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Baptists . Rhode Island . Warren Association .
Minutes of the ... in Boston, Sept. 10th and 11th,
1811 .
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M I N U T E S

OF THE

Warren Association,

HELD AT THE

Second Baptist Meeting-House

IN

BOSTON,

SEPT. 10th and 11th,

1811.

BOSTON:

PRINTED BY MANNING & LORING, NO. 2, CORNHILL.

MINUTES, &c.

Tuesday, September 10, 1811.*

1. **A**T two o'clock, Brother JAMES READ, according to appointment, delivered the introductory discourse, from Isa. lxii. 12 ; 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 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 are distinguished by a dash —.

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Addd.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
1st Boston 1668	————— David Jones Prince Snow, jun. James Loring	5	4	1	8	316
2d Boston 1743	THOMAS BALDWIN Josiah C. Ransford Jacob Hiler Heman Lincoln Thomas Badger Elijah Mears Ebenezer Oliver	22	2	9	6	405
Haverhill 1763	WILLIAM BATCHELDER Jonathan K. Smith Timothy Smith	8	1	3	2	297
Warren 1764	LUTHER BAKER* Paschal Allen	6	4	4	2	157
1st Middleboro' 1756	SAMUEL ABBOT Asahel Shaw			1	1	116
2d Middleboro' 1757	SIMEON COOMBS William Ashley Abiathar Briggs, jr. Elnathan Coombs			1	2	128

* Brother N. Dodge, at 10 o'clock, A. M. addressed the people from Romans, v. 10.

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Diad.</i>	<i>Total.</i>
3d Middleboro' 1761	SAMUEL NELSON* David Jacobs				6	148
Wrentham 1769	WILLIAM WILLIAMS*	1				65
Attleborough 1769	JAMES READ William Blackinton Nathan Robinson				2	113
Barnstable 1771	BARNABAS BATES Benjamin Hallett Gorham Lovell	7		1	2	194
Medfield 1776	WILLIAM GAMMELL Benjamin Colburn	10	2		3	55
Harwich 1757	JAMES BARNABY	9		5	1	108
Harvard 1776	GEORGE ROBINSON Ephraim Emerson Jeremiah Dyar, Jacob Willard	13				83
Newton 1780	JOSEPH GRAFTON Elijah Corey Samuel Greggs, jun.	45				157
Woburn 1781	THOMAS WATERMAN John Fowle Joseph Winn	2				100
1st Providence 1639	STEPHEN GANO Joseph Martin John Newman	4	7	1	9	311
Templeton 1782	ELISHA ANDREWS John Tucker Simeon Metcalf Elias Chace	21				132
Rowley 1785	JOSIAH CONVERSE Timothy Morse	2	2	1	1	40
Bridgewater 1785	VALENTINE W. RATHBURN SHUBAEL LOVELL Nathan Alden	4	1	3		103
Weston 1789	CHARLES TRAIN Ralph Abrahams Samuel Winchester	7				26
Randolph 1780	JOEL BRIGGS Micah White Jonathan Wales	6				68
Carver 1791	_____					98
Hollis	_____					49
Marshfield 1788	Thomas Conant	15		1		55

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Adm.</i>	<i>Dismiss. +</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
2d Sutton	WILLIAM BATCHELDER* Benjamin Peck Isaac Gale					39
Danvers 1793	JEREMIAH CHAPLIN Benjamin Kent Benjamin Porter	3			1	66
New-Bost. N. H. 2d Tiverton	ISAIAH STONE JOB BORDEN* Abraham Sanford William Boomer			2		60 99
Marshpee	-----	21		3		36
Newport 1756	JOHN B. GIBSON Samuel Barker	3	11	3	7	262
Charlestown 1801	WILLIAM COLLIER John Carter David Goodwin Silas Niles	8	1	5	1	73
Rehoboth 1791	JOHN PITMAN Samuel Brown John Brown	1	4			53
Beverly 1801	ELISHA WILLIAMS Nicholas Dodge	12	2	2	2	157
Grafton	----- <i>Elisha Cushman</i> <i>Luther Goddard</i> Jonas Gale	33			1	89
Reading	EBENEZER NELSON Lilly Eaton Paul Sweetser	9		2		95
Taunton 1761	----- <i>Silas Hall</i> <i>John Tisdale</i>	4			1	101
Malden	----- JASON LIVERMORE Samuel Wait, jun. James Crain	8				115
Somerset 1803	----- Asa Pierce Joseph Marble	1	1	1	1	41
4th Middleboro' Weare, N. H. 1783	EBENEZER BRIGGS ----- <i>George Evans</i>	25	1	1	1	41 73
Salem 1804	LUCIUS BOLLES Samuel Sweetser Niles Tilden	13	3	4	4	273

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Added.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Dielt.</i>	<i>Total.</i>
2d Providence 1805	JOSEPH CORNELL David Peck David C. Grafton	5	1	4	1	106
Patucket 1805	DAVID BENEDICT Oliver Starkweather William Allen Remember Kent, jun.	5			2	66
Kingston 1805	SAMUEL GLOVER Zachariah Brigden	4		8	3	98
Nottingham West- 1805	————— Nathaniel Currier Zaccheus Greele, Justice Daken			1	3	110
African Ch. in } Boston 1805 }	THOMAS PAUL Nestor Pendleton Nathaniel Paul	1	1	4		65
Hanover 1806	JOHN BUTLER Charles Whiting	6				86
Warwick and } Coventry 1805 }	DAVID CURTIS John Allen	3		2		66
Ipswich	————— DANL. D. LEWIS, Aa. Treadwell	1	3	2	1	70
Newbury and } Newburyport } 1805	JOHN PEAK Nathan Ames Bartholomew Hunt	9	3	2	1	
3d Boston 1807	————— <i>Ensign Lincoln</i> Ward Jackson, Thos. Kendall Frink Stratton	3	4	2	1	62
Holden 1807	————— Winson Newton	12	2		1	96
Gloucester	————— Seth Woodbury					26
Dunstable† 3d Tiverton 1808	————— WILLIAM BENTLY Elisha Brown	4			1	39 61
Plymouth† 1809	—————					41
Northbridge	JOHN COOPER* Nathaniel Cooper	3	3		1	42
Marblehead	FERDINAND ELLIS William Strawbridge John Fielding	11				41
Pawtuxet 1806	BELA JACOBS William Humphreys	8	1	2	1	56
Bristol 1811	————— Thomas Nelson					21

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N. B. The last mentioned church was received the present session.

Adjourned until 8 o'clock to-morrow morning. Brother Grafton concluded by prayer.

Sermon in the evening by Dr. Staughton, from Heb. iv. 12, 13.

Wednesday, Sept. 11.

Met according to adjournment. Prayer introductory to business by Brother E. Nelson.

1. The Circular Letter, prepared by Brother *E. Lincoln*, was read and accepted. The Corresponding Letter, prepared by Brother B. BATES, was also read and accepted.

2. *Missionary Society.* The concerns of this truly evangelical association were called up, and a number of interesting communications, particularly from Female Mite, and other Societies, were received; each accompanied with donations or collections for the funds of the society, of which, the particulars will be given in the Magazine.

3. Received communications from sister Associations, as follows, viz.

<i>Association.</i>	<i>Messengers.</i>	<i>Letters.</i>	<i>Minutes.</i>
Charleston		Letter.	Minutes.
Philadelphia	Br. WM. STAUGHTON.	do.	do.
New-York		do.	do.
Stonington	Br. N. DODGE.	do.	do.
Woodstock			
Danbury	Br. JOSHUA BRADLEY.	do.	do.
N. Hampshire	Br. ANDREW SHERBURNE.	do.	do.
Shaftsbury			
Sturbridge	Br. BLOSS.	do.	do.
Bowdoinham	Br. BLOOD.	do.	do.
Groton U. Confer.	Br. Abner Brownell.		
Leyden	Br. JOSEPH ELLIOT.	do.	do.
Vermont			

4. Appointed the following Messengers to Corresponding Associations. To the

New-York	Brother CORNELL.
Stonington	Brethren RATHBUN, CURTIS, and JACOBS.
Woodstock	Brethren GEORGE ROBINSON, and NATHAN ROBINSON.
Bowdoinham	Brethren WILLIAMS, PEAK, LEONARD, & LOVELL.
N. Hampshire	Brethren PEAK and BATCHELDER, (Hav.)
U. Groton Con.	Brethren BATES, COOMBS, and JACOBS.
Danbury	
Sturbridge	Brethren CORNELL, BALDWIN, BOLLES, BENEDICT, and <i>Cushman</i> .
Leyden	Brother COOMBS.
Vermont	Brethren COOMBS, and LOVELL.

DIVISION OF THE ASSOCIATION.

5. Voted, that the Churches belonging to this body, have leave to unite with the proposed Boston Association; or to continue in their present connexion, as they may choose.

6. Voted, to appoint brethren Messer, Grafton, and Gano, a committee to procure and present at our next meeting the former articles of this Association; or in case those cannot be procured, to prepare others as nearly similar as may be.

7. Appointed brother Glover to write the Circular Letter for next year; and brother Baker the Corresponding, to be presented at our next meeting.

8. Appointed to hold our next meeting at Warren, the Tuesday after the first Wednesday in September next, at 2 o'clock, P. M.

9. Appointed Dr. Messer to preach the introductory sermon; in case of failure, brother Bates.

10. Appointed brethren Baldwin, Messer, Gano, Grafton, and Williams, a committee to consider what measures are necessary to be taken with respect to the Education Fund, and Missionary Society, and that the same be reported at the next meetings of the two Associations.

11. Voted, that the Delegates from the Churches who expect to unite in the Boston Association, be requested to meet at this place at 3 o'clock this afternoon.

12. At half past one o'clock, the usual business being finished, the Moderator addressed the meeting in a very solemn and impressive manner, and then concluded by imploring the divine benediction on the Association, on all the churches, and on the world of mankind. To which many hearts said, Amen.

Circular Letter.

The Ministers and Messengers of the WARREN ASSOCIATION assembled in Boston, believing the total depravity of human nature, the proper Deity of the Saviour, the eternal and personal election of the saints, the agency of the Holy Spirit in regeneration, the eternal happiness of the righteous, and everlasting misery of the wicked, and the perfect independency of the churches in discipline and church government—To the several Churches composing this Association send Christian salutation.

DEAR BRETHREN,

THROUGH the goodness of God, we have now harmoniously, and in Christian affection, attended the 44th anniversary of the Warren Association. A recollection of the great and

manifold mercies, with which our gracious Redeemer has visited us, is calculated to inspire our hearts with the most grateful sensations. In 1767, at Warren, in the State of Rhode-Island, our honoured fathers commenced this friendly Christian intercourse. The views they entertained of the truth of God were clear and discriminating. Earnestly contending for the pure doctrine of grace, maintaining the absolute necessity of a holy life, and administering strict and uniform discipline in the house of God, they were willing to come out and be separate from the world, and trust an Almighty arm, rather than the powers of this world, to uphold the religion of Jesus. Multiplied blessings have resulted from the union. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." By an extended acquaintance and an endearing intercourse, they were encouraged in afflictions, and rejoiced in each other's joys. As those who walk in the truth can enjoy fellowship only as extensively as they are known to each other, the importance of this intercourse is apparent, as a happy mean of enlarging the sphere of Christian affection.

Our fathers, for several years, laboured under various trials. In many sections of our country, the principles of religious liberty were but imperfectly understood, and very partially enjoyed. The smiles of Heaven, however, were propitious on their exertions. Gracious showers, from time to time, descended on the seed sown, and caused it to spring up, and bring forth fruit to the glory of God. Though small in their beginning, they were increased to a multitude. Many churches have at different periods been dismissed from this body to form other Associations ; yet our number, the present year, consists of sixty churches, and 6000 members. We meet under external circumstances far different from our fathers. Unmolested in the enjoyment of our religious privileges, we sit quietly under our vine and under our fig-tree. By a late provision of the civil government of this Commonwealth, those embarrassments, which have heretofore existed, are removed ; and we are under increased obligations for gratitude to our heavenly Parent for his bountiful provision.

Experience having proved, that our body is now too numerous to convene in one place, the expediency of forming a new Association is generally admitted. Although the many pleasing interviews we have enjoyed, and the common interest we have taken in the cause of our ascended Saviour, amidst joys and sorrows, have cemented our hearts in Christian friendship, and render a separation peculiarly painful ; yet when we reflect that it is the enlargement of Zion which has rendered it expedient, the subject is sufficiently animating to absorb every unpleasant reflection, and to excite songs of unfeigned praise.

As it has been mutually agreed that the *Boston Association* shall be formed, this is the last *Circular* we shall have the privilege of presenting to all the churches, whose messengers have now as-

sembled. Feeling a tender interest in your welfare, a deep solicitude that you may continue *stedfast in the faith*, uniformly *practise the truth*, and *deal faithfully with those who turn aside to crooked ways*, you will, dear Brethren, suffer us to offer a word of exhortation on each of these particulars.

The world presents a melancholy picture, as it respects true religion. Multitudes appear perfectly indifferent to the subject; many who profess a regard to it, are averse to the illustrious and discriminating truths exhibited in the gospel; and numbers who profess a belief of the truth, manifest such a contradiction to it in their lives, as demonstrates that they do not really believe it, and never felt its power. It therefore highly concerns us, while we indulge a hope of eternal life, and contend for the order of the house of God, critically to inquire what the Lord requires at our hands.

1. It was an apostolical injunction, to *contend earnestly for the faith which was once delivered to the saints*. A clear exhibition of the truths of God, as presented us in his word, was the powerful weapon, which the Redeemer made effectual for the conversion of immense multitudes in the days of the apostles. The same divine truths, accompanied by the power of the Holy Ghost, dissipated the dark cloud of ignorance and superstition, in which the world had long been enveloped, previous to the great reformation from Popery. On these same truths we trust our churches stand; truths, which prostrate sinners at the feet of sovereign mercy, and ascribe all the glory of salvation to the illustrious grace of God, reigning through Christ Jesus the Lord. The heavenly effects, attending an exhibition of these truths, we, as well as our fathers, have frequently witnessed. Men have felt that the scripture representation of their character was just; they have fled for refuge to the hope set before them, and have given evidence of the renewing of their minds. As we wish, dear Brethren, to see Zion more gloriously enlarged, and as her prosperity can only be promoted by a close adherence to the truth, let us obey the injunction, and in the exercise of Christian meekness, *contend earnestly for the faith of Jesus*. The heathen world long witnessed the inefficacy of the exertions of their philosophers for reforming mankind; and we have daily demonstration that the moral paintings, drawn by many who profess the gospel, are not sufficiently fascinating to allure men, who are in love with sin, to the practice of virtue. We should be therefore more forcibly excited to adhere to the gospel, which alone is the power of God to salvation to every one that believeth. Our Saviour has authorized the expectation of success from this source only. His commission was to *preach the gospel*, and not the morals of heathen philosophers, nor the inventions and traditions of men. Agreeably to this commission, St. Paul charged Timothy to *preach the word*; to exhibit with clearness the faith delivered to the saints, as the ordinance which the wisdom of God had appointed for the salvation of sinners. God will not condescend to bless other means

for reforming men, when his own means are disregarded and laid aside. Although men, while their understandings continue blinded, will not perceive a power in the doctrine of Christ crucified, nor discern the inseparable connexion which exists between correct views of truth and corresponding practice, yet it is sufficient for us to know that God has established it, and that we have seen its effects. With an unshaken belief in the truth, and an unwavering attachment to it, let us then stand fast, and keep a watchful eye on every plan, which is designed to undermine the foundation, on which the church rests.

2. But while the Scriptures enjoin the absolute necessity of faith unfeigned, with no less decision do they affirm, that *those who believe must be careful to maintain good works*. True faith always works by love, and purifies the heart. Nothing can be adapted more effectually to produce the fruits of righteousness, than a hearty belief of the truth exhibited in the Bible. The gospel is a grand expedient, in which the wisdom and glory of God are displayed, in recovering men from the dominion of sin. No person can have more *real* religion, than he has *practical* religion. "He that *doeth* righteousness, is righteous," and he only. The grace of God, which bringeth salvation, teaches its possessors "to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly, in this present evil world." While the eye of faith is fixed on its glorious object, Christ Jesus, motives and arguments are presented to the mind, which powerfully excite a cheertul obedience. To a few of these we will advert.

Christians perceive holy practice to be a *prominent object of their calling*. Believers are "created in Christ Jesus unto good works." "They are a chosen generation, a royal priesthood, a peculiar people, that they should shew forth the praises of him, who hath called them out of darkness into marvellous light." Christ "gave himself for them, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works." Were it possible that the disciples of Christ should be no more holy and heavenly minded than his enemies, this grand object of their calling would be defeated.

Gratitude irresistibly constrains believers to obedience. "Although scarcely for a righteous man would one die,—yet God hath commended his love towards us, in that while we were *enemies*, Christ died for us." "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 which live, should not henceforth live unto themselves, but to him that died for them, and rose again."

Justice imperiously demands pre-eminent zeal from Christ's redeemed people. "For ye are not *your own*, but are *bought with a price*; therefore glorify God in your body and spirit, which are his."

The personal happiness of the saints invites them to entire devoted-

ness to their Lord ; for “ in keeping his commands there is great reward.” Great peace have they that love thy law, and nothing shall offend them.” Jesus says, “ If ye keep my commandments, ye shall abide in my love, as I have kept my Father’s commandments, and abide in his love.”

Not to be eminently devoted to God *implies the greatest inconsistency*. As the very profession of Christianity, in baptism, expresses a death to sin, it has been well remarked, that professed Christians, who are again found in the follies and gay circles of this life, may be justly compared to an apparition. “ How shall we, that are dead to sin, live any longer therein ?”

The most glorious and animating promises are made to those who are devoted to the service of God. “ Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father to you, and ye shall be my sons and daughters.”

But if no other motive existed, those who have seen the beauty of the *Divine Character*, and felt its transforming influence, would find, in *the promotion of the Divine Glory*, a sufficiently powerful motive to unremitting zeal. And that the glory of God is promoted by Christian obedience, we have our Saviour’s testimony. “ Herein is my Father glorified, that ye bear much fruit.” The effects of divine culture are hereby apparent ; and the energy of those means, which divine wisdom has chosen to accomplish gracious effects, are demonstrated to all intelligences, and his great name is magnified.

Seeing then we are addressed by so many motives and arguments ; particularly as our enemies are continually watching our footsteps ; and as the glory of God is connected with our conduct, we earnestly “ beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” The period of trial is short, and the Master’s address to us is, “ *Occupy till I come.*” Happy is that servant, who, when his Lord cometh, shall be found so doing.

3. A true zeal for the *faith of the gospel*, and for its *genuine, holy effects*, will very obviously lead us to obey the scripture injunctions in the exercise of *discipline with offenders*. The command is, “ *Put away from among you that wicked person.*” A church, without strict and uniform discipline, is like a garden without walls, exposed to the ravages of every beast of prey, and will soon be buried in utter ruin. While, therefore, your hearts bleed over the fall of some, with whom you had gone to the house of God in company, and concerning whom you had indulged pleasing expectations ; yet with the Bible in your hand for a guide, and the love of God in your hearts for the great principle of action, be entreated to remove occasions of reproach from the church of God. Be ever beforehand with your enemies, in pointedly discountenancing that which is evil. It is comparatively easy, in the first instance, and when there is but one case, unitedly to

proceed against an offender ; but when cases have accumulated, and it becomes the interest of many to prevent the due exercise of discipline, obstacles and embarrassments will be multiplied. Regular discipline, by exhibiting a decided disapprobation of sin, has a happy tendency to discourage hypocrites from uniting with the churches ; as the signal judgment on Ananias and Sapphira prevented others of like character from offering themselves to the apostles, while true believers were multiplied and encouraged. This has been the effect in every age, when Christ's laws have been duly executed.

Dear Brethren, be not deceived. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven : but he that doeth the will of our Father, which is in heaven." False religion discovers an undue zeal for particular parts, and an indifference to others. In true religion there is a beautiful symmetry and proportion. *Faith in Jesus*, as the root, and *Obedience to his Commands*, as the branches, constitute a true plant of our Heavenly Father's planting. Let us, then, examine ourselves, and prove our own-selves, whether we be in the faith ; for "he that hath this hope in him, purifieth himself, as God is pure."

As it has now been judged expedient that we compose two bands, let us in future zealously strive, who shall most extensively diffuse the knowledge of divine truth, by conspicuously unfurling the banner of Jesus. The vineyard is extensive, the calls for exertion, numerous ; therefore "abound in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Though we shall not again convene as one associated body on earth, yet we look forward with pleasure to the illustrious day, when the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy, and forever constitute but one assembly.

Finally, Brethren, be perfect, be of one mind, live in peace, and the God of peace shall be with you.

Corresponding Letter.

The WARREN ASSOCIATION assembled in the Meeting House of the Second Baptist Church in Boston, September 10th and 11th, 1811, to corresponding Associations, sendeth Christian Salutation.

BELOVED FATHERS AND BRETHERN,

WITH cordial pleasure we once more address you by our annual epistle, which will inform you of the great satisfaction we derive from the reception of your Messengers or Letters.

The benefits resulting from the epistolary correspondence of Associations have so often been enumerated in our letters, as to supersede the necessity of recapitulating the interesting remarks, which have been offered as incitements to the continued observance of this important duty. However, permit us to observe, that if an acquaintance with the various branches of Zion be desirable ; if unanimity in sentiment and practice be important ; if to comfort and strengthen each other in our wearisome pilgrimage be a duty ; then, as brethren of the same family, we cannot willingly dispense with this invaluable privilege.

The chosen generation should have but one object in view, that is, the glory of God. As the diffusion of religious knowledge and the enlargement of the Redeemer's kingdom are calculated to promote this important object, let us arise in the name and strength of the Lord of Hosts, and enlist our time, our talents, our all in this delightful service. "Time is short." The day is far spent, and the night is rapidly approaching when no work can be done. Then let us resolve, that "for Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

It is with gratitude, that we take a retrospect of the special smiles of indulgent Heaven on us as an Association. In the day of small things, we were ready to say, "By whom shall Jacob arise, for he is small?" Notwithstanding our fears, the good Shepherd has continually watched over us, and protected us from our internal and external enemies, and has graciously gathered many of his sheep, the purchase of his own blood, into his fold. We may exclaim, indeed, with holy rapture, "What hath God wrought!"

Although we have not been favoured with so many revivals of religion as in years past, yet we have abundant reason to bless God that we feel established in the faith and order of the gospel. While some are restless and uneasy, apparently wishing to cause divisions among brethren ; we, according to our present light, feel satisfied with the order and establishment of our churches.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things." And may God prepare us for every good word and work, working in us that which is well pleasing in his sight, through Jesus Christ our Lord, to whom be glory forever and ever. Amen.

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

Boston, September 11, 1811.

AT three o'clock, P. M. agreeably to the foregoing vote of the Warren Association, the delegates from the following churches, viz: 2d in Boston, Haverhill, Salem, Beverley, Rowley, Charlestown, Weston, Woburn, Reading, Newburyport, 3d in Boston, Malden, New-Boston, Weare, Nottingham West, African Church in Boston, Ipswich, Gloucester, and Marblehead, met, in order to consult upon, and make arrangements for forming the proposed Boston Association. After prayer by brother Collier, proceeded as follows, viz :

1. Chose brother Elisha Williams, Moderator, and brother William Batchelder, Clerk.

2. Read the Plan proposed by the Committee, and agreed to expunge the last part of the third article respecting making provision for horses. Also agreed to alter the 7th article, so far as to leave it optional with the churches, to connect with either Association.

3. Agreed to adopt the articles thus amended, with the following addition to the 12th article, "and shall have power from time to time to make such amendments and alterations as experience may dictate."

4. Voted, to hold our first Association in the Baptist Meeting-House in Salem, on the 3d Wednesday of September next, at 10 o'clock, A. M.

5. Chose brother Baldwin to deliver the introductory sermon, and brother E. Nelson in case of failure.

6. Chose brother Chaplin to write the Circular Letter, and brother Ellis to write the Corresponding.

7. Chose brother Baldwin, and brother E. Williams to attend the Warren Association, at their next meeting, and open a correspondence with them.

8. Voted, that the Clerk be requested to address the Warren Association in a letter by our Messengers, requesting a correspondence with them.

9. Voted, that the proceedings of this meeting be annexed to the Minutes of the Warren Association. Brother L. Bolles concluded by prayer.

ELISHA WILLIAMS, *Moderator.*
WILLIAM BATCHELDER, *Clerk.*

✻ Expected to be published, about the first of January next, a small Tract on BAPTISM; in which it will be attempted to show, that it is purely a gospel institution, unconnected with any Jewish rite whatever. This little work will be particularly adapted to the instruction of babes in Christ, and for such as have not leisure to study more laboured productions.—
By T. BALDWIN, D. D.

BOOKS sold by MANNING & LORING, No. 2, Cornhill.

M. & L. have just received the Second Vol. of Dr. Gill's Commentary. Subscribers are requested to call and receive them.

Lately published, The Baptist Mission in India: containing a Narrative of its rise, progress, and present condition; a statement of the physical and moral character of the Hindoos, their cruelties, tortures, and burnings, with a very interesting description of Bengal, intended to animate to missionary co-operation. By Dr. Staughton, of Philadelphia. The historical sketches of the Hindoos are exceedingly interesting. Price one dol.

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