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Baptists. Rhode Island. Warren Association, 1815.

Minutes . . . Held at the Meeting-House of the
Third Baptist Church, in Middleborough (Mass.)
September 12th and 13th, 1815.

Providence, Brown & Wilson, [1815]. 12 pp.

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MINUTES

OF THE

WARREN ASSOCIATION,

HELD AT THE

MEETING-HOUSE

OF THE

THIRD BAPTIST CHURCH,

IN

MIDDLEBOROUGH (Mass.)

SEPTEMBER 12th and 13th, 1815.

PROVIDENCE;

PRINTED BY BROWN & WILSON.

MINUTES, &c.

Tuesday, September 12, 1815.

1. AT ten o'clock, Brother STEPHEN GANO delivered the Introductory Discourse, from Isa. lxii. 12; after which collected for the widows of deceased Ministers.

2. Chose Brother STEPHEN GANO, Moderator, and Brother BELA JACOBS, Clerk.

3. After prayer, by Brother BALDWIN, proceeded to read the letters from the Churches, and took the following account of the members added by Baptism and by Letter, dismissed, excluded, and deceased, 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 *italicks*. 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 ———.

Churches.	Messengers.	Ad. by bap.	Ad. by let.	Dismissed.	Ex. luded.	Di- d.	Total.
1st Boston 1662	*JAMES M. WINCHELL Ephraim SNOW John Sullivan	7	2	1	3	6	165
Warren 1764	SILAS HALL Paschal Allen Stephen Davol	5	1	4	3	3	228
1st Middleboro' 1756	SAMUEL ABBOTT Dea. Solomon THOMPSON Paul Hathaway			3	2	2	101
2d Middleboro' 1757	SIMEON COOMBS Meric Hathaway Caleb Tinkham					3	100
3d Middleboro' 1761	SAMUEL NELSON Elisha Clark John Benson	1				5	149
Wrentham 1769	WILLIAM WILLIAMS					1	57

Churches.	Messengers.	Ad. by both	Ad. by let.	Dismissed.	Excluded.	Died.	Total.
Attleborough 1769	STEPHEN S. NELSON Dea. William Blackinton David Guild	32	5	1		6	137
Barnstable 1771	Thomas D. Scudder	1		1		1	239
Medfield 1776	WILLIAM GAMMELL Benjamin Colburn	2		12		1	73
Harwich 1757	JAMES BARNABY resto. 3 Barack Eldridge	12			4	1	188
1st Providence 1639	STEPHEN GARD Dea. Joseph Martin Dea. Nathan Waterman, jr.	22	5	13	3	8	427
Bridgewater 1785	AMASA SMITH SHUBAEL LOVELL Alpheus Leach	7	1	1		2	105
Randolph 1780	JOEL BRIGGS Micha White Micha Orcutt						116
Carver 1791	Dea. Joseph Robbins Benjamin Shurtleff					1	65
Marshfield 1788	Winthrop Morse Thomas Ames	6				2	64
2d Sutton 1792	*WILLIAM BATCHELDER						33
2d Tiverton 1781	JOE BORDEN Enoch French Joseph Stillwill					5	39
† Marshpee Newport 1756	SAMUEL WYDOWN E. Travett, J. Sayer B. H. Pitman, R. Chappel	2	1	4	1	2	270
Seekonk	JASON LIVERMORE Caleb Mason Sylvanus Newman	17	1		2		71
Grafton	Thomas Barret Dea. Enoch Batchelor	4		2		3	77
Taunton 1761	Caleb Atterton Tisdale Godfrey	2				1	94

<i>Churches.</i>	<i>Messengers.</i>	<i>Ad. by bap.</i>	<i>Ad. by let.</i>	<i>Dismissed.</i>	<i>Excluded.</i>	<i>Died.</i>	<i>Total.</i>
Somerset 1803	Joseph Marble Jacob Frize		1		1		36
4th Middleboro'	EBENEZER BRIGGS Abiatha Briggs Joseph Dunham	1				1	48
2d Providence 1805	LUTHER BAKER Varnum Wilkinson Benjamin C. Grafton	10	11	5	2	1	130
Pawtucket 1805	DAVID BENEDICT <i>Jonathan Smith</i> William Allen Remember Kent, jun. Ebenezer Ide	49	7	1	1	1	164
Kingstowh 1805	SAMUEL GLOVER Dea. Jabez Weston Seth Drew, jun.	2		1	1	1	95
Hanover 1806	JOHN BUTLER	6			1		85
Warwick and Coventry 1805	DAVID CURTIS Samuel Green Caleb Ladd	30		5	6	4	211
† Holden 1807	*THOMAS MARSHALL						114
† 3d Tiverton 1808	_____						44
Plymouth 1809	Sylvanus Paty						29
† Northbridge 1780	_____						32
Pawtucket 1806	BELA JACOBS	4			4	2	64
Bristol 1811	BARNABAS BATES Charles Shaw		4	2	3		58
Pembroke 1812	JOSEPH TORRY, jun. Comfort Bates Martin P. Sturtevant						56
Worcester 1812	WILLIAM BENTLEY	1	4		2		70
New-Bedford 1813	James Tripp				1	1	31

Churches.	Messengers.	Ad. by bap.	Ad. by let.	Dismissed.	Excluded.	Died.	Total.
Canton 1814	Friend Crane Oliver Houghton	4					41
Bellingham 1812	Ezekiel Ames	2					34
Sharon 1814	Dea. Leavitt Hewins Elijah Hewins						31
Total resto.		3229	47	57	46	62	4236

N B. The last Church was received the present session.

Voted, That the ministering brethren present, who are not members of this Association, be invited to take a seat and act with us.

4. Called for the Messengers and Minutes from Corresponding Associations, and received as follows:

<i>Associations.</i>	<i>Minutes and Letter.</i>	<i>Messengers.</i>
Charleston	Minutes and Letter.	
Philadelphia	Minutes and Letter.	William Strewbriger
New-York		
Stonington	Minutes and Letter.	William Palmer.
Hartford	Minutes and Letter.	
Shaftsbury	Minutes and Letter.	J. Cornel, Dea. Covek
Sturbridge	Minutes and Letter.	Nicholas Branch.
Savannah River	Letter.	
Groton Union Conference		
New-Hampshire		
Woodstock	Minutes and Letter.	
Bowdoinham		
Vermont.		
Leyden	Minutes and Letter.	Paul Davis.
Cumberland	Minutes and Letter.	Silas Stearns.
Boston	Minutes and Letter.	Thomas Baldwin.
New-Jersey	Minutes and Letter.	
Saratoga	Minutes and Letter.	

5. *Voted,* That Brethren Messer, Baker and S. S. Nelson be a committee to examine the queries presented to the Association.

6. *Voted,* That Brethren Gano, Baker, Gibson and Glover be a committee to distribute the money collected for the widows and orphans of deceased Ministers.

7. *Voted,* That Brethren Benedict and Eddy be a committee to examine the Minutes of Corresponding Associations.

8. Adjourned till to-morrow morning, 9 o'clock. Dr. Messer prayed.

[In the evening, Brother Going preached from Matt. v. 13, 'Ye are the salt of the earth.']

September 13.

Met according to adjournment. Prayer, introductory to business, by Brother Benedict.

9. *Voted*, That Brethren Samuel Eddy and Nathan Waterman, jun. be a committee to adjust the accounts relative to the collections for the widows and orphans of deceased Ministers, and to fund the money on hand.

10. The Circular Letter prepared by Brother Gammell, was read and accepted.

11. The Corresponding Letter, prepared by Brother Glover, was read and accepted.

12. The Church in Sutton being in a low condition, and soliciting advice from the Association;

Voted, That Brethren Gano, Baker and Gammell be a committee to visit them, and give them such advice as their circumstances may require.

13. The Church in Somerset wishing to be dismissed from this Association;

Voted, That according to their request, they be dropped from our Minutes.

14. *Voted*, That the next Association be held with the Church in Pawtucket, four miles North of Providence (R. I.)

15. *Voted*, That Brother Winchell preach the Introductory Sermon, and in case of failure, Brother Jacobs.

16. *Voted*, That Brother Bates be appointed to write the Circular, and Brother Butler the Corresponding Letter, for the next year.

Adjourned to 2 o'clock. Brother Going prayed.

At 2 o'clock Dr. Baldwin preached from Heb. xli. 14, after which a collection was made for the aid of Foreign Missions.

17. *Voted*, That Brother Eddy take the charge of the money collected, and that may be collected for the Foreign Mission, and transmit the same to the Treasurer of the Baptist Board for Foreign Missions.

18. The committee appointed to examine the queries, reported as follows:

Query from the Churches of Sutton and Bridgewater.

"Is it proper for a Church to retain in fellowship members who have removed to places distant and unknown to the Church, for a number of years? And also those members to whom the Church have written; but from whom they have received no information.

Answer.—We think that each member of a Church, not regularly dismissed, should be returned to the Association; but that when a member removes at a distance from the Church to which he belongs, he should, as soon as circumstances will allow, obtain a letter of dismission, and transfer his membership to some Church in his vicinity.

Query from the first Church in Middleborough.

"Is it consistent with the Gospel of Christ, for a Church or Religious Society to be so incorporated by civil law, as to possess the power of assessing and collecting taxes, by the force of civil law, for the support of Gospel Ministers?"

Answer.—Though the kingdom of Christ is not of this world, we see no reason why the disciples of Christ may not, like other men, have the benefit of the civil law, either for the protection of property, or for the fulfilment of voluntary obligations.

The Association agree to drop the above query, without any farther debate.

19. Appointed the following Messengers to Corresponding Associations, viz. to the

Stonington,	Brother David Curtis.
Shaftsbury,	Brethren S. Gano, Amasa Smith.
Sturbridge,	Brother Jason Livermore.
Groton U. Conference,	Brethren Hall, Curtis, Benedict and Allen.
New Hampshire,	Brother Shubael Lovell.
Boston,	Brethren Bates, Benedict, Gammell, S. S. Nelson, Lovell, Messer, Barnaby, &c.
Hartford,	Brother D. Curtis.
Saratoga,	Brother Amasa Smith.

20. The committee appointed to examine the minutes of sister Associations, report: That they found nothing worthy the attention of this Association, except the notice of certain imposters, who are travelling about in the character of Preachers of the Gospel. Two are mentioned in the minutes of the Sturbridge Association, viz. John Johnson and Joshua Young; and one in the Shaftsbury Minutes, by the name of Joseph Smith; the Churches are cautioned to beware of the above-named persons.

21. *Voted*, That the Clerk be appointed to superintend the printing of the Minutes, and distributing them to the Churches.

An opportunity now offered, for those who had monies for Missionary purposes, to bring them forward. The following is a list of the sums received:

DOMESTIC MISSION.

From the Baptist Church in Attleborough,	\$ 10
From Simeon Coombs,	1
From the Female Mite Society in Middleborough,	19 07
	<hr/>
	\$ 30 07

FOREIGN MISSION.

Collection after Dr. Baldwin's Discourse,	\$ 26 76
Donation by two females at Grafton,	2
Collection at Pawtucket,	34 50
Ditto at Attleborough,	6

\$ 69 26

The business of the Association being finished, the Moderator closed the session by solemn Prayer. The representation was unusually full, and the assembly large and attentive. The business was conducted with great harmony, and the preaching uncommonly warm and animating. May the season long be remembered.



This Association are sensibly affected by the death of our beloved Brother, JAMES REED, a respectable Minister in this connexion, and for many years the worthy Pastor of the Church in Attleborough. He finished his course the past year, and has gone, we trust, to receive a crown that fadeth not away.



Circular Letter.

The WARREN ASSOCIATION, to the Churches which it represents, sendeth Christian salutation.

DEARLY BELOVED BRETHREN,

We have renewed reason to acknowledge the Divine goodness, in granting us a pleasing, and we trust, a profitable interview with each other. The intelligence received from the Churches has been gratifying and encouraging: and on some of them gracious show-ers of the Divine influence have been granted, which have caused saints to rejoice, and brought many wandering sinners home to God. In the recollection of these tokens for good, may we be humble and thankful, and habituall- and fervently supplicate Zion's King, in language of his own directing, *Thy kingdom come.*

On this interesting occasion, permit us briefly to suggest a few thoughts on the importance of continuing in the truths which we have received.

We have not taken this subject because we know of many departures from the faith in our own Churches; or that the popular opinions of the day have had much bad effect on our brethren at large, but because the most destructive error, with brazen though fascinating front, is stalking abroad, striving to beguile the unwary, and draw them away from the simplicity of the Gospel. Although we can easily conceive that a real Christian, with an imperfect heart, in a depraved world, may imbibe, and for the want of more light and greater stability, cherish for a time erroneous opinions; still there are certain principles of Divine truth, commonly called doctrines of everlasting grace, which we conceive cannot be treated with indifference, without rejecting the dearest hopes of the soul. The Scriptures of truth uniformly assure us, that man as a sinner is justly condemned by the law of God; is by nature a child of wrath; and so far from admitting the distinction of better and worse, as to the moral temper of the mind, the same Divine word declares the whole world to be guilty before God. In convincing man of this truth, of how little avail is human eloquence or human greatness, the most affectionate persuasion, or pathetic exhortation, irrespective of the irresistible operation of the Holy Spirit upon his mind. But, brethren, did not a conviction of this truth suggest the necessity of an infinite remedy, by which the guilty soul may be rescued from deserved and endless ruin? And do not the Scriptures testify of an all-sufficient Saviour? Whether they speak of his nature, his work, or his sufferings, do they not, with irresistible force, declare him to be divine?

Of the nature of our LORD we are assured in the record that GOD has given of his SON, that in him dwells all the fulness of the Godhead bodily; that all the treasures of wisdom and knowledge are hid in him. As to his works, we learn from the same source that JESUS of Nazareth wrought such miracles, gave such power and efficacy to his communications; manifested such knowledge of the thoughts and intents of the human heart, as an Omnipotent Being only could do. If we glance at the sufferings of our Divine Saviour, we may ask in the words of another, "How does he appear CHRIST the wisdom of GOD and the power of GOD? As crucified. Where did he spoil "principalities and powers, making a shew of them openly?" On the cross. To what period does he refer, when he says, "now is the judgment of this world, now shall the prince of this world be cast out?" The hour of his death. What is the theme of every minister of the Gospel? "I determined to know nothing save JESUS CHRIST, and him crucified?" What is the language of the glorified above? "Worthy is the Lamb that was slain." Thus is it manifest, that in connexion with the sufferings of the Saviour, the divine glories of his character are displayed. Nor is this all; but as if to furnish an incontestible evidence of his Omnipotent power, and the divine efficacy of the atonement which he was about to make, we hear him saying, in accents of mercy to the penitent criminal at his side, "To-day shalt thou be with me in Paradise."

*"Such virtues from his sufferings flow,
"At once to cleanse and pardon too."*

He is the LORD, the righteousness of his people, in whom they rejoice, and by whom they hope for everlasting life.

When we contemplate this subject in the light of divine truth, do we not behold another article of the Christian faith in some sense intimately connected with it, viz. The purpose of GOD in the salvation of his people in CHRIST JESUS, before the world began? And that having loved them with an everlasting love, with loving kindness he draws them, makes them willing in the day of his power, and conforms them to the image of his SON. Another important subject of divine truth, is the necessity of a humble walk with GOD. Brethren, will not a hearty belief in the cardinal doctrines of the Bible, the love and fear of GOD in our minds, and a hope of salvation through Divine grace, most effectually lead to the maintenance of "good works;" to live Godly in CHRIST JESUS, and to show forth out of a good conversation our works with meekness and wisdom? "Herein," said JESUS, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." These, brethren, we conceive to be some of the leading truths of the word of GOD, and it is not one of the least evidences of their importance, that impenitent men are universally hostile to them. Remove these doctrines from the Bible, and other subjects connected with them, and the Scriptures would be far less offensive to the wicked than they now are. But is it not evident, that with these sacred principles taken away or disbelieved, all our future and eternal concerns are enveloped in impenetrable darkness and gloom; the soul deeply polluted by sin is directed to no atoning sacrifice, no cleansing blood, no pardoning grace; and left to mere speculation as to the state of its future existence, will (though with greater advantages, and consequently greater guilt) be equally destitute of conscious peace with GOD, and a good hope of eternal life, as the idolatrous Hindoo, or the untutored Savage? But, brethren, the mode in which the enemies of these blessed truths oppose them is not always the same. By some they are openly denied, and attempts are made to explode them altogether: Others have adopted the less frank but more dangerous mode of certain celebrated infidels, whose motto has been, "Strike, but conceal the hand." Others in their religious communications approximate just near enough to truth to deceive the incautious and unsuspecting believer, while the glories of the Saviour, and the work of the Holy Spirit, as well as the depravity of man, and the ruin to which he is exposed, are never exhibited to view. In this way there is reason to fear many are drawn away from the simplicity of the Gospel, by cunningly devised fables, and by the craftiness of men that lie in wait to deceive. But, brethren, ye have not so learned CHRIST, and we hope better things of you, and things that accompany salvation, though we thus speak. In showing further the importance of adhering to the truth, let us consider: First, GOD has required it. "As ye have therefore received CHRIST JESUS the LORD, so walk ye in him; rooted and built up in him, and established in the faith as ye have been taught; abounding therein with

thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST."

Secondly. The union and comfort of the Church are promoted by it. "Now I beseech you, brethren, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment: holding faith and a good conscience, which some having put away, concerning faith have made shipwreck." "Earnestly contend for the faith which was once delivered to the saints. Keep yourselves in the love of GOD." Such are a few of the injunctions of the Holy Spirit, showing that the union and happiness of the Church are promoted by believers adhering to the truths which they have received. Again; our own progress in religious improvement and happiness is promoted hereby. In keeping GOD's commands there is great reward. And, says the Holy One of Israel, "Him that honoureth me I will honour." To grow in grace and the knowledge of our Lord and Saviour JESUS CHRIST, implies that we love and walk in the truth. "He that hath my commandments," said JESUS, "and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." But, finally, if we would honour GOD, and the holy religion we profess to love, let us adhere to the truth that we have received; let us search the Scriptures daily and be instant in prayer for more light and knowledge, and more spiritual discernment in things divine. And may the GOD of peace, that brought again from the dead our Lord JESUS, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through JESUS CHRIST, to whom be glory forever and ever. Amen.



Corresponding Letter.

The WARREN ASSOCIATION, holden in Middleborough, (Mass.) September 12th and 13th, 1815, to the several Associations with whom they correspond, sendeth Christian salutation.

VERY DEAR BRETHREN,

Real religion ever produces the most sincere and permanent friendship; and this friendship strongly inclines us to participate in each others' joys and sorrows. This, with holy zeal for the prosperity of Zion, and for the exhibition of GOD's glory, form the grand basis, on which are founded Associations, and their correspondence. Great, indeed, have been the advantages and the satisfaction derived from Christian union and intercourse.

Our annual conventions have been peculiarly refreshing: As an evidence of the approbation of our Lord JESUS CHRIST, the Churches with which this Association has convened, have been frequently much refreshed, and have often experienced large out-pourings of the Divine Spirit; and an ingathering of souls to the fold of CHRIST.

The present has been a season in which we can say, it is good for us to be here. And although the additions by numbers have not been so great as at some other times, yet even in this respect we are not left comfortless. Some of our Churches, as you will see by our minutes, have been enlarged by numbers, and replenished by grace.

And even if this were not the case with us, we should be both comforted and stimulated to perseverance, by the pleasing and interesting accounts we have from the Associations with whom we correspond: For we trust our love extends beyond the Brethren

of our own circle, to those whose faces we have never seen in the flesh, and never expect to see; even to those scattered throughout the European and Asiatic world. And from the predictions of the Prophets, and of **CHRIST** and the Apostles, we joyfully anticipate the destruction of the man of sin, and the enlarged dominion of our **LORD** over the world. When the dust of all idols shall waft upon the waters, or float in the air, and their worshippers repenting, turn to the **LORD**, who will have mercy upon them, and to our **GOD**, who will abundantly pardon. When the Ethiopian shall stretch forth his hands to **GOD**, and the distant Isles rejoice; when the African, freed from servile chains, shall exult in the liberty of the sons of **GOD**; and the Hottentot receive pure wisdom from him who giveth liberally; when the Arab, amidst scorching sands, shall drink of the cup of salvation, calling upon the name of the **LORD**; and when the Musselman shall look indignant on that religion propagated by the sword, and, bowing to the peaceful sceptre, shall become the prisoner of hope. In a word, when every kindred and tongue under the whole heaven, shall know the **LORD** and talk of his glory.

If these anticipations be joyful; and if faith strengthens and augments our joy; if there be any comfort in love; and any reward to perseverance; then let us lend our aid to the advancement of Zion. Events now favour. Our country is blessed with peace: the earth yields her increase: and commerce replenishes our treasures. Let us remember it is more blessed to give than to receive. Our prayers, our watchfulness, our admonitions and our communications are now useful, and ever needful. But when the acceptable year of the **LORD** shall be at an end, and the harvest of precious souls be all gathered in, a more noble employment shall succeed: Till then, may correspondence and brotherly love continue between Christians, and Churches, and Associations, and all ever remain, as we now are,

Your affectionate Brethren, and Sister Association in our
LORD JESUS CHRIST, to whom be glory. Amen.

STEPHEN GANO, *Moderator*,
BELA JACOBS, *Clerk*.



[The Clerk begs leave to observe to the Churches, that the copy of the Minutes was presented for publication in season; but owing to a disappointment, the Printers did not receive the paper at the time expected.]