

S40110

Baptists . Rhode Island . Warren Association, 1817.

Minutes . . . Held at the First Baptist Meeting-
House in Boston, September 9 and 10, 1817.

Boston, Loring, 1817. 15, [1] pp.

MWA copy.

M I N U T E S

OF THE

Warren Association,

HELD AT THE

First Baptist Meeting-House

IN

BOSTON,

SEPTEMBER 9 and 10,

1817.

BOSTON:

PRINTED BY JAMES LORING, No. 2, CORNHILL.

No. 2, Cornhill, Washington's Head.



JAMES LORING

HAS FOR SALE,
AT HIS BOOKSTORE, No. 2, CORNHILL,

An extensive assortment of the SCHOOL BOOKS now in use in the public and private schools in New-England; Pocket, School and Family BIBLES; Testaments; Watts's and Belknap's Psalm and Hymn Books; Account Books; and a large Collection of Books in Divinity, History, Biography, Medicine, &c.

ALSO,

A great variety of SACRED MUSICK, for Schools and private Choirs, comprehending Lock Hospital Collection, Handel's Messiah, Harmonia Sacra, Old Colony Collection of Anthems, Massachusetts Compiler, 5th edition Bridgewater Collection, or Songs of the Temple, Village Harmony, 4th edition Mitchell's Lord's Day, Handel's Hallelujah Chorus, &c. &c.

* * Public, social, and private Libraries, Teachers of Schools, Preceptors of Academies, Country Traders, &c. supplied with any Books sold in Boston, at the usual discounts.

✂ Benedicts History of the Baptists, 2 vols. octavo, bound, price 5 dollars 25 cents.

MINUTES, &c.

Tuesday, September 9th, 1817.

1. AT ten o'clock, the Rev. Asa Messer, D.D. delivered the introductory discourse, from Rom xv. 5, 6; after which collected for widows of deceased ministers, 55 dols. 80 cts.

2. The Association then met, and chose brother Gano, Moderator, and brother Benedict, Clerk.

3. After prayer by brother Jacobs, 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; the licensed preachers in *italics*. Those ministers with this mark (*) were not present. Churches marked thus (†) we have had no information from this session. Vacant churches are distinguished by a dash ———. Res. number restored.

Churches.	Elders and Messengers.	Add. by bap.	Add. by let.	Dismiss.	Exclud.	Died.	Total.
1st Boston 1668	JAMES M. WINCHELL Dea. James Loring Dea. Prince Snow	13	6	4	2	5	186
Warren 1764	————— James Driscoll Jesse Baker		1	3	1	5	213
1st Middleboro' 1756	————— Asahel Shaw			3		1	96
2d Middleboro' 1757	<i>David Brown</i> William Cannady William Athley						101
3d Middleboro'	SAMUEL NELSON Dea. Elisha Clark Martin Keith Josiah Barrows			1	3	2	143
Wrentham 1769	WILLIAM WILLIAMS			2			55
Attleborough 1769	STEPHENS NELSON, 1 res. George Cheever	8	1	3		2	177
Barnstable 1771	SIMEON COOMBS* Benjamin Hallet Elnathan Coombs	5	1			2	243
Medfield 1776	WILLIAM GAMMELL Abijah Fisher Jabez Boyden	4				1	82
Harwich 1757	JAMES BARNABY, 1 res.	35					231

* To form the Church in Foxboro.'

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Ad. by bap.</i>	<i>Ad. by wt.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Died.</i>	<i>Total.</i>
1st Providence 1639	STEPHEN GANO ASA MESSER Nathan Waterman Philip Martin	18	7	12	3	8	524
Bridgewater 1785	————— Fiavel Shurtleff Dea. Nathan Alger Jason Leach Abel Howard	2		1	1	1	137
Randolph 1780	JOEL BRIGGS Micah Orcutt Micah White Moses Curtis, jun.				2	1	95
Carver 1791	————— Dea. Joseph Robbins					3	79
Marshfield 1788	THOMAS CONANT Benjamin Hatch, jun.	1	1	1		1	64
2d Tiverton 1781	JOB BORDEN* LEVI WALKER Enoch French Robert Chappell	2	3	1	1		93
Marshpee† Newport 1756	ROMEO ELTON* <i>Benjamin H. Pitman</i>	4	2		1	6	258
Seekonk	JOHN PITMAN* Sylvanus Newman John Brown	1			1	1	64
Grafton 1800	THOMAS BARRET, 1 res. EPHRAIM SAWYER <i>John Chase</i> Dea. James McClallan	37	4	2	3	2	120
Taunton 1761	SHUBAEL LOVELL Caleb Atherton Samuel Hunt	6	1		1	1	107
4th Middleboro'	EBENEZER BRIGGS Joseph Dunham Samuel Pickens	10	6				59
2d Providence 1805	LUTHER BAKER John S. Eddy Peleg Burroughs	1	2	5	2	7	174
Pawtucket 1805	DAVID BENEDICT Besworth Walker Isaac Wilkinson Uriah Benedict Comfort Barrows Daniel Green	5			1		189

<i>Churches.</i>	<i>Elders and Messengers.</i>	<i>Ad. by bap.</i>	<i>Ad. by let.</i>	<i>Dismiss.</i>	<i>Exclud.</i>	<i>Deed.</i>	<i>Total.</i>
Kingston 1805	SAMUEL GLOVER Stephen Bradford Dea. Lysander Bartlett	1				1	85
Hanover 1806	JOHN BUTLER Dea. John Collamore Abiel Cudworth	3				1	87
Warwick and } Coventry } 1805	DAVID CURTIS John Alien	6		3	4	2	224
Holden 1807	JOHN WALKER, 1 res. THOMAS MARSHALL Joshua Eveleth	25	2	2	1		146
3d Tiverton 1808	—————					2	41
Plymouth 1809	—————						33
Northbridge 1780	JOHN COOPER*						29
Fawtucket 1805	BELA JACOBS Christopher Sheldon	3		2			64
Bristol 1811	BARNABAS BATES*	6	2				66
Pembroke 1812	JOSEPH TORREY, jun. Martin P. Sturtevant Joshua Magown, jun.	15	3		2		82
Worcester 1812	JONATHAN GOING, 1 res. LUTHER GODDARD	18	6	9			107
New Bedford 1813	SILAS HALL	2	4	2			49
Canton 1814	————— Dea. Jason Houghton Oliver Houghton	1			3		48
Bellingham 1812	ABIEL FISHER, jun. Davis Sumner	9		3	1		44
Sharon 1814	————— Samuel Wait Jeremiah Richards, jun.	10	1	5			57
Whole number restored, 5	Total	251	53	96	33	55	4759
Nett increase of the Association, 202.							

4. Appointed Dr. Messer, brethren Gammell and Hall, a committee to examine the minutes of Corresponding Associations.

5. Voted that a committee of three be appointed to audit the Treasurer's account, inquire into the number of widows who are proper subjects to receive the aid of the Association, and make a report to-morrow. Brethren Waterman, Benedict, and Going, were chosen as this committee.

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

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

*Associations.**Messengers.*

Charleston		
Philadelphia	Letter and Minutes.	Wm. Strawbridge.
New-York	Letter and Minutes.	
Stonington	Letter and Minutes.	Daniel Putnam.
Hartford	Letter and Minutes.	William Bentley.
Shaftsbury		
Sturbridge	Letter and Minutes.	E.M. Gregory, A. Niles.
Groton Union Conference	do. do.	Gustavus F. Davis.
New-Hampshire	Letter and Minutes.	Timothy Hodsdon
Woodstock	Letter and Minutes.	William M. Cullar
Vermont	Letter and Minutes.	
Leyden		
Cumberland		
Boston	Letter and Minutes.	} Dr. Baldwin, and { Daniel Sharp.
New-Jersey		
Saratoga		
Hudson River	Letter and Minutes.	Avery Briggs.
Dublin	Letter and Minutes.	Amos Spaulding.
Westfield		

7. Appointed brethren Samuel Eddy, Abiel Fisher, and William Gammell, together with the writers, a committee to examine the Circular and Corresponding Letters, and make a report to-morrow morning.

8. Brother Fisher read a report respecting the state of the Second Church in Sutton, and in consequence of his representations,

9. Voted to omit the Church from our Minutes.

10. Adjourned to 3 o'clock to-morrow morning. Brother Gibson prayed.

A Missionary Sermon was preached in the evening by brother Benedict, from Matt. ix. 37, 38; and a collection made for the Foreign Mission, to the amount of 48 dollars 77 cents.

Received from Deacon Kent, of Pawtucket, for the same purpose, two dollars.

Wednesday, September 10th, 1817.

Met according to adjournment. Prayer by brother Hall.

11. Voted, to receive and print the Circular and Corresponding Letters, as approved by the committee.

12. The committee appointed last year to consider the expediency of forming a new Association from this, reported that in their judgment it is not expedient. Which report was accepted.

13. The committee appointed to examine the Minutes of the Corresponding Associations, reported that they find in the New-York Minutes, notice of two coloured men, one by the name of *John Bird*, and the other called *David*, alias *Zechariah Smith*, who call themselves preachers but are notorious impostors.

14. Mr. Winchell, on the part of the Executive Committee of the Education Society, made a report respecting the proceedings of the Society, and proposed a plan for its future operations, in which the Association was informed that a sub-committee had been appointed by them to request the concurrence of the Education Society of the Boston Association, in adopting such further regulations as might be deemed necessary to carry into effect the object for which the respective societies were formed.

15. Voted, that the report be accepted and lodged with the Secretary of the Association.

16. The committee appointed on the collections for the widows of deceased ministers, reported and to audit the Treasurer's account, that the Fund consists of the following particulars, viz.

Two shares in the Roger Williams Bank, at Providence,	
at 78 dollars,	\$156 00
Cash in the hands of the Treasurer,	89 00
Collection at the present Association,	55 80
	<hr/>
Amounting to	\$300 80

17. They then recommended that \$5 dollars, be immediately distributed to four widows, viz.

Mrs. Read,	\$20 00
Mrs. Thompson,	35 00
Mrs. Anderson,	10 00
Mrs. Burroughs,	20 00
	<hr/>
	\$85 00

Which report was accepted.

18. Voted, that brethren Gano, Gammell, and Winchell, be a committee to devise a plan to be presented at the next Association; for the regulation of the distribution of the monies collected for widows. &c. to the satisfaction of the liberal contributors.

19. Voted, that the same committee appointed to make a report respecting the widows' money, be also the committee for distributing the money now appropriated, and to give directions concerning the fund the year ensuing.

20. Voted, that the next Association be held at Bridgewater.

21. Voted, that Dr. Gano preach the Association Sermon, and in case of failure, brother Gammell.

22. Voted, that brother Torrey be appointed to write the Circular, and brother Fisher, the Corresponding Letters, for next year.

23. Mr. Nelson, the Treasurer of the Education Society, made a report of the funds of the Institution as follows:

<i>Contributions and Subscriptions to the Education Society.</i>	
First Church in Boston	\$57 00*
Attleborough	1 60
Taunton	3 20
Foxborough	2 30
Bellingham	2 50
Wrentham	75
Medfield	13 00
Pawtucket	12 75
Second Church in Newport	7 23
From different subscriptions	35 60
An unknown friend	3 00
Females of the First Church & Congre. Boston	20 00
Church in Bristol, (R. I.)	4 75
<hr/>	
Total,	\$163 68

24. Voted, that the Education Society be recommended to the attention and fostering care of the Association, and that the churches be requested to take such measures as they may judge proper to increase its funds.

Appointed the following Messengers to Corresponding Associations.

New-York	Winchell, Nelson.
Stonington Union†	Gammell, Lovell, Pitman, Gano & Benedict.
Hartford	Gano, Winchell, Marshall, Gammell, Nelson, and Elton.
Shaftsbury	Jacobs.
Sturbridge	Fisher, Going, Marshall, and Walker.
New-Hampshire	L. Walker.
Woodstock	Going.
Bowdoinham	Torrey, L. Walker.
Vermont	Going.
Leyden	Winchell, Going, Marshall.
Cumberland	Torrey, L. Walker.
Boston	Winchell, Going, and Marshall.
Hudson River	B. H. Pitman.
Westfield	Barrett.

25. Voted, that the Clerk superintend the printing of the Minutes, and distribute them to the churches.

The business of the Association being finished at half past twelve, after an affectionate address to the members of the Association, and a devout supplication to the throne of grace, by the Moderator, the Association was dismissed.

* 13 dollars of this were given by brother Thayer of Providence.

† Formerly called Groton, Union Conference.

Immediately after the Association had retired, the Subscribers and Trustees of the Education Society met, and transacted their annual business. The following officers were chosen for the ensuing year—

James M. Winchell, Secretary.

James Loring, Treasurer.

Stephen S. Nelson,

David Benedict,

William Gammell,

Samuel Glover,

Jonathan Going,

Barnabas Bates,

Abiel Fisher, jr.

} *Executive Committee.*

According to a resolution of the Education Committee, the applicants for the aid of this Society must be members of Baptist churches. They must also present written certificates that they are in good standing, and that the churches to which they belong approve of their devoting themselves to the work of the ministry. They must address their applications to the Secretary, stating their views of the gospel ministry, and their desire to engage in it; and if received, after due examination must be subject to the direction of the Committee as to the length and course of their studies, and the exercise of their gifts. This last regulation is adopted for the purpose of preventing individuals from defeating the object of the Society in affording them patronage, and not to prevent them from preaching on all proper occasions.

The Committee are to hold their meetings half yearly, unless called together oftener by the Chairman at the request of three members.



At three o'clock, the people assembled at the Second Baptist Meeting-house, to witness the ordination of Messrs. James Coleman and Edward Willard Wheelock, as Missionaries to Burmah.

Mr. Winchell introduced the services by reading select portions of the holy scriptures. Rev. Mr. Crafton, of Newton, made the introductory prayer; the Rev. Mr. Chaplain, of Danvers, under whose instruction the young gentlemen had received their education, delivered an appropriate discourse, from Galatians ii. 9. *And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen.* The Rev. Mr. Bolles offered up the consecrating prayer, while a number of brethren united with him in the imposition of hands. A solemn and affectionate address was then delivered to the candidates, by the Rev. Dr. Baldwin; after which the Rev. Mr. Sharp gave the right hand of fellowship. Rev. Mr. Williams prayed at the close. The whole scene was witnessed by a crowded assembly, with much interest and many tears. The reflection that these young brethren, with their companions, were soon to bid farewell to their native

land, never again to return, induced multitudes to contemplate their countenances with anxiety, which many were expecting to see no more this side of eternity. Many prayers ascend to the throne of grace continually, that through their instrumentality, thousands of Burmans may be brought to the saving knowledge of the gospel of Christ.

In the evening, brother Fisher, of Bellingham, preached at the First Baptist Meeting-house, from 1 Cor. xiii. 13.

Circular Letter.

The Messengers of the WARREN ASSOCIATION to the Churches they severally represent, send Christian salutation.

DEAR BRETHREN,

RELIGION is a matter of infinite concern; and its several parts have a mutual connexion and dependence. Doctrinal religion is of vast importance. Unless we have a full belief of the existence, and some distinct ideas of the character and government of God, we cannot render him that rational service, which alone will secure his favour. Without a knowledge of human depravity, we shall never feel the importance of the salvation of our souls. Unless we form accurate notions of the atoning sacrifice of Jesus Christ, we shall never place that fiducial trust in it, without which we cannot be justified before God. Without a full persuasion of the Divine Character and mission of Christ, we can never obey the will of God by honouring the Son as we honour the Father. Unless we have a competent knowledge of the theory of religion, we cannot do his commandments, that we may have right to the tree of life. But of what avail will be the knowledge of Christian doctrine, unless it affect our hearts? A man may have a theoretic knowledge of truth, and the memory be burdened with principles, while the heart is cold as a statue of marble, and unfeeling as death. To doctrinal religion must be added experimental. The heart must receive an entire renovation. The mind must be so divinely illuminated as to have a spiritual discernment of religious truth. The soul must glow with devout affections; holy love to God and man; exceeding joy in meditating on the Divine Character, and the happiness of heaven; sorrow for sin and sympathy with human wretchedness; filial fear of offending God; and unreserved submission to the divine government. But after all, of what real advantage are our knowledge of truth and our religious affections, without a holy conformity of life to the moral precepts of religion? for, however evangelical our sentiments, and fervid our affections, without practical religion, our knowledge would be a tinkling cymbal, and our feelings enthusiasm. The scriptures insist much on practical religion. The gospel was designed not only to direct us what to believe, but also to arm us with motives to holy obedience. And our Lord teaches us, that the final estimate of human character will be made from what we have done or neglected to do. Matt. xxv. 31—46. We were evidently made for action; the health of the body and the soundness of the mind depend on exercise. Christianity cultivates and sublimates the active energies of man, and gives them a proper direction. The ardour of Christian benevolence finds full scope in meliorating the present condition of human society, and promoting the future happiness of immortal beings, by extending the blessings of grace. We ought to deprecate the idea of dying without having done some worthy deed. But industry is indispensably necessary to the accomplishment of any

considerable object within the contracted limits of human life. To the man who feels the obligations of religion, and looks forward to the scrutiny of judgment, and the retributions of eternity, every moment is precious. The Christian, it should seem, *must* be industrious. He is permitted to lay up treasures in heaven. He should, therefore, always *abound* in the work of the Lord, forasmuch as he knows that his labour is not in vain.

Something more than industry is, however, necessary to the accomplishment of any object of extensive utility and benevolence. A spirit of exertion, a remarkable decision of character has always distinguished those, who have made great attempts with success, and have excited the admiration and gratitude of the world. This decision depends, probably, much on the peculiar organization of the human system. Like every other principle in man, however, it admits of improvement; and is very much within human control, under the blessing of Heaven, without which no scheme will succeed, no exertion will avail. Although it is a melancholy reflection, that there have been more instances of this character of a pernicious, than of a useful tendency, yet there have not been wanting Christian worthies, who have exhibited it in an eminent degree. Such was St. Paul; such was Luther; such was Whitefield; such was Schwartz; such are Carey and other Missionaries. The object of such men appears to have been individual and defined; all their powers were made to bear upon it; all their energies were exerted for its accomplishment. Its pursuit was their pastime, their business, their life. Like their benevolent Master, they *must* be about their heavenly Father's business. If there were more of the *lion* in them than in other men, much more depended on determined resolution, and on spirited exertion, added to an unshaken confidence in Divine Providence.

We repeat a common observation, when we say that no period has been so friendly to benevolent exertion as the present. From the days of David, religious benevolence has often inquired, What shall I render to the Lord for all his benefits? But it has usually been cooled to apathy by the chilly atmosphere in which it has moved; and spent its sacred fires in useless conflict with the illiberal policy which prevailed. When a benevolent project was proposed, not only did calculating prudence ask, Is it fit; is it expedient? But imbecility inquired, Can it be effected? And too often penurious avarice stifled it in embryo. Now the scene has changed. A well regulated, benevolent scheme needs only to be proposed, to be approved; and only to be approved to be carried into effect. It is hoped these remarks will not be thought irrelevant.

We should remember that we form a constituent part of a large denomination of Christians. Of the truth of our sentiments, we have no scruples. It is our known usage to admit none to our fellowship who are not, in a judgment of charity, subjects of regeneration. And it is hoped that practical religion is not neglected. Nor are we entirely wanting in benevolent exertion. There is evidently visible a spirit of improvement and reformation. Much,

we gratefully acknowledge, has been done ; but much, very much still remains to be done. The condition to which the denomination has formerly been subjected by ecclesiastical domination, has led to the adoption of some maxims too humiliating for Christ's free men. The substitution of human science, for an *internal call* to preach the gospel, and every other ministerial qualification, in other communions, has led us to undervalue and neglect it. The superstitious reverence we have formerly seen paid to the *Clergy*, has, it is feared, led us to think too lightly of the ministerial character and functions. The privations which we have suffered under unequal and rigorous laws for their support, have probably been the cause of a criminal neglect in the support of our religious teachers. We believe also that the religious instruction of our children and youth has been greatly neglected. Nor has there, indeed, been sufficient encouragement given to general knowledge, by patronizing useful publications, and promoting a taste for solid reading. It was not to discover the nakedness of the land, dear Brethren, that we have made this developement. We have mentioned, indeed, evils which call loudly for reformation ; and wish to propose a remedy. What then is to be done ?

There is a propensity in human nature to go from one extreme to another. And it is to this propensity that we are to ascribe the evils which have been the subject of our animadversion. Servile imitation is censurable ; but an inclination to singularity for singularity's sake, is equally reprehensible. Both of these principles and their pernicious effects were illustrated in the ancient Jews. They were generally attached to the traditions of their fathers ; and many of their rulers, who believed the Messiahship of Jesus, denied it, under the influence of a time-serving policy. John xii. 42, 43. But the apostle describes some of them, who did not please God, and were *contrary* to all men. A medium between extremes is generally the safest course. It is true, we should not be conformed to this world ; but to be Christians, we need not cease to be men ; we may be rational creatures, though we walk by faith. In answer to the question before asked,—if we would promote the honour of the denomination, the salvation of men, and the glory of God, we should inform ourselves of the actual state of our brethren. The collected wisdom of the denomination should be called into action, to devise schemes for improvement ; and to direct the prudent and systematic operation of the partially-excited energies of the community. The spirit of Foreign Mission is, perhaps, sufficiently though not equally excited ; but it must not be neglected ; it must not be suffered to subside. The Domestic Mission demands more attention. Not only are there great portions of our frontier settlements, which must be supplied by our liberality, or remain destitute of the word of life ; but in no former period, it is believed, has there been so great a call for Baptist ministers in the interior. Macedonian cries are daily heard. But the number of ministers is by no means proportioned to the demand for them. Many churches

are without pastors; and a church without a pastor resembles a widow dressed in weeds of mourning. Ministers are wanted for Foreign Missions, while the demand for Domestic Missionaries is still more imperious. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest. Yes, the church should incessantly pray, that God would call the sons of Zion to take her by the hand and lead her in the way in which she should go. But something more must be done. We do not advise the churches to call every sober young man among them to the ministry; but we do earnestly recommend to them to encourage all who give evidence that the Chief Shepherd designs them to feed the flock of God. It is, we hope, no longer a question, whether education be useful to a public teacher, especially at a time like this, when information is so generally diffused among all classes of the community.

Provision should be made for the literary and theological education of such young men of talents and piety, as promise usefulness to the church; but whose pecuniary circumstances will not enable them to defray the necessary expenses. Something has been done; but a more extensive system must be adopted and pursued to secure the important object. More spirited exertion must be made. The attention of this section of the Union should be immediately excited; their co-operation should be sought till it be obtained.

A neighbouring Association has manifested a laudable zeal in promoting literary and theological knowledge among the public teachers in our denomination. Their exertions have been attended with a happy effect in calling the attention of their brethren to this subject, and we cheerfully unite with them in adopting measures fully to effectuate the object.

If we feel interested in the honour of Christ, let benevolent exertions be encouraged; let the tone of feeling and thinking be raised; let the standard of ministerial character be elevated. Let ministers be better qualified, let them be better supported; let them devote themselves entirely to their high vocation, that their profiting may appear to all. Let ministers and parents feel a livelier interest in the religious instruction of children and youth, who should be regarded as the hope of the flock.

In fine, let every individual begin to build the wall over against his own house; let every one zealously engage in the holy work of reformation. It is the cause of God; it will ultimately prevail. Let us secure the proffered honour of doing much good to present and future generations of men, by contributing our influence to effectuate the purposes of Divine Grace, by extending the triumphs of the Cross. With such sacrifices God is well pleased. The liberal soul deviseth liberal things. He that soweth bountifully shall reap bountifully.

Corresponding Letter.

The WARREN ASSOCIATION, to the several Associations, with whom they correspond, sendeth Christian salutations.

DEAR BRETHREN,

THE present is an occasion on which it becomes us to exercise the most sincere and fervent gratitude. Under the guidance of a kind and gracious Providence, we are favoured with another periodical interview. On beholding our Brethren assembled from different sections of our land, we most cordially tender the salutation of the purest friendship, and join with them in the just reciprocation of those rational and solid pleasures, which are derived from the sweet intelligence and pious labours of Christian Correspondence.

The interest and union which we feel in the assembly of those who are styled the pillar and support of the truth, will of consequence induce us to improve this precious opportunity of congratulating our Associated Brethren upon the increasing influence and spreading glory of the Redeemer's kingdom. These motives are the only apology, which, at any time, need be offered for the free use of persuasion with Zion's friends, to continue the exercise of every lawful measure to awaken in those around them, a spirit of energy, persevering activity, and pious zeal for the promotion, establishment, and complete triumph of the gospel of the meek and benevolent Jesus in every region of our apostate world.

It is with emotions of mind suited to the nature of the subject, that we congratulate the friends of Baptist domestic and foreign Missions, and the patrons of literature and theological science, upon the growing influence and enlarged number of generous and faithful supporters—and most cordially wish them much prosperity, and spiritual success.

Our session has been agreeable. The intelligence from some of our churches has been refreshing—and the zeal which is manifested generally to support the cause of evangelical principles and practical piety, affords us reason to believe that religion is gaining ground among us. It is with pleasure that we have witnessed, in the communications of many of our churches, the liberal and generous interest which they have taken in the education of indigent and pious young men designed for the gospel ministry, by increasing the funds for their support. As it respects the accessions to our body, we cannot joy in the increase of so great a number this, as we did the last year. Our comparative state, and the transactions of our meeting, you may learn from our Minutes.

We are, dear Brethren, in the kingdom and patience of our Lord, your affectionate correspondents.

STEPHEN GANO, *Moderator.*
DAVID BENEDICT, *Clerk.*

JAMES LORING,

No. 2, CORNHILL, BOSTON,

Informs his customers, that he has an extensive assortment of

Carey's Family Bibles,

OF VARIOUS PRICES,

From 3 dolls. 75 cts. to 12 doll. 50 cts.

The FAMILY BIBLES, published by Mr. Carey, of Philadelphia, are considered the most handsome and the cheapest published in the United States. Of these, he proposes to keep a constant supply, as well as of School and Pocket Bibles, Books in Divinity, &c. &c.

He has also, at Subscribers' Price,

Scott's Family Bible,

ROYAL OCTAVO.