

THE
THIRTEENTH ANNIVERSARY
OF THE
HUDSON RIVER
BAPTIST ASSOCIATION,

Maintaining inviolably, the important doctrines of three equal persons in the Godhead; eternal and personal election; original sin; particular redemption; free justification by the righteousness of Christ imputed; the absolute necessity of the Spirit's operation; efficacious grace in regeneration; the obligation of believers to attend to all the precepts of Scripture; the final perseverance of real believers; the resurrection of the dead; the general judgement of the last day; the eternal happiness of the righteous, and the everlasting misery of such as die impenitent; the baptism of believers by immersion; and the independence of their respective Churches.

HELD IN THE
MEETING-HOUSE OF THE BAPTIST CHURCH, HUDSON.

AUGUST 6 & 7, 1828.



NEW-YORK:
PRINTED BY GRAY AND BUNCE, 224 CHERRY-STREET,
1828.

MINUTES

OF THE

HUDSON RIVER BAPTIST ASSOCIATION.

1. At 10 o'clock, A. M. Brother Jacob Brouner preached the Introductory Sermon from Isaiah xxxiii. 20. *Look upon Zion, the city of our Solemnities.*

2. Took up a collection for the Widows' fund amounting to \$17.20.

After public worship, the Moderator called the Association to order. Prayer by Brother A. Perkins.

3. Read the Letters from the Churches, and took minutes of their changes during the past year, and present situation, as follows.

N. B. The names of Ordained Ministers are in SMALL CAPITALS—of Licentiates, in *Italic*—those of the Brethren not present, are marked thus.*

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Baptized.	Rec. by Let.	Dis. by Let.	Excluded.	Deceased.	Total.	When constituted.
Poughkeepsic.	John G. Sturges. SPENCER H. CONE, *JOHN STANFORD, *DANIEL HALL, *F. WAYLAND, Sen. *William Hague, *Thomas Stokes, Dea. Wm. Colgate, Wm. D. Murphy, John H. Harris.		3	718	1	1		67	
Oliver-st. N. Y.	ARCHIBALD MACLAY, JOHN BOYD, *LUKE DAVIES, *James Delarce, Dea. Thomas Stokes, :: Wm. Winterton, Geo. W. Platt, James P. Simpson, W. C. Dusenberry.	1	40	22	10	7	10	616	1795
Mulberry-street, New-York.	Caleb Willis, William Sing.	2	25	13	3	4	2	377	1809
Mount Pleasant.	EBENEZER LOOMIS, WM. STURGES, Dea. Wm. Whiting, :: Jesse Story, :: Samuel Gifford, John Norman, William Vann. Saml. S. Hathaway.			2	2		1	54	1790
Hudson.	LELAND HOWARD, Dea. J. Harpham. H. Judson.	10	2	5			1	130	1810
Troy.		19	24	10	5	5		305	

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Baptized.	Rec. by Let.	Dis. by Let.	Excluded.	Deceased.	Total.	When constituted.
Albany.	BARTH'W. T. WELCH, Dea. F. Humphrey, :: S. Ducher, :: J. G. Wasson, Peter Cure, A. T. Holmes, Charles Pohlman. S. Gavit.	2	12	20	7	4	2	215	1811
Catskill.	George M. Kendall, N. Jacobs, P. Barnum, Aaron Sheppard, D. Smith.		2		3		1	59	1818
Newburgh.	Abraham Ennis, James Watkins.				6			22	1821
King-street.	No information.							30	
Albany African.	NATHANIEL PAUL, Francis March.		1			4	2	48	1821
South Bapt. Ch. New-York.	CHAS. G. SOMMERS, D. H. Barnes, — Moore, — Sing.		23	6	6		1	139	1822
Brooklyn.	Dea. Elijah Lewis.		4		6		1	65	1823
Union Ch. N. Y.	SAMUEL EASTMAN. Samuel Rust, G. C. Wood.		32	10	13	2		113	1823
Lansingburgh.	W. A. West, Thomas Brand.		1	2		1		46	1804
Mission Ch. N. Y.	JOHN C. MURPHY, JOHN SMITH.		2	9		2		58	1826
Elizabeth-street, New-York.	*WM. G. MILLER, Jefferson Brown. Azariah Clark.		8	14				64	1826
North Baptist Ch. New-York.	JACOB BROUNER.		1	4		3		16	1827
Gibbonsville and West Troy.	Thomas Shrimpton.							26	1828
Total.		5	183	133	92	32	27	2450	

Adjourned to 3, P. M. Brother Galusha prayed.

WEDNESDAY, Aug. 6, 1828.

Met pursuant to adjournment. Prayer by Brother Sommers.

4. Brother Spencer H. Cone was chosen Moderator; Brother Thomas Stokes, Clerk; and Brother Charles G. Sommers, Assistant Clerk.

5. The Moderator read the RULES of ORDER for the government of the Association.

6. The Church at Gibbonsville and West Troy made application for admission into the Association. Their Letter was read, and referred to Brethren Loomis, Welsh, and Colgate, who were directed to inquire into their faith and order, and make report.

7. Brother Welch, from the Committee appointed last year to visit the Church at Coxsackie, reported that the members had agreed to dissolve their church relationship, and unite with neighbouring Churches; whereupon, Resolved, that said Church be dropped from our Minutes.

8. Ministering brethren present were invited to a seat, and to assist in our deliberations. The invitation was accepted by Brethren Joseph Cone, Joseph Baker, Abel Brown, Edwin Sands, Thomas Winter, and John Jennings.

9. Voted to open a correspondence with the Monroe Baptist Association.

10. Letters and Messengers from Sister Associations were received.

ASSOCIATIONS.	MINUTES.	MESSENGERS.	BAPTISED.	TOTAL.
Boston,	1827	Brown & Lincoln,	950	5077
Hartford,	1827	C. P. Wilson,	310	2059
Shaftsbury,	1827	{ Olmstead,	91	2553
		{ Marshall,		
		{ Hart, & Bise, }		
Saratoga,	1828	Powell,	35	2364
Rensselaerville,	1827	Harvey,	16	1436
Franklin,	1828	—	138	1896
Warwick,	1828	A. Perkins,	68	1371
Madison,	1828	John Peck,	364	4542
New-Jersey,	1827	Thomas Larcomb,	140	2228
Philadelphia,	1827	—	129	2697
Baltimore,	1828	—	71	620
Charleston,	1827	—	438	4195
Michigan,	1827	F. P. Browning,	10	139
New-Haven,	1827	—	98	935
Monroe,	1828	Jira D. Cole,	59	881

11. The Committee appointed to examine into the faith, order, and practice of the Gibbonsville and West Troy Baptist Church, reported favourably. Whereupon it was unanimously Resolved that the said Church be admitted a member of this body. The Moderator accordingly, in behalf of the Association, gave to their Messenger, Brother Thomas Shrimpton, the right hand of fellowship.

12. Brother John Peck obtained leave to read the Address of 1827, of the N. Y. Baptist State Convention; which was referred to Brethren Colgate, J. G. Sturges, Harpham, Stokes, and Humphrey.

13. Brother Galusha was requested to preach to-morrow morning, at eleven o'clock. After preaching, a collection to be taken up for the benefit of the State Convention.

14. The Circular Letter, written by Brother Eastman, was read, and referred to Brethren Maclay, Smith, and Ennis, with the Author.

15. The Corresponding Letter, written by Brother Maclay, was read, and referred to Brethren Howard and Lewis, with the Author.

16. The Brethren appointed last year to preach this evening, not being present, the Moderator was appointed to that service.

17. Brethren John C. Murphy, Boyd, and Sing, were directed to examine the Minutes of Corresponding Associations.

18. Brethren Welch, Eastman, Sommers, Paul, and Winterton, were appointed to draft a summary of the State of Religion within the bounds of the Association.

Adjourned to nine, A. M. to-morrow. Prayer by Brother Winter.

At eight, P. M. Brother Cone, according to appointment, preached from Luke xi. 2. *Thy kingdom come.* After sermon, a collection was taken to aid the funds of the New-York Baptist Association Society amounting to \$16.

THURSDAY MORNING, nine o'clock.

Met pursuant to adjournment. Brother Powell prayed.

The Minutes of the preceding day were read, corrected, and approved.

19. The Committee appointed to take into consideration the application of the N. Y. Baptist State Convention, to this Association, for fund to aid them in their efforts to extend the kingdom of our Redeemer, Report That from the schedule which they have made in their sixth annual report, they request us to raise for this object *Five Hundred Dollars* from the churches comprising this association. Your committee having but a short time to deliberate on this proposed plan of recommending to the churches, to urge upon their members to give for this important object eighteen cents each, avoid expressing an opinion upon this mode of raising funds. Yet while from the western part of the State, and the adjoining Territory and States which are now settling with a population from Europe and different parts of the United States, with a rapidity unparalleled, we have heard the Macedonian Cry, more loud and urgent than we can reasonably expect ever to hear it again; owing to a number of concurring events which appear to have directed the eye of such vast numbers to settle in those parts of our highly favoured land, which until within a very few years was a wilderness.—Your Committee judge that we cannot do otherwise, in accordance with the general command of our Master, than promptly to give aid to efforts which promise a immediate and abundant harvest;—And that for the present, at least, is the safest way to follow the advice given by our Brethren in the State Convention, and recommend to our Churches to pay at our next meeting in August, the following sums, viz:

Poughkeepsie Church	\$17 40	South Baptist, N. Y.	26 0
Oliver-st. Church, N. Y.	116 00	Brooklyn	13 0
Mulberry-st. N. Y.	67 40	Union, N. Y.	22 6
Mount Pleasant	15 00	Lansingburgh	9 2
Hudson	24 20	Mission Ch. N. Y.	11 6
Troy	56 40	Elizabeth-st. N. Y.	12 8
Albany	39 40	North Baptist, N. Y.	8 2
Catskill	15 60	West Troy	5 0
Newburgh	6 20		
Albany African	10 60		\$472 6

In some of the above Churches, there are Missionary Societies which have heretofore contributed for this object, and which will probably do something the next year; so that if the Churches will comply with the above recommendation, at least \$500 may be raised by this Association.

The Report was accepted and ordered to be printed with our Minutes.

20. The Circular and Corresponding Letters were reported without alteration, and adopted.

21. The Committee appointed to examine the Minutes of Corresponding Associations, Reported, that they found nothing requiring insertion in our Minutes.

22. The Committee on the state of Religion, reported. The Report was adopted, and ordered to be embodied with the Corresponding Letters.

23. The Association will hold its next Anniversary, in the Meeting-House of the Baptist Church in Brooklyn; to commence on the FIRST WEDNESDAY IN AUGUST, 1829, at ten o'clock, A. M.

24. Brethren Lewis, Simpson, Ennis, J. G. Sturges, and Humphrey, were appointed a Committee to report the arrangements necessary for next year.

25. The Trustees of the Ministers' Widows' Fund, having made no disbursements during the year that is past, have no statement to present to the Association, except the following Report of the Treasurer, viz.

<i>The Hudson River Bap. Ass. in acct. with WM. COLGATE.</i>		Cr.
Aug. 2, 1827.	By balance - - - - -	\$500 00
Aug. 2, 1828.	One year's interest, at 6 per cent. - - -	30 00
:: ::	Collection at the Association - - -	17 20
:: ::	Contribution from Poughkeepsie Church - - -	1 50
:: ::	Ditto Oliver-street - - -	38 62
:: ::	Ditto Mulberry-street - - -	17 00
:: ::	Ditto Mount Pleasant - - -	5 00
:: ::	Ditto Hudson - - -	5 00
:: ::	Ditto Troy - - -	6 00
:: ::	Ditto Albany - - -	20 50
:: ::	Ditto Newburgh - - -	0 50
:: ::	Ditto South Baptist Church - - -	1 00
:: ::	Ditto Lansingburgh - - -	2 18
:: ::	Ditto Mission Church, N. Y. - - -	3 50
:: ::	Ditto Elizabeth-street - - -	2 00
		\$650 00

26. The following Brethren were selected to obtain subscriptions and donations for the Widows' fund, viz. Poughkeepsie, *A. Raymond*; Oliver-street, *Theodore Clark*; Mulberry-street, *William Winterton*; Mount Pleasant, *Caleb Willis*; Hudson, *Peter Vandyke*; Troy, *C. Warner*; Albany, *W. S. McIntosh*; Catskill, *N. Jacobs*; Newburgh, *Abraham Ennis*; Albany African, *Francis March*; South Church, N. Y. *N. Caswell*; Brooklyn, *A. Stewart*; Union Church, N. Y. *G. C. Wood*; Lansingburgh, *W. A. West*; Mission Church, *V. Wilkinson*; Elizabeth-street, N. Y. *Adam W. Turnbull*; North Church, N. Y. *J. H. Townsend*; Gibbonsville and West Troy, *Thomas Shrimpton*.

27. Brethren Maclay and Sommers were appointed Delegates to the New-York Baptist State Convention, to meet in Troy, the third Wednesday in October next.

28. The following Brethren were appointed Messengers to Corresponding Associations, viz. Warren, *Boyd* and *Simpson*; Boston, *Welch*, *Simpson*, and *Murphy*; Hartford, *Loomis* and *Ennis*; New-London, *Maclay* and *Cone*; Shaftsbury, *Howard*, *Welch*, *Paul* and *Harpham*; Lake George, *Howard* and *Paul*; Saratoga, *Howard*, *Paul*, *Welch*, and *Loomis*; Rensselaerville, *Welch*, *Holmes*, and *Harpham*; Cayuga, Black River, Oneida, Monroe, and Ontario, *John Peck*; Warwick, *Cone* and *Murphy*; Madison, *Paul*; Union, *Maclay* and *Ennis*; New-Jersey, *Cone* and *Maclay*; Philadelphia, *Eastman*, *Howard*, and *Sommers*; Baltimore, *Welch* and *Simpson*; Essex, *Powell*; Stonington, *Cone*, *Howard*, and *Sommers*; Otsego, *Loomis* and *Paul*; St. Lawrence, *Howard*; Manchester, *Howard*, *Paul*, and *West*; Michigan, *Maclay* and *Sommers*; New-Haven, *Boyd* and *Simpson*.

Brother Lewis, from the committee of arrangements, made the following Report, which was accepted; viz:

29. Brother Howard to preach the introductory Sermon next year, and in case of failure, Br. Loomis.

30. Brother Barnes to write the *Circular Letter*, and Br. John C. Murphy in case of failure.

31. Brother Sommers to write the *Corresponding Letter*, and in case of failure, Br. Miller.

32. Brother Welch to preach in the evening, and in case of failure, Br. Stanford. After the Sermon, a collection to be taken to aid the funds of the N. Y. Baptist Education Society.

Adj. to meet immediately after public worship. Prayer by Br. Peck.

At 11 o'clock A. M. in accordance with the request of the Association, Br. Galusha preached from Ecclesiastes, ix. 10. *Whatsoever thy hand findeth to do, do it with thy might.*

After the Sermon, a collection was taken to aid the funds of the New-York Baptist State Convention, amounting to -	\$22 00
Communicated for same object from the N. Y. Baptist Mission Society, by hands of S. H. Cone. -	50 00
do from Oliver-st. Baptist Church, N. Y. -	20 00
do Hudson do -	24 38
do Troy Female Mission Society, per Mrs. Howard, Treasurer. -	25 00
	\$141 38

Met pursuant to adjournment. Br. Baker Prayed.

33. Collected for printing the Minutes, from Poughkeepsie Church, \$1 50; Oliver-street, \$10; Mulberry-st. \$3; Mount Pleasant, \$2; Hudson, \$2; Troy, \$3; Albany, \$5; Catskill, \$1 50; Newburgh \$1 25; Albany African, \$1; South Baptist, \$2 25; Brooklyn, \$1 50; Union, \$2; Lansingburgh, 75cts; Mission Church, N. Y. \$1 50; Elizabeth-st. \$1 50; North Baptist Church, N. Y. \$1; Gibbonsville and West Troy, \$1; Total, \$41 75.

34. The Corresponding Secretary was directed to take charge of all communications made to the Association, and to file and preserve them carefully for the use of the Body.

35. *Resolved*, that this Association cheerfully recommend the Tracts of the *Baptist General Tract Society*, which may be obtained from *Brother Charles L. Roberts, No 227, Pearl-street, N. Y.* and from *Br. F. B. Stowytz, Troy.*

36. *Resolved*, that we most earnestly and affectionately request our Churches to attend strictly and regularly on the *Monthly Concert of Prayer*, and to endeavour by all proper means to excite and strengthen a Missionary spirit among our people; and that they engage with increasing zeal in the great and important interests of *Foreign and Domestic Missions*, which at this moment loudly call for the best exertions, the fervent intercessions, and the liberal donations, of every Christian.

37. *Resolved*, that we view with lively interest every effort made to advance the Literary progress of our denomination, and that we recommend the *N. Y. Baptist Register*, published at Utica; and the *American Baptist Magazine*, printed at Boston; as useful mediums of communication, on Missionary and other subjects, important to the general wel-

fare of our Churches; and we are the more earnest in this recommendation from the consideration, that *all the profits arising from these publications are devoted to Missionary purposes.*

38. *Resolved*, that this Association view with peculiar satisfaction, the progress of our denomination towards a state of united and happy co-operation, in the formation of State Conventions and Local Associations, for the purpose of concentrating the energies of our already numerous Churches. We feel impressed with the belief that the time has arrived, when we should have some regularly constituted bond, or centre of union, towards which, as a denomination, we might look. We do therefore respectfully request the Baptist General Convention for Missionary purposes, to take into consideration, at its meeting in Philadelphia in April 1829, the propriety of forming an *American Baptist Convention for general purposes*, to assemble triennially in some central part of the United States; and the Moderator is charged with the service of communicating to that body, the spirit of this Resolution.

39. The Ministering Brethren of the Association were affectionately solicited to supply with preaching, the destitute Churches in their respective neighbourhoods, as frequently as practicable.

40. The Moderator, together with brethren Maclay and Barnes, were directed to prepare a Report and present it at the next meeting of the Association, upon the subject of *Letters of Dismission*, and the *Ordination of Elders*.

41. Our venerable and much esteemed Brother, *Elder John Stanford*, has issued proposals for publishing *The Aged Christian's Cabinet*; containing a variety of interesting *Essays, Dialogues, Short Discourses, Letters, &c.* adapted to the instruction, consolation, and animation, of aged Christians of every denomination. This work, which has been accumulating, at leisure hours, for twelve years, will be published in about *ten numbers*, to be printed on a new type, and good paper, suited to the eyes of aged persons, and delivered *monthly*, at *twenty-five cents* each, payable on delivery—intended to make one *Octavo Volume*. Those who become responsible for *nine copies*, to be entitled to a *tenth copy gratis*. The Association, desirous of perusing these consolatory addresses to aged Christians, and having entire confidence in the abilities, piety, and soundness in the faith, of Brother Stanford, cheerfully recommend the work to the attention of the Churches, and to society at large; and express a hope that the public patronage will be more than adequate to defray the charges of publication.

42. We recommend to the Churches, David Clark's Stereotype edition of *Watts' and Rippon's Hymns, arranged*.

43. The Moderator and Clerks were requested to superintend the printing and distribution of the Minutes.

44. The Minutes were read, corrected, and approved.

45. The Minutes of Corresponding Associations were distributed. The business being finished, the Moderator closed the session with a brief and affectionate address, and prayer; and the Association adjourned.

CIRCULAR LETTER—1828.



The Elders and Messengers composing the Hudson River Baptist Association, convened in the city of Hudson, on the 6th of August; 1828, send Christian salutation to the churches which they represent—

BELOVED BRETHREN,

Pursuant to our uniform custom, we transmit to you the minutes of our doings, accompanied by this our circular letter, in which we beg leave to direct your attention to that salutary injunction which our Divine Redeemer gave to his disciples when he said, *A new commandment I give unto you, that ye love one another.* John xiii. 34.

The spirit of this gospel precept was imbodyed in the second precept of the moral law, and John, speaking of the duty of brotherly love, (1 John i. 7) calls it *an old commandment received from the beginning*: why then should our Saviour here call it a *new commandment*?

In the first place, he might call it a *new commandment*, because he published it in a new and more attractive form; as one publishes an old picture upon new canvass, and paints it with new colours, or as one transforms an old volume into a new and more legible edition. At the time of his advent, the chief priests and Scribes and Pharisees put such constructions upon the law of love, as best suited the convenience of their own depraved hearts, saying, *Thou shalt love thy neighbour and hate thine enemy*; but he corrects this misconception by the following plain declaration, *I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.*

In the second place, he might call it a *new commandment*, because it was enacted for the subjects of a new kingdom; namely, the spiritual kingdom of Christ. It requires a new heart to receive it in the love of it, and to obey it in the spirit of it; for no individual in his unrenewed state can fulfil its requirements. It is true, indeed, that an unregenerate man may possess much natural affection for his relations and friends, and much sympathetic benevolence for the sorrowful and afflicted; and there are, it is presumed, but few, comparatively speaking, who are so completely destitute of fellow feeling that no milk of human kindness ever flows in their bosoms, or so completely wrapped about with the mantle of selfishness, that no ray of goodwill ever shines out from their minds. How oft have those who live without God and without hope in the world, stretched out their hands to feed the hungry, and extended their sympathy to relieve the sons and daughters of sorrow, and thus cast many a soothing ingredient into the bitter cup of life: yet it is true that none but those who have been renewed in the spirit of their minds, can love their fellow men from religious motives, or feel the tie of holy affection binding them to the humble followers of the Lamb, for the master's sake; for he that loveth in this way is born of God and knoweth God.

In the third place, he might call this a *new* commandment, because he enforced it by a new motive, namely, the imitation of his own example; *As I have loved you, that ye also love one another.* His love to them was disinterested and ardent, and laborious, and constant, and persevering. After he had called them to be his disciples, he kindly instructed them in the things belonging to their peace, and patiently repeated his lessons of heavenly wisdom to them again and again, and affectionately rectified their mistakes, and bore with their infirmities, and performed the humble office of washing their feet, and, in all his varied intercourse with them, furnished for his spiritual family a perfect example of brotherly love, that we should follow his steps. And again, he might call it a *new* commandment, because he intended it should never wax old, or be repealed. Other spiritual gifts and graces will be laid aside when they have served the purpose for which they were destined; for whether there be prophecies, they shall fail, when the events which they predict are all accomplished; whether there be tongues, they shall cease, when the Redeemer's children shall all speak the same language, and sing the same song;—and whether there be faith, that too shall fail, when we obtain the end thereof, namely, the salvation of our souls; and whether there be hope, that too will be absorbed by the full fruition of what we hope for. But charity or love never faileth. It will reach beyond the stars, and endure to eternity. It will mount with us to that divine abode, where Christ is preparing mansions to receive us. It will attend us in the onward march of endless futurity, and unite our kindred spirits with the collected company of the redeemed, in the realms of bliss, where no discordant sympathies will ever agitate our affections.

“O happy, happy company,
Where saints and heavenly spirits greet,
And those whom death hath severed mild,
And joined again in union sweet.
O happy, happy company.”

Having thus given you some of the reasons why our blessed Saviour called this law of laws a *new* commandment, permit us now to encourage your compliance with its requirements, by disclosing to your view the advantages which will result from your obedience.

And, in the first place, the exercise of this Christian grace will exert a most salutary influence upon your happiness as individuals. Love to one another will furnish you with one of the strongest, and most decisive, and most satisfactory evidences of your adoption into the family of the great King; *For love, says the apostle John, is of God, and every one that loveth is born of God, and knoweth God. If any man say I love God, and hateth his brother, he is a liar, for he that hateth his brother whom he hath seen, how can he love God whom he hath not seen.* Without this Christian grace, all our other pretensions to piety are deceitful and vain: For, says the apostle Paul, *Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass and a tinkling cymbal; though I have the gift of prophecy and all knowledge, and all faith, so that I could remove mountains, yet, if I have not charity, I am nothing; and though I bestow all my goods to feed the poor, and give my body to be burned, yet, without charity, I am nothing.* This abiding charity, this brotherly affection,

is the distinguishing characteristic of the disciples of Jesus, the decisive badge by which each individual of that heaven-bound company to which we belong is recognized: *For, by this, says Christ, shall all men know that ye are my disciples, if ye have love one towards another.* Let us love one another with a pure heart, fervently, that the world may take knowledge of our having been with Christ.

Again, love to the brethren will produce a salutary influence, by correcting those thorny asperities of your nature, which sometimes materially mar the happiness of your immediate associates. It is twice blessed, it blesses those that exercise it, and those towards whom it is exercised. It brings its own reward in the diffusion of that good will which sets the mind at peace with all the members of the household of faith, and by the drawings out of the soul to that God who kindles the glow of christian sympathy in the bosoms of his children; it causes the heart to bloom with one of the fairest plants of paradise, and creates an atmosphere there, into which the Holy Spirit descends and dwells. It shines forth in the countenance like the mild and dewy lustre of a summer's evening, and quenches the malignant fires of envy, and bridles the tongue of detraction, and banishes every revengeful purpose, and elevates the christian above that peevishness of temper which scowls like the dark clouds of winter over the minds of those that love not the brethren.

Again, love to the brethren will produce a salutary effect in drawing you together, at the stated seasons of social prayer, and at the appointed time for public worship. Visit those places where this christian grace is sparingly exercised, and you will generally find the sanctuary of God thinly attended, and sometimes almost depopulated; you will find the solemn feasts of Zion almost forsaken, and her eternal concerns withering away like the foliage of a garden when smitten by the Autumnal blast; but, where brotherly love abounds, this endearing principle draws them to the place where prayer is wont to be made, where the word of God is dispensed, where the followers of the Lamb greet and welcome each other and where Jesus greets and welcomes them all. And if you, beloved brethren, permit this principle to occupy its appropriate station in your hearts, and to exert its commanding influence over your affections, it will enable you to lay aside every frivolous excuse, and to overcome many inconveniences, and to surmount many obstacles, in the way of your attendance upon the public ordinances of the gospel. And it will not only draw, but it will bind you together in one band completely; hence the Apostle Paul calls it the bond of perfectness, or the perfect bond. It engenders a unity of feeling, a unity of sentiment, a unity of design, a unity of action, among those who have been gathered, one by one out of the world's wide wilderness into the bosom of the Church. It plants them upon a soil where the baleful root of bitterness cannot flourish, and holds them in the silken cords of mutual endearment: the reaper holds the golden sheaf, and prevents the howling storm from scattering it abroad. It hates every jealous surmising, and frowns upon every evil work, and looks disorganization out of countenance, and renders the sanctuary, where it resorts and dwells, too sacred for the sons of strife, who might otherwise creep in and sow the seeds of discord and contention.

But lest we should weary you with the length of our epistle, we close by exhorting you and beseeching you to weigh these advantages

brotherly love in the balances of the sanctuary, to treasure up this *new commandment* in your hearts, and to render it legible in your lives and conversation; to exercise that charity which suffers long, and is kind, which beareth all things, believeth all things, hopeth all things, endureth all things; that charity which employs the salutary discipline of the gospel upon the obstinately perverse and unruly, where the peace of Jerusalem requires it, but which never watches with churlish malignity for the missteppings of those who profess to be our brethren and companions in tribulation, and in the wisdom and patience of Jesus Christ. That charity which administers reproof to those that are out of the way, when their own good requires it, but administers with that christian delicacy which, instead of breaking the delinquent's head, or alienating his heart, wins him back from his wanderings, and allures him into the footsteps of the flock.

Beloved brethren, we might say many things unto you, but above all things we exhort you to have fervent charity among yourselves; that charity which never becomes irreconcilably offended at real or imaginary injuries, and which never unnecessarily exposes the faults or infirmities of the precious sons and daughters of Zion; that charity which never associates with whisperers and backbiters, who scatter firebrands, arrows, and death, and say, are we not in sport; that charity which will render you like Naphthali of Old Testament memory, whom Jacob in his dying benediction compared to the loving hind let loose, *full of goodly words*, and which will elevate you to a conspicuous place among the peace-making citizens of Zion.

"Blessed are the sons of peace,
Whose hopes and hearts are one."

And happy is the church whose courts are full of them, for, concerning her, it may be said, *Many daughters have done virtuously, but thou excellest them all.*

SPENCER H. CONE, *Moderator.*

THOMAS STOKES, *Clerk.*

CHARLES G. SOMMERS, *Assistant Clerk.*

CORRESPONDING LETTER.



The Hudson River Baptist Association to corresponding Associations.

DEAR BRETHREN,

Permitted by the indulgent care of our heavenly Father once more to convene, we embrace the opportunity to express the sentiments of our hearts in reference to a subject in which we are persuaded you feel the deepest interest—*The advancement of the glorious cause of our great Redeemer in the world.* He has taught us daily to pray, *Thy kingdom come*; and if we love his name, we shall have no greater joy than to witness its progress: our supreme desire will be, that the whole earth may be filled with his glory; and that all nations may be brought to serve him. But how is this desirable end to be accomplished? By maintaining a holy walk with God, being fervent in prayer, and by employing with vigour the great system of means already in operation. Among these, the Bible Cause stands pre-eminent. The grand object of the American Bible Society, with its numerous auxiliaries, is to supply every family in our country with the Oracles of God, and to extend the same blessing to other nations. By actively engaging in promoting the objects of this noble Institution, we shall advance the glory of God, and the best interests of our fellow-men.

The American Tract Society, and the Baptist General Tract Society, are excellent institutions, and have powerful claims upon us for support; as they are constantly sending forth their little messengers of mercy, which fly upon the wings of the wind to convey the good news of pardon and peace to the guilty and the lost, to warn the transgressor to flee from the wrath to come, to urge the votaries of error and delusion to forsake their refuges of lies, and to repent and believe the gospel. They enter the habitation of distress and misery and pour into the hearts of the afflicted, the choicest of heaven's blessings, causing the widow's heart to sing for joy, and the solitary place to be glad. Perhaps there is no way in which we can do so much good, at so little expense, as by the distribution of religious tracts.

Sabbath Schools we consider as nurseries to the church of God; and they ought to be nourished and cherished by the ministers and churches of Christ, as tender and indulgent parents do the children whom they love. Let each of our churches have its Sabbath Schools, and let aged and influential brethren encourage and animate the teachers in their work of benevolence and labour of love.

Bible classes we would also affectionately and earnestly recommend, as a grand means of storing the minds of our youth with divine truth, and making them intimately acquainted with the sacred Scriptures which are able to make them wise unto salvation through faith in Christ Jesus.

Societies for the education of young men of piety and talent, designed of God for the work of the ministry, have peculiar claims upon our patronage. Considering the progress of society in literary attainments, it is desirable and important that our young ministers should possess advantages of this nature: but the principal object in our Theological Seminaries is to lead the minds of the young men to the study of the Bible itself, to enable them to ascertain its true meaning, to furnish them with correct rules of interpretation, and to point out the most impressive and useful method of imparting to others, from the sacred scriptures, divine instruction.

Missions among the heathen are admirably adapted to promote the cause of God and righteousness in the earth. They are considered as invasions by the sons of God, of the empire of the prince of darkness, to establish on his demolished throne the kingdom of our Lord. The excellent characters of our missionaries, their self-denial, their sufferings, their unabated zeal in the cause of Christ, entitle them to our sympathy, our support, our veneration, and our gratitude. The wisdom, prudence, and economy evinced by the brethren into whose hands the management of our missions is now intrusted, give them a claim to the entire confidence of the Christian community, and to the firm and vigorous support of their brethren.

There is one object of great importance that we ardently desire to see accomplished, and which we would recommend to your serious and prayerful consideration, namely, *The formation of a Domestic Missionary Society*, which shall embrace our whole denomination in every state of the Union. There are, we presume, not less than four hundred thousand members of Baptist churches in the United States; and if we include those who are Baptists in sentiment, who attend our places of

worship, and are friendly to our institutions, the whole will amount to more than one million; who, if they contributed annually 12½ cents each, it would amount to \$125,000. Could we adopt a judicious system of operation that would unite and combine the councils, the pecuniary means, and the energies of the whole body, so as to bring them all to bear on the cause of Domestic Missions, how much good might be done, and what a blessing might we prove to our churches, and to our country! And if this object be desirable, and attainable, ought not the attempt to be made, with as little delay as possible, to carry it into execution. If we should undertake and prosecute this great object with an eye single to the glory of God, we cannot fail of success: *Them that honour me, saith the Lord, I will honour.*

A united effort of this nature is required by the state of our churches; many of them are without pastors, and destitute of a preached gospel; from every quarter the Macedonian cry is heard, *come over and help us.*

The condition of a large proportion of our increasing population, destitute of the means of grace, and perishing in their sins, demand of us powerful and united efforts for their spiritual benefit. The laudable example of other denominations ought to stimulate us to action. Instead of loitering behind, or hiding ourselves among the stuff, we ought to stand foremost in the cause of Christ, and in every good work.

God requires us, both by his providence and by his word, to go up and take possession of the land, and it becomes us to be obedient to the heavenly call. United effort and prayerful exertion will meet with Divine approbation and cannot fail of ultimate success. Let the enlargement of Christ's kingdom and the salvation of precious souls be sought as primary and chief objects, in preference to every worldly consideration, and we shall be blessed of God and made blessings.

In a retrospect of the advancement and labours of the Churches of our Association, during the past year, there is much cause of grateful thanksgiving, although we have not the pleasure of communicating any very remarkable display of divine power in the outpourings of the Spirit. God has evidently and graciously smiled upon the efforts of his children to glorify his name and advance the cause of a precious Redeemer.

On examining our Annual Epistles we notice with pleasure and gratitude, that one of our Churches has been relieved from the embarrassment of heavy pecuniary obligations, which had long operated