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Baptists . Rhode Island. Warren Association, 1802.

Minutes . . . in Wrentham, September 7 and 8, 1802.

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MINUTES

OF THE

Warren Association,

HELD AT THE

BAPTIST MEETING-HOUSE

WRENTHAM,

SEPTEMBER 7 and 8,

1852.

BOSTON:

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MINUTES, &c.

TUESDAY, September 7.

AT ten o'clock, A. M. Brother Thomas Baldwin delivered a Discourse from Acts xvi. 5—"And so were the churches established in the faith, and increased in number daily."

1. At two o'clock, P. M. Brother Elisha Andrews, agreeably to appointment, preached the Introductory Sermon from Heb. xiii. 1—"Let brotherly love continue." After which collected for the widows and children of ministers deceased.

2. Chose Dr. Hezekiah Smith, *Moderator*, and Brother Thomas Baldwin, *Clerk*.

3. Read letters from the several churches, and took the following account of the members added, dismissed, excluded, or who have died, the past year; also the present number in each church.

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

| <i>Churches.</i> | <i>Ministers and Messengers.</i> | <i>Added.</i> | <i>Dismiss.</i> | <i>Exclud.</i> | <i>Died.</i> | <i>Total.</i> |
|---------------------|---------------------------------------------------------------------------|---------------|-----------------|----------------|--------------|---------------|
| 1st. Boston, | *SAMUEL STILLMAN, Daniel Wild, John Wait, William Gridley. | 5 | 2 | 1 | 3 | 254 |
| 2d. Boston, | THOMAS BALDWIN, Jacob Holland, David Beal. | 18 | 2 | 1 | 2 | 192 |
| Haverhill, | HEZEKIAH SMITH. | 5 | | | | 187 |
| Warren, | LUTHER BAKER, John Croade, William T. Miller. | 5 | | | | 61 |
| 1st. Middleborough, | *ISAAC BACKUS, Asahel Shaw, Solomon Alden, jun. Alexander Alden. | 1 | | | 2 | 87 |
| 2d. Middleborough, | ————— Peter Hoar. | | | | | 27 |
| 3d. Middleborough, | SAMUEL NELSON, David Vaughan, Elisha Clark. | 2 | 2 | 2 | 3 | 93 |

| <i>Churches.</i> | <i>Ministers and Messengers.</i> | <i>Addd.</i> | <i>Dismiss.</i> | <i>Exclud.</i> | <i>Diad.</i> | <i>Total.</i> |
|----------------------------------|----------------------------------------------------------------------------------------------------|--------------|-----------------|----------------|--------------|-----------------|
| Wrentham, | WILLIAM WILLIAMS, <i>Thomas Rand,</i> Joseph Miller, Joseph Guild. | 11 | | | 1 | 72 |
| Attleborough, | JAMES REED, Joel Blackington, Cyrus Cheever. | 11 | | | 1 | 96 |
| Chelmsford, Barnstable, | JOHN PECKENS. JOHN PEAK, Samuel Holmes. | 2 6 | | 1 | 1 1 | 94 62 |
| † New Salem, Medfield, | * JOSIAH ORCUTT. | | | | | 44 29 |
| Harwich, Harvard, Newton, | Afa Mafon. ABNER LEWIS. GEORGE ROBINSON. JOSEPH GRAFTON, Gerthom Hyde, Edward Hall. | 1 4 | | 1 15 | 1 | 64 125 94 |
| † Salem, (N. H.) Northbridge, | * JOHN COOPER, Nathaniel Cooper. | | | | | 41 48 |
| Woburn, | EBENEZER NELSON, Lillie Eaton. | 2 | 1 | | | 119 |
| Ashburnham, Providence, | STEPHEN GANO, <i>Afa Maffer,</i> John Davis. | 18 | | 2 | 6 | 10 257 |
| Templeton, | ELISHA ANDREWS, Samuel Symonds, Benjamin Brown, Cyrus Cook. | 1 | 1 | 2 | 2 | 99 |
| Rowley, | SHUBAEL LOVELL, <i>Jeremiah Chaplin.</i> | 1 | 1 | | 2 | 44 |
| Bridgewater, | VALENT. W. RATHBUN, Jesse Howard, Alpheus Leach, Rufus Perkins, Ruel Howard. | 5 | | | 1 | 82 |
| Weston, Randolph, | JOEL BRIGGS, William Blanchard, Jonathan Blanchard. | | 2 | | 1 | 16 80 |
| Carver, | JOHN DREW. | | | | 1 | 43 |
| Hollis, Marshfield, | BARNABAS PERKINS. | 6 | | | | 34 42 |

| <i>Churches.</i> | <i>Ministers and Messengers.</i> | <i>Added.</i> | <i>Dismiss.</i> | <i>Transf.</i> | <i>Dead.</i> | <i>Total.</i> |
|--------------------------|------------------------------------------------------------------------------------------------------------|---------------|-----------------|----------------|--------------|---------------|
| 2d. Sutton, | WILLIAM BATCHELDER, Thomas Axtel, Amos Thayer. | 2 | | | | 42 |
| Danvers, Londonderry, | ————— ————— | | 19 | | 1 | 42 41 |
| 2d. Freetown, | Jonathan Rand. JOB BORDEN, JAMES BOOMER, Jonathan Brownell. | 4 | 3 | 3 | 2 | 34 |
| † Marshpee, Newport, | *JAMES FREEMAN. JOSHUA BRADLEY, Samuel Baker, Stephen Shaw, Jason Sprague, Gorton Anderson. | 70 | | 2 | 5 | 42 143 |
| Charlestown, | ————— THOMAS WATERMAN, Oliver Holden, | 6 | | | | 22 |
| Rehoboth, | JOHN PITMAN, Joseph Bucklin, Caleb Mason, Jonathan Hays, John Brown. | 4 | | 4 | 1 | 55 |
| Beverly, | JOSHUA YOUNG, Eliezer Wallace. | 8 | | | | 38 |
| Grafton, | ————— Mark Batchelor, Enoch Batchelor. | 7 | | | | 32 |
| Total, | | 208 | 35 | 33 | 37 | 2993 |

4. Chose Messrs. Baldwin, Gano and Holmes a Committee, to apportion and distribute the money collected for the widows, amounting to 41 dollars and 85 cents.

Adjourned until 8 o'clock to-morrow morning. Brother Gano dismissed by prayer.

Sermon in the evening by Brother Waterman, from 2 Cor. v. 20. There was also preaching in several other places in the vicinity.

WEDNESDAY, September 8.

Met according to adjournment. Brother Tripp opened the meeting by prayer.

5. Received Letters, Minutes and Messengers, from our sister Associations. From the Philadelphia and Charleston we received no accounts.* From the Stonington, Letter and Minutes. From

* Charleston Minutes received a few days after our meeting.

the New Hampshire, Letter and Minutes. From the Woodstock, Letter and Minutes, by the hand of Deacon Knowlton. From the Shaftsbury, Elder Joseph Cornell, but no Letter nor Minutes. From the Bowdoinham, Letter and Minutes, by their Messenger, Brother John Tripp. From the Groton Conference, Letter and Minutes, by their Messengers, Brethren Daniel Hix, David Perry, and William Gardner. From the Leyden, Letter, by their Messenger, Deacon Joshua Thayer, but no Minutes. From the New York, Minutes, by Brother Pitman, appointed to bear their Letter. A Letter was received and read from a new Association called the Sturbridge, requesting correspondence with us. Voted, unanimously, to correspond with them: Messrs. Waters and Leonard, their Messengers, were accordingly invited to a seat with us. Also received Minutes from the Danbury Association.

6. The Circular Letter, prepared by Brother Andrews, was read and accepted; as was also the Corresponding Letter, prepared by Brother Rathbun.

7. Appointed Brother Jeremiah Chaplin to write the Circular Letter for next year, and President Messer the Corresponding.

8. Appointed Brethren Peak, Andrews, and Pitman a Committee, to consider and report on the queries from the churches of Londonderry and Newport. The Committee submitted the following report, which was read and accepted, viz.

From the Church at Londonderry.

1st. "Is it proper to deal with a brother in the manner prescribed in Matthew xviii. 15—18, who publicly injures a person who is not a church member?" We answer in the affirmative.

2d. "Whether a Church, holding to the doctrines of unconditional election, total moral depravity, the entire agency of the Spirit of God in regeneration, the final perseverance of the saints, &c. can consistently commune at the Lord's table with a person who denies them?" We answer in the negative.

Questions from the Church at Newport.

1st. "Is it a scriptural doctrine, that God did determine before the world began, that every event which has, does, and ever will exist, should take place?" We answer in the affirmative.

2d. "Is it consistent to believe the final perseverance of the saints, and deny predestination?" Answer; we view it to be inconsistent; for we suppose the former to be predicated upon the latter.

3d. "If it be inconsistent, how are those professors to be treated who hold to the one and reject the other?" Answer; we believe it to be the duty of the Church to labour with such, with all Christian meekness and tenderness, endeavouring to teach them the way of God more perfectly; supporting at the same time the authority of the Church, as existing circumstances may require.

9. The Treasurer of the Baptist Education Society reported the state of the fund, by which it appears that the annual interest which is appropriated to the assistance of pious young men for the ministry, amounts to 71 dolls. 60 cts.

10. Voted to recommend it to all the Churches in this Association to have a collection for the Education Fund on the 2d Lord's day in April next.

11. Voted, that Dr. Smith, Mr. Gano, and Mr. Baldwin, present the thanks of this Association to the several persons who by them have contributed to the Education Fund.

12. Voted, and chose Dr. Smith, Dr. Stillman, Mr. Baldwin, Mr. Grafton, and Mr. Briggs, a Committee, to whom persons taxed to other denominations, may apply for advice.

13. On a petition presented by Mr. Solomon Howe, respecting a Spelling-Book compiled by him as one of a Committee appointed by this Association in the year 1783. Voted to refer the business over to our next meeting; and to request Dr. Stillman and Mr. Backus to favour us then with any information which they may have on the subject.

14. The Committee, appointed to inquire into the state of Churches whose visibility has been doubted, Reported, that they had visited Ashburnham and the second Church in Middleborough; and although they found them in a very irregular, broken condition, yet, in the opinion of the committee, they had not entirely lost their visibility. Voted to recommend it to the second Church in Middleborough, and the United Brethren so called, to invite a Mutual Council to give them advice, in order to their uniting together in one Church, if it should be thought best.

15. Appointed the following Brethren our messengers to sister Associations, viz. Dr. Smith to the Philadelphian; to the Woodstock, Brethren Baldwin, Briggs, and Perkins; to the Stonington, Brethren Grafton and Gano; to the New Hampshire, Dr. Smith, and Brethren E. Nelson, Lovell, and Drew; to the New York, Brethren Gano, Baldwin, and Bradley; to the Leyden, Brethren Andrews and Rand; to the Sturbridge, Brethren Andrews and Robinson.

16. The Constitution of the Massachusetts Baptist Missionary Society was read; and it was unanimously voted to recommend it to the Churches belonging to this Association to encourage this interesting work, by raising money, by subscription or otherways, as they may think proper.

17. Agreed to the following supplies for Medfield. Brother Samuel Nelson, first Lord's day in November. Brother Perkins, last Lord's day in October. Brother Reed, first Lord's day in December, and first in March.

18. Voted to hold our next Association at Mr. Briggs's Meeting-House in Randolph, the Tuesday after the first Wednesday in September next, at two o'clock, P. M.

19. Appointed Dr. Stillman to preach the introductory Sermon; in case of failure, Brother Grafton. The business being finished at four o'clock, Brother Peak preached to the people from Psalm lxxxix. 15. This closed the pleasing solemn interview.

Circular Letter.

*The WARREN ASSOCIATION to the several CHURCHES
in our Connexion; wishing Grace, Mercy, and Peace to be multiplied.*

DEARLY BELOVED BRETHREN,

PERMIT us, at the close of this agreeable interview, to address you upon the pleasures of real religion. While our hearts are glowing with love to the Redeemer; while we enjoy the pleasing satisfaction of seeing and conversing with many of our Brethren, and hearing from them the prosperity and advancement of the cause of Zion's King; while we are entertained with the gospel's joyful sound; while our hopes and prospects are raised to the fountain head of celestial felicity; such a subject is the most congenial with the heavenly flame which diffuses a sacred ardor through our souls, and will not fail to give pleasure and encouragement to you. From the incomparable sweetness which the inspired Psalmist had found in true religion, he was stimulated to recommend it to others. "Oh," says the good man, while the sacred flame of divine love warmed and dilated his breast, "taste and see that the LORD is good." He had found an inexhaustible source of comfort and happiness in GOD; he had learned by happy experience that the paths of holiness were indeed ways of pleasantness and peace. He had in his own soul tasted the rich abundance of joy and satisfaction which is derived from communion with GOD; and, from a benevolent regard to the happiness of others, he invites them to participate with him. True religion brings its subjects with supreme delight and complacency to rest and acquiesce in GOD, as the centre and fountain of all good. It is one of the first maxims taught in the school of Christ, that "GOD is infinitely good." This truth all nature proclaims, the superintendency of Divine Providence confirms, and the volume of divine revelation inculcates. With more than human eloquence the inspired writers celebrate the goodness of JEHOVAH. "Oh give thanks to the LORD, for he is good; for his mercy endureth forever." Be thankful unto him and bless his name, for he is good. Praise ye the LORD of hosts; for the LORD is good. The LORD is good to them that wait for him, to the soul that seeketh him. All creature goodness is derived from the boundless treasure of benevolence which is in the Divine Being. The unfailling benignity of JEHOVAH to his creatures, and the mercy and love of GOD to a lost and sinful world, displayed in the gospel, evince that the Origin of Being is the fountain of blessedness.

It is the heaven-originated and heaven-inspired religion of **JESUS CHRIST**, which brings us into union, communion, fellowship and moral assimilation with the adorable **JEHOVAH**; which enables us to rest in him and live upon him; which gives us boldness to call him our God, our Father, our Friend, our Protector, and our Portion; which teaches us to draw from the infinite funds of divine beneficence a supply for all our necessities, and stores for indescribable consolation. It is this which assures us of the pardon of sin; reconciliation to God; great, precious, and unfailing promises; constant protection; and a glorious and immortal crown of righteousness in the coming world.

It is by this religion that we are taught to live by faith in the **SON OF GOD**; to live a life of prayer; to live a hidden life with **CHRIST IN GOD**; to live above the world, and have our conversation in heaven. It is by this religion that we are supported when fainting, quickened when dying, confirmed when wavering, restored when wandering, directed when doubting, enlarged when straitened, purified when polluted, and rejoiced when in distress. It is this religion which teaches us to rely upon a great, precious, and all sufficient Saviour. It is this which teaches us to esteem the glory of God, as the supreme good. It is this which inspires us with a holy love to his character, and a willing and joyful obedience to his law. Then what pleasure can be compared with that which arises from the possession and exercise of such a religion? truly we may say, "Happy are the people who are in such a case; happy are the people whose **GOD IS THE LORD.**" "The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel; who is like unto thee, O people saved by the **LORD**, the shield of thy help, and who is the sword of thy excellency?" Oh! Brethren, let the excellency of the religion which we profess, draw us to a steadfast choice, and undeviating pursuit, of the one thing needful. The pleasure we lose, when we suffer the fascinating enticements of the world to draw away our hearts from God, are incalculable. We leave the finest of the wheat, and honey out of the Rock, to feed upon chaff; we give up exhaustless mines of pure gold, to obtain the worthless dross; we stop our ears to the heavenly strains of celestial harmony, to listen to the *tinkling cymbals* of worldly pleasure. We lose joys unspeakable and full of glory, and we get nothing in return, but pains, lassitude, and disappointment. Ye heaven born souls, assert your bright original: live to the glory of your God: vindicate the cause of your Redeemer: nail your flesh to the cross: stretch the wings of faith and love, and soar away to the bright mansions prepared for you in your heavenly Father's house. So shall the day spring from on high dawn upon your souls; so shall the brilliant Sun of Righteousness arise, to

warm, illumine, and resuscitate your hearts. Depend on God ; look to Jesus ; rely on the promises ; rest on the mercy of JEHOVAH ; obey his voice, and wait for his appearing. Be faithful unto death, and he shall give you a crown of life. Realize, and rejoice, that an absolutely perfect and amiable Being is at the head of universal government ; that God, whose right alone it is to rule ; that JEHOVAH, who alone is possessed of those powers and perfections which qualify him to wield the sceptre, that benevolent Deity, who will invariably promote the best good of general existence, reigns with uncontrolled sway. The LORD reigneth, let the earth rejoice ; let the multitude of the isles be glad thereof. To acquiesce in the government of the Divine Majesty ; to obey with cheerful alacrity his holy requisitions ; to bow with unrepining submission to all the dispensations of his providence, will spread a heavenly serenity through your souls ; and a view of his indescribable excellencies will fill you with joy unspeakable and full of glory.

Corresponding Letter.

The WARREN BAPTIST ASSOCIATION, met in Wrentham, Massachusetts, September 7 and 8, 1802, to the ELDERS and BRETHREN of our SISTER ASSOCIATIONS, sendeth Christian salutation.

DEAR BRETHREN,

THE importance and utility of Associated Christian Bodies has been clearly evinced by long and happy experience. The benefits resulting from an interchange of gifts, and the religious information which we receive from the Associations with which we correspond, is such, that we feel it our indispensable duty and happiness to maintain our connexion. The light and consolation obtained by these means, tends to confirm, and more effectually to cement our ministers and brethren together ; and enlarges the means of promoting the essential interests of the REDEEMER'S kingdom in the world. The present time is a season of darkness, so far as it respects the increase of delusions, fatal to the common happiness of society. This, though painful to the serious and feeling mind, will operate (we hope) as a stimulus to the Watchmen upon Zion's walls, to exert every power, and to improve all proper means, to promote the spirit and sentiments of the Gospel ; the diffusion of which will not fail to dispel the erroneous mist, as the influence of the natural sun does that of the night and the cloud. Professors in a more private station, are equally concerned, and it

must engage them, as so many parts of the same building, to fill their respective stations, and to maintain their glory in the churches, Happy we are, dear Brethren, to learn by your messengers and agreeable epistles, that you so stand fast in the truth. We are also happy to learn from many of our brethren who correspond with us, that there is an increasing spirit among them, to promote a gospel mission; to the end that the ignorant may be instructed, the thirsty have drink, and the hungry soul be fed. With what transport will ministers and churches annually receive the news of the fruit of their labours, when the accounts shall teem with the distinguishing grace of God in the salvation of sinners; this will fully remunerate for every pecuniary sacrifice, and amply reward every exertion of the faithful labourer, though he may have gone sowing the seed with sorrow.

If we take a retrospective view of the state of our churches at the beginning of the last century, being only about fifteen in number, through this extensive continent, and trace their progress to the beginning of the present century, and find those fifteen churches increased to twelve hundred, containing one hundred thousand communicants, may we not adopt the language of inspiration, and say, "What hath God wrought?" To calculate for a century to come is beyond our sphere, and would not become us as finite creatures; but we are not forbid to pray for the peace and prosperity of our spiritual Jerusalem. Our united prayer is, that you may enjoy the presence of our common Lord, that your number may be abundantly increased, and the various parts of our land be filled with the glory of God.

Our present session has been crowned with the divine blessing. The accounts received this year from our churches are in general favourable. For further particulars we refer you to our minutes. We wish to continue our correspondence with you.

Brethren, pray for us. We remain yours, in the faith and fellowship of the gospel.

Signed, by order, and in behalf of the Association,

HEZEKIAH SMITH, *Moderator.*
THOMAS BALDWIN, *Clerk.*

In the Press, and in a few weeks will be published, and for sale by MANNING & LORING, No. 2, Cornhill,

(Price 3½ cts. single, and 3 dolls. per dozen)

A DEFENCE of the BAPTISTS against the Aspersions and Misrepresentations of Mr. PETER EDWARDS, late Pastor of the Baptist Church, at Portsea, Hants, in his book, entitled CANDID REASONS FOR RENOUNCING THE PRINCIPLES OF ANTIDOBAPTISM. In a Series of Letters.

By JOSEPH JENKINS, D. D.

“If any Baptist think he is able, either to maintain these two arguments, or produce any thing better, I seriously invite him to the task.” *Candid Reasons.*

And the Philistine said, “I defy the armies of Israel this day; give me a man that we may fight together.” 1 Sam. xvii. 10.

IT is hoped, as Mr. Edwards's book has been very much circulated in New-England, and read with avidity, that those, who have given it a perusal, and imagined it unanswerable, will candidly attend to this ‘Defence of the Baptists;’ and, after an ingenuous hearing of both sides, let ‘THE TRUTH, which is great and will prevail,’ have the preponderance.