

HUDSON RIVER BAPTIST ASSOCIATION.

The following is a list of the Ordained Ministers who have belonged to the Hudson River Baptist Association. Original Members are marked thus †; deceased Members thus *; the names of the present Members are in italics.

† John Williams,*	Josiah Denman,	<i>David Morris,</i>
† Daniel Williams,	<i>George Benedict,</i>	<i>Levi L. Hill,</i>
† Lewis Leonard,	Octavius Winslow,	T. B. Brown,
† Jacob H. Brouner,	Samuel Pomeroy,	Charles H. Underhill,
<i>Archibald Maclay,</i>	<i>Wm. R. Williams,</i>	John Blain,
<i>Charles G. Sommers,</i>	John Putress,	<i>Isaac Orchard,</i>
Avery Briggs,	Wm. Richards,	W. H. Card,
<i>F. Wayland, senr.</i>	<i>James M. Harwell,</i>	J. Bloomer,
Daniel H. Barnes,*	Samuel Treadwell,	John G. Barker,
John Finlay,	J. E. Lazell,*	John Seger,
Nathaniel Finch,*	Archibald C. Sangster,	Thomas Wilks,
John Stanford,*	Abraham D. Gillett,	Amasa Brown,
Howard Malcom,	Wm. Biddle,	<i>John Ellis,</i>
Reed Burritt,	John Dowling,	<i>Silas Ilsley,</i>
<i>Daniel Hall,</i>	Jonathan Going,	John Wellslager,
<i>William Sturges,</i>	Samuel Duxbury,	Thomas H. Ford,
William Pearce,*	Orrin Dodge,	David James,
Nathaniel Paul,*	Jacob Price,	<i>Harvey Slade,</i>
Aaron Perkins,	Jesse Jones,	I. Haughwout,
Thomas Powell,	David Ford,	Wm. M. Doolittle,
Charles Mais,*	John Ormsbee,	Archibald McQueen,
Spencer H. Cone,	Isaac Moore,	<i>James L. Hodge,</i>
John Seers,	John Mitchell,	J. T. Raymond,
Leland Howard,	Reuben Winegar, jr.	George Phippen,
Richmond Taggart,	Israel Robards,	Thomas Brand,
<i>Rufus Babcock, jr.</i>	Thomas Dowling,	<i>Peter Prink,</i>
Henry Curtia,	Charles B. Keves,	Conant Sawyer,
Wm. C. Hawley,	<i>Samuel B. Willis,</i>	John E. Lagrange,
<i>John C. Murphy,</i>	Thomas Larcombe,	<i>Wm. Mead,</i>
Samuel Eastman,	Isaac Bevan,	Seth Ewer,
Robt. W. Cushman,	Moses Field,	Marcus Griffin,
<i>Luke Davics, senr.</i>	J. L. Burrows,	Bensiah Hoe,
<i>Bartholomew T. Welch,</i>	Edward Mathows,	<i>Zelotes Grenell,</i>
Jira D. Cole,	George B. Ide,	John Jones,
Henry Wightman,	Frederick S. Parke,	<i>John Cookson,</i>
Wm. Hutchinson,	<i>John Beetham,</i>	Thomas Davis,
Wm. Hague,	J. M. Graves,	<i>W. IV. Everts,</i>
Alanson Draper,	Wm. McCarthy,	<i>J. W. Vanhorne,</i>
John Boyd,	J. H. Rickett,	<i>Thomas Rand, senr.</i>
J. Webb,	Lemuel Covell,	<i>J. B. Wilkins,</i>
John Smith,	Jacob Knapp,	<i>Henry Davies,</i>
Wm. G. Miller,	J. W. Greene,	<i>S. S. Wheeler,</i>
John W. Gibbs,	<i>J. G. Oncken,</i>	Merrit House,
<i>Thomas Stokes,</i>	A. L. Covell,*	<i>T. S. Rodgers,</i>
Ebenezer Loomis,	Samuel Wilson,	<i>E. E. L. Taylor,</i>
Abraham Ennis,	Luther Crawford,*	<i>Isaac Lawton,</i>
Peter Ludlow,*	<i>David Sampson,</i>	<i>Ira M. Allen,</i>
George Catt,	Seth Paddock,	<i>James Walker,</i>
E. F. Willey,*	Alfred Osgood,	R. J. Smith,
Wm. Curtis,	<i>Erasmus D. Townner,</i>	<i>Horace Spencer,</i>
John Middleton,	Solomon Gale, jr.	<i>Abner Webb,</i>
J. S. C. F. Frey,	E. W. Dickinson,	<i>Herman Hervey,</i>
Peter Simonson,*	W. J. Eaton,	<i>Abel Brown,</i>
Joseph Banvard,	<i>E. B. Crandall,</i>	<i>G. L. Russell,</i>
Ashley Vaughn,*	S. Barrett,	<i>G. J. Hendrickson,</i>
<i>Benjamin M. Hill,</i>	Milo B. Tremain,	<i>George Hatt,</i>
<i>Mansfield Barlow,</i>	Wm. S. Loomis,	<i>J. O. Edmunds,</i>
<i>Calvin C. Williams,</i>	P. D. Gillett,	<i>John O. Choules.</i>

TWENTY-SEVENTH 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 immersion of believers only; and the independence of their respective churches.

HELD IN THE MEETING HOUSE

OF THE

BAPTIST CHURCH IN POUGHKEEPSIE, N. Y.

June 11, 15, & 16, 1842.

NEW-YORK:

PRINTED BY JOHN GRAY, 104 BEEKMAN-STREET.

1842.

THE CONSTITUTION
OF THE
HUDSON RIVER BAPTIST ASSOCIATION.

Adopted Nov. 21, 1815, and as subsequently amended.

ART. 1. This Association shall be known by the name of "*The Hudson River Baptist Association*;" and shall be composed of ministers and delegates only, who are members of the churches they represent, excepting such as may be invited to a seat by the consent of the body.

ART. 2. This Association shall meet annually, on the TUESDAY BEFORE THE THIRD WEDNESDAY IN JUNE, at the place previously appointed.

ART. 3. After Public Worship, the Association shall proceed to choose by ballot, a Moderator, Treasurer, and Clerk.

It shall be the duty of the Moderator to preside and lead in all the transactions of the meeting, and to see that order and decorum are observed by all the members.

The Treasurer shall receive all moneys belonging to the Association, keep an accurate account of the same, and the objects for which they are designated—pay them out according to the order of the Association; and make a report of the state of the Treasury before the close of each session.

It shall be the duty of the Clerk to keep a fair and impartial record of all the business transacted during the session.

These Officers shall continue in office until succeeded by new appointments.

ART. 4. At the first meeting of this Association, a Secretary shall be chosen, to continue in office at the pleasure of the Association, whose duty it shall be to take charge of all the records, and to correspond with such societies, churches, or individuals, as the Association shall direct.

ART. 5. It is expected that the churches will send, with their messengers and letters to the Association, an account of the state of their respective churches; particularly of the additions and diminutions in the past year, and generally of whatever relates to their peace and prosperity, together with the whole number of members in communion. With these letters, each church shall forward money for the printing of the minutes.

ART. 6. Churches who wish to be received into this union, may apply by letter and messengers; and giving satisfactory information of their being sound in doctrine, and correct in practice, they may be received; and as a token of the same, the Moderator, in behalf of the Association, shall give them the right hand of fellowship.

ART. 7. Although as an associated body we utterly disclaim all power over the churches, so far as it respects an interference with their independency and discipline; yet we deem it our privilege to judge for ourselves of the propriety of continuing any church in our connexion, which to us shall appear to be heterodox in principle, or irregular in practice. In order, however, that we may not withdraw our fellowship without sufficient reason, it is proposed, that when a complaint is made by any two churches of this body against a church belonging to this Association, (if thought expedient,) they shall appoint a Committee, who shall request a conference with said church, in order to obtain satisfaction on the points which formed the subject of complaint, and the result shall be reported to the next meeting of the Association, in order that they may decide as duty may require.

ART. 8. When a church shall neglect making any communication to the Association for the space of three years together, it shall be considered as having withdrawn from us, and of course shall be dropped from the Minutes, unless two or more members shall request their continuance, and will also engage to inquire into their standing and report at the next meeting of the Association.

ART. 9. The Association shall have a right to open and hold correspondence with other Associations, as it may think proper.

ART. 10. It shall be the duty of the Association, from time to time, to suggest to the churches what they may think most expedient to be done to promote the spreading of the gospel in the world.

ART. 11. This Association, when convened, shall appoint the time and place of their next Annual Meeting; select a person or persons to preach on the occasion; make any other appointments, or transact any other business they may judge expedient; and shall, from time to time, make such amendments and alterations to this Constitution as experience may dictate.

RULES OF ORDER.

I. At every sitting, business shall be opened and concluded with prayer by the Moderator, or whomsoever he may request.

II. Ministers present, invited to a seat with us, may debate on all subjects, but vote on none.

III. No member of the Association shall absent himself without leave of the Moderator.

IV. No subject shall be discussed, without a motion first made and seconded.

V. No person shall speak oftener than twice on any motion, unless by permission of the Moderator.

VI. Motions made and lost, shall not be recorded on the minutes, except so ordered at the time.

VII. If, when a motion has been made and seconded, a member opposes its being discussed, the Moderator shall immediately put the question, "*Shall this question be discussed?*" which, if negatived, the subject shall be dismissed.

VIII. If any proposition or motion under debate contain two or more points, it shall be divided at the request of any member, and the vote taken separately.

IX. Arrangements for the next Association shall not be attended to on the first day of the session.

X. On the opening of business the second day, the roll of the messengers commissioned by the churches shall be called, and the names of those who have not arrived shall be stricken off. Nevertheless, ministers and licentiatees shall be inserted with the mark of absence.

XI. Delegates sent to this Association will remain until all the business is finished; if not, their names shall not be recorded, unless they have been excused by the Moderator.

XII. The Minutes shall be leisurely read and corrected before the rising of the Association.

XIII. In distributing the Minutes at the close of the Association, only one member from each church shall come forward. If a surplus remains after these are supplied, they may be taken indiscriminately.

XIV. These rules shall be distinctly read from the Chair immediately after the organization of the Association.

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Baptized.	Rec. by Letter.	Dis. by Letter.	Droped.	Excluded.	Deceased.	Total.	When constituted.
Catskill.	SAMUEL B. WILLIS,	10	5	4	3	3	138	1803		
Hamilton-st., Albany.	F. N. Wilson, Letter.			3	1	1	112	1821		
South Church, N. Y.	CHAS. G. SOMMERS, Richd. Thompson, Sidney Dyer, Wm. C. Ulyatt,	13	11	31			9	411	1822	
First Ch., Brooklyn.	JAMES L. HODGE, *Zenas Whitney, *Abraham Platt, Dea. Nathan Young,	40	21	2	21	7	3	602	1823	
Stanton-street, N. Y.	DAVID BELLAMY, J. R. BIGELOW, Wm. S. Mickles, Dea. B. Thompson, — R. C. Ackerly, J. Lewis, T. Fanning,	2	96	22	48	17	6	4	427	1823
Lansingburgh.	T. S. ROGERS, Dea. John G. McMurray, — Wm. Millis,	10	5	3	1	6	151	1804		
North Church, N. Y.	JACOB H. BROUNER, *DAVID SAMPSON, Dea. Samuel Vincent, — Jas. H. Townsend, Ransom Parker, William Mangam,	1	32	16	22	3	5	289	1827	
West Troy.	CHAS. H. HOSKIN, Dea. M. R. Peak, S. E. Ford, Clement Webber, Enoch Burrows,	4	14	1	10	2	4	119	1829	
Zion, Orange Co.	Deacon Samuel Brooks, George Brooks,	15		9	1	1	62	1823		
Cairo.	D. W. ROBERTSON, HORACE SPENCER, Dea. Benjamin Keller, PHILIP ROBERTS, Jr.	1		5	2	3	92	1812		
Lattingtown.	Oliver Cosman, David Staples, David Craft, John Staples,	3		3	5	2	88	1812		
West Hillsdale.	*PETER PRINKE, J. W. VAN HORNE, Rob. S. Van Deusen, LEROY CHURCH, Thomas Fisher,	67	3	1	5		5	129	1800	
Schenectady.	Zephaniah E. Reynolds, Lewis Davenport, DAVID MORRIS, Cornelius S. Felter, Sylvanus H. Maxon, Daniel L. Wells, Alonzo Nichols,	3	9	16	21	8	5	263	1822	
Kingston.		5	8	17			1	125	1831	

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Baptized.	Rec. by Letter.	Dis. by Letter.	Droped.	Excluded.	Deceased.	Total.	When constituted.
Second Ch., Broome.	THOMAS STOKES, L. L. HILL, HERMAN HERVEY, Alvan Bushnell, Aaron Bushnell, John Van Valkenburgh, Jason D. Pauley, STEPHEN JONES, Dea. G. S. Turner, — E. S. Fox, George C. Brady, A. W. Greene,	3		2					54	1831
Westkill Ch. Lexington.	WM. R. WILLIAMS, DANIEL WILLIAMS, ISAAC ORCHARD, WM. MEAD, AARON RAND, *Hervey S. Dale, Geo. C. Germond, Jas. Appleton, HENRY L. GROS, Deacon Wm. Baker, C. C. Craig, S. S. WHEELER, Dea. Peter J. Lewis, Wm. Hanna, John H. Howland, Wm. I. LOOMIS, Dea. Joseph Gregory, Albert R. Fox,	2	4			4			88	1831
Athens.	Dea. G. S. Turner, — E. S. Fox, George C. Brady, A. W. Greene, WM. R. WILLIAMS, DANIEL WILLIAMS, ISAAC ORCHARD, WM. MEAD, AARON RAND, *Hervey S. Dale, Geo. C. Germond, Jas. Appleton, HENRY L. GROS, Deacon Wm. Baker, C. C. Craig, S. S. WHEELER, Dea. Peter J. Lewis, Wm. Hanna, John H. Howland, Wm. I. LOOMIS, Dea. Joseph Gregory, Albert R. Fox,	1	3		6	2			125	1832
Amity-street, N. Y.	Garret Van Wagenen, Ebenezer B. Hoyt, Henry W. Peckham, JAMES W. JONES, M. GRIFFEN, Miles Bonnell, John Squares, B. T. WELCH, Dea. Wm. Adams, — Gaylor Sheldon, — Hubbard Russell, Smith Sheldon, *J. G. ONCKEN, Letter† HARVEY SLADE, JOHN BEETHAM, *John Hatt, *George Hawes, Wm. Peloubet,	6	19		18		1		242	1832
Cozsackie.	Dea. Peter J. Lewis, Wm. Hanna, John H. Howland, Wm. I. LOOMIS, Dea. Joseph Gregory, Albert R. Fox,	10		7	15	4	1		92	1832
Saugerties.	Garret Van Wagenen, Ebenezer B. Hoyt, Henry W. Peckham, JAMES W. JONES, M. GRIFFEN, Miles Bonnell, John Squares, B. T. WELCH, Dea. Wm. Adams, — Gaylor Sheldon, — Hubbard Russell, Smith Sheldon, *J. G. ONCKEN, Letter† HARVEY SLADE, JOHN BEETHAM, *John Hatt, *George Hawes, Wm. Peloubet,	5	7	10	3	4			74	1833
Sand Lake, 2d Church.	Garret Van Wagenen, Ebenezer B. Hoyt, Henry W. Peckham, JAMES W. JONES, M. GRIFFEN, Miles Bonnell, John Squares, B. T. WELCH, Dea. Wm. Adams, — Gaylor Sheldon, — Hubbard Russell, Smith Sheldon, *J. G. ONCKEN, Letter† HARVEY SLADE, JOHN BEETHAM, *John Hatt, *George Hawes, Wm. Peloubet,	4	4	6	1	4			80	1831
Kinderhook.	Garret Van Wagenen, Ebenezer B. Hoyt, Henry W. Peckham, JAMES W. JONES, M. GRIFFEN, Miles Bonnell, John Squares, B. T. WELCH, Dea. Wm. Adams, — Gaylor Sheldon, — Hubbard Russell, Smith Sheldon, *J. G. ONCKEN, Letter† HARVEY SLADE, JOHN BEETHAM, *John Hatt, *George Hawes, Wm. Peloubet,	4	43	5	2	2			94	1834
Philpstown 1st Church.	Garret Van Wagenen, Ebenezer B. Hoyt, Henry W. Peckham, JAMES W. JONES, M. GRIFFEN, Miles Bonnell, John Squares, B. T. WELCH, Dea. Wm. Adams, — Gaylor Sheldon, — Hubbard Russell, Smith Sheldon, *J. G. ONCKEN, Letter† HARVEY SLADE, JOHN BEETHAM, *John Hatt, *George Hawes, Wm. Peloubet,	2	2	34	2	1			41	1833
Pearl-street, Albany.	Garret Van Wagenen, Ebenezer B. Hoyt, Henry W. Peckham, JAMES W. JONES, M. GRIFFEN, Miles Bonnell, John Squares, B. T. WELCH, Dea. Wm. Adams, — Gaylor Sheldon, — Hubbard Russell, Smith Sheldon, *J. G. ONCKEN, Letter† HARVEY SLADE, JOHN BEETHAM, *John Hatt, *George Hawes, Wm. Peloubet,	3	12	1	21	7	5		356	1834
Hamburg, Germany.	Garret Van Wagenen, Ebenezer B. Hoyt, Henry W. Peckham, JAMES W. JONES, M. GRIFFEN, Miles Bonnell, John Squares, B. T. WELCH, Dea. Wm. Adams, — Gaylor Sheldon, — Hubbard Russell, Smith Sheldon, *J. G. ONCKEN, Letter† HARVEY SLADE, JOHN BEETHAM, *John Hatt, *George Hawes, Wm. Peloubet,								134	1834
Pittstown.‡	Garret Van Wagenen, Ebenezer B. Hoyt, Henry W. Peckham, JAMES W. JONES, M. GRIFFEN, Miles Bonnell, John Squares, B. T. WELCH, Dea. Wm. Adams, — Gaylor Sheldon, — Hubbard Russell, Smith Sheldon, *J. G. ONCKEN, Letter† HARVEY SLADE, JOHN BEETHAM, *John Hatt, *George Hawes, Wm. Peloubet,								84	1831
1st Ch., Orange, N. J.	Garret Van Wagenen, Ebenezer B. Hoyt, Henry W. Peckham, JAMES W. JONES, M. GRIFFEN, Miles Bonnell, John Squares, B. T. WELCH, Dea. Wm. Adams, — Gaylor Sheldon, — Hubbard Russell, Smith Sheldon, *J. G. ONCKEN, Letter† HARVEY SLADE, JOHN BEETHAM, *John Hatt, *George Hawes, Wm. Peloubet,	5	1	5					32	1837

† On hearing the deeply interesting letter from brother Oncken read, it was *Resolved*. That having heard of the trials which in the providence of God have befallen our brethren Oncken and his associates in Germany, and the brethren Manster and Jorgensen in Denmark, and the constancy and success with which the Holy Spirit has nevertheless blessed them, this Association tender to them the expression of our warmest fraternal sympathies, and pledge to them our fervent prayers that all may ultimately prove for the furtherance of our common faith.

‡ No official information.

CHURCHES.	MINISTERS AND MESSENGERS.	Restored.	Baptized.	Rec. by letter.	Rec. by exp.	Dis. by letter.	Dropped.	Excluded.	Deceased.	Total.	When constituted.
New Durham.	G. F. HENDRICKSON, John Sexton, Wm. W. EVERTS, *ARCH. MACLAY, *JOHN BLAIN, GEORGE HATT, *Chas. I. Radford, Josiah Hatt, *Martin R. Foray, Dea. C. W. Houghton, — Joshua Gilbert, Samuel Winterton, Jas. B. Colgate, Jas. L. Thompson, Emery Townsend, James Delere, Samuel Shardlow, ZELOTES GRESELL, ABM. VAN GELDER, *Levi Grenell, Peter Balen, George Hull,		29	5	12	3				44	1837
Tabernacle Church N. Y.	— Joshua Gilbert, Samuel Winterton, Jas. B. Colgate, Jas. L. Thompson, Emery Townsend, James Delere, Samuel Shardlow, ZELOTES GRESELL, ABM. VAN GELDER, *Levi Grenell, Peter Balen, George Hull,	3	137	60	3	43		10	11	941	1839
Cannon-st., N. Y.	A. HAINES, J. O. EDMONDS, LAWSON MUZZY, D. K. Stevens, John B. Wells, Robert Knight, JOHN O. CHOULES, John Frisselleear, Jos. P. Simpson, E. E. L. TAYLOR. * Wm. M. Parson, * Daniel Thomas, Dea. Amos Aller, George Gault, Henry J. Winslow, GEORGE BENEDICT, Dea. Josiah Hull, John N. Wyckoff, E. Rogers, Wm. Daniels,	4	106	23	1	15		8	6	434	1838
First Church, Jer- sey City.	C. W. WATROUS, Dea. J. H. Case, J. T. SEELY, Dea. A. Reed, John West, JOHN NOYE, Chas. G. Smith,		49	10		10		2	1	109	1839
Bethel Ch., Wil- liamsburg.	JOHN O. CHOULES, John Frisselleear, Jos. P. Simpson, E. E. L. TAYLOR. * Wm. M. Parson, * Daniel Thomas, Dea. Amos Aller, George Gault, Henry J. Winslow, GEORGE BENEDICT, Dea. Josiah Hull, John N. Wyckoff, E. Rogers, Wm. Daniels,		3	15						47	1839
Sixth-street, N. Y.	C. W. WATROUS, Dea. J. H. Case, J. T. SEELY, Dea. A. Reed, John West, JOHN NOYE, Chas. G. Smith,		2	13		7			1	163	1840
East Ch. Brooklyn	C. W. WATROUS, Dea. J. H. Case, J. T. SEELY, Dea. A. Reed, John West, JOHN NOYE, Chas. G. Smith,	33	22	5	10		2	1	230	1840	
Norfolk-st., N. Y.	C. W. WATROUS, Dea. J. H. Case, J. T. SEELY, Dea. A. Reed, John West, JOHN NOYE, Chas. G. Smith,	173	32	5	7		1	2	569	1841	
First Ch., Guild- land, Albany Co.	C. W. WATROUS, Dea. J. H. Case, J. T. SEELY, Dea. A. Reed, John West, JOHN NOYE, Chas. G. Smith,		19	6	1	3		2	1	47	1840
North Ch., Staten Island.	C. W. WATROUS, Dea. J. H. Case, J. T. SEELY, Dea. A. Reed, John West, JOHN NOYE, Chas. G. Smith,		23	6					1	91	1841
Putnam Valley.	C. W. WATROUS, Dea. J. H. Case, J. T. SEELY, Dea. A. Reed, John West, JOHN NOYE, Chas. G. Smith,		1	5					1	34	1842
		24	1153	503	29	604	56	112	121	9577	

44 Churches, 62 Ordained Ministers, 12 Licentiates.

9. "Whereas, in consideration of the fact, that twenty-seven years have now elapsed since the Hudson River Association was formed in this place: the Poughkeepsie church have thought it desirable, and that it would be altogether pleasant to this body, to have a discourse at the close of the present session, in which such a review of the history of the body should be embraced, as would be calculated to awaken our gratitude and enkindle a holier zeal for the future. We therefore recommend to the Association, that a request be presented to a beloved pastor of one of these churches, the son of a leading minister in its formation, for such a service."

Resolved, That in accordance with the suggestion contained in the letter from the Poughkeepsie church, we affectionately request Brother Wm. R. Williams, of New-York, to deliver a discourse at the close of our anniversary, on the rise and progress of this Association.

10. *Resolved*, That we have devotional services at half past 2 o'clock this afternoon, and that in connexion with them, brethren Lewis Leonard, and B. M. Hill, make their appeal in behalf of the State Convention and Home Mission Society. The usual collection in behalf of the Convention to be taken at the close, so that business may be resumed at half past 3 o'clock.

Resolved, That in a similar manner devotional exercises be attended in this place at half past 7 o'clock this evening, at which time Brother Patterson will be expected to present his appeal in behalf of Foreign Missions, and that Brother John M. Peck address the Association, illustrating and enforcing the claims of the Baptist Publication and Sunday School Society.

11. *Resolved*, That brethren C. G. Sommers, S. S. Wheeler and Thos. Purser, be a committee to examine the minutes of Corresponding Associations.

Adjourned to meet this afternoon at half past 2 o'clock.
Prayer by Brother Orchard.

2½ o'clock, P. M.

Met pursuant to adjournment. Prayer by Brother B. M. Hill.

12. An address was delivered by Brother Lewis Leonard, agent of the New-York Baptist State Convention, and a collection taken up, amounting to \$37 50. Brother B. M. Hill made an address on the subject of Home Missions, and took up a collection, amounting to \$22 90.

13. At 1 o'clock the Association resumed its business, when a request was presented from the second church in Broome, Schoharie county, requesting dismission from this body, for the purpose of uniting with the Rensselaerville Association;—Whereupon it was *Resolved* that the request be granted.

14. The Putnam Valley Baptist church having applied for admission into the Association, their request was referred to a committee, consisting of brethren G. Benedict, Z. Grenell, and H. J. Winslow, who having retired with their delegates and examined their confession of faith, returned and reported in favour of receiving the Putnam

Valley Church into the Association. The Association having adopted the report—the delegates presented their credentials, and received from the Moderator the right hand of fellowship.

15. Letters and Messengers from sister Associations were received. *Resolved*, That we open a correspondence with the East New-Jersey and Fairfield County, Connecticut, Associations.

Associations.	Min.	Messengers.	Bap	Tot.
Dutchess co., N. Y.	1841	P. Roberts, junr. Benj. Clapp,		
East New-Jersey,	1841	Jackson Smith, Wm. Leach, Andrew Hop- per, John McKewan,	72	751
Fairfield co., Ct.	1841	James J. Woolsey, James M. Stickney		
Franklin,	1841	T. W. Van Horne,	92	1125
Madison, N. Y.	1841	Lewis Leonard,	139	1724
New-York,	1842	Sylvester Pier, David James, A. M. Torbit,	160	2571
Rensselaerville, N.Y.	1841	L. O. Lovell, S. Jones,	410	3210
Sussex, N. J.	1841	Wm. H. Spencer, C. Brinkerhoof, C. Britton,	46	1060
Stephentown, N. Y.	1441	Wm. J. Loomis, L. Selleck,		
Worcester, N. Y.	1841	D. W. Rice,	100	1415
Union, N. Y.	1841	John Warren,	45	824
Saratoga, N. Y.	1841	Lewis Leonard,	71	1243
Otsego, N. Y.	1841	Lewis Leonard,	329	2882
Wash. Union, N. Y.	1841	Lewis Leonard,	80	1835
Lake George, N. Y.	1841	Lewis Leonard,	78	2670
Seneca, N. Y.	1841	Lewis Leonard,	67	1202
Harmony, N. Y.	1841	Lewis Leonard,	358	2616
Jeff'n Union, N. Y.	1841	Lewis Leonard.	84	1579
			91	448

16. The following account of the Ministers' Widows' Fund was presented and approved.

Hudson River Baptist Association in account with Wm. COLGATE, Treasurer of the Widows' Fund.—Interest 6 per cent.

1841	DR.	1841	CR.
July 18—Paid Widow of Elder Ford,	\$50 00	June 16—By balance due this date,	\$954 18
Sept. 16—Paid Widow of Nath. Paul,	50 00	1842	
1842		June 16—By interest,	51 37
April 19—Paid Widow of Elder A. L. Covill,	190 00	By collection after annual sermon,	30 29
June 15—Paid amount of interest due from the Detroit Baptist Church, on mortgage in May, 1849, and credited the Widows' Fund in anticipation of payment, but not paid up to this date,	110 00	By collection from Oliver-street church,	20 00
2 years interest,	13 20	do First Albany,	10 00
June 16—To Balance	123 20	do First Brooklyn,	10 00
	830 70	do Hamilton-street,	2 00
		do North, New-York,	2 50
		do Athens,	1 38
		do Amity-st. N. Y.	15 00
		do Saugerties,	1 62
		do Sandlake,	2 00
		do Pearl-street, Albany,	46 00
		do First Orange,	1 00
		do New-Durham,	3 00
		do Harsimus.	3 56
	\$1153 90		
E. E. New-York, June 16, 1842.		June 16—By balance to new account,	\$830 70
			\$1153 90

17. The following brethren were selected to receive subscriptions and donations to the Widows' Fund.

Mount Pleasant, Hudson,	S. W. Smith,	Catskill,	Francis N. Wilson,
Brooklyn, 1st ch.	H. B. Dale,	Hamilton-st. Albany,	Benj. Latimer, jr.
Stanton-st. N. Y.	David Lester,	South Ch. N. Y.	Lurad C. Heath,
West Troy,	R. C. Ackerly,	Lansingburgh,	J. Felshaw,
West Hillsdale,	S. C. Ball,	North Ch. N. Y.	J. H. Townsend,
Kingston,	Jacob Roswell,	Zion,	W. Atkinson,
North ch. Stat. Isl.	Corns. S. Felter,	Cairo,	David Johnson,
Putnam Valley,	George Thompson,	Lattingtown,	Oliver Cosmon,
Amity-st. N. Y.	J. Stephens,	Schenectady,	John Vine,
Coxsackie,	Rich J. Bradford,	Westkill Church,	Henry Closson,
Saugerties,	Cyrenius D. Craig,	Athens,	A. W. Green,
Kinderhook,	John Brown,	Sandlake,	Albert R. Fox,
Philipstown,	Ebenezer B. Hodge,	Pearl-st., Albany,	Gaylor Shelden,
Jersey City,	Miles Bonnell,	Pittstown,	George Gibbs,
Williamsburg,	Thomas Kingsford,	1st Orange,	John Hatt,
Sixth-st., N. Y.	David K. Stephens,	New-Durham,	Lawrence Freeland,
Poughkeepsie,	Theo. Buskirt,	Tabernacle Bap. Ch.	W. M. McCutcheon,
Oliver-st. N. Y.	A. Raymond,	Cannon-st., N. Y.	R. C. McCormick,
1st Church, Troy,	D. G. Taylor,	East Ch. Brooklyn,	John Spear,
1st Church, Albany,	C. Warner,	Norfolk-st., N. Y.	Richard S. Geary,
	Miner King,	Guilderland,	Jonathan H. Case,

PLAN OF MINISTERS' WIDOWS' FUND.

Unanimously adopted, August 3, 1836, and amended June 17, 1835.

In pious and grateful remembrance of our departed brethren in the ministry, whose widows and orphans may be left in circumstances of need, the Hudson River Baptist Association *Resolved*, to contribute to their relief, as far as our compassionate Saviour may indulge us with ability. In order, therefore, to create a *Fund* for this benevolent purpose, we recommend,

MEANS.

1. That on the fourth Lord's Day in May, in every year, the respective churches composing this Association, make a public collection, for the purpose of aiding this fund.
2. That a subscription book be opened in every such church and congregation to receive, whether annual subscriptions or donations, to this desirable object.

OBJECTS.

1. Persons intended to receive the benefit of this fund, are the widows and orphans of deceased ministers, who at the time of their death, whether *ordained* or *licensed*, shall have been in good standing in this Association; and no others.
- As to all the portions of said fund, received or accruing at or after the session of 1835, the Trustees of the Fund have power, when the case of the applicant seems to be a peculiar one, to extend the advantages of the fund to the family of any deceased minister in good standing, who may at *any time* have belonged to this Association.
2. Relief afforded to widows to continue during their widowhood, and no longer.
3. If there be no surviving widow, and the children, if any, of such deceased minister be under twelve years of age, and in need, they shall receive the same portion as allowed to a widow, until they arrive at their fifteenth year. Provided also, that should any one of the said children, destitute both of father and mother, be found, by disease or accident, incapable of providing a living for him or herself, the allowance from this fund may continue until such person shall have arrived at twenty years of age.

MANAGERS OF THE FUND.

1. That this Association, at their annual meeting, shall elect and appoint out of its members, *five* Trustees, who shall have the sole management of this fund; one of whom shall be appointed Treasurer, and one other as Secretary; and that such trustees continue in office three years, and until others are appointed.
2. That this Board of Trustees, (three of whom shall form a quorum,) shall meet annually or oftener as the case may require, for the transaction of business; and that the said Board shall have power to fill up any vacancy in their number which may be occasioned by death, or otherwise, until the next meeting of the Association.
3. All applications for relief shall be made to the Board in *writing*, stating the name, residence, and circumstances of the applicant.

4. It shall be the business of this Board to receive and keep in charge, all moneys collected, or otherwise contributed to this fund. To receive and examine all applications for relief, and that they make such allowance of money to the needy, as in their opinion the case may require, and the state of the funds may warrant.

5. It is further *Resolved*, that this Board of Trustees, whenever the moneys in hand shall amount to \$300, and there be no applicant for immediate relief, be and they are hereby authorized to invest the same in some secure stock, or loan the same on bond and mortgage, for the purpose of creating a PERPETUAL FUND; the interest of which only shall be employed to relieve the necessitous.—And, further, whenever other moneys in their hands successively shall amount to \$100, and not be immediately required for use, the said sum shall be added to the *perpetual fund*: which it is presumed will ultimately prove essentially beneficial to the object intended.—And likewise, that the said permanent fund shall in no wise be disposed of but by the order of three-fourths of this Association.

6. Finally, it is required that the Trustees of this Board present to this Association at their annual meeting, a statement of their funds, collections and disbursements; with whatever else may be combined with this benevolent object, and the performance of their duty.

N. D. Whereas, it is highly probable that benevolent persons will be disposed to remember the *Ministers' Widows' Fund*, while making their last will and testament, the following form of a bequest is respectfully submitted to their attention.

I give and bequeath to my executors herein named, the sum of _____ Dollars, in trust for the Ministers' Widows' Fund of the Hudson River Baptist Association, and direct my said executors to pay the same to the person, who, at my decease, shall be acting as Treasurer of the said Fund, whose receipt shall be a sufficient discharge therefor.

18. The following delegates were appointed to Corresponding Associations.

Associations.	Delegates.	Time and Place of Meeting.
Boston,	J. O. Choules, E. E. L. Taylor,	Boston, 3d Wednesday, Sept.
Central, N. J.	George Benedict,	Nottingham sq. 3d Wed. Oct.
Dutchess Co. N. Y.	J. W. Van Horne, Z. Grenell, R. Babcock, jr. S. Jones,	Beekmanville, 1st Wed. Oct. 5.
Madison,	E. E. L. Taylor,	Madison, September 13th.
New-London,	George Benedict,	Norwich, last Wednes. Sept.
New-Haven,	C. G. Sommers, P. M. Hill, J. West,	New-Haven, 1st Wednes. Oct.
New-York,	E. Tucker, C. G. Sommers, Orchard, Z. Grenell, J. H. Brouner, J. Ellis,	New-York, last Tuesday May.
Philadelphia.	E. Tucker, T. Purser, C. G. Sommers, J. H. Brouner, W. W. Everts,	Philadelphia, 1st Tuesday Oct.
Salem, Mass.	John Cookson,	Salem, 4th Wednesday Sept.
Saratoga,	B. T. Welch, Bigelow, L. Church,	Galway, 2d church, June 28.
Stephentown.	R. S. Van Dusen, A. Haines, Stickney, H. Spencer, J. W. Van Horne,	East Hinsdale, September 14.
Union, N. Y.	G. Benedict, Babcock, Hodgc,	Bedford, Westc. c. 1st Wed. Sept.
Rensselaerville,	C. Greene, Tucker, Seel, Gross, Case, Wm. Baker, Spencer, Watrous,	Greenville, 3d Wednesday Sept
Jefferson Union,	S. Jones,	1st Summit, Sept. 22.
Sussex, N. J.	T. Purser, Hendrickson, Spencer,	Schooley's Mountain, 4th Wed.
East New-Jersey,	E. Tucker, Grenell, Orchard, Benedict, Sommers, Haines, Ellis, Bigelow, Everts, Hill,	in June. Newark, 1st Tuesday June.
Fairfield Co.	G. Benedict, Bigelow,	Huntington, 2d Wednes. Oct.
Warren,	E. Tucker, Choules, Babcock, Taylor, Haines,	Woonsocket, R. I. 2d Sept.

19. The Missionary Committee made the following report, which was accepted.

The Missionary Committee of the Hudson River Baptist Association beg leave to report:—That since the last meeting of this body they have recommended the following appropriations to be made by the Board of the New-York Baptist State Convention:—

1841			
August 4.	To the Baptist Church in Cairo, Green County, New-York,		\$75
" "	" the First Baptist Church in Orange, New-Jersey,		50
" "	" the Bethel Baptist Church in Williamsburg, L. I.		100
" "	" the Baptist Church in Guilderland, Albany county, N. Y.		100
" "	" Zion Baptist Church in Cornwall, Orange county, N. Y.		50
November 3.	the First Baptist Church in Jersey city, N. J.		100
" "	" the Baptist Church in New-Durham, N. J.		50
1842			
May 4.	" the Baptist Church in Kinderhook, N. Y.		50
" "	" the Baptist Church in Saugerties, N. Y.		100
June 11	" the Second Baptist Church in Broome, Schoharie co. N. Y.		30
		Total,	\$705

Your Committee beg leave to state that the above appropriations have been recommended, only after a careful examination of the actual wants of the applicants at least so far as they were able to ascertain the facts in each case. This in some instances has been difficult, owing to the circumstance that some destitute churches have neglected to apply for aid until several months after the meeting of the Association. To obviate this inconvenience, your Committee respectfully recommend to their successors, to hold only quarterly meetings, in July, October, January, and April, and to give public notice of that arrangement, so that churches desiring assistance may send their communications to the Committee previous to the commencement of each quarter, and thus afford them the requisite time, if necessary, to visit the stations and report upon the merits of each applicant, prior to the quarterly meetings of the Board of the Convention.

Your Committee indulge the assurance that their labours have not been in vain in the Lord. Cheering communications have been received from the churches who have been strengthened by your benefactions. In some instances, gracious outpourings of the Holy Spirit have been enjoyed, and many sinners have been converted from the error of their ways and turned to the wisdom of the just. In one instance, the writer remarks: "This church has indeed been nursed by the Convention from its infancy, and the Lord hath done great things for us, whereof we are glad. Since June last, I have buried in the likeness of the Saviour's death 43 willing converts. Many of these are heads of families, and all promise great usefulness in the cause of Christ. Our prayer meetings are full of interest, and our Sabbath school is continued with a good degree of success. Some of the scholars and teachers have been brought to the knowledge of the truth." In another place the Church reports that through their instrumentality a great moral change has been effected in the surrounding community, and several have been converted and added to the company of believers. Their meeting house has been completed during the past year, and they have a good congregation, and the most flourishing Sabbath school in the town. Another church has enjoyed a gracious revival of religion. Its numbers have been more than doubled since the commencement of the year. Converts have been gathered from among all classes and ages—the child of 10 years old and the venerable man of threescore years, have taken up their cross and followed the Saviour. Similar blessings have been enjoyed in nearly all the churches that have been assisted, and the Committee are of the opinion, that the same amount of money could not have been better expended in any other part of the State.

On behalf of the Committee,

CHARLES G. SOMMERS, *Chairman*,

G. N. BLECKER, *Secretary*.

20. Brethren C. G. Sommers, George Benedict, J. I. Hodge, E. Tucker, W. W. Everts, B. M. Hill, J. Ellis, J. H. Brouner, W. R. Williams, D. Bellamy, E. E. L. Taylor, Z. Grenell, J. O. Choules, and G. N. Bleecker, were appointed the Missionary Committee for the current year.

21. *Resolved*, That the next meeting of the Association be held with the 2d church Sandlake.

Wednesday Evening, 7 $\frac{3}{4}$ o'clock.

Prayer by Brother Welch, of Albany.

Dr. Patterson, Home Secretary of the Board of Foreign Missions, made an address on the Foreign Missionary enterprise.

Brother John M. Peck, agent of the American Baptist Publication and Sunday School Society, presented the claims of that Society.

Thursday Morning, June 16.

Met at 8 o'clock pursuant to adjournment.

Prayer by Brother Patterson, Home Secretary of the Board of Foreign Missions.

Minutes read and approved.

22. Brethren John West, C. W. Houghton, John Ellis, G. Shelden, and J. H. Townsend, were appointed a committee to visit the church at Kinderhook, for the purpose of examining into the condition of its pecuniary affairs, and to report through the Baptist periodicals, at as early a day as practicable, the proper course to be pursued relative to the liquidation of its debt.

A collection was taken up in aid of the church in Kinderhook, and to be endorsed on bond of brother Horace Bidwell, amounting to \$28 08.

23. The following sums were transmitted by the churches to aid the funds of the New-York Baptist State Convention, amounting to \$1382 02.

Poughkeepsie,	\$28 29	Athens,	16 88
Oliver-street, N. Y.	200 00	Amity-street,	25 00
Mount Pleasant	20 00	Coxsackie,	8 00
Hudson,	17 35	Kinderhook,	1 00
First Church, Troy,	60 50	Philipstown, First Church,	6 25
First Church, Albany,	57 00	Pearl-street, Albany,	265 00
Catskill,	14 75	First Church, Orange, N	4 00
Hamilton-street, Aibany,	5 00	Tabernacle Church, N. Y.	200 00
First Church, Brooklyn,	60 00	Cannon-street, N. Y.	41 25
Stanton-street, N. Y.	25 00	New-Durham, N. J.	5 00
North Church, N. Y.	25 00	First Church, Jersey City,	10 49
West Troy,	18 46	Bethel Ch., Williamsburgh, L. I.	15 00
Zion, Orange county, N. Y.	3 21	East Baptist Church, Brooklyn,	18 00
Cairo,	10 51	Norfolk-street, N. Y.	50 00
Lattingtown,	4 00	Lansingburgh,	20 00
West Hillsdale,	14 00	Sixth-street,	15 00
Schenectady,	12 56	North Church, Staten Island,	10 00
Kingston,	24 00	Collection after Sermon,	59 26
Second Church, Boome,	2 75		
Westkill, Lexington,	11 00		
			\$1382 02

24. Brethren Babcock, Fox and Withington, were appointed a committee to report the necessary arrangements for the next anniversary.

25. The Treasurer presented his report, which was approved,—Whereupon it was

Resolved, That he be instructed to pay \$1382 02 to L. Leonard, the agent of the New-York State Convention; \$264 40 to H. Lincoln, Treasurer of the Baptist General Convention U. S. for missionary purposes; also that \$135 63 sent for minutes, by paid to the printing committee; \$148 35 to the Treasurer of the "Widows' Fund;" \$19 50 to the Treasurer of the New-York Baptist Education Society; \$44 75 to the Treasurer of the American and Foreign Bible Society; and \$2 to the Treasurer of the American Baptist Publication and Sabbath School Society.

26. *Resolved*, That the churches belonging to this Association be requested in their future letters, to state definitely the sums contributed for the several benevolent organizations respectively.

27. *Resolved*, That we recommend to the Trustees of the Ministers' Widows' Fund an appropriation of \$100 for the relief of the widow of Elder Ford.

28. The Committee to whom was referred the state of religion within the bounds of the Association, presented the following report, which was read and adopted.

REPORT

OF THE COMMITTEE ON THE STATE OF RELIGION.

The Committee to whom has been intrusted the duty of reporting upon the state of religion in the bounds of this Association, feel that they have a pleasing and important work to perform. They have had to survey minutely the triumphs of redeeming grace, mark the goings of God in the sanctuary—their hearts have glowed with gratitude as they have pondered the presages of Zion's glory afforded by the history of the past year, and it is their delightful labour to call on the churches of the Saviour, to take a bird's eye view of the great and glorious things which have made it "a year of the right hand of the Most High."—We have abundant reason to say God hath done great things for us whereof we are glad—we find peace in all our borders, and the church is evidently putting on her strength.

Poughkeepsie.—This church extended a warm-hearted and truly christian welcome to the churches assembled;—made an affecting allusion to the origin of the Association in this place 27 years ago, and stated that they had made arrangements to have a discourse delivered during the session commemorative of the event. The labours of their pastor have been owned by the Head of the Church, to the conversion of souls, and the church has been comforted. It expresses gratitude for exemption from death, only one having been taken away. It avows its deep concern in all the departments of christian enterprise. The evidences of system and success in christian effort seem to be unequivocal in this body.

Oliver-st. N. Y.—This beloved church, at the last Association without a shepherd, now enjoys the acceptable labours of Brother Elisha Tucker, under whose ministry the members have been animated and cheered—they have had regular monthly additions by baptism, and they feel that God is in their midst. The loss of deacon

George Colgate is deeply felt, who had been a valuable member for 23 years. The spirit of union and affection is remarkably prevalent, and many in the congregation are anxiously inquiring the way of salvation. This church has lost none of its energy or zeal. Its efforts for the conversion of the world have been undiminished. It has contributed this year between five and six thousand dollars to various objects.

Mount Pleasant.—This church, which last year spoke of great trials, this year have been permitted to record the abundant mercy of God in pouring out his Spirit upon them. A number have been converted in their midst. They speak of the past year as having furnished abundant cause for devout gratitude.

Hudson.—This church is at present destitute of a pastor. Brother Towner having closed his labours with them on the 1st of May. They are at peace among themselves, but "confess with sorrow that vital religion is at a low ebb."

First Church, Troy.—This church feels an unabated interest in whatever is connected with the honour of Zion's King; and though they have not shared as largely in the copious outpourings of the Divine Spirit during the past winter, as some of their sister churches, they express their gratitude to God for what he has wrought among them.

First Church, Albany.—This church mentions mysterious circumstances as having resulted in the resignation of their former pastor—and a no less mysterious providence which has by disease deprived them of the services of his successor, within one month of his acceptance of their call to become the pastor of the church. He too, soon felt it to be his duty to tender his resignation. They now speak of his restoration to health as highly probable.

Catskill.—This church records her testimony to the unchanging faithfulness and love of God. All the objects of benevolence are approved and supported by this body.

Hamilton-street, Albany.—The letter from this church announces the settlement of a pastor during the year, and an abiding confidence in the covenant faithfulness of God; they mention the triumphant departure of one of their members, deacon Robert Pogue, to the rest of heaven. Christian fellowship and union prevails in their midst.

South Church, N. Y.—This body sends up its 20th epistle—but few changes have taken place among them during the year, peace and harmony prevail, and they recognise a spirit of inquiry in the congregation, which encourages them to look for a brighter day.

First Church in Brooklyn.—This church affectionately recognise the faithfulness and labour of their former pastor, brother Ilsley, whose declining health made it necessary for him to resign his pastoral charge soon after the last meeting of the Association.—They make grateful mention of the goodness of God in supplying his place without an "intervening Sabbath," by brother J. L. Hodge, who was soon invited to the pastoral relation, and has since laboured among them with great acceptance and success. They say the "body is evidently growing in grace, and becoming more deeply rooted and established in the truths of the gospel."

Stanton-street Church.—This church, formerly under the care of brother Benedict, recognise the goodness of God in bringing their present pastor to occupy his place,—the Lord has poured out his spirit upon them, and is rapidly filling up the places of those who went with brother Benedict to erect another standard, with willing converts to righteousness. Nearly one hundred have been added by baptism within a few months past. All things look well in this quarter.

Lansingburgh.—This church comprehends the history of their associational year, in the pleasing language, "Peace and prosperity are our principal tidings. No discordant note has been heard among us, and we know how good and pleasant it is to dwell together in unity." They regard the various benevolent institutions of the day with hearty approval, and endeavour to contribute to them in proportion to their means.

North Church, N. Y.—Although this church have been called to mourn over the departure of some of their numbers by death, yet they express thankfulness to God for the success which has attended the stated administration of his ordinances. We contemplate (say they,) with grateful acknowledgments the divine goodness manifested towards us; especially for the stated ministry of the word, the ordinances of the gospel, and the prosperity which continues to attend the faithful administration of these appointed means of grace. During the past year the Lord has made a goodly accession to our numbers, which has gladdened our hearts, and caused us to rejoice; and we have reason to believe there are others inquiring the way to Zion with their faces thitherward.

West Troy.—The trials and difficulties to which this church alluded to in a former

communication, have to a great extent been overcome, and the church are now in union and peace among themselves. Their former pastor, Rev. T. S. Rogers, having resigned his charge, they have settled among them, and are now enjoying the labours of the present incumbent. They have commenced building a new and commodious house of worship which they contemplate finishing the present season.

Zion, Orange Co.—This church, although at present destitute of an under shepherd, yet during the year past have been privileged to see the salvation of God. A goodly number have been brought to rejoice in a new-born hope, and have followed Christ in the watery way. They express a deep anxiety once more to enjoy the stated labours of a pastor. May God send them a man after his own heart.

Cairo.—This church has not, during the past year, been privileged to enjoy any signal display of divine grace in their midst; some of their principal brethren and sisters having removed from them during the spring, their means became so limited that it was found impossible to sustain a stated ministry: this led to the resignation of their former pastor, since which time, however, they have, in connexion with a neighbouring church, extended a call to the Rev. D. W. Robertson, to preach alternately in the two churches:

Lallingtown Church.—This church, after having for a long time been destitute of a minister, have at length secured a ministering brother to labour with them a part of the time. During the present year, although nothing of special interest to communicate, yet they rejoice that there are some faithful ones attached to them who pray for the prosperity of Zion.

West Hillsdale.—The prayers of this people have been heard. They have been privileged to enjoy a precious season of revival. "We stated in our last epistle," say they, "that we had no heart-cheering intelligence to communicate to you, but God the all-wise be praised, who has changed our almost desponding hopes from doubts and fears, to rejoice in the goodness and mercy of an indulgent God." The protracted season of worship they enjoyed has proved a great blessing to the church and congregation. Very many have been brought to a saving knowledge of the truth as it is in Jesus.

Schenectady.—The members of this church feel that they have abundant cause for gratitude of heart, in view of God's goodness to them during the year past. The vacancy caused by the resignation of their former pastor, has been filled. The preaching of the Cross has been made the power of God to the salvation of some, while by the same word, they have been edified, established, and built up in the most holy faith.

Kingston.—This church has yet to contend with pecuniary embarrassments. They express a desire to be remembered at the Throne of Grace, that they may find mercy and peace to help them in this their time of need.

Second Broome.—This church being situated some distance from the river, have thought it duty to ask for a dismission from this body, to join a neighbouring association. May God bless them, and make them a blessing.

Westkill Church, Lexington.—In reviewing the events of the past year, the members of this church feel themselves under great obligations to the Almighty, and though they cannot report large numbers as added to them, yet the Lord has not been unmindful of his inheritance.

Athens.—During the past year the former pastor of this church resigned his charge. They express deep-felt sorrow on account of the frequent change of pastors, as disastrous to the interests of Zion. Their present pastor is Elder Stephen Jones.

Amity-street, N. Y.—This church speak of mercies and afflictions. The pecuniary embarrassments of the country are felt by them, in causing a number of their members to remove from the city and take up their residence in the country. They have been peculiarly distinguished in the number of efficient pastors which have gone out from them, and are now labouring successfully in different states of our Union.

Coxsackie.—The past year has been an eventful one in the history of this church. Their former pastor, Rev. J. B. Wilkins, was dismissed in October last. They immediately obtained the labours of Rev. John Knox, who soon after removed to Albany. Under the ministrations of their present pastor, Rev. H. L. Gros, they hope to be edified and built up.

Saugerties.—This church reports a healthy state; a few having been added to their numbers, and much to their graces, and are increasing in the strength and knowledge of God.

Sand Lake, 2d Church.—Although this church state in their letter that they have nothing of a special and peculiar interest to communicate, still they gratefully ac-

knowledge the loving kindness of God in favouring them with some tokens of his favourable regard, in the hopeful conversion of some precious souls among them.

Kinderhook.—This little church has been blessed with a gracious work. They have been made to rejoice at the prodigal's return, and in the conversion of sinners they have beheld the power of grace; forty-three have been baptized. They are at present without a pastor.

Phillipstown, First Church.—In their letter, this church speaks of afflictions and encouragements, both of which they have been called to experience, but cherish an unshaken confidence in Israel's God.

Pearl-street, Albany.—The members of this church express their sincere regret that they cannot at this, as at many former sessions, speak of large accessions, nor tell of an extensive and powerful work of grace among them; still, as a church, they have been blessed with many gracious visits, during the year, from the Master.

First Church, Orange, N. J.—Nothing of special interest was communicated in the letter from this church. They are faint, yet pursuing, relying on him who is "nigh unto all them that call upon him, that call upon him in truth."

New-Durham.—This little church, formerly called "Secaucus," has received a fresh impulse during the past year, under the indefatigable labours of their present Pastor. A new house of worship, beautifully located, and nearly paid for, has just been opened, and is already filled every Sabbath. Their letter indicates a reliance upon God, and a spirit of perseverance in well-doing, from which happy results must flow.

Tabernacle Church, N. Y.—This large and efficient body have shared richly in the outpourings of the Spirit the last year; enjoy a most pleasing state of union in their midst, and show themselves, by their liberal contributions in the various departments of benevolence, ready to every good word and work. They feel deeply the loss, by death, of one of their most efficient Deacons—*John Colgate*.

Cannon-street, N. Y.—This church has received a large accession to their numbers the past year; have collected together a large and interesting congregation; have enjoyed uninterrupted harmony, and are happily united in the labours of their devoted pastor. The field of their labour in the city is an important one, and the Lord has hitherto graciously smiled upon their efforts.

Jersey City and Harsimus.—The cup of this church has been a mingled one of comfort and affliction. A valuable accession has been made to their numbers, and their congregation very much enlarged. Their former pastor, J. O. Edmunds, whose labours the Lord was greatly blessing, has been removed from them by indisposition. They have, however, secured the labours of their present minister, and their prospects are again brightening and encouraging.

Bethel Church, Williamsburg, N. Y.—The prospects of this church are decidedly flattering. With their increase of numbers has been given them a valuable increase of strength, and they have already obtained a very favourable site for a meeting house, and have the prospect of speedily erecting a suitable place of worship in their growing village. They state that their religious strength and influence has been doubled during the past year.

Sixth-street, N. Y.—This church has had heavy difficulties to contend with, ever since its formation; but it has met them with much christian determination. The meeting-house has been secured; the congregation is enlarging; a spirit of christian love exists in the members; and their prospect is regarded as more encouraging than ever.

East Church, Brooklyn.—The showers of Divine Grace upon this young church the year preceding the last, have been again renewed. Their accessions, though not as numerous as the foregoing year, are more sensibly felt, in the wisdom, experience, and pecuniary aid, which they are able to contribute to the church. They have, in the midst of the general pecuniary embarrassments, increased their former contributions to the cause by several hundred dollars. Their prospects have been at no time since their organization more flattering, and they feel to thank God, and take courage.

Norfolk-street Church, N. Y.—This body, under the pastoral care of Brother Benedict, has, during the past year, been remarkably blessed of God. It is now but sixteen months since its organization, during which period, more than two hundred souls have been added by baptism. Their place of worship is already full to overflowing, and within one year the debt contracted in the purchase of their house, has been reduced nearly one half. To God be all the glory.

First Church in Guilderland.—This infant church has enjoyed the refreshing from the presence of the Lord during the past year. They are in a prosperous, peaceful

state, and enjoying the faithful and acceptable labours of Brother Watrous, late graduate of Hamilton Institution. The benevolent objects of the day meet with a cheerful response in all their hearts.

North Church, Staten Island.—This church has been greatly blessed during the past year. Uninterrupted harmony and peace have been enjoyed by them, and the labours of their esteemed pastor continue to be blessed to the conversion of sinners, and the edification of the church. They feel a deep interest in the objects of general benevolence, and generously contribute to their support.

Putnam Valley.—This body was received into the Association at its present session. They are evidently determined to do what they can for themselves, but young and feeble as they are, they need and ask for aid to support the stated ministry of the word among them.

We cannot close this review of God's dealings with this body, without calling upon the brethren to special gratitude for the fact, that in none of our churches does there seem to be a root of bitterness, or a divided spirit; there is peace in all our borders, nor is this peace the peace of the grave. No; the churches are alive, and at work; and we trust, enjoying the Saviour's legacy—"peace," sweet peace; they are doing his work, and toiling in his vineyard. We call attention to the pleasing fact, that our nett increase is 774, while 1153 have been baptized—To God be all the glory. The Association would gratefully acknowledge the warm-hearted kindness of the church and pastor in Poughkeepsie, during the present session. Our meeting has been one of deep interest, and our only sorrow that of separation.

JOHN COOKSON,	} Committee.
ELISHA TUCKER,	
S. A. COREY,	
E. E. L. TAYLOR,	
J. O. CHOULES,	

29. Brethren E. Tucker, R. Babcock, junr. B. T. Welch, B. M. Hill, Z. Grenell, G. Benedict, J. O. Choules, C. G. Sommers, W. W. Everts, W. R. Williams, J. L. Hodge, E. E. L. Taylor, D. Morris, L. Muzzy, T. Seely and W. Colgate, were appointed delegates to attend the Anniversary of the New-York State Convention, to be held in Rome, on the third Wednesday in October next.

30. The following brethren were appointed delegates to attend the next Anniversary of the American Baptist Home Mission Society.

E. Tucker, T. Purser, G. N. Bleecker, J. Cookson, C. G. Sommers, B. T. Welch, G. F. Hendrickson, M. Vassar, junr., W. W. Everts, Wm. Colgate, H. L. Gros, G. Benedict, J. O. Choules, E. E. L. Taylor, R. Babcock, junr., Z. Grenell, B. M. Hill, S. A. Corey, C. W. Watrous, J. W. Van Horne, S. S. Wheeler, J. H. Brouner, and J. L. Hodge.

31. The Committee of Arrangements for the next meeting, made the following report, which was adopted.

The committee of arrangements recommend that the Association meet at 10 o'clock, A. M. on Tuesday preceding the third Wednesday in June, 1843. Brother E. E. L. Taylor, to preach the introductory sermon; brother Elisha Tucker his alternate—after which a collection to be taken in aid of the Widows' Fund.

Brother Wm. R. Williams to preach the Education sermon in the evening; brother J. H. Brouner, his alternate—and a collection to be taken in aid of the New-York Baptist Education Society.

32. *Resolved*, That we recommend to the patronage of our churches the Baptist Advocate, a weekly periodical of the city of New-York; and the Baptist Memorial, a monthly double sheet, strictly devoted to the cause of the Redeemer, and particularly to our own denomination; also the Baptist Magazine, the organ of the Foreign Mission Board, and the New-York Baptist Register, the organ of the State Convention; the Mother's Monthly Journal, edited by Mrs. Allen, New-York; the Baptist Record, the organ of the American Baptist Publication and Sunday School Society; and the Christian Review, edited by Rev. S. F. Smith, as deserving, and by their character, and the influence of their contents, well repaying the liberal support of our brethren.

33. *Resolved*, That this Association rejoice in the continued efforts of the American and Foreign Bible Society, and would bless God for the success which has thus far crowned their labours with a blessing, and that it be recommended to the churches composing this body, to continue their liberality and united and fervent prayers for its future prosperity.

34. *Resolved*, That the liberal aid afforded to the Baptist missionaries in foreign lands by the American Tract Society, demands the grateful acknowledgments of the denomination, and it is therefore recommended to the churches composing this Association, liberally to contribute to its funds, especially since every dollar will be faithfully appropriated to any particular mission which the donor may think proper to designate.

35. *Resolved*, That this Association approve the objects and plan of operations of the American Baptist Publication and Sunday School Society, and recommend the churches to make regular contributions to this institution as one of the important objects of denominational benevolence.

36. *Resolved*, That we most affectionately recommend to our churches, that when they meet at their monthly concert of prayer, to pray for the heathen, they also remember the Jews in their unbelief, and "those in bonds" in every land "as bound with them."

37. Brethren E. Tucker, R. Babcock, junr., W. W. Everts, W. R. Williams and B. T. Welch, were appointed a Committee to consider and report to the next Association, what branches of business come within the Constitution and rules of this body.

38. The Committee on Devotional Exercises, presented the following as their final report, which was adopted.

"That brother Wm. R. Williams deliver the discourse requested from him—'On the rise and progress of this Association,' at half past 2 o'clock this afternoon; and that brother J. O. Choules preach the concluding sermon at 7½ o'clock this evening."

39. *Resolved*, That the grateful thanks of this Association be tendered to the church and friends in Poughkeepsie, for their kind and liberal entertainment of the members of this body, during its present session.

40. Brethren J. O. Choules, J. B. Colgate and G. N. Bleecker, were appointed a committee to superintend the printing and distribution of the minutes.

The minutes were read and approved.

The Hymn beginning

"Blest be the tie that binds
Our hearts in christian love,"

was sung, after which the Moderator affectionately addressed the Association, and offered fervent prayer to the throne of grace, and the Association adjourned to meet with the 2d Baptist church of Sand-lake, Rensselaer county, at 10 A. M., June 20, 1843.

B. T. WELCH, *Moderator*.

ARCHIBALD MACLAY, *Corresponding Secretary*.

GARRAT N. BLEECKER, *Clerk*.

Thursday afternoon, 5 o'clock.

After hearing the very interesting discourse from brother Wm. R. Williams, the Association was called together by the Moderator,

When, on motion, it was

Resolved, That brother Williams be requested to furnish for publication a copy of the address delivered by him this afternoon.

Resolved, That brethren R. Babcock, junr., W. W. Everts and J. O. Choules, be a committee to superintend the printing of the address, and that it be bound and circulated with our minutes; also that an additional number be published separately for more general distribution.

Standing Resolutions.

1. *Resolved*, That we 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.

2. We also recommend our churches to observe the concert of prayer for Sabbath schools, on the second Monday evening of every month.

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 and trafficking in intoxicating liquors, and believing also that those pursuits are destructive to good morals in the community, and the example opposed to the best interests of the churches—Therefore,

3. *Resolved*, That it be recommended to the churches composing this Association, to unite their efforts in the general object of putting a

stop to the use of the deadly poison; and especially that they advise their own members to abstain from manufacturing and vending intoxicating drinks.

4. *Resolved*, That the Association recommend to the churches of which it is composed, to observe the first Monday in January of each year, in the exercise of religious fasting and prayer to Almighty God for his blessing upon the various means employed for the conversion of the world to the obedience of the faith.

5. *Resolved*, That the religious education of the young is a duty commending itself to every parental and Christian feeling; that this Association hail with gratitude the increasing interest manifested by Christians generally, in Sabbath school instruction, and the tokens of enlarged success, with which God is prospering that institution;—That they commend to all the churches of this body, the establishment and increase of these schools, to be furnished with good libraries, and to receive regular visits from the pastor.

6. *Resolved*, That the churches be requested to observe the last Thursday of February in each year, as a season of prayer for revivals in the various colleges and literary institutions in our country.

7. *Resolved*, That any member of this Association, who may attend Associations with which we correspond, shall be considered our delegate, provided he presents a copy of our minutes.

☐ The Churches are requested to furnish the information for the Table of ASSOCIATIONAL STATISTICS, in the order in which they are printed in the minutes of this year; and to enclose all moneys in separate letters to the Treasurer of the Association—by observing which, much time and labour will be saved.

CAUSES OF THE INCREASE OF THE CHURCHES.

A DISCOURSE

DELIVERED BEFORE THE POUGHKEEPSIE BAPTIST CHURCH,

AT THE CLOSE OF THE TWENTY-SEVENTH SESSION

OF THE

HUDSON RIVER BAPTIST ASSOCIATION,

Thursday, June 16, 1842.

BY WILLIAM R. WILLIAMS,

Pastor of the Amity-street Baptist Church, New-York.

THEN HAD THE CHURCHES REST THROUGHOUT ALL JUDEA, AND GALILEE, AND SAMARIA, AND WERE EDIFIED; AND WALKING IN THE FEAR OF THE LORD, AND IN THE COMFORT OF THE HOLY GHOST, WERE MULTIPLIED.—*Acts ix. 31.*

THE present session of the Hudson River Baptist Association cannot but awaken the most peculiar emotions in the minds of those of you, my brethren, who belong to the church constantly worshipping in this sanctuary. You look back over a period but little more extended than that which is generally assigned as the life-time of a generation of mankind, and you behold, twenty-seven years ago, the formation in your own village, of that Association, by an assembly of delegates, convened at the request of your own church. Four churches, numbering less than eight hundred members,* united in the constitution of this body. Here, also, it was, that they held their first annual session in the following year. Now, by the good hand of our God upon it, this Association embraces its forty-five churches, and some nine thousand communicants. Some who took part in that first organization, are already fallen asleep. May we, when summoned from our earthly toils to our eternal account, be found, as, we trust, the messenger of death found them, treading with weary, but undi-

* The churches of Poughkeepsie, Fayette (now Oliver) street, N. Y., Mulberry-st., N. Y., and Mount Pleasant. These four churches in the following year, 1816, numbered but 784 members. Their numbers, at the time of constituting the Association, Nov. 22, 1815, do not appear. The Constitution of the Association was signed at its organization, by Lewis Leonard and Daniel Williams, on the part of the Poughkeepsie church; by John Williams, on the part of the Fayette-street church; by Joseph P. Simpson and John Hunt, of the Mulberry-street church; and by Jacob H. Brouner and William Sing, of the Mount Pleasant church.

verted feet, the rugged path of duty. But the most of its earlier members continue until this day; you have invited them to unite with you in recording the mercies of our God. Nor can you forget your own history as an individual church. The changes and reverses, the conflicts and thronging anxieties of the past, rise up in review. But through the intricacies and the straits of all these years, you have been upheld; and now, brought within the walls of this goodly sanctuary, led as into a broad and wealthy land, you look back upon the perils and sufferings of the wilderness with mingling astonishment and gratitude.

You have requested me to address you at this season. The invitation was alike unsought and unexpected. It was not without reluctance and many misgivings, that I assumed a task to which I feel myself unequal. I ask your sympathies and prayers. Not having anticipated, until a very late day, the union of the Association in a similar vote, I had not felt myself justified in making the history of the Association a very prominent topic, much less the exclusive theme of remark, at this time. Our general history as a denomination in this country and abroad, seemed, therefore, to be more appropriately the chief subject of our reflections. Our churches, when reviewing the past, stand like the prophet upon Nebo. He looked back in adoring gratitude upon the weary land behind him; but his eye glanced onward to the land of promise, as it lay smiling before him, there gazing more eagerly, and lingering more fondly. It is thus with you. You cannot, in your review of the way already traversed, but turn often in vivid hope to the yet more glowing prospects of the future. Yet, even in that hour of glad survey, nearer than the goodly landscape that met the prophet's eyes, lay the grave that awaited him. It is, perhaps, even thus with us. A shorter period than that which we are now reviewing will have gathered many of us into the tomb. It is under such remembrances, that I would speak to you with the earnest simplicity, the solemnity and the lowliness of a dying man. The field of vision includes the place of graves. Perhaps yours, I would say to each hearer, perhaps mine, are among the number. And may that Spirit, of whom the words before us speak, shed down His influences alike to awe and to console us; and to enkindle within us that fear of the Lord, and that comfort of the Holy Ghost, which made up the glad experience of the primitive disciples.

It was not until this portion of Scripture had been selected, that your speaker discovered that the same text was the basis of the opening sermon delivered at the first session of this Association in your village, by one of our fathers who is yet with us.* If appropriate then, it seems yet more suitable now. In his lips,

* Rev. A. Maclay, at that time pastor of the Mulberry-street church.

it was rather the language of Hope, scanning the dim and uncertain future; in ours, it is the utterance of Gratitude, reviewing the certain and blessed history of the past. The Acts of the Apostles here speak of a rapid increase in the Christian churches. They were multiplied and edified. And is it not, this day, our lot to rejoice over similar progress in our churches, wrought, we trust, by the self same Spirit? The growth of our denomination has been most rapid, not only in this region of our country, but throughout our land, and in yet other nations. But two short weeks have flown by, since our brethren in Great Britain were celebrating, at Kettering, the Jubilee of their Foreign Missions; the completion of fifty years, since the first impulse given to the cause by the sermon of Carey, when he called upon his brethren TO EXPECT GREAT THINGS, and TO ATTEMPT GREAT THINGS. Signal, indeed, are the changes which the lapse of that time has brought about in the position and prospects of our churches, on these western shores, as well as in the remotest East. The work has been winning its way as well on the Elbe and the shores of the Baltic, on the banks of the Ganges and the Irrawaddy, as beside the waters of our own Hudson, beyond our own Alleghenies, and beside the broad rivers of our Western Valley. At the commencement of these fifty years, our entire connexion in the United States, numbered but its 65,000 members.* They were thus fewer than the number of our communicants now found within the bounds of this one State. At that time, this State, New-York, had but its 4000 Baptists, not one half the number now contained in this single Association. Nor is it for our churches only, that we have cause of rejoicing. How has our common country, in this interval of time, stalked onward, as with the strides of a giant's strength. When Carey preached his missionary sermon, this Union comprised but about four millions of population. Now, nearly that number of our citizens may be regarded as adherents to our denominational views, and attendants upon our worship. In other words, our present churches and congregations, if scattered over the territories then occupied, would people the United States, with the single sect of Baptists, as densely as it was inhabited by all sects together, when the Baptist pastor of Leicester delivered his memorable discourse. At that time we had, as a nation, but recently emerged from the revolutionary struggle; and still more recently, our liberties had been consolidated by the adoption of the existing Constitution. It was in 1788, but four years before that sermon, that the delegates of the State of New-York, met in convention in this village, to consider and ratify that instrument. Our national existence, then, in reality, dates back but a few years beyond those missions.

* Babcock's Baptist Memorial, i. 22.

On what a rushing tide of prosperity did God launch that ark of our liberties, and how triumphantly has it since floated on its way. May His hand guide and defend it in the troubled waters it has yet to navigate.

But many and rich as are the causes of gratulation that we find in the history both of our civil and religious privileges, as we look to the past, our business here is with the spiritual blessings of our lot, and with our civil advantages only in their bearing upon the church, and no further. To these let us look. We have cause, then, to rejoice before God, in our wide and rapid advancement as a religious community. And to Him must we ascribe the undivided, undiminished glory of the success that has blest us. If we would insure its continuance, we must have regard to the principles which first, under God, bestowed it. And these we may be aided in learning, by the fragment of apostolic history before us. It analyzes the similar workings of the same Eternal Spirit in the first ages of the church. It seems to ascribe the prosperity of the churches in Judea, Galilee, and Samaria, to causes of two kinds. The one class was *external*. "Then had the churches rest." Whether this were in consequence of the conversion of their bitterest persecutor, Saul, or from changes in the Jewish nation, which diverted the rage of the rulers into other channels, may be matter of question. But one thing seems unquestionable. The language appears to be intended to describe a condition of society around these early churches which favoured their quiet increase. The other class of causes was *internal*, or in other words, was found in the character that then marked the church itself. "Walking in the fear of the Lord, and in the comfort of the Holy Ghost, they were multiplied." Now, as to one class of these favouring influences—those external to themselves—the church could by no possibility take to themselves the credit of the success they enjoyed. They had not converted Paul, nor changed the policy and plans of the Jewish government. The glory belonged, as all must see, exclusively to the Providence of God. And the glory of originating the other class of causes, those working internally, belonged as really to God, although there was in this class more appearance of room for human glorying. The church it was that walked, and that feared, and that were comforted; but it was the presence of the Holy Ghost that gave all these spiritual blessings; the grace by which they walked, and the impulses that moved them to fear, and ministered to them comfort. Yet still, in securing the continuance of these two classes of influences, the church could act more directly in the second case than in the first. They could only pray for the conversion of persecutors, and for a favourable state of public affairs. For the exhibition of a proper Christian character on their own part, and for the exercise of proper Christian feelings in their own

souls, they could labour and watch, as well as pray. "*Rest*" they must ask of God. *Piety* they must cherish in themselves, as well as ask it of God's grace.

Now, the causes of our increase, as a denomination, seem very ready to fall under this same general division.

I. They are, first, external, or influences to be found in the condition of society around.

II. They are, next, internal; in the character of the church itself, and the principles which by the blessing of God's Spirit, have governed it.

1. Among the external influences, then, which have operated to procure for us the free and wide diffusion of our sentiments through this land, is to be numbered the character of the country we inhabit, and the institutions that have here sprung up. Its vast, teeming, and unoccupied territory, opened a field for enterprise, called out an energy, and afforded facilities for increase by emigration, and by the course of nature, such as could not exist in the old and crowded countries of Europe. It was the hand of God that cleared a wide and a fertile spot for the planting of this vine of his own right hand. The eulogists of our freedom often attribute the unsurpassed growth of the nation entirely to our government. They seem mistaken. The freest government could not give such an increase to the dense population and the overstocked lands of other countries. But in addition to these advantages in the country, as a new one, the Providence of God evidently blessed the political institutions here established, as another influence favouring our growth as a denomination. Our churches have had *rest* here in the sense in which Roger Williams was led to call his first settlement, when fleeing from Puritan intolerance—Rehoboth or Room, because of the repose and freedom there found, from the jealousy of other and dominant sects. We have been exempted from the oppressions of an Established Church, and from the penalties, imprisonments, and persecutions our brethren have encountered in other lands, and which were our lot even here in earlier times. Let us look back but one century, and we see our forefathers in this country, composing a few scattered and feeble churches. It was in the days of the early Methodists. Like many of them, we were dissenters, under the frown, if not the ban, of the civil authorities. Look back two centuries, and American Baptists were not only dissenters, but they were exiles; and some of them were, as many of their English brethren soon after became, prisoners. See Roger Williams, planting at that time, in Rhode Island, the first Baptist church known on our continent.* Driven from the seats of the Pilgrim Fathers, he was, two hundred years ago, (in

* 1639; at Providence.

the year 1642.) bargaining with Indians for the destruction of the wolves that still infested the rising Colony of Rhode Island.* Cross the Atlantic a few years later, and you find Bunyan, as a Baptist preacher, tenanted a jail; and Keach, as the author of a Baptist Catechism, occupying the pillory. Pass back still another century, and you see the Eighth Henry of England, burning the hapless Baptists who had emigrated into his dominions from Holland—quenching their heresy in their blood at the stake. One century ago, we were dissenters; two centuries ago, exiles; and three centuries since, martyrs for our faith. Surely, it needs no argument to show, that a new state of things, which has removed these disabilities and obstacles, and torn from every predominant sect the bayonets which may have once entrenched it, and the prisons, gibbets, and racks, which of old guarded the purity of its creeds—a change which has legalized our religious privileges—has been a signal favour of Providence, contributing much to our increase. And to God, not unto man, be the glory of *this rest*. Of the same character is the community of language, manners, and government, overspreading our wide territory. In Europe, an evangelist or pastor, traversing an extent of country equivalent to the breadth of our land from its eastern sea-board to its western frontiers, must speak many dialects, traverse several kingdoms, and have his passports scrutinized by the police of every kingdom through which he passed. Our roads are free, our language and our nation one; and is not this a fact that has contributed to speed our growth by giving to the word of the Lord freer course?

2. Another external influence which has doubtless tended greatly to our advancement has been the singular conformity that is traceable between the political institutions of our country, and some features in our own form of church government. The democratic features that form a portion of our church polity, were not of our own making. We find them, as we suppose, in the New Testament, and adopt them only on its authority. They have, however, naturally commended themselves strongly to the confidence and affection of a nation, so strongly attached as is ours to their republican institutions. The very frame-work of our government, as a nation, and as States, seems shapen so as the more readily to invite, and the better to sustain the trailing branches of this vine of God's Israel. It may in this sense be said, that every vote given, every statute enacted, and every battle won in the cause of republicanism was, in the overruling Providence of God, helping onward the interests of the Congregational and Baptist churches.

3. Yet another influence working externally for our advantage, without our own endeavours or counsels, was the adapta-

* Knowles' Life of Roger Williams, p. 82.

tion of our earlier ministry to the circumstances of a new and rising country. When the population was as yet sparse, where education was necessarily neglected, and the early settlers were too few, too poor, and too busy, to support the Christian pastor, our ministers were many of them artizans and husbandmen, self-sustained evangelists, who itinerated at their own charge, and received no compensation from the hardy yeoman but the frugal meal and the shelter of his low and rude roof. Their very want of education commended them often the more readily to the sympathies of men who were themselves scantily and rudely taught. Had we relied in that day exclusively on an educated ministry and pushed our missions no further than they could be sustained by pastors trained in colleges and living upon salaries, we could never have gone, where our first missionaries early penetrated, nor would our ministry have been sufficiently hardy to endure the privations and sufferings those holy pioneers of our churches encountered. We would not undervalue education; but if the day should ever come in the history of our churches, when a regular scholastic training shall be required as indispensable in all our ministry, it needs not a prophet or the son of a prophet to predict, that the day of our prosperity will be far spent and already have begun to decline towards its close. Such rules, as to ministerial qualification, would have robbed the church of Bunyan, whose genius yet throws into the shade the lettered mediocrity of half the mitred dignitaries of his age. Such a rule would have robbed us of a Fuller, at whose feet so many educated theologians of Britain and America have delighted to sit, the Shamgar of our churches, who with his ox goad did more execution in the cause of truth, than most of the scholars who move into the field, harnessed with all the armour of the schools. Such a rule too, would have thrown us out of our conformity with the churches of the second and third centuries, who had tanners and charcoal-burners among their bishops; and it would leave us no longer in the line of direct succession to the apostles whom their Master thrust into the field with hands yet wet from the fisherman's net, or as they had recently come from the tax-gatherer's booth. And if there be any disposed to sneer at the handicraft pastors of the church, we are content to refer them to a certain tent-maker, once of some influence in the Christian church, who was found working in the house of Aquila and Priscilla, because they were of the same occupation. We rejoice in the talents and graces of our young brethren, who come forth thoroughly furnished and trained from our theological seminaries; but we could vindicate the sacrifices and the usefulness of their not less holy, not less devoted, and not less useful forefathers in the ministerial office. And we trust that the day will never come when these the alumni of our se-

minaries shall learn to think or to talk slightingly of the labours of those strong-handed, large hearted men, their predecessors in the ministry; or feel that they can even now supplant such men in the affections of the churches or dispense with their aid.

4. We might name yet other causes operating externally. That our country has been saved from the scourge of war, is one. The care of our Heavenly Father has exempted us, also, as churches, from the bitter and wide-spread controversies which have been permitted to ravage other portions of His heritage. Our union is not so close as to create the power wielded in some denominations. Nor are the rewards of ambition in consequence, in our form of polity, so large and attractive. Divisions are therefore less eager and less extended. Nor has God been pleased to allow the rise amongst us of leaders of distinguished talent, but erroneous in doctrine, who might draw away multitudes after them. For this rest we have cause to bless a more wary vigilance than our own, and a mightier hand than man's, has thus fenced and protected us.

In all these respects, then, if in no other, our American Israel must ever take up as the language of her adoring gratitude the acknowledgment: Not by my own policy or industry—but by causes neither of my creating nor of my controlling—by the Providence of God preparing my lot, shaping my course, and guiding the blind by a way that they know not—by the grace of God I am what I am.

II. But there is a second class of causes working internally, and found in the character of the church itself, and in the principles which, by the blessing of God's Spirit, have governed it. In the striking language of the text before us, these are described as "the fear of the Lord and the comfort of the Holy Ghost." These are said to control the "walking" of the churches, or in other words, to mould their conduct and religious character.

Now, we need not say that, at first sight, these seem opposite principles. The natural result of fear would apparently be, to check the enjoyment of comfort; while a state of high and extatic consolation would seem to exclude all sentiments of fear. So reasons man: but not so reasons God. His Spirit implants both. Man's meddling wisdom would part them. Hence a large portion of the history of the church shows the Christian community in a state of restless oscillation between these two principles. Fear has sometimes ruled, not always it would seem the true fear of the Lord. At other times comfort has predominated, not always, we fear, the comfort of the Holy Ghost. Fear has sometimes been cherished until man was taught to dismiss all filial confidence as presumption, and to cower like a beaten drudge before his God, as if He were a merciless taskmaster. The result has been a spirit of legalism and despair. The Father has been maligned as an austere Master, gathering where

He has not strewn, and the Lord's talent has been hidden in the earth by His timorous and slothful servant. Much of this spirit to us seems to mark the views of Christian holiness entertained by a school of earnest and learned writers, who seem wishing to reform their own reformed church back into what they suppose more primitive and more awful views of the ordinances and ministry of the church. The opposite system has denounced all such tendencies as fatally erroneous, but has forged for itself as fatal a delusion. It has known nothing but comfort, and has represented it as the great business of the ministry 'to stay with flagons' the fainting church, even when her faintings were but the fruit of her slothfulness and her plethora. The richest promises and the most glorious truths of the gospel have been misapplied. The fat of the kidneys of wheat,* the richest grain of God's own garner has been thrown into the alembic, from which by an unblest art has been extorted a cordial that cheered indeed for the time—produced for a season a maudlin kindness in the church, a fondling and doting sympathy;—but which left them at last, where all other intoxication leaves its victims, stupid, quarrelsome and loathsome. As said the dying Fuller, who had written so much against their abuse, "the doctrines of grace are the only hope of the sinner." But the doctrines of grace have been fearfully perverted.

The one of these systems has a tendency to drive all the life of the church to the surface where it hardens into a crust of formality. The other either gathers all the life-blood from the extremities of the frame, where it might be used in labours of good, to stagnate around the heart, in a religion of the emotions, a dreamy and barren quietism; or, forming itself into a religion of the intellect, sends all the blood of the church rushing into the head, leaving the victim passive and mute, in a very apoplexy of orthodoxy. Neither of the two systems is evangelical. For neither of the two principles, fear or love, taken apart and exclusively of the other, is the truth of the gospel: for, in religion as in history, a half-truth is often an entire falsehood.

2. The Master, whom we serve, has blended both, and his intention to unite them is manifest throughout the scriptures. We see it in the process of the sinner's conversion. Does God surround him with the terrors of the law, it is to commend to him the free and loving pardon of His gospel. When the man is converted, the same process is pursued in effecting his sanctification. He is adopted into the family of God, with all the privileges of a child; but it is not only by his filial confidence but by his filial fear also, that his character as a son of God is ascertained. And all the doctrines of the gospel breathe the same

* Deut. xxxii. 14.

spirit. Does the mysterious purpose of God choose, by an inscrutable sovereignty, the vessels of mercy? His people, when rejoicing, in the hope to be thus by election, "a peculiar people," are also in the spirit of godly fear, to be a people "zealous of good works." The cross of Christ, the central fact of revelation, the truth towards which all its doctrines gravitate, the focus from which all its promises radiate, is, at once, the most winning display of the Divine benignity, and the most awful manifestation of the Divine justice. In that sacrifice, we see the moral laws of all God's creation expounded—the great, controlling principles around which the whole universe of God revolves, and in the unwasting effulgence of which every orb of that universe shines. The two motives of love to constrain, and of fear to restrain, there come into the fullest play. The same blending and balancing of the two principles is seen in all the arrangements of the earthly church, in its grace and its holiness, its free salvation and its jealous sanctification. The ancient church had its Sinai flaming with terror, and its Zion radiant in beauty. The Calvary of the New Testament Church shines with a light that awes like the one and wins like the other. The same principle is seen in the most successful ministry. It is that which is baptized into the spirit of the seraphim, who, with the fire of love glowing at their hearts, yet in devoutest reverence veil their faces with their wings. It is seen in the government of the church. Our own independency is effective and terrible in the hands of a holy and loving people. But take away its holy severity and it loses its loveliness: and take away, on the other hand, its winning loveliness, and it loses its power of becoming severe and effective. And God's dealings with our race beyond the grave blend the same principles. Death to the believer, is fearful as the penalty of sin, and welcome as his entrance into endless rest. The day of judgment will be, at once, to some of mankind, the most glad some day they have ever known, and to others, the most awful they have ever conceived.

3. We need not say, that through the favour of our God, our denomination have generally been enabled, in a good measure, to retain these two principles in their proper relations. They have been generally preserved from the irreverence that belabours the adorable Redeemer with the drivellings of its profane and maudlin fondness. So, on the other side, they have been kept from that servile spirit which sees in God only a harsh and stern Judge, and trembles before him as if He had never given his Son for our redemption,—as if the gospel had no promises, and the Spirit no consolations. Only as long as our churches retain, thus, the fear of the Lord, and with Paul, knowing the terrors of the Lord, persuade men:—only as long as they keep also in view the constraining love of Christ, and are possessed

with the consolations of the Holy Ghost, will they be able, with Paul, effectually to beseech the church to be conformed to her Saviour. The material universe is held together by two counteracting principles; the one, the gravitation that draws all the orbs of a system towards the centre, the other, the power originally impressed on each planet by the hand that launched it along its orbit. Remove the one, and the star would wander off, by its centrifugal force, into outer darkness. Destroy the other, and it would rush into, and be consumed by the sun that burns at the centre of its system. And so has God bound together the spiritual system of his universe. The love which attracts and the fear which repels, act and re-act; and every angel that blazes in the highest ranks nearest the throne, and every penitent that bows in the outermost circle of the earthly church, in the first hour of his conversion, adoring a new-found Redeemer, feels, each in his measure, the indispensable necessity of both these classes of emotions—the overwhelming tenderness and the overmastering awe, that keep him revolving in his appointed sphere, and that preserve him rejoicing and trembling, as he turns towards the unveiled face of the Sun of Righteousness. I appeal to every Christian here, if this be not the very spirit of your most successful prayers—your hours of most effectual service in the Lord's vineyard, and your seasons of most intimate communion in the closet with your Father who seeth in secret.

4. We might appeal again to the history of those Foreign Missions, for the growth and success of which, as we have already said, God calls us to rejoice. They began with a strong re-action in our churches in Britain against a spirit of Antinomianism, that was drenching the churches with the cup of carnal security, and the spirit of slumbering. Fuller laboured amid obloquy and bitter opposition, as the assailant of either error, the fear that legalized, and the comfort that stupified. And Carey, the missionary abroad, and Pearce, and Ryland, and Sutcliff, his earliest coadjutors, at home, all laboured notoriously, for a time at least, in consequence of similar views of doctrine, under the false imputation of Arminianism, because they preached a faith that manifested itself by its works, and a comfort that was found in the paths of duty.

The dealings of God, then, with His church, as stated in the doctrines and narrations of the Bible, all the past history of that church, and the history, especially, of our own communion, teach alike the lessons of the passage before us, that if we would be multiplied, we must walk in the fear of the Lord, and in the comfort of the Holy Ghost. These all, too, teach us that the church, amid her highest success, can have little room for self-gratulation, if she but remember how absolute has been her dependence on God's Spirit for her internal graces, and how entire her indebted-

edness to God's Providence for the external influences that have, in this favoured land, given rest to our churches, and free scope to their labours.

Would our churches preserve, as far as man can preserve, the same onward course they have hitherto been permitted to hold, they must evidently retain, insensible to all sophistry and allure-ment, and deaf to all prognostications of evil, "*the midst of the paths of judgment,*" neither burdening themselves, on the one hand, with the ritual and penances of the formalist, nor yielding themselves, on the other, to the promises of those who would show to them a more easy and inviting way than that of fearing the Lord, and keeping his commandments.

And as our text has led us to dwell upon the motives which the Christian has to fear before the Divine Holiness, and also to rejoice before the Divine Mercy, continuing still in the same train of thought, let us be allowed, in conclusion, to bring before churches, in their collective capacity, and ministers, in their official work, the causes of fear, watchfulness, and humiliation; and the reasons for confidence and rejoicing, with which, in the Providence of God, we are now surrounded.

1. The church, then, has cause to cherish a godly fear, and to walk in self-distrust. In proportion to her privileges, her responsibilities have increased. Were she at this moment sinless, and complete in her obedience, she would need deep humiliation before God for her past omissions. We have rejoiced over what God has accomplished within the last half century amongst ourselves; but where are the five hundred millions of the unwarned heathen that have in the last twenty-five years gone down to the grave? and where the one thousand millions that the sepulchre has received within the last fifty years. As the devoted Ward remarked, did Christians but feel their duty and their sin, instead of rejoicing over the work accomplished, their missionary anniversaries would become seasons of solemn fasting and prayer, spent in agonizing intercession for the nations that are yet perishing in blindness. The very multitude, again, of our social and civil advantages in this land, augments our perils. Show us the era, my beloved brethren, in the whole history of the church, when wealth and worldly prosperity have been long enjoyed by the church with impunity.

The rest God has here given us, may lead us, like Issachar, seeing the goodness of the land, to crouch down beneath the burdens of worldly care and worldly pleasure, and to load ourselves with thick clay little to our own spiritual advantage. Thus worldly prosperity may obscure in us, as it has done in a kindred community, the Mennonites of Holland, the lustre of the earlier graces, exhibited in times of poverty and trial. The rapid accessions to our numbers, if care be not taken to indoctrinate and to discipline, will

bring in a superficial cast of piety, and a superficial knowledge of the truth, which, on the rise of any able heresiarch, would leave the converts to be swept off in multitudes, as the harvest of the husbandman sinks before a land-flood. The popularity which we now enjoy, may well prove a fearful snare, if we be so far misled by it, as to suppose that democracy constitutes the governing power of the Church of Christ. Should we do so, it would be by forgetting the real character and constitution of the Christian church, as a pure Theocracy, an absolute monarchy, in which Christ is the hereditary king, and the Bible the perfect and unchangeable statute-book. What are but the fictions of British law, that their monarch never dies, and that in his courts he is ever present, are literally true of the church, when really animated by the Spirit of God. Now if we imbibe, in the churches of this country, a spirit that all intelligent foreigners, who have visited us, represent as rife in the nation, and become possessed with a fear of the influence of numbers, and call it respect for public opinion, we may find it the inlet of serious evils. If we learn to trust in the inspiration of majorities, and suppose that the larger number in the church have an uncontrolled right to add, at their will, new laws to those already provided for the church by her Lord and Head, our councils will destroy us. Churches have need of mutual conference and fraternal discussion; but an unanimous vote of all the churches in Christendom, gathered into one venerable convocation, would have no validity to interpolate one new law into the statute-book of our Israel, to create a new grade in its ministry, or append a new rite to its ordinances. They would have just the right which they have to add a new precept to the Decalogue, and just no more. The attempt to do so, seems to us just as reverent and as safe, as it would have been for the whole congregation of Israel to have replied to the echoing thunders of Sinai, by proffering certain additional commandments, thus taking it upon themselves to patronize Jehovah, by accepting and amending His law. If in the popular spirit and popular structure of our churches, we forget these principles, we shall soon make shipwreck of the privileges which we now boast. Anarchy on the one hand, or centralization on the other, will soon absorb our liberties; and the independence of our churches will perish as that of churches planted by inspired apostles has perished before our times. God need stretch out no avenging arm to punish us from the skies. He need call for no fiery bolts to transfix us. If He but withdraw His restraining grace, and leave us to ourselves, our perverse ingenuity and wayward self-confidence, will soon fling to the winds the accumulated blessings for which our fathers suffered, wept, prayed, and bled.

2. To my brethren in the ministry, may I not say, in the fear

of God, what in my own name I claim no right to say? We live, my brethren, in a state of society where we need to watch, lest the fear of the people ever take the place in our minds of the fear of God. Wo will it be unto us, if we ever say to the most attached and affectionate church: "Ye are the breath of our nostrils—your favour is life, and your loving kindness better than life." In treading the path, which, as our text proves, is appointed for us and them, we must shun dangers on either hand. The careful avoidance of these, in this day of bitter partizanship, when men are so prone to move in masses, and to think by proxy, may expose us to the imputation of being trimmers. Let us bear meekly the odium of the name, but avoid carefully the folly of the thing itself. Amid all misconstruction, we find in the passage we have been considering, the need of preserving an equipoise between opposing evils. We need a fear that can love, and a love that can fear. We need more eminent holiness to be furnished for the fervid activity and the restless changes of our time. We are a migratory people, with little of that attachment to ancient seats known in older nations. But under this influence, and others, which we need not here pause to detail, our ministry is in danger of becoming not merely itinerant, we had almost said, they were about to become ambulatory. Of the 174 ordained ministers, who had, up to the session of 1841, belonged to this Association, only 55, or less than one-third, then remained members of it. Others were scattered far from these, the former scenes of their labours; some to the remote west, others to the east; some in Maine, or in Michigan, at the north; others in Mississippi, at the South. There may be some advantages, but there are, assuredly, some grievous perils, both to the churches and their pastors, in this habitual fickleness. If our ministry is, from the continual fluctuation of American society, to assume an itinerant character, it might be inquired if the itineracy itself could not be more systematized with our denomination, as it is with some others. But this aside, we need to be prepared for change, and to remember, that our influence, directly, or indirectly, as seen in ourselves, or in those recently our associates, will thus be carried to the farthest regions of our Union. We need remember other, and greater changes that await us. Of the fourteen ministers, once connected with this Association, that have now fallen asleep, but four, we believe, died in what might be called old age. Five sunk down in the midst of their years, and five died in comparative youth. The post of the pastor involves an exhausting, and at times, a thankless task. It has its lonely woes that drink up the spirit, and wring the heart with incommunicable anguish. We need holiness, that we may be ready for an early dismissal, for the meek endurance of trial, and to make full proof of our ministry. The standard of minis-

terial education is evidently rising; we shall do well to guard against the evils of unsanctified knowledge, and all the perils which literary culture, necessary and useful as it may be, yet brings in its train. We are to remember again, that as ministers, we are to be the subjects of peculiar assault from the world, and the powers of darkness that rule it. Our Divine Master was schooled not only by the baptism of the Holy Ghost, ere commencing his ministry, but also by the temptations of the wilderness, into which he was driven on quitting the banks of Jordan. Let us not forget how many have fallen by the varied snares of heresy, and worldliness, and the love of ease. Our own connexion must long remember the shipwreck of faith made by Robert Robinson, one of whose hymns was used in the opening services of the present occasion.* A man of genius, an admired and eloquent preacher, and a scholar of varied attainments, he became frivolous, worldly, and heretical. Ever prone to levity, he learned to deride in his sermons that very doctrine of the Trinity he had once defended, and to deny the deity of the Saviour he had in his hymns of praise taught others to join in adoring. His assaults, in a sermon delivered in the pulpit of Priestley, were marked with a rudeness of mockery that displeased even Priestley himself. It was the last sermon he ever preached. He was found dead on his pillow. Surely, we will remember these mountains of Gilboa, on which "the shield of the mighty has been vilely cast away, as if they had not been anointed with oil,"—as if they had never been consecrated to the ministry of reconciliation. We will look to these fields of disaster and shame—we will remember those who have there fallen, and pray God to escape their fate.

3. But from the multiplied snares, and the crushing responsibilities of our work, it is good to take refuge in the consolations of the Holy Ghost, which were the support of apostles and martyrs, and remain yet unexhausted and inexhaustible. Amid all that can sadden the heart, or darken the way, we will remember the wealth of the promises, the fulness and faithfulness of the Master whom we serve, and the almightiness of the Spirit on whose work we go, and in whose name we toil. We will smite, in all the serenity of hope, the rock which His power can rend; and let part from the bow, though it be at a venture, the arrow that His skill can guide to the joints of the harness. Our highest enjoyment is, at the same time, our surest safeguard. It is found in the love of that Saviour to whom we are ministering in His own chosen work—the care of souls. What we needed most at the commencement of our ministerial course, what we need most at this hour, and shall continue, long as we live here, most of all

* "Brightness of the Father's Glory."—Manual of Christian Psalmody: Hymn 161. Rippon's Selection: Hymn 850.

to require, in continual increase, is the love of Christ. Even the men who have been constrained by it to sacrifices severe and vast, such as we have never ventured to face, have yet felt deeply, how inadequately they possessed this love, and how imperfectly they had, as yet, yielded their souls to its overmastering energy. "What I have always lamented as the great crime of which I am constantly guilty," said a devoted missionary, "is want of love to Christ." It was not the language of a dreaming recluse, but of a man in labours more abundant. It was not a confession made ostentatiously, as on the house-top. It was made in all the confidence of private friendship, in a letter never probably expected to have reached the press. These were the words of William Carey in his old age, after a lifetime of privations and efforts, and achievements in the cause of Christ. They were used in a letter to Andrew Fuller, which Fuller, however, never lived to receive. The spirit of Carey's beloved associate had departed, ere the arrival of that epistle: departed to a land where that confession need no more to be made. Yet amid all our conscious deficiencies as to this grace, it is joy to have attained any measure of it. And what a work, my brethren, is ours; where the great duty incumbent upon us is to experience ourselves, and to urge upon others, the experience of the love of Christ; to testify to the forlorn, the loveless and unlovely race of man, made by sin "hateful and hating," the truth that **GOD IS LOVE.**

4. Lastly, let us exult in the privileges of the church, collectively. Built upon the promises, and guarded by the God of unerring wisdom, and illimitable power, how towering are her honours, and how wide the rich domains that prophecy has assured to her as her possessions. She is to inherit the earth. The enlargement already witnessed is to extend, until tribes now unknown to the Christian nations of the world, shall be discovered and evangelized, and the bands of a common faith be the basis of a common brotherhood throughout the whole family of mankind. Compared with the victories of the church, how poor are the conquests of worldly power, and how perishable. When the Foreign Missions of our British brethren commenced, the French Revolution had begun. The opening scenes of that fearful drama arrested all eyes. Its violent and wondrous changes, and its terrific victories, were filling the civilized world with hope or alarm. The year of Carey's missionary discourse, was that in which the September massacres drenched the prisons of Paris with gore by a series of butcheries more atrocious than the judicial murders of the guillotine. Amid these sanguinary and frantic convulsions at home, the French people were looking abroad with undaunted mien; and their National Convention, in the same year, flung down the gauntlet of defiance to all the governments of Europe, by pledging assistance and fraternization

to all nations who would rise and battle for their own freedom. The following year, that in which the English missionaries set sail, was that in which France gave proof of her stern abjuration of all monarchical government, by bringing her sovereign to the block, and the blood of the houses of Bourbon and Hapsburgh, among the oldest of the royal lines of Europe, flowed on the scaffolds of her capital. It was not a mere revolution, it was a war of opinions, upheaving the old foundations of society, and the most cherished and venerated principles of antiquity. Not only were the floods of change shaking the base of each European throne, but the authority of Heaven was boldly questioned and cast off. French infidelity was already maddening all Europe; and Paine's "Age of Reason" was in preparation, intended to carry on the same work through the language and literature of England. The privileged and titled classes, who saw with horror the political changes, were largely infected with the principles of this revolt against religion. And many who might dread French democracy, were but too partial to French atheism. Then it was, when the people were thus "imagining a vain thing," and saying of Him that sitteth on the throne, and of his anointed Son: "Let us break their bands asunder, and let us cast away their cords from us," that He whose name and being they would abolish, "laughed, and the Highest held them in derision." When the pride of hell was thus assailing His church in the west, He replied but by calling for a new and vigorous onset upon the gates of the enemy in the ancient east. The times of the ignorance there long winked at, were now to end. He summoned to His service in the conflict, a very poor, but a very learned and pious man. From the lap-stone and the awl He had called him. And he came. He put into the hands of him, and his humble associates, some £13; and bade them, thus furnished, to assail the Paganism of India, with its myriad gods, and its myriad fanes, entrenched in massive and time-worn fastnesses, that centuries of power had built up, until they seemed impregnable. It was as if a grain of sand from the desert had been commanded to lift itself up on the wings of the wind, dash itself against the pyramids of Egypt, and shatter their mountain masses into dust. But hopeless as was the task, and inadequate as were the means, at His bidding, these poor, but devoted men, moved onward to the unequal enterprise. As soon as literature could descry objects so insignificant, she overwhelmed them and their enterprise with peals of mocking laughter and heartless derision. But they held on their way in the serenest meekness. What their God had commanded, they knew was right; what He had promised, they felt, was sure. There was seen the mighty magnanimity of Faith. It was amid such scenes of confusion and dismay, in such a day, dark with rebuke and blasphemy, that Carey

and his coadjutors planned their missions for the welfare of the distant east. It was not for the want of objects requiring their care at home that they went abroad. The labours of Wesley, and of Howard, who had but just then ended their race, had shown how fearful was the mass of misery left unrelieved, and of ignorance yet untaught, that were to be found in Christian Britain. But there were many to whom these domestic necessities might be well committed; a heavier necessity was laid on them to heed the distant cry of the dying millions of heathenism. In December, 1793, the devoted preacher had but recently set foot on the shores of India. As yet, ignorant of the language, we find him, in that month, with a congregation composed only of his own family and that of his associate in the mission; but he is anticipating much pleasure when he shall be able to preach in their own tongue to the benighted Hindus. Little does he suspect that six weary years are to elapse, ere he shall be allowed to welcome one sincere convert. In that same month, when the cheerful missionary is thus girding himself to the work, a lieutenant of artillery is distinguishing himself by effecting for the French armies the capture of a besieged sea-port on the southern coast of France.

The name of that young engineer is yet to resound through all lands. It is Napoleon, the star of whose glory is seen skirting the horizon and beginning to emit its first glimmerings at the close of the year which brought Carey to India, and when the pious missionary was labouring over the rudiments of the Bengali. How distinguished was the career that soldier was to run. The instrument in the hands of Providence for shaking the powers of Europe and bringing into a new shape the whole structure of its society, he went on winning battles, dictating treaties, putting down kings, and overthrowing dynasties, until many were ready to deem him more than man. Some seven years after his success at Toulon, that victorious general has become the First Consul of France. It is the 24th of December, and he is driving through the streets of Paris, when a fearful explosion is heard behind his carriage. It was intended for his destruction, but he escapes it, preserved for far other destinies, by that Providence of which he took little thought. The event is caught up by every gazette, and is the theme of comment in every civilized land. On that incident the destinies of the world seemed to hinge. Yet, four days after, in a far distant land nearer the rising sun, an event occurred, of which no gazette, as we believe, took note, but which was scarce less significant in its results. It was Carey "desecrating," to use his own phrase, the waters of the sacred Ganges by the immersion of his first Hindu convert. The chain of caste has been broken. We fancy that the rabble of gods who crowd the Hindu Pantheon

looked on, aghast at the sight, feeling that the blow was one well aimed, striking at the very heart of their power. When we look at durable results, which seems the more eventful incident, the escape of the great Captain, or that first success of the lowly missionary? The course of the soldier, after a series of the most splendid triumphs, in which, to use his own favourite phrase, he seemed to chain victory to his standards, closed in defeat and captivity. The career of the conqueror of Lodi, of Austerlitz, and of Jena, was terminated in disaster and exile. The flames of Moscow and the rock of St. Helena, were a melancholy comment on the instability of all earthly glory, and the utter impotence of all mortal prowess. The year in which your Association was formed, 1815, was that which smote down his power on the field of Waterloo. In vain was his gigantic genius—in vain the remorseless conscriptions that drained France of her sons—in vain the energy of despair wielding all the resources of his consummate tactics. A few years after, the Great Captain died, on a lonely island in the ocean, his soul seething impatiently with wishes never to be realized, his mind teeming with vast projects that perished in their conception; with his parting breath, muttering indistinctly and deliriously of armies which he no longer headed. But the missionary said in his later years that he had no wish that was left ungratified. Who was then the happier man? The brilliant victories of the one scarce kept pace, in their number, with the dialects into which the other translated the lively oracles of God. Give to the mighty warrior the honours of an exalted intellect, with which that of the humble missionary can never be compared—give to him the unmatched influence he exercised over the diplomacy and civilization of all Europe—give to him the 2,200,000 conscripts that perished in his service,* and the myriads that were sacrificed in the armies of his adversaries. Set over against these the gates of Eastern dialects opened to the scholars of Europe by that missionary; Christian churches planted, and the Christian scriptures translated; and an impulse given to the mind of heathen India, of which it is equally idle to dispute the present extent or to calculate the future limits. Does it not seem as if each year is now effacing the monuments of the one and expanding the influence of the other. And who shall show the field in which that missionary's fame and his power were cloven down?—*His* fame and *his* power we called them. They were not his. The glory of his attempts and achievements was Christ's; and the power that wrought in him mightily, and wrought with him effectually, was Christ's. You are engaged, my brethren, under the banners of the same Captain of our salvation. Do the odds seem against