God in their habitual conduct." This was prefigured by the various purifications and ablutions under the law. Hence says David, "Purge me with hyssop and I shall be clean: wash me, and I shall be whiter than snow." It is also represented in the christian church by the ordinance of baptism, when "the body is washed with pure water," in allusion to which, Ananias said to Paul, "Arise, and be baptized, and wash away thy sins." The grace of faith is the means, of which the holy Spirit makes use, in purifying the heart. "Purifying their hearts by faith." This is done, while faith apprehends the blood of Christ as sufficient to cleanse from all sin. Hope is the means which he uses in purifying the life. "He that hath this hope, purifieth himself, even as he, (that is Christ,) is pure." Animated by this grace, the believer seeks a greater conformity to his Lord and Master, Jesus Christ. He "counts not himself to have apprehended; but this one thing he does, forgetting those things which are behind, and reaching forth unto those things which are before, he presses toward the mark for the prize of the high calling of God in Christ Jesus."

The necessity of purity in heart and life will appear, if we consider,

1. The nature of man in his fallen state. That moral purity, in which he was created, is lost. He is defiled through sin. Sin has infected every faculty of the soul. The understanding is darkened, the judgment is erroneous, the will is rebellious, and the affections are inimical, proud, avaricious and sensual. "Every imagination of the thoughts of the heart, is only evil, continually." The whole "heart is deceitful above all things, and desperately wicked; who can know it?"

2. The nature of sin. It is corrupting. It renders its possessor exceedingly unhappy. He carries his own tormentor in his bosom. In whatever place he is, he has no real peace, joy, nor satisfaction. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked, saith my God."

3. The present and future happiness of the pure in heart. "Blessed are the pure in heart, for they shall see God." In proportion as the christian is purified by faith, are his discoveries of the glorious character and perfections of God, while here on earth; but when he is perfected in holiness, he shall behold, not as through a glass darkly, but with open face, the manifested glory of God, and be ineffably happy in adoring and admiring him forever. Now it is impossible for any one to be happy either here or hereafter without purity, both in heart and life. "Without holiness no man shall see the Lord." The gates of heaven can never be opened for the reception of impurity. "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

" Those holy gates forever bar
Pollution, sin and shame;
None shall obtain admittance there,
But followers of the Lamb."

Now as a church is composed of many, it is of more importance than an individual. Its rise or fall is attended with more serious consequences. It is, therefore, of more importance that it be pure. A church is pure, when it is correct in doctrine, discipline and practice. To preserve purity in the churches, the apostles not only illustrated the doctrines of the gospel in the plainest terms; but gave them a "form of sound words." They considered it of importance that they should be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The discipline and practice of the churches was a matter of no less concern. They conceived the growth and prosperity of Zion to depend much upon a proper execution of the laws of Christ, and a practice corresponding with the word of God.

The apostles exhorted the churches to purity,

1. That they might be able to stand in the day of trial. "For the time," says the apostle Paul, "will come, when they will not endure sound doctrine; but after their own lusts shall they

heap to themselves teachers having itching ears." Of this time we have no need that any one should inform us, for it is manifested in our day. The whole fabric of our holy religion has been attacked. The native corruption of the human heart has been frittered away, and made to mean nothing, but *want of light in the understanding*. The special influences of the divine Spirit have been denied, and the blessed Saviour, in whom we trust, and "whom angels worship," has been represented as *unworthy of divine honours*, and as being *little superior to a mere man*. But, be it remembered, there is a day of trial. Every church shall be tried. Speaking of those, who are instruments in building churches, the apostle says, "The fire shall try every man's work of what sort it is." Where then will those churches be, who are neither built upon the only foundation, nor composed of materials, that abide the fire! Wo be to that man, who thus builds, and to that church, which is thus built.

2. That they may not be partakers of other men's sins. Every church is, in a greater or less degree, chargeable with the guilt attached to offenders, whom they do not reprove, and concerning whom they do not observe, in the spirit of the gospel, scriptural rules of discipline. In reference to his conduct in the church of God, Paul says to Timothy, "Neither be partakers of other men's sins; keep thyself pure." A connivance at sin, encourages the sinner, and emboldens him to continue in his transgressions.

3. That they might answer the great end for which they were established. They are in the midst of a crooked and perverse generation, "among whom they should shine as lights in the world." "Ye are," says the Saviour, "the salt of the earth." Salt is the best preservative in the world; but, deprive it of its peculiar quality, and it is the most worthless. So when a church is pure in doctrine, discipline and practice, it is a **great blessing** in the world. Both men and angels learn by it "the manifold wisdom of God." But when it is corrupt in doctrine, lax in discipline, and negligent in the practice of the primitive churches, it has lost its characteristic excellence; nay, more, it is the occasion of incalculable mischief.

Spirituality is also important. Though it may seem almost the same with purity, yet there is a difference. The one is the absence of that which is bad, the other is the possession of that which is good. "To be spiritually minded is life and peace." The Holy Spirit implants life in the soul regenerated by him; hence regeneration is called a "being born of the Spirit." "The Spirit giveth life." He also continues, and strengthens that life in the soul; therefore the apostle prayed for the Ephesians "that God would grant them to be strengthened with might by the Spirit in the inner man."

Spirituality is necessary,

1. Because spiritual things cannot be discerned without it. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned."

2. Because without it, no duty can be performed acceptably. "God is a Spirit, and they that worship him, must worship him in Spirit and in truth." It is by the Spirit that we have access to God through Jesus Christ. He helps our infirmities, and makes intercession for us, according to the will of God. If it were not for the assistance of the holy and ever blessed Spirit, all our services would be unacceptable to God, and irksome to ourselves.

3. Because the spiritually minded not only have life and peace themselves, but are the means of enlivening others. Their spiritual conversation and prayers, their spiritual counsels and exhortations, are the means of stirring up others to an engagedness in heart and life, in the precious cause of Christ.

Spirituality, as it respects a church, requires that it be composed of spiritual members. "Ye also, as lively stones, are built up a spiritual house, a holy priest-hood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The same reasons given to enforce the importance of purity in the churches, also show the necessity of spirituality. Spirituality is the foundation of brotherly love; brotherly love is the bond of union in the Christian church, and love is a fruit of the Spirit. Where a part are carnal, and a part are spiritual, there is no fellowship. "How can two walk together except they be agreed?" But when all have their affections set on things above, are delighting in the same spiritual things, and are seeking the same spiritual objects, there is a heavenly union, a glorious fellowship one with another, which it is impossible to describe.

Now to a church that is pure and spiritual, we may look for a pattern of heaven. God will accomplish by them, the most important purposes. They will engage in every benevolent institution that promises usefulness in advancing the glory of God, and the best interests of man. Their prayers, as a cloud of incense, ascend to God, and rich and innumerable blessings will descend upon them. Such a church does not live to itself. It is an unequalled blessing to the world of mankind. As you love, therefore, dear Brethren, the cause of God, and as you value your own happiness, and the precious souls of your fellow-men, so be ye pure in doctrine, discipline, and practice, and spiritual in your exercises and conversations.

Corresponding Letter.

The Elders and Brethren of the Boston Association to the several Associations with which we correspond, send Christian salutation---

Beloved Brethren in the Lord,

THROUGH the abundant mercy of a superintending Providence, our thrice forfeited lives have been prolonged, and the revolving season has permitted us to hail, with joyous emotions,

the arrival of another anniversary session of our Association, which has been harmonious and pleasant.

You will perceive by our MINUTES, that very great additions have not been made the past year to our churches. We are sorry to say that too much coldness and supineness prevail; but we assure you that there exists among us a firm and comfortable establishment in the fundamental principles of divine revelation. These are our hope, and our joy. In relation to these, we often ask, If the foundation be destroyed, what will the righteous do? We wish earnestly to contend for them—widely to diffuse them.

It is with peculiar satisfaction we have received your Messengers and Minutes. We wish to continue our correspondence with you, as it gives us pleasing information of your affairs, and draws more closely the cords of brotherly love and fellowship. When by this medium we hear of your steadfastness, and of your continuance in the ways of well doing, we are led to exclaim in the language of the sweet Singer in Israel, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more."

Our earnest prayer is, that this unity of heart, of sentiment, and of practice, may abound more and more in the churches of our Lord Jesus Christ throughout the world.

Dear Brethren,

United in one Lord, one hope, one faith, and one baptism—let us march on in a mighty phalanx, until we arrive at the celestial city of habitation which we seek, and for which we are now obliged to fight. Then, completely sanctified by the Spirit of all grace—clad with the spotless and shining robes of purity, righteousness, and immortality; and waving palms of triumph in our hands, may we bow together before the throne, and unite in loud and endless ascriptions of salvation to our God and to the Lamb.

Requesting an interest in your prayers, and directing you to our Minutes for further particulars respecting our state, we subscribe ourselves yours in a precious Redeemer.

By order of the Association,

THOMAS BALDWIN, *Moderator*

LUCIUS BOLLES, *Clerk.*