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Baptists. Connecticut. Danbury Association, 1813.

Minutes ... in Suffield ... October 6 & 7, 1813.

Middletown, [Conn.], 1813. 18 pp.

MWA copy.

MINUTES

OF THE

DANBURY BAPTIST ASSOCIATION,

HEREAFTER TO BE CALLED

THE

HARTFORD BAPTIST ASSOCIATION,

HELD AT THE

First Baptist Meeting-House

IN

SUFFIELD, (Connecticut,)

October 6 & 7, 1813.



MINUTES, &c.

WEDNESDAY, October 6.

1. **A**T 10 o'clock A.M. assembled for Public Worship. Agreeably to appointment, Brother Isaac Allerton delivered a discourse from i. John 4, 19. "We love him because he first loved us."*

2. Chose Brother Daniel Wildman, Moderator, and Brother George Phippen, Clerk. Adjourned for one hour.

3. Met according to adjournment. After prayer by the Moderator, proceeded to read the letters from the Churches. The following is a statement of the Members who have been added, dismissed, excluded, and who have died, in the course of the past year; as likewise the present number in each Church.

N.B. The names of ordained Ministers are in *small capitals*; licentiates in *Italic*. Those with this mark (*) were not present. From Churches marked thus (†) we had no information this session. Vacant Churches distinguished by a Dash (—)

CHURCHES.	MINISTERS & MESSENGES.	Added...	Dismissed	Excluded	Died	Total
Suffield - - -	ASAHEL MORSE	2	—	2	2	109
	JACOB WINCHEL					
	Judah Phelps					
	David King					
	Daniel Bestor					
Meriden - - -	SAMUEL MILLER	12	—	2	1	115
	James Roice					
Southington & Farmington - -	† —————					38
Litchfield - -	ASA TALMAGE	1	—	—	—	57
Stratfield . -	—————	17	1	—	2	173
	Lenis Edwards					
	Cyrus Silliman					
	John Turney					
		32	1	4	5	492

* In the evening there was preaching in different parts of the Town.

CHURCHES.	MINISTERS & MES- SENGERS.	Added.....	Dismiss'd	Excluded	Died.....	Total.....
	<i>Brought forward,</i>	32	1	4	5	492
Roxbury - - -	†					96
Warren - - -	{	2			5	30
Walcott & Bristol	John Barlow DANIEL WILDMAN			1	1	86
Colebrook - - -	{	20		1	3	160
	RUFUS BARCOCK Elisha Stillman Ezekiel Remington James Seryn					
2d Sandisfield -	{	1	7	3		156
	Jonathan Smith, sen'r. Jonathan Smith Judah Fuller					
2d Dover - - -	†					22
East-Hartford -	{				1	31
	ELIADA BLAKESLY William Wallace Irenias Brown					
Canton - - -	*† JARED MILLS					16
Newtown - - -	{	1	3	1	1	35
	JOHN SHERMAN David Bennet					
Hartford - - -	{	4	1	5	1	88
	ELISHA CUSHMAN <i>Ephraim Robbins</i> John Bolles					
1st Middletown -	{	3		1	2	88
	GEORGE PHIPPEN Collins Roberts					
Winchester - -						106
Sharon & Cornwall	{	1	4		3	66
	HEZEKIAH WEST Oliver Hotchkin					
Amenia Town -	{	5			4	74
	John Gernsey					
Granby - - -	{	1		2		22
	Samuel Willet Thomas B. Gillet Amasa Holcomb Rodolphus Gillet					
Milton - - -	{			1		32
	Peter Osborn					
Berlin - - -	{	1				31
	*ENOCH GREEN Isaac Goodrich John Osgood					
North-East Town	{	2	1		2	81
	ISAAC ALLERTON Silas Roe James Winchel					
Wethersfield - -					1	37
North-Haven -	{	8		1	2	63
	JOSHUA BRADLEY <i>Henry Lynes</i>					

4. Brethren from sister Associations were invited to take a seat with us, and give information agreeably to their respective appointments.

The following communications were received from the several Associations with whom we correspond :

<i>Associations.</i>	<i>Messengers.</i>	<i>Letters.</i>	<i>Minutes.</i>
Shaftsbury,	Brother Spalding,	Letter,	Minutes.
New-York,	{ Brs. Wm. Parkinson } { & Hervey Jenks, }	do.	do.
Stonington,	Br. Oliver Wilson,	do.	do.
Warwick,		do.	do.
Warren,		do.	do.
Sturbridge,		do.	do.
Rensselaerville,	Br. Peck,	do.	do.
Saratoga,		do.	do.
Union,	* Messenger,	do.	do.

5. Appointed the following Messengers to the Associations with which we correspond :

To the Shaftsbury, Brothers West and Morse—New-York, Brothers Phippen and Cushman—Stonington, Brothers Morse, Miller and Smith—Otsego, Brothers Wildman and Allerton—Warwick, Brothers Allerton and Derthie—Saratoga, Brother Morse—Warren, Brothers Babcock, Phippen, Morse and Blakesley—Groton Conference, Brother Blakesley—Sturbridge, Brothers Morse and Cushman—Rensselaerville, Brothers Cushman and Jenks—Union Brothers Sherman and Barlow—Boston, Brothers Bradley and Phippen.

6. Heard the Letter prepared by Brother Joshua Bradley, on the state of the Missionary Society, &c. and appointed Brethren Cushman, Jenks, Phippen, Morse and Allerton, with the Author, a Committee to examine it.—*Voted*, That the same Brethren, with the Authors, be a Committee to examine the Circular and Corresponding Letters.

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

THURSDAY, OCTOBER 7.

3. Met according to adjournment. Prayer introductory to business, by Brother Cushman.

9. After hearing the report of the committee on the subject, Voted to accept the Letter prepared by Brother Bradley, and that the same be printed with the Minutes.

10. The Circular Letter prepared by Brother Daniel Wildman, was read and accepted. The Corresponding Let-

* Name not recollected.

ter, prepared by Brother Samuel Miller, was also read and accepted.

11. The Association having been requested from the Church in Bristol, to consider the propriety of changing their present name, on the ground that the Churches in DANBURY had left them—*Voted*, That this Association hereafter be called the “HARTFORD BAPTIST ASSOCIATION.”

12. Appointed Brother Eliada Blakesley to write the Circular Letter for next year, and Brother George Phippen the Corresponding, to be presented at our next meeting.

13. Appointed to hold our next Association at Stratfield, on the first Wednesday in October next, at 10 o'clock A. M.

14. Appointed Brother Eliada Blakesley to preach the Introductory Sermon next year: In case of failure, Brother George Phippen.

15. Appointed Brother Phippen to superintend the printing of the minutes.

16. *Resolved*, That the Churches of this Association continue to regard a day for prayer, agreeably to the recommendation in the 21st article of our last Minutes.

After the business of the Association was closed, Brother Parkinson preached from *ii Cor.* 3. 18. At 2 o'clock Brother Bradley preached from *Heb.* 7. 25.

CIRCULAR LETTER.

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

CHRISTIAN BRETHREN,

IN the word of our testimony we are directed to stand fast, and hold the traditions which we have received. As a denomination, we unite in considering it our duty religiously to observe the first day of the week, as the christian Sabbath, or day of spiritual rest. The notions of some, and the careless behaviour of others, have, however, subjected us to reproach from our adversaries, as a people who regard not the day; and it is probable that in this, as well as in all other duties, we need our minds stirred up, more carefully and faithfully to “regard it unto the Lord.” In order to this, we will present you with a few reasons for this duty; then consider briefly the duty itself; and urge the faithful discharge of it.

God our great Creator and Law-giver, early saw fit to institute the observance of one day out of seven, as a Sabbath of rest; and when he had separated the tribes of Israel, and formed them into a people distinct from all other nations, that they might shew forth his praise, he commanded the due observance of the appointed day; the delightful keeping of which, he considered as an expression of honor and love to him; and the breach of it he punished with awful severity. The people of God have ever found it necessary, as well as delightful, to have a certain portion of their time set apart from the rest, in which to cease from their worldly employments, and celebrate the worship and ordinances of their God— This serves to keep their worship stated, regular, and free from confusion. Revivals of Religion make the Sabbath to be highly prized by christians; and where no Sabbath is observed, little or no attention is paid to Religion. For the following reasons, the first Day of the Week, seems most proper to be observed as the Christian Sabbath. We are not called to celebrate the day in commemoration of our deliverance from a Literal bondage, or as annexed to a Legal dispensation, as did the Israelites—We have a Work before us to contemplate, greater than the work of Creation, namely—that of Redemption—We are brought, in the Gospel, under the immediate direction of Christ as our great Law-giver, who declared himself Lord even of the Sabbath, and therefore to have full power to change it; in which we apprehend is hinted his design so to do. The most important dispensations of God to men, have been commemorated by the observance of a Day, and surely that of the Gospel ought. The Day we observe, to us appears to have been noticed with this design in the observance of the great Jewish feasts, which were typical of Christ and his Redemption. The first and eighth days were to be Sabbaths of rest, holy convocations to God—Under the figure of a day the Psalmist celebrates the Gospel Dispensation, saying, “ This is the day which the Lord hath made, we will rejoice and be glad in it;” as though by the observance of a day, the memory of it would be kept sacred by the pious in all succeeding ages—The first day of the week is considered as being peculiarly honored by Christ in his most important transactions while on earth, taking place on that day—We shall here only notice, that it was certainly the day on which he rose from the dead, for our justification, thus fully evincing that he had done, to the acceptance of his Father, the work he gave him to do, and obtained eternal Redemption for all his followers. On this Day, Jesus first made himself known to his Disciples, in breaking of bread. On this Day, the Church ordinarily met for breaking of bread and prayers; thus continuing in the Apostles doctrine and fellowship. In this way Christ, who hath entered into his rest, hath ceased from his own work, as God did

from his ; that is, by the appointment of a Sabbath ; and without doubt, for this reason, it is expressly called, **The Lord's Day**. A few things will now be noticed, relative to the due observance of the Christian Sabbath. God is unchangeably the same ; and so far as he hath revealed to us what kind of service is most acceptable to him on that Day, we ought to consider it as the particular rule of our duty. Abstinence from the common pursuits of life, dismissing those thoughts, those pleasures, and that round of worldly business which might on other Days be allowable ; accounting the Sabbath the delight of the Lord, honorable ; that is, a wise and good institution, and in which God should be more abundantly honored, and glorified by the services and praises of his people, is considered as highly acceptable to him. The design of the christian Sabbath, cannot certainly be inferior to that of the Jewish. The work of God's people requires them to be peculiarly in the Spirit on that Day. They are then to appear, as a spiritual body, to offer up spiritual sacrifices at the Gospel Altar ; such as, fervent prayer in the Holy Ghost—preaching, and hearing the Gospel ; in which the transcendent excellencies of Jehovah, are displayed through his Son, in the wonders of our Redemption ; while we are called, with open face to behold this Glory ; and feel its transforming power on our hearts, changing us more and more into the image of Christ—exhorting one another, that we may guard against the deceitfulness of sin, and prepare for approaching Judgment—engaging in that work which so much resembles Heaven, namely, to speak our Redeemer's praise, in psalms, hymns, and spiritual songs, singing with grace, and making melody in our hearts to the Lord.

Likewise, celebrating that blessed Institution, which so strikingly sets forth our Lord's Death till he come ; displays the benefits of his passion on the Cross, and presents in a figure the fulness of that unspeakable joy and pleasure we are to inherit in his coming Kingdom ; all which are calculated, and designed to fit the Church for her heavenly state ; and prepare believers to celebrate an eternal Sabbath with Christ in glory. Nor can it be expected, that when we are necessarily detained from public worship, we should spend our time in a different kind of employment. Secret prayer, reading the Scriptures, pious meditation and praise, ought as constantly and fervently to employ our minds at home, as public worship, in the sanctuary. If a just view has now been taken of the subject before us, motives, numerous and powerful present, to urge the faithful discharge of this duty, on all who regard Christianity. God's Glory as the great Proprietor of all things, is highly concerned in our faithfully devoting to him that portion of time which he requires of us for his immediate worship. The honor of our Redeemer is likewise concerned in our worthy observance of the Day on which he

rose from the dead, as a solemn witness to all mankind of his Resurrection. The Spiritual welfare of the Christian Church, also greatly depends upon a faithful discharge of the duties of that Day, for the edification of the whole body. The footsteps of the flock, the example of the holy Apostles, and the primitive Christians, are, in respect of this great duty, recorded for our imitation. An opportunity is in this way also given to the Ministers of Christ to preach the Gospel to thousands of poor perishing Sinners. If then the institution of a Sabbath under the Gospel is so important and so clearly supported in the Word of God, a loving and faithful observance of it, not only tends to the honor of its Author, but is a strong evidence of our being the subjects of his Grace and Heirs of his Kingdom; while a neglect of this duty discovers a want of love to Jesus, a disrelish of his Worship and Institutions, and disregard of all religion. Let us then, dear brethren, cheerfully unite in a due observance of the Lord's Day, by frequenting his holy Worship and Ordinances as much as possible, thus showing that we esteem a Day in his Courts better than a thousand, and by our example engaging others to this Duty. Let us carefully guard against mixing worldly cares and concerns with the solemn duties of the Day, avoiding all levity, trifling discourse, political disputes, dullness and stupidity, strolling about our fields, or paying unnecessary visits. As far as we have the care of others committed to us, let us command our household, after us, employing the leisure hours of that Day in giving them suitable instruction, and training them up to a habitual attendance on the worship of God.

It is hoped that what has been advanced relative to the keeping of the Lord's Day may be seriously considered by all, and that in this, and all other duties, we may adorn the Doctrine of God our Savior. He will then delight to walk in the midst of his golden Candlesticks—great Grace will rest on his people—the Gospel will be preached with power and success—pure religion will flourish—the Church will appear honorable, and her numbers will be greatly increased.—Which unspeakably rich blessings may God of his mercy grant for Christ's sake.

CORRESPONDING LETTER.

The DANBURY BAPTIST ASSOCIATION, to the Associations with whom we Correspond :

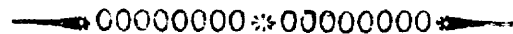
DEAR BRETHREN, BELOVED IN THE LORD,

THROUGH the tender mercy of our God, we have been permitted to enjoy another Anniversary Meeting :

which has been crowned with the presence of God, and has been refreshing to his children. Although large additions have not been made to our Churches the year past, nor remarkable outpourings of the Spirit of God; yet a good degree of brotherly love and steadfastness in the doctrine of the Gospel, appears to prevail. May the Great Head of the Church enable his humble followers to stand fast in the faith of Jesus, having their "loins girt with truth and their lamps trimmed and burning, prepared for the coming of their Lord and Master." While the nations of the earth are involved in cruel wars; and ungodly men leagued with the prince of darkness, are spreading their pernicious doctrines, and striving to overthrow the Gospel of the Redeemer, his humble followers may rejoice that the foundation stands fast, ordered in all things and sure.

We receive your messengers and letters with pleasure; and earnestly solicit the continuance of your correspondence; praying that the Great Head of divine influence may bless you. We subscribe ourselves your friends and brethren in Christ our Lord.

DANIEL WILDMAN, *Moderator.*
GEORGE PHIPPEN, *Clerk.*



A LETTER

*Concerning the Origin, Constitution, Progress and Present
State of the CONNECTICUT BAPTIST MIS-
SIONARY SOCIETY.*

THIS Society originated in Hartford, at the session of the Danbury Association, on the 3d and 4th of Oct. 1810; for the purpose of supplying destitute Churches and Societies, and of extending the knowledge of salvation as far as possible. Many ministers and brethren subscribed for its support, agreeably to the plan then formed, to put into operation the wishes and powers of the Society.

A Moderator, Scribe, Treasurer, and five Trustees were chosen, who appointed Missionaries to labour for the season. Twenty Dollars were collected by Elder Bradley, and put into the hands of the Treasurer.

Brethren J. Bradley and H. Huntington, were appointed to draft a Constitution, and bring it forward at our next Association.

The Officers chosen by the Society for this year, are

Br. RUFUS BABCOCK, *Moderator.*

Mr. GEORGE BOLLES, *Scribe.*

Br. HENRY GREW, *Treasurer.*

Brethren DANIEL WILDMAN,	} <i>Trustees.</i>
RUFUS BABCOCK,	
JONATHAN GOODWIN,	
JOSHUA BRADLEY,	
CALEB MOORE,	

The Missionaries appointed to labour in various parts and for limited times are, Brethren A. Niles, Uriah Hanks, J. Goodwin, R. Babcock, D. Wildman, S. Miller, A. Talmage, J. Bradley, D. Wright, O. Tuttle, Josiah Graves and Hezekiah West. These have preached in almost every county in the State, and some of them have extended their labours into many towns in the adjacent States. They have been cordially received and requested to repeat their visits: The mourners in Zion have been comforted, and have been influenced to say, "How beautiful are the feet of those who bring glad tidings." Her poor have been fed with the bread of life. Churches which have long remained forsaken, poor, afflicted and cast down, have gathered strength and zeal at the coming of our missionary brethren among them.

On the parish lines of Connecticut, live many who neglect the means of instruction both literary and religious. On these our brethren have bestowed more abundant labour. "Their doctrine has distilled as the dew and dropped as the rain," and some souls have tasted and seen how good the Lord is, and are now willing to travel miles to hear the glorious Gospel of Christ, and to follow him in the footsteps of his flock. The foundation of new societies have been laid, and some begin to attend to the things of the Kingdom. A large number of people have assembled in Woodbury to hear our brethren who have been sent unto them, and some good we hope has been done among them. Many of our brethren have been crowned with a blessing, and a number of souls have experienced the riches of grace; some have followed Jesus in his appointed institutions.

In Humphreysville and Washington, some good effects of missionary labours have appeared.

In Coventry God has shown himself gracious through the instrumentality of brother Goodwin. Would the limits of our letter permit, we might exhibit the whole grounds of our operations, and the many fruits which have arisen as testimonials of the smiles of Jesus upon the prayers, exhortations, visits and sermons of each who have gone into the vineyard of the Lord, at the request of this society.

The Society met agreeable to adjournment at North-East-town, 3 October, 1811. Read a letter from Mr. H. Grew, with an accurate statement of money paid out and cash on hand, with his withdraw from the Society. Chose deacon John Bolles, Treasurer, and brother G. Robbins, Scribe ; as Mr. G. Bolles had removed into Massachusetts. Elder Bradley presented the following Constitution which was read and approved.

CONSTITUTION.

ARTICLE I.

The members shall assemble on the evening before the annual meeting of the Danbury Association, when they shall elect a Moderator, Treasurer, and Scribe, who, with five or more Trustees, shall constitute a Board, with powers to appoint and dismiss Missionaries sound in the faith, control the funds, and manage all the concerns of the society, until others are chosen to supply their place.

II.

The Scribe shall keep a correct and fair record of all the proceedings of the Society and Board of the Trustees, which may be opened for the inspection of the members at every annual meeting.

III.

The Treasurer shall receive the money and all other property which may be given to the Society, shall hold and manage the funds by the direction of the board of Trustees. He shall also exhibit a correct statement of the funds annually, and at other times if requested by the Trustees. Satisfactory bonds shall be taken of the Treasurer.

IV.

The Moderator may call meetings of the Board at his discretion. He shall also call special meetings at the request of three Trustees.—It shall be his duty to preside in the meetings of the Trustees and Society. In the absence of the Moderator, a Moderator pro tem. shall be appointed. Not less than three Trustees and Officers shall constitute a quorum.

V.

The Trustees shall annually exhibit to the Society a full and particular statement of the missions performed the preceding year, and the success attending, and the calls for future exertions.

VI.

Any person, who shall pay \$2 annually for the use of the Society, shall at his request, be considered a member ; and all members shall have their names enrolled in the books of the Society. Any person shall have liberty to discontinue membership at pleasure. Also, any person may be a mem-

ber for life by paying Twenty Dollars, who shall continue to live a good moral character.

VII.

By the request of two thirds of the members who belong to the Baptist Churches, the Constitution may be mended.

From October 1811, to October 1812, some of the brethren who had formerly served the society, spent some time in preaching in various parts as they were requested by the Trustees. Their labours were refreshing to the friends of Jesus, and we humbly hope not in vain among sinners.

Met in Wallingford on the 7th and 8th October, 1812.

As the books and papers were not brought to the Association through a mistake in the Treasurer, we were not able to ascertain the true situation of our expenditures and what remained in his hands — Also,

We would observe that, as only a few forwarded the sums which they subscribed, the Trustees could not engage any to enter the field of missions, until something should be done by the subscribers or churches to aid them in this work.— Chose Brother Allerton a Trustee.

The following Names are a List of Subscribers to the Connecticut Baptist Missionary Society.

MALES.

Elders Rufus Babcock	Caleb Moore
Daniel Wildman	Gurdon Robbins
Asahel Morse	Joseph Gilbert
Samuel Miller	James Hart
Isaac Fuller	George Bolles
John Grant	David King
Henry Grew	Aaron Chapman
Jonathan Goodwin	Abel Goodwin
Joshua Bradley	Caleb Pond
Azariah Hanks	Jesse Savage
Oliver Wilson	Joel Mathews
Asa Niles	Azariah S. Fielding
Eliada Blakesley	John Bolles
Josiah Graves	Jesse Hawley
Isaac Allerton	George Williams
Asa Talmage	Asa Holt, Jun.
George Phippen	Sedgwick Rice
Elisha Cushman	Artimus Gurley
Mr. Ephraim Smedly	Nathaniel Terry
Hezekiah Huntington	Oliver Tuttle
Elisha Case	James Rice
Joseph Peck	John Todd
Benjamin Hastings	

FEMALES.

Mrs. Elizabeth Wooster	Chloe Reynolds
Hannah Smith	Hannah Dakin
Phebe Dayton	Phebe Dakin
Mary Grew	Mahetabel Barnes
Widow Lee	Fanny Barnes
Miss Sally Goodridge	Clarissa Roe
Keturah Carary	Lorutta Bull
Ruth Johnson	Charlotte Bull
Lucy Prout	Ann Roe
Larinda Lawrence	Mary Kinnie

We would now humbly lay before you the importance of cherishing and maintaining a missionary spirit. This may be urged, 1. From the deplorable and helpless state of mankind. They are naturally opposed to God and the excellency of his government. They have all gone out of the way ; They do not seek after God ; They will not come unto him that they might have life. They are haters of God, and hating one another. They have no disposition to be saved agreeably to the infinite plan of rich grace, eternally “ ordered in all things and sure.”

The Jewish reliance on the observance of the Mosaic law ; The Mahometan persecution of all christians ; their attachments to the Koran, veneration for their prophet and journeys to Mecca ; Heathenish idolatry attended with obscene wretchedness, unspeakable cruelties and death ; Roman Catholic pomp adorned with images to attract gazing multitudes and to cover the depths of iniquity ; Ecclesiastical establishments, the doctrines and ordinances of men enrolling the names of infants for their subjects and imposing upon erring humanity, and governing the world as the vicegerents of God ; all these, with every false system of religion and government which have spread their baneful influence among the nations ; clearly demonstrate the deplorable and helpless state of mankind.

All the invented and established forms, relative to salvation by works, disclose the entire inability of men to render themselves happy in this life, and acceptable to God beyond the grave. Should the cattle upon a thousand hills be slain ; rivers of oil be poured out, and should all nations march to the altar of Jehovah as an offering for the sins of one soul, all this would not be sufficient. Jesus Christ our Lord comprehends in his nature more value than a universe crowded with creatures, to make an atonement for sin. There is no other name given by which we can be saved. Then it is of importance that he should be preached among all nations.

2. The importance of cherishing and maintaining a missionary spirit arises from the anxiety of all christians for the salvation of sinners.

This anxiety originates from their experience of the power of God in their hearts. They have seen themselves exposed to infinite misery, and have felt justly condemned to endure endless punishment. No human invention, no self sufficiency, no round of forms, nor ceremonial observances, no literary embellishments, nor honorary distinctions, could give them power to become heirs of peace and uninterrupted enjoyment. They pass from death into life by the irresistible and instantaneous power of the Holy Spirit. Jesus is made unto them wisdom, sanctification and redemption. In him they find every thing which they can want in time, and in eternity. The unsearchable depths of the riches both of the wisdom and knowledge of God, begin to appear, and spread an entertainment for saints and angels.

All who are thus interested in the plan of free and boundless grace, must be led to desire the salvation of souls. This desire for their salvation has occasioned the formation of many missionary societies both in Europe and America. Large contributions and sums have been raised to support those who have been called into the ministry, and feel disposed to leave all, and endure all kinds of sufferings, that the ransomed of the Lord might be gathered into one fold and partake of his unmerited grace. Our brethren not only have been influenced to unite in this pleasing work ; but our sisters in various parts have associated and given liberally of their earthly treasures,* that the precious truths of revelation might be made known in all the world ; yea, more, some† of them have been so deeply interested in its extension, that they have left all the refined circles of populous cities ; all the sweet enjoyments of mingling and communing in large churches of evangelical members ; all the endearments of parental watchcare, tenderness and kindred association, and have gone thousands of miles to spend their lives in heathenish countries, that souls might hear and know that Jesus can “ save unto the uttermost, all who come unto God by him.”

These heavenly exercises and their attendant operation cannot be rendered extensively beneficial without the existence of missionary societies.

Without these could the great mind of a Cary be fully realized ; Could the beloved brethren and others, who are co-workers with him in India, ever have been able to become so useful to mankind and such rich blessings to the church !

* *In the principal towns and cities of the United States and beyond the Atlantic, females have associated under the names of Aids and Cent Societies. In this way much has been effected ; much more, however, remains to be done.*

† *A number have gone from England, and some from America, to help forward the mission in India.*

Thousands have already looked over their translations of the scriptures with cheeks bathed in tears, and have heard the joyful sound of the gospel, and walked in the ordinances of the Lord. Millions will yet read those pages of inspiration and experience the energies of redeeming love. God will hear his peoples' petitions and their desires shall be granted.

3. The importance of cherishing and maintaining a missionary spirit, may be urged from the success, which has attended its operations.

John the Baptist, the Apostles and their immediate successors went forth in the name of the Lord Jesus, and preached that men should repent. They put on the armour of God and commenced an attack upon principalities and powers; upon the rulers of the darkness of this world and spiritual wickedness in high places. They soon saw multitudes bowing and surrendering themselves unconditionally to God. Churches were formed in many cities and kingdoms, "and the Lord added unto them daily of such as should be saved."

Paul, Silas, and a great company were called to travel thro' extensive regions and preach the unsearchable riches of grace. "Their sound went into all the earth and their words unto the ends of the world."

Of late years, great success has attended the preaching of the Gospel. It is now about 20 years since our highly esteemed and much honored Br. Cary landed in India. "Then all was a vast wilderness as it respected the things of God. Now the mission is spread over an extent of country more than 2000 miles," and a number of churches have been formed* some containing 60 and others an 100 members, of different nations and languages. The Heathen world takes "knowledge of them that they have been with Jesus." God has appeared in his glory in building up Zion in those dark regions of tyranny, idolatry and unspeakable wickedness.

In Europe great exertions have been made by various denominations to extend the knowledge of salvation, among those realms of imposition, despotism, cruelty and awful superstition. While rivers of blood are rolling through the ruins of their empires, christians are bowing before the throne of heaven, and praying for the descent of the Holy Ghost upon missionary labours, and He whose "eyes are over the righteous and whose ears are open to their cry," has graciously condescended to pour out of his spirit and to raise up men who are willing to spend their lives in winning souls unto Christ. New and numerous congregations have within a few years been formed in hundreds of places, and those established filled with increasing and attentive auditories. Bonaparte, that revolutionist, that Leviathan among nations, who tramples them in his fury, has in casting down thrones and re-

* *Cary's Letter. Mass. Bap. Mag.*

moving many of the strong holds of satan, opened extensive fields for missionary operations. There, many evangelical ministers of Jesus run with glad tidings of great joy to perishing sinners. God has wrought wonders in France since the revolution ; yea, and in many of the kingdoms which have fallen under the government of her Emperor.

In 1802, it required a search of four days among the booksellers in Paris, to find a single Bible. Since which time thousands of copies have been sold and given away, and hundreds of preachers have entered French cities, villages and towns, and have proclaimed the Gospel to listening millions. In Piedmont, and other Popish countries, the Bible was prohibited, under the penalty of eternal damnation ; but since their union with France, Protestantism is not only tolerated, but its worship is publick. God is overruling the commotions and down-fall of earthly powers for the advancement of his kingdom and the happiness of mankind. Our American Israel begins to spread its hands before heaven and to be moved with a missionary spirit. Many Societies have been formed and many faithful men chosen to devote themselves to the good work of persuading their fellow-men to " seek the Lord while he may be found, and call upon him while he is near." Missionaries have travelled and preached in almost every town in the U.S. which is destitute of a settled minister, and some have gone into the dark shades of the wilderness, to call the natives to the great supper of the gospel. The accounts which these labourers have given concerning the efficacy of truth upon their hearers, have greatly refreshed the souls of every true disciple of our ascended Lord.

Sinners have been regenerated, backsliders reclaimed, churches constituted, ministers called as was Aaron, ordained, and now administer to great congregations, where, a few years since, not one praying soul was seen looking unto Jesus for pardon and endless felicity. Where darkness covered the people and every species of iniquity in all the cruel forms of diabolical malignity, abounded ; there the true light now shines, the doctrine of grace prevails, and the voice of concord raised by the influence of redeeming love, is heard with unutterable satisfaction. That day is not far distant when the " Lord alone shall be exalted."

4. The importance of cherishing and maintaining a missionary spirit, may be urged from the vast harvest of souls which now live upon the earth. Notwithstanding the desolating effects of pestilence, wars and earthquakes which of late, have threatened to overwhelm all the tribes of the world in promiscuous ruin, yet it is reasonably admitted that about eight hundred and ninety-four millions of persons now people the Globe. Of this number five hundred and seventy millions are Pagans—two hundred and twenty millions are call-

ed Christians—one hundred and twenty millions Roman-Catholics—sixty millions Protestants—forty millions of the Greek Church—eighty millions Mahomitans, and four millions Jews. What a vast multitude of souls and their number daily increasing, who must hear, be inclined to be saved, taste and see that the Lord is good, or sink into remediless woe! “The harvest truly is great, but the labourers are few.”

All the missionary societies, all the ministers of the gospel and all the churches, are among these souls, as a few sparks of heavenly fire, glimmering here and there, in a world of darkness.

Blessed be God that we are assured that these shall increase, and rise and shine, and fill the whole earth with light and glory. Let us lift up our eyes and behold the extensive regions of America, comprehending at least 50,000,000 of precious souls moving swiftly towards endless misery, and then see if nothing can be done to turn these from the power of darkness unto God. We are a free people, and have the best government that now exists under the canopy of heaven.—We can run and none comparatively speaking can hinder; we can preach and none to make us afraid. Has God enriched us and given us ample means of doing good, and shall we not use them? Can we be at ease in Zion while the men of this world are planning, striving and spending their lives in gathering the perishing treasures of the earth, and do nothing for our Lord? Nothing for souls which must exist when the heavens shall pass away and the vast system of nature be dissolved? We cannot—we must arise and unite our strength, improve our talents and use our property, for the happiness of our fellow-beings and the glory of our Redeemer. For the Lord of Hosts is with us and the God of Jacob is our refuge, Angels still rejoice at the conversion of sinners, ministers are multiplying and the unquenchable flame of unfeigned love, begins to warm the hearts of many in Zion to come boldly before the throne of grace and to plead earnestly with the Most High, to revive his work and spread his kingdom around creation.