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Baptists . Rhode Island . Warren Association, 1808.

Minutes . . . on Newton, September 13 and 14, 1808.

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MWA copy .

MINUTES

OF THE

Warren Association,

HELD AT THE

Baptist Meeting-House

IN

NEWTON,

SEPTEMBER 13 and 14,

1808.

Boston :

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The Boston Collection of Sacred and Devotional Hymns: intended to accommodate Christians on special and stated occasions.

This Collection is more particularly designed for the accommodation of Baptist Churches and Societies, as it contains a considerable number of Hymns suitable to be sung at baptizing seasons. There are, however, many others on "the leading doctrines of the gospel, which accord with Christian experience." It has been the sedulous aim of the compilers to insert no Hymns in this Collection, which favour principles contrary to the *harmony* of Christian doctrine.

MINUTES, &c.

Tuesday, September 13, 1808.

1. **A**T half past two o'clock, agreeably to appointment, Brother Joseph Clay delivered the introductory sermon, from 1 Cor. xv. 57. † After which, collected for the widows and children of deceased ministers. Collection amounted to 81 dollars.

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

3. After prayer by Brother Andrews, proceeded to read the letters from the Churches, and took the following account of the members added, dismissed, excluded, or who have died in the year past, 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 and Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
1st Boston	JOSEPH CLAY John Wait James Loring Prince Snow	15	6	15	5	352
2d Boston	THOMAS BALDWIN Josiah C. Ransford Thomas Badger Jacob Hiler	13	6	3	5	383
Haverhill	WILLIAM BATCHELDER John Chace Amos Chace	12	2	1	4	275
Warren	*LUTHER BAKER Allen Munro Paschal Allen	5	2	4	1	154
1st Middleborough	SAMUEL ABBOT <i>Lewis Leonard</i> Asahel Shaw Joseph Ames Sylvanus Leonard	12	5	2	1	138

† At ten o'clock Brother Sawyer preached to the people who were together.

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Aided.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
2d Middleborough	SIMEON COOMBS William Canada William Ashley George Parish	14			2	131
3d Middleborough	SAMUEL NELSON Barnabas Perkins Abishai T. Clark	74	1	5	5	157
Wrentham	WILLIAM WILLIAMS David Cook <i>Samuel Blofs</i> David Aldrich		1			70
Attleborough	JAMES READ William Blackinton William Everett	2	1		1	111
1st Chelmsford	————— <i>John Spalding, jr.</i> Amos Spalding		4		1	58
Barnstable	BARNABAS BATES Benjamin Hallet	63		2		124
Medfield	—————	4			1	32
Harwich	ABNER LEWIS	17	2	1	3	61
Harvard	GEORGE ROBINSON Ephraim Emerson Timothy Lewis Jeremiah Dyer	3		1	1	68
Newton	JOSEPH GRAFTON Jeremiah Richardson Samuel Holt Ebenezer Hovey	17	2		1	113
Woburn	————— Jacob Richardson Jacob Wright Jacob Buckman		2	1	2	114
1st Providence	STEPHEN GANO ASA MESSER David Martin	21	1	2	4	327
Templeton	ELISHA ANDREWS Joel Fletcher Robert Holden	7	47	1	2	94
Rowley	————— Benjamin Emerson	1				52
Bridgewater	VALENTINE W. RATHBUN Alpheus Leach Thomas Pratt William Basset	5	1		1	105

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
Weston	<hr/> Samuel Train Samuel Lovell				2	14
Randolph	JOEL BRIGGS William Blanchard Micah White			1	3	64
Carver	DAVID BURSEL Jacob Shaw	31	1	2	2	98
† Hollis	<hr/>					62
Marshfield	<hr/>					40
2d Sutton	WILLIAM BATCHELER Amos Thayer		1	4		47
Danvers	JEREMIAH CHAPLIN Benjamin Kent	3				57
Londonderry	<hr/> David Abbott	3	6	1	1	81
Troy	*JOB BORDEN	16		3	2	106
Marshpee	<hr/> John Baker					15
Newport	JOHN B GIBSON Samuel Barker Eleazer Trevett Benjamin H. Pitman	45		5		295
Charlestown	WILLIAM COLLIER Oliver Holden Thomas Brook	1		3		80
Rehoboth	JOHN PITMAN Caleb Mafon Joseph Bucklin Samuel Brown	3	1	1	2	54
Beverly	ELISHA WILLIAMS Benjamin Pierce	2	11			109
Grafton	<hr/> Bartimeus Braman Enoch Batchelor	1				31
Reading	EBENEZER NELSON Lilly Eaton George Evans	4		2	1	81
Taunton	<hr/> Jonathan Smith Caleb Atherton Levi Lincoln	1		6	1	103
New Boston, N. H.	*ISAIAH STONE	4		4		64
Malden	WILLIAM BENTLY Samuel Wait Ebenezer Harnden Edward Newhall	6	2	1	3	105

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
Somerset	<hr/> <i>Bela Jacobs</i> <i>Afa Pierce</i>	2	2			42
4th Middleborough	<hr/> <i>*Ebenezer Briggs</i> <i>Samuel Pickens</i>	4	1		1	43
Salem	<i>LUCIUS BOLLES</i> <i>Ithuriel Hinman</i> <i>John Moriarty</i>	29	2	2	2	148
2d Providence	<i>JOSEPH CORNELL</i> <i>William West</i> <i>David Peck</i>	14			2	100
2d Chelmsford	<i>JOHN PECKENS</i> <i>Eliakim Hutchins</i> <i>Solomon Biam</i>	1	3			40
Weare, N. H.	<hr/> <i>William Herrick</i>	8				47
Patucket	<i>DAVID BENEDICT</i> <i>Ichabod Tabor</i> <i>Oliver Starkweather</i> <i>William Allen</i>			3	1	66
Kingston	<hr/> <i>Samuel Glover</i> <i>Seth Drew</i> <i>Nathaniel Cook</i>	8		2	1	105
Nottingham West	<hr/> <i>Zaccheus Greely</i> <i>Nathaniel Currier</i>				1	75
African Church } in Boston }	<i>THOMAS PAUL</i> <i>Nestor Pendleton</i>	5	1			49
Hanover	<hr/> <i>William Curtis</i> <i>Seth Curtis</i> <i>Curtis Brooks</i> <i>Joseph Brooks</i>	25	1			56
Warwick and } Coventry † }	<hr/> <i>David Curtis</i> <i>John Allen</i>	3				64
Ipswich	<i>HENRY POTTLE</i> <i>Aaron Treadwell</i> <i>David Osborn</i>	4	1			68
Newbury and } Newburyport }	<i>JOHN PEAK</i> <i>John Knowlton</i>	10			1	54
3d Boston	<i>CALEB BLOOD</i> <i>Thomas Kendall</i> <i>Ensign Lincoln</i> <i>Ward Jackson</i>	20			1	43

† Heretofore called Greenwich.

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
Holden	_____ Ephraim Mirich Charles Brooks Silas Lampson					48
Gloucester	_____ Benjamin Hale Seth Woodberry					19
Dunstable	_____ EZRA KENDALL Samuel Taylor Thaddeus Davis					39
		538	116	78	67	5529

N. B. The three last churches were received at the present session.

4. Adjourned until half past eight o'clock to-morrow morning, to meet at this place. Brother Batchelder concluded by prayer. Sermon in the evening at the meeting house by our Rev. Brother Parkinson, from New York; from 1 Kings x. 6, 7. There was also preaching in several other parts of the town.

WEDNESDAY, September 14.

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

6. Received from sister Associations accounts as follows :

			<i>Messengers.</i>
Charlestown			
Philadelphia	Letter	Minutes	Brother William White
New-York	Letter	Minutes	Brother Wm. Parkinson
Stonington	Letter	Minutes	Brother Gorham Palmer
Woodstock	Letter	Minutes	Brethren Willard & Higbee
Bowdoinham	Letter	Minutes	Brother Boardman
New-Hampshire	Letter	Minutes	Brother O. Robinson
Groton Conf.	Letter	Minutes	
Sturbridge	Letter	Minutes	Brethren Waters and Rand
Shaftsbury	Letter	Minutes	
Danbury	Minutes for 1806—7		Brethren Robins and Grew
Leyden	Letter	Minutes	Brethren M'Cullor & Jacobs

7. The Circular Letter, prepared by Brother Oliver Holden, was read and accepted. Corresponding Letter, by Brother Batchelder, was also read and accepted.

8. The Brethren appointed last year to visit and inquire into the state of the church at Marshpee reported, that the church still continues its visibility, though in a broken languid state. It is recommended to our ministering brethren to visit them.

9. Appointed Brethren Baldwin, Gano and E. Williams to count, apportion, and distribute the money collected for widows of deceased ministers.

10. *Education Fund.* Mr. Boyd, the treasurer of the Society, made the following communication of the state of the Funds, viz. May 25, 1808, the funds were,

In Union Bank stock,	940 dollars
United States 8 per cent. stock,	400
Ten shares in the Fire and Marine Insurance Company, 50 dollars each,	500
	—1840
In Notes of hand,	775
	<hr/>
	2615 dollars;

which yields about 205 dollars per annum.

Donations received since May, 71 dollars.

On the 14th of September, there was of interest unexpended 31 dollars, 40 cents.

The above mentioned shares in the Insurance Company were bequeathed by the late Richard Devens, Esq. of Charlestown. As these shares had been reduced one half in their value, from the time of the will being made and its going into effect, we are encouraged to expect, that the generous heirs intend to make the sum up to 1000 dollars.

The interest of the Fund is annually applied in assisting pious young men engaged, or proposing to engage, in the ministry, in obtaining an education. Will not the wealthy, who duly estimate learning, feel a high gratification in contributing or bequeathing something to this benevolent institution?

11. *Missionary Society.* Several churches presented collections which they had made for this Society. The Treasurer also made a general statement of donations, subscriptions, and contributions received during the past, and some preceding years (see the note p. 14.) Conformably to a vote of the trustees passed in May last, it is specially recommended to the churches to aid this benevolent institution. We have to lament the loss of one of its greatest patrons, whose liberality alone had for several years supplied means for employing *three* Missionaries constantly! May the Lord raise up other benefactors to the institution, so that we may not be obliged to diminish the number of labourers employed in this good work.

12. The Committee appointed on the difficulties between the first and second churches in Chelmsford, not being ready to report, were continued.

13. Voted, that if Londonderry, Weare, New Boston, &c. from their local situation should find it more convenient to join other Associations of the same *faith* and *order*, they are at full liberty so to do; only they giving us suitable notice of their proceedings.

14. Appointed Brother Blood to write the Circular Letter for next year, on the following question; viz. "Is it according to the apostolic order of the Christian church, that Deacons be set apart to their office work by ordination?" Also appointed Brother Benedict to write the Corresponding Letter.

15. Messengers to other Associations :—

New York	Brother Bates.
Stonington	Brethren Gano, Cornell and Gibson.
Woodstock	Brethren Robinson, Herrick and Eph. Emerson.
Bowdoinham	Brother E. Williams.
New Hampshire	Brethren Nelson, Batchelder and Thomas Paul.
Grafton Conf.	Brethren Gano and Baldwin.
Sturbridge	Brethren Baldwin, Grafton, Andrews & Abbot.
Shaftsbury	Brethren Blood and Andrews.
Leyden	Brethren Andrews, Coombs and Abbot.
Danbury	Brethren Niles and David Aldridge.

16. Voted to hold our next Association at the Baptist meeting-house in Haverhill, the Tuesday after the first Wednesday in September next; at two o'clock, P. M.

17. Appointed Brother Blood to deliver the introductory Sermon; in case of failure, Brother Pitman.



The business of the Association being finished, the Moderator in a most solemn manner addressed the members of the Association, exhorting them to watchfulness, to love and unity; and then by fervent prayer commended them to the guidance and direction of God our Saviour.

At four o'clock our Rev. Brother White of Philadelphia preached to the people ready to depart, from Heb. viii. 7.

Circular Letter.

The MINISTERS and MESSENGERS of the WARREN ASSOCIATION to the several CHURCHES they represent, send Christian salutation.

DEARLY BELOVED,

ANOTHER periodical interview has been enjoyed by us, and again we have a pleasing opportunity to address you. We communicate to you with great pleasure the expressions of our satisfaction and delight, derived generally through your messengers and letters. Our hearts have been made to rejoice in the harmony and good fellowship which subsist in the baptized churches; and the progress of truth in general since our last anniversary has been such as to yield ample cause of grateful commemoration.

While the nations of the earth are racked with new convulsions, and falling empires are demonstrating the futility of human calculation—while, through the disquietudes of other countries, our own is threatened with a participation of the general calamity—we turn our eyes with rapture and exultation to that consoling promise, “Surely, the wrath of man shall praise thee, the remainder of wrath shalt thou restrain.” Cheered by the animating prospects which lie before us in all the predictions and promises respecting the increase and glory of the Messiah’s kingdom, can we forget the character we sustain as professed followers of the Lamb and workers together with God? Can we contemplate the subject that is dwelt on with ineffable delight by the blood-washed throng in heaven, and not have holy aspirings after the same exercise? Is it possible that the song of angelic hosts should swell with, “Glory to God in the highest; peace on earth, and good will towards men,” and we not exclaim,

“Great God! shall angels have their songs,

“And men no tunes to raise?”

“O may we lose these useless tongues.

“When they forget to praise.”

But are we rejoicing in the promises, and do we feel a lively interest in their perfect accomplishment? let us also be deeply concerned for the *purity of the churches*. This is certain, Brethren, the time is already come, when men cannot endure sound doctrine. The God-Man Mediator, and the simple mode of justification through his atonement alone, are rejected as incomprehensible, and too humiliating to bear the test of *rationality*. It cannot escape your observation that many modern publications are more poisonous than the writings of professed infidels. Among them is a class of no inconsiderable magnitude, whose professed

aim is to strip religion of *mystery*, especially the great mystery of godliness, God manifest in the flesh. They have laboured, and with abundant success, to convince man that he is not so degraded a being as Moses, David, and Paul were taught by the Holy Ghost to describe him—that sin, of course, is not so exceedingly sinful as to require an infinite atonement or an infinite punishment—that Jesus, being merely man, could only *propose* a mode of reconciliation; and that having exhibited a perfect example of obedience and suffering, he committed the success of his cause to the virtuous inclinations with which our partially depraved natures abound. Another class of writers and preachers, and a most respectable one too for numbers and erudition, have, it is true, discovered no little zeal in defending some of the doctrines of revelation. They inveigh bitterly against Socinianism, while they produce the united testimony of commentaries, confessions and human traditions, to show that the salvation of every man depends on his own choice. Hence their *humane* prescriptions to the *ungodly religious* how to use a form of prayer so as to obtain saving faith. With such we cannot associate, however painful it may be for us to offend the dear saints connected with them. If there did not exist *any other reason* for our particular communion, these men-pleasing doctrines while permitted to be taught in the churches, would forever preclude an innocent, much more a profitable and acceptable participation with them in that solemn ordinance, which represents the death of Jesus and the *union* of his saints. For we must remember that it is written, Whosoever abideth not in the doctrine of Christ, hath not God: and if there come any man unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he who biddeth him God speed is partaker of his evil deeds. But those who are taught of God will carefully avoid all compromise with such absurdities, knowing them to be the mere inventions of men, calculated to betray the unwary, to deceive the unstable, and to render the self-denying doctrine of the cross contemptible. Yet such has been the influence of the father of lies, and such the fostering care of numberless blind leaders of the blind, these have had melancholy success even in the visible church. But to the discriminating and faithful, truth is not the less precious for being rejected by those who have not discovered its heavenly attractions. And let us remember, Brethren, that by earnestly contending for the faith once delivered to the saints, we shall strip error of her cobweb veil, and be enabled, like the church of Ephesus, to detect those who say they are apostles and are not. Let us not be deceived into a false construction of the sacred term charity. It is when she is prostituted, that she is made to speak any thing and every thing men may wish. It is when a temporizing conduct is adopted, that a spurious fellowship, a mere semblance of Christian charity becomes current among too many professors. But, dearly beloved, ye have not so learned Christ; and we have

a confidence in you, that in all things you aim to make it manifest that your faith does not stand in the wisdom of men but in the power of God. Yet are we constrained to warr you against that growing liberality, as it is falsely called, which so widely prevails at the present day. It would be strangely inconsistent to countenance that which in heart we do not believe ; maintaining external fellowship with those, who, though they acknowledge the Bible in gross, deny it in detail. Neither are we to be terrified at the numbers or seeming potency of false theorists, false brethren, or open enemies of the cross. Paul assures his Philippian brethren, that, provided their conversation was such as became the gospel of Christ, standing fast in one spirit ; with one mind *striving together* for the faith, it should be an evident token of perdition to their adversaries, while to them it was a token of salvation and that of God. For unto you, says he, it is given, not only to believe on him, but to suffer for his sake. The flock of Jesus has ever been a *little flock*, and most heartily contemned by the world, in which we have too much reason to include a vast majority of professors. We are not, therefore, permitted to calculate on great numbers ; nor should we suffer ourselves to be cheated with false notions of popularity. But let the churches be firmly established in the doctrine of our Lord Jesus Christ ; sufficiently instructed in all the laws and ordinances of God's house, and disciplined according to primitive rule, and their numbers indeed might be smaller, (which is a consideration not within the province of our calculation) but their peace would be as a river, and their light as a lamp that burneth.

Permit us to exhort you, dearly beloved, to faithfulness and diligence. Every individual Christian is called to labour in the vineyard of Christ. Private as well as public exhortation, is a duty enjoined by the gospel ; a duty perhaps as little understood, and as much abused, as many others in this day of refinement. Let Paul address us on this subject. "Take heed, brethren," says he, "lest there be in any of you an evil heart of unbelief in departing from the living God : but *exhort* one another daily, while it is called to-day, lest any of you should be hardened through the deceitfulness of sin. For we are made partakers of Christ, (continues he,) if we hold the *beginning* of our confidence stedfast unto the end." Let not the general neglect of commands, nor the abuse of privileges, render them less dear to us. But let us manifest our unalterable attachment to Jesus by a scrupulous adherence to the *all things* he has commanded. And while we ingenuously confess that we are children in knowledge, let us seek wisdom from him who giveth liberally and upbraideth not ; that we may discover our whole duty, and hasten to set in order the things that may be wanting ; not complaining of coldness and unfruitfulness as though there were some merit or pleasure in the lamentation, but aiming to keep our hearts constantly under the discipline of God's word, lest they be corrupted from

the simplicity that is in Christ. So shall we, under the gracious influence of the Holy Spirit, be directed into all truth, supported under every trial, and assisted in the faithful discharge of the various and multiplied duties devolving upon us as men and as Christians.

It would be pleasing to us, Brethren, to address you on some particular point, or more largely on the general subjects of the great salvation; but we must beg your attention a few minutes to the *Missionary Institution*. On this theme, so interesting and so copious, we regret the necessity of being brief. But this is our consolation, we are writing to those who know the truth, and "whose bowels yearn o'er dying men." Ye saved of the Lord! you cannot be indifferent to the salvation of your fellow-creatures. All the principles of your religion breathe a spirit of benevolence. Your faith takes the *highest ground*, and impresses the sublime truth that Jesus died to save sinners. Who is there among us, that, in contemplation of the love and sufferings of the Redeemer, would not explore the dismal regions of the shadow of death in search of precious, perishing souls, and exultingly proclaim to them the news of a free salvation? How should our bosoms glow at the thought of being made in any way instrumental to the emancipation of even one soul over whose repentance there will be joy in heaven!

When we contemplate the voluntary privations and almost incredible hardships of some of our missionaries, who have taken their lives as in their hands, and at every hazard have spread far and wide the fame of Jesus; when we consult the narrations of their perilous enterprizes, and witness the astonishing success of their labours, do not our hearts burn within us to participate in their toils and in their honours? In view of this glorious cause are we not compelled to exclaim, "O send out thy light and thy truth; let them lead me, let them guide me to thy holy hill." Are these the genuine feelings and aspirations of the saints; and is it their highest delight to indulge and cultivate them? let it be their care also to provide prompt and adequate means for the diffusion of the gospel among the destitute, whose deplorable situation claims the *highest proof* of allegiance to our divine Lord and Master. Christians have but one common interest in this cause; all have an appropriate part to act. On some devolve missionary labours; on others are bestowed the means of supporting them; and no one can plead as an excuse the want of opportunity to communicate according to the ability which God has given him.

Those who have attended the annual meetings of the Missionary Society, or who have read their Magazine, have seen affecting instances both of the necessities and provisions of that department. You have heard a voice from the wilderness which pierces your inmost soul.—The earnest calls of the destitute, from the child of tender years to the man of hoary head, fires

the souls of thousands in almost every part of our land with an unquenchable zeal for the conversion of the heathen. You have seen with anguish the incompetency of our means to do all that might be done, were our funds equal to the pressing calls upon us for help. But you have witnessed also with unspeakable delight the freewill offerings of many, whose hearts have been touched with the miseries of the unenlightened.

Of their abundance, some have bestowed largely—others, less able, have done worthily. Even *children* have been forward in offering their little gains to meliorate the moral condition of their young brothers of the wilderness. With peculiar pleasure we take this favourable opportunity to bear the most grateful testimony to the pious liberality of several female friends, and female institutions, whose periodical presentations constitute an important part of our fund. May that blessing which maketh rich, and addeth no sorrow thereto, be showered down abundantly upon these friends to humanity and ornaments to religion.*

We cannot forbear, in the conclusion of this address, beloved Brethren, to recommend to you a more marked attention to the subject of Missions. Surely it is the cause of Him whose name we bear, and for whom we profess a readiness to suffer the loss of all things, if called to it.

By the distinguishing providence of God, we are exempted from the personal sacrifices of many, who, for conscience' sake, have been excluded all earthly enjoyments except what have been afforded them in following Jesus through evil report. But shall we therefore withhold the *trifle* which his cause demands of

* The following is furnished by the Treasurer of the Missionary Society.

Extract of a letter from a female in Boston, inclosing *five dollars*:—Sir, The inclosed is the contribution of several children, who have engaged to lay by one cent a week to be appropriated by your Society to the instruction of children. It is truly affecting to see with how much apparent solicitude and cheerfulness those little creatures advance their mite. They seem not at all to regret that they must retrench a cake in each week to aid in bettering the situation of those of their own age who are less favoured than themselves. May the great Jehovah smile on this infant charity. We beg the prayers of the Society for them, that while they water, they may be themselves watered with the dews of regenerating grace. Boston, May 24, 1808. M. W.

From three Female Societies in Boston, formed for the express purpose, upwards of 420 dollars have been received.

From a Female Mite Society in Providence, (R. I.) there have been received 193 dollars in two years past.

From a Cent Society in Haverhill, (Mass.) 111 dollars 12 cents have been received in two years.

From a Cent Society in Salem, (Mass.) 130 dollars have been received in the two past years. Thus have these Societies, notwithstanding their recent establishment, contributed upwards of *nine hundred dollars*! Added to these affecting instances of pious zeal, is one unparalleled on like occasions, perhaps, both for magnitude and usefulness;—A venerable saint, whose name is not to be inserted, and who is now with God, did, in the short space of three years, appropriate and present 2,350 dollars to the Society!

Reader! go thou and do likewise.

us? No, Brethren, you will not possess houses and lands, health and friends, and neglect the appropriations which are rendered necessary to the everlasting well-being of others. Our Lord's injunction to Peter should be duly regarded by all his followers; and in one way or another, we may all feed his sheep and his lambs. Many of these are yet in gross darkness, and they are to be called and collected into the fold, by the preaching of the gospel. The gospel is to be dispensed to many by the means of Missionary labours; and these labours, more or less depend upon us. The present time is our's, perhaps our only time to act. "Say ye not there are yet four months and then cometh the harvest; lift up your eyes and look on the fields, for they are white already to harvest." And "he who sleepeth in harvest," says Solomon, "is a son that causeth shame."

Let us be persuaded, Brethren, by every motive of love and fidelity to the Redeemer, and of compassion to perishing sinners, to come forward, heart and hand, in the cause before us. Glorious indeed are the motives; numerous and pressing are the objects—and surely we may conclude that the *means* will not be lacking, where the people of God are suitably impressed with the everlasting importance of publishing the gospel of his grace and extending the conquests of the cross.

We have only to add, that our present meeting has been attended, as we humbly trust, with some tokens of the divine presence, and furnished us with fresh proof of the unchanging love and faithfulness of God our Saviour. To him and to the word of his grace we most devoutly commend you, praying that you may be built up in your most holy faith, and finally be admitted to an inheritance among all them that are sanctified.

Corresponding Letter.

The WARREN ASSOCIATION, met at the Baptist Meeting-House in NEWTON, MASSACHUSETTS, September 13 and 14, 1808, to the ELDERS and BROTHERS of our SISTER ASSOCIATIONS, sendeth Christian salutation.

BELOVED BROTHERS,

THE spirited exertions among our churches, to form associations and correspondences, conduce much to our encouragement and strength, and afford us an opportunity of knowing the progress of religion in the churches, and of becoming acquainted with the general sentiments of our brethren.

The union of sentiment expressed in your letters is pleasant; and we are happy to engage with you in your endeavours to promote the same truths. Your joint agreement with us in the belief of the total depravity of unrenewed men, from which arises their inability to embrace holiness; the importance of justification by grace alone; the efficacy of the Spirit to sanctify and lead to perseverance in a holy conformity to the will of Christ; the spiritual instruction necessary to church privileges; the resurrection of the dead, and a just retribution,—induces us to hope, that the pure influence of these truths will secure us from the craft and virulence of all our enemies, and that our blessedness shall be finally consummated in glory.

Though we are extended over a vast continent, our brotherhood is not confined to America. In Europe and India we have brethren of similar feelings and views, who, we trust, unite with us in imploring the Supreme Ruler of the Universe to overrule the convulsions among the nations, so as to open a way for the general spread of the gospel, and for the enlargement of his church. We live in an eventful period, and often hear of wars and rumours of wars; but it becomes us not to be troubled. We ardently hope there will be no abatement of zeal, nor want of aid to promote missionary attempts to diffuse the light of revealed truth to earth's remotest bounds.

Our present meeting has been harmonious, and the tidings from different parts refreshing. The particular state of our churches you will learn from our Minutes.

A continuance of your correspondence will meet the wishes of your associated brethren.

In behalf of whom we subscribe ourselves,

Your's, in a precious Saviour,

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