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Baptists. Rhode Is'and. Warren Association, 1809.
Minutes ... in Haverhill, September 12th and 13th,
1809.

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MINUTES

OF THE

Warren Association,

HELD AT THE

Baptist Meeting-House

IN

H A V E R H I L L,

SEPT. 12th and 13th,

1809.

William L. Adams
1850

B O S T O N :

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MINUTES, &c.

Tuesday, September 12, 1809.†

1. **A**T two o'clock, agreeably to appointment, Brother Caleb Blood delivered the introductory sermon, from 2 Theff. iii. 1. After which, collected for the widows and children of deceased ministers.

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

3. After prayer by Brother Grafton, 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 are 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 Prince SNOW, jun. David Jones	3	6	6	6	337
2d Boston	THOMAS BALDWIN Josiah C. Ransford Thomas Badger Heman Lincoln	25	3	3	8	394
Haverhill	WILLIAM BATCHELDER Timothy Jackman Phineas Nichols Joshua Dow Joshua Webster Hazen Kimball Amos George Caleb Page John Chafe William Chafe Amos Chafe	3		1	1	276

† At ten o'clock, Brother Gano preached to the people who were collected, from 1 Theff. iii. 12.

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Diad.</i>	<i>Total.</i>
Warren	LUTHER BAKER Thomas Nelson Allen Munro Paschal Allen	7	1	1	3	156
1st Middleborough	SAMUEL ABBOT Afahel Shaw Thomas Conant	4		1	1	140
2d Middleborough	SIMEON COOMBS <i>Henry A. Clark</i>	1	1		1	139
3d Middleborough	SAMUEL NELSON David Jacobs Abishai T. Clark	1			3	155
Wrentham	*WILLIAM WILLIAMS	2	6			66
Attleborough	JAMES READ William Everett David Guild	6	1	1	2	114
1st Chelmsford	————— John Spalding				1	57
Barnstable	BARNABAS BATES	37	2		1	162
Medfield	—————	4			1	35
Harwich	ABNER LEWIS	26		1	1	85
Harvard	GEORGE ROBINSON Ephraim Emerson	1	3	1		65
Newton	JOSEPH GRAFTON <i>Charles Train</i> Samuel Holt John White Ebenezer Hovey	4	4	3	1	109
Woburn	SAMUEL WYDOWN Jesse Converse John Tidd	1	5		3	106
1st Providence	STEPHEN GANO Samuel Eddy <i>Jonathan Going</i>	10	1	1	8	327
†Templeton	*ELISHA ANDREWS					94
Rowley	SHUBAEL LOVELL Timothy Morse Joseph Goodridge Moses Tenny			3	1	40
Bridgewater	VALENTINE W. RATHBUN James Perkins Thomas Pratt	5		3	1	104
Weston	—————					14
Randolph	JOEL BRIGGS William Blanchard Micah White					64
Carver	DAVID BURSSEL	2		1	1	98

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
†Hollis	—————					62
†Marshfield	—————					40
†2d Sutton	*WILLIAM BATCHELER					47
Danvers	JEREMIAH CHAPLIN Samuel Dutch Jeremiah Dale	3			1	59
Londonderry	————— Edward Dodge Caleb Goodwin Amos Merrill *JOB BURDEN	1	2	2	1	77
Troy		2		4	2	102
Marshpee	—————	5		5		31
Newport	JOHN B. GIBSON Samuel Barker Oliver Hopkins Eleazer Trevett	11	1	7	5	293
Charlestown	WILLIAM COLLIER	17	2	5		87
Rehoboth	*JOHN PITMAN <i>Caleb Mason</i> Samuel Brown Sylvanus Newman	2			2	54
Beverly	ELISHA WILLIAMS Jacob Dodge Nehemiah Roundy	3		2	2	108
Grafton	————— Enoch Batchelder <i>Luther Goddard</i>				1	30
Reading	EBENEZER NELSON Noah Smith <i>George Evans</i>	5				86
Taunton	—————		1	1	2	99
†New-Boston, N.H.	*ISAIAH STONE					64
Malden	————— Ebenezer Harnden Edward Newhall	1		1		105
Somerfet	BELA JACOBS Joseph Marble	2	2	1		41
4th Middleborough	————— <i>Ebenezer Briggs</i>					43
Salem	LUCIUS BOLLES Warwick Palfrey Ephraim Skerry William Nutting	5		3	2	148
3d Providence	JOSEPH CORNELL William West David Peck Benjamin Grafton	4		1	2	101

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Di'd.</i>	<i>Total.</i>
2d Chelmsford	JOHN PECKENS Samuel Adams					40
Weare, N. H.	Jonathan Atwood	4				51
Patucket	DAVID BENEICT William Allen Remember Kent		2		1	63
Kingston	Samuel Glover Thomas Cushman	11	6			110
Nottingham West	Thomas Senter Nathaniel Currier Zaccheus Greele	4		1		78
African Church } in Boston }	THOMAS PAUL <i>Eli Ball</i>	31	2			71
Hanover	Sylvanus Whiting	5				62
Warwick and } Coventry }	DAVID CURTIS John Allen	4		3		65
Ipwich	HENRY POTTLE Samuel Appleton Aaron Treadwell, jun. Isaac Kilborne	3			1	70
Newbury and } Newburyport }	JOHN PEAK Bartholomew Hunt Thomas Crocker	4	2		1	55
3d Boston	CALEB BLOOD Thomas Kendall	19	1	1		60
Holden	Charles Brooks	13	1	2		56
Gloucester	<i>Benjamin Hale</i>	6				25
Dunstable	EZRA KENDALL Zimri Kendall	1			1	39
3d Tiverton	WILLIAM BENTLY					42
Plymouth	LEWIS LEONARD Nathaniel Ripley, jun.					32
<i>Total,</i>		308	55	65	68	5493

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

4. Adjourned till to-morrow morning at eight o'clock, to meet at this place. Dr. Messer concluded by prayer.

Sermon in the evening by Brother Sharpe of Newark, from Philip. i. 6. Preaching in several other places in the town.

Wednesday, September 13.

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

6. Read and considered the query from the first church in Middleborough, viz. "Is it consistent for a church to receive to her communion or fellowship a person who has been excluded from a sister church, and at the same time hold the church in visible fellowship from which such member has been excluded?" Voted in the negative.

7. In consequence of a query from the above church, voted to appoint a Committee to examine and report at our next meeting, as to the propriety of dividing this Association; and if in their judgment such a measure should be thought expedient, to propose some general plan for the same.—Chose for the above purpose, Brethren Batchelder, Gano, Baldwin, Baker, and Bolles.

8. Received from sister Associations accounts as follows, viz.

From	Messengers.
Charleston,	Letter, Minutes, Brother William Inglesby.
Philadelphia,	Letter, Minutes, Brother SILAS HOUGH.
New-York,	Letter, Minutes, Brethren DANIEL SHARPE and STEPHEN S. NELSON.
Stonington,	Letter, Minutes, Brother NEHEMIAH DODGE.
Woodstock,	Brother JOB SEAMANS.
Bowdoinham,	Letter, Minutes, Brethren CASE and LOW.
New-Hampshire,	Letter, Minutes, Brethren WILLIAM HOOPER, SIMON LOCK, and ANDREW SHERBURN.
Groton Confer.	Letter, Minutes, Brother <i>Levi Reed</i> .
Sturbridge,	Letter, Minutes.
Shaftsbury,	Letter, Minutes, Brother Silas Covell.
Danbury,	Letter, Minutes, Brethren GREW and BRADLEY.
Leyden,	Letter, Minutes, Brother ELIJAH MONTAGUE.
Vermont,	Letter, Minutes, Brother SYLVANUS HAYNES.

9. Received and read a very pleasing letter from the Savannah River Baptist Association, requesting correspondence with us; whereupon voted unanimously to comply with their request, so far as to exchange Letters and Minutes.

10. Proceeded to read the Circular Letter prepared by Brother Blood; and after some altercation, voted to receive it. Also read and accepted the Corresponding Letter prepared by Brother Benedict.

11. We had no report from the Treasurer of the Education Fund.

12. *Missionary concerns.*—Several communications, accompanied by contributions and donations, were made. From a number of sisters in Randolph, 12 dols. 35 cts. From a Female Mite Society in Warren, (R. I.) 55 dols. From the Baptist society in Attleborough, 17 dols. 50 cts. From Brother Sawyer, 50 cts. By Brother Bolles, from a friend in Salem, 10 dols.

By Brother B. Jacobs, from a friend, 1 dol. 10 cts. From a friend, 2 dols. From the church at Newport, 5 dols. 58 cts.

13. Chelmsford case was taken up, and a summary statement made by the Chairman of the Committee appointed on that business. After considerable conversation, voted to advise them to call a mutual council.

14. Appointed Deacon James Loring to write the Circular Letter, and Brother Charles Train to write the Corresponding.

15. Appointed the following brethren as messengers to corresponding Associations, viz. to the

Stonington,	Brethren Gano and Gibson.
Woodstock,	Brethren Going, Reed, and Everet.
Bowdoinham,	Brethren Paul and Ball.
New-Hampshire,	Brethren Batchelder and Lovell.
New-York,	Brethren Benedict and Paul.
Groton Conference,	Brethren Cornell, Read, and Bursel.
Leyden,	Brethren Rathbun and Robinson.
Vermont,	Brother Going.

16. Whereas our brother, Rev. David Benedict, A. M. has it in contemplation to publish a General History of the Baptist Denomination, as soon as the materials can be collected, and circumstances admit;—wherefore, voted, that this Association do heartily approve of the design, and consider Brother Benedict as qualified for this undertaking.

17. Voted to hold our next Association at the meeting-house of the first church in Providence, on the Tuesday after the first Wednesday in September next. Appointed Brother Batchelder to preach the sermon; in case of failure, Brother Bolles.

18. Voted, that it be recommended to the churches of this Association to subscribe for Dr. Gill's Exposition of the Bible, for which proposals have been issued by Mr. W. W. Woodward of Philadelphia, viz. one copy for each church.—Subscription papers for this purpose will be found with Rev. S. Gano, Providence, Rev. Dr. Baldwin, Boston, and Rev. L. Bolles, Salem.

The business of the Association being finished, the Moderator, in a very solemn, impressive address, exhorted the brethren to diligence and fidelity in their Christian calling, and to adorn their profession by circumspection and watchfulness: after which he commended them to God, in fervent prayer.

At three o'clock, Brother Baldwin preached again to the people, from Rom. ix. 33; and at seven in the evening, Brother Grew preached from Acts xx. 32.

Circular Letter.

*The Ministers and Messengers of the WARREN ASSOCIATION
to the several Churches they represent, send Christian salutation.*

DEAR BRETHREN,

A GREEABLY to what was proposed in our Minutes of the last year, you will permit us to invite your attention to a few strictures on the following query, viz. "Is it according to the apostolic order of the Christian church, that Deacons be set apart to their office work by ordination?"

Although we think it may be proper for us as an Association to give our opinion on questions proposed by any of the churches, when they are so circumstanced as that the solution of them will not interfere with the independency of individual churches, in their discipline; yet we feel a diffidence in answering queries of the above nature, for fear that some may think our opinion is binding on the churches; and that the Association claims the right of a delegated authority, to give rules of faith and practice to the churches of which it is composed:—a claim, which we hope ever to discard; and against which, we hope all the churches will faithfully watch.

You will permit us, brethren, before we remark on the subject of ordination, to notice a few things on the design and use of the office of Deacons in the church of Christ. From the holy scriptures we learn, that a church that is united in the order of the gospel, have freely dedicated themselves and their whole interest to God; and so much of what they possess, as the rules of the gospel demand, for the promotion of the Redeemer's kingdom, they freely devote to that use.

Both scripture and reason evince, that a church cannot long maintain the visible order of the gospel, without some pecuniary expenses; particularly for the convenience of public worship, the utensils and elements for the Lord's table, the relief of the poor, the support of the gospel ministry, and the spread of the gospel in destitute parts of the earth.

There is scarcely any precept in all the scriptures more explicit, than that each member should bear his equal proportion of the expenses which by the church are judged to be necessary. We therefore think, that a church may not be said to walk in the order of the gospel, unless they proceed in such a manner in this business, as that the church can feel satisfied that her members do their duty in this, as well as other duties enjoined in the rules of the gospel. For your own satisfaction, brethren, on this subject, we wish you to examine Acts xi. 29. Rom. xv. 26, 27. 1 Cor. ch. ix. and xvi. 1, 2. 2 Cor. ch. viii. and ix. Philip. ch. i. 1 Tim. v. 19. 1 Pet. iv. 11.

The narrow limits of this letter will not permit us particularly to remark on the passages of scripture above cited; but from these, and many other similar texts, it appears clear to us, that some of the most essential parts of the visible order of a gospel church stand connected with a punctual and regular compliance with those duties that relate to her necessary expenses. We therefore think it agreeable, both to scripture and reason, that the church should choose from among themselves, brethren suitably qualified, to be appointed over this business; whose duty it should be to take the oversight or charge of the church, in all matters that relate to her secular concerns; to call the attention of the church, and lead them forward in all matters of this nature; to watch over the members, and see that the engagements of the church are punctually fulfilled; to exhort and admonish delinquent members to their duty in these respects. The truth is, the work to which these officers were originally appointed by the direction of the apostles was, to serve tables: not only the table of the poor; but to see that equal distribution was made to each one, as their stations and circumstances required, according to the rules of the gospel. In a word, they are appointed as trustees of the church, to take care of her temporal concerns, at least so far as it respects her public charges; not merely to see that the church's engagements are fulfilled, but as far as may be to prevent unnecessary expense. They are also to provide for the Lord's table; and may assist in the distribution of the elements in the time of communion.

From this view of the subject, it appears to us a wise conclusion of the apostles, "that it was not reason that they should leave the word of God, and serve tables." They accordingly directed them, saying, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts vi. 2, 3, 4.

It is abundantly evident from the epistles of St. Paul to Timothy and Titus, that the ordinary ministers of the gospel are commanded to give themselves to prayer, to reading, to exhortation, and to doctrine; to give themselves wholly to these things, that their profiting might appear to all. For the same reasons that were offered by the apostles, we think it not meet that *they* should leave the word of God and serve tables; consequently the appointment of brethren for that purpose is necessary to be continued in the churches.

In our opinion, those that were appointed to this office, were by the apostle called Deacons, 1 Tim. iii. and Philip. i. 1. We do not at present learn from the scriptures of truth, that there are more than two standing offices essentially necessary, to the complete organization of a church of Christ, according to the order of the gospel. These we think are Bishops, or teaching Elders, and Deacons. One reason why we thus think is, that the apos-

tie, in 1 Tim. iii. hath particularly delineated the characters essentially necessary to fill both these offices ; but we cannot find the character or work of any other officers of the church described in the New Testament. For a church, therefore, to appoint any other, would be to appoint men into office without any divine direction, by which may be known either their character or the work to which they are called. This we think would be both unscriptural and dangerous.

As to the number of officers necessary to the organization of a church, we have room only to observe, that the great apostle, when directing Timothy and Titus how they ought to behave, and what rules to establish in the church of God, he first mentions the character of a Bishop ; in this he speaks wholly in the singular number, and urges the necessity of those peculiar characteristics, which would render *him* qualified to teach, and take care of the church of God. But when he describes the qualifications of Deacons, he speaks in the plural, and urges the necessity of such qualifications as would render *them* capable of using the office of a Deacon well. From hence we presume that neither Timothy nor Titus entertained any doubts, but that if they led a church to establish one Bishop and a plurality of Deacons, that church would be in a completely organized state, according to that order which they were to establish in the churches.

The increase of numbers, and the local situation of different branches of a church, or the inability of the pastor, by age or otherwise, may render it necessary to have more than one Bishop or teaching Elder appointed as overseers of the church ; and the number of Deacons may be also increased, as the circumstances of the church may require. But to appoint more officers in a church than are necessary to perform the work peculiar to the office they sustain, we think would not be for the honour of Christ, nor for the peace and comfort of the church.

As to the propriety of the officers of the church being set apart to their office work by ordination, we shall only notice a few things in the practice of those who had their immediate direction from the great Head of the church. In Acts vi. 5, 6, we learn, that the first that were appointed to do the work of Deacons in the church at Jerusalem, were first chosen by the church, then set apart by prayer and the laying on of the apostles' hands. In the church at Antioch were certain prophets and teachers ; and when the Holy Ghost directed Barnabas and Saul to be separated to the work whereunto he had called them, they performed this solemnity by fasting, prayer, and the laying on of hands. Acts xiii. 2, 3. By this we learn that they were recommended to the grace of God, for the work which they fulfilled. In performing this work, they ordained Elders in every church. Acts xiv. 26. The great apostle of the Gentiles intimates, that the ordination of Timothy was done by the laying on of the hands of the Pres-

bytery. Titus was also directed to ordain Elders in every city. But the question still returns, Who are those Elders that are thus to be ordained? We answer, It appears to us that they are a Bishop, or teaching Elder, and Deacons. Our reasons for this opinion are as follow, viz.

1. The apostle saith, 1 Tim. v. 17. "Let the Elders that rule well be counted worthy of double honour, *especially they who labour in the word and doctrine.*" Here we learn that there were Elders appointed to office as rulers in the church, who did not labour in word and doctrine. Now as those appointed in the church at Jerusalem to serve tables, were not at that time called to the special ministry of the word, yet were ordained by the apostles to oversee the temporal concerns of the church; and as the apostle, in describing the character of Deacons, gives no intimation of its being necessary for them to have the qualifications of a teaching Elder, and yet speaks of them as important officers in the church; and as there are no other officers but Bishops and Deacons, according to scripture rule, to be appointed in the churches; and it is evident that the apostle, in the text under consideration, alludes to two distinct officers, the one a teacher or labourer in word and doctrine, and the other not;—we therefore think he must have meant Bishops and Deacons, both of whom he calls Elders, and that these are the Elders that were directed to be ordained in every church.

2. It is evident from the scriptures, that it was a general practice, not only with the Jews, but with the apostles, to give the appellation of Elder to all those who were in special office in the churches. Now as there are no other kinds of officers, but the two above named, to be set apart in the church, they must be the Elders directed to be ordained. We hence think it was the practice of the apostles to ordain both teaching Elders and Deacons.

Thus, brethren, we have simply given you our opinion on this subject, according to the present light which we have from the word of God. We can truly say, we have no wish to assume the right of prescribing rules of faith and practice for the churches we represent; yet we feel it incumbent on us to urge it as an important duty, binding on every church of Christ, impartially and critically to search the scriptures for themselves, with a desire to know the mind of Christ and walk in all his commandments. For us to neglect this, or to admit that something else will do as well as the rules he has given, would be a reflection both on the wisdom and goodness of Him, who is too wise to err and too good to be unkind.

If we, either by omission or commission, take one step contrary to the rules given us by the great Head of the church, we make way for another; and by the same rule might go on, until, instead of being a church of Christ, we should become a synagogue of Satan. It was in this way that the primitive churches, once famed for their faith and piety, had their candlesticks re-

moved out of their places. We ought, therefore, to search for the mind of God in his word, as we would search for hid treasure; and search with an ardent desire to know and do his will. In this way only can we glorify him, according to the station assigned us in the church of Christ upon earth.

That the great Head of the church may give us all a right understanding of his word, and enable us to maintain that unity and fellowship of the Spirit that is according to the due order of the gospel of Christ, is the earnest prayer of

Your Brethren in the bonds of Christian fellowship.

Corresponding Letter.

*The WARREN ASSOCIATION, convened at Haverhill, (Mass.)
September 12th and 13th, 1809, to the Elders and Brethren of our
Sister Associations, sendeth Christian salutation.*

BELOVED BRETHREN,

THROUGH the kind care of an indulgent Providence, we have been permitted to meet once more in our associated capacity. With pleasure we receive your Messengers, or even your Minutes and Letters, from time to time, by which we learn something of the progress of Zion, and her various situations in many places around. As the cause of the Redeemer is one, however scattered on this earthly footstool, a correspondence of its members, whether of individuals or of associated bodies, is both pleasing and important. A knowledge of the increase and spiritual growth of the family of Christ, by whatever name they are called, is a desirable object to the benevolent mind, which feels deeply interested in the general welfare of Zion. But this kind of knowledge is not only desirable, but extensively practicable to us, who are united in the same profession, who agree in the same fundamental truths of the gospel, who understand and fellowship each other, not only along the wide range of this extensive continent, but in Europe, in India, and wherever our brethren are found.

By free and frequent communications with each other, a way is easily opened, in which light and information, on any subjects of faith or practice, in matters of discipline, together with precautionary advice respecting the order and purity of Zion, may be rapidly and extensively circulated. So far as a religious acquaintance is cultivated amongst the friends of the Redeemer, mutual assistance may be offered, fraternal affection enkindled, the bonds of union strengthened, and thus a uniformity of belief be established, which all the intolerant, coercive, and bloody acts of religious establishments cannot produce.

The foundation for such an acquaintance is already laid, by the union of our churches into Associations, and the reciprocal communications of Associations with each other. The benefits of these correspondencies have been already experienced in a pleasing and profitable degree; and we conceive they may be more extensively experienced, by a more full and mature cultivation of the plan. And we are happy to discover, notwithstanding the apprehensions of some, that our oldest Associations are as far from usurping any authority over the churches as when they were first established; and pretend to no prerogative on account of their combination but that of modest and friendly advice. This principle we hope will ever be maintained, and the present acknowledged independency of individual churches ever supported. When Zion travels in the strength of the Lord, she shall be safe and prosperous; and notwithstanding all the opposition, perplexities, and discouragements with which she is surrounded, she is now breaking forth on the right hand and on the left. It is a pleasing prospect to the pious mind, to behold the glorious cause of the Redeemer arising, spreading, and prevailing "amongst the miserable posterity of Adam." While we hear of wars, and rumours of wars, in many parts of the earth; while the bloody banners of merciless conquerors are unfurled to the nations; at the same time we behold the Prince of Peace extending his empire amongst the ruined family of man, and bringing thousands of them to submit to his mild and glorious sceptre.

Dear brethren, though it has not been a season of such ingathering with us as in former years, and though lukewarmness prevails in most of our churches, yet they maintain a good degree of stability in the faith of the gospel. While that tide of skepticism, which prevails so much with unbelievers, has poured its confounding floods among thousands of the professors of Christianity; while a refined kind of deism, the very substance of modern philosophy, only in a religious dress, is rapidly circulated in the world by a set of tampering, temporizing divines, under the specious names of increased light, freedom of thought, and rational religion; amidst the restless attempts at revolution with some, and the un sanctified speculations of others, we are contented with the order of our churches; and feel resolved to maintain those stern, self-humiliating and God-exalting truths of the gospel, which many attempt to enfeeble, beat down, and destroy; but which has ever been, and we conceive will ever continue to be, the support and consolation of the real children of God.

Our present meeting has been harmonious, and we trust a season of refreshing to many. We solicit a continuance of your correspondence, and subscribe,

In behalf of the Association,

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

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