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**Baptists. Rhode Island. Warren Association, 1803.**

**Minutes ... in Randolph, September 13, 1803.**

**Boston, Lincoln, 1803. 14, [ 1 ] pp.**

**MWA copy.**

# **M I N U T E S**

**OF THE**

*Warren Association,*

**HELD AT THE**

**BAPTIST MEETING-HOUSE**

**IN**

***RANDOLPH,***

**SEPTEMBER 13 and 14,**

**1803.**

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**BOSTON:**

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**1803.**

# MINUTES, &c.

TUESDAY, September 13.

1. **A**T ten o'clock, A. M. Dr. Smith delivered a discourse from Prov. iv. 7. "*Wisdom is the principal thing ; therefore get wisdom, and with all thy getting, get understanding.*"

2. At two o'clock, P. M. Dr. Samuel Stillman, agreeably to appointment, preached the introductory sermon from 1 Cor. i. 18. "*For the preaching of the cross is to them that perish foolishness, but unto us who are saved, it is the power of God.*" After which collected for the widows and children of ministers deceased.

3. Chose Dr. Stillman, *Moderator*, and Brother Thomas Baldwin, *Clerk*.

4. 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 &amp; 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.	7	1	1	4	265
2d. Boston,	THOMAS BALDWIN, Jacob Holland, Richard Smith.	24		1	3	212
Haverhill,	HEZEKIAH SMITH, Timothy Jackman,	2			4	185
Warren,	*LUTHER BAKER, Ichabod Cole, Edward Kelly.	4		2	1	62
1st. Middleborough,	ISAAC BACKUS, Jonathan Washburn, Joshua Washburn.	5	2			90
2d. Middleborough,	— Peter Hoar, Herman Pierce.	6				33
3d. Middleborough,	SAMUEL NELSON, Elisha Clark, David Jacobs.	1	5		1	88

<i>Churches.</i>	<i>Ministers &amp; Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
Wrentham,	WILLIAM WILLIAMS, Joseph Guild, Samuel Guild, Nathaniel Aldrich.	2			1	72
Attleboro',	JAMES REED, William Everett, David Guild, Joel Blackington.	1		1	1	95
Chelmsford,	* JOHN PECKENS, John Spalding, Jeremiah Warren.	5			3	96
Barnstable,	JOHN PEAK.	8	2	1	1	66
Medfield,					1	28
Harwich,	ABNER LEWIS.	1	1	5	1	58
Harvard,	GEORGE ROBINSON, John Hawks, Jacob Willard.	2		2		80
Newton,	*JOSEPH GRAFTON, Jeremiah Richardson, Gersthom Hyde.	5	1		4	94
† Salem, (N. H.)						41
† Northbridge,	*JOHN COOPER.					48
Woburn,	EBENEZER NELSON, Josiah Convers, Jacob Eaton.	3	1		1	120
† Ashburnham,						10
Providence,	STEPHEN GANO, ASA MESSER.	8	2	3	5	255
Templeton,	ELISHA ANDREWS, Jacob Wales, Joshua Tucker, Joshua Everett.	2	1			100
Rowley,	*SHUBAEL LOVELL, Charles Wheeler.	5	2		1	46
Bridgewater,	VALENTINE W. RATHBUN, James Perkins, Jesse Howard, Daniel Tolman.	3	4			81
Weston,					1	15
Randolph,	Samuel Pratt, Samuel Train. JOEL BRIGGS, Zaccheus Thayer, Benjamin Mann.	1			1	80
Carver,	JOHN DREW, Alden Manten.	2	3		3	39

<i>Churches.</i>	<i>Ministers &amp; Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
Hollis,	<hr/> Afa Hobart, Jonas Woods.	35				69
Marshfield,	BARNABAS PERKINS, Thomas Joyce, Seth Curtis, William Curtis, jun.	13				55
† 2. Sutton, Danvers,	*WILLIAM BACHELDER, <hr/> Israel Porter, <i>Jeremiah Chaplin.</i>	1	5			48 38
Londonderry,	<hr/> Ephraim Abbott, Samuel Abbott.	45			1	85
† 2d. Freetown,	*JOB BORDEN.					34
Marshpee,	*JAMES FREEMAN.	2	1		3	40
Newport,	JOSHUA BRADLEY, Samuel Barker, Gideon Babcock, John W. Davis, William W. Vernon.	47	15	1	2	172
Charlestown,	<hr/> David Goodwin, Oliver Holden.	6		1	1	32
Rehoboth,	JOHN PITMAN, Joseph Bucklin, Sylvanus Newman.	2		1		56
Beverly,	ELISHA WILLIAMS, Eleazer Wallace, Charles Dennis.	14			1	51
Grafton,	<hr/> John Hayden.				1	31
Total,		262	50	20	45	3064

5. Chose Messrs. Baldwin and Gano a Committee to apportion and distribute the money collected for the widows, amounting to Dolls. 59 70.

Adjourned until 8 o'clock to-morrow morning. Elder Backus dismissed by prayer.

Sermon in the evening by Brother Cornell, from Eph. ii. 6. There was also preaching in several other places in the vicinity.

WEDNESDAY, September 14.

Met according to adjournment. Prayer introductory to business by Brother Burton.

1. Received Letters, Minutes and Messengers from our sister Associations. From the Philadelphian, Letter and Minutes, by Dr. Smith. From the Charleston, Minutes. From the Stoughton, we received no information. From the New-Hampshire, Letter and Minutes, by their Messengers, Brethren William Batchelder and Henry Smith. From the Woodstock, Letter and Minutes, by their Messenger, Brother Ariel Kendrick. From the Shaftsbury, Letter and Minutes, by their Messenger, Brother Joseph Cornell. From the Bowdoinham, Letter and Minutes, by their Messenger, Brother Isaac Case. From the New-York, Letter and Minutes, by their Messengers, Brother William Collier and Brother Ezekiel Robbins. From the Sturbridge, Letter and Minutes, by their Messenger, Deacon Streeter. From the Leyden and Danbury, Letters and Minutes.

2. The Circular Letter, prepared by Brother Chaplin, was read and accepted. The Corresponding Letter, prepared by President Messer, was also read and accepted.

3. Appointed Brother L. Bolles to write the Circular Letter for next year; and Brother Peak the Corresponding.

4. The Treasurer of the Baptist Education Society reported, that the interest belonging to the Society's Funds, the last year, amounted to dolls. 73 60, which had been appropriated, agreeably to the institution. Besides the shares in the banks, there was a balance in the Treasurer's hands of dolls. 128 10; to which was added at that time by donations from individuals, and contributions from the churches, 32 dolls. 43 cents.

Upon this representation, Dr. Smith presented for the Society's Fund, from a gentleman 10 dollars, and from a lady 10, whose names he was not at liberty to mention. Brother Gano presented 10 dollars in the same way. Dr. Stillman also presented from an unknown friend 50 dollars. Also from the church at Newport 11 dolls. 85 cents; from the 2d. in Middleborough, 5 dolls. from the 3d. do. 3 dolls. 50 cents. Total, dolls. 100 35.

5. Voted to recommend it to the churches of this Association, which have not had collections for the Education Fund, to request a contribution for that purpose on the 2d Lord's day in April next.

6. Voted, to request the several gentlemen, who have presented donations, to return the thanks of the Association to the generous Donors.

7. 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.

8. Three hundred copies of the first Number of the *Massachusetts Baptist Missionary Magazine* were presented, and instantly sold. Dr. Stillman then presented 50 dollars from the same pious gentleman who gave the beforementioned 50 dollars to the Education Society. May he never be weary in well doing. A very affect-

the letter, from a young female, covering ten dollars, was also addressed to the Society, and communicated by Brother Reed. From the church at Newport was also received 11 dolls. 78 cents; from Brother Lewis and the church at Harwich, 4 dolls. 10 cents.

9. Appointed the following Brethren, Messengers to sister Associations, viz. to the Woodstock, Brethren Andrews, Peckens, and Fletcher. To the Stonington, Brethren Rathbun, Baker, and Bradley. To the New-Hampshire, Brethren E. Nelson and Conners. To the New-York, Brethren Gano and Baldwin. To the Bowdoinham, Brother Bradley. To the Groton Conference, Brethren Pitman and Babcock. To the Sturbridge, Brethren Robinson, Rathbun, and Andrews.

10. Voted, to recommend it to the churches to encourage the Missionary Society, by subscribing or contributing to its funds.

11. Agreed to the following supplies. For Medfield—Brother Rand the Lord's day preceding the next General Election; Brother Reed the first Lord's days in Nov. March and June; Brother Perkins the 3d in Oct.; Brother S. Nelson the 2d in Nov.; Brother Samuel Abbot the last in June. For Weston—Brother Briggs the 1st in Nov.; Brother S. Nelson the Lord's day preceding the General Election, and Brother Rand preceding the next Association. For Grafton—Brother Lewis the 3d in October. For Bellingham—Brother Briggs the 1st in Jan.; Brother Reed the 1st in April, and Brother S. Nelson 3d in April.

12. The Circular Address from the General Committee of the Philadelphian Association was presented and read. *Voted*, That we approve of the plan, and recommend it to our Brethren of this, and our Corresponding Associations, to send their Minutes, and such other information as they may judge proper, to the Committee.

13. Upon the request from the churches of Haverhill and Attleboro', that the answer in our last Minutes given to the query from the church in Newport, should be qualified and explained, it was voted, "That although we answered that query in the affirmative, we did not mean that God so decrees the various events which take place in the world, as to influence any person to sin; but that all events, however sinful in their own nature, shall subserve the purposes of his own glory, and the best good of the universe."

14. Voted, to hold our next Association at the Second Baptist Meeting-House in Boston, the Tuesday after the 1st Wednesday in September next, at 2 o'clock, P. M.

15. Appointed Brother Gano to preach the introductory Sermon, in case of failure, Brother Rathbun. The business being finished at 1 o'clock, Brother Cornell again preached to the people at 3, and Brother Burton in the evening.

## *Circular Letter.*

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**The WARREN ASSOCIATION to the several CHURCHES**  
*whom they represent ; wishing Grace, Mercy and Peace to be multiplied.*

**DEAR BRETHREN,**

**A**T the close of this anniversary, we beg leave to address you on the importance of a holy life. By this we do not mean a mere profession of religion, or an attendance on the external duties of it. Both these, we acknowledge, are important in their place. But something more is necessary to constitute a holy character. Genuine religion has its seat in the heart. It originates in the renewing and sanctifying influences of the Holy Spirit, and consists in supreme love to God, faith in, and habitual reliance upon, the Lord Jesus Christ, and a prevailing desire after the perfection and enjoyments of the heavenly state. We are not, however, to imagine, that religion has no concern with external conduct. If the tree is good, the fruit it produces will be good also : If the fountain is pure, the waters which issue from it cannot but possess the same quality. Vital religion, Brethren, is not a dormant, in-operative principle. Wherever it exists, it will influence the man throughout. It will produce not only holy affections, but a holy practice, and will spread a divine lustre over the whole deportment and conversation.

The excellence and importance of such a life will hardly be disputed by any one, certainly not by you, Brethren, who, we hope and believe, are experimentally acquainted with it. It is not, indeed, the matter of our justification, or the meritorious ground of our acceptance with God. For these divine blessings we are indebted *solely* to the atonement and advocacy of our Redeemer. But this, though a certain and glorious truth, and one that shines with pre-eminent lustre through the whole Bible, does not, in the least, militate against the necessity of a holy life. That necessity is founded on the nature and will of God, and is, like himself, immutable and eternal. The man who expects to obtain the felicities of heaven without holiness, is grossly deluded. He builds his house upon the sand, and unless his mistake is rectified in time, will certainly perish in its ruins. Those whom God has foreknown as the heirs of glory, he has predestinated *to be conformed to the image*



of his Son. He has chosen them through sanctification of the Spirit and belief of the truth, to the end they might be holy and without blame before him in love.

But the established connexion which there is betwixt holiness here and happiness hereafter, is not the only consideration which claims our notice. Holiness is essential to our happiness in the present as well as in the coming world. Rational creatures cannot be happy without the enjoyment of their Creator. This enjoyment cannot be obtained by those who are not, in some degree, conformed to his holy image. We cannot have communion with God, or walk in the light of his countenance, unless we habitually aim to please and glorify him. God is light, and that light must irradiate our hearts, or we cannot feel a union to him; *for what fellowship hath light with darkness?* God is a spirit, and we must be spiritually minded, or we cannot see his glory. God is love, and that love must be shed abroad in our hearts, or we cannot rejoice in him as the blessed and only Potentate, nor exercise that divine hope in him which *maketh not ashamed*.

This holy living is essential to our happiness, at all times, but more eminently so in times of adversity. It is, Brethren, one of the distinguishing excellencies of the religion we profess, that it is capable of supporting its subject under afflictions the most heavy and depressive. The men of the world have sometimes been amazed at the cheerfulness and serenity they have observed in pious persons whose outward circumstances were forlorn and wretched. Contentment and tranquillity in the midst of poverty, disgrace, and bitter sufferings, have formed, in their view, an inexplicable paradox. The experienced Christian is able to solve it; but his solution will, at the same time, discover the importance of a holy life. This composure of mind is the lot of those Christians, and of those only, who live agreeably to their profession; who live by faith in the Son of God. Let worldly troubles assault the Christian, when at a distance from his Saviour, and he is no better fortified against them than other men. To the backslider, the day of affliction must be a day of surprise and terror. The storm overtakes him unprepared. The promises of the Gospel, it is true, are so many inns, intended to afford him shelter and refreshment. But of these he is unable to avail himself. They are all erected on the high way of holiness, from which he has strayed. He is like a traveller who, having lost his way, is suddenly overtaken by a dark and tempestuous night. Alarmed, and disconcerted, and lost, he knows not what course to take. The light of worldly prosperity is fled, and the light of God's countenance is not afforded him. The winds blow, the storm rages, the waters rise. What can he do? Shall he seek relief from the world? But that cannot help him. Woful experience has taught him the folly of confiding in its promises. Shall

he seek relief from God? Could he do this aright, it would not be in vain. But, alas! the obstacles in his way are great, and apparently insurmountable. God, he knows, is able to help him. But how can he make application to a Being, whom he is conscious he has so much, so basely offended? Guilt stares him in the face, and stops his mouth as soon as he begins to implore the Divine mercy. And this is not all: Though guilt and shame should not hinder him from making his suit to God, he is still embarrassed. God is absent, and he cannot find him. Like one of old, he is ready to say, "*Behold I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himself, on the right hand, but I cannot see him.*" Could he come aright to the throne of grace, he would obtain mercy, and find grace to help in time of need. But how can he do this, when faith is not in exercise? *Without faith*, he knows, *it is impossible to please God*, or to obtain audience and acceptance with him. In a word, how can he come aright, how can he cry, *Abba, Father*, when he does not feel the spirit of adoption, but is oppressed with that slavish fear, which attends the spirit of bondage?

The Christian, who lives aright, passes through scenes of affliction in a very different manner. As he is watchful, they do not take him by surprise. As he is prayerful, he draws from the divine fulness all needed supplies of grace to fortify himself against them. As his heart is, in a good degree, disengaged from earth and fixed on heaven, the heaviest loss of temporal good does not materially affect his prospects. As he enjoys a satisfactory evidence of his interest in the divine favour, he has a *strong hold in the day of trouble*. Though, in respect of outward circumstances, he walks in darkness, and has no light, he can serenely trust in the name of the Lord, and stay himself upon his God. O, Brethren! how important, in such a world as this, is the constant and vigorous exercise of grace in our souls.

But this world is not to be our residence always. The important hour is rapidly approaching when we must die: an hour this, big with consequences of eternal moment. If we are the children of God, death, it is true, can do us no essential injury. He may, however, greatly disturb and terrify us. This he certainly will do, if we are not *actually*, as well as *habitually*, prepared for his approach. It is a remark, founded on experience, that as Christians *live*, so they *die*. Such as have been eminent for spirituality, and a close walk with God, generally meet death with serenity and joy. The reverse is usually the unhappy lot of those who have been remiss in duty, and much engaged with the vanities of the world. Indeed, it seems impossible, without a miracle, it should be otherwise. If the exercise of grace is necessary to our peace and comfort in a time of adversity, it is much more so in that awful moment, when time with us is ready to close, and eternity, with its

tremendous realities, is set full in our view. You will readily acknowledge, Brethren, that death must be very formidable to an awakened sinner. The reason is, he has no evidence of his being prepared for that eternity on which he is about to enter. The same reason will apply, in a degree, to the good man, whom death finds at a distance from his God. Such a state is incompatible with a well founded assurance of a title to heaven. That hope, which maketh not ashamed, originates in the love of God shed abroad in the heart. In proportion as our love is cold, our prospect of celestial blessedness must be obscure and cloudy.

This consideration, Brethren, is very weighty. To view ourselves just ready to launch into the ocean of eternity, without knowing but we shall land in eternal misery, must be attended with a consternation and horror which no language can describe! Do we wish to avoid these dreadful evils? Do we desire, in that gloomy hour, when *flesh and heart shall fail*, to enjoy that *peace of God which passeth understanding*? Then let us live a holy life. Let us give all diligence to make our calling and election sure. And having fixed our eye on *Jesus, the author and finisher of our faith*, let us lay aside every weight, and run with patience the race that is set before us. This will shield us against the terrors of death. This will cause light to spring up in the dreary mansions of the grave, and enable us to say, with exultation and triumph, "O death! where is thy sting? O grave! where is thy victory?"

Were these the only considerations, Brethren, evincive of the importance of a godly life, they would be sufficient. If holiness is necessary to our happiness, both in this and the future world, the man who lives in sin must be chargeable with consummate folly. But these motives are not alone: We are bound to consult the happiness of other men as well as of ourselves. As a holy life tends to afford peace and comfort to our own souls, so it is the most effectual means of recommending religion to those around us. Real Christians are the salt of the earth and the light of the world. If they properly diffuse the light and favour with which they are replenished, the good which results from it to their companions in life, and to society in general, is great beyond conception. We have been long persuaded, that one of the greatest obstacles Christianity has had to surmount, in its progress through the world, has been thrown in its way by its professed friends. There are multitudes of people in the world, who have not ability or leisure to examine minutely the various proofs of its divine authority. Others, who have, are wanting in inclination. Though furnished with the requisite means, they cannot be persuaded to quit the busy or amusive scenes of life, in order to engage in studies so opposite to the reigning propensities of their hearts. Both these classes of men judge of Christianity in a summary way. They conclude, and not without reason, that the tendency of any

religious system is an infallible criterion of its truth or falsehood. With this maxim in their minds, they observe attentively the conduct of those who embrace the Gospel. If that conduct corresponds with the obvious dictates of reason and conscience, they are forcibly impressed that the Gospel is divine. If otherwise, they receive an impression no less forcible that it is nothing better than imposture and delusion.

In this view, Brethren, the importance of our maintaining a holy life appears immensely great. Our fellow-sinners have souls no less precious than our own. They are in a state of guilt and condemnation, from which they must be delivered, or perish eternally. And we know that this deliverance cannot be obtained in any other way than that pointed out in the Gospel. Except they believe that Jesus is the Christ, they must die in their sins. Can we realize these things, and not resolve to make every effort in our power to remove their unbelief, and to inspire them with friendly sentiments towards religion? This we shall certainly do, if the Gospel has its proper influence on our hearts. If we love the souls of our fellow-sinners as we ought, no sacrifice of our ease, pleasure, or worldly emolument can appear too great. We shall rejoice, like Paul, to be *offered on the sacrifice and service of their faith*. But let us ever keep in mind, that nothing we can do will in the least avail without a life correspondent with our profession. We may declaim on the excellencies of Christianity with all the eloquence of an Apollos: we may collect and arrange, in the best manner, the evidences of its divine original: but our labour will be lost, if, while we recommend this divine system to others, we do not practise agreeably to it ourselves.

To which holy practice we are still more powerfully urged by the peculiar obligations which, as Christians, we are under to please and glorify God. This, it is true, is a duty incumbent on us in common with the rest of mankind. The manifestations God has made of his character and will, the providential favours he daily bestows, and the relation in which we stand to him as the creatures of his power and the subjects of his moral government, oblige us, and all rational creatures, to love him supremely, and yield unfeigned obedience to his commands. But if we are the subjects of his renewing and pardoning grace, our obligations are increased beyond calculation. He has *redeemed us, not with corruptible things as silver and gold, but with the precious blood of his only Son, who his own self bare our sins in his own body on the tree*. The love of God the Father in devising, and of God the Son in executing this stupendous plan of divine mercy, is without a parallel. It has *heights, and depths, and lengths, and breadths*, which a finite understanding can never explore. Indeed, as an Apostle declares, it *passes knowledge*, and will be a subject of grateful admiration to the redeemed millions to all eternity. This is the grand theme on

which they love to dwell. This is what fires their seraphic breasts, and tunes their golden harps. *To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father, to him be glory and dominion forever and ever.* O, Brethren! what motives are here! motives to deep humiliation and godly sorrow for our past neglect, and motives no less powerful to an entire devotedness to the interests of our Divine Lord in future life. Surely, we cannot help saying, with St. Paul, *The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not, henceforth, live unto themselves, but unto HIM who died for them and rose again.*

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## *Corresponding Letter.*

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*The WARREN BAPTIST ASSOCIATION, met in RANDOLPH, Massachusetts, September 13 and 14, 1803, to the ELDERS and BRETHREN of our SISTER ASSOCIATIONS, sends Christian salutation.*

BELOVED IN CHRIST JESUS,

**N**OT any part of divine instruction is more important than that which warns us against divisions among ourselves. As love is the essence of our religion, it is manifest that by how much the more we have of this religion, by so much the less shall we be likely to sow the seeds of discord, and by so much the more shall we be likely to “*be perfectly joined together in the same mind.*” When we exhort one another, therefore, to be “*workers together with God, and to run the race set before us,*” we implicitly exhort one another to cultivate the spirit of union. If we will consider, however, of how great importance this union is, we may think it merits a more particular consideration. In all societies it is well known that the union of the members which compose them is essential to their strength, growth or fame. In no society is this more essential than in the Christian. The members of this society are situated in the midst of their enemies. They wrestle, not merely against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Cer-

tainly then they have need of strength. Where shall they find it? United in the Lord of David, let them be united among themselves. This will give them at once a pleasing and a formidable appearance. Only ten men united may effect more than a thousand divided. Not any thing, therefore, which tends to unite the members of the household of faith can be unimportant.

In connexion with one Lord, and one baptism, the Apostle tells us there is one faith. The nature of things forbids that two opposite systems of faith should be both right. If it is right to believe that Jesus Christ was the Lord of David, it cannot be right to believe that he was merely his Son. Hence we are apt to criminate those who embrace a system of faith different from our own. Divisions follow. On this account it is very important that Christians should agree in sentiment; and whatever tends to produce this agreement, tends to edify and strengthen the body, the church. Have not our Associations this tendency? By assembling together once a year, and examining the state of one another's minds, are not our brethren prepared for greater harmony in sentiment? And will not this produce greater harmony in affection and in practice? Let us then hold these Associations in high estimation; and let us endeavour to extend their usefulness as far as possible. Let us not consider them, however, as paramount to the authority of individual churches. These are independent. They have in themselves all the powers of self-government; and they derive them immediately from their head, the Lord of life. No power on earth has a right to arraign them for their discipline. Yet friendly intercourse and counsel will ever be important to the church militant. For these our Associations are happily fitted. They are also happily fitted to produce that oneness of faith which seems essential to a oneness of soul among our brethren. Let us then respect and cherish these Associations; and let us hope that, in the hand of God, they may continue to be instrumental in harmonizing the Christian Church, and in rendering her beautiful as Tirzah, and terrible as an army.—With these hints, and hoping that our divine Redeemer will ever delight to dwell with you, and to bless you as his people, we subscribe ourselves your brethren in the Lord.

By order, and in the behalf of the Association,

SAMUEL STILLMAN, *Moderator.*

THOMAS BALDWIN, *Clerk.*

*Just published, and for sale, at MANNING & LORING's Bookstore,  
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*Also, for sale as above—Price, 12½ cts.*

**Dr. STILLMAN's** Sermon before the Massachusetts  
Baptist Missionary Society, at their first anniversary.

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**A CANDID EXAMINATION** of the Moral Tendency  
of the Doctrine of Universal Salvation, as taught by its Advocates.

**By ELISHA ANDREWS,**  
*Pastor of a Church in Templeton.*

“The intention of the Writer of these sheets, is to shew, that the doctrine of Universal Salvation, as it has been taught by its advocates, has, in reality, a dangerous, immoral and unholy tendency; and that therefore it is not true. This subject has indeed been glanced upon by several authors; but, as far as the Author has observed, none have given it a thorough investigation: and as this is a method of trial, which common sense, the sacred writings, and the parties themselves, are all agreed in, it is thought that it will be advantageous to the cause of truth, to have the subject carefully examined.”