

to weaken her energies in the common cause. One newly constituted Church has been added to the body, making the present number of Churches in the Association 19. There have been added to the Churches, this year, by baptism 183;—present number of members 2450. There now exists, in connexion with the Churches in the Association, 12 Missionary Societies, who have contributed during the past year to Missionary objects, both foreign and domestic, \$2029; Seven Tract Societies, contributing \$477.—Eleven Sabbath Schools, comprising 19 Sup. 133 Teachers, 974 Scholars.—These statements by no means exhibit all that has been effected by the liberality and zeal of our brethren, being derived from but partial reports rendered by but a few of the Churches.

It is hoped that at our next Session, each church will report specifically the amount of their efforts in reference to these important objects; and while we solicit a continuance of the correspondence of Sister Associations, beg leave affectionately to suggest that the adoption of a similar plan in their Annual Epistles, would very much enhance their interest and value.

Our next Anniversary will be held at Brooklyn, on the first Wednesday of August, 1829, where we hope again to be favoured with your Minutes and Messengers.

Signed by order and in behalf of the Association,

SPENCER H CONE, *Moderator.*

THOMAS STOKES, *Clerk.*

CHARLES G. SOMMERS, *Assistant Clerk.*

THE
FOURTEENTH 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 judgment 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, BROOKLYN,

AUGUST 5 & 6, 1829.

NEW-YORK:

PRINTED BY GRAY AND BUNCE, 224 CHERRY ST.

1829.

MINUTES

OF THE
HUDSON RIVER BAPTIST ASSOCIATION.

1. At 10 o'clock, A. M. after prayer by Brother John Stanford, Brother Loomis preached the Introductory Sermon from 1 Thes. 2 & 3. *So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own Souls, because ye were dear unto us.*

2. Took up a collection in aid of the Widows' fund, amounting to \$24 25.

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

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

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

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Baptized.	Rec'd by Let.	Dis. by Let.	Excluded.	Deceased.	Total.	When constituted.
Poughkeepsie.	AARON PERKINS, Dea. A. Raymond, Isaac More, John G. Sturges. SPENCER H. CONE, JOHN STANFORD, *FRANCIS WAYLAND, Sen. DANIEL HALL, *Thomas Stokes.			5	1		5	76	
Oliver-st. N. Y.	Dea. Thomas Garniss. :: Thomas Purser, :: Robert Edwards, :: Theodore Clark, G. N. Bleecker, Roger Pegg, Joshua Gilbert, Robert King. ARCHIBALD MACLAY, LUKE DAVIES, James Delarce, Dea. James Henders on, :: Thomas Stokes, :: Nathaniel Price, :: Thomas Day, :: Wm. Winterton. :: Daniel Munroe, Jos. P. Simpson. Albert Bogert, Wm. Brown.	1	19	18	13	8	5	629	1795
Mulberry-street, New-York.		1	5	6	2	2	1	325	1809

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Baptized.	Rec'd by Let.	Dis. by Let.	Excluded.	Deceased.	Total.	When constituted.	
Mount Pleasant.	P. L. PLATT, William Sing, Elias Acker. E. LOOMIS, W. STURGES, H. P. Skinner, J. S. Hathaway, William Alger, Robert Martin.		5	2			9	1	57	1790
Hudson.	PETER LUDLOW, Jr. Dea. Jos. Harpham, Joseph Hastings, John Newhouse, Apollos Harvey, Thomas Heanis. BARTH'W T. WELSH, Dea. F. Humphrey, J. G. Wasson.	1	2	1	2	3	1	128	1810	
Troy.	J. A. Burk, A. T. Holmes. W. S. Mc Intosh, C. P. Pohlman, Moses Merrill.		9	15	50	11		257		
Albany.	Nathaniel Jacobs, A. Sheppard. NATHANIEL PAUL. No information. C. G. SOMMERS, Dea. Thomas Skelding, Joseph Banvard, GEORGE CATT, E. Raymond, Abm. Boyer, A. G. Remsen, A. Stewart, Joshua Quereau. SAMUEL EASTMAN, JOHN W. GIBBS, Michael Noe, James Cowan, Benjamin Thompson, Timothy Evans, J. Lewis, Daniel Hubbel.	1	17	14	9	2	4	232	1811	
Catskill.								59	1803	
Albany African. King-street.		2	32			9	1	75	1821	
South Bap. Ch.								30		
Brooklyn.		12	9	2	1	2		155	1822	
Union Church.		17	9	4	1	2		84	1823	
Lansingburgh.		10	5	6	1			122	1823	
	E. WILLEY, Matthew Groff, John Sands, Durlin L. Brayton, Thomas Brand.	1	12	4				63	1804	

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Baptized.	Rec'd by Let.		Dis. by Let.	Excluded.	Deceased.	Total.	When consti- tuted.
Mission Ch. N. Y.	JOHN C. MURPHY JOHN SMITH, Ebenezer Rand, William Cullis, John Rugar. WM. G. MILLER. Samuel Barnard, Dea. William Powers, :: R. Blauvelt, :: James Hadley, Benjamin Ver Bryck, John Howard.			5	6				57	1826
Elizabeth-st. Ch. New-York.	JACOB H. BROUNER, Levi Knowles, Edward Clover, Zebediah Parker, James Freed. * William Curtis, Isaac Fonda. William Atkinson.		7	6	1	1			75	1827
North Baptist Ch. New-York.	JOHN MIDDLETON, Nathan Stilwell, Peter Baylen.		38	38					97	1827
Gibbenville and West Troy. Zion.				7	3				90	1828
East Bap. Ch.									15	
									15	1829
Total.		7	179	139	98	36	23	2570		

4. Resolved, that this Association highly appreciate the piety and usefulness of our late lamented Brother *D. H. Barnes*, and affectionately sympathize with his afflicted family, and the Church of which he was long an useful and much esteemed member.

5. Ministering Brethren present were invited to a seat, and to assist in our deliberations. The invitation was accepted by Brethren Joseph Cone, Swift, Dunbar, Martin, Grinnell, Webb, and Samuel Smith.

Adjourned to 3, P. M. Prayer by Brother Hill.

Met pursuant to adjournment. Prayer by Brother Swift.

6. Brother S. H. Cone was chosen Moderator; Brother Thomas Stokes, Clerk; Brother Charles G. Sommers, Assistant Clerk.

7. The Moderator read the RULES OF ORDER for the Government of the Association.

8. The Zion Baptist Church at New-Cornwall, applied for admission into this Association. Their Letter was read, and referred to Brethren Perkins, Smith and Purser, who were directed to inquire into their faith and order, and make report.

9. The East Baptist Church, New-York, applied for admission into this Association. Their Letter was read and referred to Brethren Loomis, Platt and Humphrey, to inquire into their faith and order, and report.

10. The Eastern Maine Baptist Association applied to open a Correspondence with us, which request was granted.

11. Letters and Messengers from Sister Associations were received.

ASSOCIATIONS.	MINUTES.	MESSENGERS.	BAPTIZED.	TOTAL.
Boston,	1829	William Leverett,	346	9229
Salem,	1829		925	2264
New-London,	1829		120	1922
Shaftsbury,	1828		91	2353
Saratoga,	1828		35	2364
Madison,	1828	Smitzer,	168	3046
Union,				
New-Jersey,	1828	Simonson & Allen,	130	2292
Philadelphia,	1828	Walters & Compton,	149	2815
Baltimore,	1829		36	680
Delaware,	1828		20	540
Columbia,	1828		68	1641
Charleston,	1828	Peter Ludlow, Jun.	726	4757
Abington,	1828		97	736
Stonington Union,	1828		82	2677
Otsego,	1828		171	1718
Oneida,		Am. Beebee,		
Manchester,	1828		35	506
New-Haven,	1828	Benjamin M. Hill,	192	1275

12. Brethren Brouner, Stokes and Catt, were appointed a Committee to examine the Minutes of Corresponding Associations.

13. The Committee, upon the application of the Zion Baptist Church, reported favourably, and the Moderator gave their Messenger the right-hand of fellowship.

14. Brother Smitzer, from the New-York Baptist State Convention, requested that a Committee be appointed, to confer with him on the affairs of the State Convention. Brethren Perkins, Eastman, Garniss, Simpson and Burk, were chosen for that service.

15. Brother Smitzer was invited to preach to-morrow morning, at 11 o'clock, and take a Collection to aid the objects of the Convention.

16. The Committee upon the East Baptist Church, reported favourably, and the Moderator gave their Messenger, Brother Middleton, the right-hand of fellowship.

17. The Circular Letter, written by Brother John C. Murphy, was read, and referred to Brethren Maclay, Eastman, Miller and Sing, with the Author.

18. The Corresponding Letter, written by Brother Sommers, was read, and referred to Brethren Platt, Noe, and Winterton, with the Author.

19. A Communication was received and read, from Elder N. Kendrick, Secretary of the Hamilton Theological Seminary, which, upon motion, was referred to Brethren Gilbert, Wasson and Day.

20. The Newburgh Church having dissolved, and the Members having united with other Churches; Resolved, that it be dropped from our Minutes.

21. Resolved, that Brother Platt be requested to visit the Church in King-street, and inquire into their state, and report at the next meeting of the Association.

22. Brethren Sommers, Paul, Willey, Pegg and W. Sturges, were appointed to draft a Summary of the State of Religion, within the bounds of the Association.

23. Resolved, that our next Association be held with the Church in Troy, and that Brethren Harpham, Maclay, Hastings, Clark and Sommers, be a committee to report the arrangements necessary for next year.

Adjourned to Nine o'clock to morrow-morning. Prayer by Brother G. S. Webb.

According to appointment, Brother Welch preached, at 8 o'clock, P. M. from Romans 10 and 15. *And how shall they Preach except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.*

After the Sermon, a collection was taken to aid the funds of the New-York Baptist Theological Seminary, amounting to \$19:62.

Thursday morning, met at 9 o'clock, pursuant to adjournment. Prayer by Br. Allen.

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

24. The Committee on the Circular reported, and before the question was taken on the report, adjourned for public worship. Br. Dunbar prayed.

At 11 o'clock, A. M. Brother Smitzer preached from Matt. 5 and 16. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

After Sermon a collection was taken up to aid the New-York Baptist State Convention, amounting to

Communicated for the same object—	-	-	-	-	\$22 32
From the Oliver-street Baptist Church	-	-	-	-	116 00
do Mulberry-street	do	-	-	-	44 75
do Mount Pleasant	do	-	-	-	15 00
do Hudson	do	-	-	-	28 00
do Troy	do	-	-	-	56 40
do Albany	do	-	-	-	40 00
do Albany African	do	-	-	-	11 00
do Cattskill	do	-	-	-	3 75
do South Baptist Ch.	do	-	-	-	26 00
do Union Baptist Ch.	do	-	-	-	22 60
do Lansingburgh	do	-	-	-	9 20
do North Bap. Ch.	do	-	-	-	5 00

\$400 02

Met pursuant to adjournment. Br. Simonson prayed.

The consideration of the Report on the Circular Letter was continued. Adjourned to 3 o'clock, P. M.

Met according to adjournment. Br. Perkins prayed.

25. The Circular Letter, as reported by the committee, was adopted.

26. The Corresponding Letter was reported without alteration, and adopted.

The Committee of Arrangements made the following report, which was adopted, viz.

27. Brother Perkins to preach the *Introductory Sermon* next year, and in case of failure, *Brother Welch*.

28. Brother Sommers to preach in the evening, and *Brother Eastman* in case of failure. After Sermon a collection to be taken up for the New-York Baptist Theological Seminary.

29. Brother Cone to write the *Circular Letter*, and in case of failure, *Brother Sommers*.

30. Brother Welch to write the *Corresponding Letter*, and in case of failure, *Brother Miller*.

31. Brother Gilbert, from the committee on Brother Kendrick's letter, made the following Report, which was accepted, viz.

Your committee, to whom was referred the letter from the executive committee of the Baptist Education Society of the State of New-York, beg leave to report—That we approve of the laudable exertions of the said committee, and especially of the economy established and practised in the regulation of the Hamilton Institution;—and do hereby recommend it to the favourable attention and fostering care of our brethren in general, and especially to the Churches composing this Association. The committee indulge the hope that such aid will from time to time be afforded, as the letter solicits; either by constituting the Pastors of our Churches life members, or by the subscriptions of benevolent individuals, as may be deemed most advisable, in order that the Institution may be effectually and permanently sustained.

32. The committee on the minutes of sister Associations, Report the following article from the Baltimore minutes of 1829. Whereas the Churches, especially in country places, are frequently imposed upon by men under the guise of Baptist preachers, and as the publication of their names has not fully checked their iniquitous career, this Association particularly request and advise the brethren not to invite a stranger to minister in holy things, unless he bears with him a recommendation of a recent date from some regular Baptist Church.

33. We recommend to the Churches composing this body, to observe the 4th of July as a day of Public Religious Worship, and that upon that or any other day which they may deem most convenient, a collection be taken up to aid the African Baptist Mission.

34. Brother Sommers, from the Committee on the state of Religion made a report, which was accepted; and will be found embodied in the Corresponding Letter.

35. The Trustees of the Ministers' Widows' Fund, having made no disbursements during the current year, have only to present to the Association the following Report of the Treasurer, viz.

<i>The Hudson River Bap. Ass. in acct. with WM. COLGATE, Treasurer of the Widows' Fund,</i>		Cr.
Aug. 2, 1828.	By balance in hand	\$650 01
:: 2, 1829.	One year's interest, at 6 per cent.	39 01
:: 5	Collection after Introductory Sermon	24 2
::	Oliver-st. B. Church	41 61
::	Poughkeepsie, Ditto	2 01
::	Mulberry-st.	18 5

::	::	Troy	-	-	-	8	00
::	::	Albany	-	-	-	27	00
::	::	Cattskill	-	-	-	1	50
::	::	South B. C. N. Y.	-	-	-		50
::	::	Union Do.	-	-	-	1	40
::	::	Lansingburgh	-	-	-	2	25
::	::	North Bap. Church	-	-	-	2	00
::	::	Brooklyn	-	-	-	2	00

 \$820 00

36. 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, *Wm. Sing*; Hudson, *O. Teall*; Troy, *C. Warner*; Albany, *W. S. McIntosh*; Cattskill, *N. Jacobs*; Albany African, *Francis March*; South Church, N. Y., *N. Caswell*; Brooklyn, *A. Stewart*; Union Church, N. Y., *G. C. Wood*; Lansingburgh, *Jno. Sands*; Mission Church, N. Y., *V. Wilkinson*; Elizabeth-street, *Azariah Clark*; North Church, N. Y., *J. H. Townsend*; Gibbonsville and West Troy, *Thomas Shrimpton*; Zion, *Wm. Atkinson*; East Church, N. Y. *Peter Balen*.

The following Report was accepted and the Resolutions adopted.

37. The committee appointed to confer with Br. Smitzer, the delegate from the New-York State Convention, beg leave to report:—

We have listened to the communications of said delegate with much interest, and are more than ever impressed with the importance of a vigorous co-operation on our part, with the body he represents; and with a view to render efficient aid to the cause of missions, your committee would recommend the following resolutions.

I. *Resolved*, That this Association make an effort to raise the sum of \$600 per year, for missionary purposes; which will be an amount of something less than 25 cts. annually, for each member of the Churches here represented.

II. *Resolved*, That the sum of \$100 annually, be paid over to the Baptist Board of Foreign Missions, from the funds collected for missionary purposes in the Hudson River Association: with a view, on the one hand, to aid the cause of missions in foreign lands, and on the other, to give this Association a representation in the Convention of the Baptist denomination in the United States.

III. *Resolved*, That the Churches in this Association be earnestly requested to raise their proper portion of the aforesaid \$600, and in whatever way they may judge to be most expedient.

38. Brethren Cone, Maclay, and Sommers, were directed to present, to the next Association, a Report upon *Letters of Dismission* and the *Ordination of Elders*.

39. The following Resolution was laid upon the table till next year, and the Churches are requested to express their opinion upon the propriety of the subject, in their annual Letters to the Association.

Resolved, That whereas, the spirituality and happiness of the Saints are greatly promoted by the observance of the ordinances of the Gospel, and as few opportunities occur, when so many Ministers and other Brethren assemble as at an Association; it is recommended by this body, that if convenient to the Church with which the Association expect to

assemble, arrangements be made to celebrate the dying love of Jesus by the administration of the Lord's Supper, immediately after the close of our next Annual Meeting.

40. Brethren Sommers, Perkins, Loomis, Welch and Harpham, were appointed a Committee to consult upon the propriety of changing the time of the Annual Meetings of this Association, and Report at our next Session.

41. Whereas it hath pleased the Lord to influence many of the friends both of the souls and bodies of men, to make a stand against the desolating custom of drinking intoxicating Liquors, therefore

Resolved, That it be recommended to the Churches, composing this Association, to unite their efforts in the general object of checking the use of the deadly poison, and especially, that they advise their own Members to abstain from retailing distilled spirits.

Adjourned to 3 o'clock, P. M. Prayer by Brother Beebee.

Met Pursuant to Adjournment. Brother Joseph Cone prayed.

42. The following Brethren were appointed Messengers to corresponding Associations, viz; Warren, *Cone* and *Purser*; Boston, *Cone*, *Purser* and *Platt*; Salem, *Cone*; Hartford, *Perkins* and *E. Raymond*; Shaftsbury, *Harpham* and *Groff*; Saratoga, *Wayland*, *Sen.* and *Harpham*; Rensselaerville, *Holmes*; Warwick, *J. C. Murphy*; New-Jersey, *Maclay* and *Platt*; Philadelphia, *Cone*, *Eastman* and *Sommers*; New-Haven, *Sommers*; Lake George, *Wayland*, *Sen.* Cayuga, *Platt*; Union, *Perkins*, *Platt*, *Simpson* and *Raymond*.

43. Collected for printing the minutes, from Poughkeepsie, \$2. Oliver-street, \$10. Mulberry-street, \$3. Mount Pleasant, \$1 50. Hudson, \$1 50. Troy, \$3. Albany, \$4. Cattskill, \$1 50. Albany African, \$1. South Church, N. Y. \$2 50. Brooklyn, \$1 50. Union Church, N. Y. \$2. Lansingburgh, \$0 85. Mission Church, N. Y. \$1 09. Elizabeth-street, N. Y. \$1 89. North Church, N. Y. \$2. Gibbonsville and West Troy, \$1. Zion, \$1. East Church, N. Y. \$1. Total \$42 33.

44. *Resolved*, that this Association recommend with pleasure the Tracts published by the *Baptist General Tract Society*; which may be had at the Bookstore of *E. H. Tripp & Co., No. 40 Chatham-st. N. Y.*

45. *Resolved*, that we again most affectionately request our Churches to attend punctually on the *Monthly Concert of Prayer for the spread of the Gospel*, and to endeavour by all proper means to excite and strengthen a Missionary spirit among our people; and that they engage with renewed energy and zeal in promoting the 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.

46. *Resolved*, that we continue to regard with lively interest, every effort made to advance the literary progress of our denomination, and that we recommend the *American Baptist Magazine*, printed at Boston; the *N. Y. Baptist Register*, of Utica; the *Columbian Star and Christian Index*, of Philadelphia; and the *Baptist Repository*, of N. York; as useful mediums of communication on Missionary and other subjects, important to the general welfare of our churches.

47. The ministering brethren of the Association were affectionately

solicited to supply with preaching the destitute churches in their respective neighbourhoods, as frequently as practicable.

48. We recommend to the churches, David Clark's Stereotype edition of *Watt's and Rippon's Hymns, arranged*.

49. Brethren Cone, Perkins, Welch, Purser, and E. Raymond, were appointed Delegates to the N. Y. Baptist State Convention.

50. A memoir of *Ann H. Judson*, late Missionary to Burmah, composed by *James D. Knowles*, has been recently published in Boston, and we hope every member of our Churches that can do so, will obtain a copy of this most interesting and valuable work. It contains not only a narrative of our dear departed Sister's birth, education, conversion to God, Missionary labours, sufferings and death; but presents also a view of the Burman Empire, and a History of the origin, progress, and present flourishing condition of our Mission, to that distant and benighted country. It exhibits the portrait of a woman whose devotional fervour, untiring zeal, habitual patience, and unconquerable fortitude, admirably qualified her for the wife and coadjutor of a Missionary of the Cross. We do most cordially recommend the work, not only because of its intrinsic excellence, but because it is the property of the *Baptist General Convention*, and the profits arising from its sale, are sacred to the cause of Missions.

51. The Moderator and Clerks were directed to superintend the printing and distribution of the Minutes.

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

53. The Minutes of Corresponding Associations were distributed.

The business being finished, the Moderator closed the Session with an affectionate address, singing, and prayer; and the Association adjourned.

CIRCULAR LETTER—1829.

The Hudson River Baptist Association to the Churches of which she is composed, presents Christian Salutation.

Beloved Brethren,

Permit us to address you on a subject of great importance, whether we regard the unity of your faith, or your experience of religion, pure and undefiled. It is believed, that whatever belongs to the experience of salvation, depends, for existence and accuracy, on the work of the Spirit of God in the souls of men. To this work, involving all that is important to true religion and the glory of God in his church, we affectionately invite your attention. It produces every degree of excellence in character, and of holy enjoyment, which can be attained; and every measure of religious intelligence and usefulness, which can be acquired, or employed; for the fruit of the Spirit is in all goodness, and righteousness, and truth.

We regard as first in importance, and in the order of time, that part of the work of the Holy Spirit by which a sinner is born of God. Its primary importance is without question, since Jesus Christ declared it to be indispensably necessary to the enjoyment of the kingdom of God. But

whether the regeneration of a sinner be the first work of the divine Spirit, of which he is the subject, may possibly be doubted. We are wholly ignorant of this subject, unless as we are taught by the scriptures. In them regeneration is called a creation, the earliest of Jehovah's works. It is also said to be a quickening, the very beginning of life. They likewise speak of the beginning of the work of God in his people, and declare, that He will perform the work which he begins; and if regeneration is not the beginning of that work, what is? To suppose that the Spirit of God operates on the hearts of sinners yet dead in trespasses and sins, unless it be to make them alive unto God, is to make those operations without profitable issue; for no man can be religiously profited, while he remains without a new heart. A popular and elegant writer of our own country says that "regeneration differs from sanctification, as the first of a series of influences differs from the rest." If the first operations of the Spirit in the soul, consist of those, by which it is renewed; of course, that system which ascribes to Him common operations, is erroneous; for He does not influence men before regeneration; but to effect their regeneration: no common operations can therefore precede their renewal, and none can succeed it, because their being renewed, is the same thing as their being in a state of salvation.

By common operations are intended such as are supposed not to be necessarily connected with salvation; but may leave the sinner without God and without hope. To suppose that the Spirit influences the soul, anterior to those operations by which it is renewed, is to suppose, that by His direct influences, He begins religion in the soul, without reference to its being renewed. If to avoid this conclusion, it be said, that those influences of the Holy Spirit, which are called common, are not essentially of a character peculiar to the way of salvation, then, to retain the doctrine of those influences, cannot add to the completeness of a religious system; or, to the amount of human happiness, because the influences themselves are not positively of a religious character; to reject this doctrine, is of course, neither to lessen the power of religion, nor decrease the amount of that hope that maketh not ashamed.

If the work of the Divine Spirit, results in every case of its experience in the communication of eternal life to the soul, a consequence attaches uniformly to it, which is indescribable and infinite.

The question has been asked, does the Spirit of God employ means in regenerating the soul? The question is not, do men regenerate themselves, or others? but does the Spirit of God use means in regeneration. In answer to this inquiry, we adduce the following true sayings of God. "Of his own will begat he us with the word of truth." Jas. i. 18. It has been said that the Lord opened the heart of Lydia, and that she afterwards attended to the things which Paul preached. The fact that the Lord opened the heart of Lydia, does not in any manner affect the question of means; as they are neither mentioned, nor alluded to. Peter writes on this subject, and says of his brethren "being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Pet. i. 23. It may be thought that the passage refers to Christ, who is the word of God. But the 24th and 25th verses of the chapter prove that it denotes the gospel of salvation." Paul says, "In Christ Jesus I have begotten you through the gospel." 1 Cor. iv. 15. "The gospel is the power of God unto salvation, to every one that believeth." Rom. i. 16. If the soul is regenerated without the instrumentality of the gospel, how can the gospel be the power of God unto

by
John C. Murphy

salvation, to that soul? Is regeneration a creation? When God created the heavens and the earth, his spirit moved upon the waters, but God nevertheless employed the instrumentality of his word, for he said, let there be light, and there was light. He addressed his word to unintelligent and inert matter, to give existence, as well as form, order, and beauty to that matter; and so He addresses sinners who are in a state of death, to create "the new man in righteousness and true holiness." When the gospel is the means of regeneration, the Spirit speaks expressly to the heart. Charnock says that "Sin entered into the heart of Eve by the word of the devil; grace enters into the heart by the word of God. That entered by a word of error, this by a word of truth." The engrafted word is able to save souls. Jas. i. 21. Dr. Gill says that the instrumental causes of regeneration, if they may be so called, are the word of God, and the ministers of it." Body of Divinity, vol. 2. p. 275. On this subject Dr. Owen expresses himself as follows, "But when He will put forth His power in and by the word, to the creating a new heart in man, and the opening the eyes of them that are blind, he doth therein so take away the principle of resistance, that he is not, he cannot be, resisted."

As a part of the work of the Spirit of God, sanctification is prominently exhibited in the sacred records. It denotes the separation of the soul to God; and also signifies that the soul is made holy. It is effected by the Spirit in the use of means, hence the Saviour prayed "sanctify them by thy truth; thy word is truth;" and we are told of the sanctification of the Spirit. In sanctification a resemblance to God is communicated to the heart: and when it is completed, it will involve in purity our body, soul, and spirit, and we shall be holy as God is holy.

Regeneration and sanctification, are inseparably connected. In the first the sinner is restored to life; in the second that life is seen formed to, and confirmed in all the habits of an enlightened, and scriptural sanctity; he is purified unto God, and becomes zealous of good works. In the former, life is conveyed and infixed, in the latter it is enjoyed and manifested.

The work of the Spirit in the hearts of believers, includes those instructions which are embraced in their education for God and eternity. By Him they are taught the proper Deity of Jesus, his love, grace, and mercy; his unsearchable riches, complete atonement, and perfect righteousness. An acquaintance with their own vileness, is one of the results of the revelation of Jesus Christ in their hearts, and self-denial is as necessary as the effect of any cause. This great teacher, sent from God, imparts the whole system of redemption in Christ. His doctrine is according to godliness; it is followed by a holy practice. If your life be not holy, how can it be proved that you have experienced those invisible, yet powerful, those free yet constraining impulses, which give to the heart all its most tender, and lovely, and useful energies; and which clothe the man in habiliments of goodness, and adorn him with a meek and quiet spirit? Indeed, if without holiness it could be proved that you had realized the influences of the Spirit of God, it would only prove, that your depravity was too stubborn to yield even to God; and your vices too inveterate for cure even by the hand of the Lord himself; you would stand, it might be, within sight from the way of life, an odious, and disgusting monument of death; a spectacle of horror to the good, and the reprobate of God! Tit. i. 16. If the Spirit has quickened and taught you, be active and exemplary, and habitual in all holy conversation and godliness. For, at the basis of all genuine religion, is placed by the hand of the

Lord, the chief corner-stone, and where the foundation is thus laid, the superstructure, composed of whatever is just, or true, or lovely, or of good report, will assuredly arise, an indication of the wisdom and goodness of God, and a noble, a living and lasting demonstration that in Christ there is grace enough to originate, and sustain the most vigorous practice of holiness, and amply to enrich the soul.

The Spirit teaches us to pray. This is a subject of lively interest to the believer. To be thus taught, is to be taught to pray according to the good and holy, yet otherwise secret, will of God. It is of course, to know how to pray agreeably to our duty and necessities; "for the Spirit searcheth all things, yea, the deep things of God," and "maketh intercession for the saints, according to the will of God." 1 Cor. ii. 10. Rom. viii. 27. Nothing can be a more happy inducement to prayer, than a perfect consciousness, that we shall not be left to pray either ignorantly, or in vain; and this is the amount of the instructions of the spirit of supplications, who maketh intercession in our hearts unto God.

The Spirit of God is the author of consolation in the hearts of believers. The true disciple may be in heaviness through manifold temptations, or a sense of his own infirmities, and the lukewarmness of his brethren: from the desolations of Zion, and from beholding that sin is a wide spreading pestilence, marking for death countless multitudes of his fellow men. But whatever may be the number, and greatness of the causes which distress him, or the greatness of his depression, they cannot exceed the power and goodness of his heavenly comforter. Spiritual consolation is the proper effect of divine influence; for that is only communicated to advance our best interests. If you reflect upon the Spirit of God, as having regenerated, sanctified, or taught you, either of these, ought to console your hearts, for it is but just to say to yourselves, if the Divine Spirit has made me alive unto God I shall not die, but live and praise the Lord; and if he has made me holy, it becomes me to trust him for all things which are acceptable to God. But the Spirit of God is given to his children as a spirit of adoption, and they are enabled to call upon him with the most ardent affection, and with confidence in his mercy, as their father. He also impresses the promises with a peculiar sweetness on their minds, so that they are comforted on every side, against all grief. He has received a mission of comfort to their souls, and he sustains perpetually, the office of a comforter. "Blessed are they that mourn, for they shall be comforted."

A few concluding remarks will close our epistle. 1. The work of the Spirit produces spiritual mindedness. The habit of minding the things of the Spirit distinguishes those who have passed from death unto life, from those who are sensual, not having the Spirit. The importance of spirituality of mind appears in its accordance with Christian character; in the enlarged capacity for usefulness, which the man who possesses it has attained; in the superior enjoyments with which it is associated, and in the fact that it is one of the nearest approaches to the attainments of heaven.

2. From the manner in which the work of the Spirit is here considered, his influences are seen to be the great encouragement of ministers of the gospel. How sacred and solemn, and yet how easy and delightful is it to preach Jesus when we are thus sanctioned! Obstacles, the most insurmountable, are not suffered to deter us from duty, the obdurate are impressed and contrite, the backslider is restored, and the saints rejoice in the salvation of the Lord.

3. The work of the Divine Spirit in the hearts of sinners, ought to induce them to hear the gospel. If the Spirit does attend this ministry, with his much assurance of salvation, with what an affecting, amazing interest, is an assembly convened to listen to the publication of the gospel, surrounded! Who would be absent from the place in which God speaks peace to his people, pronounces pardon to the criminal, and gives life to the dead!

4. The unspeakable value of the influences of the Divine Spirit, assigns a very high importance to the duty of praying to God to give us his Spirit. Pray much to God, dear Brethren, for every good and perfect gift, but most of all, implore the descent of the Spirit to quicken your hearts, to illumine your minds, to subjugate every thought and feeling, every purpose and effort, to the authority of Jesus Christ, and to consecrate all to his glory.

CORRESPONDING LETTER.

The Hudson River Baptist Association to Corresponding Associations.

DEAR BRETHREN,

Grateful for the return of another anniversary; we would ascribe thanksgiving unto God, who has thus afforded us the pleasure of meeting our brethren in Christ—of consultation upon subjects connected with the Redeemer's Kingdom, and of mingling our supplications and praises before his throne. In the reciprocation of Christian feeling we have indeed enjoyed an animating presentiment of that great association—

“Where joy like morning dew distils,
And all the air is love.”

When, however, from a survey of unnumbered local and personal blessings, we turn to contemplate the developments of divine Providence: we experience mingled emotions of joy and hope in the transporting anticipation of a most auspicious day. Brethren, is it not time for the friends of Jesus to lift up their heads and rejoice? The truth of God is advancing with resistless energy; and all the promises are manifestly hastening towards a glorious consummation. At some points indeed, the enemy appears to prevail, and we have heard their outcry; but let us continue “strong in the Lord and in the power of his might:” theirs is only the shout of an adversary rendered frantic with despair, and endeavouring to brave the shock of final battle. The spirit of universal reformation has gone forth: she solicits our aid, and invites us to participate in the joys of her certain triumph. Our prayers, our influence, our offerings and our lives, are comprehended in that requisition which is demanded of every Christian, and which under God is to control the destinies of unborn millions. Since the commencement of the Christian era, it is believed, that there has not existed a period so propitious as the present, and which has opened upon the world with such animating prospects. Unnumbered improvements in the arts and sciences; as well as the unprecedented melioration which begins to dis-

tinguish the social compact, not only in our own happy America, but in almost every civilized country; have stamped with a glorious peculiarity the times in which we live; and seem, by a happy combination of circumstances, to presage a rapid advancement of that kingdom which is destined to fill the world with righteousness and peace. Hitherto, the amount of Christian benevolence has been inconsiderable, and we would not conceal the fact, that it still continues to be disproportioned to the magnitude of the work to be accomplished. But, the scene is changing—the church of Christ, like a giant awaking from inglorious apathy, is preparing to strike a blow which will be felt in the very heart of Satan's empire. Public sentiment rolling onward like the waves of ocean, is producing a powerful tide in favour of Christian enterprise. And although worldly policy may hesitate, and unhallowed opposition may raise her arm against the Lord and his anointed; still, the ark of God will move forward, and the sacramental-host will plant the standard of the cross upon every continent and island; and Jesus “shall reign from sea to sea, and from the river unto the ends of the earth;” and all nations shall see his salvation together. There was indeed a time when even the friends of Christ were dismayed, as they contemplated the wide spread desolations of sin; but the period has come, when guided by the light of faith, the conversion of the whole world begins to be a matter of sober calculation. The precious sons of Zion are advancing from every quarter with their silver and their gold, to replenish the treasury of the Lord; and what is of greater importance, with their fervent prayers and personal efforts to diffuse the gospel—faith is raising her eyes to God with a firmer confidence; and holy charity, breathing the air, and adorned with the glories of her native skies; seems like the bow of the covenant to embrace, and to preach salvation indiscriminately to every tribe and nation under the whole heavens. But, while such is the aspect of the Christian world in the aggregate, it becomes us to inquire; what have we done?—How much has our love to God and the souls of men, contributed towards this happy change in the moral condition of man? Whether we answer these questions as a denomination; or as the most free and favoured of all nations; we shall be compelled to acknowledge that we have been very unprofitable servants. Indecision, parsimony and slothfulness have to a lamentable extent characterized our past efforts. What would have been our present condition, if no more had been done to achieve the Independence of the United States, than American Christians have done to promote the salvation of a world? Brethren, cast your eyes over the moral landscape—survey that dark and dismal coast that borders upon the flaming gulf—see hundreds of millions chained to the car of the usurper; and every day plunging by thousands into the unfathomable abyss!—Look especially at the thirty-five millions upon our own continent, a vast majority of whom are without God, without Christ, and without hope in the world; and then tell us, whether you do not believe, that it is time to arise and labour for God! Brethren, the spirit of the age demands a prompt and vigorous activity on the part of Christians. Never did a generation exist who stood charged with so high a responsibility, as the present inhabitants of this country. The tide of emigration is swelling upon our shores; and that, together with our natural accumulation, will probably in the space of forty years, constitute us one of the most populous nations in the civilized world. Thirty-seven years ago, the entire white population beyond the Alleghany, amounted to somewhat less than one hundred thousand;