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Baptists. Rhode Island. Warren Association, 1805.

Minutes . . . in Warren, September . . . 1805.

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M I N U T E S

OF THE

Warren Association,

HELD AT THE

Baptist Meeting-House

IN

W A R R E N,

SEPTEMBER 10 and 11,

1805.

BOSTON:

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available

MINUTES, &c.

TUESDAY, September 10, 1805.*

1. **A**T half past two o'clock, agreeably to appointment, Brother Elisha Williams delivered the introductory sermon from Isa. ii. 17.—*The Lord alone shall be exalted in that day.* After which collected for the widows and children of ministers deceased.

2. Chose Brother Stephen Gano, *Moderator*, and Brother Thomas Baldwin, *Clerk*.

3. After prayer by our aged and venerable Brother Backus, proceeded to read the letters from the Churches, and took the following account of the members added, dismissed, excluded, or who have died the past year, and 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>Elders & Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
1st Boston,	*SAMUEL STILLMAN, John Wait.	44	3	3	2	380
2d Boston,	THOMAS BALDWIN, Nathaniel Alley.	67	2	8	3	389
Haverhill,	————— David Sawyer.	31	1		3	210
Warren,	LUTHER BAKER, Amos Hail, John Creade, Wm. T. Miller. Nathaniel Lyon.	92			2	154
1st Middleborough,	ISAAC BACKUS, Joseph Ames, Asahel Shaw, Alexander Alden.	18	2	3	2	102
2d Middleborough,	————— Peter Hoar, Barnabas Clark.	2	1			65
3d Middleborough,	SAMUEL NELSON, David Jacobs, Gilbert Peirce.	9	2		2	96

* At half past 10, A. M. Brother Sawyer delivered a discourse from Eph. ii. 19.

Churches.

Elders & Messengers.

Churches.	Elders & Messengers.	Adm.	Dismiss.	Transf.	Ret.	Total.
Wrentham,	WILLIAM WILLIAM, Joseph Guild, Samuel Blofs, Samuel Blofs, jun.					75
Attleborough,	JAMES READ, William Blackinton, David Guild, William Pond,	25	1	1	2	108
Chelmsford,	John Spalding, Jeremiah Warren. *JOHN PEAK.	4	28		1	60
† Barnstable, Medfield, Harwich, Harvard,	ABNER LEWIS. *GEORGE ROBINSON, Jeremiah Dyer, Jacob Willard.	1				70
Newton, † Salem (N.H.) † Northbridge, Woburn,	JOSEPH GRAFTON: *JOHN COOPER.					28
	*JOSHUA CONVERSE, Samuel Holden, Samuel Tidd,		4	2	2	50
	STEPHEN GANO, ASA MESSER, <i>Ferdinand Ellis.</i>		1			75
Providence,	ELISHA ANDREWS, John Hubbard, Eli Hubbard, Benjamin Hubbard.	2	1		1	95
Templeton,	*SHUEAEL LOVELL. *VALENTINE W. RATHBUN, Alpheus Leach, Daniel Tolman, Thomas Pratt.					40
Rowley, Bridgewater,	JOEL BRIGGS, Thomas Curtis, Joseph Alden.	13				48
† Weymouth, Randolph,	DAVID BUZZELL, Benjamin Ward.					121
Carver,		134	56	1	8	314
Hollis, Marshfield,		31	2		5	126
		1	1		1	45
		4	5		3	78
		1				15
		1	4		2	72
		30		1	1	67
				1	2	66
		1		1		56

<i>Churches.</i>	<i>Elders & Messengers.</i>	<i>Adm.</i>	<i>Dis.</i>	<i>Exp.</i>	<i>Dist.</i>	<i>Total.</i>
2d Sutton,	WILLIAM BACHELDER, John Whipple.	3	1		1	5
Danvers,	*JEREMIAH CHAPLIN.	3	6		1	10
Londonderry,	----- THOMAS PAUL.	38	65	1	1	105
2d Freetown,	JOE BORDEN, Joseph Stillwell, Nathaniel Bower.					36
†Marshpee, Newport,	*JAMES FREEMAN. JOSHUA BRADLEY, Ephraim Macomber, William Goddard, David Barker, Joseph Southwick,	21	5	5	5	40 175
Charlestown,	WILLIAM COLLIER, David Goodwin.	6				53
Rehoboth,	JOHN PITMAN, Joseph Bucklin, Samuel Brown, John Brown, Caleb Mason.	7	3		1	63
Beverly,	ELISHA WILLIAMS, Eleazer Wallis, Afa Woodbury, Benjamin Edwards, Nehemiah Roundy.	18	12			101
Grafton,	----- Enoch Batchelder, Isaac Gale.					31
Reading,	EBENEZER NELSON, Abel Beard.	3			1	80
Taunton,	----- <i>Jonathan Smith,</i> Elisha Beane, Noah Clap.	3			2	70
New Boston, (N.H.)	ISAIAH STONE.	8			1	53
Malden,	HENRY PORTER, Ebenezer Harnden.	23			1	119
Somerset,	----- Afa Pierce, William Burton.	6				54
4th Middleborough,	SAMUEL ABBOTT, Ebenezer Friggs, Samuel Peabody.	4		1		53
Salem	*Lucius Bolles, Isaac Human.					72

<i>Churches.</i>	<i>Letters & Messengers.</i>	<i>Adm.</i>	<i>Dynit.</i>	<i>Exclud.</i>	<i>Diad.</i>	<i>Total.</i>
2d Providence,	JOSEPH CORNELL, David Peck, Jeremiah Rofs.					46
2d Chelmsford,	JOHN PECKENS, Eliakim Hutchins, John D. Dyer.					39
Weare, (N. H.)	Samuel Marth.					26
Patucket,	David Benedict, Benjamin Barrows.					43
Kingston,	EZRA KENDALL, Samuel Everfon.					45
Nottingham West,	Nathaniel Currier.					71
African Church in } Boston,	THOMAS PAUL.					28
679 203 33 56 4453						

N. B. The nine last churches were received the present session.

4. Appointed Brothers Baldwin, Gano, and Baker to count and distribute the money for widows. Adjourned until 8 o'clock to-morrow morning. Dismissed by prayer by Brother Northup. Sermon in the evening by Brother Blood, from Psa. ix. 12. *When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.*

WEDNESDAY, September 11.

At 6 o'clock met for public worship. Brother Andrews preached from Rom. viii. 18.—*For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

5. Met according to adjournment. Prayer introductory to business by Brother Meffer.

6. From sister Associations received

	<i>Letters,</i>	<i>Minutes,</i>	<i>and Messengers.</i>
From the			
Charleston,	Letter,	Minutes,	_____
Philadelphia,	_____	Minutes,	_____
New-York,	_____	_____	Ezekiel Robbins.
Stonington,	Letter,	Minutes,	Thomas Smith.
Woodstock,	Letter,	Minutes,	JOB SEAMANS.
New-Hampshire,	Letter,	Minutes,	L. CHADBOURN.
Shutbury,	Letter,	Minutes,	CALEB BLOOD.
Fawcettsham,	Letter,	Minutes,	ISAAC CASE.
Groton Union Con- } ference.	Letter,	Minutes,	{ Wm. Northup. DANIEL HILL.
Sturbridge,	Letter,	Minutes,	SAMU. WATERS, JAMES THOMAS.
_____	Letter,	Minutes,	_____

7. The Circular Letter, prepared by Brother E. Williams was read and accepted.

8. The Corresponding Letter prepared by Brother Gano was read and accepted.

9. Appointed Brother Bradley to write the Circular Letter for next year; and Brother Ferdinand Ellis to write the Corresponding Letter.

10. Education Fund. As no communication from the Secretary was made, the Treasurer being present gave a verbal statement, which was in substance that the interest amounted to more than one hundred dollars annually. Fifty dollars were then presented for the Fund from a note by Brother Gano, and ten in the same way by Brother E. Williams. Several small sums were also presented by other members. A letter was also presented by Brother Bradley in relation to the same. Accompanied by twenty dollars worth of books, one half to be for the use of this Fund, and the other for the Missionary Society. The thanks of this Association were voted to each of the above. The importance of aiding the institution urged by Brethren Gano, Baldwin, Blood, and Woodwin.

11. 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.

12. Chose Brother Elisha Williams a Trustee for the Education Society, in the room of Dr. Smith, deceased.

13. Chose Dr. Stillman, Dr. Baldwin, Mr. Grafton, and Mr. Briggs, a committee to whom persons taxed to other denominations may apply for advice.

14. Appointed the following brethren Messengers to Corresponding Associations. To the New-York, Brother Gano; Stonington, Brethren Bradley and Baker; Woodstock, Brother Cooms; New-Hampshire, Brethren E. Williams and Stone; Shaftsbury, Brethren Gano and Cornell; Groton Conference, Brethren Baldwin and Bradley; Sturtevant, Brethren Cornell and Andrews; Leyden, Brethren Andrews and Robinson.

15. Query from the Church at Rehoboth. "Is a Licentiate in the Ministry to govern himself by the commission of Christ, Matt. xxviii. to teach and baptize; or be subject to the prevailing custom of the churches, to teach and not baptize?" Answer, We think that a Brother does not officially receive the commission to teach and baptize, until he receive the imposition of the hands of the presbytery; but in order that the Church may gain the evidence that he has the appropriate qualification for the office of a Bishop, it may be necessary that they should license him previously, to improve his gift.

16. Several of the Churches having made collections for the Missionary Society, presented the same to the Treasurer.

It is still recommended to the Churches to aid and encourage this evangelic institution, by subscribing or contributing to its Funds.

17. Supplies for Grafton; Brother S. Nelson, 3d Lord's day in October; Brother Bachelder the 4th; Brother Boomer, 3d in November. Medfield, Brother Perkins, the last in September; Brother Read, 1st in April and 1st in June; Brother Abbott 2d in October.

18. Voted, to hold our next Association at the meeting-house of the second Baptist church in Newport, on the Tuesday after the first Wednesday in September next, at 2 o'clock, P. M.

19. Appointed Brother Baldwin to preach the Sermon; in case of failure, Brother Messer.

20. Voted, to request the churches to present their money for the Minutes when they present their Letters.

The Moderator closed with ~~an~~ affecting address, and solemn prayer.

The business of the Association being finished, at 3 o'clock Brother Aja Niles, late of Bolton, was introduced as an evangelist. The exercises were introduced by Brother Baldwin, who began by prayer, and preached from 2 Tim. 1. 12, *Therefore, my son, be strong in the grace that is in Christ Jesus.* The ordaining prayer was presented at the throne of grace by Brother Bradley; the Charge was given by Brother Andrews; the Right Hand of Fellowship by Brother Williams; and the concluding prayer by Brother Grafton.

Circular Letter

MINISTERS and MESSENGERS of the W. B. BAPTIST ASSOCIATION to the several CHURCHES, &c. &c. &c. send
this salutation.

DEAR BROTHERN,

THROUGH the kindness and tender care of the Chief Shepherds, we have had another comfortable meetings, being ~~some-
times~~ refreshed by the countenance of one another. Our hearts have all been made glad by hearing your letters, and by finding that the unity of the Spirit and steadfastness of faith yet abound amongst you. Fulfil ye our joy in being always thus minded. For your education, and to stir up your pure minds by way of remembrance, we call your attention at this time to the subject of Church Discipline. But before we enter directly upon the subject, it may be proper to take a view of the nature and grounds of their union who are constituted members of a gospel church.

The apostle Paul exhorting the Ephesian church to keep the unity of the Spirit, sets before them the grounds of it: "There is (says he) one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 4—7.

Here we see that the body of Christ is one.

By having *one Spirit*, viz. the Holy Spirit, communicated to it from Christ the living Head. This *one Spirit* in the natural body, is the principle of life and motion, without which it would be only a dead, unanimated matter. So the principle of unity animates all the parts. Were there different spirits of contrary minds, dispositions, and tempers, in *one body*, it would create a strife and unnatural discord among the members; but in the body of Christ, there is but *one Spirit*, which animates every part, diffuses a *sympathy* and sympathy throughout the whole, and brings it into one living system, forming one mind, interest and affection. This is the unity of the Spirit; and if any man have not the Spirit of Christ, he is none of his. In consequence of this,

2. They have *one hope* of their calling, i. e. one object of hope, viz. the glorious, heavenly inheritance, which is the hope laid up for them in heaven. This unity of hope gives them all one interest, pursuit and aim.

3. They have *one Lord*, even Jesus Christ, the alone Saviour, Lord and Head of his church, by whom are all things, and they by him. This one Lord they confess, to the glory of God the

Father, as the Lord their righteousness, and as their sole King, Lawgiver and Judge, exclusive of all other Lords and matters; esteeming all his laws of indispensable obligation, and studying to observe all things whatsoever he hath commanded them.

4. They have *one faith*, i. e. one and the same faith, which is emphatically styled *the truth*. The doctrine of God concerning his Son is this one faith, which is the object of God's election: "the faith once delivered to the saints," which all must understand earnestly; the faith of the apostles, which they all constantly strive, stand, and fall in one and the same union.

5. They have *one baptism*, which is the one baptism of the confession of the true faith, which is the one baptism, and is not to be separated from the one church; must be performed in the same manner, and is not baptism which Christ hath in view, and which is intended to be administered to those who are made disciples of the Son of man, the Son of the world; and therefore must be the baptism of his church, and an indispensable consequence of the gospel, as he hath plainly placed it in the very entry of the kingdom of heaven; and no man can be admitted into the church of Christ's body without it.

6. They have *one God and Father of all*, who is the Father, being the God and Father of our Lord Jesus Christ, and in him the God and Father of the whole family in heaven and on earth; and is also "through all and in them all" by the Spirit according to Christ's prayer, John xvii. 21; and no particular body can visibly represent that one body which does not appear to be in these particulars. This union can only become visible in the joint and explicit profession of the one faith and hope of the gospel, declared purpose of heart to give unto the Lord and to one another, in observing all things whatsoever he hath commanded them.

It is evident from the nature and ground of this union, that they must be all united in the faith and obedience of the gospel. For how can they be united in the truth, or love one another for its sake, if they do not all love the truth itself, and are not one as to the foundation of their faith? And how can they walk together as a body in observing the commandments of the one Lord, if they are not all united in what he hath commanded, and do not hold all his laws or commandments as of equal obligation: See the Apostle's exhortation, 1 Cor. i. 10. "I beseech you that are not divided upon the truth, are not much affected with differences about it. They speak of being one in the essentials of religion, as if the religion of Jesus contained non-essentials, which they may avowedly dispense with at pleasure. But if we come to particulars, it will be found that their union does not stand upon any determinate view or explicit agreement even in what they call essentials, but upon one another's supposed sincerity or conscientiousness in their different opinions. This is the hinge of modern charity, which instead of rejoicing with the truth, makes light of Christ's authority, and pays its devotion to human pride.

As all the members are indispensably bound to love one another for the truth's sake, so to make this duty possible, none must be received into, or retained in their communion, but such as appear to be the proper objects of this love, or to have the truth dwelling in them. Every opposite appearance in any member must necessarily occasion pain to the rest, and obstruct the exercise of their complacential affection towards him, until it is removed. Christ therefore hath appointed discipline in his churches for reclaiming offenders, and recovering backsliders, and also for expelling incorrigible transgressors, and unmitigated hypocrites. This discipline is essential to the very being of a Christian church; and wherever the faithful and impartial council of it is neglected, they cannot long preserve their separation from the world, the purity of their communion, or the fervent exercise of mutual love for the truth's sake.

Offences are either private or public, and consist either of error in sentiment, or immorality in practice; and these again may be distinguished into such as admit of gradual healing, and those which require immediate exclusion.

A *private offence* is a trespass committed against a brother, or some irregularity falling under his notice whereby he is grieved, or his charity weakened, and which is not publickly known to the church. In this case the rule prescribed by our Lord, (Mat. xviii. 15--21.) must be strictly adhered to in the whole of the procedure.

A *public offence* is such as is committed openly in the world, or is known to the church; in which case the two first steps of the foregoing rule will not apply. Whatever private admonitions may be given, no private satisfaction can be admitted; for as all are supposed to be offended, so all require to be satisfied; and as no private confession can answer that end, the affair must at all events come before the church, and the offender be dealt with according to the third step of our Lord's rule, agreeably to the apostolic direction, "Them that sin rebuke before all, that others also may fear." Where we may also see that the end of public discipline is not merely to reclaim or expel the offender, but also to move others with a zeal that they should offend in like manner. If the offence consist of an *error in sentiment* which affects the faith or obedience of the gospel, all due pains must be taken for the instruction and recovery of the offender. (James v. 19, 20. 2 Tim. ii. 24, 25.) But if after all, "he consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness," the command is, "From such withdraw thyself." No church can long maintain the purity of Christian doctrine, unless they are attentive to these directions.

If the offence be *immorality in practice*, we must distinguish the case of one who, through temptation, seduction, or surprise, has fallen into such sin, from the case of one who, ever in the power of grace, has relapsed into it. With respect to the first, the apostle says, "If any man be overtaken in a fault, ye that are spiritual restore him."

an eye in the spirit of meekness; considering thyself lest thou also be tempted."—so that he is not to be immediately cut off like a hopeless, mortified member, but set to rights or into joint again, like a broken or dislocated bone. But if a member has repeatedly fallen into sins of this nature, or is living in the practice of any one of them, so that his character may be denominated by it; whenever this appears, he must be immediately expelled the communion as a wicked person, whatever repentance he may profess in words. As the discipline of Christ's house is intended to preserve the pure and unfeigned exercise of brotherly love among the members, so the whole of it ought to be conducted in love to the offender. All the admonitions and reproofs ought to be administered in love; and when he can no longer be loved as a brother, but must be cut off as a wicked person, even that deed must be done with a view to the salvation of his soul, or "that his spirit may be saved in the day of the Lord Jesus;" and should it be blessed for his conviction and repentance, the church must be ready to imitate the divine mercy in forgiving, comforting and confirming their love towards him.

Thus, brethren, we have made a few observations upon this copious subject; the limits of a circular forbid our enlarging. You will permit us to suggest, that in addition to our general obligation as Christians, there are some special relative duties which concern them as members; such as brotherly love, Christian forbearance, esteem and care one for another, frequent exhortation, tender rebuke, to esteem, honour and support their ministers, to contribute cheerfully and liberally to the exigencies of the church, and constantly to attend meetings for business or worship.

And now, dearly beloved, think on these things; consider the end and importance of them. If ye know them, happy are ye if ye do them. To what profit is it, brethren, for the husbandman to be acquainted with all the arts of agriculture, and be furnished with all the implements of cultivation, if, like the sluggard he fold his hands and suffer his farm to be covered with thorns and briers; so our knowledge of discipline will not be of any use, except we reduce the same to practice. May the God of peace and love bless you, and enable you patiently to bear his cross here, that you may wear the immortal crown. Amen.

Corresponding Letter.

THE WARREN BAPTIST ASSOCIATION, met at the *Warren*
Meeting-House in WARREN, State of Rhode-Island, September 10 and
11, to the ELDERS and BRETHREN of our SISTER ASSOCIATIONS,
sendeth Christian salutation.

DEARLY BELOVED IN CHRIST,

OF all the relations wherein we stand towards one another, there is none more strict and binding, none more necessary and beneficial, than that of Christian friendship. Human nature is imperfect; it has not fund enough to furnish out a life of solitude; and the most delightful place, secluded from all society, would be insupportable. Besides, there are so many adverse dispensations attending us, that without the communion of social needs, virtue itself is not able to accomplish its end; because the best men, on many occasions, often require assistants to direct their judgments, quicken their industry, and fortify their spirits.

“A brother,” indeed, as the wise man observes, “was born for adversity; but there is a friend that sticketh closer than a brother;” and therefore he, that has found this precious treasure, has an unspeakable support in the day of trouble; because every true and real friend will be an allay to his sorrows, an ease to his afflictions, a sanctuary to his calamities, a relief of his oppressions, a repository of his secrets, a counsellor of his doubts, and an advocate for his interest, at the throne of God and with his fellow men.

But, as necessary and beneficial as this relation is to us, there is nothing wherein we oftener mistake ourselves. Men usually call them their friends with whom they have an intimacy, though that intimacy, perhaps, is nothing else but an union and combination in sin. The drunkard, for instance, thinks him his friend, who will swallow wine in bowls, and keep him company in his debauches; and the deceitful man imagines him his friend, who will aid and assist him in his schemes of fraud and dishonesty. This, however, is far from being pure and unadulterated friendship. It is, in fact, that friendship of the world which is enmity against God, and which bears a striking resemblance to the practice of the Prince of darkness, who is a worker with the passions of men for the destruction of their souls.

True friendship may not improperly be defined to be “an industrious pursuit of our friend’s real advantages, or obliging ourselves to do unto him all the good offices, which our fidelity and assistance, our advice and admonition, our care and benevolency can effect. It is an observation of the wise king of Israel, “Wo to him that is alone; for if he fall, he hath not another to help him up.”

But among the innumerable offices of friendship, which we might suggest, were it necessary, there is none so prominent as

the aiding and assisting the souls of our friends, and endeavouring to advance their spiritual state, by exhortations and encouragements to all virtue, by earnest and vehement dissuasions from all sins, and especially by kind and gentle reproofs, where there is reason to presume an offence to have been committed. This is so peculiarly the duty of a Christian friend, that there is none so duly qualified for it. The reproofs of a relation may be thought to proceed from an affectation of superiority; those of an enemy, from a spirit of malice; and of an indifferent person, from pride or impertinence, and so be slighted; but when they come from one who loves us as his own soul, and come armed with all the tender concern, that an unfeigned affection is known to dictate, they must of course take effect and become irresistible. Self-love, like a false glass, generally, represents the complexion better than nature has made it. Men have no great inclination to be prying into their own deformities, and have so great an aversion to hear of their faults, that whoever undertakes the work had need of a strong prepossession in his favour; and therefore the friend, who alone is qualified for it, acts the parts of a flatterer, and betrays the offender into security, when he sees him commit things worthy of blame and yet silently passes them by.—“Open reproof” is better than such secret love; for faithful are the wounds of a friend, but the kisses of an enemy are deceitful.

But though we are required to admonish our friend, when we see him do amiss, yet the manner in which we are to do it will require our utmost care. “A word fitly spoken,” says Solomon, “is like apples of gold in pictures of silver: As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.” We are to reprove with all meekness and humility, without any signs of bitterness, any words of reproach or airs of superiority. From what has been said on this subject, it plainly follows, that every one is not qualified to enter into the relation of friendship. “If thou wouldest get a friend, prove him first, and be not hasty to credit him.”

Dear Brethren,

If the preceding sentiments be true, how ought we, who have named the name of the Lord, and who profess to be the friends of him who expired on Calvary’s cross for the redemption of sinners, to “let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven.” You will perceive by our Minutes that God has made rich displays of his friendship, in this and the neighbouring towns, in calling many from darkness into light.

We solicit the continuance of your correspondence, as you can make it most convenient; “devoutly praying” that the great Redeemer of sinners may bless you “collectively and individually,” we subscribe ourselves your friends and brethren in Christ our Lord,

STEPHEN GANO, *Moderator.*
THOMAS BALDWIN, *Clerk.*

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By DANIEL MERRILL, A. M.

Pastor of the Church of Christ in Wedgwick.

Extracts from the above Letters.

“Your denomination have been guilty of a great fault; and the evils which necessarily flow from it, you charge to the account of the Baptists; than which, nothing can be more unjust or ungenerous.

“You refuse to be baptized: this is a great fault, and committed against the order and peace of Christ's church. The great evil, which is a necessary consequence, is, you must be treated as being what you are, unbaptized persons. This evil, which you bring upon yourselves, you most unjustly charge upon the Baptists, as though some bigoted, schismatic or superstitious sentiment of theirs were the procuring cause.”

“Your denomination are under every obligation to close this controversy. You only can do it, and you can do it but in one way; and that one way is, obey the command of Christ, and be baptized.”

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